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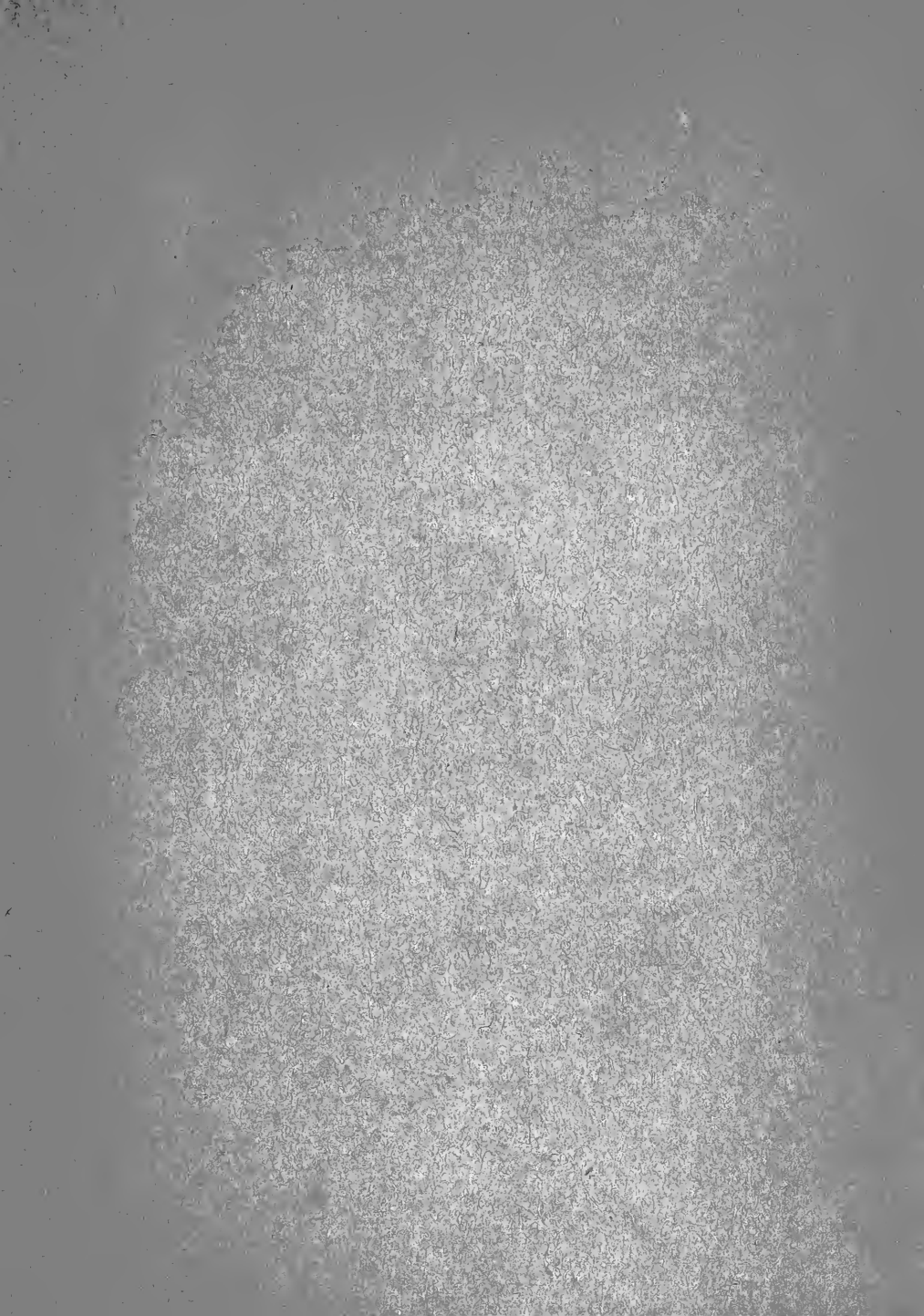
Presented by

*Prof. E. V. Horsford.*

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# LIFE AND LIGHT

FOR

# WOMAN.

PUBLISHED BY THE

WOMAN'S BOARDS OF MISSIONS.

1892, Vol. XXII.

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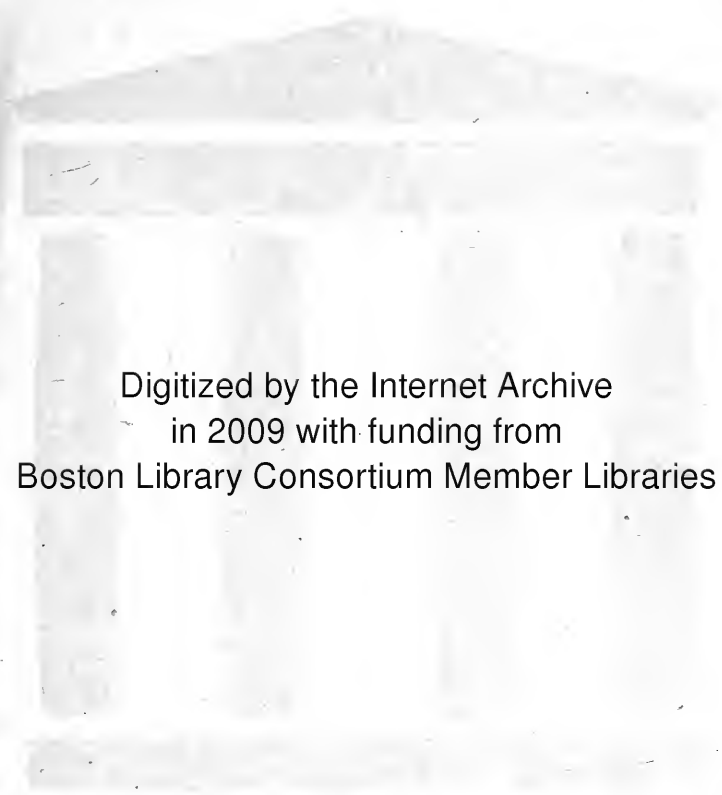
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MADONNA OF THE LILY.—LEONARDO DA VINCI.



VOL. XXII.

JANUARY, 1892.

No. 1.

### REJOICE, YE CHRISTIANS.

Rejoice, rejoice, ye Christians,  
With all your hearts this morn!  
O hear the blessed tidings,  
"The Lord, the Christ is born!"  
Come sing with holy gladness,  
High alleluias sing;  
Uplift your loud hosannas  
To Jesus, Lord and King.

What great and mighty wonder  
This Christmas festal brings!  
On earth a lowly infant,  
Behold the King of kings.  
Since all he comes to ransom,  
By all be he adored,—  
The Infant born in Bethlehem,  
The Saviour, and the Lord.

The Word is made incarnate,  
Descending from on high;  
And cherubim sing anthems,  
To shepherds from the sky;  
And we with them, triumphant,  
Repeat the hymn again:  
"To God on high be glory,  
And peace on earth to men."

—Selected.

WE wish all our friends "A Happy New Year,"—happy in home life and all temporal surroundings; happy in earnest, successful work for God and man; happy each one in her personal share in the advancement of the kingdom of our Lord in the world; happy in spiritual growth, which, forgetting those things that are behind, and reaching forth unto those things which are before, . . . press toward the mark for the prize of the high calling of God in Christ Jesus.

Now let us open our calendars! Those who have not yet bought them will wish to secure them as soon as possible. We are hoping for good results through their stimulus for our missionary zeal. Through their influence we expect to have a special blessing in our Annual Meeting in Brooklyn, and upon other home work as well as in mission fields. In order that we may act intelligently, we propose to give, month by month, the changes that have occurred since the calendar was issued. For January, in the Zulu mission, Miss Bridgman has left Umzumbe and returned to this country; Miss Stillson and Miss Bigelow have probably just arrived in Umzumbe, to take charge of the girls' school, and Miss Phelps expects to set sail on her return to Inanda, January 16th. Miss Mary Pixley is teaching in Inanda Seminary, not at Adams.

At the woman's session held in connection with the meeting of the Home Missionary Meeting in Saratoga, it was voted to set apart Wednesday of the Week of Prayer as a day of prayer for woman's work in missions, both home and foreign. In accordance with this a continuous missionary prayer meeting is to be held in the chapel of Park Street Church, Boston, on this day, January 6th, from ten till four. Six leaders have been promised, each for one hour, from the home and foreign societies of the Methodist, Baptist, and Congregational denominations. Among those already appointed are Mrs. Grace Gilberth Gale, Mrs. Alice Merriam Coleman, and Mrs. C. L. Goodell. It promises to be a rare occasion, and we trust many of the friends of our Board will be present. At the usual Friday morning meeting at the W. B. M. rooms during the Week of Prayer, topics will be presented in accordance with a programme prepared by some of our English friends for a meeting to be held on that day in Exeter Hall, London. It is pleasant to feel that so many are bound together in the best of bonds during that week.

MOFFAT mentions three requisites for successful missionary work in Africa, and they are, "Patience, *Patience*, PATIENCE."

AND now they have student volunteers in Africa! There were two of them in Inanda Seminary, and they have been at work some months in their mission field with Miss Jones in East Africa. Their names are Grace Goba and Selina Malima.

Mrs. Edwards writes:—

How glad I was to see Selina arise when I asked for some one to accompany Miss Jones. Then when I went to my room I found Grace awaiting me, and she greeted me with, "Why didn't you ask me?" "Do you wish to go?" "Yes, very much." "I am so glad, Grace. You and Miss Jones and Selina go to the laundry and ask your mother." Soon they all returned with the mother, looking very happy. They all went to ask Grace's father, and to their surprise he consented at once. Then the oldest brother must be asked. They succeeded in this mission, and with the increased company went to Selina's home. All were ready to say yes. Maude, Grace's mother, said it was marvelous that the business was done so quickly, and to my surprise not a person asked, "How much pay will they get?"

This was Wednesday, and the steamer left on Saturday of the same week. They went to Durban on Friday. We had a farewell meeting at the chapel on Thursday evening. Mr. and Mrs. Ransom and the young ladies decorated the pulpit with palm leaves and flowers. The addresses of the fathers were touching and earnest. Such a change! When I came here, in 1868, Mr. Lindly was teaching the alphabet to a kraal man, a polygamist with a "ring" on his head, and a shirt his only civilized article of dress. That man was Maziyan, the father of Selina, our chaplain, an earnest, conscientious follower of the meek and lowly Man of sorrows, now giving a cheerful God-speed to his child going to the land of fever. . . . I want to record the praise due to God for the readiness of the people to give their consent for the girls to go. Prayer had been offered for some light on Miss Jones' pathway, and while the girls were gone to ask the consent of their friends, prayer was going up for help. Almost before we asked He heard and answered. All the praise must be given to him.

Mrs. Bunker, who with her husband is remaining for awhile in the Zulu Mission, on her way to East Central Africa, writes of some of her experiences there as follows:—

For several weeks I have had a class of twelve boys,—Belteshazzar, Samuel, Joel, Meshach, Lutellus, William, Lincoln, Jonathan, and others. Many of the Old Testament worthies (and unworthies, too), are represented here. I have reason to believe that six of these at least are making a determined stand for the right. I am especially interested in two of them, probably because I know their cases better, for they would not be considered among the attractive boys,—Meshach and Elijah. A week ago Meshach said in prayer

meeting that he was all in the dark. After the meeting I called him, and found that he was much troubled in spirit. He was not afraid of the other boys, as some are, but realized that he must give up lying, swearing, fighting, and licentiousness. (What an array of habits for a young boy of fifteen! Do you wonder that he stood somewhat appalled?) "I want to, Inkosizana, but it is too hard," he said. He promised to decide in a day or two and tell me. But the days slipped by, and he seemed shy of me. I could only wait in hope and faith. And how I prayed! No more earnest prayers ever went up for my dear boys left in America than for this dark-skinned lad. At last, Saturday, he promised me that he would surely tell me the next day. Yesterday, after Sunday school, he came to my room and told me that his decision was made, and that for Christ. And the praise is all to the dear Lord who has constrained this one to come to him: another trophy of his power to save, and another jewel won for his crown. The boy's very reluctance is the strongest proof of his sincerity, for often the boys will quickly promise these things and as quickly forget that promise. Will you not often remember Meshach in prayer that his life may be a power for good?

Mr. and Mrs. Fay arrived at Kamondongo after a pleasant and prosperous journey, August 19th. It will be remembered that they were accompanied by Miss Carter, who was afterwards married to Mr. Lee, a missionary stationed at Chisamba. A recent letter from Mrs. Fay describes the wedding as follows:—

MR. LEE and Miss Carter were married the day we arrived, and a more novel wedding I never witnessed. First we had a great time getting baggage out of the custom house, for, of course, the bride wanted her wedding dress at least. We arrived at Benguella at 11 A. M., and at 3 P. M. the bride was arrayed for the occasion, looking very sweet in white muslin and orange blossoms. We all went to the Governor's house, and he performed the ceremony according to the Portuguese law. He read a few articles out of a big book, asking Mr. Sanders to interpret as he read, which Mr. Sanders did. None of us knew whether this was the ceremony, or whether he was explaining what the ceremony was to be. Mr. Sanders thinking that perhaps it was the ceremony, motioned Miss Carter, who was seated on the lounge, to stand, which she did; Mr. Lee was already standing. The Governor immediately motioned her to be seated again, so we all concluded it was not the ceremony after all. But after more reading out of the big book the Governor informed us that the ceremony was over. Of course we all smiled, some of us audibly, but none of us could yet realize that Miss Carter had been transformed into Mrs. Lee. All that remained was for the bride and groom to sign their names in a book giving the names of their parents and grandparents. The Governor then invited us all into his music

room, where the bride was invited to play on the piano, and the groom followed by playing the wedding march. Then the Governor asked us all to sing; but we were obliged to decline, not feeling very well prepared for the occasion. He then sat at the piano to do his part of the entertaining, and this ended the first part of the ceremony.

In the evening the Christian part was performed by Mr. Fay. This time the bride and groom both stood, and after the usual marriage ceremony was over it was easier for us all to believe that they were really married. The Governor and others of the *elite* of Benguella came in for refreshments, consisting of custard, and coffee, and the wedding cake brought from America. The tired wedding party were glad enough when, at last, the Governor was ready to take his departure, as we had spent the evening singing for his benefit and listening to his playing on the baby organ.

The next day we went right to work getting the Lee's ready for their trip inland, and after they were gone, the same preparations of baking, packing, etc., for ourselves.

We reached our home in Bihé, August 19th, but instead of the joyful home-coming we had been looking forward to so long, our hearts were filled with sorrow. Dear Mrs. Sanders had been called to her heavenly home only twelve days before our arrival. The news had met us at Bailundu. We could not make it seem like "coming home," knowing she would not be here to welcome us. As we drew near to the old village our only thought was of our loss, and it seemed as though we could not bear to have it so. She has gone; her work is done; but the influence of that unselfish, untiring, devoted, earnest Christian life will go on in the hearts of these people. It is not possible to understand why she should have been called when her influence was so great and her presence so much needed, and we wonder how her place will be filled. It is a great personal loss as well as a great loss to the work. The sad part of it was that Mr. Sanders was at the coast at the time of her death.

THE cablegram which announced the death of "dear Mother Chandler" in India, carried deep sorrow to many hearts in the land of her adoption. A funeral sermon was preached by Rev. E. Yesudai, in the East Gate Church in Madura, on the same day that her friends laid her away in the Newton Cemetery. The sermon showed such appreciative insight into her character and work, we make a few extracts. After giving a sketch of her life, he says: "One thing that I could plainly read in her life, was that she was full of purposes and plans. She was never satisfied in working for Christ by moving along in the old ruts. Her individuality was clearly seen in all that she did. This infused new life into all that would otherwise be considered

routine, monotonous work. . . . With her exalted ideals, it was her ambition to give to the church as many model Christian wives, mothers, and sisters as she could, that their influence might sweeten home life, purify the moral atmosphere of the church, and sanctify the future generations of native Christians. A man of some experience in the mission, remarked the other day that many of the best young men in the mission at present are children of mothers who received Mrs. Chandler's training.

"She was also a person who prayed much. The secret of her success and her usefulness lay very largely in the prayerfulness of her life. . . . Even after she left India her letters showed that she was continuing her prayers on our behalf, and many of our names were mentioned one after another at the throne of God, which she approached so frequently.

"The crowning characteristic of her life was love. It may be said of her that she lived to love. The love of Christ was the lifeblood in her veins, and love flowed freely from her tender heart without distinction of creed or color. The destitute and orphans had a large place in her love and charity. When tears of distress rolled down our cheeks, they were responded to by crystal drops trickling from her eyes of sympathy. It was not long ago that a woman, deserted by her husband, came and stood near her bungalow in Battalagundu. She went to the woman, and finding her in a pitiable condition, with tattered clothes, famished look, and a helpless infant in her arms, burst into tears at the sight. Can you not see in this a repetition of what our dear Lord did at the grave of Lazarus when he was greeted with those memorable words, 'Behold how he loved him'?

"Now she has gone to her eternal rest. No more can we hear her loving words; no more can our requests reach her loving ears; no more can her loving eyes look upon us; no more can her loving heart throb for us; no more can her loving feet walk about to do us good; and no more can her loving hands wipe away our tears of sorrow. All are hushed in the grave, and I hear an angel say over the soul of our sainted mother, 'Blessed are the dead who die in the Lord.'"

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#### THE NEW CONTINENT OF AFRICA.—CHANGES IN THE LAST TWENTY-FIVE YEARS.

It has been said that in no age of the world, in no history of continents, can anything be found so surprising as the discoveries and developments made in Africa during the present century. Not the least surprising part of the change is, that it has been brought about without the march of great armies, without bloodshed, or the suffering and horrors so often the lot of a



conquered people. Quietly, but swiftly and surely, the march of progress and civilization, and in some measure, we are glad to say, of the gospel of Christ, has changed the face of the land, so that it appears indeed a new continent.

Much of this change has taken place during the last twenty-five years. In 1867 there were still large tracts of unknown regions. While the old maps of which Swift wrote,

“So geographers in Afric maps  
With savage pictures fill their gaps,  
And o’er uninhabitable downs  
Place elephants instead of towns,”

had been displaced by those much more accurate, there were still many lakes, rivers, and mountains placed only according to the imagination of travelers and the untrustworthy reports of natives. Twenty-five years ago Livingstone was making one of his last journeys across the continent, and Stanley was first beginning his heroic life as an explorer; General Gordon had finished his campaign in China, and was at work in English slums, and hospitals, and workhouses, or knee-deep in the Thames, strengthening its defenses, little dreaming of the career before him in Egypt. Robert and Mary Moffat were just finishing their fifty years of missionary labor among the Bechuanas, and were turning their faces towards England again. Samuel Crowther, the slave boy, had just been consecrated as Bishop in Canterbury Cathedral, and was giving his best powers to elevating the cannibals and savages along the Niger. Bishop Hannington was studying at St. Mary’s College, Oxford, preparatory to taking orders in the Church of England, without a thought of the Africa that was to become so dear to him in the coming years; and young Mackay, a boy of eighteen, was in the Free Church Training College in Scotland. All of these but Stanley and Crowther have fought the good fight, have finished their course, but their names will always live in the annals of Africa.

We have not space to tell the way in which the entire African coast, north, south, east, and west, and a large portion of the interior, has come into the possession of European powers. Of the eleven millions of square miles on the continent, six and one-half millions are now attached to Europe, and of the remaining four and a-half millions, a half lies within the Desert of Sahara. It would take long, also, to tell how her wonderful forests are falling before the railroad and the telegraph, and the establishment of manufactures, and her noble rivers resounding to the thud of the steamboat; “how her bays have been sounded, her plains spanned, her mountains scaled, lakes discovered, diamonds found, and grand highways made into this most marvelous

land of the sun. It is inspiring to think that this is all under the gracious ordering of our Lord, that men freighted with the gospel might enter and occupy Ethiopia. All Africa is on tiptoe of expectancy, only waiting to know who God is, that she may stretch out her hands unto him, and be lifted into his truth and grace."

#### THE MISSIONARY WORK AS A FACTOR IN THESE CHANGES.

If asked to account for the wonderful changes going on in Africa, a man of the world would probably say that European nations have at length awakened to the golden opportunities afforded to commerce by the rich variety of African products and the vast multitude of African peoples; but as the Bible history often ascribes events which seem to transpire in the natural course of things simply to the wonder-working power of God, so we may see in these modern movements the overruling hand of the King of kings. It was the Lord who bade men go forth as his messengers into all the world; and it is his servants who have led the way into the gross darkness of Africa, bearing the gospel light, and blazing a path for commerce and civilization to follow.

Many a noble missionary has lived and died for that land. What David Livingstone did, many another Christian soldier and many a devoted woman—some of them recently, and within our own personal knowledge—have done in their measure. But Livingstone's grand personality, and the guiding hand of God, place him in the forefront of the host. His Christlike patience, joined to the soundness of his judgment and the persistency of his will, marked him out as a leader of men. Faithful in the circumscribed work to which he at first confined himself, he could not rest, in view of the vast woes and sins of the whole continent. He set forth upon his geographical and scientific explorations with the definite purpose of opening Africa to the eyes of the civilized world, and thus hastening the work of her redemption. His travels added to the known part of the globe about a million of square miles. He brought within our sympathies the wretched races before unknown,—victims of tribal wars, of "witchcraft," and of the awful slave trade. His own example of heroic self-sacrifice and endurance thrilled the heart of Christendom, and his final sufferings and death kindled, as by an electric touch, the flames of Christian devotion and of philanthropic zeal. New exploring companies, new commercial enterprises, and new missions, sprang into being.

And now there are forty-seven Protestant missionary organizations at work in Africa! Many of them, like our own American Board, have missions in several different regions of the continent. The French are in the northwest

and southeast; the British in Egypt and Abyssinia, Tripoli, Tunis, Sierra Leone, and Senegambia, at the Gold Coast, the Slave Coast, the Cameroons, on the Niger, the Congo, and the Zambesi, in Uganda and Zanzibar, at the Lakes Nyassa and Tanganyka, in Kaffraria, Natal, and Zululand, the Orange Free State, the Transvaal, Matabeleland, Bechuanaland, Griqualand, and the Cape Colony. The missionary societies of Great Britain spend £200,000 yearly upon Africa.

America and Germany, Sweden and Norway, Finland, Bavaria, and the Vaudois swell the ranks of the advancing host. "One army of the living God," they take possession of the land *In His Name*. They have been a living gospel, quieting the fears, removing the prejudices, and securing the confidence of the natives,—thus preparing the way for the treaties by which so many of them have yielded allegiance to the civilized powers. For instance, the envoys of the British South African Company found last year in Lewanika, the king of the Barotes, on the Upper Zambesi, a man considerably enlightened by long familiarity with that admirable French missionary, M. Coillard. The Company was able to arrange a peaceful settlement, by which the king accepted its protectorate and ceded to it his lands, in exchange for an ample annual income and certain royal privileges and immunities. Distrust and treachery or armed resistance would have met the Company's advances except for the good faith and truth of the whites, whom Lewanika had long known. And whatever may be thought of that European greed of land which has given ground for the saying that the former effort was to steal the African from Africa, but now it is to steal Africa from the African, this change of government must be for good. It is from a tribal rule involving constant petty warfares and slave raids, which desolate immense tracts, and drive the inhabitants from their cultivated fields to the fastnesses of distant regions, decimating the population and paralyzing advancement, to a permanent civilized government pledged to do justice to all.

Each in its own sphere, the missions have planted industries and growing communities, ruled by the Word of God. They have translated the Bible into sixty-seven African languages,—that Holy Bible which has been to Europe and America, not only the revelation of God and of Jesus Christ our Saviour, but the basis of our civilization and our laws, and "the masterpiece of our literature." Under its teachings they have seen the natives become intelligent, affectionate, and faithful. Our own Dr. Webster said, in the first year of his brief missionary life, that he had never enjoyed human society more than that of the young Christians of Bailundu. And Mr. Stanley reports of the 25,000 white-robed Uganda men who met him in Ankori, and who said they belonged to Mackay's Mission, that they were "a sober, cleanly dressed, and respectable people."

That these are not the opinions of the friends of missions alone, is proved by the statements of others. H. H. Johnston, H. B. M. consul at Mozambique, writing in the *Nineteenth Century* and expressing no sympathy, but the reverse, with the direct object of missions, finds it "consoling to reflect on the immense service which missionary enterprise has rendered to Africa." He says: "When the history of the great African States of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals. The missionary force has effected greater changes for the better in the condition of savage Africa, than armies and navies, conferences and treaties, have yet done." J. C. M.

#### WOMAN'S PART IN THE FUTURE DEVELOPMENT OF AFRICA.

BY MISS H. J. GILSON.

At a recent missionary meeting in Boston, one of the speakers said, "We cannot lift a race by pulling at one side." There is no need for saying that the steadiest, strongest pull must be upon that side which is the lowest. Today the women of Africa are more degraded, more conservative, and much more superstitious than their fathers and brothers. The difference between the New Africa of the near future and the old Dark Continent, will in nothing be greater than in the condition and influence of woman. From the nature of the work to be done, and the methods which must be employed, this change can only be brought about as the result, under God, of the earnest, quiet work of hundreds of Christian women, who, constrained by the love of Christ, and in obedience to his command, will carry into the deepest of heathen darkness the light which has made their lives rich and beautiful.

The women of Africa are not secluded like the women of the East, so that the gospel message cannot be carried to them by the missionary; and if conversion were the whole of Christianity, then there might be less need for the distinctive work of women. Have you ever thought how utterly helpless these people are when they enter upon the new life,—literally babes in Christ as perhaps no other people can be? Nurture and training—physical, mental, and moral—they must have. Christianity brings to them so many new wants which they are totally unprepared to meet; this is painfully true of the women. In the old life each one understands what is expected of her, and she is prepared to act well her part. As a girl she is the property of her father, or if he dies she is inherited by her eldest brother. She must take such care of herself that the market value of her owner's property shall not be decreased. When she is married her husband becomes her owner, and his days of toil are now over. For two or three years he has perhaps worked steadily to earn sufficient money to buy the requisite number of cattle

for the purchase of his wife. Now she will build the hut, make the mats, do all the work in the field, bring the water, cook the food, and the husband is left free to go about from kraal to kraal, drinking beer, hearing and telling the latest news.

Take a family typical of many to be found at each mission station to-day, and the more richly God is blessing the work, the greater the number of such. As the result of coming to the station on Sunday, or the work of the missionary at one of the outstations, or perhaps through the influence of a native evangelist, a heathen man of thirty is convinced that his old life is all wrong. After a painful struggle he decides to open his soul to the light. Forsaking the things which are behind, he goes to the mission station, asks for a shirt, in some cases enters the station school to be taught with the little children, and very slowly and gradually he is led into the truth. At first when he meets his wife she only abuses him for having forsaken her; but after some months prayer is heard, and she consents to come to the station with the children. In their old life at the kraal every want was satisfied. Now wants multiply, and in proportion as the leaven of the gospel is working in their hearts. The man must have clothing; so must the wife and children. The only needle she ever handled she made from a thorn, her thread from the tendons of the ox, or from certain leaves which she dexterously rolled in her hands. The cheap clothing which now in Natal can be bought of the English traders will very soon need repairing, and the wife is utterly unable to do such work. Soon they will be dissatisfied with the hut of one room without chimney or window, and the man will plan to build a square house. If he is industrious he will hardly be able to earn more than five dollars a month. He is expected to buy schoolbooks for his children; he is taught that when he worships in God's house he should bring some offering of thanksgiving. Do you not see how greatly he needs a wife who has been trained by a Christian lady in the art of making a simple home comfortable? It is impossible to see how the people can make steady, permanent progress in Christian living except as the devoted wives of our missionaries, by the influence of their own well-kept homes, by meetings for the mothers, sewing schools for the girls and by visiting the women in their own homes, by precept and example, here a little and there a little, by every means in their power, lead these women to realize what a Christian home should be. Schools like Inanda, Umzumbi, and Lovedale have demonstrated what Christian women can do in laying broad and deep foundations for the education of the women of Africa, and in the future there will be great need of increasing both the number and efficiency of such schools.

The work in Africa has called for the exercise of a large faith, a patient

continuance in well doing. There will long be need for many women who, like Mary Moffat, would send for a communion service before there was a single convert. Africa has waited for her evangelization until colleges for women have multiplied in civilized lands; until women have a great influence in the management of missionary societies; until her success as a worker in the foreign field is acknowledged by all. To-day she can travel safely and with comparative comfort almost to the heart of the Dark Continent. We have tried to show that there the need for work which only woman can do is imperative. In the coming days will it not be largely through our influence, Christian sisters, that the poet's prophecy shall be fulfilled,—

O Africa! long lost in night,  
 Thy star shall rise and brightly gleam;  
 Thy name shall shine on history's latest page.  
 And earth, decaying earth,  
 Shall see her freest, fairest child in thee.

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## TURKEY.

### GLIMPSES OF OORFA.

BY MISS HENRIETTA WEST.

OUR last year's report closed with the cheering word of Miss Mellinger's appointment to Oorfa, and the vacation in camp among the Amanus Mountains passed with many happy plans for the future, and silent prayers for the one leaving home and native land for the cause of Christ in Turkey.

There were unusually busy scenes this year in the reopening of the mission house in Oorfa. Whitewashing, carpentering, repairing, arranging the few small rooms to be more commodious, went on with the happy expectation that the new occupant had left America, and was each day nearing her long journey's end. Many and curious questions were asked by young and old about their new missionary, the first ever to reach them with direct appointment for Oorfa; and when the telegram at last arrived telling of her near approach, accompanied by our dear missionary, Dr. Fuller, it was a signal for the whole Protestant community to give an Oriental welcome. Men and women left their work; those that had horses, or could borrow them, went out a distance of five miles and waited the approach of the travelers. Nearer the city were bands of happy school-children waiting with songs of greeting, while hundreds of women in their white *izars* stood by the wayside to say their words of welcome, "*Pare yeyas.*" It was a day long to be remembered in Oorfa, and evening fell upon many Protestant homes where the old and young were seated together talking of the early days of missions and their hope of future blessings.

At the mission house, having no longer one, but two occupants, a happy conversation was carried on. Seas and countries were recrossed, and new glimpses caught of that changing and progressive America. As the realization came that we were far away in the interior of Turkey, newly spoken seemed the "God bless you" and words of loving sympathy from the dear home friends whom we know are ever remembering us at the throne of grace.

The opening of the Girls' High School was much delayed, on account of the cholera and for want of a suitable schoolroom. A graduate of Aintab had come to Oorfa to be our associate teacher, and the first of November school opened, with sixteen pupils, in a little room belonging to a building in the church yard, still using a room of the mission house for recitation room. We were glad we knew how to do without chairs and desks, or our room fourteen feet square could not have accommodated us. More of our old pupils wished to return to us, and new ones came. The Boys' High School very kindly made the offer to exchange rooms with us, which was gratefully accepted, though we understood the cold that must be endured in a large room with no stove and fifteen windows, only two of them glass, the others having board shutters or covered with white cloth. The *Congregationalist* and *Independent* that we pasted over the great cracks to keep out the cold, seemed to look upon us with words of cheer and courage, foretelling better days for the boys and girls of Mesopotamia. We wondered if printed pages would ever portray the present condition and needs of ancient Edessa (Oorfa), the city once the seat of Christian learning, and that did so much for the Christian world.

In December, before the mild, rainy weather of fall had passed, the cholera, from which there had been few deaths, rapidly increased. All schools, by order of the government, were closed. As we dismissed our girls till further notice, very earnest was the face of our little Sarah, who seemed unusually thoughtful, for her voice had been one to lead in prayer in her class meeting that day. We little thought she was leaving us "for that higher school"; but the death angel hovering over our city entered her home, and a new-made grave told of a vacancy in home and school. Very touching was the story told by her mother about the short illness, her few words of prayer before unable to speak, and her mention of the last Bible verses learned at school.

There were many deaths from cholera. Some estimated the number at four hundred, which was, as in other cities, largely among the Moslem population. The new missionary to the French school was laid to rest; our neighbors, even the house adjoining ours, were visited by the malignant



disease, and were caused to mourn the loss of loved ones. The mission house was spared. We felt no fear, for we knew in life or death Jesus was abiding in our home. Oh, blessed assurance!

Our school opened after an intermission of two weeks. Thirty-four pupils have been registered during the year, and eight of our former pupils, with one other Oorfa girl, have been pupils in the Aintab Seminary for girls. We have rejoiced in this, for we know it means better qualified teachers in time, and an increase to our small number of Christian workers. One of our former pupils has given us assistance in sewing, and two others have been called upon to do primary school work, and have given satisfaction. At Easter a joy unspeakable filled our hearts as five of our girls sat with us for the first time at the Lord's table.

One of the new primary school teachers mentioned above at first took charge of the morning Bible class in our dining room, for girls to learn to read. This class in the spring developed into a day school, with a more commodious room, the larger part of the forty pupils being Gregorian.

The other inexperienced teacher engaged in a most encouraging work, opened and supported wholly by our Protestant sisters, in a Gregorian part of the city. In visiting this district formerly the question has arisen, "What could be done for the many neglected children whose only lesson seemed to be the evil ones of the street?" Objections arose to the proposal of a school;—no money, no suitable teacher, no one willing to have their court used as a school yard. A band of five women met to pray, asking for God's blessing and direction, and then set forth to do what they could. As Peter and John were directed in finding "the large upper room furnished," so these women seemed to be directed. It is an interesting circumstance that the upper room they found was the same place where one of the first Aintab Protestants, coming to Oorfa to preach the new doctrine forty years ago, found refuge when sharp opposition arose, and his books were taken from him and burned.

Many little bright red bags with Bible texts attached were made for monthly contributions, and these brave women, telling again and again the new plans of work for Abraham District, took pledges, many of them from poor women who have to work hard to earn two cents a day at their spinning.

Our schoolgirls becoming interested, contributed school furnishings, as mats, pail, dippers, etc. Our selection of a teacher proved a very happy one, for every new pupil brought in by that untiring band of praying women was received as a special charge; and faithfully has she taught to read both large and small of her fifty-five pupils, and to lead them to know "the way,

the truth, and the life." On Sundays regular services have been held in that upper room, with an attendance so large as to restrict those who wished to come from other districts.

Including these two new primary schools, our Protestant community have had eight schools, with an attendance of about four hundred pupils. . . .

We have been interested in our opportunities of meeting and becoming acquainted with the young people of our church. Sometimes such a note as this is handed to us: "Have you time to talk this evening?" And after sunset some ten or fifteen pairs of shoes at the door, with as many lanterns (for the government forbids a person to walk the streets after dark without a light) make known the unusual evening enjoyed by the young people, who have so little of pastime in their lives.

Our young friends of Salem, Mass., will be glad to know that their organ has been an indispensable help to us at this, as well as other times. The "Select Songs," so kindly sent to us by the Rev. F. N. Peloubet, D.D., have been a great service to members of our singing class, who have sung the tunes to translations of the hymns in Turkish. . . . History gives us very interesting glimpses of Edessa in the first century. Of the disciples who started out to carry the news of salvation to the distant and dark corners of heathendom, Thaddeus found here a large center for Christian labor. Edessa became a Christian city. Bravely did she cling to her new faith during the crisis which followed, while her sister cities went back to the Ayrians; and her coins were the first to bear the sign of the cross in place of the symbols of Baal worship.

What of her spiritual condition to-day, having passed through successive conquests by the Byzantine emperors, the Mongols, the Persians, and the Turks? In place of the heathen temples we see the mosques, whose star and crescent designate the night of sin and unrighteousness no less among the worshipers of the false prophet than among the idol worshipers.

Christianity has lived through the dark ages, but the life of the Armenian and Syrian churches is buried beneath its many forms and ceremonies. Within the last half century a change has come; missionaries and native preachers and teachers have infused a new life; a large and growing Protestant community has sprung from the seemingly dead churches.

The ruling race, alarmed at the word progression, are working to prevent the advancement of the new system of worship, persecuting those that may turn from Islam.

But truth has taken deep root; it must grow; it must expand; and in this glimpse of eighteen centuries do we not see a new crisis awaiting,—a crisis for all Turkey, of which Oorfa is only one of its many centers?

# Young People's Department.

## THE HELPER FOR TODEROG.

BY ANNA F. BURNHAM.

(A Christmas story. Founded on fact.)

It was two weeks before Christmas. The time o' the year rolls round in Turkey as elsewhere. Fair little Mrs. Grant was finding herself belated with certain gay-colored Christmas remembrances, which even in her busy missionary life she had found time to plan and put together. She sat in her cozy window nook hastily finishing off the last of the bespangled trifles whose value was mostly in the loving thought of the donor.

"Speak of angels!" she cried suddenly, springing to her feet, with sewing dropped heedlessly to the floor, as with half-turned head and listening face she stood to catch again the joyful sounds of trampling in the courtyard below. Mrs. Lincoln, another of the missionaries, who sat with her, had just said wistfully, "The bodviellies make a long tour this time. I wonder when we may expect them?"

"Get a hot bath ready for them, Mary!" she called now after the younger woman, whose light feet were taking the stairs very swiftly. "And some good warm, nourishing food, for they are sure to be famished. Then a good rest, remember, before we talk them quite to death."

"Aha, Mrs. Lincoln! You talk by the book!" retorted the other, laughingly, over her shoulder; "but just wait till the Rev. Dr. Lincoln gets in here, and we'll see where all your prudence and sensible, old-lady wisdom have flown to! You'll ask him sixty questions a minute,—now see if you don't!"

"Mrs. Rev. Dr. Lincoln," as her friend loved to call her, though the elder of the two, was by no means an "old lady," and answered this merry sally with a laugh, while she ran hither and thither in her friend's house, helping to carry out her own instructions. The bustle of dogs, and horses, and men had not ceased in the courtyard, and certainly the two women had not completed their hospitable preparations for welcoming the travelers, before the travelers themselves burst in, tired, dirty, hungry, and radiant. For were they not at home again in a clean, cozy, comfortable American house, though it was in the middle of Turkey?

After the first greetings, the bath, and the supper, tongues had their turn.

"Well," said Dr. Lincoln, in answer to one of his wife's "sixty questions," "the work is very hopeful. Toderog is ours. The place we have sat down before for six years has raised the siege at last. It's unconditional surrender! The Bibles and books we have scattered in past tours have seemed to do their work, and the walls of all hearts have fallen flat as Jericho's,—so far as prejudice and hostility go, you understand. They seem really hungry for the gospel. One poor fellow kissed my very feet as he begged us to come and "explain the Book." Two young men have taken a bold and intelligent

stand for Christ, and it is very evident that they are only the first fruits of what is to be a glorious harvest. They want a church there right away. They must have it."

"And they can have it, that is the best of it!" said Mrs. Grant, enthusiastically.

"I hope so," said Mr. Grant, uneasily. "Any letters from Constantinople? It's about time we heard from the Board meetings."

"I have sent Muggerditch to the khan for the mail," said his wife. "He's not a Mercury, but he ought to be here by this time. And he is. I hear him in the passage."

With many salaams the native servant presented the bag of letters. They were opened, as usual, with rather trembling fingers. Letters from over sea are always ominous. Who knows what may have happened in two months? Even if there were nothing, the sight of the very paper that dear hands have touched is apt to make the heart beat quicker. But these were not the letters which they opened first this time. The two men hungrily seized certain official-looking envelopes. A cry of dismay broke from Mr. Grant as he skimmed the opening sentences. Dr. Lincoln perused his document in silence, but a half bitter sadness grew in the lines of his face, and the hand that held the letter rested despairingly upon his knee when he had finished.

"Handicapped!" said Mr. Grant, in answer to his wife's inquiring eyes.

"Do read us the letter!" they begged.

"It is all in four words," was the reply. "No more new work."

"Why, what did they send us out here for?" cried the women. "This isn't new work! It's the finishing up of a six-year-old work."

"The child is too much trouble to raise, and must be strangled," said Dr. Lincoln.

"Oh, if they only knew," cried his wife, with tear-filled eyes, "they couldn't send us that message!"

"My dear, the Board does what it must. It is the people who don't know—the churches. If they did——"

"I didn't know!" said Mrs. Grant, thoughtfully. "At home, with the other girls, what did the word 'heathen' mean to me? We got up fairs for them, but we thought a good deal more of the fairs than we did of the heathen. And as to knowing anything about them, I don't think we should have known a Turk from a Chinaman, except by his queue."

"That was a sad state of ignorance," laughed her husband. "Do you mean us to understand that all classes are equally unenlightened in our home churches?"

"Lots of them," she replied, confidently. "I know you're laughing at me, but it's just those things that they ought to know. Girls," she continued, laying down the law with her forefinger in a forensic fashion, "girls, I want you to understand, are queer creatures."

"Yes, ma'am," said Mr. Grant, meekly.

"We understand," said the doctor, bowing.

"And they will not do what they don't want to," she went on, regardless of their Philistine mockings. "They will not want to do, either, what they

have no interest in. And they won't have an interest in what they don't know about. And so, you see, they—ought to know."

"Very logically put," said her husband, approvingly.

"We will grant," said the doctor, "that it is highly important for the girls of our churches to be instructed in—ah—the difference between a Turk and a Chinaman, I think you said? Then what?"

"You needn't put it in that ridiculous way!" she pouted. "They ought to know everything,—how they look, and how they dress, and how they eat, and how they get born, and married, and buried. How they live; that is what they want to know. Anything that will individualize the poor heathen, and make them seem like 'folks.' And as to what will come of it, why, then the girls will give for missions. They have about all the money there is to give."

Lifted eyebrows answered her, and she merrily justified herself.

"Well, the brothers, and fathers, and husbands have; all the same thing. We needn't be so anxious about women's rights. It is the day of woman's privileges. The simple, and I'm afraid sometimes shameful, truth is, that in America the money is spent for the most part as the women want to have it."

"My dear!" expostulated Mrs. Lincoln, with a shocked face. "Think of the millions spent for drink!"

"They don't live their protests," she answered, stoutly. "They don't refuse to associate with any man who drinks; they don't abhor the man who sells it, and the money he makes by it; they don't make social ostracism the penalty of having anything to do with the stuff; and they might."

"Meanwhile," remarked Mrs. Lincoln, touching the letter with which her husband was toying absently, "we have the question of Toderog on our hands. And I'm afraid we can't wait to instruct the girls of America."

"I suppose it will have to be given up," said the doctor, in a tone as if the words choked him.

"We won't give it up!" cried Mr. Grant, springing to his feet. "Come, let us talk it over with the others. They'll help. Refuse to gather in a harvest because barns cost something? I'll be party to no such false economy! I'm going to see Graham and his wife, and see what they say."

As he evidently was going, there was nothing to do but follow. The gentleman sought happened to be at hand, and the council was soon in troubled session.

Mr. Graham was a large, black-whiskered, rather jovial man, who took his troubles lightly.

"I guess it'll have to come round to the same old grind," he said, laughingly. "We shall have to manage it ourselves. I'll give up my luxuries with pleasure, gentlemen."

"What is there to give up?" asked one or two of the others blankly.

"We will give up anything rather than the work at Toderog," said Mr. Grant.

"Will you give up your new suit?" asked his wife, suddenly.

"And the baby's little new dresses?" he returned, mischievously.

"Why, he's got to have those, dear! He'll kick off his long dresses himself, if I don't take them off. I was going to write a letter for some things

this very afternoon, and then we wouldn't get it for two months. And your new suit,—how could you get along without it? Oh dear!"

"I'll drop my magazines," said the doctor, coming to the front heroically. "A drop in the bucket, I know; but then, a little money goes a great ways for our needs. If we can manage to scrape enough together to put a teacher in there, the church and the pastor may come later."

"Can't the people do anything?" queried one.

"We can't ask them. The crops have failed, and the taxes are very heavy; and they will have the room and the fires to look after."

"Could any of our native pastors help?" somebody asked, anxiously.

"They are burdened. I wouldn't be the one to lay on the last straw."

"Then it is fairly laid upon us," said Mrs. Lincoln, who spoke little, but always to the purpose. "Mary, I'll show you how to make your husband's suit. Get some cheap German cloth from the market. We'll try the tailor's trade, if he'll agree."

"And I'll make some short clothes out of the baby's long ones."

"Don't say another word; please don't!" begged Mrs. Graham, who had not spoken. "Don't tell anybody but me what you will do. I'm going to have a Christmas tree, and I invite you all to it."

"A Christmas tree!" echoed the others. "I should think we had cut ourselves off from the chance of having any Christmas this year."

"We'll have a royal good one; the real, right kind of Christmas," was the answer.

"Well," said Dr. Lincoln, good-humoredly, "let us appoint Mrs. Graham Treasurer of the Self-denying Fund for Toderog."

To this all agreed.

Two weeks later a little company met at the house of their Christmas entertainer. It was blowy, and snowy, and cold; but within, the good fires roared. Their hearts were warm with hopes of prosperous work, and thoughts of secret self-denials. The children were all merry; but the tree, which was an open secret, and to which all had contributed, was kept mysteriously hid until the hour of revelation. Mrs. Graham was an arbitrary hostess. Anyone, she declared, who should play the part of Peeping Tom, would be sent out with Muggerditch and Garabed to wash the dishes.

"I am glad to see them all so happy," said one of the elders, with a sigh. "Please God, we will never quite omit it. After all, it isn't the value of the gifts they care for. I wish we were satisfied as easily. This Toderog business lies heavy on my heart."

"Yes; it is something that must be settled. I agreed to put it aside for these few days to please our good hostess, who seems to expect wonders from her Christmas tree. But our united gifts will make a poor show, I'm afraid, beside the two hundred dollars needed for a helper. I don't know. The general idea seems to be that Baron Haratoon is the man for the place."

A loud cry from the children interrupted this dialogue, and all pressed forward to join the group that faced an angle of the inner room. The tree was about to be unveiled.

A loud shout of laughter from the venerable doctor drowned the children's smaller pipings, as he clapped his friend Grant on the shoulder and bade

him look and see himself as others saw him. There in effigy he hung, beyond a doubt, dressed in his "customary suit of solemn black," with black tie neatly fastened around his very limp neck, and light side whiskers carefully disposed to grace a very florid mask, cleverly, if rather maliciously, painted by his wife. The fur cap, also made by her own fingers, concealed any defects of hair or skull that might otherwise have been noted.

"The baby! the baby!" screamed the delighted children; and all eyes were turned towards another branch, from which depended a calm, complacent infant in short clothes, whose chubby face bore some resemblance to the one kicking at that moment in Mrs. Grant's lap.

"Why—where—how—when did you do it?" she gasped. "You never made all those baby clothes in this time, if you are a witch!"

"No; the others all helped me. We all contributed bits of flannel and dress goods that we happened to have, and worsteds, you know. You can make anything out of those! This little dress is all crocheted—see? Do you like it, dear?"

"Lovely!" murmured the happy mother. "And I haven't done a thing for you, hardly, except the dolls for the children."

"Which was just what I wanted," said her friend. "It helped to carry out my idea, you see. Everybody is to be hung in effigy!"

It was really very clever and funny. The doctor's long legs dangled from the topmost branch, thereby displaying a gorgeous pair of worked and embroidered slippers; Mrs. Lincoln's rather portly form (in a new cashmere dress) waved with dignity from another; the children, stuffed out with newspapers and cotton wool, peeped out at them with the oddest, laughing faces. Mrs. Graham's Christmas "idea" was certainly a great success.

Suddenly there appeared among them a veritable Santa Claus.

"Who is he?" cried every one.

"It's none of us," said another, counting. "We're all here."

"It's Garabed!"

"It's Muggerditch!"

But both those worthies could be heard clattering in the kitchen. Very deftly the bewigged and painted Saint despoiled the tree of its strange fruit. Reverently he brought the doctor "to himself," as his friends suggested. With salaams he laid his gifts at the feet or in the laps of those for whom they were intended.

Then standing erect under the dismantled tree, he said with great dignity, in Armenian.

"As I have nothing more to give, I will now give myself; I am real. That is why I was not hung. The mission will now take me!"

The wig, and mask, and furry robe were stripped off at the word, and he stood before them,—Baron Haratooon, the helper for Toderog.

"What does this mean?" cried the doctor and Mr. Grant, springing to their feet at the same moment. "What witchery now, Mrs. Graham? Confess!"

"Only a little of what your distinguished example has taught me!" she retorted. "We women can 'self-deny' as well as you. You have all given something,—much more in the aggregate than you supposed. Even the



children have brought their little hoards. And I—I had a little sum laid by!" she added, while some tears that she could not help fell down.

There was a moment's silence in the room. Every one there knew for what it had been laid by. Every one was thinking of the merry little fellow whose yard-long grave had cost less than the growing up would have done.

"I was so glad to do it!" she added, happily. "It's Rexy's giving, you see, not mine."

"How much—how much did you give?" asked the doctor.

"Ah, that I shall not tell!" said she, and turned away to join the children's games.

## TOPICS FOR MISSION CIRCLE MEETINGS.

IN entering upon the study of any country let the children draw maps, and learn something of its history and geography. Leaders of mission circles would find useful the printed "Sketches of Missions of the A. B. C. F. M.," price 35 cents for set of seven numbers, each containing a map; also the series "Missionary Concert Exercise" on each country, at one cent per copy. If practicable form a missionary library, a valuable addition to which would be "Mission Stories of Many Lands." By mail, \$1.50.

The children's topic for February is "Light in the Dark Continent."  
 (1) *Explorations*: Livingstone, Stanley, "Tropical Africa," by Henry Drummond. Humboldt Library, New York, 15 cents. "Mrs. Fay's Journey to Kamondongo," *Life and Light*, January, March, May, July, '87. "Across Africa," *Missionary Herald*, December, '89. "Hero of Uganda," *Missionary Herald*, May, '91. "The Division of Africa," *Life and Light*, August, '91. "Geography of Natal," Letter from Miss Day, *Life and Light*, April, '87. (2) *Children in Africa*: "Blind Zulu Boy," *Missionary Herald*, August, '85; also leaflet. "Some Zulus I have known," *Missionary Herald*, January, '90. "Zulus at Home," *Missionary Herald*, January, '89. "African Boys," *Dayspring*, May, '90. "Slave Boy in Africa," *Dayspring*, June, '86. Samuel Crowther, "Slave Boy and Bishop," *Missionary Herald*, January, '85. "Letter from a Zulu Girl," *Dayspring*, February, '89. "Letter from Mrs. M. B. Richards," *Life and Light*, August, '86; see also in the same, "Fifty Years in the Zulu Mission." (3) *Schools and Mission*: "Inanda Seminary," *Life and Light*, May, '90. "Some Girls in Inanda," *Life and Light*, October, '90. "Life in Umzumbe Home," *Life and Light*, February, '89. "South Africa, Inanda," *Life and Light*, August, '88; "Umsunduzi," *Life and Light*, September, '88. "Christmas in Bihé," *Life and Light*, January, '91. "Work in Bihé," *Life and Light*, August, '91. "Day Dawn in Bailundu," *Missionary Herald*, May, '87. "Christmas in Bailundu," *Missionary Herald*, May, '84. "Kraal Girls," *Missionary Herald*, January, '87. "Glimpses of Heathenism," *Life and Light*, February, '91. "Letter from Miss Hance," *Life and Light*, April, '84. "Missionary Hero," Robert Moffat, *Mission Dayspring*, April, '87. "Missionary Hardships in Africa," *Mission Dayspring*, September, '86. "Hobeana," Leaflet.

# Our Work at Home.

## BIBLE READING.

### MY NEIGHBOR.

LUKE X. 27-37. Our Saviour told the story of the good Samaritan to a lawyer who asked the way to eternal life. In reply, Christ laid down the law of his kingdom and the conditions of entrance,—the two commandments of love to God and to our neighbor. If we keep these commandments he calls us friends, and promises to come and dwell with us. See John xiv. 21-24, and John xv. 14.

It behooves us, then, who desire the presence and friendship of Christ, to look into these commands. There is no doubt about the object of the first, but let us examine the second.

1. Who *is* my neighbor? If I am to love him, I must find him out and get acquainted with him.

2. My neighbor is not the person I prefer, and to whom I think I owe neighborly duty, but the one whom the Lord so designates. Christ did not say to the lawyer, 'What *thinkest* thou?' but 'How *readest* thou?' What does God say? What is written in his Book? I read in this parable of our Lord, which he followed up by a strict command, that my neighbor is the one who needs me. Whoever is in want is the neighbor whom I am to love, and to whom I am to prove my love by sympathy and help. This neighborliness must reach beyond friends and countrymen to all sufferers of every race. The Samaritan and the Jew were of hostile nations, and had no dealings one with another. Christ himself had just been rejected by a Samaritan village because he was going towards Jerusalem. How divinely sweet was the patience which now made him take a Samaritan as an illustration of neighborly kindness! How gentle the firmness with which he thus declares that we are not to pick and choose among our fellow-creatures, whom we will aid and whom neglect, and that any possible help must be given even at cost of time, and labor, and sacrifice.

3. If all this is true of my neighbor's physical wants, how much more of his spiritual needs! What are the wounds and pains of this short-lived body to those of the undying spirit? The sleep of the grave will soon bring deep repose to every mortal frame, but the anguish of the sinning soul is not so comforted. Evil passions and remorseful anguish will not cease to torment the spirit because it has put off the body.

"Bursting to life, the dominant desire  
Shall upward flame like a fierce forest fire."

If, then, we have any pity for the misery and peril of sin, any gratitude for our own salvation, or any loving obedience to our Saviour, must we not reach out helping hands to our poor neighbor, and "go into all the world, and preach the gospel to every creature."

TOPICS FOR AUXILIARY MEETINGS.

*January.*—What Christianity Means to Woman (see LIFE AND LIGHT for December).

*February.*—The New Continent of Africa.

*March.*—The Power of Prayer in Foreign Mission Work.

*April.*—Twenty-five Years in the Turkish Empire.

*May.*—Our Great Opportunity.

*June.*—The Redemption of India's Women.

*July.*—The Islands of the Sea.

*August.*—A Study of Some of the Great Religions of the World.

*September.*—Thank-Offering Meeting.

*October.*—The Millions in China.

*November.*—The Gospel for Japanese Women.

*December.*—Mission Work in Papal Lands.

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“THE NEW CONTINENT OF AFRICA.”

TOPIC FOR FEBRUARY.

1. The Changes in Twenty-five Years. Under this head we would suggest a brief glimpse of the explorations of Livingstone and Stanley, taken from the life of Livingstone and from “Through the Dark Continent,” or “In Darkest Africa,” by Stanley; books to be found in almost every public, and many Sunday school libraries. A short extract giving a typical experience in an explorer's life might be read. A good article on Livingstone and Stanley may be found in the *Missionary Review* for 1891, obtained at 18 Astor Place, New York City, price 25 cents. A description of the present divisions of Africa would also be interesting. See LIFE AND LIGHT for October, 1891, *Missionary Herald* for February, 1891, and *Atlantic Monthly* for November, 1891.

2. The Missionary Work as a Factor in these Changes. A brief talk might be given on Livingstone as a missionary (see article in *Missionary Review*; mentioned above), or the personal influence of missionaries, see article on “Missionary Heroes in Africa” in *Missionary Review* for February, 1889. As a specimen of what is accomplished by missionary work, a short paper might be given on the Zulu mission. Sketches of this mission, obtained from the Board rooms, and “Forty Years Among the Zulus,” by Rev. Josiah Tyler, will afford good material under this head. The latter is issued by the Sunday School and Publishing Society, and should have a place in Sunday-school libraries.

3. The effect of woman's missionary work on the future of Africa. It is universally acknowledged that educated Christian mothers have great power over the future of a nation. As a specimen of the effect of missionary work upon women in Africa, show what has already been done for them in the Zulu Mission, especially in Inanda Seminary. See LIFE AND LIGHT for June, 1879, October, 1881, May, 1885, August, 1886, January, 1888, May and October, 1890.

It may be necessary to add that it is not the intention that all these suggestions should be used in one meeting. We aim to give a variety, from which selections may be used.

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### LEAVES FROM OUR BRANCHES.

THE annual meeting of the *New Hampshire Branch* was held in Portsmouth, October 21st, in the church where the Branch was organized eighteen years ago. Portsmouth is also the home of its first secretary, and afterwards, for many years, its president, and still its honorary president, Mrs. Helen C. Knight. The kindly grace of her cordial welcome is one of the delightful memories of the day, and her words of encouragement and counsel will not soon be forgotten. Reports from the secretaries in regard to the work of the auxiliaries at home and our missionaries abroad were full of interest. There was not a dull or uninteresting sentence in either report.

The increase in the treasury, without legacies to swell the amount, was encouraging; but we wished it had been increased a hundredfold when Miss Child brought before us so vividly the ever-enlarging opportunities which our missionaries are obliged to see passing away from them, because they are powerless to take advantage of them.

Mrs. Jones, of Madura, made us glad that we had made an investment in real estate in that city. Miss Crosby, of Micronesia, brought the people of those far-off islands very near to us, and Rev. Mr. Jones, of Madura, gave us a glimpse of woman in India. After portraying her in her ignorance, superstition, and vanity,—a slave first to her father and then to her husband, and yet supreme in her power and influence,—he drew a bright picture of what had been accomplished by the awakening process of Christian education. The devotion of the Hindu women to their gods has been the great hindrance to progress in India, but when they come to know Christ, and transfer their devotion to him, the influence of woman will be a mighty power in uplifting and saving that vast empire.

We sang at the close of our meetings "The morning light is breaking" with an enthusiasm, as if we had already begun to see the dawn; and thanking our kind friends for their beautiful and bountiful hospitality, we came away from Portsmouth with a desire and a purpose to do our part in making it possible for the Woman's Board to accomplish all its beneficent plans for 1892. The motto chosen by the New Hampshire Branch for the year, "Them also I must bring," suggested the following lines, written by Mrs. Charles Hitchcock, of Hanover, which were read at this meeting:—

Scattered throughout the world they stray,  
My other sheep, weak, driven away;  
To every enemy a prey,

They wander o'er the mountains bare,  
They shiver in the evening air;  
They know not of my pastures fair,

Where the Good Shepherd leads the sheep  
Beside the living waters deep,  
And lambs upon his bosom sleep

Yet there is room within my fold;  
I purchased it with pangs untold,  
Sighs, anguish, prayers on mountains cold.

O ye, my friends, with each I plead,  
If that ye are my friends indeed,  
Think on my lost, their sufferings heed.

✓ Succor my ransomed ones, who stray  
Throughout the "cloudy and dark day,"  
And vainly seek the King's highway.

Not one must perish, I must bring  
My flock complete before the King,  
And heaven shall with rejoicings ring.

E. H. L.

Since its organization we have not chronicled so small an attendance at an annual meeting of the Barnstable Branch as we recorded at our last one, but Falmouth is far away from many earnest workers, and some were kept at home by an "absolute necessity."

Pleasant words of welcome were given by the pastor of the church, and Miss Child brought greetings from the Board, assuring us that we were still held in remembrance. Miss Crosby, of Micronesia, spoke rapidly and earnestly of her work, bringing vividly to all the truth that our labor is not in vain.

There is no gain to be reported in auxiliaries or mission circles, but a steadfast purpose to fulfill the pledged work of the Branch still animates the loyal workers.

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### ANNUAL MEETING.

THE Twenty-fourth Annual Meeting of the Woman's Board of Missions will be held in Central Congregational Church, Hancock Street, Brooklyn, N. Y., Rev. Dr. Behrends, pastor. Public meetings on Wednesday and Thursday, Jan. 13 and 14, 1892. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, January 12th.

The ladies of Brooklyn will be happy to entertain in their homes all regularly accredited branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before January 7th to Mrs. A. Alford, 315 Monroe Street, Brooklyn, N. Y.

Addresses are expected at the meeting from Rev. R. S. Storrs, D.D., Rev. A. J. F. Behrends, D.D., Mrs. Joseph Cook, Mrs. C. L. Goodell, Mrs. Grace Gilberth Gale, and others, besides a goodly number of missionaries.

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### IMPORTANT TO DELEGATES AND VISITORS.

IN order that delegates to the meeting of the Woman's Board, to be held in Central Congregational Church, Brooklyn, N. Y., January 12th, 13th, 14th, may have no trouble in reaching their destination, we give the follow-

ing general directions: Those coming over the Pennsylvania Railroad can procure tickets to Brooklyn, being transferred from Jersey City by Annex Boat to foot of Fulton Street. All others will procure tickets to New York, and can take either surface or elevated cars to Brooklyn Bridge or Fulton Ferry. After crossing to Brooklyn, the church may be reached from either of these named points by taking "Fulton Street and East New York" horse cars or King's Co. Elevated to Franklin Avenue, and walking one block north to church.

It is earnestly requested that the name of delegates be sent to Chairman of Hospitality Committee as soon as possible. Every delegate who sends her name previous to January 7th will receive, before leaving home, a card of introduction to her hostess, with minute directions how to reach her place of entertainment. We trust all will comply with this request, thereby securing for themselves special attention and a comfortable home, and also aid the committee in their work. Visitors, other than delegates, will be recommended, if they desire, to good boarding places at which terms are one dollar a day and upward. The Clarendon Hotel (European plan) will furnish single rooms (without board) for one dollar, double rooms two and a half dollars, per day. St. George Hotel, three dollars per day, including room and board.

Visitors desiring the committee to engage boarding places will please send request as early as possible. All communications in regard to places of entertainment or boarding places to be addressed to Mrs. A. Alford, Chairman Hospitality Committee, 315 Monroe Street, Brooklyn, N. Y.

## WOMAN'S BOARD OF MISSIONS.

Receipts from Oct. 18 to Nov. 18, 1891.

Miss ELLEN CARRUTH, Treasurer.

### MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Searsport, Aux., 6.53; New Gloucester, Aux., 13.50; Rockland, Aux., 40; Hallowell, Aux., 2; Cape Elizabeth, So. Ch., 8; Topsham, Cong. Ch., 3; East Otisfield, Cong. Ch., 9, Y. P. S. C. E., 2; Casco, Cong. Ch., 2; No. Edgcomb, Aux., 9; Bath, Winter St. Ch., S. S., 20, Central Ch., S. S., 16; Fryeburg, Aux. (of wh. 2 by Mrs. J. E. Dinsmore), 5.50, Pine Needles M. C., 4.60; So. Bridgton, Women of Cong. Ch., 4, Mrs. Wm. B. Hague, 5; Thomaston, Cong. Ch., S. S., 4.25, 154 38  
*So. Gardiner.*—Cong. Ch., Aux., 10 00

Total, 164 38

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Candia, Aux., const. L. M. Miss Ellen S. Eaton, 25; Chester, Christmas Roses, 4; Derry, East, Aux., 15; Hampton, Lookout Guard, 3.36; Hanover, Aux., 2; Keene, Second Ch.,

Aux. (const. L. M's Miss Martha A. Wheeler, Mrs. Abbie J. Roby), 50; Kingston, Aux., 8.25; Lebanon, Link, 8.36; Lebanon, West, Aux., 18; Nashua, Aux., 100; Nelson, Aux., 5.25; North Hampton, Aux., 28; Wakefield, A Friend, 1; Wilton, Corban Soc., 5, Rev. H. H. Colburn, Quilt sold at Annual Meeting, Gift of his deceased wife, 14.94, 288 16

Total, 288 16

### VERMONT.

A Friend, 11 40  
*Vermont Branch.*—Mrs. T. M. Howard, Treas. Burlington, Aux., 25; Dorset, S. S., 12; Montpelier, Aux., 3; Putney, Aux. (of wh. 25 const. L. M. Miss Nellie Clark), 30; St. Johnsbury, So. Ch., Aux., 28, No. Ch., Aux., 20, Y. L., 1.50; Townshend, Aux., 18.75; Waterford, Lower, Aux., 6. Expenses, 31.60, 112 65  
*Windsor.*—Cong. Ch., Aux., 2 00

Total, 126 05

MASSACHUSETTS.

A Friend, 75 00  
*Andover and Woburn Branch.*—Mrs. C. E. Swett, Treas. Andover, Jun. Aux., 20; Bedford, Soc. of United Workers, 61.50; Lawrence, Lawrence St. Ch., Cent a Day Band, 75; Extra Cent. Day Band, 75; Two Friends, 2; Lowell, Union Aux., 148; Malden, Aux. (const. L. M.'s Miss S. Varney, Mrs. Margaret Twitchell), 50; Medford, Aux., 5; West Medford, Morning Star M. B., 5; Reading, Aux., 25.13; Y. P. M. B. (of wh. 50 const. L. M.'s Mrs. Dean Peabody, Miss Elvora A. Emerson), 263; Wakefield, Aux., 50; Winchester, Aux., 150, Seek and Save, 100, Mrs. M. A. Herrick, 50, 1,079 63  
*Berkshire Branch.*—Mrs. C. E. West, Treas. Adams, Aux., 22.25; Hinsdale, Aux., 17.28; Housatonic, Aux., Thank Off., 21.50; Lee, Aux., 3; Lenox, Golden Rule M. C., 5; Peru, Top Twig M. C., 1; Pittsfield, First Ch., A Friend, 12, Aux., 3.30, So. Ch., Aux., 21.42; Stockbridge, Aux., 35; Williamstown, Aux. (of wh. 25 by Mrs. Lucy C. Lincoln, const. L. M. Mrs. Fidelia Cooper), 221.50, 363 25  
*Essex So. Branch.*—Miss S. W. Clark, Treas. Lynn, No. Ch., Aux., 75; Beverly, Washington St. Ch., Aux., 100, Y. L. Aux., 45; Salem, So. Ch. Aux., 454, Tabernacle Ch., Aux. (of wh. 50 from Dr. Choate's Bible Class), 199.13, Y. L. Aux., 30; Lynn, First Ch., Y. L. Aux., 25, Chestnut St. Ch., Aux. (of wh. 25 const. L. M. Mrs. Annie F. Swett), 40, Central Ch., Aux. (of wh. 25 const. L. M. Mrs. D. O. Allen), 27.70; Danvers, Maple St. Ch., Prim. Dept. S. S., 10; Swampscott, Aux., 35; Salem, So. Ch., M. C., 5; Ipswich, So. Ch., Earnest Workers M. C., 5; Lynn, Central Ch., Aux., 16, Chestnut St. Ch., Little Light Bearers M. C., 5, First Ch., Y. L. Aux., 1, No. Ch., Aux., through Mrs. Ford, 100, Golden Rule M. C., 14; Topsfield, Aux., 25; Danvers, Maple St. Ch., Aux., 2; Beverly, Dane St. Ch., Aux., 2; Peabody, So. Ch., Aux., 2.63; Salem, So. Ch., Aux., 9.25, Tabernacle Ch., Aux., 7, A Friend, 5, Crombie St. Ch., Children's M. C., 8.82; Peabody, Morning Star M. C., 10, Collection at Annual Meeting, 8, 1,266 53  
*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Ashfield, Aux., 8; Conway, Aux., 41; Orange, Aux., 7.85, Jun. Aux., 48.71; Erving, M. C., 6; East Charlemont, Jun. Aux., 5; Sunderland, Aux., 10, 126 56  
*Hampshire Co. Branch.*—Miss I. G. Clarke, Treas. Belchertown, Aux., 35.25; Chesterfield, Hilltop Gleaners, 7.08; Greenwich, Aux., 30; Hadley, Aux., 37.40; Hatfield, Aux., 36, Wide Awakes, 12; Northampton, First Ch., div., 50, 207 73  
*Hubbardston.*—Cong. Ch. and Soc., 20 00  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Ashland, The Gleaners, 30; Framingham, Aux., prev. contri. const. L. M. Agnes May Bigelow; Thank Off., 13, Jun. Aux., 5, Schneider Band, 10; Holliston, Y. P. S. C. E., 20; Marlboro, Aux., 50 cts.; Northboro, Aux., 10; So. Natick, Anne Elliott Soc., 10; Southboro, Aux., 1, 99 50

*Middlesex Union Conf. Asso.*—Mrs. A. R. Wheeler, Treas. Concord, S. S. M. S., 40; Groton, Aux., 10; Townsend, Aux. (of wh. 2.50 from the Estate of Mary L. Adams, by Mrs. Susan A. Davis), 69.60, 119 60  
*Norfolk and Pilgrim Branch.*—Mrs. F. Shaw, Treas. Weymouth and Braintree, Aux., 10; Brockton, Aux., 55; No. Carver, Ladies of Cong. Ch., 6, 71 00  
*Old Colony Branch.*—Miss E. J. Rinnels, Treas. Attleboro, Aux. (of wh. 25 const. L. M. Mrs. N. D. Briggs; 25 by A Friend, const. L. M. Mrs. W. A. Batten), 178; East Taunton, Aux., 30; Fall River, L. F. M. S., 94.31, Willing Helpers, 79; Marion, Y. L. M. S., 5; Middleboro, Aux., 43.60; New Bedford, Aux., 232; No. Dighton, Aux., 66; Rehoboth, Aux., 10, Mizpah Circle, 30; Rochester, Aux., 39.99; So. Attleboro, Aux., 14.50, Bethany Ch., S. S., 6.10, A Friend, 5; Taunton, Aux., 175.19, M. B., 25; Wareham, Merry Gleaners, 25, 1,058 69  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Agawan, Aux., 50; Blandford, Aux., 75; Chicopee, First Ch., S. S., 5; Chicopee Falls, Aux., 24.90; Feeding Hills (prev. contri. const. L. M. Mrs. Julia A. Sylvester), 18.25; East Granville, Aux., 28; So. Hadley Falls, Aux., 13.30; Hampden, Aux., 15.50; Holyoke, Second Ch., 39.83, Treasure Seekers, 20, Kozen Soc., 17; Ludlow Centre, Aux., 24.15; East Longmeadow, Aux., 63; Mitten-eague, Aux., 10; Monson, Aux., 75; Mrs. W. M. Field, Aux., 50; Palmer, First Ch., Aux., 10.50, Second Ch., Aux., 10; Springfield, First Ch., Aux., 376.76, Opportunity Seekers, 111.25, Cheerful Workers, 5, Hope Ch., Aux. (of wh. 25 from Mrs. Homer Merriam, const. self L. M.), 171, Hopeful Ones, 100, Memorial Ch., Aux. (with prev. contri. 25 by Mrs. J. H. Southworth, const. self L. M., 25 by Mrs. G. M. Atwater, const. self L. M., 25 by Mrs. J. L. R. Trask, const. L. M. Mrs. T. M. Masters, 25 by Mrs. J. M. Stebbins, const. L. M. Mrs. M. O. Cowles), 90.95, Happy Hearts, 16, S. S., 20, No. Ch., Aux., 66.52, Park Ch., Aux., 26.39, Co-operative Soc., 5, South Ch., Aux., 6, Jun. Aux., 1.10, Olivet Ch., Aux. (of wh. 25 by Mrs. Horace Kibbee, const. L. M. Miss Susan D. Stone), 96.83; West Springfield, First Ch., Aux., 64.11, Park St. Helping Hands, 20; Westfield, First Ch., Aux., 283, Light Bearers, 20, Second Ch., Aux., 140, 2,169 40  
*Suffolk Branch.*—Miss M. B. Child, Treas. Allston, Aux., 50; Amundale, Aux. (of wh. 25 const. L. M. Mrs. C. S. Ober), 134.18; Boston, Shawmut Ch., Y. L. M. C., 260, Old Colony Chapel, Jun. Y. P. S. C. E., 5, Union Ch., Aux., 20.38, Y. L. Aux., 60, Central Ch., Y. P. Miss. Club, 6; Cambridge, Shepard Ch., Aux., 300; Dedham, Aux., 160; Dorchester, Village Ch., Band of Faith, 30; Hyde Park, Aux., 19.22; Newton, Eliot Ch., Y. L. Aux., 30; Newton Centre, Aux. (of wh. 25 by Miss Harriet S. Conesus, const. self L. M.), 219.20, First Ch., Wide Awake M. B. (Boys), 5, Mrs. L. S. Ward, 31.25; Roxbury, Highland Ch., Aux., 2, Eliot Ch., Aux. (of wh. 25 const. L. M. Miss Laura B. Chamberlain), 174.75, Immanuel Ch., Aux. (of wh. 25 from Mrs. M. A.

Low, const. L. M. Mrs. John H. Shaw), 97.24; Watertown, Phillips Ch., Aux., 37.70; West Newton, Aux., 25, Mrs. C. B. Richardson, in mem. of her father, David Hale, 25; West Roxbury, So. Evan. Ch., 23.57; T. F. C., 20,	1,753 81
<i>West Berlin</i> .—Miss S. C. Larkin,	1 40
<i>Worcester</i> .—Mrs. L. A. Gidding's S. S. Cl.,	5 00
<i>Worcester Co. Branch</i> .—Mrs. C. S. Newton, Treas. Whitinsville, Aux., 1, Extra Cent a Day Band, 17.09; Worcester, Piedmont Ch., Aux., 56.55, Union Ch., Willing Workers, 45, Central Ch., Aux., 82.55, Old South Ch., Miss. Chips, 8.91, Park Ch., Aux., 15, Piedmont Ch., Aux. (of wh. 100 a Thank Off.), 212.24, Hope Ch., Lend a Hand Club, 5; Barre, Aux., 23; Clinton, Aux., 52.40; Millbury, Second Ch., Aux., 40; Fitchburg, C. C. Ch., Aux., 17.75; Westboro, Aux. (of wh. 62.36 a Thank Off.), 98.36; Webster, Aux. from Miteboxes, 74.71; Lancaster, Aux. (of wh. 20.90 a Thank Off.), 28.12; Y. L. M. C., 10; West Brookfield, Aux., 27.75; Princeton, Mountain Climbers, 10; Rutland, Aux., 25; Paxton, Aux., 18; Northbridge, Aux., 67, Lamplighters, 5; Leicester, Strawberry Hill Gleaners, 4; Gardner, Aux., 80; Grafton, Aux., 65; Athol, Aux., 81.32; No. Brookfield, Happy Workers, 15; Royalston, A Friend, 5; Oxford, W. M. S., 26.34; Leominster, Aux., 100,	1,317 09
<b>Total,</b>	<b>9,734 19</b>
<b>RHODE ISLAND.</b>	
<i>Little Compton</i> .—Cong. S. S.,	8 00
<i>Rhode Island Branch</i> .—Miss A. T. White, Treas. Bristol, Aux., 15; Central Falls, Aux., 40; Providence, Beneficent Ch., Aux., 100; Saylesville, A Friend, 2,	157 00
<b>Total,</b>	<b>165 00</b>
<b>CONNECTICUT.</b>	
<i>Bristol</i> .—Jun. Y. P. S. C. E.,	23 50
<i>Hartford Branch</i> .—Mrs. G. R. Shepherd, Treas. East Granby, Aux., 7; Hartford, Centre Ch., Aux., 25, M. C., 16; Y. P. S. C. E., 18, S. S., 5, Fourth Ch., Aux., 13.30, Daisy Strong, Fanny Howe, Horace Howe, Ned Strong, and Louie Strong, 35; Hebron, Aux., 3; Plainville, Aux., 121; So. Windsor, M. C., 15,	258 30
<i>New Haven Branch</i> .—Miss Julia Twining, Treas. Danbury, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Carrie Crosby Warner), 131.18; Essex, W. W. D. S., 5; Harwinton, Aux., 25; Killingworth, Aux., 4.25; Middlefield, S. S., 10; Middletown, First Ch., Y. P. S. C. E., 25; Monroe, Aux., 10; New Canaan, Aux., 10; New Haven, Davenport S. S., 70; Newtown, Aux., 4; Norfolk, Y. L. M. B., 30; No. Haven, Y. P. S. C. E., 13; Plymouth, Aux., 25, Prospect Gleaners, 45; Salisbury, Aux. (of wh. 25 from Mrs. Holley, const. L. M. Mrs. Sarah Seymour), 46.15; Torrington, Valley Gleaners, 10; Westbrook, Aux., 32.46; Woodbridge, Aux., 13.50,	509 54
<b>Total,</b>	<b>791 34</b>

## NEW YORK.

<i>Brooklyn</i> .—Central Cong. S. S.,	36 00
<i>New York State Branch</i> .—Miss C. A. Holmes, Treas. Brooklyn, Tompkins Ave. Aux., 400, King's Daughters, 30, Central Ch., Aux., 75, Puritan Ch., Aux., 29, Park Ch., Aux., 20; Binghamton, Aux., 45; Churchville, Aux., 10; Fairport, Aux. (of wh. 25 const. L. M. Miss Marco Fuller), 43; Gaines, Cong. Ch., 8.56; Honeoye, Aux., 56.50; Jamestown, Aux., 29.60; Little Valley, Aux., 7; Lockport, First Ch., Aux., 38; Norwich, Mrs. Scudder, 3; Sherburne, Aux., 35.40; Seneca Falls, Aux., 30; Syracuse, Plymouth Ch., Aux., 50, S. S. Prim. Dept., Little Helpers, 5; Ticonderoga, Aux., 20; Westmoreland, Aux., 13; Coll. at Greene, 8.60. Expenses, 31.66,	925 00
<b>Total,</b>	<b>961 00</b>

## LEGACY.

<i>New York State Branch</i> .—Legacy of Mrs. Catharine S. Smith, Albany,	500 00
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## PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. <i>Md.</i> , Baltimore, Aux., 85; <i>N. J.</i> , Bound Brook, Aux., 40; Closter, Aux., 40.84, S. S., 12.16; East Orange, First Ch., Aux., 61, A Friend (const. L. M. Miss Elvira H. Wood), 25; Jersey City, Aux., 22.45; Montclair, Aux., 149, Y. L. (of wh. 50 const. L. M's Mrs. Thomas Jefferson, Miss Ella F. Skidmore), 235, Children's M. B., 221.72; Newark, Belleville Ave. Ch., Aux., 54.65, M. B., 183, First Ch., Aux., 40.13; Orange, Trinity Ch., Aux., 54.30, Y. L., 20; Orange Valley, Aux., 48, Y. L., 53.14; Paterson, Aux., 21; Westfield, Aux., 15.40; Glen Ridge, Aux., 40; Woodbridge, Aux., 18.09; Va., Falls Church, Aux., 21,	1,450 88
<b>Total,</b>	<b>1,450 88</b>

## GEORGIA.

<i>Atlanta</i> .—Miss A. F. Jenckes,	15 00
<b>Total,</b>	<b>15 00</b>

## CALIFORNIA.

<i>College City</i> .—Miss S. J. Fowler,	5 00
<b>Total,</b>	<b>5 00</b>

## SOUTH DAKOTA.

<i>Centreville</i> .—A Friend,	40
<b>Total,</b>	<b>40</b>

General Funds,	13,701 40
Leaflets,	164 11
Legacy,	500 00
<b>Total,</b>	<b>\$14,365 51</b>

MISS HARRIET W. MAY,  
Ass't Treas.





## THE EARTHQUAKE IN JAPAN.

BY MRS. J. L. ATKINSON.

SUCH an earthquake has not happened before for thirty-seven years, although Japan is called an earthquake country, because it is liable at any time to be shaken by these disturbances. It is nothing unusual at all for those of us who have our homes there to feel the house shaking, and to see doors and pictures swinging; but anything so serious as this has never happened within our memory.

The disturbance was felt through thirty-one provinces, the center of it being in Mino and Owari. It seemed to travel at about thirty-five miles per minute, and to extend through three circles, in the first, or center one, being the cities of Nagoya and Gifu, and many smaller towns and villages. Nagoya, the fourth city of the Empire, and Gifu, another large city, were almost destroyed, while three or four other smaller towns were completely demolished. Not a building of any description was left standing. The earthquake came without any warning, except that the atmosphere was exceedingly hot and close the night before. Just as the eastern and western bound trains met at Gifu, the shaking began. At first the passengers thought a collision had occurred, they were thrown from their seats with such violence. They could not stand up, much less alight from the cars, during the seven minutes the shock lasted. The ground opened in fissures and closed again, while hot water and viscous mud were expelled from the cracks. River embankments were torn out in Gifu Prefecture for a distance of thirty-five miles. A lake six hundred yards long and sixty wide was formed at the foot of Hakusan Mountain in Gifu. One whole valley sank four hundred feet, carrying houses and temples with it. Of seven hundred temples in Gifu Prefecture, one third were totally destroyed; and of twenty-five in the town of Ogaki, only three were left. The breaking out of fires almost immediately completed the work of destruction which the earthquake had begun, and many of the poor people who were buried alive under the

ruins were burned: 3,410 people are known to have lost their lives; 4,230 more were wounded; 42,414 houses were totally destroyed, and 8,597 were partially so. The destruction of 40,000 houses leaves 200,000 people homeless, with no food and no clothing, and winter coming on. The Government, missionaries, and other foreigners are doing all they can for the relief of the people, both in generous gifts of money and personal help. Dr. Berry, of the A. B. C. F. M., with four trained nurses, proceeded to the wrecked district at once, and the American and European merchants of Kobe raised over \$2,000, and sent a committee to distribute it. The emperor and empress gave 26,000 yen.

Kobe seems to have felt the disturbance the least of any place, yet there chimneys were knocked down, vases and *bric-a-brac* thrown off from shelves. The houses are described in a letter just received as "rocking violently from side to side." The first shock came at 6.45 A. M., but all day slighter shocks were felt, and the local government sent round word that all lights must be out by twelve o'clock P. M., as they expected another shock at one. It came, but was not severe. The earthquake was accompanied by a rumbling and roaring sound, which seemed to come from the northwest direction. People described the sensation as that of being lifted up bodily, house and all, to the distance of two or three feet, and then violently dropped. Of course the slightly built Japanese houses were crushed by the weight of their tiled roofs, and fell in heaps. The better built houses, erected in foreign style, seem to have stood the shock pretty well, as did the castles. American Board property was not injured aside from the falling of chimneys and cracking of walls, and none of our missionaries were hurt. One of our native ministers writes that it "reminded him of Sodom and Gomorrah."

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OF every six infants in the world one is born in India; of every six orphan girls one is wandering in India; of every six widows one is mourning in India; of every six men who die one is passing into eternity from India. Think of it, and give India a place in your prayers.—*Ex.*

"ONE day they (the members of the Hindu Reformed Club) had a hot discussion with me and a friend of mine, who held opinions similar to mine as to caste distinction, and when we acknowledged that caste was false, and said we were ready to break it, they asked us if we were prepared to do so in their presence. We said, 'Yes, we will do it,' but never thought they would really ask us to do so. While the conversation was going on one of them went out silently, and in a few minutes brought in some biscuits, and

setting them before us, said, 'If you think caste distinction is false, eat these.' We replied, 'You eat them first, then we will eat.' They then took some, and so we were obliged to eat some, but I can hardly describe the trembling that came over me. My whole body shook and perspired, and I began to think that my mother would turn me out of the house. I was like a person crushed by a mountain. I began, also, to think that I was as one lost to my family, that my caste was gone, that I was a vagabond, and that all people would call me out-caste. Up to this time I had never eaten European-made bread and biscuits. My friend also was much amazed; he ate two or three biscuits boldly, but as this was his first time it cost him an effort to get them down his throat. This took place in the Money School, after school hours. In this way I first broke caste secretly among Hindu friends."—ONCE HINDU, NOW CHRISTIAN.

TREASURER'S REPORT.

EIGHTEENTH annual report of the Woman's Board of Missions for the Pacific.

<i>Received from</i>				
Alameda—Auxiliary Society,	\$64	50	Santa Barbara—Church,	\$66
Antioch—Auxiliary Society,	15	75	San Jose—Auxiliary Society,	55
Auburn—Sunday School, for ship Morning Star,	3	75	Sacramento,	42
Anacortes—Auxiliary Society, for India,	15	00	San Jacinto—Southern Branch Auxiliary Society,	10
Berkeley Church,	119	70	Sonoma,	9
Benicia—Church, to constitute Rev. E. F. Dinsmore a life member of the American Board, and Emma Dinsmore a life member of the W. B. M. P.,	95	00	Suisun—Y. P. S. C. E., for Miss Gunnison's Home,	6
Clarkesville—Mrs. Maltby,	3	00	Sunol Glen—Sunday School, for Morning Star,	9
Clayton,	9	00	Stockton—Auxiliary Society, \$40; Sunday School, for Morning Star, \$3.30; Y. P. S. C. E., \$10,	53
Cloverdale—Auxiliary Society, \$45; Sunday School, for Morning Star, \$5,	50	00	Seattle—Taylor Church, \$16.70; Shining Star Mission, \$15; Mrs. Lucy B. Reeves, to constitute herself a life member, \$25,	56
Fresno,	16	00	Tacoma—First Church, Woman's Missionary Society, \$66; Y. P. S. C. E., \$30.75,	126
Grass Valley,	25	50	Vacaville—Auxiliary Society, \$42.75; Sunday School, Morning Star, \$3,	45
Hydesville—Mrs. Taylor,	10	00	Woodland,	20
Lockeford—Sunday School, nickel investment,	10	25	Walla Walla—Congregational Church,	14
Lodi—Auxiliary Society, \$16.25; Sunday School, for Morning Star, \$5,	21	25	Oakland—First Church Auxiliary Society, to constitute Mrs. Agnes R. Hunt, Mrs. M. S. Bartlett, Miss Julia Sturges, Miss Rebekah Dwinell Jewett, Mrs. Stephen G. Emerson, and Mrs. Elizabeth Howard life members,	500
Little Shasta—Auxiliary Society, \$18 for Miss Gunnison's Home, \$5,	23	00	Oakland—Plymouth Avenue Church, to constitute Lily Clarissa Wilcox, Mrs. S. F. Armstrong, and Mrs. O. R. Morgan life members, \$76.60; Sunday school, for Morning Star, \$10; Sunday school nickel investment fund, to constitute Mrs. David Wirt a life member, \$25.15,	117
Mokelumne Hill,	1	00	Golden Gate Church—Live Oak Mission, \$40; Sunday school, for Morning Star, \$5.55,	45
Martinez,	25	00	Market Street Church, Oakland,	24
Murphys,	13	45	Pilgrim Church, East Oakland—Auxiliary Society, \$37.50; Benevolent Fund, \$45; Sunday school, for Morning Star, \$20;	
Ontario,	5	00		
Pescadero,	6	00		
Rio Vista—Auxiliary Society, to constitute Miss Cassie Cook a life member, \$26.50; Sunday School, for Morning Star, \$6.50; Thoburn Band, \$5,	38	00		
San Bernardino—Y. P. S. C. E.,	15	50		
Santa Cruz—Auxiliary Society, \$46.50; Boys' Traveling Club, \$13; Cheerful Workers, \$40,	99	50		
Saratoga—Auxiliary Society, \$65; Young Ladies' Mission Circle, for Miss Gunnison's Home, \$6; Auxiliary Society, for Miss Gunnison's Home, \$5; Sunday School, for Morning Star, \$3.30,	79	30		

Mrs. Farnham's Mission Band, \$15; Infant Class, \$12.50,	\$130 50
First Congregational Church, S. F.—Cephas Society, to constitute Mrs. R. C. Pike and Miss Laura S. Hutchins life members,	333 50
Plymouth Church, S. F.—Auxiliary, \$181.35; Sunday school, for Morning Star, \$10,	191 35
Bethany Church, S. F.—Earnest Workers, \$50.40; Sunbeams, for Miss Gunnison's Home, \$15,	71 40
Third Church, S. F.—Auxiliary Society, \$110 43; Mrs. Hyde, to const. Mrs. Pullan a life member, \$50,	160 43
Southern Branch—Of which \$50 from San Jacinto, to constitute Mrs. Addie M. Mead and Mrs. S. J. Hallack life members,	590 17
Oregon Branch—Of which \$25 from Helping Hand Society of Portland, and \$25 from Eugene to constitute Mrs. C. J. Condon a life member, to be equally divided between Mrs. Holbrook and Miss Denton, \$305.40; Salem Golden Rule Circle, \$20; for Miss Gunnison's Home, \$32.33,	357 73
Missionary Association, Washington,	92 12
Missionary Association, Miss Gunnison's Home,	84 36
Young Ladies' Branch,	661 55
Y. P. S. C. E., Santa Cruz, for Miss Gunnison's Home,	12 60
Tolman Band, Mills College,	45 00
Thank Offering, for Miss Gunnison's Home,	40 00
Sale of Mrs. Howard's books,	6 25
Mrs. L. C. Redington,	25 00
Orange money, from Gertrude Maxwell and Mary Fairbanks Jewett,	4 00

Oranges sold,	\$2 30
A Friend,	1 00
Bequest of Mrs. Seth Richards,	1,000 00
Collection at annual meeting, 1890,	23 50
Total cash received,	\$5,738 46

## SCHEDULE A.

<i>Disbursements:—</i>	
Printing, Stationery, Postage, etc.,	\$20 50
Editorial Expenses,	55 00
Leaflets and Postage on same,	27 98
Orange Miteboxes and Labels,	6 75
Sent L. S. Ward, Treasurer A. B. C. F. M., for Miss Gunnison,	200 00
Sent L. S. Ward, for Life Membership in American Board,	50 00
Received in September, 1890, and sent L. S. Ward on last year's deficit,	144 45
Total,	\$504 68
Amount of Cash received,	\$5,738 46
Pledges to American Board not paid,	242 51
Total,	\$5,980 97
Apportionment by American Board for the year,	\$4,519 00
Less paid L. S. Ward,	250 00
	\$4,269 00
Disbursements, Schedule A,	504 68
Balance Cash on Hand for Miss Gunnison's Home,	1,207 29
Total,	\$5,980 97

## YOUNG LADIES' BRANCH.

OFFICERS: *President*, Miss Mary Williams, 969 Brush Street, Oakland; *Recording Secretary*, Miss Pauline Marshall, 2253 Telegraph Avenue, Oakland; *Home Secretary*, Miss Ora Dibble, 16 Fair Oaks Street, San Francisco; *Foreign Secretary*, Miss H. Merriam, 1418 Franklin Street, Oakland; *Treasurer*, Miss Grace D. Goodhue, 1722 Geary Street, San Francisco.

This Branch still supports its beloved missionary, Miss Gunnison, who, after some years of faithful work in the school at Kobe, is now at Matsuyama, with a group of girls about her to whom she is warmly attached, and who are learning of her the way of life. The building for her use and also for the teachers who may be associated with her is progressing, and will soon be completed, and will furnish a comfortable home for these teachers in time to come.

## SIXTH ANNUAL REPORT.

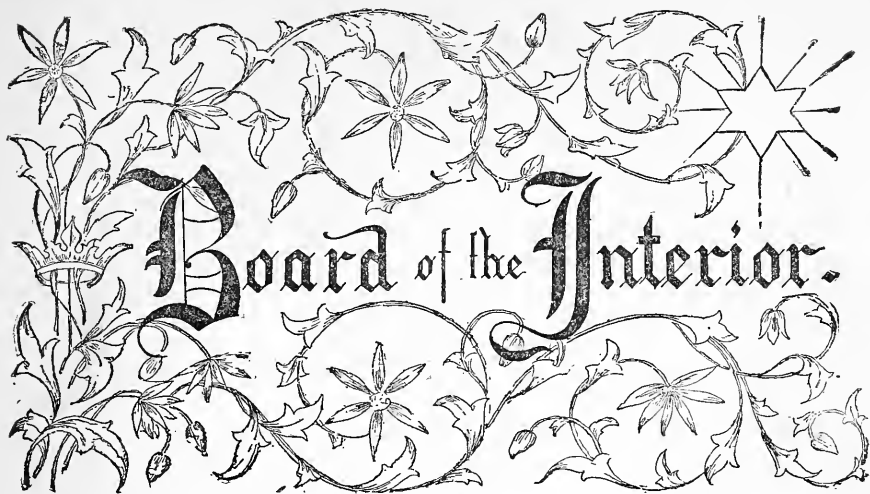
<i>Receipts:—</i>	
Alameda—King's Daughters,	\$30 00
Berkeley—Theodora Society,	25 00
Cloverdale—Missionary Gleaners' Society,	20 00
Oakland—First Congregational Church, Young Ladies' Society,	215 00
Oakland—Plymouth Avenue Church,	27 50
Oakland—Plymouth Avenue Cheerful Workers, to constitute two life members, Miss Fanny Boller and Miss Helen Whitton,	20 00
Santa Cruz—Cheerful Workers,	10 00
San Francisco—Plymouth Church, Plymouth Mission Circle,	105 00
San Francisco—Third Church, Alpha Kappa Society,	60 00
San Francisco—Bethany Church, Bethany Gleaners,	100 00

Received from Two Friends,	\$250 00
Thank Offering received from Young Ladies' Branch,	47 60
Total receipts for the year,	\$662 60

<i>Disbursements:—</i>	
Writing Materials, Postage, etc.,	\$1 05
Paid Mrs. R. E. Cole, Treasurer W. B. M. P.,	661 55
Total Disbursements,	\$662 60

For the Building Fund, Matsuyama Home, from the Santa Cruz Christian Endeavor Society,	\$12 60
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GRACE E. GOODHUE, Treas.



## JAPAN.

By Miss Porter's favor we are permitted to publish a private letter from a visitor at our Kobe Home.

KOBE, JAPAN, Oct. 21, 1891.

DEAR MISS PORTER :—

Do not think my enthusiasm for mission work in China is entirely effaced by enthusiasm for the Japanese mission work. It is not; a very tender, but by no means small, corner of my heart is devoted to China. But that you know, for I've told you already about the lovely new friends I made there, and of the wonderful hospitality and love that your old friends showered upon the India missionary. It came truly like "showers of blessings"; and though when I left India I expected and hoped to give most of my time to Japan, after four months in China I felt homesick enough as I turned my back even on dreary old Tientsin. As long as I could see the dear faces on the shore I looked at them through the captain's glass, when I could look, for I cried even more than when I left India, though naturally I love India more. Now I am in Japan, and happy as these lovely days and the lovely friends can make one; and that is, as you know, very happy.

The lines have again fallen to me in pleasant places. I have had a delightful two weeks in that charming hill resort, Hieizan, where I met nearly all of our mission. The place is totally unlike our India hills,—not so grand, and not so fashionable. It seemed to me, after the semi-society life of our hills, to be as near heaven as one can get in this world. One rises only a short dis-

tance above the plains ; not high enough to be very cool, and yet high enough to appreciate the fresh air, and the "society and solitude" of magnificent pines, woody walks, beautiful streams, lake glimpses beautiful beyond my words, and sunsets truly wonderful.

Everyone lives in tents, and so cunningly are they arranged that it is hard to believe at first that anyone lives on this mountain. Tiny, charmingly rough and shady paths lead here, there, and everywhere, and suddenly one comes upon a tent and a beautiful view ; on again, and here is another tent, and its proud owner claims the best view in Hieizan. A dip down this tiny path brings one to another white tent and another best view ; and a scramble up the bank to the right brings one to another tent, and still other happy souls content in their best view. And truly all seem to have the right of way on the mountain. Every plateau has some advantage, and happily everybody who would be contented anywhere in life is contented at Hieizan. The missionaries live very simply, dress simply, wear no hats and no gloves ; and even when they attend services in the chapel tent, go without hats and gloves. This may seem the veriest trifle to you, but to an Indian missionary who is used to even more of the social demands, one's cardcase, best clothes, and fresher hats and gloves on our hills than on the plains, Hieizan seemed a very haven of rest.

I need not tell you, who have probably known, at one time or another, all the Japan mission, that I find them a charming set of people. And if I enthused over the hospitality and loving fellowship which I received all through China, no less can I enthuse over the loving welcome and you-are-one-of-us air of the Japanese Mission. A stranger and pilgrim, even from India, is not the *rara avis* in Japan that she is in China ; but any American Boarder, be she "fish, flesh, or fowl," would be, I am sure, cordially welcomed in Japan.

Since coming down from the mountain, I have been off with Miss Talcott for a two weeks' evangelistic tour in the country. I enjoyed every moment of the trip, even the long hard ones, when for hours together we were rushed over rough roads by the jinrikisha coolies, when the sun was sometimes very hot, and when sometimes I was wet through by the heavy rains. The dainty little Japanese inns charmed me.

I enjoyed getting into the hot baths after a long day's ride. I enjoyed eating on the floor from tiny foot-square tables, standing four or six inches from the floor ; from the tiny lacquer bowls with the curious soups, fish, and pickled dishes ; and I even enjoyed practicing with chopsticks (and by practicing I mean really eating with them). It was fun that I did not tire of to follow out the etiquette of the table, to practice my new Japanese sentences

on the trim little maids who sat before us as we ate, and to slyly watch and follow the manners of our many Japanese guests.

I vowed, after my Indian notions, that I would not bow low before anyone; but I began at once, and now my nose nearly touches the floor when I am very polite, and I can even (or I could) murmur as I again and again bow low, that we meet for the first time; that we are not tired; that they take much trouble for us, etc. There is the bell for morning prayers, and thereby hangs a tale, which I will tell you when I come in again! You may wonder what interest the bell for prayers at the Kobe Girls' School has for me. Much, indeed; and what do you think Madura will say to that? I was just about starting off on a two weeks' evangelistic tour with Miss Barrows, bag all packed, when Miss Brown laid before me the present needs of her school, and asked me to come in to help her in odds and ends of ways till Dr. Holbrook could be spared from Tottori. It was a question that had to be decided then and there; and as I've confessed that the bells for prayers called me away from my letter, you have already concluded that I gave up the coveted trip with Miss Barrows, and took up the duty nearest me at that time. That was three weeks ago, and I am really becoming quite fond of myself in my new capacity of schoolmarm. There is a certain dignity to which I never aspired, and to which I cannot live up—in sitting on a college platform among the Faculty; and I still am quite diffident about my ability to teach English to the young girls who are but just beginning English writing and speaking. But I enjoy the work, and, of course, enjoy the teachers. There was a teachers' meeting last evening, to which all, even the young assistant teachers, were invited; and though most of the discussions, and especially all the side remarks, were in Japanese, I enjoyed it all quite as if I belonged to the school, instead of a *pro tem* "Kawari" for Dr. Holbrook.

PAULINE ROOT, M.D.

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## CHINA.

### FOOTBINDING.

BY MRS. S. B. GOODRICH.

THE last annual meeting of the North China Mission of the American Board was held at Tientsin, in the early part of May. One of the subjects under discussion was Footbinding, and the Duty of the Church in the matter. A paper on the subject was read by Helper Jên, of Peking. Years ago one of our missionary ladies said to him, "I am going to talk with Pearly Orchid (his intended bride), and see if I can't get her to unbind her feet." "Don't you do it," was his reply; "I don't want a wife with large feet."

Seven or eight years have now elapsed, and this same young man prepares with great ability a paper denouncing footbinding, having first shown to all that he no longer sees beauty in the "golden lilies" by not allowing the feet of his little daughter to be bound.

According to the Chinese minutes of the meeting, the main points of Helper Jên's paper were:—

*First.*—The custom of footbinding is opposed to the laws which God has established, and injurious to the body which God has made.

*Second.*—During the long years this custom entails no slight injury on the body of women, and suffering most intense.

*Third.*—The churches of our Lord should mutually aid one another in rescuing the women and girls from this evil custom.

(a) The female disciples ought to do away with this custom; (b) We ought to exhort others to abandon it; (c) We ought to forbid any girl with bound feet entering our boarding schools.

In reference to forbidding the custom—(1) It is not to oppose any worthy custom of our elders; (2) It is not to oppose any holy or virtuous teaching; (3) A former emperor once issued a proclamation forbidding the practice; (4) In course of time, by persuasion and opposition, the thing will certainly be accomplished; (5) Forbidding the practice is no hindrance to betrothals; (6) Doing away with this sinful custom will be in accordance with the mind of the Lord, and in accordance with his laws.

After the paper was read a general discussion followed. Pastor Meng, of Pao-ting-fu, was called on. His sister, twelve years ago, was the first one in that great city to unbind her feet, though she was a married woman, and about twenty-five years of age. His own wife, though she had two children, and was not young, a few years ago at the earnest entreaty of her husband unbound her feet. Pastor Meng said: "Although many people know the custom of footbinding is not a good one, they are unwilling to change because they fear ridicule; but the more one ponders over the matter, the more does it seem in accordance with the doctrine of our Lord to put it away; therefore we have no right to fear the ridicule of men. The one most deeply instructed in the doctrine of our Lord ought to be the leader in changing this custom. She who does not bind her feet will find the body stronger, and will also discover that she can move about with ease and comfort."

Pastor Chang's wife, at Tung-cho, had unbound her feet before her marriage. They are living at a country station, and she is the only woman in a large village with natural feet.

Pastor Chang said: "A love of the beautiful is common to all. God gave this spirit to man to make him enjoy the beautiful in everything. But,



alas! the Devil came and deluded the heart of man, and caused him to think pain (reference to the aching feet) a joy, and the ugly beautiful. Binding the feet of women and girls is exactly of this nature. The disciples of our Lord ought to rid themselves of this delusion of the Devil, and do away with this evil custom. The ridicule of men is like the Devil's pretended firing of an empty gun. The gun looks as if it ought to be feared, when in fact there is nothing whatever to fear.

"Our church desires to change this custom. It is easier in some places than in others. Wherever a church is near to the Manchus it is comparatively easy; and hence these churches should be quick to change, and gradually stir up others to emulate their example, even in those places where it is most difficult to change."

Helper Hê, of Shantung, has a wife who is a thorn in the flesh; a woman, doubtless, who would be very unwilling not to bind her daughters' feet. Helper Hê, doubtless with this in mind, said: "In the outset, the changing this custom by the church, many difficulties will arise. If one's entire household understands the doctrine of our Lord, it will be easy; but if there are unbelievers, to change will be difficult. Hence, if our church could establish a society for abolishing the practice of footbinding, and begin by forbidding the practice in our boarding schools, I think it would be an excellent plan."

Brother Kuo, of Tientsin, said: "If we could have a tract on the subject printed and scattered among all our churches, encouraging both men and women to read it, and thus lead all to comprehend the reasons against footbinding, it would aid in a reformation."

Helper Hsia, of Peking, said: "When a woman becomes old, unbinding the feet makes walking more difficult than if left bound. Hence, the unbinding should not be urged upon elderly women, but the young women should quickly do away with this habit." The past year three of our church members at Tung-cho have unbound their feet, all of them being past thirty. They tell me that if the bones of the feet are not broken, there is no trouble whatever in unbinding them.

Helper Chang, of Tientsin, has a heathen wife, who lives with his heathen parents in the country a long distance away. He is earnest and anxious for her salvation and her upliftment; desirous, too, to get her and his daughter into a Christian atmosphere. He remarked that "if disciples of our Lord continue to bind their daughters' feet, they lay up for themselves the dislike of their children, because this custom makes the body frail for a lifetime, and all duties become onerous. Although women with bound feet may cherish a desire to serve the Lord, they are enchained by their aching feet. In their hearts they will say, 'This was the sin of my parents.'"

Brother Li, of Tientsin, is very anxious his little girl should unbind her feet, but she and her mother hold back. He brought her to the meeting, hoping she might be moved to see the folly of the custom. His words were in accordance with his actions: "This matter of unbinding the feet should never be forced. It should be left to the women and girls. They should be made to understand the reasons for unbinding, and rejoice in compliance. This is the only advantageous way."

The minutes contain the remarks of the different foreign pastors, all in the same line. I will only quote those of Mr. Ament.

"In former years the Emperor Kang Hsi issued a proclamation ordering the custom of footbinding abolished, but without effect. From this we see women are their own masters. Others cannot force them; hence the church must use wise methods in instructing the women so they can clearly understand the sacred Word, and clearly see the sin in this matter. Then it will not be difficult to do away with this custom. If the church is awakened to the evil and does not put away this former sin, it becomes a sin against conscience and against truth."

Helper Chüan, of Tung-cho, being a Manchu, has, of course, a wife with large feet, and is without temptation in the matter, as all Manchus have the natural feet, but he has a vital interest in every movement which will benefit mankind. He said: "I propose we form a society. We might call it A Society Advantageous to the Body, or A Society which follows the Dictates of Nature. (These names sound well in Chinese, but are difficult to translate.) I propose Helper Jên's paper be printed and scattered among the churches. Let those who see it and become converted to its principles, and desire to enter the society, have their names put upon a roll and receive a card as pledge, with the hope that the more the subject is talked about the wider the feeling will spread, and thus after a time this custom will cease."

A motion to this effect was then made and seconded, and a committee of five native pastors and helpers was appointed to form a society to abolish the custom of footbinding. This committee appointed a president and a registrar to obtain members in the different stations of this mission. They also drew up the following members' pledge:—

"Deeply realizing now that footbinding is an evil custom of China which has come down from past ages, a serious injury to the whole nation;

"Deeply realizing now the suffering resulting from footbinding, causing weakness to the members, rendering physical exercise most difficult;

"Deeply realizing now that footbinding is an injury to the body which the Lord created, and in real opposition to God's established laws;

"I am therefore now determined to depart from this evil custom, and, in

accordance with the doctrine of our Lord, unbind my feet, never to bind them again.

“I am determined to instruct my daughters never to be led into the practice of footbinding.

“I am determined to exhort other women and girls to unite with me in doing away with this custom and to join this society.”

Thus we see the earnest ones in our native church are determined to seize this evil monster by the horns. May we not hope that Christianity, by educating the conscience, may do away with this evil custom of footbinding, which an edict issued by the most famous emperor China has ever known proved powerless to effect.

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## TURKEY.

### FACTS IN WHICH WE FIND ENCOURAGEMENT.

From the report of Euphrates College, Harpoot, we take the following:—

1. The gratifying number and quality of students, in spite of hindrances.
2. The large number of pupils from Gregorian and Syrian households, where the only knowledge of Protestantism is obtained from these children.
3. The large number of such parents who are brought into public religious service by their children who are in the schools.
4. The largely increased interest in education aroused by the young men who are in the U. S. A., and who demand that their relatives be sent to school.
5. The increasing sums of money sent from the United States by Armenians, for the support of children in the schools.
6. The increasing demand for our teachers to teach in Gregorian and Syrian schools at largely increased salaries, all of which the people pay. At present in this city two female and one male teacher, graduates of our college, and one of its former male pupils and for years a Protestant teacher, are engaged by non-Protestant communities. One of these would receive in the college \$36 a year, but now gets \$86; another was receiving \$84, but now gets \$185. In a large town almost a suburb of Harpoot, a college graduate and also a former female pupil of the college are similarly engaged.
7. The readiness with which these teachers are accepted with their conditions that they teach the Bible in their school and pray with their pupils. The first order for books sent in by one of these teachers included ten school Bibles.
8. The increasing earnestness and faithfulness of the most of the teachers.

9. The earnest Christian spirit manifest among the young ladies, and the increasing desire on the part of the young men to enter the ministry.

10. The fact that every male member of the college belongs to the college Young Men's Christian Association, and it is hoped that the larger part are Christians; and that during the year the girls' school has experienced the most extensive revival known here for many years.

11. The fact that \$1,232 was taken for tuition alone.

12. The increasing assurance that we have that the college has before it a great work in preparing men for the gospel ministry and evangelical teachers for both Protestant and non-Protestant communities.

The college is still in need of your prayers and your gifts. The professorships are not endowed; \$5,000 is sufficient for such a purpose.

All contributions can be sent to the Treasurer, Hon. A. W. Tufts, 2343 Washington Street, Boston Mass.

Owing to overpressure of work and feebleness of Dr. Wheeler, this report is, at his request, prepared for him by

Yours sincerely,

J. L. BARTON.

HARPOOT, TURKEY, Sept. 19, 1891.

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## For the Coral Workers.

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### A LETTER FROM THE CHILDREN'S COMMITTEE.

DEAR CHILDREN OF THE W. B. M. I. :—

“There was an old woman who lived in a shoe;  
She had so many children she didn't know what to do.”

Do you know, children, that I think I am that “really, truly old woman,” for I have so many children that I cannot count them, but I think there must be thousands of you. And to-day I am going to write you a letter. You see I cannot possibly write to each one separately, for my pen and ink, my envelopes, and paper, and stamps, would all give out before I should get half way round. So I must try writing to all at once, and ask each one of you to claim the whole letter for yourself, just as if it had your name and address on the envelope.

There are some things which you do not know that I want to tell you about,—some things that you will be very much interested in. In the first

place we are going to ask more money from you this year. More money! I hear some of you say. What can you possibly want of more money? Didn't we send you \$7,000 last year? and isn't that enough for the Bridgman School, the Umzumbe Home, the Hadjin Home, the schools of India, the Morning Star Mission, and the kindergarten of Japan?

And now you will be surprised when I tell you that it isn't near enough to go around, and that this year we want you to give us \$500 more. Yes, children, we actually want \$7,500 from you this year; and even then it will not be enough to do all the many, many things that need to be done. We want \$7,500 pledged from the children of the Interior before Jan. 15, 1892. And do you know, little people, I think we shall get it sure if each one of you just gets right up and goes at it.

But then, there is one thing I haven't told you yet,—one thing that will make you feel sorry. What do you think it is? It is this,—that you did not really send us \$7,000 last year; not even the \$7,000 that we asked for. So you see it was no wonder that the money didn't go around. You only sent us about \$5,000, and we had to piece out your gifts from what the "grown ups" had, and we would so much rather have you do it all yourselves.

But now you are asking another question. You wonder how we dare to ask for more, when we received so much less than we asked for last year. Well, I will try to tell you that, too.

In the first place we know you really wish to have a large share in all these good things that our Father has given us to do.

In the second place we are sure you didn't mean to fail us the last year, and that you are all so sorry, that you will want to do ever so much more this new year to make up. And in the third place we think that you will not only want to give twice as much as you ever gave before, but that you will every one promise to get some other child to give too. This, you see, would double the work you all love so much.

And then, dear children of the Interior, there is another thing we want more than we want money. We want every one of you to pray that this year we may have ever and ever so many more children in our mission bands, and ever and ever so many more bands. Do you know that there are only about eight hundred bands and Sunday schools that send us contributions. There are more than one thousand of the "grown ups" societies, and we want, not just as many, but more of the children's bands than that.

And now children dear what do you say? How many of you will try to help us? First, by giving twice what you gave last year; second, by getting some one else to give who has never given before; and third, and last, and all the time, by praying every day for five hundred new bands in five hundred different churches in the Interior. Who will help?

Do you remember, "Little drops of water, little grains of sand"? Who will be a little drop or a little grain this year? And who will invite some other children to come and belong to the "Old woman" of the "shoe," for she is kind, will give you a warm welcome, and her shoe will grow to accommodate you all.

Promise me, children, that you will do all I ask, and with a good-bye, and God bless you, I will take courage and go forward.

Very lovingly yours,

THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

By MRS. W. T. MILLS.

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## For the Bridge Builders.

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CHINA.

SOME EXPERIENCES IN TEACHING.

EXTRACTS FROM A LETTER FROM MISS MINER.

MAY 16, 1891.

THIS quiet boat trip is most restful after the hurry and weariness of the past months. Since fall I have been extremely busy, but since the first of February things seem to pile up mountain high. To the two studies which I was already teaching in the boys' high school, I added an elementary biology. The preparation of the lessons and the work with the microscope took hours of time every day, but how fascinating it was. If any of you have opportunity to study with a fine microscope, by all means improve it. It seems to bring God, with his infinite wisdom, love, and power, right down to you. He who constructs a geranium stalk of such wonderful, intricate tissues, is surely not too great to care for the least want of his children. It seemed to open up a new world to many of the young men. This kind of teaching is not direct missionary work, and yet the training and development of these boys who are to be the native pastors and teachers in our mission schools, is, I think, one of the most important forms of work.

Our school has increased sixty per cent this year, and now it must stop growing until land can be purchased outside the city, and larger buildings erected. There is a limit to crowding, even with Chinese scholars. We shall graduate our first college class next year, and when we get our new

buildings, shall appear as Ling Cho College. Perhaps half my time this year has been given to the school work; the other half divided between work for women and personal study of Chinese.

I will not write you much about the three station classes for women which we held during the winter, because many of you have heard of them already. Thirty-four different women came, each for a month of study, living in our courts, and working night and day to fill their heads with Chinese characters and their hearts with Christian truth. I have gone occasionally to visit a village five miles away, and to "teach and preach" in homes in the city. But our force has been so reduced that little of this work could be done. I have spent a little time talking with the women who come to the dispensary for medicine. It is our best preaching place. When we visit women in their homes, we sometimes feel that we are unwelcome guests, and the crying of the children and presence of the unruly small boy makes talking difficult, but in the quiet dispensary waiting room the women always seem ready to listen. Mrs. Fai (pronounced *Fay*), who is in training as a Bible woman, spends three hours each day here talking with the women. One day a woman listened to her for a long time, her eyes streaming with tears, and then said, wringing her hands: "I never heard before that it was wrong to worship idols. Why did not some one tell me. I did not know." One old woman, with a fine face, would leave her seat in her eagerness to hear, and crouching at the feet of the speaker would seem to drink in every word. Later she brought me her idols, and will soon be received to the church.

At the risk of tiring you with details of work, I will write you about my three little mission Sunday schools. Two of them are about a mile from our mission home; the other is nearer. Three of our women prepare with me during the week a simple lesson, and on Sunday we go to teach these schools. I am not sure but their greatest value is in the training of these Christians who teach as a labor of love. The schools are small, the average attendance of all three being not more than forty or fifty. I go to them in turn to review and examine. Very queer Sunday schools you would think them. Nearly every scholar brings a little brother or sister on his back, who does his full share of howling during the session. Sometimes mothers or older sisters come in with their sewing. Very shocking, truly, but would you send the heathen out? Occasionally two lively youngsters will use their fists to decide which is to have the coveted place nearest the teacher. Considering the unwashed and infested condition of each, she would just as soon both would keep a respectful distance; but the missionary can't be "squeamish." When I make some remark about the lack of order in this solemn(?) assembly, it is doubtful comfort to be told by the native teacher: "Oh, they

behave much worse than this when you aren't here. Some of the little ones are fighting a good share of the time." Teachers of "street arabs" can sympathize. One of these little schools is as quiet and orderly as one at home.

. . . I have "graduated," as it were, from the study of Chinese, having finished the course and taken the final examination required of new missionaries. But our post-graduate course is much longer than the regular one, and learned missionaries who have been in China twenty years, sit with books and Chinese teacher working as laboriously as the greenest newcomer. Such are the delights of this never-to-be-conquered language.

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## BEGINNING SCHOOL WORK IN PEKING.

BY MISS NELLIE N. RUSSELL.

Miss Russell, well known in Chicago as one of Mrs. Capron's Bible readers in the Moody Institute, went out to Peking one year ago. In the following letter we find reports of her experiences and hopes:—

I SPENT the summer at Kalgan, and was able to study every day. Now I am so glad of that, for I have done very little study since my return, six weeks ago. I hope as soon as cool weather comes that I shall be quite strong. It is a great pleasure to help Miss Chapin this fall and winter. Of course it is only a little, but then she appreciates the little things. I teach the little ones in the school an hour and a half a day. It is a great help to me. Some of them are dear little things, and most lovable. We are delighted at the prospect of having Dr. Murdock with us, and are having rooms put in order for her. It will be a great comfort to Miss Chapin to have a doctor in the place, as there is always so much sickness among the girls. While I was sick, a few weeks ago, she must have had fifteen of the girls needing more or less care, and for two days the two women were laid aside. Don't you think that shows our need?

Our girls are not all back yet. Some of them have to wait till harvest is over, that they may do their part of that work. We have now thirty-seven. One of our oldest girls is helping in the school as an assistant, and is doing very well.

I suppose you have seen and read any number of articles on the troubles in China. Of course we do not know what the future has in store for us, but we are hoping and praying for peace. The last two or three days things seem more quiet. It is such a comfort to know that we and our work are in the hands of the great God, and that the work is dearer to him than to us.



You ask what special work I am looking forward to. I hope it will be woman's work for women. That will be in the line of my work at home, and my heart longs to help these mothers; yet the school work is a most blessed one, training these girls for Christian wives and mothers. That is what these poor people need, and not till women have their right place in the home, and something more to think about, will China even approach the celestial. These changes can come only from a knowledge and belief in God. No one can half appreciate the blessings and privileges of womanhood in a Christian land till she has been in a heathen country. Only then can she know what Christ has done for woman. People say it is the progress of the age,—that civilization has done these things; but China has the oldest civilization, and what has it done for women? Minds stunted, all powers latent, and the essence of life to paint the face, have little feet, and gossip from morning till night—this is the Chinese ideal for women.

The work is slow; changes are not made in a few years; but after the sowing time comes the reaping, if we are faithful. Two or three times people have written me asking if I was glad I had come to China, and if it was worth the cost. I say yes a thousand times to both.

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## Home Department.

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### STUDIES IN MISSIONS.

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#### PLAN OF LESSONS, 1892.

*January.*—The School as a Missionary Force.

*February.*—The Kobe College, Japan.

#### THE SCHOOL AS A MISSIONARY FORCE.

*The School a Necessary Force.*—For help on this topic read “Permanency in Christian Endeavor,” in the *Independent*, June 18, 1891; “Education and Evangelism,” in *Missionary Review*, September, 1891; “Education in Missionary Work,” in the Report of the London Conference, Vol. II.

*The Village School.*

*The Boarding School.*—Abundant helps for this topic may be found in the *Life and Light* and *Mission Studies*, showing the influence of these schools upon the homes and lives of the people. “The Constantinople Home,” a leaflet published by the W. B. M., and “The Hadjin Home and its Teachers,” published by the W. B. M. I., will be found helpful.

*The Higher Schools and Colleges.*—See “Higher Christian Education,” by Rev. N. G. Clark, in the *Missionary Herald*, November, 1890.

*The Diffusion of Mission Schools.*—Its extent.

*Results.*—In conversions. In work accomplished by the graduates.

*Influence of the Mission School upon Society*, outside the converted church. This is a topic for a stirring, helpful paper that will create interest for humanity’s sake.

*The School the Seat of Revivals.*—Read “Woman and her Saviour in Persia”; Inanda, *Life and Light*, November, 1873; Marash, March, 1874, and July, 1877; Bitlis, *Life and Light*, August, 1874; Hadjin, August, 1881; Osaka, September, 1882; Bridgman School, May, 1889; Broosa, June, 1883; Kobe College, *Mission Studies*, May, 1889. These revival scenes may be well brought out in a series of brief talks.

*Mission Studies* for this month contains an article helpful in the preparation of all these topics to present at the monthly meetings.

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#### THE OBSERVER.

THE Observer promised to report the estimates of the year for this month’s issue. In plain figures, they are \$59,000 for continuing our old work, \$5,000 for a much-needed building for Miss Shattuck in Marash, \$10,000 for a hospital and supplies for Dr. Murdock in Peking, and \$12,000 for the new buildings for Kobe College, Japan. It would be impossible to put into words Miss Shattuck’s great need; so great, she says she feels like resigning and coming home if she cannot have the enlarged facilities for her work. Miss Haven says Dr. Murdock’s work in Peking means salvation for body and soul for many Chinese women. Kobe College means training the future mothers of Japan to be enlightened and Christian guides for their sons. The telegram sent from Chicago to the annual meeting at Omaha,—“God is marching on. Will we keep step with his leading? We vote for \$80,000 for our aim next year,” signed by Mrs. Noble and Mrs. Case,—was like an illumination to us who were almost afraid to go forward to the aim of the report, \$75,000. It was the result of prayer in secret chambers in Chicago. And prayer will help us to realize the aim. “Eighty thousand dollars and Kobe College!” is our watchword. The key which unlocks both Divine and human treasuries is prayer. We wear the little silver key as a reminder; and can we ever touch it without a word of prayer to God that he will open hearts and hands to give in large measure for the work laid upon us?

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCT. 16 TO NOV. 18, 1891.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Brighton, Mrs. S., 1; Blue Island, 7.84; Chicago, A Friend, 75; Lake View, 5; Millard Ave. Ch., 10; New Eng. Ch., 78.15; Mrs. R. W. P., 25; Plymouth Ch., 1; Chesterfield, 8.25; Decatur, 5; Evanston, 31.30; Farmington, 14.89; Galva, 4.90; Geneseo, Zenana Soc., 10; Griggsville, 50; Glencoe, 11.50; Glen Ellyn, 9.25; Huntley, 7.25; Illini, 7.10; Lyonsville, 49; Morton, 5; Oak Park, 132.80; Pittsfield, 6; Poplar Grove, 6.50; Rantoul, 5; Wauponie Grove, 2; Warsaw, 5; Wheaton, 6.90;	580 63
JUNIOR: Alton, Ch. of the Redeemer, 25; Chicago, Millard Ave. Ch., 12; New Eng. Ch., 75; Warren Ave. Ch., 23; Pittsfield, Rose Soc., 25; Peoria, First Ch., 4.25; Waverly, 1.75;	164 00
JUVENILE: Chicago, King's Daughters, 4.30; Geneva, Morning Star Band, 6.50; Oak Park, Torch Bearers, 50; Ridge-land, 6.53;	67 33
Y. P. S. C. E.: Abingdon, 15.25; Chicago, New Eng. Ch., 5; Union Park Ch., 51.10; Galesburg, First Ch., 25; Toulon, 5;	101 35
S. SCHOOLS: Blue Island, 4.36; DeKalb, 10; Moline, 15.57;	29 93
THANK OFFERINGS: Chicago, New Eng. Ch., 101.25; Plymouth Ch., Add'l, 5; Chenoa, 4.68; Farmington, 21.45; Geneseo, Zenana Soc., 20; Galva, Add'l, 2.50; La Salle, 8; Lyonsville, 20; Morton, 3.30; Moline, 13.67; Ottawa, 25; Port Byron, 5.57; Rock Falls, 10; Somonauk, 15.73; Udina, 5; Western Springs, 15.13;	276 33
THANK OFFERINGS, JUNIOR: Chicago, New Eng. Ch., 10; Geneva, Add'l, 2.50; Ottawa, 25; Waverly, 11.26;	48 76
JUVENILE: Glen Ellyn, Happy Helpers, 6 00	6 00
SPECIAL: Hinsdale, for Kobe College Extension,	25 00
Total,	1,299 33

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Anamosa, 9.05; Atlantic, Cong. Ch., 11; Britt, 2.25; Cherokee, 25; Chester Center, 4.40; Cedar Falls, 1.65; Council Bluffs, of wh. 25 const. L. M., 29.20; Decorah, Cong. Ch., 3.54; Des Moines, Plymouth Ch., 10.70; Farragut, 8; Gilman, 9.50; Green Mountain, 24; Grinnell, 15.50; Lyons, 5; Magnolia, 3; Muscatine, 75; Nora Springs, 5; Newton, 11.40; Odebolt, Mrs. Bagwill, 2.50; Old Man's Creek, 1.60; Owen's Grove, 5; Rockford, 3.97; W. Burlington, 4; Waverly, 7;	277 26
JUNIOR: Bear Grove, 4.10; Grinnell, Iowa Coll. Y. W. C. A., 10.29; Seek and Save, 14.85; Sherrill, 3;	32 24

JUVENILE: Anamosa, 2.51; Colfax, Mission Band, 2; Grinnell, Busy Bees, E. Branch, 2.46, Busy Bees, S. Branch, 2.33; Ogdun, Willing Workers, 16.23; Tabor, Jun. Endeavor, 10,	35 58
THANK OFFERINGS: Anamosa, Aux., 4.06, Juv., 86; Cherokee, Mrs. Scribner, 25,	29 92
S. SCHOOLS: Denmark, for Miss Houston, 10; Des Moines, 15.54; Eldora, for Morning Star, 2.91; Rockford, Birthday Boxes, for Kobe, Japan, 3.39,	31 84
Total,	466 84

KANSAS.

BRANCH.—Mrs. Coats, of Topeka, Treas. Kirwin, 2.60; Sedgewick, 8; Western Park, 5,	15 60
JUNIOR: Kansas City, First Ch.,	20 00
JUVENILE: Ottawa,	2 50
Y. P. S. C. E., JUNIOR: Wellington, 2.23; Ottawa, 10,	12 23
Total,	50 33

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allendale, H. and F. M. S., 3; Armada, 11; Allegan, of wh. 9 Thank Off., 13; Benton Harbor, 4; Benzonia, 20; Bancroft, from Mrs. C. H. Warren, 1; Coloma, 8; Charlotte, 25; Dorr, 5.50; Detroit, from Mrs. and Miss M., 5; Edmore, 1.25; Grand Rapids, South Ch., Thank Off., 7.25; Hancock, 30; Kalamazoo, Thank Off., 9.50; Lake Linden, 17; Lansing, First Ch., Aux., 18.73; Lamont, W. H. and F. M. S., 2; Lake Linden, W. H. M. S., 28; Morenci, 7; Napoleon, Ch. Collect., 9.86; Owosso, of wh. 48.50 Thank Off., 77.60; Portland, 15; Pontiac, 5; Red Jacket, 16; Richmond, 11.93; St. Clair, 23; St. Johns, 3; Tipton, 10; Watervliet, W. H. and F. M. S., Thank Off., 13.50,	401 12
JUNIOR: Grand Rapids, First Ch., Y. L. M. S., 17; Jackson, Y. P. M. S., 40.74; Olivet, Y. P. S. C. E., 25.25; Traverse City, Jun. Soc., 26.62; Wheatland, Y. L. M. C., 14,	123 61
JUVENILE: Detroit, Mt. Hope Ch., Children's Band, 10; Edmore, Pine Tree Mission Band, 75; Litchfield, Busy Workers, 5; Manistee, Willing Helpers, of wh. 7.55 Thank Off., 10; North Adams, Merry Gleaners, 5; Watervliet, 6.46,	37 21
SUNDAY SCHOOL: Litchfield, Miss Turill's Class,	3 00
Total,	564 94

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Avenue E., St. Paul, Treas. Glyndon, S. N. M., 13.05; Medford, 2.70; Minneapolis, Friend, 15. Park Ave., Friend, 10, Aux., 60; Montevideo, 3; Monticello, 5; Owatonna, 4.50; Stewart, 5.23; St. Paul, Mrs. McCreary, 1.20, Plymouth Ch., 50.33; Rochester, Mrs. J. F. Taintor, 75,	170 81
JUNIOR: Minneapolis, Silver Lake C. E.,	1 77
JUVENILE: Ada, S. S., 1.19; Freeborn, S. S., 1.50; Glyndon, M. B. and S. S., 2.03; Medford, S. S., 5; Minneapolis, S. S., 3.53,	13 25
THANK OFFERING MEETING: Rochester, Aux., 50.45,	50 45
	<hr/> 236 28
Less expenses,	3 63
Total,	<hr/> 232 65

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Carthage, 41; Lebanon, 19.55; St. Louis, Pilgrim Ch., 15,	75 55
JUNIOR: Rogers, Arkansas, 2.75; St. Louis, First Ch., M. B., 1,	3 75
THANK OFFERING: Lebanon,	18 50
	<hr/> 97 80

Second Statement.

Brookfield, 10; Joplin, 4; New Cambria, 5; St. Joseph, 9.90; St. Louis, First Ch., 38.81, Pilgrim Ch., 12.50; Springfield, Central Ch., 28.25; Walker, Mrs. E. F. Nelson, 1,	109 46
JUVENILE: Kansas City, First Ch., Earnest Workers, 8.19; Springfield, Central Ch., Helping Hands, 12,	20 19
THANK OFFERINGS: Cameron, 3; St. Louis, First Ch., 40; St. Joseph, 6.20,	49 20
	<hr/> 178 85

MASSACHUSETTS.

Newton Centre, A., for Miss Little, 50; Cambridge, Mrs. M. W. Wilkinson, for Kobe College Extension, 209; Salem, A Friend, for same, 25,	284 00
	<hr/> 284 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Omaha, Collection at Twenty-third Annual Meeting of the W. B. M. L., 57.40, from Mr. Leitch, half proceeds of his lecture at Omaha, Oct. 20th, 13.21,	70 61
	<hr/> 70 61

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Glen Ullin,	4 00
	<hr/> 4 00

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Eden, 7.15; Esmoud, 3; Mitchell, 15; Watertown, Extra Cent a Day, 5; Sioux Falls, 36,	66 15
JUVENILE: Chamberlain, The Spinners, 2.25; Faulkton, 7; Lesterville, Willing Hearts, 20.54,	29 79
	<hr/> 95 94

Total,

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Ashtabula, First Ch., 17; Atwater, 12; Brownhelm, 6; Charlestown, 9.50; Port Recovery, 6.85; Ironton, 2; Ravenna, 25; Richfield, 1.50; Steuben, 10; Zanesville, 7,	96 85
JUVENILE: Elyria, King's Messengers, 5; Lyme, M. B., 3.10; Charlestown, S. S., Children's Class, 1.50; Medina, S. S. Class, 1.40,	11 00
THANK OFFERINGS: Cincinnati, Columbia Ch., 12.10; Edinburg, 6; Oberlin, 52,	70 10
SPECIAL: For typewriter for Mrs. Logan, Cleveland, Mrs. C. B., 10; for Kobe College, Marietta, In Memoriam S. D. M., 4,	14 00
West Va.—Ceredo,	5 00
	<hr/> 196 95
Less expenses,	19 68
	<hr/> 177 27

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Kenosha, 48; Leeds Centre, 5.25; Stoughton, 2.50; White Creek, 1.25,	57 00
JUNIOR: Fulton, Hattie White Ely, Birthday Box, 6.93; Green Bay, Presbyterian S. S., 35,	41 93
JUVENILE: Green Bay, S. S. (Presbyterian),	14 00
	<hr/> 112 93
Less expenses,	2 24
	<hr/> 110 69

CONNECTICUT.

Hartford.—Mrs. John S. Welles, for Kobe College Extension, 200; New London, Rev. James W. Bixler, for same, 50,	250 00
	<hr/> 250 00

FLORIDA.

Tampa.—Aux. Soc., Thank Offering, per Mrs. H. C. Macfarlan,	8 10
	<hr/> 8 10

MISCELLANEOUS.

Sale of leaflets, 41.84; boxes, 3.81; envelopes, 4.26; from Adv., 10,	49 91
	<hr/> 49 91

Receipts for month,	\$3,891 26.
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JESSIE C. FITCH,  
Ass't Treas.



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VOL. XXII.

FEBRUARY, 1892.

No. 2.

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IT will be a great strength and encouragement to the Executive Committee of the Board that, according to our Calendar, there will be special prayer for them during the month of February. They earnestly desire to claim the promise to those who ask for wisdom. It is our great desire also that our magazine shall share in the blessings. Its needs are greater ability in conducting it, better favor among the families which it enters, insuring its being more largely read, and a larger circulation. Our aim is a list of five thousand more subscribers than at the beginning of the year.

The following is from a tract published by the Church Missionary Society in London, written by Rev. J. Heywood Hosburgh, A. C. M. S. missionary in China:—

IMAGINE our sending to the heathen just one more man than we could spare, so that for one parish we could not find a rector! What an outcry there would be! Why, even those who take the most thorough interest in foreign missions would be afraid we were "really going a little too far." Yes, though that clergyman had left but five hundred nominal Christians (many of them true Christians), and gone to a parish of a thousand thousand all heathen, and he the only worker among them all, it would still be thought a dreadful thing for this English parish to be without a clergyman, albeit there were a dozen other churches half empty in that very place, and perhaps one excellent chapel on the other side of the road. When shall we wake up and understand that "taking an interest in foreign missions" really ought to mean something more than giving the heathen a few fragments after spreading a most bountiful table for ourselves?

MUCH interest is expressed in the daily press in a scientific expedition to Africa in order to ascertain whether there is a gorilla language. The plan is for a learned scientist to bury himself in an African forest, half a mile away from his companions, in an aluminum wire cage, there to listen, and if possible to discover a language among the savage animals. His protection is to be an electric button by which the cage is charged with electricity, carrying death to any animal that threatens to seize him. A telephone to his friends can also summon help at any time. A special instrument in the undertaking is the phonograph, which is to receive the noises made by the gorillas, and repeat them over and over for the benefit of the experimenter, who will also note its effect on the gorillas themselves. Verily the world moves! What impression must such a spectacle make upon the human inhabitants of an African forest! Shall we hear of a new fétich, or of a marvelous spirit?

EXPRESSIONS of great appreciation of our Calendar of Prayer are beginning to come from our missionaries, to each of whom a copy was sent early in November. Their gratitude at the personal remembrance, and the eagerness with which they enter into the delightful union that brings the workers all over the world together at the throne of grace, afford ample compensation for its issue. As there are still a number of the calendars left, it seems best to reduce the price to twenty cents each after the first of February.

OUR friends in Harpoot have been enjoying a visit from Mr. and Mrs. Wishard, and a special religious interest is reported. Miss Wheeler writes: "To-day is my birthday (November 20th). What a beautiful gift I have received: the presence of Christ, the evident influence of the Spirit, and a great and wonderful blessing in the school. We had our morning lesson, Sunday-school teachers' class, and then our Friday prayer meeting, which was glorious, and then an after meeting; and at last the girls came with a petition that we might have a day of prayer, and we have had it, and blessed have been the fruits in quickened souls and earnest hand-to-hand work. It has been such a beautiful birthday gift! Many are doing individual work that never did it before. The boys are very much waked up too, and a number have found Christ. Groups for special Bible study are being formed in the school."

Particulars of the earthquakes in Japan continue to come to us in missionary letters. We give a few extracts from one of them. It is pleasant to know that the nurses in our training school at Kyoto rendered very efficient service among the wounded and dying.

FULLER reports from the earthquake region confirm the seemingly extravagant first reports of destruction and death. Having collected all

the old clothes I could, and taking a tent to sleep in if necessary, and some extra provisions, I started this morning for Ogaki, the center of the shaking. We saw little evidence of earthquake till within two or three miles of Ogaki. I arrived here at 3.30 P. M. Trains go no farther than this, for the railroad is twisted out of shape, and bridges are down for thirty-five miles beyond here. Leaving luggage at the depot I went to the extemporized hospital of the city,—a large school building still standing, braced up with long timbers. Here Dr. Berry, of the Doshisha Hospital, Kyoto, and a corps of assistants, have been at work since last Sunday attending to the wounded. This corps consists of Dr. Berry, Dr. Kawamoto, and two assistant doctors, and three nurses from the Doshisha Hospital. Four or five Doshisha students are giving efficient help also. Dr. Berry was out when I called, and I strolled through the city. It is a picture—no, an awful reality—of desolation and ruin. Stores, residences, temples, and public buildings are alike indiscriminate heaps of mortar, wood, and tiles. The earthquake occurred at about 6.30 A. M. Many of the people had not yet awakened, many were at breakfast, or engaged in other occupations of the early morning, when, with only a second or two of thundering warning, *terra firma* (?) began its tremendous rocking and tumbling, and in less than five minutes the cities and towns were heaps of ruins, beneath which thousands were lying bruised, and mangled, and dying. In many of the towns fire at once broke out, and rushed with mad fury over the ruins, multiplying the numbers and horrible sufferings of the victims. . . . For immediate shelter the people are putting up for themselves little shanties, some of them floorless, and only roofed over with coarse straw matting or old cloth. Some covered top and sides with such boards as can be got from the ruins. Some of the inmates are comfortable with what has been rescued from the ruins. Many, very many of them, are blanketless, and almost clothesless. Some have the wares dug out of the wreck on exhibition and sale in their little extemporized huts along the streetsides.

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## OUR PRAYERS.

THEIR EFFECT UPON OUR MISSIONARIES, UPON THE NATIVE CONVERTS, UPON OURSELVES.

BY MRS. C. L. GOODELL.

[Read at the Annual Meeting of the Board in Brooklyn.]

As we reverently consider the subject of prayer, let us remember it is a thing of Divine origin, of Divine appointment, and Divine limitation. In the mind of God it is no fable or fancy, but a profound reality. "My people

shall pray and seek my face, and I will hearken." He invites us to "draw nigh," and he will speak to us face to face as a "man speaketh with his friend." He encourages us to pour out our hearts before him.

Prayer, then, is a blessed interchange between our soul and the Invisible One,—a transfer of living thoughts from living hearts, "a real conference of friends." If this is indeed true, it is but natural that we inquire, "What profit should we have if we pray unto him?" For the Lord never said "Seek ye me," in vain.

God has revealed himself unto us, through Jesus Christ, as a Father of infinite love and power, commanding all the resources of the universe, and delighting to bestow upon his creatures the abounding riches of his grace and goodness. But he distinctly said, "I will yet for this be inquired of by the house of Israel to do it for them"; thus making prayer a necessary factor in dispensing his blessings, also making it a power by which we may actually move his will, and influence him in his dealings with human lives.

The limitations he has set to prayer are reasonable, and in no wise a hindrance, but a pledge, rather, of its answer. It is important that we bear in mind these conditions: (1) That we pray in the Spirit; (2) that we ask according to his will; (3) in the exercise of faith; and (4) in Christ's name.

Christ's commission to his disciples had one grand, beneficent purpose, and that was, saving the world. "All power is given me . . . Go ye, therefore, and make disciples of all nations." The power is his, but the work must be man's.

Generations have come and gone since that commission was first given, but the Church of Christ in every succeeding age has recognized it as her own. There are undertakings which seem within easy grasp of human effort, but saving the world is not one. This kind can come by nothing save by prayer. And so our cry is, "O our God, we have no might against this great company, neither know we what to do, but our eyes are upon thee."

In the work of the ancient priesthood, we read that the law provided for all,—"one as much as another." This suggests the thought that in the work of missions, not the missionary alone, but all—one as much as another—are responsible before God. A common cause binds together those who go and those who stay. If I cannot go personally to the foreign field, how can I do my part at home? Paul gives the answer: "Ye also helping together by prayer for us."

Our missionaries are sending back the earnest appeal, "Pray for us." They repeat it again and again, even saying, without hesitation, that they can do without everything better than without our prayers. Where did they get this thought? Was it not from the Saviour himself, whose intercessory



prayer for all believers is recorded—a beautiful example for his followers! How tenderly and lovingly the words fall from his lips! Listen! “I pray for them: neither for these only do I pray, but for them also that believe on me through their word; . . . keep them from the evil, . . . sanctify them, . . . that they may be perfected into one; . . . that the love wherewith thou lovedst me may be in them and I in them.” Could He say more? Yes, listen again! “Father, I will that they be with me where I am, that they may behold my glory.”

Christ also prayed for individuals. Peter was a Christian worker, and was in danger of getting discouraged. Jesus said to him, “I have prayed for thee, Peter, that thy faith fail not.” Many of our missionary workers to-day are laboring grandly for God and souls, and seeing but little results. They are meeting with discouragements, which, but for their faith in God, would cause them to lose heart. Do we not know some personally?

As we read the Epistles of Paul, we see how real his faith was in the power of prayer, and how greatly he desired the intercession of others. He writes to the Romans, “I beseech you, brethren, that ye strive together with me in your prayers to God for me.” Again, when in bonds and afflictions, he wrote the Philippians, “I know that this shall turn to my salvation, through your supplication.” In another place he says, “praying in the Spirit . . . on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel.” He felt that his success depended largely on their prayers. He also entreated the Colossians to “continue steadfastly in prayer, . . . that God may open unto us a door for the Word, . . . that I may make it manifest as I ought to speak.” How like our workers in foreign fields this sounds! We might almost think these were extracts from private letters of our own missionaries.

It has been well said that God rules the world by the prayers of his saints. Volumes might be written of prayers answered in connection with missions. Incidents have been related of wonderful deliverance to missionaries, or greatly needed relief in extremity, linked with petitions offered at the very hour by some distant praying one.

Dr. Pierson says: “It is a remarkable fact, that from the inception of modern missions to their present period, no important stage or step of their development has ever occurred except in connection with prayer. Every time the Church has set herself to praying, there have been stupendous movements in the mission field.”

It is fact of wonderful import, that God actually places at our disposal the powers of the eternal world! That he gives us the glorious privilege of opening the treasures of heaven upon our missionaries! Oh, how slow of heart we are to believe and to act upon these solemn realities!

A pastor once suggested to his people the embarrassment many Christians would find themselves in on arriving at heaven. A cloud of glorified spirits would gather about the newcomer to learn what was doing for the extension of Christ's kingdom on the earth; but many would be as ignorant of these matters as if they had lived in the moon. "What! were there no papers published to give information on these subjects?" "Yes; but I didn't feel interest enough to read them." "Were there no meetings for prayer for the conversion of the world?" "Oh, yes; meetings of this sort were held almost at our door, but I never was in the habit of attending them." Such extreme indifference can hardly be supposed to exist now, and yet it is not impossible, is it, that some of our church members, amidst the pressure of daily affairs, give little thought to our missionaries?

Prayer is the one thing available to all God's people. In one of the published letters of the late Professor Phelps we find this testimony to the value of prayer as a means of usefulness: "It is fixed in the everlasting purpose of God that this world is to be converted to Jesus Christ. It is to be brought about mainly by believing prayer. When a man can do nothing else, he can add his little rill to the great river of intercessory prayer which is always rolling up to the throne of God."

Some of us regret we are not able to do what others do, but we can pray. We envy those possessed with wide intellectual ability and commanding talent who stand foremost in the ranks of God's workers; again I repeat, we can pray. In our closet alone with God we may set in motion a wave of spiritual influence which shall be felt in China and the Islands of the Sea, thousands of leagues away! Money may fail to accomplish the purpose for which it was given. Natural talent, even though consecrated, may prove a feeble instrument; but earnest, believing prayer finds its way into the very heart of God, and will prevail with him. He will bestow such measure of his grace and power upon his work and workers as never otherwise could be given. Wonderful thought! In the day when all secrets shall be revealed, there will be some sweet surprises. Among those who have seemed to do the least, will be found faithful ones whose prayers have wielded a power with God mightier than all other agencies in hastening the coming of his kingdom.

We may linger a moment to consider the effect upon ourselves of the praying habit. It brings us into an intimate acquaintance with our dear Lord, and into close and loving sympathy with his purpose of saving the world. "The people that do know their God shall be strong and do exploits." It makes us grateful for our own place in life, and our Christian environment. It lifts us out of our selfishness, and enlarges our hearts to take in the mil-

lions that are in spiritual darkness all over the world. It strengthens our confidence in the Great Promiser; and last, if our prayers are sincere, we shall work for what we pray, and thus answer our own prayers. And as we find the promises of power in prayer made true to us, we shall share in his joy of blessing and saving men.

At our annual meeting last January a stirring appeal was made by our Home Secretary for "aggressive work," especially with reference to the treasury. God's seal was upon this appeal; for, most happily, it was responded to by hundreds and thousands of Christian women in all our branches and auxiliaries, resulting in an advance of nearly twenty per cent in the benevolence of our Board.

Who can predict what marvelous results would appear in the work abroad this coming year, if all the women in all our churches were to enter thoughtfully and believingly into a solemn compact for prayer! I venture, in closing, to quote a portion of a prayer covenant which, not long since, was issued by the consecrated editor of the *Missionary Review*:—

"We, the undersigned, deeply feeling the reproach and dishonor of the Church of God in the long neglect of the perishing millions of our race, and painfully conscious that unbelief has led to the still worse neglect of believing prayer, do, in the name of Jesus, declare our deep conviction that every believer is responsible before God for the carrying out of our Lord's last command; and we are especially impressed that daily, believing prayer should be offered for the speedy evangelization of this world, and the coming of the kingdom of God.

"We believe it to be the privilege of all true believers to implore God for the speedy outpouring of his Spirit in a world-wide pentecost of power. And in this faith do we solemnly undertake, in holy agreement before God, however widely separated from each other, to meet each other at the throne of grace in the early morning hours of each day, in earnest and importunate prayer."

My sisters, what do we wait for?

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## DAILY PRAYER IN MISSIONARY WORK.

BY MRS. E. D. HARDING, OF SHOLAPUR, INDIA.

IN Acts vi. 4 we are told that the twelve apostles determined to give themselves "continually to prayer," as well as "to the ministry of the Word,"—a true picture, it seems to me, of what the life of a missionary should be, and in not a few instances has been. Prayer is as necessary to his life and success as his daily food, or the air he breathes. How plainly do we recall the trying days when sickness came to our home, and dear ones were laid low. What could we do but pray? "If Thou wilt," we tried to say; and the Great Physician heard our prayers and the petitions of our dear mis-

sionaries and native Christians. At one time when we were far from home, from physician, and home comforts, one of our number was very ill. Our Christians came to us from their humble homes from the surrounding villages, and bade us not to fear nor to lose heart, for they were praying for us, and in their simple faith they added, "God will hear our cries." Our hearts were comforted. We prayed with new faith, and the Lord heard. A month later there was a delightful praise meeting, in which both missionaries and Christians joined, and with full hearts we thanked the Hearer of Prayer for spared life.

On two different occasions when dear children were to be sent to America, we shrank from the trial, and the wrenching of the heart seemed more than we could endure. We took the matter to the Lord. The trial remained, but the needed grace was given. The children were helped to be brave, and this added courage to the parents' hearts, while these experiences enabled us to feel the more tenderly for those in affliction about us. In times of cholera and other epidemics, which have often visited our stations, our hearts have been stayed by looking up and asking the Lord's own presence with us and his constant peace, and we have felt that his own words were verified: "He shall deliver thee from the noisome pestilence; it shall not come nigh thee." When physically wearied, and longing for fresh, helpful ideas to impart to others,—the constant giving out being quite exhausting,—some new promise from the Bible, with a fitting illustration that has just come to notice, has cheered our hearts and made us feel that "He giveth power to the faint," and also teaches us how to speak the "word in season to him that is weary."

In going about with the Bible women, I have often sought with them a quiet corner where we could first ask our Father's blessing and guidance, and we have been surprised and cheered to see the marked answers to our prayers. We have felt that we were led again and again to the very houses or companies where we could get the quiet, respectful attention of the women, and in our hearts we have thanked our God, and received fresh inspiration for our work.

It is sometimes touching to see our Christians come to us with one burden and another and say, "Now you will pray about this, for we have no doubt that God will hear you." At one time when touring, a few years ago, we were overtaken by a violent storm. Having only the shelter of tents, with the rain beating down upon us the greater part of the night, we were in considerable danger. In the morning the Christians from several of the neighboring villages came to see us, and said, "We could not sleep last night; we were praying for you that you might be kept from all harm," and we were preserved. Their loving assurances were very comforting, and quite repaid us for all our discomfort and anxiety. We could not doubt that our Father heard their prayers.

I recall just now the case of a young woman for whom we had months and years of anxiety. We had prayed again and again for her, and yet the answer was delayed. Often we were well-nigh discouraged. We could almost say with the Psalmist, "Will the Lord be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore?" but we kept on praying, and lo! the answer came in the Lord's own good time.

She is now leading an exemplary life, the happy wife of one of our Christian teachers, looking after her own home with thrift and care, and making many hearts glad by the change in her daily life.

Four years ago, on one of our tours, we visited a new village, where a white face had been seldom seen before. We had been earnestly invited by our only Christian residing there. He came out a long distance to welcome us, as if we had been royal guests. He smoothed the rough road for us, he brought us water on our arrival at his village, and at night he watched beside our tents. The last evening we were there we were expecting to see three of his family stand up and confess Christ; but just before the meeting his mother, a tall, fine-looking old woman, shrank from coming forward. The son labored with her, but in vain. "I will come when my husband is ready to take the step," was her only reply. The meeting went forward, and the other two were baptized. We went back to our tents feeling heavy hearted. The son, as he watched by our tents that night, sang in a mournful manner, to his own words, about his mother, and of her drawing back, thus wounding our hearts. His sad strains and words were touching to hear; but while we slept two of our Christians went and labored with the old man and his wife. All night they talked and prayed with them, and when the morning dawned joy and peace came to those two hearts. The next morning while we were busy taking down our tents, and preparing to leave, word came that both the dear old father and mother wished to be baptized. We went and had a second meeting. There was no drawing back now, and when we drove away, their bright faces and warm grasp of the hand cheered us the rest of the day.

One of our Christians in our most distant field, to whom we are warmly attached, had a sad early life. He was repeatedly engaged in daring acts of robbery, and was again and again thrown into prison; but when God's grace touched his heart he was full of loving zeal for the Master. During the past ten or twelve years he has seemed a remarkable trophy of grace. One day after his conversion the question was put to him, "What are you doing for Christ?" He did not reply. Again, and still again, was the question repeated. He simply hung his head, and yet no answer, but his thoughts were busy. "I cannot read," he said to himself, "and I cannot talk before others, but I can pray." So day after day the good man can be seen going away from his house (consisting of but one room) to an adjoining field, where he pours out his soul to his Father in heaven. His very face bears marks of this daily communion with God, and blessed fruits have appeared in his own little village.

Other instances might be given, but enough have been mentioned to prove anew the faithfulness of our God. How true the words, "He will be very gracious unto thee at the voice of thy cry; when he shall hear it he will answer thee."

The thought comes to me over and over, The wonderful possibilities of prayer we have none of us experienced as yet. If we would but take our Father at his word, if we would but "bring all the tithes" to him who claims them, the promise is sure, "He will open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it."

## INDIA.

## BOWKER HALL, BOMBAY.

IN the history of the American Marathi Mission, the year 1875 was sadly behind the year 1853 in the city of Bombay. The schools which had existed, and had been well sustained in the midst of the great and crying needs of the city and its surrounding villages, had been entirely disbanded. Those intervening twenty-two years instead of being years of aggressive work among the young, had, for want of men and women, and sufficient means with which to sustain them, been years of holding on with feeble strength to such work as one or two with inadequate means might be enabled to accomplish. The death and burial at sea of the Rev. Robert Wilson Hume, who had for fifteen years been building a grand work of permanent value in Bombay, made it impossible for Mrs. Hume, with her family of six children, to return to the Bombay work. One feature of this work was the importance given to the boarding school for native girls, which had always from its beginning been under Mrs. Hume's own roof. And the knowledge of the dispersion of those girls, no one knew where, was one of the sorest trials ever given a broken-hearted returned missionary to bear.

The present work was begun in November, 1876, after one year given for the study of the Marathi language. A little school of fifteen boys and girls, the children of the Christians in the existing church, was formally opened February 1, 1877, with whose history most of our readers are familiar. The two sexes were brought together in the day school for want of rooms, teachers, and funds, with which to furnish two schools.

It was an untried experiment in India, but the necessity being laid upon us, we felt encouraged to make it. After an experience of nearly fifteen years, we do most earnestly affirm that there has been no cause for regretting this decision. Christian children may learn together in India as safely as in England or America. After a few months of experience with the day school, a boy or a girl was brought to us who was orphaned or homeless, and we were urged to take them and care for them. We did so with the boys at once, and received those who came into our own house. That made it unwise for us to have the girls with us. For this reason, when girls were brought to us we resorted to others to care for them. For three or four years we boarded our girls, beginning with three and going on to as many as eight, in the houses of some of the better native Christian women. When our number of girls increased to eleven, we felt that a separate place must be given them. We could not afford to rent rooms in two or three places. More were waiting to be taken in, and we were allowed the use of an old house belonging to the mission which was built for the use of a family of eight persons. Before that year was out we had thirty or more girls, with a good Christian teacher as matron in that house.

It was a place sadly out of repair. The crowding together was a most unhealthy proceeding, and the needs of a well-ventilated dormitory were imperative from within, so we thought. And from without, as others have

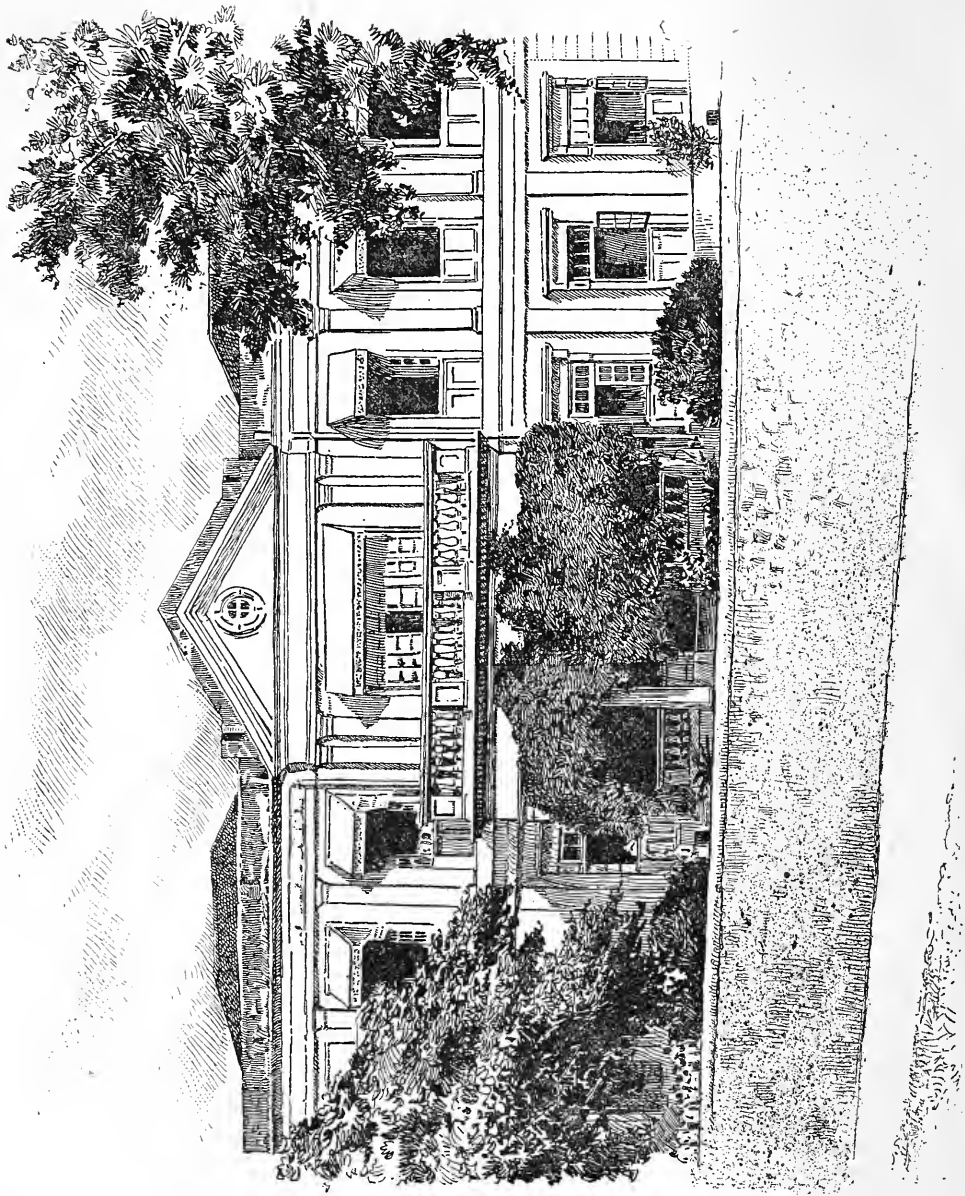
before written, dangers of dread evil lurked about the four corners of the house. Low houses to the right of it, gambling dens to the left of it, a gypsy camp or a thieves' band to the south, and a vile alley of the worst of wretches to the north of the girls' home, were the facts facing us. Disease and sin encamped about our dear girls! It was wrong, and all admitted it. But it took seven years of pleading and urging, of writing and of working at home and in India, to make it possible to change those circumstances. During that time we sometimes had fifty-two girls in that one little house! Never, after the first year, less than thirty-five. Never had we been furnished with sufficient brass plates or cups to go around; never had we owned a set of cooking utensils, nor a cot for the sick to sleep on, nor a bathroom with its much-needed furnishings. Death often found a victim there.

Smallpox twice broke out among them. Fevers, chicken pox, measles, mumps, etc., have run rife, with but little to ameliorate the pains of the sufferers. But red tape must be long wound before we can unravel the tangle of its skein. And we waited. Then came the influenza, smiting thirty-eight of forty-two, some of whom never recovered. And then came Bowker Hall! A center of light in the district of Byculla, in Bombay! A grateful answer to prayer! The accompanying picture shows you its form,— a long building, 90 x 50 feet, practically divided into three parts, the central portion being a little narrower than the ends.

The mission decided to allow the use of the north side (the left end as you face the picture) to the schoolgirls as their dormitory. They sleep upstairs in two long rooms, with a sick room behind it; and below those rooms, downstairs at present, the matron has her room; and the girls eat, study, work, etc., in the remaining portion of the first floor. The other two parts of the building are now occupied as the residence of Miss Lyman and Miss Millard.

Miss Millard, during our absence, takes charge of the girls in their dormitory. The building was not built by the mission, but was bought at a reduced rate, being known to be a substantial, dry house, and in an excellent location. Land is very valuable in Bombay, and is sold in that neighborhood at enormous rates. We all felt that the Lord had been very good in making it possible to secure a place which was so easily adaptable to our needs, and in inspiring the hearts of the workers at home to send the money with which to purchase the building. And we are happy to make mention of H. E., the Governor of Bombay, our much-esteemed friend Lord Reay, as the one who so kindly granted us the proportion of money allowed by the government toward educational institutions, and for his most generously permitting us the services of the government architect without charge. The good Christians in Bombay, when they appreciated the fact that such a building was really there for the benefit of the girls and women of India, were much overcome. Our pastor remarked one day: "I could now die happily, knowing that there was here a good, safe place for my daughter if I must leave her, and for the boys with you in their dormitory, if they were orphaned."

Our first dinner in Bowker Hall was served to all the boys and girls in the two departments, to our pastor, and to the Christian teachers. All sat





around on the floor, and the dinner plates used were plantain leaves. The blessing asked was a grateful prayer, and afterwards we closed with a happy consecrating hymn, reading of the Bible, and prayer. We sung of Christ and of his love, we read his Word, and we thanked him with our heart and voice for his goodness. Prayer was offered for Mrs. Bowker, and all were asked henceforth to call the house by its pleasant new name, "Bowker Hall."

The first piece of furniture given for Bowker Hall was donated by a poor widow earning two dollars a month, who gave a chair worth seventy-five cents. Then one of the teachers in the day school very kindly made us a gift of two chairs. Through the kindness of four friends in Buffalo, N. Y., one of whom had seen our needs, we were enabled to purchase cooking utensils (copper), to make the storeroom neat with stone jars for grains, etc., and to provide needed boxes, tables, lamps, benches, etc. But what a perplexity it has been to have the sick always on the floor! Friends will rejoice to learn that a few cots are now promised us, and that we hope some day to see the dear girls there wisely and comfortably furnished with the necessaries of life.

The waiting was long. The scattering to the winds of the first schools had been sad, but in this experience in Bombay we are reminded that "there is hope of a tree if it be cut down that it will sprout again, and that the tender branches thereof shall not cease." Pray that this new shoot which has sprung up may be ever sustained and carried on as a blessing to the women of India, till the whole land shall belong to our Lord and Saviour Jesus Christ.

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## SPAIN.

### PROGRESS IN THE SCHOOL AT SAN SEBASTIAN.

A very decided advance in our school in San Sebastian, Spain, is described in a report recently received from Miss Webb, as follows:—

TILL this year the school work and studies have been solely based on a private curriculum of study, but last year it seemed best to Mrs. Gulick to add to the usual work that of some government institutions. This was done for two reasons: that the Protestant girls might have more contact with the world around them, and, still more important, that they might secure government diplomas, which would enable them to secure positions as teachers. There is a good institute in the city with a five years' course of study, and it was decided to matriculate some of the girls there. The girls worked hard and well during the year, and in the last week in June they took the examinations of the different years. There are four grades that the students may receive: "approved," "good," "notable," and "*sobresaliente*,"—a word which means literally leaping over everything. Below the approved is "suspended," which makes the aspirant try again another year.

The examinations are public, and a great number were examined with our girls, all but one being of the opposite sex. When I report that out of forty-

one examinations we had twenty-three "*sobresaliente*," ten "notable," four "good," and four "approved,"—this, also, when there were few among the boys higher than "notable," and many were "suspended,"—you will see why we were pleased with the success of our girls. It caused great excitement in San Sebastian that girls, and Protestants, and taught by women, and women who were foreigners, could accomplish such feats!

In a later letter Miss Barbour writes as follows of the exhibit:—

We find that our exhibit in the Provincial Exposition is attracting much attention to the school—very favorable attention, too, so far as we can judge. Our faithful porter, Pedro, is there a good deal as an attendant, and hears many admiring remarks in regard to the girls' embroidery and natural history specimens. One day he spent some two hours showing the herbarium to four priests, who could not conceal their enthusiasm over it, and asked many questions about the school. . . . Two Madrid papers have published articles about the Exposition, in which they have mentioned our exhibit with the most flattering adjectives; and as there were nearly fifteen thousand summer visitors in San Sebastian, many of whom visited the Exposition, the name of our school will be known far abroad; and who can tell the results?

You will be pleased that a Spanish newspaper has dared to print such paragraphs as the following about our school: "The North American College occupies with its exhibit a good place in the hall, and is one of the most superior exhibits, one which most attracts all who visit the Exposition. In elegant cabinets are displayed very rich and beautiful collections of specimens in zoölogy, mineralogy, botany, apparatus for teaching, and needlework. Scientific men will find much to study there. The minerals and marbles of the province have by their side specimens from foreign countries with which to compare them. The same thing is seen in the department of zoölogy, in which there are rare and notable collections. In botany there are many and very good specimens. The apparatus for teaching is excellent—among other things a handsome microscope; and in needlework one must admire the beautiful and carefully wrought articles. In short, the North American College makes a rich educational display which does it honor, and at the same time honors the Exposition and the province."

Under date of October 28th Miss Barbour writes:—

It seems to me that there can be no field in which we are permitted to see the results of our work more than here. The change in our girls from one year to another is ample compensation for all our effort for them, and they form a notable contrast to the average Spanish young lady in the intelligence and refinement of their faces. . . . They are making very good progress in their studies.

With the intellectual awakening we are very glad to see a deeper interest in their Bible lessons and prayer meetings. Two are to unite with the church next Sabbath, and others seem thoughtful. They have been praying of late especially for this church and Sunday school; and you can imagine the encouragement for our faith on Sunday before last when over forty

children came pouring into Sunday school, and among them four or five who had never been even in the day school. . . .

Three evenings in the week the girls have little meetings just before retiring, the older ones with Miss Webb, the younger ones with me. On Monday evening we talk about, and pray for, missions; on Wednesday we look over the Sunday-school lesson for the next week, and on Saturday take up some subject suggested. The Bible readings we are following in connection with the Young Women's Christian Association. Even the youngest offer prayer in these meetings, and I think all find them helpful.

Our last Christian Endeavor meeting was on missions, and a most interesting one it was, thanks to Miss Webb's patient search for items, and the girls' enthusiasm in translating and reading or repeating them. Each one gave a missionary verse also, and some earnest prayers were offered. One of our girls is supported this year by the missionary society in the American College for Girls in Constantinople, and she read a letter from her correspondent there telling us of their school life. I added a letter I had received from Miss Smith, who is now teaching there, in which she told us of the missionary meeting in which they had read a letter from our Juliana. How closely the different countries, missions, and schools are united!

Our Christian Endeavor Society is supporting a little girl here this year. She is from a Roman Catholic family, and came in absolute ignorance, but is very bright, and is learning many things in her new life.

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## Young People's Department.

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### AFRICA.

#### SOME INANDA SCHOOLGIRLS.

BY MISS MARTHA E. PRICE.

MOST of our girls come from stations, but we always have some from the heathen kraals, and some of these are among our best girls. I think I must tell you a little about some of the latter ones. Non-de-ha is the daughter of a chief, who lives about ten miles from us. He has always been friendly to the missionaries, has learned to read, and knows a good deal of the Bible. He seems ready to admit the truth, but says, "What can I do? I am bound by these heathen customs." He has fourteen wives, and it would certainly be very difficult for him to come out as a Christian; but of course he could do it, and would if his heart were really changed. I do wish it might be, but fear my faith is very weak in regard to it.

One of his daughters has been here in school for several years, and is one of the sweetest Christian girls I ever knew. How faithful she was last term in caring for the sick girls, not having the least fear for herself, though she

isn't strong! No one would choose her among the others as having come from a heathen home, as she is more gentle and ladylike in her ways than most of them. But it is of Non-de-ha that I began to write. She has long wanted to come here, but couldn't get her father's consent. She is the daughter of the chief wife, and so is much higher in rank and more valuable than the other daughters. She would be expected to marry some chief, and perhaps as many as one hundred cattle would be given for her, instead of the ten given for those of common rank.

Her brother will succeed to the chieftainship. So to have her come here and become a Christian, and perhaps marry a Christian, would be a great loss. . . . When she ran away to us a few weeks ago there was a good deal of excitement. The whole tribe is interested in the affair. A few days after Non-de-ha came, her mother and another woman, the aunt of Dalibo, a little girl who ran away to us last term, appeared. We called the girls to talk with them, but said we could not send them away if they wished to stay. The women were quiet at first, though sullen and angry. When Mr. R. tried to talk pleasantly with them, one gruffly said, "I didn't come here to hear such things; I came for my child." At last they got very angry, and talked abusively both to us and the girls, and said most blasphemous things. We were not sorry that we could not understand it all. Non-de-ha slipped away and ran into the garden and hid. Dalibo's aunt caught her to drag her off. She clung to Mrs. E. and wrenched herself away, and ran around the house and disappeared. It was raining a little, and I took the first opportunity to get her inside, and put her in a little closet where they could not find her. Non-de-ha was outside, we didn't know where, but at dark one of the girls went out to find her and brought her in, and she too hid herself inside. We were not afraid of the women, but we could not then drive them away, and their presence was rather nerve-trying, especially when one set up an indescribable wailing, shrieking at intervals "My child! oh, where is my child!" Mrs. Edwards offered them food, but they refused it, though they had been there since noon. We asked them in to evening prayers. They came, though reluctantly.

Malieve, one of our good Christian women, whom Mrs. E. had asked to stay on their account, led in prayer; and how earnestly she prayed for them, that their hearts might be softened, and that they might be made willing and glad to let their children come into the light. I wish any who do not believe in missions could have seen and felt as we did that night the wonderful contrast between those women,—those heathen viragos in their filthy dress of skins, their faces showing so plainly their dark hearts, and then our good Malieve, "clothed, and in her right mind," her face shining with the gospel light. I shall never forget that scene. In spite of threats to the contrary, they didn't disturb us during the night. We gave them a comfortable sleeping place, mats and blankets. Early in the morning I put the two girls in a room upstairs, where they could lock themselves in, giving them books and sewing, as I did not know how long the siege might last. But about eight o'clock, after some more hard talk and another time of that doleful howling, they went away, saying they would go to the magistrate.

Some days after two men came; they were more quiet and reasonable, but

used every argument they could think of to prevail on Non-de-ha to go home. "Remember your *abukosi*" (rank, dignity). She smiled and said: "That is nothing; all the glory of this world is nothing. You see those flowers" (pointing to a bush of beautiful roses near by); "they look very pretty now, but in a few days they will just be withered away. The glory of this world is like that." Seeing this argument of no use he tried another. "How can you leave your poor father alone? Who will bring water for him? Who will grind for his beer?" She evidently thought this did not need any answer, knowing there are plenty of other children at home. After various other attempts at persuasion and threatening they gave it up and went away.

Next came the chief's son, Mapita. He is a Christian young man, and was taught in the boys' school. He is married, and lives near his father. A heathen man came with him. Mrs. Edwards said to Mapita, "I am astonished that you, a professing Christian, should be here trying to get your sister to go back into heathenism." He seemed much ashamed and embarrassed, and as we went out to dinner just then, he hurriedly explained in a low tone that he only came because he was sent by his father, and that the heathen man was sent to watch, and see if he did his duty as directed. They soon went away. Several weeks have passed since then, during which we have heard nothing more from them. Non-de-ha seems very contented and happy here, and is getting on well in her lessons, and making progress too, we hope, in the right way.

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## CHILDREN'S MEETING.

### WHAT CHILDREN'S PRAYERS CAN DO FOR MISSIONS.

1. Prayers of children in the Bible.
2. Read the story of 1 Samuel iii. 1-20.

Jesus, Saviour, Son of God,  
 Who for me life's pathway trod,  
 Who for me became a child,  
 Make me humble, meek, and mild.

I Thy little lamb would be,  
 Jesus I would follow thee;  
 Samuel was thy child of old,  
 Take me, too, within thy fold.

3. Let some one tell the story of Moses.
4. *Recitation for a little child.*

God bless my two little lips;  
 May they often breathe a prayer,  
 That the little ones far away,  
 May in my blessings share.

5. Read the story of Naaman's little maid, 2 Kings v. 1-15.
6. A Missionary Echo. See *Dayspring* for February, 1882.
7. Tell the story of David's youth.

8. The story of Josiah, King of Judah, 2 Kings xxii., xxiii.; 2 Chron.

xxxiv.

9. The Child Jesus.

10. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

## 11. Prayer.

Dear Lord, wilt thou not help us  
Obey thy great command,  
And send the blessed gospel  
Abroad through every land.

Lord, bless the work we're doing,  
O, bless our gifts, though small;  
And hear our prayer for Jesus' sake,  
Who died to save us all. Amen.

12. *Promises and answers.*

"Whatsoever ye shall ask in my name, that will I do."

[Find many other promises in the Bible, and answers to the prayers of God's children. Tell the story of St. Monica's prayers for her son Augustine, and how they were answered.]

13. What a little child can do. See *Mission Dayspring*, July, 1885.

14. Little Dazee, *Mission Dayspring*, August, 1883.

15. Answer to prayer, *Mission Dayspring*, October, 1885.

16. Early gifts and prayers for Japan, *Missionary Herald*, June, 1883.

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## Our Work at Home.

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### BIBLE READING.

#### THE POWER OF PRAYER.

(Luke xi. 1-13.)

"ALL prayer" was a part of the armor which Bunyan describes as the outfit of the Christian soldier setting out for the Holy War. We are glad to be called by the studies appointed for this month to a consideration of the power of prayer in our special warfare against the kingdom of darkness. Amid the stress and smoke of the conflict, when the enemy's forces pour in myriads upon our scattered ranks, what so necessary as to look to our great Commander and beseech his speedy aid? A prominent missionary worker in England said recently that he did not know but we ought to call a halt to all our activities for a little while, that we might give ourselves wholly to prayer. Dr. Payson affirmed that the most useful Christian would be the one who should prove the last, highest possible efficacy of prayer. Surely, prayer should be a chief part of our auxiliary meetings. A power immense, incalculable, lies in our hands.

The Key of Promise unlocked the gates of Doubting Castle and set the Pilgrim free; and he might have been free before, for the key had lain unused in his bosom all the time. So the key of prayer will unlock hindering bolts and bars, and will set free an omnipotent force to work with our poor endeavors, and to gain through our weak hands the conquest of the world.

Our meetings are all apt to degenerate into mere talk: the very missionary concert of prayer, especially founded to bind our churches together in one mighty accordant cry to God for the conversion of the world, is actually given up in some places, while in many others the name is a misnomer.

The hour so precious for calling out the church's latent energy of prayer is lost by misuse.

"But we must give information which will interest people," says some one. Yes, we must; but that is the means to the end, which is prayer; and the means is to be subordinated to the end. If we really believe our Lord, with what expectant eagerness shall we meet to ask what we will in his name, "that it may be done." The Bible is crowded with exhortations to prayer. Read Luke xviii. 1, Eph. vi. 18, Phil. iv. 6, Col. iv. 2, 1 Thess. v. 17, 1 Tim. ii. 1, 3, 8. As to the promises to prayer, they are divinely full. There was once read in a woman's prayer meeting the passage from Matt. xviii. 19: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." The reader paused, astonished. "Is it possible," she said slowly, "that we have ever read this before! Then why do we not ask, and receive?" The Spirit had "breathed upon the word." A thrill of awe and of reviving hope ran through the hearts of the listeners; the spirit of prayer came upon them, and a living fire spread from that hour throughout the church and town. A great awakening and ingathering of souls followed. Why should not our own meetings—this very one—become a like center of power and blessing for the whole world? "According to your faith be it unto you."

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## ANNUAL MEETING.

THE Twenty-fourth Annual Meeting of the Woman's Board of Missions was held in Brooklyn, New York, January 12th to 14th. The "old familiar snowstorm" greeted the delegates on Monday morning as they started from their homes, but it did not daunt their courage nor dampen their enthusiasm, neither did the persistent rain, and fog, and slush in the days that followed. The careful directions each one had received enabled all to find the hospitable home to which she was assigned without difficulty, and the welcome that awaited them was most delightfully cordial. The Central Church, in which the meetings were held, was large and commodious, admirably adapted for the purpose, except that the audience room, with a seating capacity of two thousand, seemed at times rather large for women's voices; and all the arrangements made by Brooklyn ladies for the comfort of their guests were most complete.

The two business sessions for delegates were held on Tuesday, as usual. The experiment of placing the Branch reports on this day instead of one of the public sessions proved successful, the various items and suggestions in them forming the basis of an interchange of opinions and information both profitable and interesting. The proposition from the Executive Committee of the Board that its twenty-fifth year should be made one of definite increase in organizations, in attendance at meetings, in the circulation of LIFE AND LIGHT and *Dayspring*, and in contributions, was heartily indorsed; the aim for contributions being thirty per cent advance on those in 1890.

## WEDNESDAY MORNING.

The half hour devotional meeting on Wednesday morning, conducted by Miss E. S. Gilman, was one of great spiritual power, and formed a fitting introduction to the public exercises, which were opened by singing, prayer, and a short Bible reading on "Thanksgiving for Our Saints," by Mrs. C. L. Goodell. A most graceful address of welcome was given by Mrs. La Rue P. Stockton, President of the Auxiliary of Central Church, Brooklyn, which called out an appreciative response from Mrs. Judson Smith, President of the Board.

The report of the Home Department presented a record of one of the most prosperous years in the history of the Board, the special effort for an increase in funds having proved a stimulus in all departments. The report of the treasurer, Miss Ellen Carruth, gave the receipts of the year as in contributions, \$115,376.63, an increase of \$18,392.28; in legacies, \$13,724.78, a decrease of \$14,594.30; making a total of \$129,100.41, and total increase, \$3,797.98.

These reports were followed by three practical and stirring addresses, by Miss Susan Hayes Ward of the Philadelphia Branch, on Meetings, Mrs. F. N. Peloubet of the Middlesex Branch, on Missionary Literature, and Mrs. E. R. Montgomery of the New Haven Branch, on the Treasury. Miss Ward spoke of two essentials in missionary work—knowledge and love: intelligence as to the work to be done, and a love that will lead to sacrifice, if necessary, in order to do it; followed by many fresh and practical suggestions as to meetings. Mrs. Peloubet described in a vivid manner the amount of literature to be obtained on mission lands. She also brought out most clearly the importance of the circulation and thorough reading of the periodicals of the Board, adding many practical suggestions as to how they could be used. In her paper on the Treasury, Mrs. Montgomery, in her own inimitable way, presented a thrilling picture of the needs of the work, and of the responsibility that rests upon Christians at home to supply them. The address, which moved the audience to laughter and tears, was one of great power and pathos, and should be heard to be appreciated.

The survey of foreign work was given by Mrs. S. Brainard Pratt. The record of the way in which the water of life, with its refreshing, vivifying power, was flowing through mission lands, sounds more like a romance than a report, giving an idea of wonderful progress and success. The closing address of the morning was by Mrs. J. L. Atkinson, of Kobe, Japan, who gave an interesting account of progress in Japan, the power and influence of the girls' college in Kobe, the effect of the recent earthquakes, presenting also a most hopeful outlook for the future.

## WEDNESDAY AFTERNOON.

An audience estimated at about twelve hundred gathered in the church for the afternoon session, at three o'clock. The conclusion of the survey of foreign work commenced in the morning, was followed by an address by Miss E. T. Crosby, of the Micronesian Mission. She spoke of the Micronesian Islands as three thousand miles from everywhere, describing the condition of



the natives, the islands, and the remarkable results of missionary work among them; closing with an incident showing how hard it was to turn away from those who wished to be taught Christianity, for want of means and laborers to supply necessary instruction.

The hour from three to four was specially devoted to young ladies, about seventy-five of whom, representatives from societies in Brooklyn, took special seats assigned them, while other young ladies were scattered over the room. The first speaker in this hour was Mrs. Joseph Cook, of Boston, who gave an admirable paper to young ladies, which will be given in our next number.

The next speaker was Miss Isabel F. Dodd, of the Girls' College in Constantinople, who gave a most interesting description of that institution, and spoke of the importance of Christian education for the girls in Turkey. This was followed by a short address by Miss Grace N. Kimball, of Van, Turkey, who is now studying medicine in this country, and who spoke of the importance of medical work in missions, and of her hope of special usefulness among the women in Turkey through the aid of medical knowledge.

The next exercise was a paper by Miss Kate G. Lamson, of the Committee on Junior Work in the Board. She spoke of the wonderful opportunities opening before young ladies of the present day, bringing with them great responsibilities, also, and urged that they spare no effort to spread the knowledge which makes their life what it is. The paper closed with many practical suggestions showing the best methods of accomplishing this object within the reach of all.

The last address of the afternoon was by Miss E. Harriet Stanwood, who made an earnest plea for new missionaries, to take up the work waiting for them in the various fields.

At four o'clock a number of children gathered in the chapel of the church, and addresses were given by Miss Grace Kimball, who told them of the school in Van, for which the children are just now providing a new building, by Mrs. Hume of Bombay, Miss Crosby of Kusaie, Miss Andrews of North China, and Miss Phelps from South Africa.

#### WEDNESDAY EVENING.

The first address of the evening, after the opening exercises conducted by Mrs. Smith, was a statement as to "The Woman's Board and Its Work," presented by Miss E. Harriet Stanwood, who gave a "composite photograph," bringing out the main features of the work both at home and abroad. The next speaker was Rev. A. J. F. Behrends, who welcomed the ladies most heartily to Brooklyn and to the church. He then made two quotations from Paul, one in which he bade women keep silence in the churches, contrasting it with his message to the Phillippians, where he called certain women "athletes with me in the gospel," and went on to speak of the moral strength and dignity of the foreign missionary enterprise. In it all powers were taxed to the utmost, and yet defeat was impossible under our great Leader. It is a work which demands the greatest powers of both men and women, who should stir each other to great things—all to be laid at the feet of Christ.

The next speaker was Mrs. Edward Hume, of Bombay, who gave touching instances of the consecration of some of the native Christians in Bombay, their generosity in giving, their self-sacrifice and devotion, their readiness to give up all for Christ.

The last speaker of the evening was Mrs. Gertrude C. Eaton, from Chihuahua, Mexico, who described in outline the work of the last ten years in that place, resulting in eight regularly organized churches with three hundred and fifty members, fourteen congregations. These people, who lived mostly on corn and beans, had given \$1,250 for benevolent purposes the past year. They had suffered much for their religion, and their poverty was extreme; and she plead for help for them for humanity's sake, if not in obedience to our Lord's command.

Prayer was offered by Rev. R. R. Meredith, D.D.; and the meeting closed with the benediction, pronounced by Dr. Behrends.

#### THURSDAY MORNING.

Another delightful hour of prayer, conducted by Miss A. P. Halsey, of the Philadelphia Branch, preceded the general exercises of the day, which opened at ten o'clock in the church. The greetings of the Woman's Board of the Interior were presented by Mrs. Lyman Baird, Vice President of the Methodist Foreign Missionary Society; by Mrs. Baldwin, President of the New York Branch of that Society, and the Presbyterian Board was represented by Miss Ellen C. Parsons, editor of *Woman's Work for Woman*. A pleasant letter of greeting was read from the Board of the Pacific.

This was followed by an address by Miss Mary W. McElroy, a representative of the Student Volunteer Movement, who gave a brief sketch of the inception and remarkable growth of the movement, and asked for the co-operation of members of the Board.

The next speaker was Miss Carrie Borden, one of the Directors of the Board, just returned from a visit to mission stations in Spain and Turkey. She described the work in Spain as gaining rapidly in power and favor with the people, the school in San Sebastian fast becoming a center of influence for great good. She also spoke of her visit in Constantinople, and the high position held there by the Girls' College, under the care of the Board, the Christian education received by the students fitting them in the best way to be Christian wives, and mothers, and Christian workers.

The next speaker was Miss Fidelia Phelps, of Inanda Seminary, South Africa. She described the routine of the school, the agricultural work done by the girls, their changed lives, and freedom from the superstition that surrounds them. Miss Phelps is to sail on her return to Africa January 23d, and asked the prayers of those present on her journey, and for the seminary to which she was to go. This was followed by a short, stirring address by Mrs. S. J. Rhea, of the Presbyterian Board. She based her remarks on the law of supply and demand, considered so essential in the commercial world, and urged that the supply should be more equal to the demand in mission work.

The closing address of the morning was by Rev. R. S. Storrs, D.D.,

President of the American Board, who spoke of the best test applied to any religion as that of its adaptation to woman: in this direction Christianity had blessed and irradiated the world. Woman has more inspirational force than man, and where this function is needed it must be provided by woman. The greatest of miracles is the purification of souls of a country, of a world; and this is achieved by the most subtle influences. Consecrated womanhood supplies this subtle, penetrating, uplifting energy, raising society from beneath, kindling a fire at the base which shall one day fill all the world with its flame. The session closed with the singing of a hymn written for the occasion by Mrs. Merrill E. Gates, of Amherst, and prayer offered by Rev. C. H. Daniels, New York, Secretary of the American Board.

#### THURSDAY AFTERNOON.

After the opening exercises the Board proceeded to the election of officers. All of the old Board of Officers were elected, with the addition of Mrs. Joseph Cook, Mrs. George A. Gordon, and Miss Amelia De F. Lockwood, all of Boston, to the Board of Directors. Prayer for the newly elected officers was offered by Mrs. E. R. Montgomery; after which an admirable paper was given by Mrs. C. L. Goodell, on "Our Prayers," which will be found on page 51.

Then followed three excellent missionary addresses: by Mrs. Agnes M. Gordon, of Japan, who described some of the distinguishing traits of Japanese women, their excitability, their courage and power of self-sacrifice, as well as politeness and amiability, showing the blessing and comfort that the gospel brought to their lives; by Miss M. E. Andrews, of Tung-cho, who drew a vivid picture of the changes for the better that had taken place since she first went to China years ago, speaking, also, of her happiness in the prospect of soon returning to her field of labor; and Mrs. C. C. Tracy, of Marsovan, Turkey, who spoke of the power of the gospel in Turkey, the devotion of native Christians, closing with an interesting letter just received from one of the students in the college.

The closing address of the meeting was made by the President, Mrs. Judson Smith, who, in the most happy manner, summed up the important points of the meeting, and pressed home the duty of greater effort for the year to come.

A cordial invitation for the Board to hold its Twenty-fifth Annual Meeting in Boston, in 1893, was presented and accepted. A vote of hearty thanks for the hospitality received in Brooklyn, and the arrangements made for the comfort of the visitors in every way, was passed by a rising vote. Prayer was offered by Mrs. C. S. Palmer, of the Springfield Branch; and the meeting closed with the hymn,

"The whole wide world for Jesus,  
Once more before we part."

As our space allows but a meager outline of the meeting, a stenographic report of the meeting will be issued by February 1st, which may be obtained from the Board Rooms.

## LEAVES FROM OUR BRANCHES.

The *Maine Branch* reports for the latter half of 1891 some changes to regret, and some which are for the better. The loss by removal to another State of the efficient vice president of Lincoln Conference, Mrs. Hatch, who has during the few years she has been in Rockland secured an interest in the Woman's Board in nearly every church in the conference. Her place is made good by the appointment of Miss Fiske, of Bath, who already shows zeal and energy. Miss Johnson, of Van, has been obliged to return to her home in Bangor, but is doing work there which will tell, and has prepared a leaflet on the needs of the school at Van, which is excellent reading. Miss Lord writes hopefully, and Miss Morrill's letters are truly heart-touching in her appeals for a helper at Pao-ting-fu. The State has felt the presence of Miss Farnham of Adabazar, Miss Chamberlain of Sivas, and Miss Crosby of Micronesia, all of whom have done good service. The semiannual meeting at Auburn was a specially good one, and fully attended. Miss Kyle has been employed by the Branch to visit the remoter auxiliaries in the State, and has met with large audiences and aroused enthusiasm. The Portland auxiliary has merged into an association for Portland and vicinity, and each church is to have an auxiliary of its own, with occasional meetings of a general character.

The auxiliary in Gorham has met with a loss in the death of Mrs. Mary Hubbard Warren, widow of Dr. William Warren, formerly District Secretary of the A. B. C. F. M. One of her friends writes of the beauty and worth of her character, and of her connection with the Woman's Board: "Mrs. Warren's name stood second on the list of members of the auxiliary organized in Gorham in 1873, and her loyal, consecrated spirit was ever an inspiration to the little company who were for years hospitably welcomed at her home on the first Tuesday in every month. They were uplifted by her prayers, and their hearts were warmed by her intelligent, enthusiastic interest in all that concerned her Saviour's kingdom on earth. She loved all the world for Christ's sake; and while all who came near her were made to feel her genuine, personal sympathy, at the same time their hearts were enlarged by the largeness of her love. The beauty of the Lord our God rested upon her, adorning her with every grace, and the serenity of her presence was a benediction. It was while her pastor was offering an evening prayer by her bedside that the silver cord was gently loosed, and she was lifted to her heavenly home on the wings of prayer."

One of the auxiliaries of the New York Branch had instead of its regular meeting a "Thank-offering Tea," at the house of one of its members. Invitations were written out in party form asking every lady member of the church, old and young, to be present at this Tea, on Wednesday afternoon, from six to eight o'clock. Each lady was requested to inclose her offering in an envelope, in the usual way, which was dropped into a basket as the ladies came in,

Five tables were arranged at which to serve the tea, each table representing a different country. Five ladies of the auxiliary had consented to preside at these tables, each of whom had thoroughly posted herself in advance in

regard to the country her table represented. As the refreshments were passed, a dish was also passed containing slips of paper with questions written upon them concerning this country. Each guest drew one or more, and asked the question of her hostess. Thus a general subject of conversation was started, through asking and answering these questions, which gave much information as well as pleasure.

After tea the envelopes were opened, the texts read, and money counted. Very touching were the simple notes of thanksgiving; and when it was announced that the receipts were nineteen dollars, all joined heartily in singing, “Praise God, from whom all blessings flow,” and separated feeling that their Thank-offering Tea had been a most delightful occasion.

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### TOPICS FOR AUXILIARY MEETINGS.

*February.*—The New Continent of Africa (see January number).

*March.*—The Power of Prayer in Missionary Work.

*April.*—Twenty-five Years in the Turkish Empire.

*May.*—Our Great Opportunity.

*June.*—The Redemption of India’s Women.

*July.*—The Islands of the Sea.

*August.*—A Study of Some of the Great Religions.

*September.*—Thank-Offering Meeting.

*October.*—The Millions in China.

*November.*—The Gospel for Japanese Women.

*December.*—Mission Work in Papal Lands.

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### “THE POWER OF PRAYER IN MISSIONARY WORK.”

#### TOPIC FOR MARCH.

1. UPON the missionaries. 2. Upon the natives. 3. Upon the home workers.

To speak exhaustively of the power of prayer in missionary work, would almost give a complete history of mission work itself. We can only suggest a few selections. Articles on the general subject may be found in *LIFE AND LIGHT* for January and February, 1879, August, 1883, and July, 1885.

The general subject being briefly spoken of, it might be pleasant to present a collection of instances to illustrate it gathered by different persons. A fine collection on the first division of the topic is found in a paper presented by Dr. Alden at the meeting of the Board in New York. This may be obtained from the Woman’s Board Rooms free. Good illustrations of the second division may be found in a recently published book by Arthur T. Pierson, “The Miracles of Missions,”—a book that should find its way into every Sunday-school library. It is published by Funk & Wagnalls Company, New York City, price \$1. Items on this division may be found in *LIFE AND*

LIGHT for the year 1889—in January, p. 1, February, pp. 49 and 68, June, p. 250, July, p. 276, August, p. 381, September, p. 415, October, p. 441, and *Missionary Review* for January and August, 1891. Possibly it might be well to take Mrs. Goodell's admirable article on page 51 and collect the instances about it. A sufficient number to fill the hour could doubtless be found in any missionary periodical that might be at hand.

Another interesting method would be to take the biography of any missionary that may be conveniently obtained, trace in it the power of prayer depicted in it, and in the work done. The life of John G. Paton gives remarkable testimony in this direction. "Sketches of Missionary Heroes," obtained at the Board Rooms, price 10 cents each, also afford good material. Personal testimonies of help received by home workers in the auxiliary might also be profitable. An interesting paper might be written on "How the Heathen Pray" (see LIFE AND LIGHT for August, September, October, and December, 1877, and January, 1878), contrasting the vain repetitions with the prayer of faith to the true God.

We should be glad, also, if a good portion of the hour could be spent in prayer itself. As topics, we would suggest the suppression of the rum traffic in Africa, an entrance among the Mohammedans in Turkey, the abolition of child-marriage and enforced widowhood in India, for the safety of missionaries and native Christians in China, for deliverance from earthquakes in Japan, for a peaceful work in Micronesia, for a new reformation in Papal lands. The special work done by the auxiliary abroad in its varying phases would, of course, have its place in the petitions offered.

ERRATUM.—The article on Livingstone and Stanley recommended in the January number, should have had the month of the *Missionary Review* given. It may be found in the number for January, 1891.

## WOMAN'S BOARD OF MISSIONS.

Receipts from Nov. 18 to Dec. 18, 1891.

MISS ELLEN CARRUTH, Treasurer.

MAINE.		LEGACY.	
<i>Castine</i> .—Desert Palm Soc'y,	20 00	Legacy of Mrs. Ann J. Walker, Portland,	3,000 00
<i>Freeport</i> .—A Friend,	80	NEW HAMPSHIRE.	
<i>Waterville</i> .—Willing Workers,	2 40	<i>New Hampshire Branch</i> .—Miss A. E.	
<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas.		McIntire, Treas. Amherst, Aux., 16.20,	
Portland, Y. L. M. B., 40, Williston Ch.,		Carrier Doves, 10; Concord, Aux. (const.	
Aux., 13; Augusta, Aux., 50, King's		L. M. Mrs. E. H. Greeley), 25; Dover,	
Messengers, 10; Bangor, Aux., 15; West		Aux., 6; Exeter, Aux., 13; Fitzwilliam,	
Falmouth, Cong. Ch., 5.60; Camden,		Aux. (complete L. M. Miss Nettie	
Aux., 12, Elm St. Ch., S. S., 5; Rockland,		Davis), 15; Hanover, Aux., 28.40, Cong.	
M. C. Golden Sands, 27; Thomaston,		Ch., Dartmouth College, 34.80; Hollis,	
Mrs. John Elliot, 5; Piscataquis Co.		Aux., 7; Kensington, Morning Seed	
Conf., 1.90; Bath, Aux., 93.75, Extra		Sowers, 7; Lancaster, Y. P. S. C. E., 20;	
Cent a Day Soc'y, 6.75; Alna, Women		Lyme, Aux., 17; New Ipswich, Aux.	
of Cong. Ch., 5, S. S., 1, Union Aux., 10,		(prev. contri. const. L. M. Mrs. Laura	
Cong. Ch., S. S., 5.65; Phippsburg, S. S.,		A. Wetherbee), 14; Rindge, Aux. (const.	
1.30; Bremen, S. S., 2; Waldoboro, S. S.,		L. M's Mrs. O. D. Converse and Miss	
5; Wiscasset, S. S., 5; Newcastle, Second		Mersylvia Hubbard), 57.17; Northwood,	
Cong. Ch. S. S., 7; Topsham, S. S., 8;		Aux. (const. L. M. Mrs. L. M. Fuller), 25;	
Auburn, High St. Cong. Ch., Y. L. M. B.		Rochester, Aux., 30; Temple, Laurels, 10;	
(const. L. M. Miss Hattie Reynolds), 25,	359 95	Warner, Aux., 4; Chester, A Friend, 5,	344 57
		<i>Walpole</i> .—Y. P. S. C. E.,	15 00
Total,	388 15	Total,	359 57

VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Burlington, Aux., 20; Essex Junction, Aux., 12; Middlebury, Aux., 132; New Haven, Aux. (of wh. 25 const. L. M. Mrs. C. N. Thomas), 30; Alcott, Aux., 9; Sharon, Crystal Streams, 5; Springfield, Aux., 24.30; St. Johnsbury, North Ch., Aux., 22.61; Vergennes, S. S., 40; Expenses, 32.40, 202 51

Total, 202 51

MASSACHUSETTS.

A Friend, 1, Through Miss Fidelia Phelps, 300, 301 00  
*Andover and Woburn Branch.*—Mrs. C. E. Swett, Treas. Winchester, Mission Union, 30; Stoneham, Aux. (of wh. 75 const. L. M's Mrs. Susan E. Hanson, Miss Marianna Chase, Miss Susan Locke), 93; Lowell, First Cong. Ch., Aux., 125.50; Woburn, Aux., 150, Woburn Workers, 30; Lowell, Union Aux., 42.50; Pawtucket, Ch. Aux., 38.25; Wakefield, Aux., 43.03; Andover, Aux., 316.60; Winchester, Aux., 10, Open Door, 24; Malden, Aux., 77; Lexington, Aux., 20, A. N., 1; Lowell, Union Aux., 11.50, Mrs. E. J. Kingsbury, 3, 1,015 38

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Great Barrington, Aux., 111; Lee, Jun. Aux., 100; Monterey, Aux., 20; Pittsfield, First Ch., 79.83, 310 83

*Essex North Branch.*—Miss Charlotte A. Osgood, Treas. Ipswich, First Parish, Aux., 50; Amesbury, Riverside Aux., 10; West Boxford, Aux., 28, Friends, 6; Newburyport, Aux., 185, A Friend, 35, 314 00

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 170; Salem, Tabernacle Ch., Aux., 5, Prim. Cl. S. S., 2; Swampscott, Miss L. A. Hopkins, 25, 202 00

*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Northfield, Aux., 17; South Deerfield, Aux., 18, 35 00

*Hampshire Co. Branch.*—Miss I. G. Clarke, Treas. Amherst, Aux., Thank Off., 55; Jun. Aux., 15, Alpha Circle, K. D., 10; East Amherst, Aux., 21; Hatfield, S. S. Cl., 3; Northampton, First Ch., Div., 40, Edwards Ch., Div., 23.50, 167 50

*Mansfield.*—L. M. S., 10 00  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Natick, Mrs. C. H. Cook, 10; Wellesley, Aux., 500; Framingham, Aux., 1; Lincoln, First Cong. S. S., 25; Natick, M. B. Stevens, 1, 337 00

*Middlesex Union Conf. Assn.*—Mrs. A. R. Wheeler, Treas. Pepperell, Aux., 8; Littleton, Aux., 10; Concord, Aux., 37.70; Ayer, Aux., 12, 67 70

*Norfolk and Pilgrim Branch.*—Mrs. Franklin Shaw, Treas. Holbrook, Aux., 46.50; Braintree, Aux., 11; Randolph, Memorial M. C., 5; Brockton, Aux., 35; Quincy, Aux., 5; Marshfield, Aux., 10; Hingham, Light Bearers, 16; Hanover, Aux., 6.25, 134 75

*Old Colony Branch.*—Miss F. J. Runnels, Treas. New Bedford, Wide-Awake Workers, 25; Somerset, Aux., 15, 40 00

*Springfield Branch.*—Miss H. T. Buckingham, Treas. Chicopee, First Ch., Aux., 3.65, Third Ch., Aux., 32.15; Springfield, First Ch., Aux., A Friend (to const. L. M. Miss Linnie R. Speare), 25, Memorial Ch., Aux., 4.70, Thank Off., at Annual Meeting of Branch, 151.75, 217 25

*Suffolk Branch.*—Miss Myra B. Child, Treas. C. B. M., 200, A Friend, 10; Auburndale, Aux., 45.45; Boston, Miss Louisa S. Munroe, 10, Berkeley Temple Aux. (of wh. 50 by Mrs. S. W. Dewing const. L. M's Mrs. F. O. Whitney and Mrs. C. W. Hubbard), 87.50, Union Ch., Mrs. Arthur Wilkinson, 200, Park St. Ch., Aux., Add'l, 2.50; Mount Vernon, Aux., 1, Shawmut Ch., Aux., 47; Brighton, Mrs. Chas. A. Barnard, 25; Brookline, Harvard Ch., Aux., 91.54; Cambridgeport, A Friend, 25, Pilgrim Ch., Jun. Aux., 3; Charlestown, Winthrop Ch., Aux., 96; Chelsea, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Lucy W. Stone), 199; Dedham, Mrs. A. W. Cook, Thanksgiving Off., 1, A Thank-Off. Box, 2.50, Aux., 7; Dorchester, Second Ch., Y. L. M. C., 45.92; Foxboro, Mrs. B. F. Boyden, 8.75; Hyde Park, Ladies' Aux., 121.60; Newton, Eliot Ch., Aux., 310; Newton Centre, Aux., 4, Paul, Theodore B. and Ruth P. Ward, 1; Norwood, Lookout M. B., 10, Aux., 16.16; Rosindale, Aux., 17.50; Roxbury, Walnut Ave. Aux., 190; Somerville, Day St. Ch., W. M. S., 4.26, Franklin St. Ch., Aux., 1.89, Prospect Hill Ch., Y. P. S. C. E., 15; South Boston, Phillips Ch., Aux. (of wh. 25 by Miss Lucinda Smith), 186.91; Walpole, Aux., 5, 1,991 48

*Sunderland.*—A Friend, 40, M. C., 3, Mrs. C. G. Trow, 5, 8 40

*Worcester Co. Branch.*—Mrs. C. S. Newton, Treas. Winchendon, Aux., 150; Leicester, Aux., 100, Y. P. S. C. E., 20; Royalston, Aux., 50.10; North Brookfield, Aux., 16.75; Millbury, First Ch., Aux., 102.03; Worcester, Union Ch., Aux. (of wh. 77 Thank Off.), 83.75, Houghton St. Ch., 5, Pilgrim Ch., Aux., 43.70, Summit S. S., 9; Princeton, Aux., 75; Westminster, Aux., 45; Ware, S. S. Cl. 7; Shrewsbury, Aux., 25; Fitchburg, Rollstone Ch., Aux., 60; Warren, Aux., 12; Worcester, A Friend, 100, Union Ch. (by Mrs. Louisa J. Byington, const. L. M. Mrs. Sarah E. Smith), 25; Fitchburg, Mrs. Josiah Spaulding, 3, 932 33

Total, 6,084 62

LEGACIES.

Legacy of Mrs. Nancy S. Howe, Winchester, 2,000 00  
 Legacy of Mary Hartshorn, Reading, Add'l, 23 62

RHODE ISLAND.

*Providence.*—M. C. C., 5 00  
*Rhode Island Branch.*—Miss A. T. White, Treas. Providence, Pilgrim Ch., Aux., A Friend, to const. L. M. Mrs. Mercy T. Bangs, 25 00

Total, 30 00

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Windham, Aux., 5; Hampton, Aux., 16.50; Hanover, Aux., 1.25; Greeneville, Aux., 4.75; North Woodstock, We Will Do Something Soc., 5.50; Norwich, Broadway Ch., Aux., 62.04; Pomfret, Aux., 75; New London, Second Ch., Aux. (of wh. 50 from Mrs. J. N. Harris, const L. M's Misses Josie L. and Anna Avery), 79.25; East Lyme, Aux., 2; Taftville, Aux., 30; Wauregan, Aux. (const. L. M. Mrs. E. M. Collins), 25; Mystic Bridge, Aux., 13.26; New London, First Ch., Aux., 75.28,	394 83
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Hartford, South Ch., Aux. (of wh. 25 const. L. M. Mrs. J. P. Harbison), 56, Centre Ch., Aux. (of wh. 25 by Mrs. Chas. W. Havemeyer, const. self L. M.), 292.55, S. S., 27.63, Pearl St. Ch., Aux. (of wh. 100 const. L. M. Emma Rilda Love, 25 by Mrs. Nathaniel Shipman, const. L. M. Miss Mary Shipman Robinson, 25 by Mrs. Geo. E. Sanborne, const. L. M. Mrs. Wm. DeLoss Love), 200, S. S., 40, Park Ch., Aux., 60; Plainville, Aux., 57; Rockville, Little Helpers M. C., 7.60, Aux., 30; Wethersfield, Y. P. S. C. E., 25; Newington, Jun. Aux., 6; Hartford, Miss E. R. Hyde, 5; Windsor Locks, Aux., 43.14; Manchester, Second Cong. Ch., 21.41,	871 33
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Darien, Aux., 45; East Haddam, Aux., 1; Falls Village, Y. P. S. C. E., 15.45; Harwinton, Y. P. S. C. E., 15; Litchfield, Y. L. M. B., 165; Madison, Aux., 110; Middletown, First Ch., Aux. (of wh. 25 by Mrs. J. H. Bunce, const. L. M. Miss Frances M. Hazen), 115; Morris, Aux., 34; New Britain, South Ch., Aux., 127.02; New Haven, Centre Ch., Aux. (const. L. M's Mrs. Emily W. Sheldon, Mrs. Mary J. Peck, Mrs. Thomas G. Bennett, Mrs. Jane A. Lewis), 433.69; Northford, Aux., 41.30; North Haven, Aux., 33.47; Plymouth, Aux. (prev. contri. const. L. M's Mrs. Jennie E. Buell and Mrs. Sarah Beardsley), 44; Portland, Work and Win, 12; Prospect, Aux., 10; Ridgefield, Aux., 26; Stratford, Y. P. S. C. E., 4.55; Torrington, Third Ch., Aux., 37.50; Wilton, Aux., 30; Westbrook, Aux., 1; Winsted, Aux., 113.09,	1,444 07
<i>Naugatuck.</i> —First Cong. Ch., Children's M. B.,	15 00
<i>Hartford.</i> —Miss Harriet Goodwin,	8 00
<i>Stamford.</i> —Mrs. C. B. Allyn,	25 00
<i>Greenwich.</i> —Miteboxes,	20 00
<i>Canaan.</i> —Four Corners, Y. P. S. C. E.,	15 00
<i>Gulford.</i> —Miss Nettie Dudley, 1, Miss Emily Hubbard, 2,	3 00
Total,	2,786 23

## NEW YORK.

<i>Clifton Springs.</i> —Miss Fidelia Phelps,	25 00
<i>Plattsburgh.</i> —Mrs. P. D. Moore,	5 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Antwerp, Dayspring M. B., 14; Brooklyn, Puritan Ch., M. B. (of wh. 25 const L. M. Mrs. E. M. Searling), 75, Lewis Ave. Aux., 55, Tompkins	

Ave. S. S., 400, Centre Ch., Aux., 150; Fairport, Aux., 15, Pine Needles M. B., 10; Gloversville, Aux., 43; New Haven, Aux., 20, Willing Workers M. B., 10; Norwich, Aux., 42.18; Poughkeepsie, Aux., 20; Port Leyden, Aux., 10, Mrs. E. J. Law, 75 cts.; Rochester, South Ch., Aux., 15; Walton, Aux., 22; Buffalo, W. G. Bancroft M. B., First Cong. Ch., 20; New York, Mrs. Fred'k Vinton, 5, Expense, 6.93,	920 00
<i>Brooklyn.</i> —Clinton Ave. Cong. Ch.,	25 00
Total,	975 00

## PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. N. J., Bound Brook, Sunbeams M. C., 19; Montclair, Children's M. S. (prev. contri. const. L. M's Miss Alice Chase and Mrs. Sylvester Post); Plainfield, Aux., 10; Westfield, Y. L., 50; Pa., Germantown, Neesima Guild, 10.05; Philadelphia, Aux., 14, Star of Bethlehem M. C., 6; Va., Herndon, Aux., 9,	118 05
Total,	118 05

## NORTH CAROLINA.

<i>High Point.</i> —W. M. S.,	1 00
<i>Troy.</i> —W. M. S.,	1 50
Total,	2 50

## GEORGIA.

<i>Marietta.</i> —Leda Kellogg,	25
Total,	25

## FLORIDA.

<i>Interlachen.</i> —Aux.,	10 00
Total,	10 00

## KANSAS.

<i>Kansas City.</i> —A Friend,	50 00
Total,	50 00

## SOUTH DAKOTA.

<i>Chamberlain.</i> —The Spinners,	1 00
Total,	1 00

## CANADA.

CANADIAN WOMAN'S BOARD.—Mary A. F. Brush, Treas.,	625 65
Total,	625 65

## FOREIGN LANDS.

<i>China.</i> —Tungcho Miss. Soc.,	17 10
Total,	17 10

General Funds,	11,645 63
Leaflets,	232 48
Legacy,	5,023 62
Total,	\$16,902 18

MISS HARRIET W. MAY,  
Ass't Treas.





## HOME SECRETARY'S REPORT FOR 1891.

BY MRS. I. E. DWINELL.

As we come to the close of another year, and its opportunities of work are all gone, how rapidly God flashes into our minds questionings as to our stewardship. We have tried to be faithful, have worked hard, and are sorry that we have not accomplished more. It simplifies our report to know that each auxiliary is reporting for itself. We cannot always see what we have wrought, and we hope that God has put his seal of commendation on much that has been done. Thus we work on from year to year, hoping for much, seeing very little.

This work that has been done by the Woman's Board of the Pacific and its auxiliaries, is the result of eighteen years of patient toil, and it does not seem to me that it will cease until the hosts of heathendom are gathered into the kingdom of our Lord. When we first began this distinctive work for women and girls in heathen lands, I think we were in advance of all other woman's societies in California, except, of course, those that had banded themselves together in the various churches to work for things they needed. Even the envelope system had not been introduced into our churches. Often ladies would take our envelopes, with little care as to the purpose for which the money was to be appropriated, only knowing that it was a small sum, and having confidence in those who asked for it. As the years go on and societies multiply, we still are working for the women and girls of whom Miss Swift, of Madura, writes, "They are asleep to all comfort, and awake only to their miseries." There are some who do not look at this side of the matter, and are still inquiring, as they know of our yearly offerings, "To what purpose is this waste?" The money is needed so much at home. We do need money, but not the money we send to Spain, to India, to Turkey, to Africa, to Micronesia, or to lighten up the darkness that enshrouds any heathen woman's life. There is plenty of money in California for self-indul-

gence, for fine houses, and handsome equipages, but, alas! for the Lord's work how little.

A secretary of one of our auxiliaries a short time ago went into a luxurious home where every article of furniture spoke of wealth and comfort. The carpets and draperies were of the richest. The house itself was beautiful, and the lady was lovely, too; but when she was asked to give a small sum for the missionary work in her own church, she immediately began to make excuse—her husband was just establishing himself in business. In short, she talked in such a way that the secretary for a moment forgot her elegant surroundings, and wondered what could be done for so forlorn a family. Oh, how must the glorified in heaven look upon these excuses when the "pathos of the inadequate" in heathen lands appears to them at the same time!

If we could have stood at the side of Mr. Perkins when the word retrenchment had burned its way into his heart, and heard those men pleading with him to send them a teacher, and thus give them the Bread of Life, wouldn't our ideas of relative values change? There are some among us who say, "Leave this work to the American Board and the churches. What is the use of the women undertaking it?" There is no conflict between the American Board and the Woman's Board of the Pacific. They indorse us as heartily as we do them, after their seventy-five years of work in this line. They welcome us as helpers. They are engaged in general foreign missionary work. We are hastening on the glad day of redemption by working for the women and girls. The women who compose our auxiliaries are not persons of one idea. Many of them are interested in all church work. For general foreign missionary work and home evangelization, they, perhaps, give us as much as most persons. Our chosen work does not narrow the heart; it broadens it, and makes room for the constantly increasing calls to Christ's service, which are louder and more imperative every year.

There are only forty auxiliaries for which your Secretaries are responsible since the Southern Branch was formed, which speaks so grandly for herself to-day. We had made many friends among the secretaries, and felt sorry to miss their letters; yet we are glad they are to have more immediate communication with their own executive committee, and it leaves us free to devote more time to other necessary work in our own part of the State. We hail the Southern Branch, and give her a mother's blessing, and a right royal welcome to an inheritance of work. Since the Southern Branch decided to send Miss Harwood to Japan, she has been in Chicago with Mrs. Capron, getting some knowledge from her of the best ways of working.

Dr. Clark says: "We are especially pleased with the idea of Miss Harwood's coming on to be with Mrs. Capron. Nothing better could be done to prepare her for happy and useful work."

We boast now of three full branches; next year we hope will add another to our list. We regret to say that after one year's faithful service, in which she gave a beloved daughter to the work in Japan, the pressure of other cares made it necessary for Mrs. Harwood to send in her resignation as President of the Southern Branch. Mrs. Philips, of Los Angeles, the Vice President, is acting in her place.

We also miss an efficient, wise, judicious, loving helper in Oregon in the person of Mrs. Ellis, president of our Branch. She was there so long that we learned to lean upon her, and we feel a sense of personal loss when she leaves this particular branch of the work. "God removes the workmen, but the work goes on." Mrs. Belle Cook is now president of the Oregon Branch; and from her activity and devotion to the cause thus far, we think she will be a worthy successor of our dear Mrs. Ellis.

The Young Ladies' Branch is here to-day to speak for itself. The members of it have been loyal, loving helpers. I am sorry there are not more children's societies to report. I don't think this is the fault of the little people themselves. There must be a lady in each church to lead them. Ladies shrink from it; say they have no fitness for this work. If they would only try it they might astonish themselves by their success, besides moving a grand enginery of service in Christ's kingdom. "Let us expect great things from God, and attempt great things for God."

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### SOUTHERN CALIFORNIA.

THE evening of Sept. 12, 1891, will long be remembered by those who were present at the reception given to Miss Alice Harwood, of Orange, daughter of Rev. Dr. J. H. Harwood, of Orange, in the parlors of the First Congregational Church of Los Angeles. Miss Harwood will sail for Japan September 26th. She is sent out by the American Board of Foreign Missions, the Southern Branch of the Woman's Board of the Pacific being pledged for her support. She will take the place of Miss Judson, in the mission school at Niyatta, who has been transferred to the Matsuyama Mission as assistant to Miss Gunnison.

In honor of Miss Harwood, who has devoted her life to mission work in Japan, the parlors were elaborately decorated with rare and expensive Japanese curios. Silken scarfs richly embroidered in gold covered the tables, and were artistically draped here and there; costly banners and Oriental

landscapes, interspersed with all manner of quaint and strange devices, adorned the walls. From the high ceiling hung rows of pretty Japanese lanterns. Large-leaved plants and trailing vines, arranged in alcoves, greeted your entrance. Choice flowers filled the rooms with their fragrance. The whole effect was tropical and beautiful in the extreme.

Mrs. H. W. Mills, president of the local auxiliary, opened the programme for the evening by introducing Mrs. M. G. Phillips, Vice President of the Southern Branch, who gave the address of welcome, congratulating the churches of Southern California that Miss Harwood, so well fitted for the work, had been chosen by the American Board. This was followed by stirring addresses from Mrs. Chapin and Mrs. Price, returned missionaries from China; after which Mrs. Nanee and Miss Cora Nanee sang, with exquisite pathos, the beautiful missionary song, "The Master in His Garden."

Mrs. G. A. Rawson, representing Vernondale Church, in behalf of the Congregational churches of Southern California, then tendered to Miss Harwood their loving sympathy, pledging their earnest prayers and liberal support.

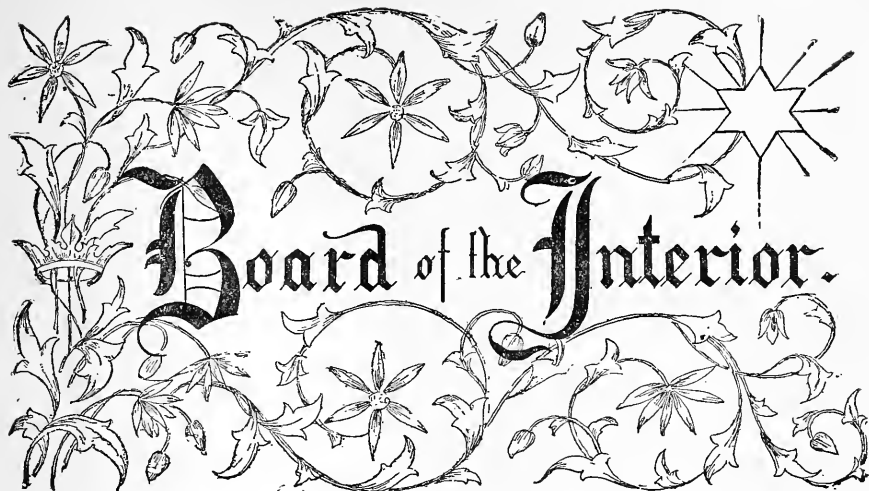
Rev. R. G. Hutchins, D.D., followed, expressing more than ordinary interest in the young missionary, because she is the daughter of his old college friend, bidding her Godspeed in her self-sacrificing labors.

Perhaps the most touching of all the addresses was that of Dr. Harwood, as he consecrated his daughter to the Master, rejoicing that she had chosen, for her lifework, service in "his name and for his sake."

Miss E. Catherine Mills, in a brief but well-adapted speech, presented Miss Harwood with an elegant silk umbrella, the parting gift of the Young Ladies' Missionary Society of the First Congregational Church. In a graceful manner Miss Harwood received it, returning thanks, not for the gift alone, but also for the pleasant reception so cordially tendered, "the memory of which," she said, "will linger always in my heart, cheering me when I am far from home and native land."

An earnest prayer was then offered by Rev. J. H. Collins, of the Third Church. Refreshments were served, an hour of delightful social converse passed, and when the hour of parting came the hundreds of guests present, representing the different Congregational churches of Southern California joined hands, forming one immense circle, singing "God be with us till we meet again." To ears attuned to the melody of the gospel, there was more of music and harmony than in the grandest symphonies of a cathedral choir. A moment's silence, all standing with bowed heads and hands still clasped, and the parting benediction was pronounced by Rev. J. H. Jenkins.

FRANCES E. BENNETT.



JAPAN.

KOBE, Dec. 11, 1891.

MY DEAR LIFE AND LIGHT: If the W. B. M. I's. feel that they know more about Japan and the Kobe Girls' School than "that woman from India" possibly can, then they may skip this letter, and my feelings will still be intact. You are hereby warned that this letter is to be about the Kobe Girls' School, as seen through an India missionary's eyes; and though it is popularly supposed residents of India see things in a jaundiced light, I will try to be as fair as if I had not been developing into a good liver for the past six years. This letter is for the enlightenment of my fellow Yankees and others in the East who are not, perhaps, so in touch with Kobe as the Interior people are. We will begin at the beginning, supposing you to be as ignorant as I was; though the supposition is hardly tenable, as you have Miss Searle, the Gordons, and the Atkinsons with you in the East.

Kobe is beautiful for situation, and not the least beautiful part of Kobe is the hill which the girls' school honors in nestling by its side. From the grounds and from most of the buildings we can look down over the lovely bay to the mountains beyond. It is always beautiful, but on moonlight nights it is beautiful beyond my power to picture.

The school, now an embryo college, stands in pretty grounds terraced up the side of the hill. At the left as one comes up the wide path is the large recitation hall. To the right is the original building, which was put up over sixteen years ago, and in which Miss Talcott and Miss Barrows had a happy

home and school. Back of these buildings are two large dormitories and two smaller buildings. We will enter, as I did, the old building first. Passing into a narrow hall we are ushered into the parlor at the left. This is the ladies' parlor, and has opening into it at this season of the year an amateur conservatory, made by shutting in the small piazza with glass. The parlor and dining room behind are small; but though small and plainly furnished they are made pretty, as each of the ladies contributes some of her treasures to make them homelike. These two rooms are separated by Japanese sliding panels, and when there is a large gathering socially, or as on Sunday evenings, when all the school comes together there, the panels are taken out and the two rooms are thrown into one.

On the other side of the hall is Miss Stone's study. Miss Stone has been in Japan but two years, and is still hard at work at Japanese, but most of her time is given to teaching in the higher-grade classes. She is also our house-keeper, and the one who does all the nice, thoughtful things for the rest of us. Opening from Miss Stone's study is the schoolgirls' reception room,—a pleasant room furnished with tables, chairs, a bookcase, pictures of the Emperor and Empress, and further adorned just now by a picture of the World's Fair Machinery Hall, left by our friend Mr. Williams, of Minneapolis, just before he sailed for China. There are two side doors in this room, the front one opening into a small hall, and this in turn opening into Miss Brown's pretty study, where, though it is her own private room, she is seldom alone. The other door from the reception room opens into the school library and reading room,—as attractive a place as there is in the school, and where at all hours of the day half a dozen or more girls may be found reading, studying, or writing. The library is supplied with a limited but well-selected assortment of books, and a few Japanese and foreign papers. I could suggest many books which ought to be in the library,—books which I've heard the teachers sighing for,—but I refrain; for if anyone is generous enough to give to the library (and surely some one hearing of the need, will give), it would be better to send the money directly to Miss Stone's account, and let them choose the books that are most needed. I will, however, offer one suggestion, because I know it will be in the line of her wishes, and that is that some person or some society send the library a good library edition (preferably in sheepskin) of a good encyclopedia, and, if possible, let it be the "Encyclopedia Britannica." The only encyclopedia in the school is one in fine print, published twenty years ago. The reason that I mention this need, is because a few weeks ago when I wished in great haste to satisfy myself on a certain point, I found not even a mention of it in the old encyclopedia.

Passing back now through the reception room we go upstairs, and here we find three rooms furnished with beds, tables, bookcases, etc. Of these, the one over the parlor will be Dr. Holbrook's, the center one is the guest room, which I am occupying, and the end room over Miss Brown's is Miss Kent's. The rest of the building is given up to small Japanese rooms, closed by sliding paper and bamboo panels, and with the floors covered with soft Japanese mattings. Some of the girls have pretty pictures, little bureaus, desks, etc., but on the whole there is very little furniture in the rooms. The mats are soft, for it is the Japanese custom to take off the shoes on entering the house, and to go about indoors in the stocking feet or in soft grass sandals. The floor is used in Japan as we use sofas, chairs, bedsteads, etc. At night soft comfortables are spread upon the floor for beds, and these and the long, padded nightrobes make the fronts of the buildings gay in the morning, when they are spread out in the sun to air. They are then folded away, and placed in the little closets with the pretty decorated panels. (Everything—no matter how inexpensive—is pretty in Japan.) Behind this building is a large three-story one, which is connected by piazzas with an equally large two-story one. These buildings, with the exceptions of the large dining hall in the lower story of the first building, and Miss Stone's sleeping room in the other, are entirely finished in Japanese style for dormitories. Of the smaller buildings, one is the bath house, one the sewing and drawing rooms (with the servants' quarters on the first floor), and the third building contains Miss Brown's bedroom, and accommodations for twenty-five girls. At present this building, with the exception of Miss Brown's room, is being used as a music hall.

Before this arrangement was made the organs and pianos were in the dormitories, chapel, parlor, and even in the ladies' sleeping rooms. No especial oversight could be kept on the practicing, and there was more or less friction over practice hours and over the noise in study hours. It was decided to crowd the girls into the two large dormitories; and although this made more or less unhappiness as friends were separated, or as girls had to give up old and favorite rooms, still we feel that the best has been done that can be done till we get the new music hall. There are in this building at present six organs and a piano, while one organ is still kept in the chapel, and Miss Kent's piano is in the ladies' parlor.

Coming back to the recitation hall, we find downstairs one large recitation room, a waiting room, and four small recitation rooms. At the left as we enter, one notices the shelves for umbrellas and sandals, and is struck with the difference in small things between home and Japanese customs. At home one must find accommodations for hats, etc.; here it is for shoes! Each

girl as she enters the building takes off her large wooden shoes, and placing them in her compartment of the rack, puts on a pair of straw sandals. Upstairs there are two small recitation rooms and a good-sized chapel, furnished with benches and chairs.

A picture of Christ before the doctors in the Temple is over the platform, and at one side is a large photograph of Mr. Neesima.

Another recitation hall is needed; and I believe the money for the land is almost secured, but not the money for the building. The plans are ready, and the new building will be used as a science hall exclusively. As soon as possible, too, a music hall must be built. The building now in use (which you remember is really one of the dormitories) is built in Japanese style; that is, the walls are thin, and the doors are simply paper-covered panels. You can imagine the din when six organs, all more or less diseased, and one asthmatic piano, are going at once. The organ in the chapel, too, is quite out of health; and I think, while you are about it, you had better plan to give not only a new music hall, but to furnish it with good instruments. You may wonder, and especially ye women who live at ease, why these luxuries, as you will doubtless call them, are counted in among the necessary things. You may even ask, ye who do not live at ease, "Why should I give my money to pay a music teacher's salary, when I cannot afford to have my own daughter take music lessons?" I will give you, if I can, my thought on this subject; and if I fail to convince you, please remember that the mission (and it is hardly probable that so large and responsible a body would make very serious mistakes) and the Board (and I know you have confidence in the Board—or, if not, you should have) have decided that this is a necessary part of the missionary work in Japan.

First, then, about the lessons. Why teach music? Because Japan is progressive, wide awake! Because after twenty years there are over forty thousand Christians in Japan! Because the churches are largely self-supporting, and able to pick and choose their salaried workers! Because these churches appreciate the value of trained women evangelists and teachers; and, finally, because the churches demand that such women workers must be able to sing and play enough to lead the congregation, and to make some sort of melody in the house of the Lord.

Out of perhaps one hundred and forty or fifty pupils now in the schools, seventy are studying instrumental, and all vocal, music. All who have any musical ability are encouraged to practice. With, however, so many to practice,—in such wretched accommodations, and on so few and so imperfect instruments,—they cannot make startling progress; and yet I believe the teachers consider the girls very patient, very faithful, and really pro-



gressive. There are two young lady assistants, one a Japanese girl, and the other a Chinese girl brought up in Japan. In India and in many parts of China the missionaries have usually to preside at the organs and this makes an added care for them. Here in Japan it is pleasant to see Japanese girls playing the organ in church, in Sunday schools, in missionary meetings, and even in the kindergarten, where they are able to play the marches and to accompany the action songs.

Speaking of buildings, another new one is imperatively called for by the Japanese. The girls are away from home so long, that complaints have come up that they are becoming so foreignized that they do not know how to take up the duties of Japanese matrons. It has virtually been decided, and with reason, we think, that Japanese cooking, Japanese flower arrangements, and Japanese etiquette must be taught as extras in the school. To do this we must have a building like a Japanese house, containing at least a well-furnished and typical Japanese kitchen, and two communicating rooms for etiquette lessons. You, I am half sure, will not understand why this must be; but in this, as in many things relating to foreign customs, it is fair to take it for granted that the people in the work who are busy almost to breaking down, will not add to the studies anything that could be as well omitted.

And now, even after all this introduction, I hardly know where to begin, because there is so much that I want to tell you about the school. I would like to speak about Miss Searle, and her wonderful influence in the school. But you know her personally, and I do not, and I will not embarrass her before you. As to our present principal, Miss Brown, I refer you to Miss Searle. There is a story which I think Mrs. Sangster, of Brooklyn, told of herself. An interviewer came who wished to write up certain famous women. Mrs. Sangster (if it was she) received him kindly, but said, "Oh! I am only an ordinary woman; there's nothing to say about me." The article came out, and when Mrs. Sangster's name came it read: "Mrs. Sangster is only an ordinary woman; there's nothing to say about her," or something to that effect. In the same way that lovely Mrs. Sangster is an ordinary woman, Miss Brown is, too. As my small brother used to say, "I'll leave it to Miss Searle, if it ain't so." I have told you a little about Miss Stone, and if I thought less of her I'd venture to say more. One other member of our household, Miss Kent, from Vermont, remains to be pictured; and for the same reason that I refrain from saying much of Miss Stone, I say nothing of Miss Kent. She is very dear to all of us,—our sweet "Lady Kent." Dr. Holbrook, whom you all know of old as a worker—a thoroughly skilled worker—in Tung-cho, North China, will at the beginning of next term take charge of the science department here. Miss Watanabe, a

Japanese graduate of Carleton College, in Northfield, Minn., is also a member of the faculty, as are a number of Japanese gentlemen and several Japanese young lady assistants.

The school curriculum includes a preparatory department, the high school, and eleven girls, who form the nucleus of a college. This higher course covers three years, and includes for the three years the Bible, certain Chinese and Japanese classics, ancient, modern, and mediæval history, university algebra, geometry, analytical geometry and trigonometry, rhetoric, English literature, logic, political economy, philology or general literature, psychology, history of philosophy, calculus or science, theism, pedagogy, vocal (and instrumental, if they wish it) music, reading, sewing, and Japanese drawing.

This course may seem to you too advanced, and yet you are probably wrong if you come to that conclusion. There is a place in Japan to-day, as there is in America and England, for educated women. Not only has the day gone by when educated men desire ignorant wives, but as teachers in high-grade schools they need all this training, and they need to be workwomen thoroughly fitted for any position. That the girls have the ability to profit by such studies is evident at once. I have not had an opportunity to go into all the classes, but I have attended a number of recitations in the psychology class; and though I know almost nothing of psychology, I could but feel that Miss Brown had a right to be as enthusiastic as she is over her girls. 'Tis not only that they study Baldwin and Sully thoroughly, but they are so enthusiastic that they read up Carpenter, Hopkins, and other authors, and pit one authority against another in a way that would delight the authors themselves. You may ask if all this study does not interfere with growth spiritually. I cannot imagine a girl's going out of this school without high ideals—higher than her "higher education"—of the duty of young Christian women to God, to the woman; yes, and to all people of Japan. I can hardly believe that any girl who had been here long enough to know well the teachers and older pupils, could go out without her moral character being of high tone and without a belief in the truth of Christianity. The school is thoroughly Christian, and thoroughly evangelistic. I have not come personally near enough to the girls to know how deeply the spiritual side of Christianity appeals to them, but in Christian activity they are as full of life and plans as a Y. P. S. C. E. at home.

To come back for a time to the secular side, I would say that in the classrooms they seem to me to be exceptionally bright and clever. They make funny mistakes (as who does not in English?) but it is surprising to see how very well they do after a short time of study, when one remembers that they

are Japanese girls, who always talk in Japanese, and whose lessons are many of them in Japanese and Chinese. I have been helping a little in the school since I've been here, and especially in the English composition classes, and the teachers find my enthusiasm for my bright girls quite amusing.

I have enjoyed meeting the evangelists who have gone out from this school and from Miss Barrows and Miss Dudley's school for Bible workers (of which I wrote you a few days ago).

These women seem so thoroughly in earnest, so enthusiastic, and so happy in their work! They need the best training they can get.

Woman's place is unique in Japan. Always, I suppose, she has held a higher place than the women of China, India, and Turkey; but the educated young woman of to-day has a place unlike that of any woman I have ever met! In India we are leaning that way, and so, too, I found it in China; but here, educated Christian women are working side by side with the educated men (and this, perhaps unconsciously, must be in part due to the beautiful example set by the American Board Mission, in Japan, where to a degree I have never seen equaled, the ladies of the mission are on equal footing with the *gentle-men*). Among the Japanese churches, many send up to the schools for the graduates to come to work in their districts,—to do work which oftentimes the men cannot do as well. Such women, and some are very young, really take the place that a pastor would take. They collect and hold congregations, leading and teaching not only women and children, but the men as well! In these days of fightings within, Japan is beset by "Liberals," by Unitarians, and by Universalists. These women have to meet all the arguments of the day. They need—and I do not underrate the power of the Spirit in uneducated workers—the ability to give an answer to every man,—a reason for the faith that is in them. I for one believe that education need never lift women above domestic usefulness and happiness; and so I should be sorry to see this school changed to one for discipline in domestic duties only. For Japan to-day—for at least those whom God calls to be workers for Japan (or so I think),—the need is for thoroughly trained minds. These girls must be ready for every emergency; and as we at home train our girls, teaching them many things which they forget as soon as they leave school, to train them in thoughtfulness, in strength of mind, and in discerning of character, and adaptability to all emergencies, so should these girls be trained. I have said little about the Spiritual standard of the school. Some people at home are either so ignorant of the true basis of mission schools, or are so (unconsciously) distrustful of the "this one thing I do" principle in the missionary teachers, that they actually ask in letters if Christianity is taught in the schools, if we have time for private prayer, and

if we have Bible study in the school! It would seem absurd to write out all that I must, if it were not that such questions are actually asked by people at home.

We (I humbly beg your pardon) do study the Bible! In all classes of the school one half hour daily is given to this study. In the preparatory class the Gospels and Acts are read and studied, and the Old Testament stories are given by talks or lectures. In the academic course, Romans, Corinthians, Galatians, Ephesians, James, and other epistles are studied. In the senior year they study the first five chapters of Genesis, Daniel, and the History of the Jews, and have lectures on Miracles, Inspiration, Incarnation, Resurrection, Original Sin, Prayer, The Sabbath, etc.

In the higher course Isaiah and Church History are studied, and as many of the most precious of the Psalms as there is time for.

On Sundays the whole school attends Sunday school at one of the large Congregational churches. Between Sunday school and dinner they have their class prayer meetings. In the afternoon they all go to Japanese church, and in the evening they all meet in the ladies' parlor and dining room, where they sit in close rows on the floor. This evening meeting varies; sometimes it is a missionary meeting, sometimes temperance. Once we had a touching memorial service for one of our girls who died. Every evening in the week (except Friday, when they go to the church prayer meeting) there are section prayer meetings fifteen minutes long, presided over by the teachers. I have led five or six of these meetings since I have been here, and found them inspiring and helpful.

Some one once asked if we kept "silent hours." Yes, as well as we can. There are from two to six girls in a room, and though the silent time is given it is not quite the same as though they could be alone. It is sometimes touching to see how glad the girls are to have a place to pray. I have seen a group of girls praying together in a corner under the trees, and often before and after breakfast we see girls kneeling here and there on the terrace, praying.

Each morning there is the devotional half hour in the chapel, led by the teachers or the city pastors; and each evening after supper the girls turn in their places, all facing one way, and sing a hymn and have a prayer.

As to the practical results of all this Christian training: I have already spoken about the girls who have gone out into evangelistic work. Those who go into homes of their own have special opportunities, and, so far as I know, are meeting them bravely. In one of the large Sunday schools here in Kobe thirteen of the teachers are graduates or older pupils of this school. Certain pupils on Sundays undertake direct evangelistic work, going to

private houses and telling there the things they have seen and heard. They are enthusiastic, and find this work most encouraging. In the large mission band which Miss Howe started, and of which I have spoken in a previous letter, the young women officers are all from this school. What is perhaps as great a test of the practical working of Christianity in the school, is shown in their self-denials for contributions to philanthropic work. After the dreadful earthquake here, October 28th, the girls collected among themselves and from the teachers quite a sum of money, but not as much as we all wished. Then they gave up their Japanese cakes for a month, and so added to their funds that they sent over fifty dollars to the poor homeless sufferers. In their missionary society they raise and send to the W. B. M. I. twenty dollars each year.

Miss Brown could doubtless tell you of many cases of real self-denial to help others, and she could tell you more of the general benevolences of the school; but I think this will be enough to prove to you that the higher education is not only secular, but that even secular things may be, and are, spiritualized. In this connection it will not, I think, be amiss to tell you of a wonderful thing, as it seems to us, which happened here this autumn.

Everything in Japan changes, and changes rapidly and constantly. I wonder if this man is the one exception. He has been teaching Chinese in the school for over eleven years, and is most highly thought of by all the staff. For the past two years his salary has been twenty dollars (or about sixteen American dollars). This year the faculty voted that his salary should be raised to twenty-five dollars. He received it one month, and then came to the principal, returning it and saying that he could not accept any larger salary than he had been receiving. He felt that twenty dollars was all he was worth to the school, and all arguments to the contrary could not convince him. The faculty felt that this could not be, and after a month Miss Brown had a private talk with him, and after hard work persuaded him to accept twenty-two dollars. With such a standard of nobility in the school among the Japanese teachers, and the avowed aim of the American teachers before the girls, we need not be surprised if they come out strong as noble women.

There are plenty of interesting things about the school that I've not even hinted at. The Japanese drawing class would fascinate you; and if you are like American travelers who come here you would be interested in the gymnastic classes. The older girls are trained by Miss Stone, the beginners by Miss Brown; and the girls are as enthusiastic as if they had been recently inoculated with "physical culture." You might think, with all their cares, that Miss Brown and Miss Stone would delegate this work to some of the

assistant teachers, but that is another mistake. This is one of the things that the assistants would probably do—not well. On the same principle you might think the top of the house not the most suitable place for the dignified heads of such a school. But to-day I saw them there, near the ridge-pole, inspecting the beams, preparatory to putting on new tiles. Probably they will not put on the tiles, but you see missionary workers must be—if not Jacks—certainly Jills at all trades. By the by, as pretty and bright a joke as one often hears came out spontaneously as one class of girls came out of school and saw Miss Brown and Miss Stone standing on the roof. These girls have been reading Hawthorne with Miss Stone, and have particularly enjoyed “The Great Stone Face.”

As they saw her there, with a laugh, and almost with one voice, they called out, “See! Miss Stone—‘The Great Stone Face’!”

Now, after that, and after all I’ve told you, my dear fellow-Yankees, do you not think the Kobe Girls’ School worth being interested in?

As always, your friend,

PAULINE ROOT.

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## CHINA.

Miss Stanley, who spent last winter in Peking, helping Miss Chapin in Miss Haven’s absence, writes of her plans and hopes on returning to Tientsin, as follows:—

BEFORE I went away I was trying to do a little here, using the material I had at hand, and trying to make the best of it. I had, and have, a small day school in the village near us, with an attendance of seven little girls, taught by a native woman. As soon as my house is put up the school will be moved to our own compound, and taught by a very nice Bridgman schoolgirl named Eunice, whom Miss Chapin kindly let me bring down with me. I trust that with this well-educated girl as teacher they will improve rapidly. They have had patchwork once a week; and just here may I be allowed to put in a plea for patchwork. It was Mrs. Goodrich who said, when asked what we needed, “Missionaries and patchwork.” So say I, while I would like to add, “and picture cards.”

While I was here last year I went more or less regularly to our city chapel, usually every other day. There we had a few children,—little girls taught by our chapel-keeper’s wife, who herself reads more or less regularly, and for awhile we had a couple of other women there learning to read. It is very hard to get much of a hold on the people in the city. They are very suspicious of foreigners, and then they see no reason why girls should ever learn to read. The fact that children have been with foreigners may lessen

the chances of a good betrothal. There are so many things which dishearten one; and yet when we see those brought out of the darkness into the Light, helpful, earnest, Christian men and women, it gives one courage to go on.

The months spent in Peking have been very pleasant and helpful to me. I have enjoyed Miss Chapin, beautiful Miss Chapin, with her sweet, serene face. The work in the school has been enjoyable, and I've learned to love the girls, and to cherish the hope that some day my little flock, too, may develop into helpful girls. My house, for which the W. B. M. I. sent money this year, will, I hope, be ready for occupancy by the 1st of December. Before that I hope to spend a month in the country with Eunice and an old woman, and do such work as we can from house to house. I hope to bring back with me a half dozen of old women to teach during the winter. It will simplify things very much when my house and the buildings for day school and woman's class are finished. My knowledge of the spoken language has been of unspeakable value. I thought I had quite forgotten it, but when I had to use it it came back. If there is any argument for the children of missionaries returning to their native land, it is the fact that the majority of them, not having the language to learn, are able to use it sooner than others. It is certainly a thing one ought to be very thankful for. There is little to tell as yet of work accomplished; yet faith and hope are strong. Surely, even here there are those who will seek the Light, and the blessing of the Lord will be with us. His hand will lead us.

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## For the Coral Workers.

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DEAR MISSION BAND LEADERS: I have many things to say unto you, and so I must write with pen and ink, since I cannot come in person to you all. Last month, you remember, the "Old Woman in the Shoe" wrote to her many children of the Interior. Now she tries to-day to write to the leaders of these children, each one of whom, I presume, feels that she, too, is like the old woman, and "doesn't know what to do."

There are some things that we all feel are very important this year. First, a wider knowledge, a deeper interest, and intenser enthusiasm in foreign missions on the part of both leaders and children. Second, the organization of a band in every Congregational church in the Interior which has none; and, thirdly, the securing of increased pledges from every band and Sunday school contributing to our Board.

How to bring about all these things so necessary to the successful carrying on of the work of the dear W. B. M. I., is what I wish to talk about a little while to-day with the leaders of our mission bands.

First.—How can we secure a wider knowledge, a deeper interest, an intenser enthusiasm in our own hearts, dear sister leaders, and on the part of our bands! There are some things we can do. How do we gain a knowledge of anything else,—of history, of literature? By study and thought. There is no royal road to a knowledge of anything, much less to the knowledge of a subject so full of unsolved problems, and so wide-reaching in its scope, as that of foreign missions. It is history, geography, literature, science, philosophy, religion, and Christianity all in one. We can give our study, our thought to this subject in which we profess to have an interest. We can subscribe for and read missionary papers. We can talk about it to our friends as we would do if it were any other subject in the wide world, and we can choose rather to attend the monthly missionary meeting than the afternoon reception or the literary club, if need be.

In the beautiful Mizpah Calendar of the W. B. M. I. in 1892, the month of February is given up to prayer for our children's work at home and abroad. And this suggests another thing, without which everything else is of no avail. We can pray for our bands, and for the work we ask them to do.

Given a knowledge of the need and the specific prayer for clearly defined work, and you insure to yourself the interest and the enthusiasm necessary. Thus the first question is answered.

The second question will seem to some of us a more difficult one. How can we secure organizations in churches that have none? How do we secure an organization for anything else, a mothers' meeting, a literary society, a Sunday school? First, we can wish that there should be one. Second, we can find out the people most likely to be interested in having such an organization. Third, we can talk about it as earnestly as if we were discussing a new book or an art club. We can place in the hands of others the literature that stimulated us to thoughtful interest. And we can care more for the organization of a mission band in a town ten miles away, than for attending a concert or a lecture in the same town, if need be. And we can write a letter upon the subject to that church, somewhere, whose pastor or deacon we know, and tell them of our desire for the children of their church.

Again, how can we increase the pledges of our bands? In many cases we must double our own pledge, in all cases we must greatly increase it, to reach the mark we have set before us. We ask the children of the Interior



for \$7,500 for the year of 1892. This is \$500 in advance of last year. We fell behind nearly \$2,000 in 1891 among our children, simply because in many of our churches no one could be found to lead the children in the work in which they longed with childlike enthusiasm to have their part. But in spite of this falling off, we venture to ask for an increase of \$500 because of the great necessities of the work and the unusual prosperity of the country. We must put many new missionaries in the field this year, and our bands will wish to do their utmost to assist.

What can we do? First, we can place the pressing needs of the work before our children with definiteness and enthusiasm. We can increase our own pledges by some additional act of self-sacrifice, thus setting the children an example and enlarging our own heart life. We can try different methods of raising money, studying the peculiar difficulties of our own band, and adopting that which seems most efficient for our work. We can, most of us I am sure can, adopt the "Extra Cent a Day" plan, or, if not, the "Extra Cent a Week" plan. We can add to all this effort, as well as to every individual effort, an earnest prayer for the treasury of the W. B. M. I., and keep alert and active for the treasury of our own band.

"These things will we do if God permit."

Yours sincerely,

MARY D. MILLS,  
For the Children's Committee.

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## Home Department.

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### STUDIES IN MISSIONS.

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#### PLAN OF LESSONS, 1892.

- February.*—The Kobe College, Japan.  
*March.*—The Madura Girls' School.  
*April.*—The Inanda Seminary; the Umzumbe Home.  
*May.*—The Samokov School; the Monastir School.  
*June.*—Bible Teachings on Giving.  
*July.*—The Bible in Missions.  
*August.*—Prayer in Missions.  
*September.*—Thank Offerings.  
*October.*—The Bible Reader.  
*November.*—The Christian Women of Foreign Lands.  
*December.*—Review of the Year.

Following the study of "The School as a Missionary Force," in January, we present for four months, as illustrations of this beneficent work, a group of six of the prominent schools sustained by the Woman's Boards located in Japan, India, Africa, and European Turkey. They are schools that have developed through a course of years, and of which the results are increasingly manifest.

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### THE KOBE COLLEGE, JAPAN.

*Description.*—If there be not a wall map at hand, a rough sketch of Japan can easily be drawn upon the blackboard beforehand. Let one lady point out Kobe, and give a vivid, *brief* description of the beautiful situation of the college, overlooking the bay.

*Preparatory Work.*—The patient work of overcoming prejudice, and so winning the confidence of the people as to make the school possible, is an interesting chapter in its history, and may be gathered from the early letters of Miss Dudley and Miss Talcott in the *Life and Light* of 1873 and 1874.

*Early History.*—Read as helps: letters from Miss Dudley and Miss Barrows in the *Life and Light*, November, 1876, July, 1878, February, 1883. "A Word of Cheer from Japan," June, 1883. "The Holy Spirit's Work," September, 1883. "The Great Need," December, 1883. "The Commencement," December, 1883. Read also in *Life and Light*, July, 1884, and February, 1886. See also *Mission Studies*, 1884, June number, February, 1887, May, 1889, "Good News from Japan"; Kobe College, November, 1891.

*Its Present Condition.*—Note: Number of Pupils; Course of Study; Literary Societies and other Literary Work; its Missionary Society. Helps will be found in the Annual Report of the Japan Mission, 1890, and in *Mission Studies*, November, 1890, and 1891, March, September, October.

#### FRUITS.

Its converts.

Its graduates.

Its outgrowth of schools and Bible work.

*The Outlook.*—What ought it to do for the women of Japan, and through them for the empire? What are its present needs?

Helps in preparing all these topics may be found in the February number of *Mission Studies*, just issued at 59 Dearborn Street, Chicago.

*Sketches* of some of the women supported by the W. B. M. I. who have had a share in moulding this school may be found in *Mission Studies*: Miss Searle, November, 1886; Miss Barrows, February, 1887; Miss Dudley, March, 1887.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOV. 18 TO DEC. 18, 1891.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Buda, 15; Chicago, First Ch., 25, const. L. M. Mrs. Laura H. Williams, 50, Grace Ch., 16.50, Lincoln Park Ch., 10, Plymouth Ch., Mrs. S. A. B., in payment of pledge, 100; Dover, 10; Elgin, First Ch., 40; Kewanee, 50; Stillman Valley, 27.95; Summer Hill, 5,	324 45
JUNIOR: Chicago, Lake View, Ch. of the Redeemer, 5; Elgin, First Ch., 11; Galesburg, Knox College, 60; Ontario, Willing Workers, 16; Peoria, First Ch., 5.85, Plymouth Ch., Royal Legion, 4.55,	102 40
JUVENILE: Evanston, Light Bearers, 7.09; Harvey, Coral Workers, 1.50; Ottawa, Willing Workers, 19.86; Providence, Workers and Gleaners, 26.16; Ravenswood, 15,	69 61
S. SCHOOLS: Griggsville, 12; Rockford, Second Ch., 15,	27 00
THANK OFFERINGS: Chicago, South Park Ch., 15; Dover, 12; Morris, 17.06; Rantoul, 10; Stillman Valley, 36.45; Sheffield, 22.25,	112 76
Y. P. S. C. E.: Chicago, New Eng. Ch., Sedgwick St. Mission,	27 50
SPECIALS: Chicago, Leavitt St. Ch., Miss L.—'s S. S. Cl., 1; Rockford, Mrs. W. H. Fitch, 10,	11 00
KOBE COLLEGE EXTENSION: Chicago, New Eng. Ch., C—, 15; Galesburg, Union Meeting, 20.30,	35 30
Total,	710 02

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas.	
JUVENILE: Terre Haute, 6; Whiting, M. B., 5,	11 00
Total,	11 00

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Alden, 1.25; Bear Grove, Friends, 30; Cass, Ch., 10; Charles City, 25; Des Moines, Plymouth Ch., 17.67; Grinnell, 64.85; Jewell, 2.50; Oakland, 2.10; Onawa, 4.05; Osceola, Miss Jennie Baird, 5; Prairie City, Mrs. Lizzie D. Houston, 25, const. seif L. M.; Preston, 15; Waucoma, 10,	212 42
JUNIOR: Durant, 10; Grinnell, Y. L., 13.42; McGregor, C. E., 15,	38 42
JUVENILE: Alden, Coral Workers, 5; Ames, Cheerful Givers, 3.20; Cedar Rapids, Busy Bees, 3.33; Corning, Nickel Planters, 3; Grinnell, Busy Bees, W. Branch, 6.25; Rockford, S. S., 54 cts.; Rockwell, S. S., 2.10,	23 42

THANK OFFERING: Charles City,	17 15
SPECIAL: Collected by Mrs. E. D. Mardin, of Turkey,	44 00
Total,	335 41

CORRECTION: In Nov. LIFE AND LIGHT, Colfax, M. B., was credited with 2 wh. should have been credited to Mitchellville, M. B.

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Anthony, 4.50; Goshen, 20; Highland, 10; Parsons, 4.69; Seneca, 14.31; Smith Centre, 2.50; Westmorland, 3.30,	59 30
JUNIOR: Dover, C. E., 2; Paola, C. E., 5; Great Bend, U. and I., 16.80,	23 80
S. SCHOOL: Smith Centre, Class,	2 50
Less expenses,	85 60
	2 50
Total,	83 10

MASSACHUSETTS.

FOR KOBE COLLEGE EXTENSION: Dorchester, Estate of Mrs. Walter Baker, 54.50, Mrs. J. H. Means, 5.45; Haverhill, Mrs. Ames, 54.50,	114 45
FOR MISS LITTLE: Newton Centre, A.,	75 00
Total,	189 45

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allegan, 81 cts.; Ann Arbor, 25; Bay City, W. M. U., 10; E. Saginaw, 100; Flint, 26.50; Grand Rapids, First Ch., of wh. 25.18 Thank Off., 58.75; Manistee, of wh. 22.63 Thank Off., 53.08; Romeo, 7.30; Reed City, 10, Thank Off., 20.08,	301 52
JUNIOR: Addison, C. E., 5; E. Saginaw, from Miss Annie Damer, const. L. M. Mrs. A. Blanchard, 25; Memphis, Y. P., 5, C. E., 70; Stanton, Y. L., 20; St. Johns, C. E., 40; Ypsilanti, 25,	120 70
Total,	422 22

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Avenue, E. St. Paul, Treas. Duluth, 15.50; Minneapolis, First Ch., 25, Silver Lake Ch., 6.61; Northfield, 39.75; Owatonna, 21.43; St. Paul, St. Anthony Park Ch., 5; Wabasha, 5.75; Winona, First Ch., 4,	123 04
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JUNIOR: St. Paul, Dayton's Bluff Daily Mite Mission,	15 00
JUVENILE: Cannon Falls, S. S.,	4 22
THANK OFFERINGS: Minneapolis, Silver Lake Ch.,	2 00
	<hr/>
	144 26
Less State expenses,	4 00
Total,	<hr/> 140 26

CORRECTION: In August LIFE AND LIGHT, 40.10 was credited to the Aux. of First Ch., Minneapolis, which should have been credited to the Y. L. of same Ch.

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Kansas City, A Friend, Special, 58, Clyde Ch., 16.78; Kidder, 5; Lebanon, Friends, 12; St. Joseph, 17; St. Louis, Pilgrim Ch., 32,	140 78
JUNIOR: St. Louis, Compton Hill Ch., Y. L.,	7 90
JUVENILE: St. Louis, Hyde Park Ch., M. B.,	1 50
Total,	<hr/> 150 18

## NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Buxton,	5 00
JUVENILE: Carrington, M. B.,	1 00
Total,	<hr/> 6 00

OMISSION: Fargo, Plymouth Ch., 25, reported in LIFE AND LIGHT for Nov., const. L. M. Mrs. G. S. Bascom.

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Sioux Falls, 14; Vermillion, 1,	15 00
Total,	<hr/> 15 00

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Cincinnati, Columbia Ch., 25; Columbus, First Ch., 39.25; Ridgeville Corners, 10.43; Toledo, First Ch., 110; Vermillion, 2.70, A Friend, 2,	189 38
JUNIOR: Cleveland, First Ch., C. E., 27.30; Cincinnati, Helping Hand Soc., 9.30,	36 60
JUVENILE: Cincinnati, Columbia Ch., M. B.,	5 00
THANK OFFERING: Tallmadge,	25 28
SPECIAL: Akron, First Ch., to complete memorial of Mrs. H. W. Butler,	1 50
Total,	<hr/> 257 76

## ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Colorado Springs, Mrs. Taylor, for Miss Shattuck,	25 00
Total,	<hr/> 25 00

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 2.90, Third Ch., 9.12; Brodhead, 4; British Hollow, 1, Mrs. E. L. Davis, Birthday Gift, 6; Edgerton, 6.80; Fond du Lac, 15; Fulton, 6.19; Lynxville, 3.57; Milton, 6.49, Mrs. Plumb and Children, 1.05; Oak Creek, 10; Platteville, Birthday Gift of Mrs. Beardsly, 1; Sparta, 7.43; Tomek, 3; Viroqua, 3.64; West Salem, 1.37; Wisconsin, A Student Volunteer, 10,	98 56
JUNIOR: Kilbourn City, 11.90; Lake Geneva, 10; Milwaukee, Hanover St. Ch., 10; Sparta, 6.49,	38 39
JUVENILE: Evansville, Little Gleaners,	3 75
	<hr/>
	140 70
Less expenses,	12 60
Total,	<hr/> 128 10

## VERMONT.

A Friend, for Kobe College Extension,	10 00
Total,	<hr/> 10 00

## GEORGIA.

Atlanta.—L. M. Lawson,	5 00
Total,	<hr/> 5 00

## LOUISIANA.

La. W. M. Union.—Mrs. C. S. Shattuck, of Amite City, Treas. New Orleans, Straight University, L. M. S., for Ruk, 5; Vinton, Mrs. B. F. Stockwell, 40 cts.,	5 40
Total,	<hr/> 5 40

## JAPAN.

Kyoto.—Mutual Love Mission Band, for the Schooner "R. W. Logan," 3.97; Kobe, Girls' F. M. S., of Kobe College, per Toki Kawamoto San, 20,	23 97
Total,	<hr/> 23 97

## MISCELLANEOUS.

Sale of leaflets, 9.22; boxes, 16.20; envelopes, 4.66,	30 08
Receipts for month, Previously acknowledged,	2,547 95 3,891 26
Total since Oct. 15, 1891,	<hr/> \$6,439 21

JESSIE C. FITCH,  
Ass't Treas.



VOL. XXII.

MARCH, 1892.

No. 3.

RISE ON THE SHADOWED NATIONS.

[Written for the Brooklyn Meeting.]

Rise on the shadowed nations,  
O Sun of Righteousness!  
With heavenly revelations  
The sin-worn peoples bless!  
Break with Thy radiant splendor,  
O Glory of our God,  
With light divine and tender,  
O'er every land abroad.

O Christ, our sky is lighted  
With beams that fall from thee;  
Rise thou on souls benighted,  
Thy light let all men see.  
Stay not for heathen blindness,  
Stay not for unbelief!  
Come, in thy love and kindness,  
And bring the world relief!

Send heralds swift before thee,—  
Men who have seen the King;  
Those who will show thy glory,  
And joyous tidings bring.  
The Church, thy love confessing,  
Be filled with holy zeal  
To speak the words of blessing,  
To seek, to save, to heal!

Let her, in faith victorious,  
Subdue earth's sin and pain;  
Prepare the way all glorious  
For Thy most blessed reign.  
Desire of every nation,  
Come in thy love and might;  
Bring in the great salvation,  
The world-wide reign of light!

—Mrs. Merrill E. Gates.

SHALL we adopt as our motto for the year one suggested by a branch president at the delegates' meeting in Brooklyn, "Expect great things from God; attempt great things for God"? As a commentary on this motto we might add the one adopted by the Church Missionary Society a year ago. It was Asa's prayer: "Lord, it is nothing with thee to help, whether with many or with those that have no power. Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God! Let not man prevail against thee." The prayer was analyzed thus: "The cry of faith, Help us, O Lord our God. The repose of faith, We rest on thee. The energy of faith, In thy name we go."

IN our Calendar the topics for prayer in March include the *Mission Dayspring* and the Friday morning prayer meeting, both of which are interests that lie very near our hearts. Let us ask that the *Mission Dayspring* be an increasing power for good among the children in our Sunday schools, and especially that the aim set before us at Brooklyn, an increase of five thousand new subscribers, may surely be reached during the year. The success of our Friday morning meeting has more than proved its right to existence; but we crave for it a deeper spiritual power, and a still wider influence among the workers at home, while it carries strength and comfort to those in the field.

THE Friday morning meeting of January 22d was of special interest from the presence of Miss Phelps, who was to sail for Africa the next day. There were a large number present, and Miss Phelps' simple farewell talk touched all hearts, and responses came to her from all parts of the room, in the shape of the wonderful Scripture promises. They were fairly luminous with light and comfort, and must have added much to her faith and courage as she started on the long journey alone. It was a pleasant coincidence that Miss Phelps' name was on the Calendar for January 21st, and Inanda Seminary for January 22d.

AT the delegates' meeting in Brooklyn it was voted to make an effort for simultaneous meetings in all our auxiliaries and mission circles; *i. e.*, to appoint a day on which, so far as possible, there should be a meeting of every auxiliary—senior and junior—and every mission circle. The special date was left to be fixed by the Executive Committee of the Board, and they have decided upon Saturday, March 26th, as a convenient day, giving time for preparation, and yet not too late in the season to have its effect on the work. The thought that led to the plan was that there was need for new life and stimulus in auxiliary and mission circle meetings.

It is hoped that every local organization will make this the occasion of a grand "rally," when every lady member of the church shall be specially invited to be present; when particular pains shall be taken with the programme, and many attractive features be introduced; when the junior societies and mission circles shall be invited to the auxiliaries, or the elders attend theirs. Where it is necessary, let this opportunity be used to get the meetings out of any ruts into which they may have fallen, and let it be made apparent what a delightful place a missionary meeting can be. It need not necessarily be an extra meeting; in most instances it might be better for the usual March monthly meeting to be held on that day. The topic for the month, "Power of Prayer in Missionary Work," seems an appropriate one for such an effort. Would it not be an inspiration to feel that in upward of a thousand churches companies of women are gathered together in the interests of our Board? What results might we not expect from it! Everything depends on its being taken up heartily and cordially by *every* society. Will you not enter into the plan with earnestness, dear friends, even at some real sacrifice? It is possible you may think the effect will not be of the best for your society, but will you not do it for the stimulus and help it will be for others?

WE have received a copy of *The Times of India*, a Bombay paper, which gives an account of the formal opening of Bowker Hall, our new dormitory for girls in that city, December 17th. The large hall on the ground floor was very neatly decorated for the occasion, the American flag, of course, holding a conspicuous place in the wall decorations. The special guests of the occasion were Lord and Lady Harris, Lord Harris being the present Governor of the Bombay Presidency. Their excellencies were seated on a small dais in the center of the hall, seats on either side being occupied by European and native ladies and gentlemen interested in the school, while the school children were arranged on raised tiers of seats on the opposite end of the hall. After the singing of a hymn by the children, Rev. J. E. Abbott gave a short history of the building and report of the school, in the course of which he said: "We have to thank the educational department, and especially Your Excellency's predecessor in office, Lord Reay, for generously coming to the assistance of our scheme, and giving us the conditional promise of one fourth the price of the building. With this promise of assistance we were able to present our plea to our Mission Board in the United States with much more assurance of success. In doing so we were not disappointed. The subject was heartily taken up by the ladies of America, and we soon received a cablegram giving us the welcome permission to purchase. The responsibility of raising the 46,000 rupees was undertaken by the Woman's Board of

Foreign Missions, the President of which was Mrs. Albert Bowker, who personally interested herself in the raising of this money. During the interest taken in the raising of the funds, Mrs. Bowker felt it necessary to resign the post she had so long and successfully held as President of the Woman's Board. It was therefore suggested by the donors that this gift to the daughters of India should be considered a memorial to Mrs. Bowker, and that it should bear her name. The name of 'Bowker Hall,' which her Excellency Lady Harris is asked to give to this building, is thus a memorial to a lady whose influence has been very wide in those works of love which the Christian women of America are seeking to do for their sisters in Eastern lands."

The distinctive Christian character of the school was plainly set forth in the address, and a special tribute was paid to Mr. and Mrs. Hume, to whom the success of the school is so largely due. In Lord Harris' address, in declaring the new building open, he expressed his pleasure in the self-help shown in the mission, in the fact that there was no attention paid to caste in the school, and that it afforded an object lesson in the importance of female education. In expressing his gratitude for what the Marathi Mission had done, he said: "But our gratitude goes a good deal farther than Bombay. It has to roll across the seas to the United States of America; and in the most public way I wish to thank those generous, public-spirited, far-seeing, and charitably minded people who have so many years contributed toward the maintenance of the American mission in India, and who are specially the contributors toward the purchase of this building. I take this public opportunity of conveying, on behalf of the Government of Bombay, our most grateful thanks for the assistance the people of the United States are rendering this government in pushing forward the cause of education in India. . . . I do think we are justified in hoping that the conjunction of the efforts of the two countries out here, is a happy augury that their joint efforts may be put forth in other directions also."

At the close of this address, the Governor having declared the building open, Lady Harris, who had been handed a large card bearing in gold letters the words, "Bowker Hall, 1891," advanced to the front of the dais and said: "Ladies and gentlemen,—As a small token of love and gratitude for one who has done so much for this mission, I beg to name this new building Bowker Hall."

A dedicatory prayer offered by Rev. R. A. Hume, songs and recitations by the children, the distribution of prizes by Lady Harris, the singing of the national anthem and the doxology, completed the programme of the occasion.



## THE CHIEF NATIONALITIES OF THE OTTOMAN EMPIRE.

BY REV. CYRUS HAMLIN.

WE use the word Ottoman because that is the word by which the Turks designate their empire. The Grand Vizier once remarked in my hearing, "We have an empire of peoples, but not of a people." I will name only the chief nationalities, with approximate numbers, and their relations to our missionary work.

*First.*—The conquering race is the Turkish. They call themselves Ottomans, Osmanlees, Moslems, but never Turks. In the past they may have reached the number of fifteen million; but they are now considered as on the wane, and are estimated at ten to eleven million.

*Second.*—The Arabs, who are likewise Moslems, may amount to four or five million.

*Third.*—On the extreme east of the empire are the Kurds, one to two million; on the extreme west about the same number of Albanians. Upon both of these races our missionaries have their eyes. The Kurds can be reached from the Harpoot Mission, and the work is begun. No other power will ever subdue the Kurds. The Albanians come in contact with our missions in Bulgaria. Here is an inviting field, and our missionaries can enter it with native laborers. Half the Albanians are nominal Christians of the Greek rite. Nothing but additional funds is needed to enter this inviting field. We omit smaller Moslem peoples, as Tomaks, Circassians, etc.

*Fourth.*—Coming now to the Christian populations of the empire, we name first the Armenians, about three or three and a-half million. From their ancient home they are dispersed over all the empire. Through them the missionary work has gained a firm hold upon the whole country.

*Fifth.*—The Greeks, less accessible to the simple spiritual gospel than the Armenians, they are becoming more and more an object of interest in our missions. The kingdom of Greece has drawn many of them naturally into her domain, but in Asia Minor they are increasing as fast as the Turks are diminishing. A traveler writing to the *London Spectator*, 1890, says: "Time after time, in the past twenty-five years, travelers—English, French, and German—have drawn attention to the decay of the Turkish communities on the northwest of Asia Minor." But the far more significant circumstance that the Greeks are everywhere taking the place of the disappearing Moslems, seems somehow to have escaped notice. As one out of very many instances: Pergamos, twenty-five years ago, had seventeen thousand Turks and one thousand Greeks. Now, more than half the Turks have disappeared, and their places are taken by Hellenic immigrants. The majority are Greeks. "The land is everywhere passing into the hands of the Greeks."

The traveler evidently made no distinction between Greeks and Armenians. They are both crowding close upon the heels of the retiring Turks. The fact gives great importance to the evangelizing of the Greeks as well as of the Armenians.

*Sixth.*—The Bulgarians, three to four million. We pass by the Roumanians, formerly belonging to Turkey, about six million, and also the Servians, Bosnians, and other Slavic tribes, in which we have no missions. These smaller states may have two or three million. The Bogomiles, in Bosnia and Hertsgovina, are evidently remnants of the ancient Paulicians. These peoples are not without deep missionary interest; but in the present state of the missionary enterprise their time has not yet come. The Bulgarians claim our attention. They are of the great Slavonic race. Their patriotism, their love of liberty, their calm courage in front of their mighty enemy, prove them worthy to be a nation. These three peoples, Armenians, Greeks, and Bulgarians, are evidently to be God's chosen agents in the regeneration of European and Asiatic Turkey.

I have omitted the Jews, their movements and numbers are so uncertain; but we may surely be confident that in some way, unknown to us at present, they are to have a great part in the restoring of Christ's kingdom to the East—when "the veil shall be taken away."

In looking upon this wide and wonderful field of missionary work, certain great providential changes have passed before us, especially during the last twenty-five or thirty years. They are too numerous to mention in full; we will only note some of them, both favorable and unfavorable.

1. The disastrous war with Russia, in 1877-78. It loaded the empire with a debt it cannot pay. Oppression, maladministration, and poverty weigh more heavily than ever upon the wretched empire.

2. The decision of the Berlin Congress. Speaking with the voice and authority of Europe, it drove Russia out of European Turkey, rescued Constantinople from her grasp, and thus prevented the Russian despotism from swallowing up our whole mission work in the East.

3. The birth and growth of the Bulgarian nation as one of the undesired and unintended results of the war.

4. The founding of Robert College by an imperial sanction, and the placing it under the protection of the United States, and the succession of four other colleges, one for girls, within the limits of our missions.

5. The great extension of education for both sexes throughout the empire. Our mission commenced the work sixty years ago, but all the peoples and all the religions have helped it on.

6. The wonderful development of the press. The Ottoman Government

would gladly shut up every printing house in the country, but many treaties hold her back. She does what little she can by an absurd censorship.

7. The printing and sale of the Bible in all the languages of the empire. Even the Turkish New Testament is sold by thousands to Turks.

8. The recent unfriendly change in the Turkish Government. It has its origin in Russian influence; but the wonder is that with such a backing the hostility is not more trenchant and effective. The Protestant powers take little interest in the protection of Protestant missions. The articles in the Berlin Congress in favor of religious liberty have been absolutely ignored by all.

9. The active immigration of Armenians to this country. They come to us under every possible disadvantage. Knowing for the most part nothing of our language and customs, they suffer from misleading influences; but they are industrious, temperate, and in their poverty faithful to one another. They should be cared for beyond any other class of immigrants. They are forced from home by bad government and excessive taxation.

These and various other changes show us that God's resistless providence is marching on, preparing the way, removing obstacles, inviting us to larger plans and more earnest effort. The dark things shall be made light in due time, and the rough places be made smooth.

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## EVANGELISTIC WORK AMONG THE WOMEN OF TURKEY.

BY MISS MARIA A. WEST.

HOUSE-TO-HOUSE visitation, weekly meetings, and touring among the outlying villages of a mission station, is the general scope of evangelistic work among the women of Turkey. Missionary ladies who are wives and mothers engage in more or less of the former, and occasionally accompany their husbands in visits to the latter. But home duties, the care and teaching of their little ones, or feeble health, frequently confines their labors to their more immediate vicinity. Not so their influence. The power for good upon her associates, the community at large, and especially upon the native women, of such a one, if truly consecrated, and filled with the Spirit of the Master, cannot be estimated. Like children, the women are quick to perceive the spirit which permeates and animates a life; and the object lesson of a true home, and the Christian woman presiding over it in the most sacred of earthly relations, is a wordless lesson that sinks deep into their souls, if once awakened, and leads to a search for the cause of so great a difference from their own.

Within the last quarter of a century a large number of unmarried women have reinforced their missionary sisters in Turkey. Most of these are in

connection with the training schools, and a large proportion of their labor might well be styled evangelistic, since they are preparing the future workers among the women of the country as home missionaries, and superintending their village work as teachers, when they go forth for such service. But there has been a "new departure" in this line of late years. Several of the lady teachers have withdrawn from educational labors, to give themselves wholly to itinerating as evangelists throughout their field.

In the early stages of the work this would not have been deemed practicable, if possible: and especially to go forth as they now do, quite frequently, with only a native escort, to distant towns and villages from the central mission station.

The readers of LIFE AND LIGHT need not to be told in detail of the noble and heroic evangelistic work of these ladies in the various missions of Turkey. Notably among them the long-continued, self-denying labors of Misses Seymour and Bush throughout the region of the Euphrates and the Tigris, and even among the women of Koordish towns and villages, where the true light has begun to dawn.

One who knows anything of the deprivations and difficulties, exposures and fatigues, of such journeyings on horseback, over rough roads and amid the storms of inclement seasons, and the lack, oftentimes, of proper lodgings and food, can but wonder at their physical endurance, and the love and patience that has persevered in spite of all obstacles.

Fifty years ago the women of Turkey were shrouded in moral darkness. The Moslem idea of woman had permeated the so-called Christian races, and the iron heel of oppression had ground them into the dust. There were no schools, no Bibles, no homes (in the true sense), and no hope of heaven and eternal life for the women of all nationalities,—their life a burden, and death a horror. And then the pitying eye of Infinite Love looked upon their low estate, and he said, "Let there be light."

It was the open Bible to be given them by His missionary servants from the "New World." For "the entrance of thy word giveth light; it giveth understanding to the simple." It was indeed the dawning light "which shineth more and more unto the perfect day."

The translation of the Bible in the Armenian version,—the "God breath,"—into the spoken languages of the peoples of that land, first began to scatter the darkness, and indicate that the "Spirit of God moved" upon the great deep. Gospel tracts and other messengers of light followed in its train. The first school for Armenian girls was opened at the Turkish capital. New missionaries joined the first workers, and soon points of light began to radiate, at long distant intervals, throughout the land. As the years passed on their

number increased; the "little flock" became three bands. Schools for both sexes multiplied in number and influence; the converts were gathered into churches; and pastors, as well as teachers and evangelists from among the people, were sent forth from the various training schools established at the centers.

And lo! "what hath God wrought"! "The little one has become a thousand"! Statistics give but a faint idea of the change that has been produced, the progress made in all directions, during the years of occupation by the messengers of the Cross in that country. They do not tell of the resurrected life of woman, in the beauty and sweetness of the new day that has dawned upon many in that land through the gospel of glad tidings; where the wife and mother has taken her true place as a Christian helpmeet to her husband, and their children are being trained for God and the life eternal. They give no glimpse of the many family altars set up in those now true homes, instead of mere "dwelling places!" Nor of the sustaining presence and power of the Spirit, enabling them to meet unmoved the trials that befall them (the exigencies that once would have overwhelmed in thickest darkness), because of faith and hope in the unseen. No figures can portray the blessed light that has dispelled, for them, the "horror of great darkness" that once enshrouded the grave, and the separation from their kindred. And none can estimate the far-reaching power of redeemed womanhood upon the future generations of sons and daughters throughout that land.

Much, very much yet remains to be accomplished in bringing about the glad day when "all shall know the Lord," and become the "daughters of the Almighty," in Turkey. But since the wonderful spread of God's Word in all the various tongues, the amazing multiplication of schools for girls, as well as boys,—Moslem, Jewish, and all the tribes of the "Gentiles,"—throughout the empire, and the breaking down of so many walls of pride and prejudice,—the indirect fruits of the gospel work,—one can but rejoice and take courage in the anticipation of a "new people to the praise of our God," who shall, ere long, become in turn evangelists to the ruling race, and in "regions beyond." And as the mothers of a people stand at the fountain head of influence, their evangelization is the surest way to bring about the consecration of their sons and daughters to the service of the Master.

May the Lord hasten it in his day! For this end a volume of prayer should ascend to the throne from his handmaidens in the home land that there may be such an outpouring of the Spirit upon the company of our sisters, especially, who are laboring among these women, that their evangelistic work may soon be sealed by such fruits in the conversion and consecration of multitudes of mothers and daughters as has never yet been known in the history of that mission!

## SOME VISITS IN CONSTANTINOPLE.

BY MISS H. G. POWERS.

A recent letter from Miss Powers describes some visits she had made with a Bible woman in Constantinople. She says:—

ONE day we went to see L. Doodoo, in a tiny little box of a house, or, rather, shed. The loose door was propped open with a stick, and just inside was a dish at which a skinny chicken was picking furtively. While we were slipping off our rubbers a narrow door on the left opened, and a little old lady appeared at the top of three or four tiny steps and welcomed us. We stepped up and found ourselves in a little closet of a room, with a little divan in front of the two small windows. Altogether it made me think of "Little Dame Crump and her little hair broom," and all her other "littles" of my childish days.

They gave me the seat of honor,—the corner of the divan,—and the Bible woman sat on a little box at my side, while our little hostess deposited herself on a bag of pieces in front of us. She talked like one who was starving for a chat; told us how good the missionary ladies were to her, how Annie Bliss used to come and read the Bible to her, and how good Annie's mother always was to her. How at the time of the great fire, when no one else had a thought for her, but only for themselves, she had sent after her and found a place of safety for her. (Dr. Isaac Bliss built for her the little cottage she now occupies.) She told us how her roof leaked, and she had no one to attend to it, and had not the face to trouble the ladies about it, they had done so much for her. Poor, lonely old soul, with no one of her own to live with her, or even to drop in now and then for a little cheerful gossip! The pastor's wife, however, is good to go to see her sometimes, and send food, etc. Soon Miss Takoohee drew her Testament from her pocket and read "one of the dear old chapters," and we talked it over, while our little auditor listened and wiped her eyes, and told us how lonely she was, her husband dying "before his time," and nodded her head when we told her of the Heavenly Father's love and care, till finally a peaceful look stole over her face. Surely she is one of our Father's little ones.

As we left, she insisted on coming down her tiny stair with us; and seeing the chicken, told us cheerfully that she had had quite a number of fowl, but all but two of them had died. "It was not as though they had been hungry," she said; "I went without myself, first."

We picked our way through the muddy, slippery streets, and pulled the wire that hung by a big door that looked like the entrance to a stable. At once the barking of a little dog showed that we had been heard; then a step on the stairs, and the door was opened by a young woman, who greeted us cordially and invited us up. We left our rubbers in the barn-like place at the foot of the stairs,—one end of which had evidently been used as a stable—ascended into a loft, and passed into a small, low room, where we found a woman and two girls seated on the floor about a low, square table covered with oilcloth, on which was spread a *yazma* they were painting. The *yazma* is a square of sheer cotton, colored in various styles, but generally with a large, sprawling pattern of impossible flowers, and is worn on the head. With brushes they were covering the peach-colored ground with a yellow-green liquid, which the next process turns to red, the final color. They were hung in the loft to partially dry, and then brought into the living room, which we found draped with them, hanging from walls and ceiling. A small divan, a couple of chairs, and a *müngal*\*, or brazier of coals, composed the furniture. I was invited to take a chair,—being accustomed to it I would presumably prefer it. The floor was very clean; in fact it had quite recently been washed. The young woman who opened the door for us was suffering from rheumatism, though better than a while ago. It made me feel ill to think of her sitting in that damp room. Which is the worse under such circumstances, dirt or damp? They receive a pittance for their work,—thirty-five *paras*† for painting thirty, they told me at another place,—and several together can earn three or four *piastres* in a day.

At the next place we found a man who had been ill a long time. Being deaf, it was difficult to converse with him. His wife, a stout, rather coarse-looking woman, who has the reputation of being disagreeable, received us civilly. She had at least one attractive feature,—her neatly arranged hair. She kept up a steady flow of loud-voiced remarks on their poverty, her husband's illness and inability to do anything for his family, and the latest trouble,—the loss of her place as washerwoman for a school. A neighbor was present, and soon the children came from school for their noon intermission.

Altogether we had the opportunity that morning to talk with and read to eleven people. May God add his blessing.

\* *a* pronounced as in *father*.

† Forty *paras* make a *piastre*, which equals about four and one-half cents.

## A BIBLE WOMAN IN VAN.

BY MISS C. E. BUSH.

Miss Bush, who is temporarily residing in Van, sends the following description of one among many devoted workers who are sowing good seed in the Turkish Empire:—

LAST Sabbath there appeared at the chapel a woman whose face, manner, and words attracted me wonderfully. She had come with her husband from a village four hours distant; and a severe snowstorm having occurred on Saturday night, they would not soon be able to find their way back. On inquiry I found that she had been for five years a pupil of Miss Rice in the Ooroomiah girls' school. She was dressed in common village clothes, though of a style which would seem quite fine in the village. Her rather high headdress struck me as peculiar. But I forgot all in the attractiveness of her pale face, which showed such evident signs of suffering, of sensitiveness, and suppression, as I thought, of all higher aspirations, because of the rough surroundings in which she had lived for years, with no one to sympathize with her in aught above caring for the cattle, firewood, and wheat fields. So when some one said, "Would not N—— do for a Bible woman?" it seemed like an inspiration; and the first thing on Monday morning I was to be seen valiantly plunging through two feet of snow to the house where she was a guest. Down on the floor I sat by herself and husband, and gave myself up to a catechetical exercise, for the purpose of eliciting their history.

Between fifteen and twenty years ago they were married by a priest at Salmas, in Persia, where she was teaching the girls' school. On their wedding journey from Salmas they were attacked by robbers, and stripped of everything but one garment. They did not reach their present village, but another, where they lived for thirteen years, at first in wretched poverty. Before long N—— commenced to teach school; and the villagers, appreciating her efforts for their children, paid her well in milk, cheese, and wheat. But two priests thought that this robbed them of their living, and set to work to drive the teacher and her husband from the village. The poor villagers finally yielded to the demands of their "spiritual fathers," one of whom promised to teach the children; and the other cursed N—— in such vile language that the people never allowed him to officiate in the church again. Suffice it to say that the children have remained untaught ever since her departure.

Driven out, they came to their present village, poor to the last degree. The villagers took pity on them, and gave them a spot of ground for a house, let N—— teach their children, and paid for her labor in cheese, milk, and



wheat or bread. She says there are only fifteen houses in the place, and all are very poor. There are many, many children, and she trots patiently all over the village, gathering the little ones in to study. She has twenty-six regular pupils. The other day she ran a thorn into her heel by rushing out of the house in stocking feet after a wayward child, calling, "Girl, girl, come back and read!"

She says that of course there is no physician, and they call her everywhere for the sick. With other remedies she reads the Bible over them, and declares that their great faith in that often makes them well. One day she was passing along near a company of men, one of whom was a priest, but a poor ignorant man. He was trying to read the Testament to the crowd, but did not succeed; so they called her, saying, "You come and read to us." The brave woman did it, and explained the blessed truth, and then prayed.

When I asked N—— to stay here and teach the women, she said, "But what will my little school do?" Then her husband promised to take its charge, and to call upon a big girl to help him when needed. Yet N—— fears there will be weeping and wailing when she does not return, and they will say to her husband, "Why did you take our light from us?" I confess to feeling a little guilty, but her field here is much larger than there, and so needy!

When we closed our compact for her work, sitting there on the floor, "Now," I said, "let us each offer a prayer for God's blessing on N——'s new labors." I prayed first, and then came N——, whose petition commenced with the words, "God of Abraham, Isaac, and Jacob," and was all humble, earnest, and tender. Her husband closed with a prayer in Syriac, which, of course, I could not understand, and for which he apologized, saying that he could not pray in Armenian.

N—— has since taken hold of the work right earnestly and deftly, as if she had the true teacher's instinct. She has sympathy and pity for the ignorant, and begs them to pray, saying, "God will help you; only pray, and you will learn." She declares that she had a dream in which it was revealed to her that she was to be called here to work; and now she says that her joy is so great it keeps her awake at night thinking over her duties. God bless and use this humble village woman among the wise women, even, in this great city; and though "a child" in worldly ways, may she "lead them."

I must add, that though often sorely discouraged over the progress of Christ's kingdom in this empire, yet when I know of such workers as these, unsalaried, unsuperintended, and think of God's Word read daily in such dark, out-of-the-way places, "I thank God, and take courage."

## GIRLS' BOARDING SCHOOLS IN TURKEY.

1868-1892.

To give a full account of our eleven boarding schools in Turkey would require a volume; but it may be pleasant, even in a limited space, to take the briefest possible glimpse at each one as it is now, and as it was when our Board was organized. The general school routine is very much the same in all,—modeled after Mt. Holyoke Seminary, the *Alma Mater* of many of the missionary teachers,—although there is large variation in the stage of advance and in standards.

Beginning at the farthest point in Eastern Turkey, at

## VAN,

in 1868 we find no missionary work established, and only one Protestant in all the city of thirty-five thousand inhabitants. Many of the young men could read, and there were two girls' schools among the Gregorians. It was first occupied as a mission station in 1873, by Mr. and Mrs. H. S. Barnum, Dr. and Mrs. G. C. Reynolds, and Mr. and Mrs. J. E. Scott.

In 1892 as we visit the interesting old city, once the residence of Queen Semiramis, with its "gardens," the picturesque Van Rock, and its beautiful lake, we find Miss Ladd busy and happy with her seventy-five girls; from the bright little blue-eyed and black-eyed girls in little Dutch waists and full skirts in the kindergarten, to the dignified seniors just ready to enter on their life work among their countrywomen. They are a happy and busy company from the time they roll up their woolen mattresses in the morning in a large pile in their dressing room, through their domestic work, lessons, and recreation, till they spread them out again at night, and are sound asleep by nine o'clock. Farther down in the city is Asme, one of the graduates, with her swarm of little girls, to whom she is transmitting the knowledge and training she has herself received. We are told that if we were to ask the girls in the boarding school what study they liked the best, the answer would invariably be, "The Bible."

Coming to

## BITLIS.

In 1868, Mr. and Mrs. Knapp (returning after a visit in this country), Miss Charlotte and Miss Mary Ely (going out for the first time), were just arriving in Bitlis, where the young ladies found a place, a work, and a welcome that would gladden the heart of any earnest woman entering upon a new field of effort. Two years before, Mrs. Knapp had gathered a class of fifteen women and girls, and there was an earnest desire on the part of a few that a girls' boarding school should be established.

In 1892 we find the Misses Ely still at work ; with their forty boarding pupils, forty-nine in the intermediate department, and over a hundred little ones in the primary. Over fifty graduates, and many others on whom these devoted women have left their impress for good, are scattered over the Bitlis field ; and in the city six day schools, taught by graduates, have two hundred pupils, who, at times, come trooping back to the mother school for examinations and other exercises. The religious influence of the school is very strong, one form of Christian work being a mission Sunday school of one hundred members cared for by the girls.

Our next stopping place will be

#### MARDIN,

a city set upon a hill, high up on one of the peaks of the anti-Taurus Mountains.

In 1868 we find Miss Olive Parmelee (now Mrs. Andrus) and Miss Isabella Baker just arrived,—their special work to be the establishment of a school for the wives of native pastors and theological students. A pleasant picture of the embryo school is like this: “five pupils, some with their babies, seated on the floor, with their queer silver headdresses, and their bright-colored or embroidered veils thrown gracefully over their heads, sheltering their faces as they bend over their books.”

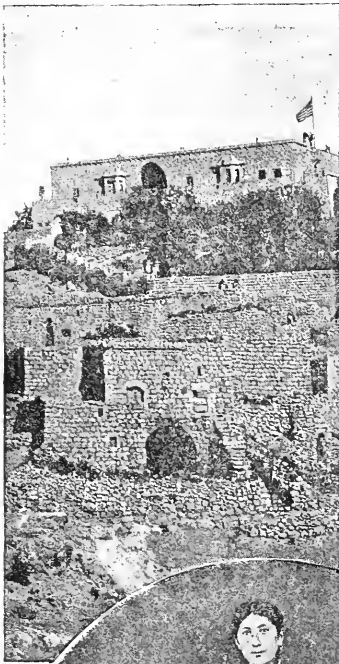
1892. If we visit Mardin to-day we find the familiar face of Mrs. Andrus, recalled from Midyat, where she was to spend the winter with her husband, to relieve Miss Nutting, a missionary of the W. B. M. I., in charge of the school, while Miss Pratt gives her time to the outlying villages. Prejudice against female education seems to have yielded less in Mardin than in some other places, so that the numbers in the school have not been large—thirty-one at present. This fact has its compensations, in that the direct religious influence can be stronger with the few. We find teachers and pupils gathering together on Monday to go over the truths of Sunday's sermons, on Wednesdays to consider missionary work, class prayer meetings on Fridays, and heart-to-heart talks with the teachers on Sundays,—all of which have a wonderful transforming power. A “work and play school,” as they call their kindergarten, delights the little ones and their parents.

If we should next stop at

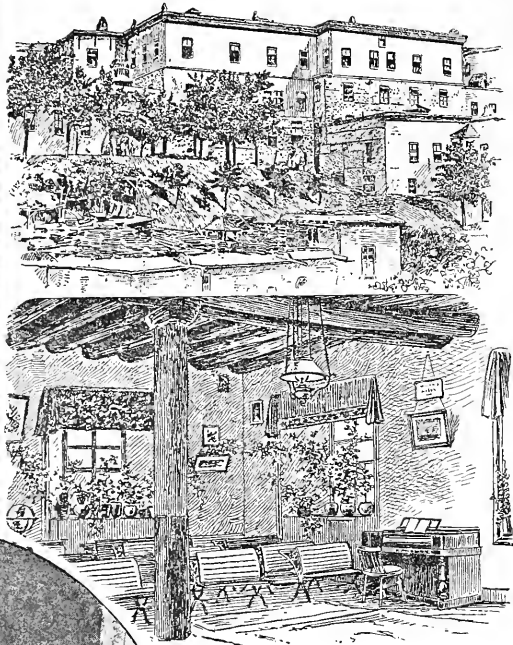
#### HARPOOT,

on its barren, rocky height, in one corner of the land of Eden, we find a place made familiar for many years by the graphic pens of the missionaries there.

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In 1868 the little school which Mrs. Wheeler had started ten years before with a band of little girls on a housetop, had grown to be a boarding school with forty-seven pupils. Mrs. Wheeler's many cares obliged her to place it in the hands of Miss Pond, afterward Mrs. Kate P. Williams, in 1864; and four years later Miss Harriet Seymour and Miss Mary Warfield, some of the

No. 1.—School in Mardin. 2.—Teachers in the school in Van. 3.—Female Department, Harpoot College. 4.—Schoolroom in Bitlis.

first missionaries sent out by the Woman's Board, were in charge. It is pleasant to find among the missionaries at that time Mr. and Mrs. Allen, Mr. and Mrs. Wheeler, and Mr. and Mrs. H. N. Barnum, who are still there. Four of their children have also been at work in Harpoot and Van the last year, and one more expects to go to Van when he has finished his studies.

Visiting it in 1892, we are at home at once with Miss Wheeler, Miss Daniels, Miss Barnum, Miss Seymour, and the married ladies; with all the little Mariams, and Shimones, and Prapions,—a busy hive of nearly two hundred and seventy-five teachers and pupils. President Wheeler believes thoroughly in educating the girls, and we feel a just pride when we hear that of the thirty-four graduates in the last five years, twenty-one are girls against thirteen young men. In the total of sixty-five male graduates, thirty are in the United States; while all the twenty-eight young ladies are usefully employed in Turkey, nineteen as teachers, the rest as "home builders." The strong religious influence in the college, the missionary societies, and active Christian work of all kinds, are familiar to all.

As we turn our faces westward, we make but one visit in Central Turkey, at

#### AINTAB.

In 1868 the boarding school, as such, had been in existence, mostly under Miss Proctor's care, for five years. The battle with priestcraft, bigotry, ignorance, and prejudice had been fought and won, and parents had begun to appreciate the advantage of education for their daughters. The school was housed in a suitable building built especially for it, and Miss Proctor had come to this country for a well-earned rest, leaving the school in charge of Miss Hollister and Mrs. Perry.

In 1892 we find Miss Pierce in sole charge of her seventy-nine girls, rejoicing in the changed lives that are the reward of her faithful labor. It would be a delight if we could stay long enough to see some of the wonderful transformation that turns a "village girl," with her quaint village dress, her unaroused mental and moral perceptions, into a "seminary girl," lifted from her low estate, sitting in a chair for the first time in her life, half unconsciously falling into the life about her,—the prayer meetings, the morning and evening devotions, the cleanliness of the home, the discipline of the classroom; and as she goes on to graduation, to see the fetters of mind and soul, the legacy of hundreds of years of oppression, ignorance, and superstition, broken forever. It would be an inspiration to see the graduates, an average of ten each year, between two and three hundred in all, as, one after another, they have grasped the high ideal of work for Christ, and for their countrywomen an untold power for good. But this is the reward only of years of patient waiting, and we must hasten on to

## SIVAS,

in the Western Turkey Mission. In 1868 missionary work in Sivas was in its infancy, and the first day school for girls was started a year or two later, with a Marsovan graduate as a teacher. Three years later it took the form of a high school, holding an intermediate place between the day school and the boarding school. It has always retained something of this character, although the boarding department increases in importance year by year.

As we visit the school to-day, we find the forty-five pupils in the care of Mrs. English and Miss Brewer (supported by the W. B. M. I.) in Miss Chamberlain's absence in this country. We look with interest at the new building as we remember how the girls, led by their indefatigable teacher, Miss Chamberlain, took their "gymnastic lessons" out of doors, pulling down two old barns to clear the ground, and "lending a hand" in many other ways, working with heart and soul for its success.

## TALAS.

In 1868, Mr. and Mrs. Farnsworth had just returned to Cesarea (of which Talas is a suburb) after a visit to this country, taking with them Mr. and Mrs. Bartlett and Miss Closson, going out for the first time. There was a day school for boys and girls, and a limited work among the women in their houses. It was not till 1875 that a girls' boarding school was started with nine pupils.

To-day the school is housed in a fine building of its own, purchased three years ago, and has a busy company of seventy boarders and thirty day scholars, ranging from the little ones in the kindergarten to the young lady in her teens. There is also a flourishing kindergarten in Cesarea itself, under the care of Miss Burrage, who returned to her work last August. Forty-four graduates, and many others who have been in the school a shorter time, are scattered all over the Cesarea field, doing good service as teachers, Bible women, and "reformers of the home." The new building is a special delight, coming as it did after eight years of patient waiting. One of the missionaries says, "We are glad that God did not answer our prayers as we wished (for a smaller building in a much poorer location), but he did answer in his own good time by giving us this building, which is much better than we should have made, and vastly better situated both for health and beauty."

Next we come to

## MARSOVAN,

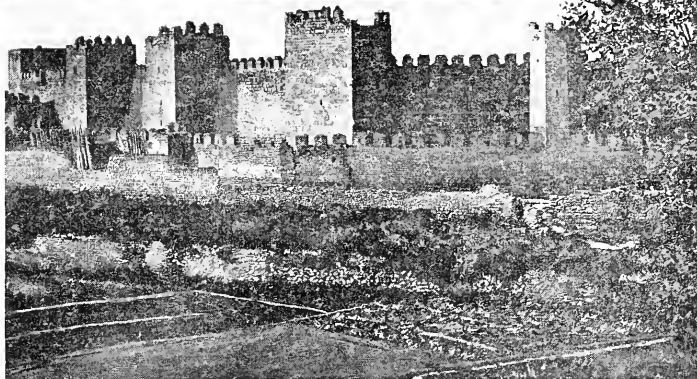
the oldest school for girls in Turkey, having been started in Constantinople in 1845, and transplanted to Marsovan in 1863. In 1868 it had eighteen boarders and seventeen day scholars, and had won a large place in the hearts

of the people. In 1892 it is pleasant to find four of the five missionaries in the city in 1868 still active laborers there—Mr. J. F. Smith, Mr. and Mrs. Tracy, and Miss Fritcher. The forty boarders and fifty-one day scholars form a happy company as they learn “the beauties, the purities, the amenities” of a Christian home. In the midst of their studies they extend helping

hands outside, an organization of King's Daughters among them giving regular instruction to twenty-six women and girls in the city. Miss Fritcher's long



service has somewhat impaired her health, but she is still the beloved mother of the school, while hundreds of daughters and granddaughters rise up to call her blessed. She is ably assisted



OLD WALL IN CESAREA. GIRLS' SCHOOL IN TALAS ABOVE.

by two missionary daughters,—Miss J. E. and Miss Bertha Smith (supported by the W. B. M. I.). Teachers and pupils are just now specially happy over the possession of a piece of land, much desired and long waited for, which will afford an opportunity to enlarge the building and relieve the present crowded condition.

Coming toward the seaboard, we must stop for a moment at

ADABAZAR,

although it can hardly be called a school supported by the Board, since we only pay for the scholarships of a few girls from outside the city who have special training for mission work. The only missionaries who have ever lived in the city are those connected with the school—Miss Farnham, Miss Sheldon, and Miss Hyde. The school was started in Bendesag, in 1874, and transferred to Adabazar at the request of the native community, who have nobly fulfilled their pledge to care for it, morally and financially. More than a hundred girls have graduated from it in the eighteen years of its history.

On the borders, the Grecian Archipelago, beautiful for situation, is the city of

SMYRNA.

In 1868 there were two missionaries there,—Mr. and Mrs. Van Lennep,—but the city has at times since then been left without American laborers, the station being transferred to Manisa for some years. The present school was started in 1881, by Mrs. Bowen and Miss Page, with a little handful of girls, in an old Turkish house in the heart of the city.

At present we find a busy school of eighty-three pupils, and it is pleasant to hear them singing, "I will sing of my Redeemer," in Armenian, Greek, Turkish, and English; to see the new light that shines in their faces as they daily study the words of Christ. The society of King's Daughters, a reading club, a temperance society, take them out into the city on many errands of mercy, reacting as a developing influence on the girls themselves, as well as carrying much comfort and cheer into darkest homes.

Our last visit will be at

CONSTANTINOPLE,

where the American college for girls crowns the heights of Scutari. As has been stated, in 1868 the girls' school, established in Constantinople, had been transferred to Marsovan; but a broad foundation had been laid for woman's work and female education. Of the fourteen missionaries in the city in 1868, only four still remain,—Rev. Dr. Riggs, Dr. and Mrs. E. E. Bliss, and Dr. Pettibone.

The Constantinople Home has been a familiar name to missionary workers for many years. It was one of the first enterprises undertaken by the Woman's Board, and came at a time when the three thousand dollars asked seemed a large sum. It was pledged, however; and in 1871 a house was rented in old Stamboul, and the school started with three pupils. To-day we have a college for girls regularly incorporated, with eighty boarders and thirty-two day scholars, drawn from ten nationalities. The curriculum embraces the higher English



branches, ancient and modern languages, drawing, painting, and music. While seeking to raise the literary standard to meet the growing demand, the institution loses none of its religious life; the Bible is a daily text-book, and the ultimate aim is the building up of a stable Christian character, as yet, unhappily, so rare among the women of Turkey.

This brief mention can give no adequate idea of the wonderful transformation that is going on in these schools, nor the growing power of these educated wives, mothers, teachers, and Christian workers in the empire. The money provided for them by our Board mounts into the hundreds of thousands, both for buildings, for salaries of missionaries, and running expenses. When Van has its new building, each one of them will have received from us a place to live,—buildings, aside from this college in Constantinople, ranging from two to ten thousand dollars in expense.

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## Young People's Department.

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YOUNG WOMEN AND MISSIONS.

BY MRS. JOSEPH COOK.

[An address given in the Young Ladies' Hour at the Annual Meeting in Brooklyn.]

As I look over this assembly of bright young faces, I have not that fatal gift of penetration which would reveal to me those of you who are interested in foreign missions, and those of you who are not. But it is safe to suppose that there are some young women here who are Christians, and yet who, if questioned, would be obliged to confess that they have no special interest in foreign missionary work. One of the great problems in our home work is, "How to interest the uninterested." It is a hopeful sign when a Christian woman *regrets* her lack of interest. More often one is met by the assertion, made with cold and calm complacency, "I have absolutely no interest in missions." This is sometimes said to me by ladies who are responsive to church claims, to philanthropic work, and who thoroughly believe in helping missionaries on our own frontiers; and so I have the more regretted that their large-hearted benevolence has not included the work in foreign fields. Not that I would ask every Christian woman to make foreign missions her specialty. In these days, when earnest women are coming to the front in so many lines of reform and philanthropy, each one must decide to which department of work she will devote her energies. But is any phase of home work inconsistent with an interest in foreign missions? It is not

my purpose to come before you as a critic, for I was too long in the mood of indifference myself to make criticism becoming. I have often said that I was a life member of the Woman's Board long before I became a *live* member. It seemed necessary for me, like Thomas, to see and touch before I could believe. It was not until, as a traveler to the far East, I had the opportunity of studying somewhat both the needs of native races and the work our missionaries are accomplishing, that I was thoroughly roused to an interest in this subject. Therefore I have a certain sympathy with those of my friends who tell me that the cause of missions does not appeal to them,—and yet it pains me more than I can express. Some of us may have been unconsciously affected by the respect paid in our day to the ancient religions. But, as has been often said, we must judge a religion by the men and women it produces; and no unprejudiced student of Buddhism, Brahmanism, Mohammedanism, Confucianism, or Shintoism will deny the truth to this day of St. Paul's terrible arraignment of heathen nations in the first chapter of his Epistle to the Romans. I heard Phillips Brooks say in public, soon after his return from India, that when urging the claims of Christian missions, he had been scores of times met with the question, "Why send our religion into India, when they already possess a native religion so pure and elevated in tone?" When he has asked, "To what native religion do you refer?" the reply has been, "Buddhism, of course." And these admirers of the "Light of Asia" have been surprised to learn that not for twenty centuries has there been a pure form of Buddhism in India, from the Himalayas to Ceylon. Occasionally one hears from those who want to shirk personal responsibility for the enlightenment of those nations who sit in darkness, this argument: "If the heathen are to have another chance in a future state of existence, why make them accountable beings by such imperfect presentation of the way of salvation as can be given them here?" But this is a large "if."

Doubtless some young persons may have been affected by the damaging testimony of certain travelers in the far East who take pains to speak of missionaries with a sneer, as a half-educated, bigoted set of religious fanatics, who have no influence with the educated natives, and only a following from the lower classes. Those who speak thus are generally shallow philosophers who are willing to accept all the ancient religions with the broadest hospitality, but are either bitterly antagonistic to Christianity, or utterly indifferent to it. Take the testimony of men who have lived for years in the East, and you will find honorable mention made of the noble pioneer and constantly aggressive work done by missionaries. Dr. Hunter, the statistician general of India, one of the highest authorities on Indian affairs, always speaks with great respect of the educational work initiated, carried on, and accomplished

by missionaries. So does Monier Williams. So also does Sir Richard Temple, who says: "As an old finance minister of India, I ought to know, if anybody does, when the money's worth is got by any operation; and I say that of all the departments I have ever administered, I never saw one more efficient than the missionary department; and of all the hundreds of officers I had under my command, I have never seen a better body of men than the Protestant missionaries." Sir Charles Elliott, the new Lieutenant Governor of Bengal, adds his testimony to the value of missions, as judged from the standpoint of high Indian officials, by saying: "If missions did not exist, it would be our duty to invent them." The famous men who built up the administration of the Punjab, among their first requirements, along with courts, and codes, and roads, and police, wrote home to the Church Missionary Society for "a supply of missionaries."

Charles Darwin will not be considered as a partisan pleader for missions, and yet he rehearses what the introduction of Christianity has done for heathen nations, and says: "For a traveler to forget these things is base ingratitude; for were he at the point of shipwreck on some desolate coast, he would most devoutly pray that the lesson of the missionary may have extended thus far."

But the supreme reason for our indifference to missions, it seems to me, is, that while our watchword may be, "The world for Christ," our conduct too often is, "The world before Christ." Our lives are so full of pleasant things that Christ and his claims are crowded out.

To the intellectual woman comes the temptation of giving her first and best energies to literary pursuits. We want to make a special study of some author, and our tables are piled high with the fascinating monthlies and the freshest books, which we are eager to read. Surely there is nothing wrong in this, you will say. No, unless study supplants service; and there is no more seductive form of selfishness than the life devoted to purely personal culture.

Then look at the engagements that confront even one who is not a society woman, in the winter months. Concerts, lectures, receptions, afternoon teas, church fairs and charity sales, which give us the virtuous feeling of being philanthropic, and with the inevitable home duties, where is the time or relish for news of what missionaries are doing in distant lands. The poor and needy clamor at our very doors; shall we not give ear to them? We know about them; we do not know about these far-away people. And so the indifference which comes from preoccupation is strengthened by ignorance; and until Christian women can be made to feel that such ignorance is not only discreditable to their intelligence, but culpable in the sight of God, I can see no cure.

If we believed that our Lord's marching orders to the Church as embodied in his last great command, were binding upon each one of us individually, could we say without a blush of shame that we cared nothing for that final charge? In another year, the Woman's Board of Missions represented in this gathering will have completed twenty-five years of its existence. Who can estimate the spiritual quickening, the widened intellectual horizons, which have come to the women of our churches through this organization? The good done is not greater than the good received. And because there is such rich, remunerative blessing to each one who engages in this work, I want every young woman who has any desire to make life tell, to join in this service.

You cannot be interested in what you are ignorant of. A knowledge of missionary operations will not be revealed to young or old in a vision of the night. You really must make a study of the Orient, the native religions, the condition of women in India, China, Japan, Africa, without the gospel, and the change that comes to them with the story of the Cross, if you would understand your responsibility and duty to these races.

Perhaps some one here may feel as I did when I was a young lady. I lumped all heathen together, in my careless generalization, as naked savages of the most degraded type, with souls to save, perhaps, but hardly worth saving, it seemed to me,—so foolish was I, and ignorant. But you can hardly have fallen into such gross misapprehension, for in these days the ends of the earth are made real by the vivid pen pictures of travelers. You know Sir Edwin Arnold almost apotheosizes the Japanese; and you must know that the Hindus belong to the same parent stock as ourselves, and are descendents, as are we, of the Aryan race. I heard Narayan Sheshadrai, a converted and learned Brahman, tell a fashionable London audience that when their forefathers were barbarians, his remote ancestors had a polished language, a cultivated literature, and an abstruse system of philosophy. Indeed, it must be kept in mind that although our missionaries meet superstition and ignorance enough in the lower classes, they also come in contact with an educated higher class, the descendants of a great and ancient people who have for ages been famous for their love of subtle and abstruse speculation, and their skill in splitting metaphysical hairs.

From this people have come to the front, within the last ten years, certain notable examples of extraordinarily gifted women. Some of you doubtless saw and heard the Pundita Ramabai, and were stirred by the eloquent appeal she made, in fluent and forceful English, for the child-widows of India. You know she astonishes her own countrymen by her skill in improvising in Sanskrit. She might be called the Corinne of India. Learned Brahmins

have sat spellbound under the torrent of impassioned Sanskrit verse that poured from her lips, and have affirmed that it could not be that such eloquence came from a woman. It must be that one of their own superior sex was masquerading in woman's dress.

Ramabai's cousin, Mrs. Joshee, you may have heard of. She came to this country in 1883. She was then eighteen years old, and had been nine years a wife. Desire to study medicine, to alleviate the woes of her countrywomen, was her ruling motive, and in March, 1886, she took the degree of Doctor of Medicine in Philadelphia,—the first time such a degree was ever conferred on a Hindu woman. Try, girls of eighteen, to put yourselves in the place of this delicate Hindu girl, who had been both wife and mother, and comprehend, if you can, from your sheltered, luxurious lives, the self-sacrificing patriotism that impelled her to endure so much for the sake of helping her unfortunate sisters. She wore her native dress, ate the vegetable food required by her religion; and this heroic resolve in our rigorous climate, combined with hard study, so undermined her health that she died soon after reaching India, not yet twenty-two years of age. Her noble example has not been without imitators. There are in this country now two native Christians from Bombay, Mr. and Mrs. Kamarkar. The husband is studying theology in Hartford, the wife is studying medicine at Philadelphia.

You know how the women of Asia suffer from a lack of proper medical treatment. More and more the young ladies of our Board are assuming the charge of medical missions. Will not you who have thus far done nothing for missions, resolve that from this day on you will help by your gifts to save the bodies as well as the souls of the perishing? Think how the money we spend in mere self-indulgence is needed for great and good causes. We often see a comparison between the annual amount expended in the United States for intoxicants and tobacco and that expended for missions. I wonder what the proportion would be between the amount given to missions and the amount spent for—*candy*. I will not say by the average American girl, but by the American girl who professes to be a follower of Christ. Mrs. Capron says that twenty-five cents will support a Bible woman in Madura two days. Will not you think of this every time you are tempted to spend a quarter for candy, and for a month try the plan of going without “sweeties,” as the English women call our confections, and put the money in a mitebox for missions? I venture to affirm that at the end of a month you will be both happier and healthier,—less in need of medical missions yourselves.

Chinese ladies, you know, are not kept secluded, like the Hindu ladies, although the binding of their feet is really the cruelest kind of incarceration, for it deprives the poor creatures of the power of locomotion; and yet it is

such a badge of ladyhood, that no memory of her own torture will induce a mother to spare her little daughter from this barbarous custom. I heard Mary Clement Leavitt, that heroic round-the-world missionary for the temperance cause, say at a banquet in Boston, that it is hardly becoming for us to be so scandalized by this custom of the Chinese, for the foot which they compress is not a vital part of the body, while fashion with us compresses the waist to the injury of health. Owing to the influence of missionaries, a society has been formed in China called the "Heavenly Foot Society," which young men join, promising that they will only seek in marriage women who have feet of the natural size. Mrs. Leavitt thought it would be an excellent plan to have a Heavenly Waist Society formed in America.

If you want to become acquainted with Japanese girls and women, I cannot do better than to recommend to you the book written on this subject by Alice Mabel Bacon, of New Haven. She has had unusual opportunities to become acquainted with the women of that nationality, being brought up with a young Japanese girl who was a member of Dr. Bacon's family while pursuing her education in this country. And in later years Miss Bacon has herself lived in Japan, as teacher of English in a family of rank. The Japanese girl is naturally bright, intelligent, modest, and ladylike; and, as Dr. Griffis says, is among the Asiatics what the American girl is in Europe. I heard recently in Boston a charming paper read by a young Japanese girl of Tokyo, who had graduated from one of our women's colleges, and was now connected with the Peeresses School of Tokyo. The empress is the patron of this school, and Miss Tsuda was pleading for better educational advantages for her countrywomen. And so the lands that used to seem so far away, the old-time hermit nations of the earth, are sending their representatives to our very doors. I believe thoroughly, as some one has said, that the twentieth century is to be pre-eminently woman's century. More and more earnest Christian women are banding together for aggressive warfare against every form of sin and oppression. You, young ladies, will live to see wonderful changes in those ancient civilizations as regards the position of women; and do you not want to have a part in helping on this glorious transformation? Interpret Emerson's oracular saying, "Hitch your wagon to a star," in this way: make your little life luminous by espousing some noble reform. Boston, New York, and your own city, too, have been recently fascinated by the words and deeds of a woman of high rank and great wealth who has consecrated her life to the uplifting of humanity. Do you not suppose that Lady Somerset is inconceivably happier in her crusade against intemperance, in her meetings among the miners and colliers of Wales, in her industrial school for girls in London, in her high embassy of presenting the petition

against traffic in alcohol and opium to all the governments of the world, than she was when she lived the life of a lady in court society, and gave magnificent entertainments in Hertfordshire and London? Her life vitalizes into new and deeper significance the traditions of the two houses of Somers and Beaufort; for the motto of the latter has ever been, "I scorn to turn or be afraid," and that of her ancestral house is, "To be good rather than to be admired."

There lived in Brooklyn for many years a gracious and beautiful woman, whom none knew but to love, whom none named but to praise. If Mary Brigham were to speak to you to-day from those celestial spaces into which she was so suddenly snatched, what would she say of this cause of foreign missions, which was dear to her when she dwelt among you in visible form? We cannot conceive how much more intense is her desire for the speedy coming of Christ's kingdom on the earth, since she has "seen the Lord," and dwelt in the bliss of his presence. Would she not urge those of you who have already enlisted in this cause to renewed consecration? Would she not plead with you who profess no interest in foreign missions, and yet who profess to be Christ's, to remember the words of the Lord Jesus, how he said: "All power is given unto me in heaven and in earth. Go ye, therefore, and disciple all nations. . . . If ye love me keep my commandments."

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## MISSION CIRCLE MEETINGS.

### TOPIC FOR APRIL,—TURKEY.

1. *The Children's Work in Van*.—(Pronounce Vahn). We have this as one division of our topic for April, because the Mission Circles of the W. B. M. are asked to give this winter \$2,200 for a new building for the girls' boarding school in Van, which was started in 1878 by Mrs. Raynolds.

Missionary work at Van was begun in 1872, by Dr. and Mrs. Raynolds. An interesting and illustrated account of this city in Eastern Turkey will be found in the *Missionary Herald*, December, 1887. It has a population of 50,000 people, about three fourths of them Armenians, and the rest Moham-medans and Koords. Van lies near a beautiful lake, and is said to have been a summer residence of Queen Semiramis. The people are more intelligent than in most Turkish towns; all the men can read, and many have traveled in Europe. They are proud of their knowledge, and do not feel the need of the gospel, or any change in their formal and cold religion. This is the center of Armenian influence in Eastern Turkey.

In 1882 Miss Kimball and Miss Johnson took charge of the school. Miss Kimball tells in *Life and Light*, February, 1883, August, 1884, and December, 1887, about her journey to Van, and much of the daily life of the girls. A leaflet by Miss Johnson, "The Girls' School in Van," gives a detailed account of the success and needs of this school. Several of its graduates are now teachers. The story of one of them, Asme, is told most interestingly in *Life and Light*, June, 1891, which also gives a picture of Van. A remarkable letter from this same Asme (*Life and Light*, February, 1889) shows how a strong Christian faith and zeal can overcome prejudice and opposition. A flourishing mite society, called "Woman's Good-loving Society of Van," and started by Mrs. Raynolds, pays part of the expenses of Asme's school. See *Life and Light*, July, 1886.

In 1887 Miss Johnson and Miss Kimball were obliged to leave the school in charge of two graduates, who worked faithfully alone for two years, keeping up the standard of the school. In 1889 Miss Johnson returned with Miss Ladd, and the school has since been growing in size and usefulness, having this year 70 pupils, 12 of them boarders. This is all they can accommodate until their new building is finished.

2. *Kindergartens*.—In 1885 the first kindergarten in Turkey was opened in Smyrna, with seven little children, by Miss Nellie S. Bartlett. A full and most interesting account of this is given in *Life and Light*, February, 1890. Miss Bartlett also has a training school, which has furnished native teachers for kindergartens throughout Turkey. There is one in Talas with 25 scholars, and one in Cesarea with 70 scholars, both taught by pupils of the Smyrna training school. That in Cesarea is under the care of Miss Burrage.

In the kindergarten at Mardin, taught by Miss Nutting, the little Armenian children are learning daily lessons of love and obedience, which they are never taught in their homes. For account of this see *Life and Light*, November, 1889.

In Van there is one flourishing kindergarten connected with the boarding school, and another with Asme's day school in the city.

In Erzroom the kindergarten is very popular. There is also one in Marash, in Trebizond, in Harpoot, under the charge of Miss Barnum, in Afion, Kara Hissar, and in Constantinople.

A leaflet on kindergartens will be ready in March, and interesting accounts of several of those mentioned will be found in the March *Dayspring*, and the April *Life and Light*.



# Our Work at Home.

## BIBLE READING.

### THAT YOUR FAITH AND HOPE MAY BE IN GOD.

AND now, Lord, what wait I for? My hope is in thee. Ps. xxxix. 7.

As we survey the results of our work for the past twenty-five years, we do heartily rejoice in God our helper, through whose aid we have preached the gospel to the poor in many lands. Much has been done for our oppressed sisters, especially in Turkey; seed has been sown that will bear fruit forever, and fountains of blessing have been opened that shall never dry up. But we have only made a beginning; and now as we face the tasks of the present time, we need to fix our expectations more firmly upon God. This is the work of faith.

While we put forth our own energies, avail ourselves of all possible human help, and necessarily occupy our time in many secular ways of advancing the kingdom of Christ, our temptation is to forget the faith part of our work. Sure failure comes of yielding to this secular spirit. It is to faith that the Bible ascribes all real success. Noah and Abraham obeyed and labored under the Directing Hand, but their victories were through the faith which wrought with their works. The chief value of the works was that they made the faith perfect. It is said of the early saints that they subdued kingdoms, wrought righteousness, out of weakness were made strong, and waxed valiant in fight, *through faith*. See Heb. xi. 7-10, 32-34.

Faith was the victory that overcame the world then (1 John v. 4), and nothing else will convert the world now. Let us, therefore, fix our eyes on Jesus, the author and finisher of faith. He desires this faith in us, to make us fit instruments for his service. "Without faith it is impossible to please him;" our want of faith grieves that loving heart. With what pathos does he say, after all he has done and suffered and promised, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" And now shall we grieve him still further? Shall we not arise and take the shield of faith, to ward off the evil suggestions of our unseen enemies and the temptations to impatience or discouragement, in view of the vastness of our task, its obstacles, and its delays? Is the work immeasurably great? Our Leader is infinite. Are the workers few? He has all hearts in his hand, and can turn them, though we cannot. Are the means wanting? The silver and the gold are his. Do the faithful die when we think them most needed?

He can fulfill his promises, and do his work by other hands. "Let us draw near in full assurance of faith, without wavering; for he is faithful that promised." "However darkly days go on," the upturned faces of Christ's believing people are still aglow with the light immortal,—the light of his countenance.

Lord, increase our faith.

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## HOW TO INCREASE INTEREST IN MEETINGS.

BY MISS SUSAN HAYES WARD.

[Read at the Annual Meeting of the Board in Brooklyn.]

I ONCE heard the words, "Be good," "Be good," repeated over and over again, sung to the tune of Old Hundred. The music was familiar, the sentiment excellent, but when it came to the second stanza, the phrase grew somewhat monotonous.

Now, the subject that has been given to me, how to increase the interest in our foreign missionary meetings, reminds me of that song. We have heard the question from our childhood. It is the same old tune, and, so far as I can see, the answer sounds a well-known strain of two words that must be repeated over and over again—love and knowledge, love and knowledge—always more love, always more knowledge; and upon both love and knowledge depends the interest in our missionary meetings.

It is for the want of love that so many Christians have little or no interest in the cause of foreign missions,—want of love to Christ, want of love to the world. There are too many Laodiceans in our churches who need to be warmed up, to be provoked, to love and good works; and it is for us to kindle the zeal of these cold-hearted Christians. If we succeed they will be grateful to us,—not during the process, perhaps, but afterward, when the flame is kindled. Let me illustrate. I asked a friend the other day how it came about that a certain young man was so devotedly fond of him.

"I don't know," was the answer, "unless it is because I abuse him so much."

"What do you mean by that?" said I.

"I find fault with him," he answered. "For example, the other day he asked me if I really believed in foreign missions. He thought them all nonsense, and his mother, he said,—a lovely Christian woman,—worked for home missions, but cared nothing for foreign missionary work. I asked him if he pretended to call himself a Christian, and if so, how he could fail to be interested in missions; told him that the test of Christianity in the

Church was the growth of its missions; that Christianity depended upon the missionary spirit—it was the very essence of Christianity. I hope it did him some good.” Evidently it had won his regard, for, though opening blind eyes may require a painful operation, the patient is usually grateful to the oculist in spite of it.

In considering this subject I should say that to increase love and knowledge effectively, one must begin in the nursery. This is the mother's province. And as we say that children should be trained to Christian living, and be led toward the church and into the church from their childhood, so mothers should train their children to a love of the mission cause from their earliest years. They should begin with the little children, teaching them how Christ himself was a foreign missionary, coming as a stranger to this world; how he devoted his life to foreign missionary work, giving himself to it with all his strength; and that the conversion of the world was the cause nearest his heart, as his last command proves. They should show even the very little ones that their duty is to follow in his steps, and that if “God so loved the world,” they ought to love the world also. Then, having trained the heart, the mothers should train the head, giving their children knowledge on the subject. Let them be made to see what the world needs, and how little is doing, how little has been done, in these eighteen or nineteen hundred years, and how much remains for them and us to do. In this way they will grow up into missionary work, passing naturally through the various stages of mission bands, young ladies' circles, and auxiliaries, interested in all, and helping to make all the meetings they attend interesting. But there are other practical duties which must not be overlooked,—duties for those who attend the meetings, and duties for those who lead them.

First, as to those who go. They should go; that is the first thing—go to the meetings; know when they occur, and where they are to be held; and if it is the third Wednesday in every month, or any stated day, bear it in mind. Enter it in your engagement book, and never let an “afternoon tea,” or anything of that sort, interfere with your attendance. You may have duties that keep you at home or call you away, but do not let any little social affair interfere.

Next, know what the subject for the meeting is to be, and study it beforehand,—studying with enough earnestness to have opinions in regard to it. When you go to the meeting with an opinion already formed upon the topic to be discussed, you will be able to say something about it. Study until you do have an opinion. Go, then, full of your subject, and go generously. Go prayerfully, after having prayed for the cause at home, and then be ready to give for it. I don't mean your ten cents a month, or your penny a day,

but go self-sacrificingly, and never fancy for a moment that your little regular monthly contribution is all that is necessary to make you a good regular member of the missionary society. We all can afford to give more than that, and it shows no love of missions to confine ourselves to the fixed fee. When we love more we give more.

Again, do for the meetings whatever you are asked to do. If the leader comes to you beforehand and asks of you a service, a paper, or an account of work done here or there, don't say, "I can't do that." You are not the best judge of your own ability. It is better, far better, to make a practice of always doing what you are asked to do, if you can—I mean if you have the physical ability. Make the attempt, and you will find that you have much more ability, physical and mental, than you think you have. Ten years ago I should have said it was absolutely impossible for me to stand here and talk to you; and every one of you can talk in your missionary meetings if you only have your heart full of your subject. Then do what you are asked to do, and, above all things, never refuse to pray. If you are a Christian you certainly can pray—if nowhere else publicly—where Christian women meet to pray for the advance of Christ's kingdom. That is one thing which it seems to me no one can refuse to do and hold any fervent love of Christ in her heart. I cannot see how one can ever say, "Excuse me to-day." If she can make but a single petition, "Thy kingdom come," it is her duty to do it.

Now one word as to the leader of the meeting. She should be one who knows the women of the church, and is on such friendly terms with them that she will feel at liberty to call upon any one for help and service. She should take time to prepare for the meeting, time enough beforehand, and not say to one or another just as the meeting begins, "Won't you please read this or that little thing from LIFE AND LIGHT?" That is no way to plan out the conduct of a meeting. Preparations should be made days or weeks beforehand. We have much to be thankful for in the preparation that has been made for us by the Board by way of programmes. This is a very great help to lean upon. Many societies have been forehanded enough to get up a programme for themselves; but where this has not been done, the programmes and lesson leaflets will be found very useful, and should be taken and used. The use of a programme by holding the attention to some definite subject, is much more likely to draw in others to the meetings. Get as many as possible to take part in the exercises of each meeting. A new voice always interests; and if possible have a new voice heard each month.

Remember, also, that it is better to speak than to read. Questions, judiciously distributed beforehand, will open many dumb mouths. Avoid long papers. If a long paper must be read, for the next meeting I would have the programme, so far as possible, conversational. Let Scripture topics be given out occasionally, so that Scripture verses may be recited in place of the formal Bible reading. A few minutes can well be devoted to general missionary intelligence. Should another Board be represented by a sister of any other denomination,—Methodist, Baptist, Presbyterian, whatever it may be,—get news from her as to the methods or work of her church. Such information will be helpful and stimulating.

In giving out topics, be sure that all who have them know where to find information on the subjects assigned them. The leader should be able to tell those who have papers to write on given topics, to what library, or book, or magazine they should refer for facts. If possible, also, have something good, interesting, and unexpected in the line of curiosities and pictures of various kinds,—something that will serve as an object lesson for those whose hearts are not yet interested in the cause. Photographs, foreign costumes, foreign knickknacks, foreign food, a foreign song,—each may help to stimulate inquiry. Those who are already interested do not need this, but those who are less interested must have their interest stirred up by way of object lessons. But these material things can never take the place of real spiritual fervor, which, better than anything else, can make a meeting interesting. It strikes home, and stirs the heart better than sight, better than knowledge.

Have special objects for prayer. If you ask some one to pray, give her a special object to pray for,—your school, your missionary, your Bible reader. "Tell me something about Mrs. Edwards and Miss Price," said a lady at our last missionary meeting; "theirs are the first names in the new Missionary Calendar, and I can't pray for them unless I know more about them." Thus knowledge energizes prayer, and prayer knowledge.

Let us also take a lesson from the Society of Christian Endeavor. Our young Endeavorers invite other societies to make them visits, to meet with them now and then; and they send delegations here and there to visit different organizations, and this quickens their interest.

Last, do not forget the social element. Chat with the newcomers, particularly with the timid ones; make the poorest and most ignorant feel welcome. A cup of tea is an admirable equalizer. Get to the door first, and have a word with that shy woman who is just slipping out. In short, *love* and *know*. Love those who come; love the world; love the cause; stir up love in others; and then know something about the work, the world, and its needs. And with these two words I leave you, "love" and "know."

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LEAFLETS PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

Aunt Sabra's Sermon . . . . .	.02	Practical Suggestions for Missionary Societies . . . . .	.05
The Cradle Roll . . . . .	.03	Plea for the Royal Treasury . . . . .	.02
The Constantinople Home . . . . .	.05	Special Appropriations . . . . .	.02
Call to the King's Young Daughters . . . . .	.02	She Hath Done What She Thought She Couldn't . . . . .	.01
Christian Stewardship . . . . .	.03	Story of a Mission Circle . . . . .	.03
Chih, the Little Chinese Girl . . . . .	.02	Twenty Years' Review, 1888 . . . . .	.02
A Day in Kusaic . . . . .	.03	Tiviik Varzooch . . . . .	.03
Good Tidings . . . . .	.03	Training School for Nurses in Kyoto, Japan, The Rule of Three . . . . .	.03
Girls' School in Van, Turkey . . . . .	.03	Village Schools, No. 1, Free Workers' Outfit, Why We Should Keep up Our Auxiliaries . . . . .	.02
How to Hasten Missionary Work . . . . .	.03	A World of Gratitude . . . . .	.02
Hobeana . . . . .	.03	Work Among Children . . . . .	.03
Hints for Programs . . . . .	.03		
Medical Work in the Villages of Southern India . . . . .	.03		
Mothers and Mission Circles . . . . .	.02		
Mutual Relations of W. B. M. and Y. P. S. C. E. . . . .	.02		
Mahableshwar Hills . . . . .	.03		
Mission Bands in Many Lands . . . . .	.04		
Missionary Concert Exercise . . . . .	.03		
Margaret's "Might Box" . . . . .	.03		
		POETRY.	
		A Hindu Mother . . . . .	.02
		Kapiolani . . . . .	.02
		Legend of the Maizeen . . . . .	.04

These leaflets can be obtained of Miss Ada R. Hartshorn, No. 1 Congregational House, Boston, Mass.

## TOPIC FOR AUXILIARY MEETINGS.\*

TOPIC FOR APRIL: "TWENTY-FIVE YEARS IN THE TURKISH EMPIRE."

1. THE different nationalities in Turkey. 2. Progress in the education of woman. 3. Evangelistic work among women.

Since our work in Turkey is so large, it would hardly be wise to attempt a comprehensive study of it in one meeting. We suggest that the work be set forth mostly by illustrations. Dr. Hamlin places the different nationalities before us in a nutshell on page 101. If anyone desires to pursue the study further, descriptions of the different ones may be found in any encyclopedia, and some of their characteristics are brought out in incidents in Dr. Hamlin's book, "Among the Turks." For the "Progress in the Education of Woman," it would be interesting to give a sketch of some one school. Leaflets on the Constantinople Home and on the school in Van, may be had from the Board Rooms, price 5 and 3 cents. An illustration of the effect of a Christian education on a woman's life, and the value of village schools, is found in a leaflet by Miss Proctor, recently issued, price 3 cents. For "Evangelistic Work Among Women," we suggest a sketch of a tour with Miss Bush in the Harpoot field (see LIFE AND LIGHT for November, 1891, June, 1890, September, 1888), or of Miss Stone's Bible women's work in European Turkey (see LIFE AND LIGHT for April and June, 1890, March, 1889, March 1888, October, 1887). A good reading on woman's life in Turkey, is a poem in *Mission Studies* for February, 1890. Leaflets and back numbers of LIFE AND LIGHT may be obtained from the Board Rooms, No. 1 Congregational House, Boston; *Mission Studies*, from the Board of Interior, 39 Dearborn Street, Chicago.

## WOMAN'S BOARD OF MISSIONS.

Receipts from Dec. 18 to Jan. 1, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.		MASSACHUSETTS.	
<i>North Bridgton</i> .—Cong. Ch.,	5 00	<i>Andover and Woburn Branch</i> .—Mrs. C. E. Swett, Treas. Methuen, Aux., 21; Winchester, Seek and Save Soc., 50, Mission Union, 43.41; Lexington, A. Friend, 7; Burlington, Aux., 16; West Medford, Morning Star M. C., 8,	145 41
Total,	5 00	CORRECTION—In Jan. LIFE AND LIGHT the names of Miss Varney and Mrs. Mitchell were reported from Malden; they were made L. M.'s by Mrs. Her- rick, of the Winchester Aux.	
		<i>Barre</i> .—Friends, to make Harding Woods Gaylord member of Cradle Roll,	2 00
		<i>Berkshire Branch</i> .—Mrs. Chas. E. West, Treas. Dalton, Sen. Aux., 121.46, Penny Gatherers, 30; Williamstown, I. H. N., 80,	231 46
		<i>Essex North Branch</i> .—Miss C. A. Osgood, Treas. Amesbury, Y. P. S. C. E., Maiu St. Cong. Ch., 5; Newburyport, Whit- field Ch., Y. P. S. C. E., 4.58, Prospect St. S. S., Primary Dept., 3, North Ch., Class of Young Ladies, 2.50, Crosby M. C., 40.50; Campbell, M. B., 25,	80 58
<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas. Claremont, Cong. S. S. Infant Cl., 1; Concord, South Ch., King's Daughters, 10, Y. P. S. C. E., 5; Derry, First Cong. Ch., Aux., 38; Han- over, College Ch., 20, Y. P. S. C. E., 10; Keene, First Cong. Ch., Aux., Thank Off., 53.50; Manchester, First Cong. Ch., Aux., 50; Wakefield, Cong. S. S., 1.60; Webster, Alfred Little Gleaners, 20; West Lebanon, Aux., 15.75,	224 85		
Total,	224 85		

\* For March Topic, and subjects for the year, see LIFE AND LIGHT for February.

<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Sudbury, M. C., 5; Holliston, Aux., to const. L. M. Mrs. Catharine Pierce Wheat, 25,	30 00
<i>Middlesex Union Conf. Asso.</i> —Mrs. A. R. Wheeler, Treas. Dunstable, Pansy M. B.,	5 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Franklin Shaw, Treas. South Weymouth, Union Ch., Aux., 130; East Weymouth, Aux. (of wh. 25 const. L. M. Mrs. Mary S. Canterbury), 47; Weymouth and Braintree, Aux., 11.50; Hingham, Aux. (of wh. 50 const. L. M.'s Mrs. Chas. Bates, Mrs. Wm. A. Vining), 54.25; Holbrook, Little Lights, 15; Easton, Aux., 20; Cohasset, Aux., 15; Braintree, Happy Workers, 9.10,	301 85
<i>Old Colony Branch.</i> —Miss F. J. Rannels, Treas. Fall River; Central Cong. Ch., Miss School,	4 00
<i>South Hadley.</i> —Mount Holyoke College,	220 00
<i>Still River.</i> —Mrs. S. M. Davis,	5 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Auburndale, Aux., 53.88; Boston, Friends, for piano, through Mrs. Wood and Miss Woods, 262, A Friend, 1.50, Central Ch., Aux., 186, Cheerful Workers, 8.01; Cambridgeport, Mrs. M. L. C. Whitney, 1, Prospect St. Cong. Ch., Aux., 92.40; Chelsea, Central Ch., 75; Dorchester, Second Ch., Aux. (of wh. 25 by Mrs. A. S. Allen, and 65 Thank	

Off.), 211.65, Harvard Ch., Aux., 13.04; Hyde Park, Aux., 30.98; Needham, Willing Workers, 25, Aux., 55, Burgess, Y. P. S. C. E., 20; Revere, Aux., 8; Roxbury, Walnut Ave. M. C., 38.80; Stanwood G., Raynor, and Anna F. Wellington, 5; South Boston, Y. P. M. S., 12.50, Aux., 40, Y. P. S. C. E., 20; Somerville, Prospect Hill Aux., 50; Waverly, Aux., 3; Waltham, Carrier Pigeons, 30, Aux.,	1,272 76
Total,	2,298 06
NEW YORK.	
<i>East Bloomfield.</i> —Woman's F. M. S.,	3 57
Total,	3 57
LOUISIANA.	
<i>Lake Charles College.</i> —Mrs. H. L. Hubbell,	4 03
Total,	4 03
OHIO.	
<i>Dover.</i> —Cong. Ch., Y. P. S. C. E.,	20 00
Total,	20 00
General Funds,	2,555 51
Leaflets,	120 50
Total,	2,676 01

Receipts from Jan. 1 to Jan. 18, 1892.

MAINE.

<i>Auburn.</i> —A Friend of Missions,	3 00
<i>Hallowell.</i> —Mrs. E. S. Roberts,	5 00
<i>Woodford's.</i> —Mrs. Annie B. C. Keene,	3 65
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Gorham, Aux., 50; Cumberland Mills, Y. L. M. B., 25; Newcastle, Aux., 20; Waterville, Aux., 23; Machias, Centre St. Cong. Ch., S. S., 22; East Sumner, Women of Cong. Ch., 5; Bangor, Aux., 8; North Edgcomb, S. S., 3; Bremen, Ladies' contri., 3; Calais, Aux., 17; Rockland, Aux., S. Spofford, 2; Bethel, First Ch., Aux., prev. contri. const. L. M. Mrs. Joseph A. Twitchell, 18; Hallowell, Conc. Ch., S. S., 10; Searsport, M. C., Givers and Gleaners, 5; Portland, Ladies' F. M. S. Thank Off., 146.16, State St. Ch., 50, High St. Ch., S. S., 2,	409 16
Total,	420 81

NEW HAMPSHIRE.

<i>Marlow.</i> —Mrs. E. A. Jones, 2, Mrs. Gee, 30 cts.,	2 30
<i>Newport.</i> —Josephine Richards Gile,	25 00
Total,	27 30

VERMONT.

<i>Brandon.</i> —Mrs. E. S. Young,	5 00
<i>Putney.</i> —E. H. Field,	1 40
<i>Shoreham.</i> —Miss E. A. Hand,	8 80
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, Aux., 4; Bellows Falls, Aux., 13.55; Brattleboro, West, Aux., 5; Bridport, Aux., 6; Corinth, East, Aux., 7.50; Fairfax, Mrs. A. B. Beeman, 2;	

Montpelier, Bethany S. S., 10.87; Morgan, 2; Pittsford, Aux., 4.50; Rutland, Aux., 101; Saxton's River, "Merry Rills," 5; Westminster, Y. L. M. B., 7; Burlington, Helping Hands, prev. contri. const. L. M. Miss Salie Wright,	168 42
Total,	183 62

MASSACHUSETTS.

<i>Acton.</i> —Cong. Ch.,	3 00
<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Lexington, Aux., 14.84; Andover, Lucia E. Clarke, 5; Lowell, Kirk St. Ch., L. M. S., 73; W. Medford, Y. P. S. C. E., 8,	100 84
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Gloucester, "Lower Lights" M. C.,	23 00
<i>Hamilton.</i> —E. M. Knowlton,	3 00
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Belchertown, Aux., 1; Easthampton, Aux., 10; Enfield, Missy Soc'y, 40; Hadley, Aux., 60 cts.; Huntington Hill, 2; Northampton, First Ch., Jun. Aux., 78.50; Plainfield, Aux., 13.25; Southampton, Aux., 26, Cheerful Givers, 30; Williamsburg, Aux., 50; Worthington, Aux., 10; Williamsburg, Aux., 32,	293 35
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Prim. S. S. Plymouth Ch., 2.53; Milford, Aux., 13,	15 53
<i>Middlesex Union Conf. Asso.</i> —Mrs. A. R. Wheeler, Treas. Townsend, Aux.,	6 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Franklin Shaw, Treas. Plymouth, "Pilgrim Stepping-Stones," 48, "Mary Allertons," 27; Cohasset, "Seaside Workers," 15.50; Rockland, Aux., 66.46; Halifax, Aux., 20,	176 96

<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. South Hadley Falls, Aux., 20; Earnest Workers, 10; Holyoke, Second Ch., "I'll Try" M. B., 10; Springfield, South Ch., Aux., 61.89; Jun. Aux., 28.77; Memorial Ch., Lend-a-Hand, 40,	170 66	25; Hartford, Asylum Hill Ch., 311.90; Unionville, A. Friend, 90; West Hartford, Aux., 53.30,	662 99	
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Allston, Cong. Ch., Aux., 34; Arlington, Ladies' Circle, 9.04; Boston, A. M. B., 1, Mt. Vernon Ch., Y. P. Asso., 50, Union Ch., Aux., 63.82; Cambridgeport, Pilgrim Cong. Ch., Jun. Aux., 4; Chelsea, Central Ch., Ladies' Aux., 20; Dedham, Thank Off. Box, 3; Dorchester, Miss Martha L. Richardson, 30; East Somerville, Mrs. Henry Howard, 5; Franklin, Mary Warfield M. S., 45; Hyde Park, Aux., 24.34; Newton, Eliot M. C., 5, Eliot Ch. S. S., Infant Dept., Birthday Pennies, 9, Eliot M. B., 28; Roxbury, Eliot Ch., Aux., 30.40, Walnut Ave. Aux., Mrs. Geo. W. Gregory, const. Honorary Member Geo. Percival Gregory, 25, Immanuel Ch., Helping Hands, 30; South Boston, Phillips Ch., Aux., by Mrs. Alvan Simonds, const. L. M. Mrs. Elizabeth H. Angier, 25; Walpole, Aux., 62.50, M. C., 5; Wellesley Hills, Aux., 109; West Newton, Aux., 25; West Roxbury, South Evan. Ch., Aux., 5.83; West Somerville, Day St. Cong'l Ch., W. M. S., 5.34,	654 47	<i>Lebanon.</i> —A Friend,	40	
<i>Wilmington.</i> —A Friend,	5 00	<i>Waterbury.</i> —Second Cong. Ch. S. S., Prim. Dept.,	10 00	
<i>Worcester.</i> —Mrs. E. G. Carter,	9 40	<i>Windsor Locks.</i> —Lend a Hand,	5 00	
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Athol, Y. P. S. C. E., 20; Webster, teachers in prim. dept. S. S., const. L. M. Mrs. Jas. L. Barnes, 25, Aux. 27.10; Ware, Aux., 25; Worcester, Union Ch., Aux., 111, Piedmont Ch., Aux., 63.74,	271 84	Total,	858 61	
Total,	1,733 05	NEW YORK.		
LEGACY.		<i>Brooklyn.</i> —Second Cong. S. S., 36; Coll. at Annual Meeting of W. B. M., 113.23; A Friend, 50,	199 28	
<i>Essex So. Branch.</i> —Legacy of Miss Evelina S. Gilman, of Peabody,	200 00	<i>Mt. Sinai.</i> —Cong. Ch., W. M. S.,	9 66	
RHODE ISLAND.		<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Berkshire, Aux., 25; Buffalo, Pilgrim Ch., Cheerful Givers, M. B., 1, First Ch., Aux., 70; Brooklyn, Tompkins Ave. Ch., Aux., 50, Puritan Ch., Aux., 70; Churchville, S. S., M. B., 30, Friends, Central Asso., 6.33; Flushing, Aux., 5; Miller's Place, Little Acorns M. B., 15; Norwich, Aux., 25, King's Band, 25; Oswego, Willing Workers, M. B., 5.00; Osceola, Willing Workers, M. C., 5.32; Riverhead, Buds of Promise, M. C., 3.14; New York, Tremont, Trinity Ch., Aux., 35; Smyrna, Aux., 15; Syracuse, Plymouth Ch., Aux., 142.04. Expenses, 67.88,	460 00	
<i>Carolina.</i> —Mrs. Ellison Tinkham,	10 00	Total,	668 94	
<i>Pawtucket.</i> —Member of Cong. Ch.,	5 70	NEW JERSEY.		
<i>Providence.</i> —A Friend,	40	<i>Montclair.</i> —Little Miss'y Neighbors,	10 00	
Total,	16 10	Total,	10 00	
CONNECTICUT.		GEORGIA.		
<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Old Lyme, Aux., 31; North Stonington, Aux., 16.45; Norwich, First Ch., Y. L. Aux., 10; Colchester, Thank Off. of four societies, 43.83; Preston, Long Soc., Aux., 7.50; Pomfret, M. C., 20; Danielsonville, Aux., 21.79; Norwich, Park Ch., Aux., 2.70; New London, First Ch., Aux., 26.95,	180 22	<i>Savannah.</i> —King's Daughters,	9 76	
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Bloomfield, S. S., Birthday Off., 2.50; Enfield, King St. M. C., 15; Hartford, Asylum Hill Ch., Friends, 11; Terryville, Aux., 10; Unionville, Aux., 44.29; Berlin, Aux. (of wh. 25 by Mrs. Clarissa H. Wilson const. L. M. Miss Harriet Edwards), 100; Enfield, Ladies' Benev. Soc.,		Total,	9 76	
		FLORIDA.		
		<i>Winter Park.</i> —For Miss'y Soc.,	10 00	
		Total,	10 00	
		MINNESOTA.		
		<i>Medford.</i> —Cong. Ch.,	6 00	
		Total,	6 00	
		IOWA.		
		<i>Ionias.</i> —Cong. S. S., Talent Money,	1 75	
		Total,	1 75	
		FOREIGN LANDS.		
		<i>Turkey.</i> —Harpoot, Miss Emma M. Barnum,	5 00	
		Total,	5 00	
		General Funds,	3,950 94	
		Leaflets,	167 05	
		Legacy,	200 00	
		Total,	\$4,317 99	
		MISS HARRIET W. MAY, Ass't Treas.		





## FOREIGN SECRETARY'S REPORT.

BY KATE K. HUTCHINSON.

THE Woman's Board of Missions of the Pacific is represented in foreign lands by Mrs. T. J. Baldwin of Turkey, Mrs. S. L. Holbrook of Africa, Miss Effie Gunnison and Miss Mary F. Denton of Japan, Mrs. J. C. Perkins of India, Mrs. Alice Gordon Gulick of Spain, and Mrs. Robert Logan of Micronesia. The entire support of Mrs. Baldwin, Mrs. Holbrook, Miss Gunnison and Miss Denton is assumed by the Board, and we contribute to the school work, and so forth, of Mrs. Perkins, Mrs. Gulick, and Mrs. Logan.

Mrs. Baldwin, of Broosa, Turkey, best known to us through the medium of full and comprehensive letters, which furnish a background of personal interest, otherwise difficult to obtain, is first. Mrs. Baldwin has been away from home for twenty-four years, and during that time has made only two short visits to America. For a long time she was connected with the Broosa boarding school, but three or four years ago gave up her connection with it, as her health demanded a change. Her present work and situation are best described in her own words. She says: "Broosa is a long city, and for convenience is divided into two principal sections, called by the natives *Kaya Bashi* and *Sed Bashi*. In mission parlance the quarters are better known as Broosa West and Broosa East. The school and mission house stand on a fine site in Broosa West, which is, strictly speaking, the Greek quarter of the city, while we live now in a rented house in Broosa East, near the evangelical church. In this Armenian quarter, too, are our boys' day school and native pastor's house. The primary school is accommodated in the basement of the church building, and taught by one of my former pupils in the boarding school." Here, then, in the Armenian quarter, Broosa East, we are to think of Mr. and Mrs. Baldwin as living and working. As they are in a comparatively enlightened community, their life differs from that among absolute heathen; but there is not, on that account, less to be accomplished.

To our Broosa school she alludes in the most loving terms. The build-

ing, with its upper and lower verandas, from which one may drink in the beautiful view; the Greek and Armenian girls, with their surprising knowledge of English; Miss Cull's constant care; and an evening visit of the entire school family to the Baldwin's,—are all parts of what she writes. Still other features of her work are the interest in the Y. M. C. A. and Mrs. Baldwin's presidency of a young ladies' Christian Endeavor Society. This is the second year of its existence, and as yet there are but twenty members. Its influence on the girls themselves is most hopeful, and through them on others.

Mrs. S. L. Holbrook, of Mapunulo, South Africa, is the farthest removed of all our missionaries, but her comprehensive letters keep us in touch with life as it is lived in that remote part of the world. For two years past, in addition to her own duties, Mrs. Holbrook has assumed a share of her husband's work, on account of his ill health. In March of this year she writes of Mr. Holbrook's restoration, and her own relief from extra burdens—just in time; “for,” as she says, “I was in danger of breaking down.” In response to various questions regarding her daily life and cares, Mrs. Holbrook writes so graphically that a transcription of her own words will best set forth her experiences and surroundings: “I cannot better tell you what my work is, and how accomplished, than by giving to-day's experience, homely as it may seem. I rose before the sun, which is not very early in a Natal winter, and after seeing to the bathing and dressing of the three children, I tidied the sitting room, looked after breakfast, and finished preparing for the women's morning meeting. Breakfast over, I led this meeting. The women had an animated discussion upon the training of children, and, also, of their contributions. After this meeting I came home, and, having seen to various minor duties, heard Harold's lessons. Then came mending, which, with interruptions, lasted till dinner time.

“After dinner our little noon prayer time came and various duties; then, making over an old dress into fit condition for the journey to the general meeting at Adams, the 20th of June. This work is, of course, interrupted by repeated calls in varied lines. After tea I finished my dress, and since the children were tucked into bed have been writing missionary letters, if such they may be called. Another day is closed, and, as I look over its record, it seems of very little account to write about; but you see a missionary's wife has just the same petty, every-day experience as you do, only added to it the constant endeavor to do more for the people about her—a burden of responsibility that sometimes presses very heavily.”

The important part that African territory is now playing among the nations, invests Mrs. Holbrook's field with novel interest. Christ's kingdom will certainly be advanced there.

## MISS GUNNISON AND MISS DENTON OF JAPAN.

The past year is said to have been the most trying year in the history of Japanese missions. Political excitements, the prevalence of the nationalistic spirit, hard times, sickness, and the necessary economies of the Prudential Committee, have united to spread discouragement on every hand. Still there are many cheering offsets to this depressing state of affairs. While there have been cases of local persecution, "there is no evidence that the government has failed to practice toleration according to the spirit of the constitution." Miss Effie B. Gunnison, our young missionary from California at Matsuyama, has shared slightly in the widespread dejection. The Matsuyama girls' school, in the general report for Japan, states that "the internal nationalistic spirit has been the means of our losing a few pupils. Those who remain seem to be quite free from it." There is, however, much to rejoice in. The home for her residence is well under way, and ground for a long-desired school building has been broken at last. Miss Gunnison also writes with exceeding happiness of a Sunday school which she has organized, and which is in a most flourishing condition.

Miss Mary F. Denton also seems specially near to us, being our other California missionary. Miss Denton's early girlhood was spent in Grass Valley, in this State.

Her chief work has been teaching, and all that she writes is full of the joy and importance of her calling. "The need is so great that I don't see how any one can stay at home," she says. "The work is so beautiful I wish that all my friends could have a part in it." Miss Denton is now connected with the Doshisha Girls' School at Kyoto, where her absorbing duties go on from day to day. Here, too, the development of the nationalistic spirit has had its depressing effect. Miss Denton speaks of the hard year, "because of the reaction in the general public toward woman's education." "But," she adds, "our own girls are still most earnest and loving. They fill my time and heart."

The general report from Japan, quoted before, states of this important school that "boarding pupils are much more satisfactory as students, and much easier to win to Christ than day scholars."

The house of Mr. and Mrs. J. C. Perkins and Miss Mary R. Perkins is in the large city of Arrupukottai, Madura District, Southern India. Their work is of great importance and limitless possibilities. From no other quarter do we hear of such large numbers of people openly coming out and confessing Christ.

At the Mandapasalai Station, near Arrupukottai, the Lord has specially blessed the work, and great advances have been made. Last April Mr.

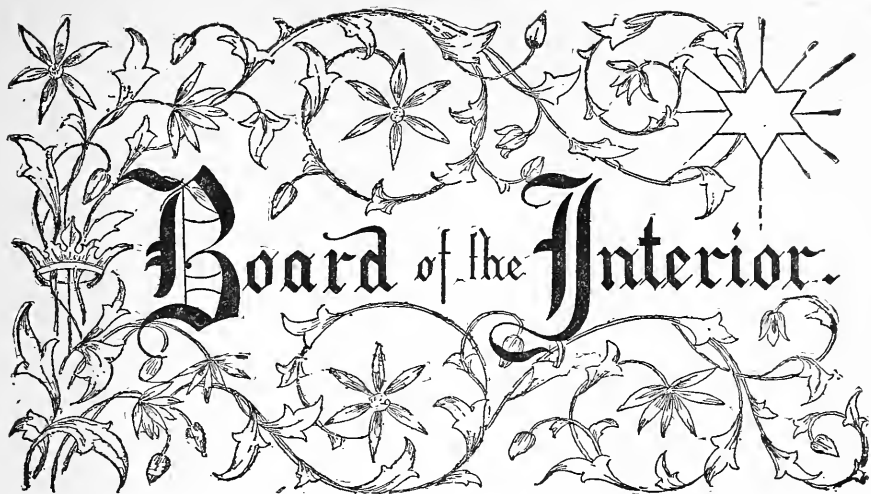
Perkins wrote that within a month, from one place in the district, eighteen families, consisting of sixty-seven souls, had come out from heathenism and embraced Christianity. Miss Perkins' work is chiefly among the women and girls. Her letters overflow with pathetic accounts of these poor creatures, suffering from neglect, ill treatment, ignorance, and disease. We see her among them, ministering with tireless devotion to both souls and bodies.

Dr. Pauline Root, a most successful medical missionary, has been much with Miss Perkins, and they have been visited by crowds of sick and suffering people, both at the Perkins' bungalow in Arrupukottai, and in neighboring villages, where the missionaries have gone on camping tours. Hope of help and medicine attracts these unfortunates, and provides an opportunity for teaching and prayer. "If they could only be conscious of their soul sickness!" Miss Perkins exclaims. "I am so glad I can take them all to the Great Physician!"

The girls' school at Arrupukottai is increasing, there being thirty pupils at present. The work of the Bible women also goes on. Much good is accomplished in this way, for women and girls are approached in their own homes, and directly influenced. Mrs. Alice Gordon Gulick represents the girls' school at San Sebastian, Spain. Our part in this work has formerly been expressed by a contribution of money sufficient to pay the rent of necessary buildings; but our interest has been greatly vivified by a visit from Mrs. Gulick herself. She was with us in June, and her delightful account of the work in San Sebastian will not soon be forgotten.

Mrs. Logan, at Ruk, Micronesia, is the soul and center of the girls' boarding school. Her encouragements there, are: First, the valuable help of Miss Rose Kinney, who arrived in August of last year, and who immediately took upon herself the care of the girls' sewing lessons, even before she knew the language. Second, the prospect, though still somewhat delayed, of a new school building. Third, the recent gift of a printing press, which will provide much-needed schoolbooks for the scholars, who have already outgrown the limited supply now possessed. Fourth, the improvement of the pupils themselves. These at the beginning are often rough, uncouth girls, for whom no one has cared, and who are anything but promising specimens. Under Christian influences they become, to some degree, orderly, systematic, neat, and gentle; and Mrs. Logan relates one instance, at least, in which two of these poor little pagans wept bitter tears, and prayed heartbroken prayers, over the return of their own parents to heathenism.

Just before Christmas the schooner Robert W. Logan, which left San Francisco Bay last September, arrived at Ruk. Mrs. Logan writes with deep emotion of her visit to the little ship, and of the consecration service held on board. Later the tiny vessel, with Mr. Snelling and Mr. Worth, went on to Mortlock. Visits from our missionary vessel the Morning Star are among the events of island life. At present the Morning Star is in our own harbor, and visitors to the ship will gladly be made welcome.



CHINA.

LIFE IN SHANTUNG.

BY MISS GERTRUDE WYCKOFF.

PANG-CHUANG, CHINA, Oct. 24, 1891.

DEAR MRS. WILLCOX: Yours of July 16th, which I was very glad to receive, lies before me, waiting an answer. You wonder if we are "at Pang-Chuang or resting somewhere these warm days." Yes; in P.-C. The rest came before the warm days, and we have been well, and able to continue work all the time. The weather for the most part has not been so extremely hot, and when it was so we bore it nicely. We have made two short tours, conducted a half-day's school for two weeks, and in the three summer months have made some twenty-five visits each. It is a great blessing to have health and strength to continue one's work, and to be permitted to have a part in causing the "moral desert to blossom as the rose." Our work, our kind friends, sisterly love, and sympathy, and the presence of our Lord, really do make us very happy. Thanks for the inclosed account of the great Christian Endeavor convention. What a wonderful body of consecrated young people. I hunger sometimes for the spiritual uplift and inspiration which follows the attendance of such meetings. What happy days college days are; and yet all of life is full of good and beautiful things, and much joy.

## SINGING IN CHINA.

You say you know we are "singing the gospel to the hearts of the people." I fear not very much yet. We sing, and our church members love to sing with us, but as yet few of those most earnest and well instructed have come to appreciate the beautiful hymns we love so much. Many of the characters are the higher and more classical style, and actually convey no meaning to the women. To heathen women we might as well sing English, for even with explanation they take in very little of the real thought. Many times do we long for the time to come when our Christians can sing with the heart and understanding. I remember some nights during the revival meetings in the South, I used to feel if only I could sing the gospel into certain hearts and lead them to Christ, how glad I would be. There the hearers could understand if they would; here these people would if they could. Singing in Chinese is very hard on the throat; the Christians flat very badly, and they follow by very hard pulling and considerable dragging.

Let me tell you a little about a short tour sister and I made, some ten days ago, to a village eighteen miles distant. In this place are a number of most interesting and lovable church members, young in the faith but full of promise, and growing year by year in grace, and wisdom, and knowledge. It is so encouraging to see those who really begin to appreciate and love the truth which is able to make them "wise unto salvation." So much for those attractive among the circle of women.

## DAUGHTERS-IN-LAW.

But there is another class whom we long to reach; namely, the daughters-in-law. The lady who entertains us says of her own and two or three other of these young women, "They are three devils"—not a very complimentary term. She judges them from their acts, I suppose, because they are so obstinate to the truth, despising the only thing which can change their evil hearts. They are given to wrath; they quarrel and revile, and thus make what should be a peaceful and happy home a place of constant strife and misery. They not only take no interest themselves, but also begrudge the time to their mothers or nieces; and we know of one case where a breakfast was uneaten because of their harsh words, and a cold dinner was carelessly thrown to the mother on returning from her forenoon of study. True, these daughters-in-law are, as it were, the slaves of the family, which sometimes consists of three, or perhaps four generations, living together. Eighteen or twenty mouths to be fed, and as many bodies to be clothed. The grinding of the flour, making of the food, and all kinds of hard work fall on them. A weary life is theirs! No wonder they have no time, no heart, no desire

to study. But though burdened by these numerous duties, we hope they will gradually come to value the privileges given them, and as a result will make a little time for the improvement of the mind and find rest for their bodies, and, above all, gain that which will assure peace and joy in their hearts. Without this how can they be fitted to fulfill their duties as mothers, and teach the little ones growing up around them.

One day at evening, after a talk with the sweet little children of one of these young mothers, I heard the small boy saying, in a despairing tone, "I haven't done anything, and you just scold me." Poor little fellow! he wanted to do right; but the truth was, she had never told him kindly and lovingly that when she thought best to put him to bed he must go without crying. He did not know he needed reproof, and she was ignorant as to the manner of giving it.

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## TURKEY.

### HARD KNOTS UNTANGLED IN THE HADJIN HOME.

OUR public examination occurred July 3d, and our teachers left us for their homes in Marash that same evening, Mrs. Coffing and I accompanying them the first three hours of their journey to a beautiful place up on the mountains above us, where we all spent the night together, and where Mrs. Coffing and I spent our Fourth, trying to get one good long, quiet breath between the worries of the close of school and the new duties of the vacation. You, dear ladies of the W. B. M. I., know something of the anxiety the need of a new roof and other repairs upon our house was causing us. The tin shingles had come all the way from America; but not only did no one here know how to put them on, but there was no carpenter who knew enough to tell us how greatly the slant of the roof would have to be changed. (I should, perhaps, say that the unscientific way in which it was put on, was the cause of the sinking of the old roof.) We hoped, and fully expected, one of the missionary brethren from Aintab or Marash would come and help with these things; and while awaiting his arrival we went to work packing away everything, and preparing for a general siege of dust and discomfort. In a very few days, however, came word of cholera in Aleppo and vicinity, and consequent strict quarantine between here and Marash. Then came a time of uncertainty, of repeated letters, and waiting for replies, and finally of telegrams, brought the last two days' journey to us by foot messengers. In the meantime other interests claimed our attention. Our last year's graduates, who had been this past year in Marash College, had gone to their various homes for the vacation. Word reached us that one of them, the girl

to whom we were giving, in addition to her regular studies, music lessons, in the hope that she would make us a kindergarten teacher for some years, had *married*. It was hard to believe, but very soon we knew it to be true. She was a girl whom, some six or seven years ago, Mrs. Coffing picked up—a ragged little orphan in the street; and to whom, since that time, she had given everything,—food, clothing, schooling,—whom she had loved and planned for as her own.

Scarcely had this word come to us when there began to be talk here of some of the Hadjin girls not returning to Marash College. Three of them were behind in some of their lessons, and I was helping them to make them up in vacation. One of them ceased to come for her lesson, and inquiry into the cause of her not desiring to return to college, revealed a sad state of things. It seems that her friends had consented to her going last year with the hope that if her education was continued, a certain young man would shortly want her for his wife. This summer they gave up that hope, and no amount of argument or persuading could induce them to allow her to return. And the hardest part of it was that the girl herself showed no strength of character in resisting the wishes of her relatives.

Our summer was rapidly passing while waiting for help from the missionaries, and we resolved to make our trip to the villages before beginning the carpenter work, instead of after it was finished, as we had planned. We were gone over three Sundays, visiting four villages, and, as is always the case, finding our whole hearts go out to the people with a desire to put hope into their sad, dark lives.

When we reached home the long-awaited directions had come, and with them word that it would be impossible for any missionary to come to us this summer. Carpenters were summoned, and the covering taken entirely from our heads. By the united efforts of Mrs. Coffing, our servant, and one of our native preachers, the method of putting on the tin shingles was studied out, and in two weeks' time our beautiful new roof, that doesn't allow a drop of water to pass through, was in its place. But when this was done our work was but just begun. Changing of partitions, plastering, painting, whitewashing, building of woodshed, and putting in new foundations where old ones had decayed, making ready a kindergarten room, and repairing the various schoolhouses, have kept workmen busy until the present time.

As the first weeks of September passed, other questions claimed our attention. There was cholera in Aintab, and muleteers refused to take any one in that direction, while all the time it was becoming more impossible for anyone to pass quarantine, and come from there to us. How were our two girls who wished to return to college to reach Marash? and how were our



college boys to get to Aintab? And still more important, how were our teachers to come to us? It was time for the village schools to begin, and one morning we started the preacher of the Second Church, mounted on my horse, to take one of our girl teachers to her work in a village thirteen hours distant. When about four hours out from Hadjin they were met by robbers, all their bedding and other things, my horse and the mule the girl rode taken, and the preacher and the muleteer ordered to take off the very clothes they wore. They obeyed; and at last the three were left nearly naked, and tied to trees in a wood at the side of the road. It was only after dark that evening that they succeeded in getting loose, and about midnight they reached Hadjin in a truly pitiable plight.

The next day the pastor of our First Church and other prominent men began the search for the stolen property and the thieves. After two weeks time they were so far successful that one dark, rainy evening the pastor arrived at our gate, accompanied by a man in chains—undoubtedly the leader of the band of thieves. They came, however, from the cholera district, and the government officers refusing to allow them to enter Hajin, put them all, the pastor, the policeman, and muleteer who had accompanied him, and the thief, into quarantine in the upper schoolhouse in our yard.

Before this time we had, by changing animals and muleteers at the quarantine station, succeeded in getting our young people started on their journey to their respective colleges; and having arranged a plan by which we hoped our teachers might reach us, were anxiously awaiting word of them. They started at the appointed time, and came to quarantine, where they waited one day and night in the rain, with no shelter over their heads save umbrellas; only to be assured at last that if they waited a month or ten months they would not be allowed to pass there until quarantine between Marash and Hadjin was raised. They turned to go back to Marash, but were met by a messenger from us, telling them of another quarantine near Hadjin, where there was an officially appointed physician, and to which place we would send our tent and such things as we could to make them comfortable while waiting.

To this place they went, and at last, after a fourteen days' journey from Marash to Hadjin (a short four days' journey in ordinary times), reached us last Monday evening, tired and travel-stained, but well, and having suffered no serious harm from all their exposure.

It had seemed at one time, when both our preachers were out in different directions on business for us, when the doctor had gone to Sis, when we had sent forth our girls and boys in one direction to their winter work, while on all the roads to the north and west of us our girls were returning from their

village homes, when we knew that our teachers had left Marash, but could hear nothing from them, that we were tied up in an inextricable knot; and we said to one another that if ever we got our flock together again we would not soon let them slip out of our hands. But when, Monday evening, the teachers came, and with them the pastor, bringing definite word of our stolen property and the thieves, and expressing the hope that both would soon fall into our hands, it seemed that the knot was beginning to untangle itself, and we took courage.

It may seem to you that tracking down horse thieves is a queer sort of missionary work; but these men are a well-known band of robbers, who have for many years openly oppressed the poor villagers, stealing their goats and donkeys, not hesitating to kill a man where resistance was offered, or there was anything to be gained by so doing; and in every way making themselves a terror to the villagers and to travelers throughout an area of forty or fifty square miles. The exceeding gratitude of these mountain people for our ridding them of such an enemy, will, we think, give us a stronger hold upon them than many sermons could do.

The schools opened Wednesday morning, that day also bringing, together with its causes for rejoicing, its disappointments, in that some of our most promising children have been taken from us, showing us again how low and poor a value parents and children put upon efforts to lead them to a higher life. But the more such disappointments come to us, the more do we know our work is needed, and we try not to be discouraged.

The kindergarten is to open Monday, although we fear the necessary materials, ordered from America last March, not having yet arrived, may cause some delay in getting things into real working order. It will seem so good to settle down to a routine again. And we do most earnestly ask that you will, with us, beseech our Heavenly Father for the outpouring of his Holy Spirit upon our schools and all our work this year.

With much love from Mrs. Coffing and myself to all friends of our work,

Yours very truly,

EULA G. BATES.

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## CHINA.

### HOME AGAIN.

Foochow, Oct. 27, 1891.

MY DEAR FRIEND: I was already on the ocean when your letter was written, but it followed me here. I reached my China home October 3d, and am very glad to be here again. The visit in the other home, among all

the dear friends there, has been delightful, but it would be hard to content myself to stay there; and I am so very thankful that my health is so fully restored as to give me hope of spending many more years in China.

#### NEED OF HELPERS.

Miss Garretson has kept the school in good condition during my absence, but it has been very hard for her to be so closely confined, and I hope it will never again be necessary for one to be left alone so long. It was a sad disappointment to me to come back without a single one of the new ladies we so sorely need, and for whom we have been asking so long. I know if they realized how much we need them, somebody would be constrained to come very soon. Can you not find somebody for us in Chicago? We want a lady physician to assist Dr. Woodhull, and six other ladies for work among the women at different places; and if they were all on the ground, and had the language, we have plenty of work for them at once.

Our annual meeting was held October 13th to 18th, and during this time we had three sessions for women. These woman's meetings are becoming more and more popular, and they are really very interesting and profitable. The native Christian women take part in them quite freely, some of the papers presented by them showing careful preparation and an appreciation of the importance of the subjects discussed.

I hope you had a delightful meeting at Omaha. Am sure I should have enjoyed it; but I told some one not long ago that if I were to be in America, I should be ashamed to attend another meeting of the A. B. C. F. M., lest people should be wondering why I was not on the field at work.

Sincerely yours,

ELLA J. NEWTON.

Miss Evans writes from Tung-cho, China:—

WE were glad to welcome Mr. Sheffield back to his work, but how hard it must have been for him to leave Mrs. S. and the children behind. But a loving Father knows just what each of us can bear, and never gives us more than, trusting in his strength, these poor hearts of ours can stand. We are having a most delightful autumn, just perfect days; I long for a breath of country air. We are about concluding the purchase of land outside the city for our college buildings. In a few years those who are connected with the college will be able to live in the country all the time. We have a larger number of scholars this year than ever before, and are much crowded, but we live in anticipation of what is coming. Miss Miner is giving more time to work for women this year and I less, as in Mrs. Sheffield's absence Mr. Sheffield wishes me to help him more.

## JAPAN.

### WOMAN'S WORK IN NIIGATA.

Miss Cozad writes in answer to inquiries about her work under date of September 20, 1891:—

UP to Christmas of last year I taught in the Boys' School and enjoyed the work there very much, for the Japanese schoolboy is always an interesting and interested pupil. Then there were many boys in my classes who were very much interested in Christianity, so my Bible classes, which were held at our house, were attended by a large number of earnest Bible students; but during the year and a-half since Miss Scudder had left us the woman's work had been waiting, with no one to care for it. We had tried so hard to get some one with experience to come here for that work, but to no avail. I did not feel at all prepared to take it, though I longed to help in it under the leadership of some one better fitted for it than I. However, there seemed to be no other resource than for me to begin and do the best I could; so since the beginning of the year I have been in the woman's work. My work is divided into two parts—the work here in Niigata, and the touring. Except in winter, when the snow is too deep for travel, I intend to make a tour of all the outstations once a month. There are about eight places where we have a work begun. In the older places we have women's meetings, though in the newer ones we have open meeting, men, women and children coming out; a few of them to learn about Christianity, but many more to see the strange lady. However, after the novelty wears off many still come to hear the story we have to tell. Knitting and crocheting form the chief attraction to the newcomers, and it is on the plea that we will teach them some new stitches that the Christian ladies persuade their friends to come to the meetings.

We always plan to stay a day or more in each place, calling at the homes of the Christians or those who are more or less interested in Christianity. In a number of these places there are no other regular meetings, and it is very hard for these young Christians, who have perhaps been to a church only a few times in their lives, to lead an earnest Christian life. For the sake of these we are especially glad to be able to go to these towns and villages. In the intervals between these trips I have to spend a great deal of time in preparing my talks, for the language is still a dreadful obstacle to me. Mrs. J. F. Gulick, who was with us last year, temporarily had charge of the women's classes in the church, and my work here was simply visiting from house to house, and teaching the Bible in that way.

The first time I went I thought I could do nothing myself, but I could direct my helper a little as to how to talk to the women; but I found that the

Lord opened my mouth, and words were given me to speak so that I could tell them about Christ as I had not expected to be able to do. I found that there were very many houses where they were glad to have us come and read with them.

We went to one home and found a mother and daughter who were in great anxiety over the sickness of the elder married daughter of the family, who seemed to be on her deathbed, and who was so worried as to what should become of her six little children. The mother asked us to go and see the sick woman, and to pray to our God that he would make her well. We, especially Mrs. Gulick, went to see them often, and the daughter became very much interested; but the thought always was that if she became a Christian she would get well, and she prayed earnestly for it. Whether in direct answer to her prayer, or indirectly in giving her new interest in life and a new peace and rest, I will not say, but she has been restored to health; and now, having found that Christ has much more to give than a whole body, she and her husband, who is one of the finest judges in the province, have become Christians, and just now have received baptism. The mother and daughter and the mother-in-law will probably very soon become Christians, also.

We have a most earnest, spiritual-minded pastor here, and the church has been awakened to a new life. Daily prayer meetings have been held almost all the time since January, and a great interest is growing up in the city. It is our great privilege to be able to help even a little in this work. There are many young men or boys who come to us very frequently for Bible study, and many young Christians who have really given themselves to Christ, and who still need much help and instruction.

I feel that we have been blessed in our work very greatly, but oh! how weak, how inefficient I feel myself. It is only by daily and hourly prayer for our hourly need that we can work at all. The prayers of the dear ones at home and of the friends of the missionary uphold us continually.

May God's blessing rest on you all this new year, and may some souls be stirred to give their lives to this work is my prayer.

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## In Memoriam.

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MISS CARRIE S. BELL.

THE cablegram announcing that on the 10th of December, Miss Carrie S. Bell, of Battalagundu, India, entered into rest, recalled vividly the tall, graceful girl with masses of golden hair, and eyes and gown like the

twilight of a summer sky, who came five years ago to win the hearts of her new friends in Chicago, and to bid them good-bye as she set sail for her missionary life. The devoted, skilled nurse for the sick, the self-denying friend, the loving, indefatigable teacher she has been in India,—all this has been told by others. We love to remember how she won little children's hearts. Her smiles, her stories, her kindergarten weavings and clippings, made her the one missionary never to be forgotten by them. One little girl began, when she went away, to fit herself to go to India with Miss Bell. Another, only six years old then, has always loved her, and had written her a letter in November which probably never reached her; and now her grief is great that no letters can ever reach Miss Carrie Bell again.

Miss Bell loved children, and as a child she rested in her Heavenly Father's arms, fearing nothing while he led her footsteps. So she has entered into his green pastures, and walks beside the still waters of the River of Life.

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#### MRS. HENRY PLANT.

How shall we speak in fitting words of the devoted life of her who was for twelve years the Secretary of the Minnesota Branch? Her loving, self-denying spirit, her methodical, business-like habits, her wise use of her time, were gifts that fitted her to be a leader and an example to others. As a teacher, and as a mother, she had nurtured in Christian faith many who "arise up and call her blessed." Forced by ill health to feel some years ago that she must lay aside the work so dear to her, she submitted without a murmur to the rest that seemed to be her portion after her day of toil; but an afterglow of brightness in health and strength was given to her, and for many months her old, loving activity made many hearts glad.

Her husband, Mr. Henry Plant, of Minneapolis, has opened the Word of God to many inquirers; but to him her sweet, happy translation has opened heaven so wonderfully, that we are told death seems to him now only the coming of a messenger from a loving Father. A word from one who knew Mrs. Plant well will illustrate the glory of her departure: "Sudden death came; but to her death was no 'king of terrors.' 'Never a day or an hour goes past without the consciousness of the presence of my Saviour,' had been her testimony in private conversation a few weeks before. Often had she said, 'I would be as willing any day to die as to live; it is only a change of homes.' The freed spirit has entered the 'other home.'"

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# For the Bridge Builders.

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INDIA.

THE STORY OF A TEACHER IN THE MADURA SCHOOL.

BY MISS EVA M. SWIFT.

OUR attention has been turned of late to the schools and colleges of our land, in the observance of the day of prayer set apart for that purpose. Christian parents everywhere feel the importance of placing their children under the very best influences during that formative period of life, so great a part of which is spent under the immediate care of their instructors in school or college. How important it is, then, that instructors in these schools should be only those fitted to lead young men and young women to Christ, and to a consecration of intellect and talents to him.

As an illustration of what a teacher in one of these mission schools may do, I have in mind the consecrated life of a young Tamil woman who taught for several years in the Madura Boarding and Normal School, and who was herself a child of the school. Some years before, after finishing her studies in Madura, Mary took what was then thought to be a very rash step for a young girl, and went to Madras for a higher course of study than the Madura Boarding School could give her. While studying there, in a purely secular institution and surrounded by the worldly influences of a large city, there was some reason to fear that she would lose in spiritual power, and become less useful as a Christian worker. She came to me in 1885, and she had not been with me long when I discovered that with the wisdom which cometh from above, she had made the most of every opportunity for spiritual attainment, and for growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

She had become a very successful teacher, well known to the Government Educational Department, and highly recommended by its officials. Her services commanded an unusual salary, and I think that without true consecration to Christ she would have been greatly flattered by the praise she often heard of her work, and by the tempting possibility of worldly success.

In a very short time her influence among the pupils became very perceptible, her spirit of devotion and entire consecration leading many to follow her example. Her very real and sweet humility attracted the love of older

workers, and the Bible women would come for her after or before school hours to take her to talk with some Hindu woman hard to reach with the gospel, or an inquirer just struggling into the light.

Mary's school duties were very arduous, as she occupied the responsible position of training mistress in the normal department. Her work was "woman's work which is never done," because when the long school hours were over, there were yet the many boarding pupils to make constant demands upon her. But so great was her love for Christ, and so much did she wish to lead others to him, she often found time to go into the women's waiting room at the Dispensary to tell the "old, old story" to the sick ones, and hardly a day passed without a visit to the home of some heathen woman. During all this time her own health was very delicate. She would become at times very worn and thin, and occasionally, from the constant use of her voice, would be unable to speak above a whisper. I had occasion at such a time as this to visit a large school in a neighboring mission, and took Mary with me, hoping the rest and change would do her good. She was very weary and ill, and I planned that during the trip of about six hours she should not have to see or talk with anyone, and secured a compartment where she would be undisturbed. Very soon after we started Mary said: "I can't help thinking of those women in the next car. I must go and tell them about Christ;" and so she went. As the train stopped at the stations she would come back with eyes shining, to tell me of her conversation with the heathen women who had heard of Christ for the first time.

Unlike most Hindu women she wore only the simplest dress, generally of white book muslin, and not a jewel adorned her person; hence her appearance, which always seemed so dainty and neat to me, always attracted the attention of heathen women, the absence of jewels especially causing them to question. This would give her the opportunity of telling them of Jesus, who gave the jewel of his life for them, that they might be saved.

Mary's work as a teacher was eminently successful, and she seemed an invaluable assistant, but her desire to engage in some work which would permit of more time given to spiritual work was constantly increasing. She often said she longed to have some medical knowledge, so that she could take healing to the bodies of the women with whom she talked, as well as healing to the soul. She wished to take a course of medical study, and though I knew that her place in the school could only with difficulty be filled, I was unwilling to deter her in anything which seemed the Lord's leading. Hence I wrote several times for her to make application for vacant scholarships in the Medical College, but each time some other applicant was before her. Finally I said: "You have now done what you can, Mary, and the way does



not seem open. If this is the Lord's wish for you, as you seem to feel, you may rest assured that he will open the way for you in time. In the meanwhile I think it will honor him more to leave the matter with him while you wait on him in prayer, and in readiness to enter the door when he opens it." She gladly consented to this, and we talked no more of medical study for eighteen months, while she went quietly on with her work. Then one day a good doctor, widely known in connection with the work of a sister mission, came to me and told me some ladies in America had put a sum of money into his hands to pay for the medical education of a woman who should afterward work as a missionary among the people of his mission. He could find no woman with sufficient previous training for such study. Did I know of any one who could take advantage of such an opportunity? He proposed to do everything possible to help such a one to efficient service.

I thought at once of Mary and the open door. This was far beyond anything she had ever dreamed of, and I knew the doctor so well I felt sure she could not be in better hands, and that he would care for her most thoughtfully. He came and saw Mary, and an agreement was concluded between them. Some of her relatives were very much opposed to the plan, thought she would never be able to finish her studies, and that, most of all, she was throwing away her chances in life to promise to work among strangers, where she would have to learn a new language. But when Mary took up the pen to sign the little paper which should give her consent to carry out her part of the agreement, she bowed her head reverently and said, "For Jesus' sake," and wrote her name. And so she entered the Madras Medical College, in time to become the first Christian woman doctor from the southern districts, and is to go as a veritable foreign missionary to work among a people of another tongue.

I trust that her work for Christ is only begun. Who knows how wonderfully he may use her yet!

And now, dear young ladies of the Interior, in your work for the Lord, let the thought of this bright young life, so devoted, so consecrated, be an added incentive to love him more and serve him even better. Remember, too that had there been no mission school, there would have been no such character to honor and glorify Him among the heathen. So be not weary in well-doing, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord.

# Home Department.

## STUDIES IN MISSIONS.

### THE MADURA GIRLS' BOARDING SCHOOL.

*Location.*—Point out the position of Madura as the center of a rich and populous district, as well as the center of the Madura Mission. A brief, vivid description, and a few words about the people to be reached, will bespeak interest at the opening of the meeting.

*Early Beginnings of the School.*—See *Life and Light*, May, 1880.

*Its Growth.*—*Life and Light*, July, 1875; August, 1881; February, 1885; February, 1886; February, 1887; June, 1889. *Mission Studies*, July, 1889; August, 1890.

*The Normal Department.*—*Life and Light*, March, 1889.

*Religious Influence and Growth.*—*Life and Light*, April, 1876; August, 1884; October, 1887; August, 1888; July, 1890.

*The Christian Work of the Pupils.*—*Life and Light*, December, 1869. The "Morning Star Society," July, 1889.

*Its Graduates.*—As showing what manner of spirit some of them are of, read of Mariammal, in *Life and Life*, September, 1878.

*Its Present Condition.*—Number of pupils; course of study; standing in the community.

*Its Needs.*

*Additional Helps* may be found in the Annual Reports of the Madura Mission, early numbers of the *Missionary Herald*, and in *Mission Studies* for March, 1892.

### WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DEC. 18, 1891, TO JAN. 18, 1892.

#### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Alton, Ch. of the Redeemer, 4; Batavia, 10; Buda, 5; Chenoa, 5; Chebanse, 2; Chicago, Mrs. C. Christmas Gift, 25, do., T. 5, Mrs. R. W. C., 13, First Ch., 81.75, Kenwood Evan. Ch., 97.97, Plymouth Ch., 170.05, Union Park Ch., A Friend, 25; Decatur, 5; Elgin, First Ch., 25; Emington, 1; Geneva, 15.54; Galesburg, First Cong'l Ch., 15.39;

Glencoe, 55; Kewanee, 7.60; La Grange, 5; Mendon, Mrs. J. Fowler, 37, Aux., 14.70; Moline, 14; Oak Park, Mr. Spooner, to const. L. M. Mrs. E. W. Spooner, 25; Ottawa, 50; Payson, 27; Peoria, Plymouth Ch., 24.82; Roseville, 3; Roscoe, 11.50; Shabboua, Extra Cent a Day, 24.25; Sycamore, of wh. 12.20 Thank Off., 17.86, Mrs. W., 10; Sterling, with prev. contri. to const. L. M's Mrs. Curtiss Bates and Mrs. C. H. Presbrey, 5.70; Thawville, 20; Waverly, 9.50; Wauponsie

Grove, 6; Wilmette, to const. L. M., Mrs. E. B. Wheelock, 35.44,	909 07
JUNIOR: Chicago, Union Park Ch., const. L. M. Miss. Frances Wagner, 42.50; Lombard, 21; Oak Park, 21.50,	91 00
JUVENILE: Abingdon, Busy Bees, 23.50; Chicago, Covenant Ch., Star Soc., 19.72; Union Park Ch., 8.74; Melvin, 3; Mar-selles, Helping Hands, 10; Oak Park, Torch Bearers, 25; Rosemond, Busy Bees, 10; Waukonsa Grove, 24; Winne-bago, Cheerful Givers, 8,	131 96
Y. P. S. C. E.: Cambridge, Five Members, S. SCHOOL: Lombard,	5 00 3 25
SPECIALS FOR KOBE COLLEGE: Chicago, New Eng. Ch., W., 15, Plymouth Ch., Mrs. R. M. C., 3; Rockford, Mr. and Mrs. R. Emerson, 300,	318 00
Total,	1,458 28

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Bear Grove, 6.25; Cherokee, 20; Decorah, 12; Fairfield, 50cts; Grinnell, 38.60; Iowa City, 16; Le Mars, 5.85; Montour, 6.50; Newton, 9.74; Ogden, 7; Osage, 1.91,	124 35
JUNIOR: Chester Centre, King's Daugh- ters, 15; Hampton, 20,	35 00
JUVENILE: Chester Centre, Busy Bees, 10.25; Grinnell, Busy Bees, East Branch, 2.15, South-Branch, 1.55; Newell, Coral Workers, 3.41; Storm Lake, Willing Workers, 1; Wittemberg, Willing Work- ers, 2.48,	20 84 3 01
Y. P. S. C. E.: Toledo,	3 01
S. SCHOOLS: Decorah, 2.35; Des Moines, Plymouth Ch., 18.85; Emmetsburg, 1.25,	22 45
THANK OFFERINGS: Des Moines, Plym- outh Ch., S. S., Birthday Boxes, 23.40; Grinnell, Busy Bees, West Branch, 35.92, East Branch, 9.80,	69 12
SPECIAL FOR KOBE: Mrs. Nancy Condit, aged ninety, and a few Neighbors,	4 00
Total,	278 77

KANSAS.

Cottonwood Falls.—Glenn Patten, for E. G. Bates, 1.60; Manhattan, A Friend, 6,	7 60
Total,	7 60

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Charlotte, 28.10; Dorr, A Christmas Gift, 4.65; Detroit, First Ch., Aux., 104.50; Grand Blanc, 17.25; Grass Lake, 5.65; Lake Linden, W. H. M. S., 7; Olivet, 13.15; Pontiac, 5; Romeo, Extra Half-penny Contribution, 7.31; Wheatland, 10.25,	202 86
JUNIOR: Detroit, Woodward Ave. Ch., Y. L. M. S., 26; Mancelona, C. E., 5; Somer- set, C. E., 5,	36 00
JUVENILE: Detroit, Woodward Ave. Ch., The King's Cup Bearers, 5; Merrill, Nimble Nickel Soc., 2.50,	7 50
SUNDAY SCHOOL: Ann Arbor,	6 00
Total,	252 36

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 Univer- sity Avenue, E. St. Paul, Treas. Alexan- dria, 20; Abstin, 6.84; Faribault, 18; Glyndon, 2.59; Mazepa, 2; Lee Rice, 2; Amy Runnells, 2; Minneapolis, Fifth Ave. Ch., 5.97, First Ch., 25, Lowry Hill Ch., 14.45, Miss. Union, 9.85, Park Ave. Ch., 23, Pilgrim Ch., 25.15, Plymouth Ch., 180.22, Union Ch., 12.48; Monticello, 1; Northfield, 100; Rochester, Cristain Training Band, 3,	454 55
JUNIOR: St. Paul, Dayton's Bluff Daily Mite Mission, 7.50; Zumbrota, C. E., 12.25,	19 75
JUVENILE: Barnesville, M. B., 15; Cannon Falls, S. S., 3.50; Minneapolis, Silver Lake, S. S., Birthday Fund, 1.13, Vine Ch., S. S.; Birthday Box, 8.67; West Duluth, Cheerful Workers, 5,	33 30
THANK OFFERING: Duluth,	50 00

Less expenses,

557 60
14 75
Total,
542 85

CORRECTION: In January LIFE AND LIGHT, 3.53 credited to Minneapolis, S. S., should be Minneapolis, Silver Lake S. S.

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washing- ton Ave., St. Louis, Treas. Cameron, 5; Peirce City, 13; Lebanon, 10; Hannibal, 6.39; Meadville, 1; St. Louis, Pilgrim Ch., 65.22,	100 61
JUNIOR: Kansas City, First Ch., 6.04; St. Louis, First Ch., 100, Compton Hill Ch., 7.30; Hannibal, C. E., 1.11,	114 45
JUVENILE: Amity, Mitebox Band, 19.03; Kidder, Opportunity Club, 5; St. Louis, Pilgrim Workers, 9.56, Compton Hill Ch., Coral Workers, 10,	43 59
Total,	258 65

MONTANA.

Helena,	20 00
Total,	20 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Aurora, 25 cts.; Burwell, 25 cts.; Bladen, 2.04; Clarks, 5; Creighton, 1; Clay Center, 5.84; Cowles, 2.26; Camp Creek, 2; Cambridge, 5; Columbus, 3; Exeter, 6.70; Fairfield, 4.50; Franklin, 10.66; Indianola, 5; Kearney, 13; Loomis, 5.65; Norfolk, 38 cts.; Nebraska City, 10; Omaha, St. Mary's Ave. Ch., 8.10, Plym- outh Ch., 8.75, Christmas Thank Off., 7; Red Cloud, 2.86; Riverton, 1.01; Scribner, Thank Off., 6; Trenton, Thank Off., 2; York, 4.63,	122 88
JUNIOR: Exeter, 2.82; Omaha, First Ch., 11, St. Mary's Ave. Ch., 10,	23 82
JUVENILE: Trenton, Mission Band,	3 00
S. SCHOOL: Sunny View,	3 00
Total,	223 31
Less expenses, 42.72, balance on hand, 60,	102 72
Total,	49 98

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Chatham, 5; Cincinnati, Central Ch., 35, Walnut Hills Ch., 57.80; Cleveland, First Ch., 25; Columbus, First Ch., 11.75; Elyria, 87.80; Harbor, Second Ch., 9.85; Hudson, 6.50, Ch., 5; Oberlin, 73; Ravenna, 35; Springfield, First Ch., 22.70; Tallmadge, 8.51; Toledo, Central Ch., 6; Wauseon, 5; Windham, 4.45,	403 36
JUNIOR: Marietta, Y. L. M. S., of wh. 25 for Kobe College, as memorial of Miss Morrison,	125 00
JUVENILE: Cleveland, First Ch., Dew-drops, 2.97; Harbor, Happy Hearts, 10,	12 97
THANK OFFERINGS: Cincinnati, Central Ch., 5, Walnut Hills Ch., 10.40; Windham, 10.43,	25 83
SPECIAL: Marietta, Mrs. Norton, for Dictionary for Mr. Haskell, of Samokov, Toledo.—A Friend,	50 00 5 00
	622 16
Less expenses,	79 20
Total,	542 96

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Buffalo Gap, 3.75; Chamberlain, 25.90; Gotthard, 5; Letcher, 2.50; Rapid City, 10; Yankton, 8.45,	55 60
Total,	55 60

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 4, Second Ch., 3.73, Third Ch., 3.47; Brandon, 4.30; Beloit, First Ch., 15; Boscobel, 10; Bristol and Paris, 35; De Pere, 5.05; Edgerton, 1.30; Eau Claire, 25; Elkhorn, 72; Ft. Atkinson, 7.86; Green Bay, 10; Leeds, 7.40; Ladoga, 30; Menasha, 3.40; Madison, 13.70; Masomanie, 6.83; Milwaukee, Grand Ave. Ch., 3; Oconomowoc, 4.37; Oshkosh, Zion Ch., 5.51, First Ch., 6; Ripon, 25; Rosendale, 5.27; Sun Prairie, 3.37; Waupun, 5; Waukesha, 13.55; Windsor, 4.25; Whitewater, 53.78,	387 14
SPECIALS: By Mrs. Marden, for Marsh, 35; Springfield, Miss Este Moody, 7.50,	42 50
JUNIOR: Milwaukee, Grand Ave. Ch., 35; Oak Creek, Bridge Builders, 3,	38 00
JUVENILE: Eau Claire, Cheerful Givers, 15; Fox Lake, Coral Workers, 2.25; Kenosha, Buds of Promise, 10; Milwaukee, Grand Ave. Ch., M. B., 11; Oconomowoc, Pearl Gatherers, 6; Whitewater, M. B., 1.39,	45 64
	513 28
Less expenses,	38 67
Total,	474 61

LIFE MEMBERS: Eau Claire, Mrs. C. E. Howe; Elkhorn, Miss Emma Flask and Miss Hattie Allen; Ripon, Miss Susie E. Cushman; Whitewater, Miss Mary McCutchen, Miss Harriet Denison.

## ALABAMA.

Talladega.—Little Helpers,	10 00
Total,	10 00

## CALIFORNIA.

Pasadena.—Mrs. A. P. Converse, Thank Off., const. L. M. Mrs. Abby P. Hancock,	25 00
Total,	25 00

## FLORIDA.

Melbourne,	8 00
Total,	8 00

## GEORGIA.

Atlanta.—Ch. of the Redeemer,	42 50
Total,	42 50

## MASSACHUSETTS.

Newton Centre.—A., for Miss Little,	105 00
Total,	105 00

## NEW MEXICO.

Albuquerque.—Primary Class,	7 53
Total,	7 53

## NEW YORK.

Saratoga Springs.—Mrs. Edmund Masee, for Ruk,	5 00
Total,	5 00

## NORTH CAROLINA.

King's Mountain.—Junior So.,	10 00
Total,	10 00

## TENNESSEE.

Grand View.—Mrs. M. C. Ells,	5 00
Memphis.—Second Ch.,	5 70
Total,	10 70

## TEXAS.

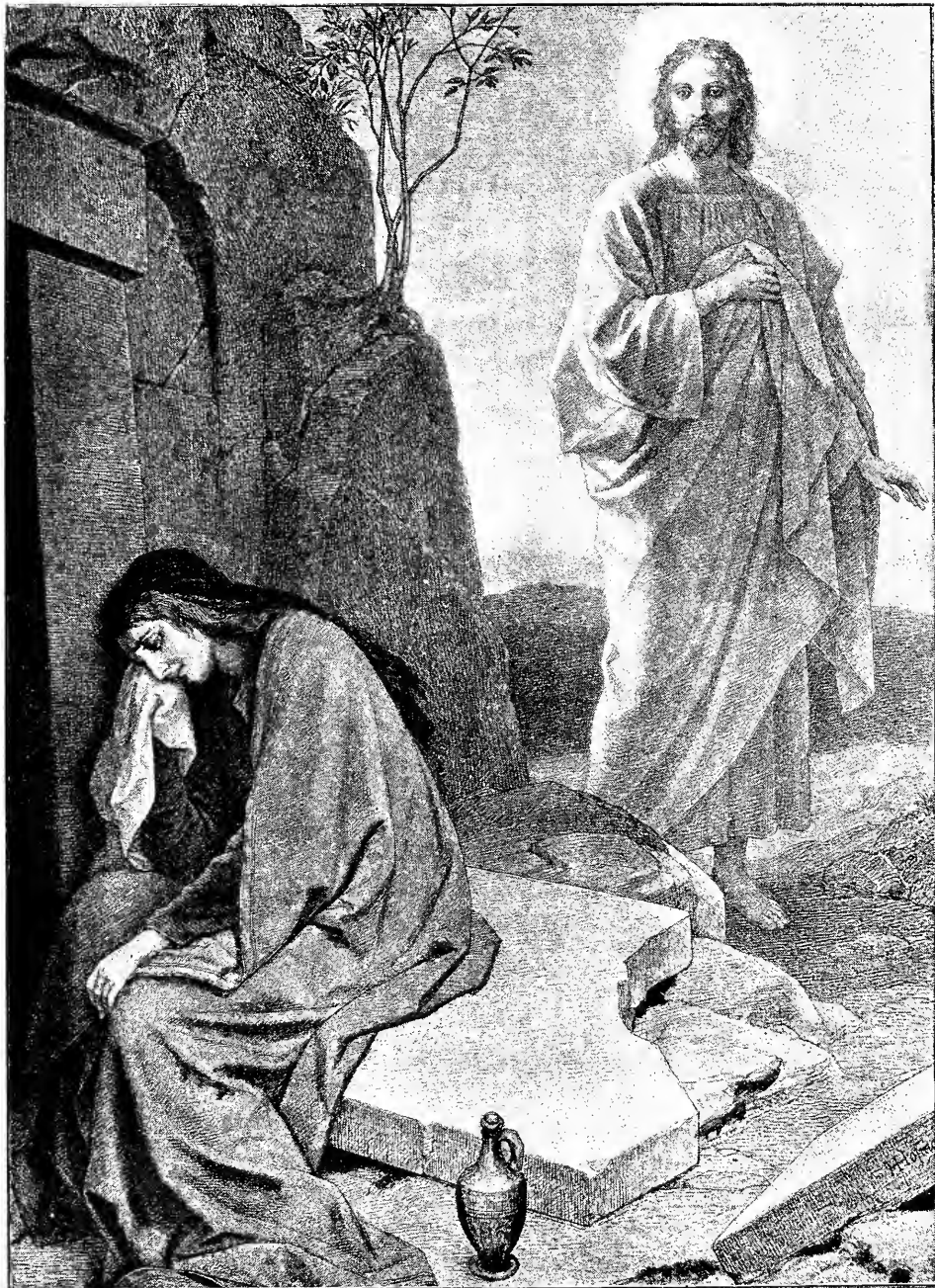
Ft. Worth.—Helen's Pennies,	3 65
Total,	3 65

## MISCELLANEOUS.

Sale of leaflets, 21.33; boxes, 9.36; envelopes, 4.96; Mittens, 50 cts.,	36 15
Receipts for month, Previously acknowledged,	4,205 19 6,439 21
Total since Oct. 15, 1891,	\$10,644 40

JESSIE C. FITCH,  
Ass't Treas.





WHY WEEPEST THOU?



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VOL. XXII.

APRIL, 1892.

No. 4.

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### AN EASTER VOICE.

BY ELLA GILBERT IVES.

“Why weepest thou?” The words, let fall  
On one most loving of them all,  
In Mary’s heart deep peace awoke,  
And fairer light than morning broke.  
O sweet and clear  
That voice upon her listening ear!

“Why weepest thou?” The accents broke  
From dearest lips that ever spoke.  
So tenderly in hearts that bleed,  
The Saviour meets our human need.  
O soft and low,  
That voice from out the long ago!

“Why weepest *thou*,” O mourning heart?  
The tomb is empty, where apart  
They laid thy dearest dead, and He  
Has gone before to Galilee.  
Sweet Galilee!  
He waits thee by that heavenly sea.

“Why weepest thou?” O tender voice,  
That bids a sorrowing world rejoice!  
Thick-sown with graves our gardens green;  
But Easter-morning dawns serene;  
And Christ is here  
To flash with rainbow light each tear.

THE topics in our Prayer Calendar for the last week in March and the month of April, cover the teachers and scholars in the boarding schools of the Western Turkey mission. It is not possible for us to estimate the power for good in these institutions for Christian education. Let us ask for a special outpouring of the Holy Spirit in every one of them during the closing months of the school, and especially that every graduate shall go forth an earnest Christian.

THE stenographic report of our annual meeting has been received with much interest. It has been a pleasure to many an earnest worker prevented from attending the meeting, sitting by her own fireside, to read just what was said and done, and so in imagination to be able to sit with those in the great congregation, and share their enthusiasm. We have still a few copies for sale. Price, 30 cents.

A FRIEND calls our attention to the fact that the article on our boarding schools in Turkey, in the March number, was misleading, because only those supported by our own Board were mentioned. There are, besides, fine schools at Broosa, supported by the Woman's Board of the Pacific; at Samokov and Monastir, in the European Turkey Mission; at Marash and Hadjin, in Central Turkey and in Erzroom, Eastern Turkey, supported by the Woman's Board of the Interior.

THE plan for simultaneous meetings, March 26th, — the day when all the auxiliaries and mission circles of the Board are urged to hold a missionary meeting,—promises to be very successful. Judging from returns received, we should say that about six hundred meetings will be held on that day.

THE bond of service for Christ brings the dwellers in the ends of the earth very near together. The special effort for advance in our Board last year was felt around the world, and many native Christians in mission stations have felt the impulse for greater consecration. One effort of which we have heard is so like our own, it seems to obliterate the thousands of miles that lie between the workers. Miss Blakely, of Marash, sent her friends in New Hampshire some time since a copy of a pledge used in the Girls' College there. It was written, unsolicited by the teachers, by one of the pupils, upon hearing of that which was issued by the Board at the meeting in Hartford. Beginning with the same texts as the one issued by the Board, the pledge is as follows: "Having heard that there is special need of money to carry on the Lord's work, I promise to pray to the Lord, and by October 15th to give, through the society, Lighters of Darkness, some portion of money, according to the blessing of God upon me." Then follows the name of the one who takes the pledge. We regret that we have not heard the result of the effort.



WOMAN'S power in work for missions is thus described by Dr. R. S. Storrs, in his memorial address at the Seventy-fifth Annual Meeting of the American Board. Who could desire a higher calling?

It is largely the function, I cannot but think, of Christian women to inspire and sustain such an enthusiasm in the service of One to whom their sex has owed so much. Woman represents, and largely is, the conscience and the heart of Christendom. Conviction in her has spiritual efficiency. Love kindles judgment; and high purpose is sublimated in passion. More than man she beat down slavery in this country. More than man she is to mould the future of the world.

It is no mere figure of speech which presents the Church as the Bride of Christ; and which shows the woman, seen in heaven, arrayed with the sun, and upon her head a crown of twelve stars. Now, more than ever before, the earth of the prophecy helps the woman, and gives to her immense opportunity. The shining and stimulating fervor of spirit in matrons and maidens, to whom had been revealed the Heavenly Lord, has been to this Board a beauty and a power from the beginning; never more than in the late years. Their delicate hands hold at this hour, I firmly believe, the levers which must lift the moral and Christian civilization of the world. It is theirs to set in swifter motion the wheels of beryl, vivid with life, which are under the throne; theirs to open before advancing tribes and peoples the gates of light. With that intense and exhilarating temper of which we already have felt the blessing, universal among them, and subtly diffused through homes and congregations, the appearing brightness will be as the appearance of the bow in the cloud in the day of rain; for the one thing wanting to the church of our day will at last be supplied—its desire will equal its power, its zeal will match its mighty occasions!

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## JAPAN.

### THE WOMEN'S BIBLE TRAINING SCHOOL IN KOBE.

BY DR. PAULINE ROOT.

MY DEAR LIFE AND LIGHT: I am sure you will be as much interested as I was to spend a morning in the Women's Bible Training Institute of Kobe. The building—a large, square, two-story one—stands just across a narrow street from the "Saints' Rest,"—the name by which we familiarly and lovingly call the home which shelters not only Miss Barrows, Miss Dudley, Miss Gulick, and Miss Howe, but holds out welcoming arms also to all who are tired, or cross, or sick; and as welcoming ones to those who have nothing

the matter with them, but who like to come in touch with saints once in a while.

Yesterday morning I walked in on Miss Dudley in her pretty, homey study, and making my best Japanese bow said, "Please, I've come to go to school." Fifteen minutes later we were sitting in a large upper room, turning our backs on as lovely a view of sea and mountains as one sees in many a day, but making up for that loss by looking into the faces of more than thirty bright, earnest women. At our right sat a "Mother in Israel," a pupil teacher, who conducted the responsive reading from the Psalms for the morning devotions. At my left was the organ, and this was played by one of the pupils; about half of whom learn while in the school to play enough to accompany church singing. Before the opening services all rose and bowed low,—as we also did before separating,—after the Japanese style. I enjoyed watching the women's faces as the exercises went on, and it was pleasant to me, who am not always eager to lead in prayer, to see the quiet, self-possessed way in which a young woman came forward and offered prayer when called on unexpectedly. After the half hour of devotions a moment of silent prayer followed, and then all went out as quietly as Japanese slippers will let one to their classrooms.

While Miss Dudley was having a word with one and another I looked over the pretty rooms. The chapel takes up one half of the main part of the building, and is separated from its corresponding room by sliding panels, so that the two may be thrown into one large room at any time when a large gathering makes it necessary.

Miss Gulick, who is assisting in the school this winter, then came in, and she and I went into the next room, where there was a blackboard, baby organ, maps, etc. The desks were plain benches, about one foot high by three feet long. There were three rows of these, and six women sat on their knees in each row. Before each woman was her Bible, writing paper, a pencil, a bottle of red ink, and fresh pens. This class—belonging to the first year—were studying Matthew, and had just come to the story of the devils and the swine. I sat in a chair and kept on my shoes, but Miss Gulick (having removed her shoes and put on knitted ones) sat in Japanese style on her knees in front of one of the little tables. The women were much interested; and as I saw the eager way in which they looked up references, and, comparing point with point, noted them down in their Bibles with red ink, oh, so neatly! I envied them, and felt that I'd like to go to a Bible school for five months at a time, and for three years!

The second hour I spent with Miss Barrows with the same class in Genesis, and found them as attentive and quite as interested. One thing struck

me particularly, and seemed most appropriate in the study of God's Word, and that was the moment given, both before and after the lessons, to silent prayer.

The third hour I was with Miss Dudley in the class studying Numbers, and found them not only deeply interested in Moses' impatience and in his prohibition to enter the promised land, to which he had been guiding the people for forty years, but also eager over H. A. Harper's new book on "The Bible and Modern Explorations." As they talked freely together and with Miss Dudley, I looked into the book here and there, and saw as I never had before, the long march, and the long, long years spread out before me.

Half an hour I gave to Miss Barrows' class in Romans, and a few minutes more to looking into the school work; and then I came home thoroughly convinced that this is a grand work, and well worthy of all the years of planning and waiting. These women go out into all the country where there are Congregational churches and work as evangelists, either in connection with the pastors, or in independent work where churches cannot afford a pastor. Their work, or field of work, seems broader than that of the Bible women in India, and yet not to my mind any more important. The conditions for success in these Eastern countries are so totally different that it is hardly worth while to compare the methods of work; and yet in traveling from one mission field to another, I have found everywhere something that would seem to apply to our India work.

In this school women from twenty-three to forty are received as pupils; and when a young woman is the wife of a pastor or evangelist, and wishes special training to fit her for her responsible work, she may be received before she is twenty-three. The course of study is three years of five months each; and though the teachers feel that much more ought to be learned, still, I think you will agree with me that they are more fully equipped for their work than the majority of home workers.

Of course it is desirable that the women shall have some education, but the standard is not yet high. It is required only that the pupils when they enter must be able to read clearly and write a good hand.

Dr. Root mentions the three years' course of study, which consists of a thorough instruction in the Bible—different parts in different years; the elements of natural theology, mental philosophy, history, church history, physiology, evidences of Christianity, Japanese reading and writing, and vocal and instrumental music. She adds:—

After the first year's study the pupils go home, and the more experienced among them go into the work at once. Great care is taken to have the women of the first year under the care of some experienced pastor, as a mistake made at this time would be not only bad for the woman herself, but would also affect the reputation of the school.

After the course is finished, the pupils are sent to their work in different parts of the country. The women in several of the churches pay four tenths of the salary of the women evangelists, and a society has been formed which pays the entire expenses of two students. It is expected that this will grow into a Home Missionary Society.

While in the school, the women have their board, lodging, etc,—paying for all if they are able, and if not, receiving help from the Japanese Christians, from the home friends, and from yourselves, perhaps, through the Board. Money spent in this way, it seems to me, is most wisely spent. I wish that you could spend not only a day in the school, but that you could go, as I did, with Miss Talcott (or Miss Dudley or Miss Barrows) into the country, to see at their work the women who have been trained in this school during the past seven years. Both in the school and in their country homes you would be impressed with the simplicity in their way of living. The Japanese homes are wonderfully neat. The floors are covered with soft mattings or polished wood, and no one thinks of going into the house wearing the wooden shoes that they wear out of doors. Even tiny children drop their wooden shoes at the door, and slip on grass or felt sandals before stepping on the mats. In the school we find no furniture except the cheap wooden desks (and in the chapel, chairs), a brass or iron brazier for coals; and in the dining room, tiny little foot-square tables, a few bowls and chopsticks. Their beds are simply folded quilts, and these at night are spread on the floor, and in the daytime are folded away in the little closets which are so easily made in this country by one or two sliding screens. You see everything is simple, and as they live in no luxury in the school, they are ready to rough it, if necessary, when they go out into their home missionary work.

Now I must say good night. This is my first letter from Japan to you; and I want you, if you come to Japan, to remember to look up this school when you are visiting the girls' school, and the fascinating kindergarten. But my feelings are still loyal to dear old Madura, and if you stop in Kobe, I hope it will be *en route* to Madura and India.

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#### A JAPANESE BIBLE WOMAN'S REPORT.

The following report of a Japanese Bible woman has been forwarded to us, and the events it records show the kind of work these women are doing:—

I AM very glad to hear of your return from your long trip, and that you are not very tired. Upon reaching Koriyama I found this church in a truly run-down condition, and was greatly troubled; but God has greatly blessed the church, and lifted the cross which has so long weighed it down. I will

tell you the outlines, that you may rejoice with me. When I first reached here there were but seven or eight who met in the church on the Sabbath, and the contributions amounted to only as many sen. The monthly expenses of the church are about 2.50 yen. The interest on the church debt was 84 sen, and to this must be added 1.00 yen for the debt; so there was but little left, and it was impossible to employ an evangelist, and the church was only growing weaker and weaker. After I had been in Koriyama three days a brother in the church who has been one of the principal members said to me, "This church will never be able to pay off the debt; there is no way but to sell the building, and the few Christians who are left can rent a room for worship."

I heard that one word, and it cut me to the heart, and after he had left my house I prayed most earnestly, "O help us, that we may pay off this debt." I prayed a week, and then I spoke to one of the earnest brothers of the church, but he said: "It is not the right time now to urge this when the church is in this condition. Try and build up their faith, and possibly afterward something can be done." I could do nothing but pray. After three or four days the women of the church met at my room. The number of members in this society are thirteen; that day only seven came. I spoke to them about the debt, and urged them to do what they could. Every one of them said she would do all she could. We held a prayer meeting then, and it truly seemed as if the Holy Spirit was very present, and with tears and earnest desire we asked for help. Afterwards they said, "If we sell our clothes we will do our utmost to pay off the debt." Every one seemed deeply moved, and we received 18.20 yen that day. We closed the meeting with glad hearts.

The next day these women all prayed each in her own house for this thing. I saw the other women of the society, and it ended in our collecting in total from the woman's society 28 yen. Of the thirteen women three were blind. The father of one of the young women was not a Christian, and she could not speak to him, so she sold her ring and her ornaments and one of her dresses. One of the other women sold some of her clothes, and gave the amount. In one poor house only two mats (12 x 12) square lives an old woman and her child, and they tread rice for a living. She received baptism last year. She appeared at my door one night in tears. I also could not speak for tears. One little girl who was baptized last year when I was here had nothing to give, and simply sat still, and we could not persuade her to leave the place when the meeting closed. She prayed earnestly for awhile, and then went home. Afterwards she came and brought 20 sen; and so from these thirteen women 28 yen was raised for the church debt.

The next Sabbath we told the men at the church, and not one of the men

who was present but was astonished. Every one of them praised God, and then they went to work to see what they could do. The men and women together number thirty, and we raised 60.00 yen. This was for the debt on the new building, but there was an old debt of 24 yen of ten years' standing, besides interest money of 11.00 yen; but all was paid off, and now there is not one cent of debt left on the church. The brothers and sisters were filled with joy, and on the 1st of this month we held a praise meeting. Truly "nothing is impossible with God." The church has also increased its monthly contributions, and now they are anxious to have an evangelist. They are looking for one from the Doshisha. Please pray that a good man may be given us. If there is not the right one, the church will call one of their own young men who is absent, and will send him to the school for preparation.

Truly it seems like a dream that God could use such an unworthy one as I am to help in such a work. I can only thank him. I feel it is in answer to your prayers and help. That such a weak one as I am has been heard and answered in her prayers is surely proof that it is the work of the Spirit, there have been so many good men here before this and no such thing has happened. I am filled with wonder and thanksgiving. Truly God is true to his promise, "A bruised reed he will not break, and smoking flax he will not quench." That God has sent this blessing like rain on the dry ground, is only for us to behold and give thanks. Please remember your promise, and come and help us now in our work. I am waiting for your coming. I am busy every day. There are so many to hear about "the way" that I have no time for the study I wanted to do. This little church in paying off its debt has done more than Kobe church would have done in paying a thousand yen.

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## TURKEY.

### RELIGIOUS INTEREST IN HARPOOT.

BY MISS EMILY WHEELER.

As has been stated, our friends at Harpoot enjoyed a visit from Mr. Wishard and a Y. M. C. A. work last autumn. We make extracts from a letter from Miss Wheeler written to Mr. Wishard after he left, and sent to friends in this country, which shows the amount of interest resulting from the visit.

I AM going to keep a little record of these days, that you may know how the seed you have planted is springing up, and may water it with your prayers.

*November 20th.*—"Bless the Lord, O my soul, and all that is within me bless His holy name." The blessing has been pouring down on us all day.

Of course the story can never be told, so I won't try ; but it is my birthday, and I never celebrated a birthday so genuinely before. What could I ask better than a revival in school, and the influences of the Spirit and the presence of Christ for a gift. At half-past seven I held my usual Sunday-school lesson teachers' class, and we had a good time. At nine came the regular school prayer meeting. The primary school teacher, who has been much touched, wished to have the meeting there, so the rest of the school was by itself.

Just as I opened the meeting our matron, who is ill, sent asking me to read about the dry bones in Ezekiel xxxvii. As she did not know my subject,—the raising of Lazarus,—of course it was of the Spirit ; and thus, under his guidance, our meeting began, and was so full of prayer, and praise, and requests for prayer, that we sat together in heavenly places. Then the indifferent were dismissed, and a goodly number—over seventy—remained for a praise meeting, interspersed with prayers. The expressions of gratitude for your presence here were very heartfelt, and I rejoiced to hear many points which you had made brought to the front as reasons for gratitude as revealing new truth. Several referred to the women's meeting as a place where they were awakened. The girls think of sending a petition to Mr. Moody to come. "There are so many good people in America they ought to spare us some," are remarks heard here and there.

After the thanksgiving meeting I had a fifteen minute one for the indifferent, while the others took recess, and at the close I was met by a large delegation with our cook's daughter at the head, — she has found Christ to-day, — asking us to turn the day into one of prayer. So we were glad to do so, and the Bible teachers met their classes, and had meetings with them the rest of the morning. God spoke to all, and in my double meeting, consisting of the seniors of one class and the large intermediate girls of another, we all broke down together and wept before the Lord ; and he heard our voice, and manifested himself to us in a very precious manner. Many came asking interviews at noon, and from one till a quarter after three all engaged in personal work.

During half an hour of that time Miss Barnum and I met the primary department, and then dismissed them. It was touching to hear the little ones pray. There was a little six-year-old near me, who prayed each time I gave opportunity to pray, in a partially audible whisper, all the time the older ones were praying, but she did not dare pray out loud. "Out of the mouth of babes and sucklings hast Thou ordained praise," came home to me as never before. At three Miss Barnum had the upstairs meeting, and it was one of praise, based on Psalm cxvi., and there were many prayers of thanksgiving,

specially for the privilege of individual work. But there was an undertone of anxiety for souls and of regret for wasted time, that was to me very gratifying. Then we worked a little more, and I managed to see every day-pupil and find out where they are, so as to prepare verses for each person to-morrow, and thus use the sword of the Spirit and the smooth pebbles from the brook. There are so many who "want to be Christians, but don't understand." Pray that we may have wisdom to lead this "natural man," that does not comprehend, to the Christ and the Spirit who shall guide into all truth. To-night a large group gathered round the sick matron's bed, and heard her exhortations to pray, and study, and work, and I believe her illness will be a blessing.

*December 23d.*—Over a month has passed since this was begun, and still the good work goes on, quietly, yet with much opposition from Satan. He seems determined to bring in all the hindrances possible, but the Word of God is not bound, and believing prayer is still answered.

All the seniors were Christians before you came, one junior found Christ about a month before you came, and now two others—hard cases for years—have come out on the right side; so that the three seniors and nine juniors are now all Christ's, while several from the sophomore and freshman classes, besides many who are in the lower schools, have given themselves to Him. Now, the longing is for a fuller, deeper life,—a full consecration to Christ; while many of the younger girls, even, are seeking earnestly to be filled with the Spirit. Please do not forget to pray for us, and to ask others to do so. It is one of my greatest joys to know that I have at least ten friends in America who pray for us every day, and some many times a day; and I *do* believe in prayer. I received, for instance, a letter lately from a friend saying she should keep my birthday as a day of special prayer; and later a note saying she did so, and was sure some special blessing came. And lo! the day of prayer was the answer. Therefore I would join Tennyson in his song, and say:—

"More things are wrought by prayer  
Than the world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day.

For so the whole round world is every way  
Bound by gold chains about the feet of God."

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## CHINA.

### WOMEN'S MEETINGS IN FOOCHOW.

BY MISS ELLA J. NEWTON.

I HAVE been in Foochow just three weeks, and everything seems so natural that I can hardly realize I have been away at all. Last week was



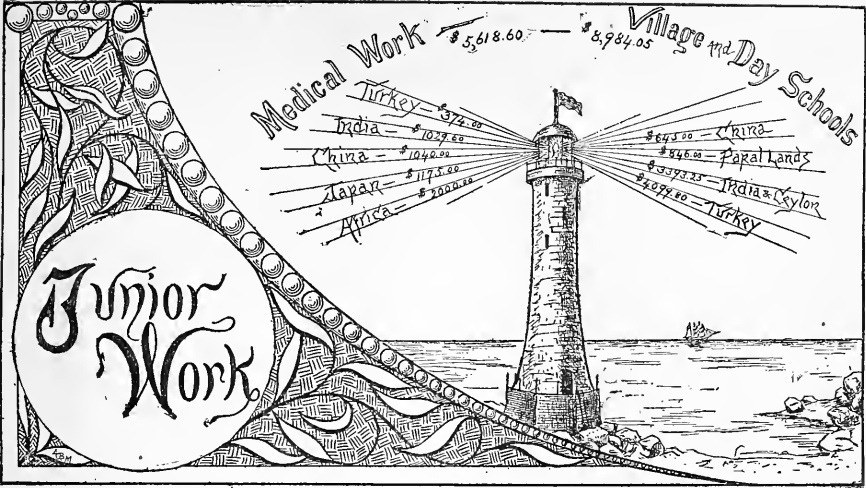
very full with our annual meeting, and, as usual, there were three sessions for the women at the Girls' School, while, of course, they were at liberty to attend the general meetings at the church. This is the fifth year we have had these woman's meetings, and we feel that they are steadily increasing in interest and in profit to the native church. In fact, I am not sure but some of the gentlemen are just a little bit jealous because we have such good times, and wish they could come to our meetings too. It requires no little effort for some of the women to come with their babies, sometimes two or three days' journey, often walking many miles, and sleeping at night on a boat with poor accommodations, but they are learning that it is worth while to come. The school doors open wide to receive those from a distance, while those living nearer go home at night. Sleeping rooms are crowded, and beds placed even in the halls, while recitation rooms are filled with dining tables, and the schoolgirls exert themselves to make the guests as comfortable as possible. Oh! how these former pupils enjoy a visit to their old home; and when we see how some of them have grown into such useful workers, it gives us fresh courage to labor for those whose possibilities are still in our hands. A Chinese programme loses much by translation, but perhaps some idea may be given of the good things we enjoyed. The first topic presented was "How to Study the Bible." After Mrs. Baldwin's excellent address emphasizing the importance of daily feeding upon the Word, and giving helpful suggestions as to methods, two of the native sisters followed with carefully prepared papers, whose spirit and matter showed that they knew whereof they spoke. The end and aim of our day and boarding schools was then discussed so clearly that no one could be in doubt that the Bible is to be the foundation of all instruction given, and science, history, and art in every practical form to be added as fast as circumstances will allow; to the end that the young men and women who go out from our schools may be earnest, working Christians, thoroughly prepared for efficient service among their own people. Family government was the first subject discussed at the second session, and it was ably handled by both missionaries and native Christians. It is a matter that needs to be constantly brought before the Chinese mothers, most of whom have so few true ideas concerning it, and so little perseverance and consistency in carrying out its principles on a Christian basis; but there is an increasing interest in the subject, and a striving after better things.

Mrs. Woodin, whom we are glad to have with us again, drew largely from her own experience in making the study of the Bible attractive to children, and native Christian women added practical thoughts on the same subject. One amusing suggestion from the wife of one of our pastors was,

that in showing Bible pictures or telling stories to children, it is important to vary one's mood, and express by actions, as well as words, the joyous or sorrowful nature of the subject, as the case may be.

A very interesting account was given by some of Dr. Woodhull's medical students of the formation of a new society among the Christian women of Foochow City. The story of Mary Lyon and Mt. Holyoke Seminary was briefly given, also the origin of the W. C. T. U., and they told us how, inspired by the example of American women, they had formed a society for improvement among their own sex, the purpose being fivefold: first, to lead people to believe the gospel; second, to urge the taking of the pledge against wine, tobacco, and opium; third, to teach cleanliness in person and purity in life; fourth, to insist on the education of girls as well as boys; fifth, to do away with footbinding. The covenant which they repeat together at each meeting is, "Trusting in the Holy Spirit's power, I will do all I can to help others do right." Miss Uong, the assistant teacher in the Girls' Boarding School, also gave an account of the origin and growth of the Y. P. S. C. E. in America, and of the auxiliary society recently formed in the school, which is doing much to develop the spiritual life of the pupils and lead them to work for others.

The last session was an experience meeting, and I think no one who heard the earnest testimonies given could ever again ask the question sometimes put to me while in America, *i. e.*, if there are really any true Christians among the Chinese. Two or three Bible women gave some account of their work. One of these was especially interesting; for, though it often seems that there are very few results, she mentioned sixteen persons received to church membership who had become interested through her teaching, besides many who may have had faith enough for salvation, but were prevented from openly declaring it. Other Christian women from city and country followed with brief accounts of their work for the past year, showing that the seed is being widely sown, and the effort reacts upon the spiritual life of the workers. The session closed with a special service for mothers, when many earnest words were spoken which will not soon be forgotten. We have much to be thankful for in these Christian women, but oh that their numbers and their graces might be multiplied a hundredfold! Pray for us, dear friends in the home land, that we may have wisdom to guide them and zeal to inspire them continually to reach out after higher and better things. And oh! do not forget our great need, but earnestly plead with the Lord of the harvest to speedily send us the helpers we have been asking for so long to aid in this very work of polishing these rough gems, and making them worthy of a place in our Saviour's crown.



—To give light to them that sit in darkness Luke 1:77—

Light for the nations! light!  
 Long, long has been the night  
 And dark the way,  
 Point to their pilot guide,  
 Tell them of Him who died,  
 Jesus the crucified,  
 To bring the day.

Light for the voyagers! light!  
 Who sail mid storm and night  
 On life's wide sea.  
 Though loud the tempests rave,  
 Though wild the angry wave,  
 Show Him who comes to save  
 Eternally.

Shine on the dark homes! shine,  
 Thou light of life divine,  
 With thy glad ray.  
 Shine till the shadows flee;  
 Shine till o'er land and sea  
 Breaks the blest Jubilee,  
 Earth's heavenly day.

E. C. P.

## A PLEA FOR JUNIOR WORK.

BY MISS KATE G. LAMSON.

[Read at the Annual Meeting of the Board in Brooklyn.]

THERE is an unquestionable truth in the idea advanced by some of our more modern thinkers, that every age has its genius, controlling, guiding, directing in the thoughts and imaginations, and final achievements, of men. If this be true, and we set ourselves to inquire what is the genius of this age in which we live, shall we not have answered the question concisely when we say, "It is the harmonizing of human interests the world over, the equalizing of all nations upon earth"? And of all the potent influences which are working to accomplish the mission of the nineteenth century, surely that one in the interests of which we gather here to-day, has most

fully proved its claim to the chief place,—the religion of Jesus Christ, unseen, and known only by the grand results so apparent to all. Everywhere the cross of Christ, reflecting the light of God's own glory, is seen as the sign of the times; and to this standard there come flocking great multitudes from every tribe and nation.

It has always been one distinguishing characteristic of the advance of God's kingdom, that the forces used have been those which lay neglected or unnoticed for long periods of time, and when suddenly called into action, burst with startling power upon an astonished world, before almost unaware of their existence. The immense influence wielded by our young ladies has but recently been fully recognized. To-day the world demands them for posts of responsibility,—social, educational, religious. For what, indeed, does it not come as a suppliant to their feet? The burning question for our thoughtful young people is not, "How occupy our leisure," but, "How select from the many avenues open before us that which will best lead to the perfect fulfillment of our life's design?" We look to-day into the faces of those who are in all candor considering this question, and to you we would say, with conviction born of knowledge: "Let us help you; nothing will so exalt your life, nothing will so broaden and ennoble you, nothing will pay so in the end, as self-forgetting, self-denying, self-sacrificing devotion to the genius of the age which has called you into being. 'By its sign conquer.' With the cross stamped upon your heart, spare no effort to spread the knowledge which makes your life what it is."

There are many ways of working and of giving which bring quickly back to the sight and to the touch the ultimate result. Foreign missions demand that you throw yourself body and soul into the work, with never a thought of self or of results, the Lord's last command your marching orders, the victory his alone. Does it pay? Our junior auxiliaries gathered here know well that it does; and you who are members of the mighty armies of Christian Endeavorers and King's Daughters, are you fully alive to your privilege in this matter? Can you afford to neglect it? Perhaps future generations may not see such boundless opportunities for spreading the name of Christ abroad; perhaps some of the doors now so widely open are so only to us now living. However that may be, the opportunities are ours, the doors are wide open; and directly from the heart of the Father of all comes the command to us, "Enter in and possess." The responsibility is upon you and me; however we may shirk it we cannot remove it.

You, in your many organizations for work in your home churches, are doing grand and efficient service. Do you always listen to the wider call to that Christlike, unselfish labor which makes you coworkers with Him who gave his life for the redemption of a world? When all that even he could do was done, he said, "Go ye," "Go ye," and complete my work. You are familiar with the words; are you doing the will?

I hope you are asking the practical question, "What is there for me to do?" First of all inform yourselves. We sometimes hear of strangely constituted people who are not interested in foreign missions. Do you know that lack of interest in this subject is always synonymous with lack of knowledge of it? Inform yourselves, and see how quickly ways of help-

ing will suggest themselves to you. In a recent number of one of our missionary exchanges is the following: "'Missionaries! What are missionaries? I have heard of dwarfs, but I never heard of missionaries!' These were the ingenuous words of a bright-faced shopgirl on Broadway, a few days ago. The reader may find several suggestions in them; we point out one; viz., the occasion for this remarkable statement. A gentle lady was buying dolls to send to the zenanas of India, and while waiting for her package occupied the girl behind the counter with her object. How many of us who talk missions enthusiastically among our interested friends, drop our seed-thoughts by such a wayside!" See here set forth both the need and one way in which it may be met.

Second, you will find that a missionary organization is almost indispensable to growth in this line of knowledge, both for yourselves and the many you will be eager to enlist. Having become intelligent, you will find your heart burning to tell others the story; and will be surprised to see how many opportunities offer for introducing this subject of conversation, and how quickly your enthusiasm kindles other hearts. Young ladies, we want the work of your fingers, the gifts of your hands, the support of your loving and prayerful sympathy.

We have reason to put confidence in our Junior auxiliaries. Their work is found in every mission field; it embraces almost every department of woman's missionary labor. And when the Woman's Board offers to the young ladies the support of its medical work, at once the willing hands are stretched out to grasp each a share, some in loving controversy, begging for more than is justly their due. Two years ago the Committee on Junior Work asked for an extra offering of \$3,000, all from the young ladies; \$2,000 was to be sent to Madura for the dispensary, and \$1,000 to complete the hospital at Foochow. This sum, in addition to regular yearly contributions, was generously raised. Last year we again asked the help of the girls in building a sanitarium at Mahableshwar, on the hills of Western India, at a cost of \$3,000. Once more the response came; and when the girls had fully occupied the position of trust in which we placed them, and we had no more medical work to give them, the cry came, "The place is too strait for us; give place to us, that we may dwell." Then were they indeed "brought forth into a large place;" for, to meet their growing demands, the important and practically unlimited village school work of the Board is being gradually committed to their care. A new medical missionary, Miss Fraser by name, has recently gone to her post at the head of the Training School for Nurses at Kyoto, Japan. Her salary and traveling expenses must be met. Others will, we hope, soon be going to needy fields of labor.

The Committee on Junior Work desires to provide you with the work in which you feel the keenest interest, not to dictate absolutely as to the direction of your efforts. We wish, too, to help you in every way possible. With this end in view we have secured, in almost every one of the twenty-three branches of our Board, the efficient aid of a local secretary.

Twice in the past year our twenty-three secretaries have been called together to report upon the condition of Junior work in their branches, and to discuss with us methods of advance. At such times the report of your zeal

fills us with new courage for the future; but when we hear of missionary societies abandoned for other objects, we feel like sending all along the line the watchword, "That good thing which was committed unto thee keep by the Holy Ghost, which dwelleth in us." We know that we ask of you no easy task. Nothing which is worth doing is without difficulty. We ask you to be absolutely untiring in your efforts to find out those of your acquaintance who should share in this great work; to follow them with your love, your prayers, your entreaties; to keep ever in mind the mark set before you—systematic work for the Master among the nations that know him not. A struggle? Yes, perhaps so; but true in His blessed work as in your own lives are the words:—

Finding, following, keeping, struggling,  
Is He sure to bless?  
Saints, apostles, prophets, martyrs  
Answer, Yes.

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### CHILDREN'S MEETING.

#### THE CHILDREN'S OPPORTUNITY IN FOREIGN MISSION WORK.

I. How they are improving it.

1. Scripture lesson on Christ multiplying the lad's five loaves and two fishes (John vi. 5-15).

2. Sentence prayers.

3. Let the children read several annual reports of mission bands, such as are given in *Dayspring*, November, '86, "Chips of the Old Block," March and April, '86, "Little Helpers' Missionary Meeting," and others found in missionary magazines. "The Three Half-pence," "A Bohemian Girl," "What a Boy did for Christ," all stories in *Dayspring*, March, '87, show what children have done to spread the gospel in the world.

Let some one prepare a paper on the work which has been accomplished by the Mission Circle. Older people find that a review of work stimulates them, but forget that the children may have a wholesome pride in what they have done. Here will be an opportunity to tell them, also, of the general growth of this work, and of the importance of an increase of interest and contributions on their part. Prepare them for a large work next year.

4. Tell the story of the launching of the ship, where all efforts to start the vessel from the stays failed until the children were called to add their strength to that of the men and women who were pushing; then the enormous mass was moved, and slipped smoothly into the water.

II. What they may do.

5. Hymn.—"The children are gathering from near and from far."

6. Recitation.—"The Pearl Seekers."

We're a happy Mission Band:  
Pearls we seek along the strand—  
Pearls more precious far than gold;  
Pearls whose value ne'er was told.

At home are little children fair,  
For those dear souls no one doth care;  
We'll try to show them the true way  
To love the Saviour, and to pray.

On foreign shores are millions more;  
 We want to teach them to adore  
 The precious Saviour while they may;  
 Yes, love and trust him, and obey.

7. [Various ways of earning money may be brought out in recitations by several children. See *Dayspring*, March, '90, "Raising Corn for Missions;" February, '91, "How we Earn our Missionary Money." Also some pretty stories in *Dayspring*, October, '90, "The Story the Five-cent Pieces Told;" February, '90, "The Missionary Mice." "Little Boots," LIFE AND LIGHT January, '91, tells how little Turkish Girls work for missions. In LIFE AND LIGHT, December, '91, August, '90, are some valuable hints for Mission Circle leaders.]

8. The children praising Christ in the Temple (Matthew xxi. 15, 16).

9. Hymn. "Onward, Christian Soldiers."

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### THE KINDERGARTEN IN CESAREA, TURKEY.

Miss Burrage writes of kindergarten work in Cesarea as follows:—

HERE in the city of Cesarea the school has about seventy scholars, and there are only two of us who know the system. The regular teacher—who was in Smyrna—is very enthusiastic. The people here are also very much pleased, and entreat us to take their children. Those who have put them in say they see great changes in them. Some are only too glad to get them out of the way. I hope we can show the parents that they have a duty to perform for their children, and must not throw all responsibility upon the teachers.

When I go to school in the morning, if the children are in the yard there is a grand rush to shake hands with me and say "Good morning." The other morning I was completely surrounded and hemmed in. We have some very cunning little children. Some are very bright, but others seem to be asleep, and it takes a great deal to arouse them. Some days I spend most of the time in teaching them how to obey, and obey quickly. Oh! so much patience is necessary; so much binding of hands, eyes, and mouths, and so many little talks, which, however, bring teacher and pupil nearer to each other. They have an afternoon session, as the parents wouldn't be content with half a day, and, really, the child is much better off in the school. Then the parents are very anxious that the children should learn to read, so we give a short time to that, and to singing, and to games, and perhaps a short Bible talk. Then the various bundles and pails are brought out which contain the children's dinners, and distributed. (Just now they bring melons for dinner, which makes ever so much work for the teachers.) Then we have a prayer, and let them go. We stand near the door and shake each little hand and say "Good-bye". By that time the little hands are sticky and dirty, but no matter; they belong to some dear little ones who have been under our influence another day, and we hope these little hands will learn to be very useful. One young lady comes to help us, and is going to learn the system. We wish there were more.

I'm afraid that if the kindergarten training teachers should see our schools

they wouldn't see much resemblance to the home school; but we hope to make progress, and we already see great changes in the dear little folks. The house we are in is pretty good, though the rooms are too small and narrow. If the children are all together we are very much crowded. We do so much need a new building; but where is the money?

Other interesting items on the kindergartens in Smyrna and Cesarea, may be found in the April number of the *Mission Dayspring*.

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## Our Work at Home.

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### BIBLE READING.

#### CHRISTIAN JOY A STRENGTH.

(Nehemiah viii. 10.)

A SKETCH of the brief missionary life of Mr. Bagster, one of the pioneers of the West Central African Mission, is entitled, "The Joy of Missionary Service." The brief service he rendered was one of peculiar difficulty, perplexity, and suffering; yet his letters exult in coming victory, and brim over with a gladness which braced him for all patient endurance. The seeming defeat of his early death has only lifted higher that song of joy with which he took possession of the land for Christ. Our Master himself rejoiced in spirit, though he was "a man of sorrows," and bore the sins of the whole world.

Thus we see that our own sorrows and burdens, or apparent want of success, are not to hinder our joy; rather, that the joy is a power to sustain us. Though it does not cancel trial, it supports under it. First of all, we can always rejoice in the Lord because we always have the Lord to rejoice in. Other friends fall around us, helpers may be few, and those whom we would win over may disappoint our hopes, but God never leaves his own. Whoever is absent, "God, my exceeding joy," is here. If beauty delights and gladdens us, the King in his beauty is ours. If love wins and strengthens our hearts, his love encircles us,—all-tender, infinite, eternal. If great deeds amaze and exalt our spirits, how glorious is the splendor of his mighty works! He speaks, and it is done. "Nothing is too hard for the Lord;" "All things are possible with God."

What sweet reasonableness, then, in the Bible commandments to rejoice! Even before the revelation of Jesus Christ,—that crowning joy of the world, the sum of all blessing and the sufficient supply of all need,—God enjoined this as a duty, at times and in ways too numerous to mention, throughout all the Holy Word. Read, as examples, Deut. xii. 7, 12; Ps. v. 11; Ps. lxxviii. 3; Ps. cxlix. 2, 5; Zech. ii. 10, 11. The Lord Jesus bade his disciples to rejoice and leap for joy when they were reviled and persecuted; assuring them that no man could take away their joy, and giving them as a parting legacy his own joy, that theirs might be full. They were even exhorted to



“count it all joy when they fell into divers temptations.” And language failed those despised and hunted followers of Jesus to describe that “joy unspeakable and full of glory.” All down the ages there have been such Christians; and as we began, so we will end, with a missionary example.

In 1851 several English missionaries died of starvation at Terra Del Fuego. Dr. Williams, whose journal was found by a party sent in search, wrote thus in one of the last entries:—

“I do love God with a love I had no conception of, with a love that actuates every faculty of my whole soul; and the love of God in Christ I feel beyond expression. His will be done, his blessed will be done; I have no longer a choice when I know his holy will. My poor frail body is now very attenuated, and its sinking, depressed feelings are very great at times. But my mind scarcely feels depression, and certainly *no* depression except in mourning over my unfaithfulness. Should anything prevent my ever adding to this, let all my beloved ones at home rest assured that I was happy beyond all expression the night I wrote these lines, and would not have changed position with any man living.” Thus was fulfilled, in mortal need, that word of God, “Behold, I create Jerusalem a rejoicing, and her people a joy.” And as once in ancient days “the joy of Jerusalem was heard even afar off,” so should it be in our Zion. This mourning world wants joy. It is joy that draws men; it is the hopeful, gladsome Christian who wins victories for Christ and new fellow-workers for his cause. Let the joy of the Lord abound throughout our Christian lands; then will “the wilderness and the solitary place be glad for them;” “they shall see the glory of the Lord, and the excellency of our God.”

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## WOMEN WITH HANDS.—THEIR POWER IN THE NINETEENTH CENTURY.

BY MRS. MERRILL E. GATES.

NOT many weeks ago a fearful cyclone passed over India. Its fiercely circling blasts uprooted trees, overturned houses, and mercilessly destroyed life. Whirling eastward to the seacoast, there it burst with deadly fury on the vessels at anchor. Sweeping on across the ocean to the shores of the Andaman Islands, where the “Enterprise,” a British vessel used to carry convicts to their prisons in these islands, lay off the coast. It propelled the ship with immeasurable violence and velocity on the rocks, amid boiling breakers and black, slanting sheets of rain, just opposite the woman’s prison. A number of the convict women, overtaken by the sudden onset of the storm, were struggling toward shelter, when they caught sight of the rolling wreck, and moved by common sympathy and a swift sense of the danger to its crew, turned to their relief. Slowly and painfully they forced their way against the storm, creeping along from the shelter of one great rock to another. When they neared the shore, with incredible heroism, although the breakers at times swept above their heads, they formed a line,—a human life line,—each grasping the hand of the one next her; a line extending from the surge to the solid land. Then the one farthest out dashed still farther out, and rescued a struggling form. Aided by the long line of women,

whose strength was hers, again and again she plunged into the mad wash of the sea, and saved man after man from his otherwise certain doom, she herself held in position by the long line of clasped hands reaching far up on the shore. Eighty-three men, officers and crew, were on board. All perished but those the women saved.

It was the human life line—the strong handclasp of women, whose hearts defied danger and bled with sympathy for the imperiled, that was the simple and natural method of vital and instant help. As one reads this thrilling experience, it seems to portray, as in a picture, the awful wreckage of heathendom, the possibility of rescue, and the manner in which women are to be the rescuers. It seemed to teach most plainly how there was room in these life lines, already running out in such numbers where the dread waters of heathenism roll, for all the Christian women of our land. It almost seemed to indicate that each in the line was as important as every other, for, surely, not the one at the danger point could be spared, nor the one next, nor the one next in line; not, surely, those far up on solid ground, for they were the anchorage for the whole. So the whole line was one thing, not to be divided by the letting go of one hand if the life-saving work was to be accomplished. Let us, then, not think of our work as either indirect or infinitesimal. We do not do the actual and blessed work of soul-saving in the distant field; but, humanly speaking, the rescue work could not take place without us. Are we in the woman's life line reaching from the saved and safe, to the unsaved and the unsafe? What a gracious, almost mysterious ordering, that we, so remote, so far up on the safe shore of protected Christian womanhood, can yet reach saving hands to our poor sisters for whom our hearts bleed!

Suppose there had been so few women that they could not have held each other up firmly amid the perilous stress of the storm, or that they could not have reached beyond the shifting, shelving sand up the coast to the solid, unshaken land. Then there had been no saving of the drowning ones. Our work is direct if we keep the worker at the danger point.

And the handclasp which effects such work means more than the money it so surely collects. It means the energy of a sympathy and love for souls derived from Christ; no merely human instinct, but a great God-given, impelling power of service. It means a labor springing from no selfish motives. It means a devotion as endless and absorbing, as the work is imperative and stupendous. Such labor, such sympathy, is not indirect.

Neither let us think of our work in its infinitesimal aspect.

Weak, indeed, would be the handclasp of women against the monumental, age-encrusted superstitions of India and China, or the revolting human degradations of Africa, if nothing of the Divine entered into our work. Our work would be as imponderable as the sunbeam that falls on the scale, and add as little weight, were it not for the very fact that our labor is like the sunlight,—something that proceeds from God himself, the Sun of our spiritual heavens. "Christianity makes our infinitesimal influence infinite."

But not only by the life line can the power of women's hands for good be symbolized. It is Carlyle who says: "Neither is the understanding a tool, as we are apt to figure it; it is a hand, which can handle any tool." So the

Christian understanding, exercised on the question of how to serve our fellow-men, becomes a hand, that uses how many tools! Tools of the intellect, the heart, the will,—the manifold forms of power in home, school, and social life. Everything a Christian has can be brought into use for Christ, or else probably he were better off without it. Have we the spiritual power to use our advantages or disadvantages, our sufficiencies and our deficiencies, for this cause of Christ upon the earth?

Every Christian woman has the right to be a divine power in the world, by the virtue of the indwelling of God's Spirit. His mysterious, irresistible power transforms her feeble but faithful efforts into mighty levers of far-reaching action.

The Spirit's gifts are:—

I. Power of suggestion. It is a fact that He gives the initial suggestion concerning every good work which he would have done. These suggestions are often communicated to us in prayer.

II. Suggestions of methods of work. These are no less real than the first, and results often prove their origin.,

III. Continually supplied accessions of strength and resolution to persevere in the design. This gift to weak and fickle human nature is one of the greatest. Thus the whole will in the end appear to be God's suggestion, continuous development, and final accomplishment. Behind the effective hand lies the thinking brain; behind the brain lies the intelligent will; behind the will lies the loving heart. This is the inmost center from which God works out his will through our wills, our brains, and hands. Our wonderful and enlarging accessions of positive power as Christian women, are to come through a more complete surrender of all our powers to God. He is the only source of power, and the soul most entirely joined to him is the most powerful for good. Are we willing to be the living wills, brains, and hands through which the Holy Spirit can work his glorious will for the help of the lost and suffering? If it is only through believers that the Spirit can apply the work of Jesus to the souls of men, how imperative that every Christian woman should become the recipient and the impartor of the Holy Spirit!

“Ye shall receive power after that the Holy Ghost is come upon you.”

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## MATERIAL ADVANTAGES FOR MISSIONARY EFFORT

BY MRS. LUTHER KEENE.

[We regret that lack of space prevents our giving more than the heads of an article on this topic, prepared by Mrs. Keene. They will prove suggestive for a paper on the topic.]

1st. I MENTION the wonderful facilities for travel. Two missionaries lately went to China in twenty-two traveling days; when they first went, thirty-nine years ago, the journey from New York to Hong Kong took over two hundred days.

2d. Easy communication by telegraph with almost every part of the world. By the cheapness of postage and other transportation, letters, tools for the work, and tokens of interest, are constantly going from homes, churches, mission bands, almost warm with the touch of loving hands upon them.

3d. The literature of almost every country is within our reach ; giving to us sitting in our parlors at home, the history, thought, and wants of distant peoples. The Bible, also, is translated not only into every language, but into nearly every dialect under the sun ; if need be it can be had without price ; thus the poorest and the farthest may get the gospel.

4th. The education of our sons and daughters, — may I not say especially of our daughters, who are so favored as to have the advantages of Mt. Holyoke, Wellesley, Smith, or Bradford.

5th. The homes for our foreign missionaries have nowadays many of the conveniences and comforts of this land,—in the matter of health, in food, access to excellent physicians, resorts among the “Hills,” and even a “Sanatarium” here and there, and more to follow ; and to crown all, the well-earned home coming, at stated times, for rest and new lease of life. Nor are our distant workers cut off from the Light of home people. Travelers find it more and more interesting to visit mission stations and schools, sometimes leaving behind tangible proof of their interest.

Lastly, the wants and woes of humanity are not only an inducement, but one of the actual advantages for effort. For a true soul to know a need, is to invent resources for its supply, and bring them to the front. When Mr. McAll started his work in Paris, he knew just two sentences of the French language : “God loves you,” “I love you !” Small material, those six little words ! But, charged with Christian sympathy, they are working a revolution in France greater than armies have been able to do.

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## THE SPECIAL CALL TO WOMAN'S FOREIGN MISSIONARY WORK.

BY MRS. J. T. PERRY.

It has been said that since the organization of woman's foreign missionary societies, men have delegated to their wives and daughters active interest in missions. If this were to any degree true, it furnishes a special reason for increased effort on the part of all the women of our churches. If this is so, woman must realize this responsibility, partly assumed, partly thrust upon her, and surely now called to it by her Master. She must engage in the enterprise with vigor.

Our Woman's Board was formed, not to excuse or divide, but to create another channel for contributions ; to bring before Christian women the great need of work especially for women in heathen lands,—work which can be done in many countries only by women. It proves its right to be, by the blessings that have already come from its schools, its dispensaries, and house visitation, and Bible reading. The work is prospering according to our faith and our gifts ; but for us at home there is a part. It will not do to pay an annual fee to an auxiliary society when called upon. That is not the way men carry a measure or a principle. They stand in ranks and watch intently, and rally every man for a favorable turn in the affair in hand.

The conversion of the world is a business that transcends all others that men and women can engage in. To use every means, to watch all oppor-

tunities, to seize every advantage, is the supreme duty of both man and woman. In this business woman, as an organized body, has lost time. How much? More than eighteen hundred years since the Word was given. Alas! how much have Christians, both men and women, lost since that day when He, their Leader, their King, gave them the commission,—intrusted the affairs of his kingdom to their hands.

To-day there is no time to look backward, to regret. It is the exceeding riches of His grace that the good news of salvation is still sent from the heavenly courts, and that Christ still employs his dilatory, half-hearted messengers. He does not call upon woman to go out of doors, if his voice more distinctly bids her stay in her own home. The machinery of the Woman's Board is now so perfect that it can gather up her money, and in her thoughts and her prayers she can still be a loyal servant, doing her Master's business. But she will surely listen for tidings from the workers at the front.

Dr. Storrs calls this time, "between the ascension of the Lord and his coming to judgment, the majestic parenthesis of history." And Miss Andrews, of China, speaking, at the annual meeting, of the missions in that benighted land, for whom help must come soon, or all too late,—they come and go so fast,—urges Christians to get the step, and keep it. Listen! the nations all round the globe are calling. The Japanese native pastors—pastors and churches come out of gross spiritual darkness less than twenty years ago—wrote to the American Board, 1885: "Oh, our dearly beloved Christian brethren and sisters, let us have a few years more, and what shall become of our beloved country? . . . It is just beginning to welcome the Western civilization and Christianity—its life. Here is an excellent opportunity to be met once in a thousand years, and not to be expected again. It is the day of salvation, the time of peace for our nation." And later, Neesima said, "The future battle of Japan may not be with foreign invaders, but it will certainly be between Christianity and unbelief." Let us hasten to strengthen these pastors, and to increase their flocks.

Africa, dark and degraded, speaks insistently: "The nations are parceling me out. Come and take possession of me for the King of kings." The isles are "waiting" for him. All our teachers and preachers in Turkey send back word, "Pray for us; do this one thing, pray, pray." But the call, we know it, must also be give; give the light of the glorious gospel of the Son of God. Give money, that it may shine. Missionaries say that one of the hard things to them is when converts ask, "What has become of my father, my mother, my grandparents. Why did you not come sooner?" Scarcely a human being, except in civilized lands, is willing to be without any religion; it may be but the worship of gods, "the work of men's hands, wood and stone, which neither see nor hear, nor eat nor smell."

Opportunity is the measure of responsibility. One's purse is a call. Is it not full? "The silver and the gold are Mine." One's position is a call. Are there not to-day "curiously wrought Japanese baskets on the table," even perhaps in Brookline, to bring to the mind of another Christian woman some neglected field? And there will be no such long time of waiting for harvest to follow seed-planting in this last decade of the century. As

the years go on there is a louder call for work, an urgent need of money to preserve what has been already secured.

Business men regard a "plant" as a thing to be protected at all costs. So much has been done, so many obstacles have been overcome, so many lives have been sacrificed, to secure a footing among peoples hostile to all outside influence, that to withdraw, even to fail to advance, seems criminal. The missionaries are entreating for help to enter open doors. What must be the effect upon them of the answer, No? But rather recast your estimates; cut down somewhere. What upon the converts, if they shall see a school closed for want of a teacher, for want of money a Bible reader dismissed, any point of vantage not at once taken?

Many touching stories are told of the self-sacrifice and the eagerness with which the poor Christians give their handful of rice or their smallest offering, to help spread the good news to their neighbors, or to the regions yet more darkened than their own. What shall the Woman's Board say to these appeals that come to it? "And what shall ye do in the end thereof?"

There is a peculiar providence, a call, in the protection secured to missionaries even in the remotest regions of Africa, by the Brussels agreement, to which the United States has at length consented. The gigantic Mohammedan power must soon yield before the coming of the Mighty One. The Prince of Peace does not conquer by fire and sword. His victories are made in humble schoolrooms, by Bible women, by patient ministry to dark, almost hopeless souls.

What matter how forlorn, how unpromising the single soul, how feeble the messenger; the message is the vital thing. It subdues. To send the messenger is the King's command. This is the special call to man and to woman. He, our Lord, calls.

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### LEAVES FROM BRANCHES.

It is gratifying to know that our branches are taking up the suggestions for definite advance, made at Brooklyn, with earnestness and courage. A circular letter sent out by the Vermont Branch gives an illustration of what is being done in different ways by other branches as well as in Vermont. We make the following extracts:—

"The special efforts made last year brought into the treasury of the Board an increase of \$18,000 in contributions. Toward this increase the *Vermont Branch* contributed her full share, and more; and those who participated in the effort will testify that it was a loving service, in which they were greatly blessed. It has been the earnest desire of the officers of the Vermont Branch that there should be no backward step this year, but that the gain made should be permanent. The officers of the Branch ask for a continuance this year of the efforts which brought about such large results a year ago. They would remind each member of its organizations that it was faithful work on the part of individuals which accomplished this result, and they would repeat and emphasize the call of the Master, echoed by the appeal of the Woman's Board, in the ears of every member of every auxiliary in our churches. Our motto still is 'Forward.' Shall we be true to it the coming year?"

The first annual meeting of the Junior auxiliaries of *Suffolk Branch* was held in Union Church, Boston, Wednesday, February 17th. The afternoon session opened at half-past three with a delightful devotional service, led by Miss Gertrude Chandler, of India, her subject being, "The Robe of Christ's Righteousness, which He wants Us to Wear." She gave us very helpful and interesting words to take with us into our work. Many prayers followed, showing the earnest and consecrated spirit of those present. At the close of the devotional service Mrs. L. C. Purington, Secretary of Junior Work of Suffolk Branch, took the chair. She introduced Mrs. Frank Wood, President of the Branch, who spoke words of greeting to the Juniors. This was followed by the reports of the Junior auxiliaries, a discussion following each report. In this way we received many new and helpful suggestions of the best way to conduct our meetings, and the best methods of raising money. Miss Kate G. Lamson spoke briefly of the Prayer Calendar and the leaflets on "Medical Work" and "Village Schools." The afternoon session closed at half-past five, and we were all invited to a tea, kindly provided and delightfully served by the young ladies of Union Church.

The evening session was opened with Scripture reading and prayer by Rev. N. Boynton, and the further exercises were presided over by Miss Atwood, of the Union Church Society. Words of greeting were given by Miss Smith, President of the Society, which were gracefully responded to by Mrs. Geo. W. Brooks, of the Dorchester Village Church. Items of news from the foreign field were given by twenty-four of the young ladies. Mrs. J. Frederick Hill then read a paper, giving a very clear and concise statement of the work laid out for the Junior auxiliaries for 1892, making every one present feel that we must have some part in supporting the village schools and the medical work of the Woman's Board. At the conclusion of Mrs. Hill's paper we listened to a most delightful paper by Mrs. Joseph Cook, entitled, "Young Women and Missions." This paper has already been published in the March number of LIFE AND LIGHT. Miss Susie Tyler, of the Zulu Mission, gave us a graphic description of the situation and need of the new sanitarium in South Africa that the young ladies are asked to build this year.

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## TOPICS FOR AUXILIARY MEETINGS.

*April.*—Twenty-five Years in the Turkish Empire. See LIFE AND LIGHT for March.

*May.*—Our Great Opportunity.

*June.*—The Redemption of India's Women.

*July.*—The Islands of the Sea.

*August.*—A Study of Some of the Great Religions.

*September.*—Thank-offering Meetings.

*October.*—The Millions in China.

*November.*—The Gospel for Japanese Women.

*December.*—Mission Work in Papal Lands.

## "OUR GREAT OPPORTUNITY."

TOPIC FOR MAY.

(1) POWER of woman in the nineteenth century; (2) Material advantages for missionary effort; (3) The special call to woman's foreign missionary work.

For material for this topic in all its phases, we recommend "The Crisis of Missions," by Rev. A. T. Pierson, D.D., price 25 cents. A brief paper might be given in the first heading on woman's influence in the home, the school, and in Christian work, touching on these topics in this country, and also in Turkey, taking up the evangelistic and educational work, as outlined in the March number, using the references given there that could not be utilized in the previous meeting. A good reading on Christian work in this country would be an extract from "Christianity's Challenge," by Rev. Herrick Johnson; published as a leaflet, price 3 cents. Also an article by Mrs. Ethan Curtis, "The Reflex Influence of Missions," in *The Missionary Review* for March, 1892. For "material advantages," Mrs. Keene's suggestions on page 173 could be taken as a foundation, and their effect on missionary work described. See also, "The Demands of the Age on Christian Women," LIFE AND LIGHT for June, 1886, and address by Dr. R. S. Storrs, at Minneapolis. For the special call, see historical sketch of the W. B. M., an article on "Woman's Work," in *The Missionary Review* for September, 1890, and extract from memorial address, by Dr. Storrs, on page 155.

Another plan would be to take our great opportunity as the general subject, under two heads: (1) The need; see "Cry of the Pagan World," by Rev. Judson Smith, D.D. (2) Our duty; see "Serving Our Own Generation," *Missionary Review* for July, 1889. Chapter on Unheeded Signals in "Crisis of Missions." The article, "Lost Opportunities," in LIFE AND LIGHT for January, 1890, would make a good reading.

All the above references may be obtained from the Board Rooms, except numbers of the *Missionary Review*, which may be secured from Funk & Wagnall's, New York City. Supplementary leaflet published each month, price 1 cent; sent by mail, two cents.

## WOMAN'S BOARD OF MISSIONS.

Receipts from Jan 18 to Feb. 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.			
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Machias, Aux., 12.70, Y. L. M. S., 30; Monson, Sunshine Band, 11; Yarmouth, First Ch., Aux., 25; Westbrook, Second Cong. Ch., Aux., 21.76; South Bridgton, Aux., add'l, 1; Portland, Y. L. M. B., 198, High St. Ch., Miss S. M. N. Cummings, 15, Williston Ch., Aux., 5.50, Seaman's Bethel Ch., M. C. Ocean Pebbles, 11.60, Cong. Ch., F. M. S., add'l, 3.84,		South West Harbor.—Y. P. S. C. E., Tremont.—Mt. Desert Cong. Ch., Y. P. S. C. E.,	4 00 7 00
		Total,	346 40
		NEW HAMPSHIRE.	
		<i>Campton Village.</i> —Thank Off.,	26 00
		<i>Gilsum.</i> —A Friend,	40
		<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Campton, Aux., 25; Concord, Wheeler Circle, 52; Exeter, Aux., 34; Lebanon, Aux., 4.25; Lyndeboro, South	
	335 40		



Aux., Miteboxes, 10; Pelham, Mrs. E. W. Tyler, 5; Pembroke, Mr. G. P. Thompson, 25, interest on same, 1; Penacook, King's Helpers, 2.77; Salem, Aux., 8; Tilton, Curtice M. C., 42, 209 02  
*Stratham*.—Cong. S. S., 10 40  
*Sullivan*.—Y. P. S. C. E., 2 00  
 Total, 247 82

VERMONT.

*Norwich*.—Y. P. S. C. E., 6 00  
*Vermont Branch*.—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn M. C., 140; Benson, Aux., 25; Brattleboro, West, S. S., 20; Derby Line, Aux., 10; Fairlee, Y. P. S. C. E., 3; Hartford, Aux. (of wh. 25 const. L. M. Mrs. Wm. F. Stearns), 30; Middlebury, add'l, 4; St. Johnsbury, South Ch., Y. L. Soc., 50, Aux., 20, North Ch., Aux., 48.79; Stowe, Infant S. S. cl., 6.53; Waterbury (of wh. 3.60 Thank Off.), 4.70, 362 02  
 Total, 368 02

MASSACHUSETTS.

Birth-day Offering, 100 00  
*Andover and Woburn Branch*.—Mrs. C. E. Swett, Treas. Bedford, Golden Rule Soc., 15; North Woburn, Aux., 16.75; Chelmsford, Aux., 17; West Medford, Morning Star Mission, 2, McCollom M. C., 32; Lexington, Aux., const. L. M. Miss Florence W. Davis, 25; Melrose, Aux., 105; West Medford, Aux., 15.75; Wakefield, by Rev. R. W. Wallace, 10; Winchester, C. E. Soc., 10; Burlington, Y. P. S. C. E., 2, 250 50  
*Auburn*.—Cong. S. S., 20 00  
*Barnstable Branch*.—Miss A. Snow, Treas. Chatham, Aux., 5 00  
*Bedford*.—A Friend, 2 00  
*East Bridgewater*.—Y. P. S. C. E., 3 00  
*Franklin Co. Branch*.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 40.73, Montague Ch., 5, Orange, Aux., 18, Y. P. S. C. E., 4.50, 68 23  
*Hampshire Co. Branch*.—Miss I. G. Clarke, Treas. Amherst, Aux. (const. L. M's Mrs. Eliza J. Williams, Mrs. Dorcas W. Scott, Miss Martha V. Cowles), 310.55, Jun. Aux. (of wh. 25 const. L. M. Miss Charlotte V. Cutter), 129.25, First Ch., Y. P. S. C. E., 17.42; Easthampton, Aux. (of wh. 25 const. L. M. Mrs. Laura F. Thurston), 124.12; South Hadley, Aux., 32, 613 32  
*Leicester*.—Mrs. H. A. White, 10 00  
*Middlesex Branch*.—Mrs. E. H. Bigelow, Treas. Northboro, Y. P. S. C. E., 3.54; Wellesley, Y. P. S. C. E., 4.40, 7 94  
*Middlesex Union Conf. Asso.*—Mrs. A. R. Wheeler, Treas. Ayer, The Ruths, Y. L. Aux., 10; Pepperell, Aux., 10, 20 00  
*Norfolk and Pilgrim Branch*.—Mrs. Franklin Shaw, Treas. Abington, Aux., 18.80; Plymouth, Aux. (of wh. 25 const. L. M. Miss Fannie M. Thomas), 87.80; Whitman, Aux., 22, Thank Off. (of wh. 150, by Miss Holbrook, const. L. M's Mrs. J. F. Porter, Mrs. W. C. Paine, Mrs. C. E. Wilde, Mrs. Mary A. White, Miss Rhoda R. White, Miss Lydia B. Merritt), 481.47, 610 07

*Old Colony Branch*.—Miss F. J. Rannels, Treas. Fall River, Jun. Miss'y Soc., 50; Somerset, Whatsoever Band, 5, 55 00  
*Princeton*.—Mr. and Mrs. G. E. Pratt and Mr. and Mrs. J. E. Merriam, 4 00  
*Silver Lake*.—Silver Lake Chapel, Mrs. Parnella F. Glass, 5 00  
*Shutesbury*.—A Friend, 40  
*Springfield Branch*.—Miss H. T. Buckingham, Treas. Blandford, Aux., Thank Off., 25; Springfield, Park Ch., Aux., 52.36, Memorial Ch., Aux., 10, 87 36  
*Suffolk Branch*.—Miss Myra B. Child, Treas. Auburndale, Ladies' Aux., 18.24, Jun. Aux., 10; Boston, Mrs. F. G. Pratt, 5; A Friend, 20, Mrs. E. M. Bryant, 30, Coll. by Miss Woods, 2, Union Ch., Aux., 38.09, Old South Ch., Aux., 300, Shawmut Ch., Aux., 107.89; Brookline, Mrs. G. A. Burdett, 20, Mrs. Wm. B. Strong, 20; Cambridge, Shepard Ch., Captains of Ten, 5; Cambridgeport, Prospect St. Ch., Aux., 13.75, Pilgrim Ch., Y. L. Aux. (of wh. 25, by Mrs. Newell Chamberlain, const. L. M. Miss Lizzie F. Chamberlain), 45.82; Chelsea, First Ch., Aux., 94.93, Third Ch., Aux., 25; Dorchester, Pilgrim Ch., Aux., 30, Harvard Ch., Jun. Aux., 13, S. S. cl., 5; Everett, First Cong. Ch., 15.50; Jamaica Plain, Mrs. J. Sherwood, 75, Aux., 120.13; Neponset, Stone M. B., 5; Newton, Eliot Ch., Aux., 225; Roxbury, Walnut Ave. Ch., Aux., 100, Immanuel Ch., Aux., 106.34; Somerville, Prospect Hill Ch., Aux., 10; South Boston, Phillips Ch., Aux., by Miss Lucinda Smith, const. L. M. Mrs. Susan E. Taylor, 25; Watertown, Phillips Ch., Aux., 40; West Roxbury, So. Evan. Ch., Aux., 3.50; West Medway, Second Cong. Ch., 25, 1,554 19  
*Wellesley*.—A Friend, 10; Wellesley College, 17, 27 00  
*Worcester*.—J. & L., 6 00  
*Worcester Co. Branch*.—Mrs. C. S. Newton, Treas. Ware, Mrs. E. H. Baker, const. L. M. Miss Annie J. Hilton, 25; Westboro, S. S. Christmas Off., 25, Aux., 31; Whitinsville, Extra Cent a Day Band, 17.33; Spencer, Aux., 100; Blackstone, Aux., 7; Worcester, Salem St. Ch., Aux., 10, Union Ch., Aux., 33.87, Park Ch., S. S. cl., 5; Clinton, King's Sons, 19; Warren, Aux. (prev. contri. const. L. M. Mrs. Harris G. Hale), 10.28, 283 48  
 Total, 3,732 49

LEGACY.

*Leicester*.—Legacy of Mrs. Sarah C. Woodcock, 200 00

RHODE ISLAND.

*East Providence*.—Mrs. F. A. Holbrook, 1 40  
*Providence*.—North Cong. Ch., Y. P. S. C. E., 7 00  
*Rhode Island Branch*.—Miss A. T. White, Treas. Riverside, Aux., 17.31; Newport, Aux., 250, United Cong. Ch. S. S., 298.41; Barrington, Bayside Gleaners, 50; Slatersville, Aux., 38; Providence, Academy Ave., 10; Pilgrim Ch., Y. P. S. C. E., 14.59, 678 31  
 Total, 686 71

## CONNECTICUT.

<i>Birmingham</i> .—S. E. M. Brewster,	10 00
<i>Eastern Conn. Branch</i> .—Miss M. I. Lockwood, Treas. Plainfield, Aux., 12; Ledyard, Newell Soc., 3; Norwich, Second Ch. Aux., 112.50,	127 50
<i>Farmington</i> .—A Friend,	52 80
<i>Hartford Branch</i> .—Mrs. G. R. Shepherd, Treas. Bristol, Aux., 30; Hartford, South Ch., Aux., 1.50, Ladies' Bible Cl., 10, Centre Ch., Aux., 1, Y. P. S. C. E., 14.42, Mrs. Seth Talcott, 10, Park Ch., Aux. (of wh. 25, by Mrs. O. G. Terry, const. L. M. Miss Elizabeth Welch), 44; Windsor Locks, Aux., 151,	261 92
<i>New Haven Branch</i> .—Miss Julia Twining, Treas. Bethel, Aux., 60.14; Bridgeport, Aux. (of wh. 25, by Rev. C. R. Palmer, const. L. M. Mrs. Edward G. Fullerton), 235.28, North Ch., Memorial Circle, 120; Bridgewater, Aux., 30.40; Canaan, Aux., 10; Centrebrook, Aux., 3.60; Chester, Inasmuch Circle, 20, Y. P. S. C. E., 9; Colebrook, Y. P. S. C. E., 7.25; Cromwell, Aux., 168.30; Darien, Aux., 5; Greenwich, Aux., 100; Higginum, Coral Workers, 10; Killingworth, Aux., 29; Litchfield, Daisy Chain, 155.84; Meriden, Missy Cadets, 50; Middletown, First Ch., Aux., 55; Naugatuck, Aux., 45; New Britain, Centre Ch., Aux. (of wh. 75 const. L. M.'s Mrs. M. B. Boardman, Mrs. Mattie A. Walter, Miss Alice G. Stanley), 305.57, Little Givers, 27.43, South Ch., Aux., 6.50, K. M., 18.70, L. H., 13.81; New Haven, Centre Ch., Aux., 50.50, Ch. of the Redeemer, Y. L. M. C., 31.55, Davenport Ch., Aux., 33; Fair Haven, Second Ch., Aux., 57.55, Grand Ave. First Cong. Ch., Aux. (of wh. 25, from Mrs. Burdett Hart, const. L. M.'s Mrs. Mary G. Goodsell, 25 from Mrs. Morris, const. L. M. Miss Annie J. Morris, 25 by Aux., const. L. M. Miss Lena Thomas), 200, Y. P. S. C. E., 75, United Ch., Aux., 110.65; Norfolk, Y. L. Band, 10; Northford, Aux., by Miss Jane A. Maltby, const. L. M.'s Mrs. Seueca Stevens, Mrs. David S. Stevens, Jr., 50; North Haven, Y. P. S. C. E., 10; Norwalk, Door Keepers, 16.37, S. S. Circles, 25; Portland, Aux., 26.50; Redding, Aux., 1; Saybrook, Aux., 32; Sherman, Aux., 35.74; Southport, S. S., 30; Stamford, Aux., 109; Stratford, Aux., 62.11; Torrington, First Ch., Aux. (of wh. 25 in memoriam of Edward L. Butler), 51, Y. P. S. C. E., 275; Westfield, Y. P. S. C. E., 25; Winsted, Aux., 20.05, Second Ch., Y. P. S. C. E., 32.47, S. S., Mrs. C. B. Holmes' Cl., 25; Woodbury, First Ch., Aux., 21.60; Fairfield Co. Meeting, Thank Off., 98.39,	3,000 30
<i>New Preston</i> .—E. C. Williams,	1 00
<i>North Greenwich</i> .—Cong. Ch. and S. S.,	28 00
<i>Scitico</i> .—A Friend,	1 10
<i>Simsbury</i> .—Abbie S. Barber, Thank Off.,	5 00
Total,	3,487 62

## NEW YORK.

<i>Baiting Hollow</i> .—Mrs. Wm. E. Newton,	10 00
<i>Brooklyn</i> .—Ch. of the Pilgrims, L. N. P.,	10 00
<i>Clifton Springs</i> .—Mrs. Annie G. Warner,	2 00
<i>New York State Branch</i> .—Miss C. A. Holmes, Treas. Antwerp, Aux., 37; Aquebogue, Aux., 13; Buffalo, Pilgrim	

Ch., Aux., 5; Brooklyn, Tompkins Ave. Ch., Aux., 50, New England Ch., Ladies' Soc. for Christian Work, 35; Crown Point, Aux., 6.50; Churchville, Aux., 10; Honeoye, Y. L. M. S., 5; Molyneux Corners, 10; Oswego, Aux., const. L. M. Mrs. James Boon, 25; Poughkeepsie, Aux., 25; Sayville, S. S., 10; Syracuse, Danforth Ch., King's Daughters, 10; Sherburne, Aux., 50; Brooklyn, Mrs. M. D. Ellison, 35,	326 50
<i>Sanborn</i> .—Abigail Peck,	5 00
Total,	353 50

## NEW JERSEY.

<i>Newark</i> .—First Cong. Ch., Y. P. S. C. E.,	29 00
Total,	29 00

## PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. Ashville, N. C.,	40 00
Total,	40 00

## FLORIDA.

<i>Tanjerine</i> .—Miss'y Soc.,	1 83
<i>Daytona</i> .—Miss'y Soc.,	10 00
Total,	11 83

## ILLINOIS.

<i>Abon</i> .—United Y. P. S. C. E., Thank Off.	1 50
<i>Jacksonville</i> .—Institution for the Blind,	2 93
Total,	4 43

## NEBRASKA.

<i>Beatrice</i> .—First Cong. Ch., Y. P. S. C. E.,	6 00
<i>Omaha</i> .—St. Mary's Ave., Cong. Ch., Y. P. S. C. E.,	6 00
Total,	12 00

## CALIFORNIA.

<i>Pasadena</i> .—A Friend,	40
<i>San Francisco</i> .—Mrs. S. M. N. Cummings,	15 00
Total,	15 40

## COLORADO.

<i>Longmont</i> .—Cong. Ch., Y. P. S. C. E.,	2 50
Total,	2 50

## MINNESOTA.

<i>Hutchinson</i> .—Y. P. S. C. E., Thank Off.,	4 00
Total,	4 00

## CANADA.

Cong. W. B. M.,	662 08
Total,	662 08
General Funds,	10,003 80
Leaflets,	164 74
Legacy,	200 00
Total,	\$10,368 54
MISS HARRIET W. MAY,	
Ass't Treas.	



## PLAN OF WORK FOR WASHINGTON.

PRESENTED AT THE SEATTLE RALLY.

“The new years come, and the old years go,  
As swings Time's pendulum to and fro,  
But the kingdom grows.”

WHO can doubt it, viewing the golden band of definite organized woman's work which encircles the globe? And it is most fitting that she, last at the cross and first at the sepulchre, should discern from afar the thin, sad hands reaching out to her; that she should hear the echoes of those pleading voices. With the wonderful improvements of this century distances dwindle, and the world seems almost to grow smaller year by year. The Occident and the Orient join hands, and the millions of heathen women in India, and China, and Japan are at our doors.

Royal are the opportunities given to us of this favored land. Let us not stand in heedless unconcern while the treasures of offered work for the Master fall into the hands of others more quick to discern, and more ready to respond, than are we.

The missionary women of our State are now in line with the Woman's Board of the country, and the new Washington Branch asks for sympathy and aid from the women of our churches. It is true our home needs are pressing. In this great State, with an area larger than that of all New England, there are not more than a half dozen self-supporting churches; many are heavily burdened, and with some it is a struggle for bare existence. But whatever may be our financial responsibility, we cannot afford to be indifferent to the great, grand work abroad, which is ushering in the coming of our Lord's kingdom.

Nor can we afford to forego the reflex influence upon our own churches, sure to follow this broadening and enlarging of their outlook. No greater disaster can befall a church than to become a sort of Dead Sea, receiving much, but giving nothing. We have a definite plan of work for the year, and aim to raise six hundred dollars before September, counting upon the hearty co-operation of our auxiliary societies.

First, for Spain, where Roman Catholicism has for so many centuries bound the people with its iron chain. Our interest centers about the school at San Sebastian, where Mrs. Alice Gordon Gulick, a rare woman gifted and gracious, is training for educated Christian womanhood the daughters of the land. Year by year this Christian school is strengthening its hold upon the people, widening its outlook, and enlarging its sphere in that proud old historic land. Catholic families, strong in the faith, recognize its worth; and, closing their eyes to the danger, commit their daughters to its care. In this day, when our nation is looking backward across the intervening centuries and gratefully recalling our debt to that far-away Spanish queen, shall we not gladly lend our aid to the rearing of this monument fairer and more enduring than marble or bronze?

Away around the Cape, where Christmas comes with the sunshine and flowers of summer, in far-away Zululand, is our next stopping place. The Dark Continent is not all darkness, for from many mission homes shines out the light of Christian love. In Mapumula Mrs. Holbrook will claim our interest and our prayers, and keep us in touch with the work in South Africa,—a section to play no unimportant part during the coming years in the history of the nations.

Next, in the land of the Himalayas,—a land where woman's life is often but a season of bitter sorrow, at best a weary monotony with no ambitions and no hopes. At Arrupukottai, in the Madura Mission, engaged in a work, the wonderful possibilities of which we cannot measure, are Mr. Perkins, his wife, and sister. The story of a trip among the villages, with Dr. Pauline Root, almost reminds one of old apostolic times. "All day and every day we had a steady stream of those who were blind, palsied, lepers, and those filled with fevers and pain. But toward night the stream became like a river; and as the poor people came from the fields and places far away, it was sad to me that some always had to be turned away. Before, when Mr. Perkins had preached there, they had ordered him out of the streets; now, they receive him gladly." We cannot miss the opportunity of an investment here.

When Morrison was asked, with scornful incredulity by the sea captain who carried him out, "Do you really suppose you can make any impression upon the millions of China?" he quietly responded, "No; but God can;" and his abundant blessing in the past proves we shall make no mistake when we put upon our list the workers at the Pang-Chuang Station in the North China Mission. Here Mrs. Arthur Smith and her invaluable assistants, the Misses Wyckoff, have traveled during the last year, to reach their village work, more than two thousand miles. The winter schools, into which are

gathered month by month new companies of women and children for continuous training, have been most helpful, and in some cases so attractive, the poor creatures, all unused to anything like loving care and comfort, have been with difficulty persuaded to go home when their time was up.

We cannot pass the Island Empire; the land which has witnessed in the last third of a century such a marvelous awakening, unparalleled in the history of the world. In Kyoto, where the lamented Neesima lived and labored, and where he is still a living power, in the Doshisha Girls' School, is our Miss Denton. When we read from her pen, "The need is so great I don't see how any one can stay at home; the work is so beautiful I wish that all my friends could have a part in it," we are glad the way opens for us to lend our aid and thus to share her joy.

Almost round the world again, but we cannot withhold our loving help from Micronesia. Who does not know the story and the mission of the Morning Star? Coal for her engines, money for repairs, wages for her crew; all this is not mission work, do you say? We sit in our comfortable rooms and read each day the telegraphic news from the world's centers. We give our market orders at our doors; we supply ourselves with all the necessaries, and many of the luxuries, of life without care or anxiety. Can we imagine what the Morning Star means to those faithful toilers in Micronesia—the one link that binds them to home and native land? No wonder they watch for its coming over the blue waters, and hail its arrival almost as that of a living friend. Be sure, when we speed the faithful ship on her voyage, we reach a helping hand out across the broad expanse of waters and clasp the sister hands that so untiringly labor for the Master on the coral islands of mid-Pacific.

And so our circle is complete, and we ask you in His name to give to our list your loving interest and your prayer.

Spain—San Sebastain, Mrs. Alice Gordon Gulick . . . .	\$100
Africa—Zulu Mission, Mrs. Sarah E. Holbrook . . . .	100
India—Madura Mission, Mrs. C. J. Perkins . . . .	100
China—Shautung, Mrs. Arthur H. Smith . . . .	100
Japan—Kyoto, Miss Mary F. Denton . . . .	100
Micronesia, Morning Star, current expenses . . . .	100

Does it seem too large? Is the burden too heavy for churches already bending under a weight heavier than they can lift? Let us look at it in the light which shines across the ages from the cross on Calvary.

MRS. W. C. MERRITT,

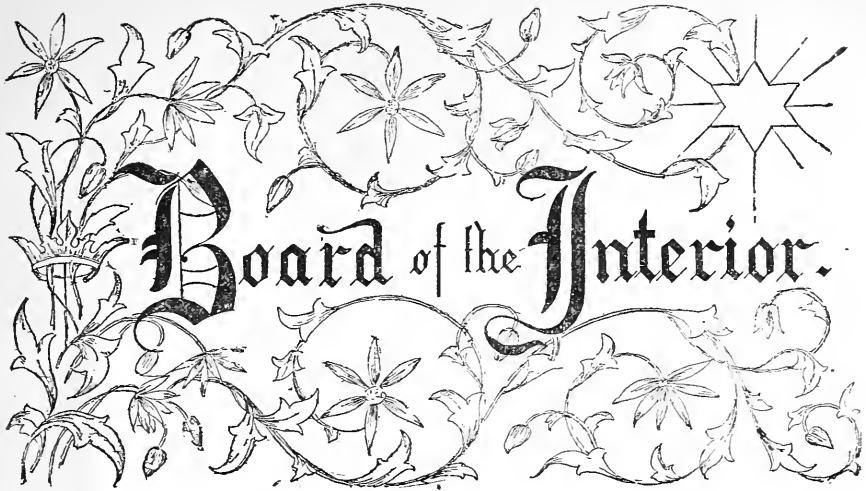
*President Washington Branch of W. B. M. P*

DR. PENTECOST writes: "An astonishing feature of the National Indian Congress, was, that there were lady delegates present; on the last day one lady, a native of high caste, appeared on the platform unveiled, and delivered an address extemporaneously in pure English. This is an innovation so marked that it will do much towards shaking the foundation of the hateful and terrible *zenana* of India. Once the women are set free in India, then away go the iron fetters of caste, and the whole empire will be freed from superstition."

In what national assembly of men in this country would women be admitted to a place on the platform as delegates? It would seem that it would be entirely possible for our Indian sisters to rise to the top with one bound when once their fetters are broken. How earnestly should the women in Christian lands, who know something of the perils and the demands of such a position, labor to give them such a Christian education which alone can fit them for it. A missionary minister is the right kind of a pastor to my mind. He is sure to hold more enlarged views of men and things than others who confine their thoughts to their own little circle. The sleepy church has to be stirred up to infinitely greater interest in mission work. The missionary work must become *the* work of the church, and not merely a small branch of it.—*A. M. Mackay, of Uganda.*

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GOOD CHEER.—In the year 1641 a traveler visiting Amsterdam went up into the tower of St. Nicholas's Church, to note the playing of the marvelous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a keyboard. The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires, made it impossible to hear the music. Yet there floated out over the city the most exquisite music. Many men paused in their work to listen to the chiming. It may be that in your watchtowers, where you are wearily pouring the music out of your life into the empty lives of the lowly, that the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching even one strain of the music you are creating; but far out over the populous city full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the song of angels, and is ringing through the corridors of the skies. It may gladden some burdened souls here, and harmonize with the rapturous music of heaven.—*Helping Hand.*



## EASTER.

BY MRS. JAMES H. WALKER.

Jovous light of Easter morning,  
With the first beam of thy dawning,  
My glad heart would find a voice,  
And with all the earth rejoice;  
For the "Lamb for sinners slain"  
Lives again! lives again!

Little birds more tuneful sing,—  
Let the children's carrols ring,—  
Flower and tree burst forth in glory,  
And all living tell the story:  
For the "Lamb for sinners slain"  
Lives again! lives again!

Hasten, Christians, seek a blessing;  
On your knees, your sins confessing,  
Lift your hearts to God in prayer;  
Waft them up, sweet Easter air;  
For the "Lamb for sinners slain"  
Lives again! lives again!

Love, and praise, and homage sweet  
Make a sacrifice most meet:  
Father, kindle thou the flame,  
And accept it "in His name";  
For the "Lamb for sinners slain"  
Lives again! lives again!

On the breezes of the air  
O'er this fair world, everywhere,  
Let all hearts with rapture beat,  
And the Easter song repeat,—  
That the "Lamb for sinners slain"  
Lives again! lives again!

## AFRICA.

## "OUR YONA."

A letter from Mr. Ransom about November 20th, says:—

YONA continues very sick. The doctor was here to-day. He feels encouraged. He thinks Yona would have died long ago if she had not possessed an iron constitution. He is giving fearful doses of quinine. It is a strange case for pneumonia. The Chicago ladies have called Yona "our Yona." Is it too much to ask you to write a line to the Rooms to tell them how very sick Yona has been, and ask them to pray that she may be strong and well again. She is very deaf, now, owing to the quinine in part. Mrs. Bridgman is not able to take all the care, and we share the night-watching with her.

*November 30th.*—Yona continues critically ill. But the opening of the native chapel next Sunday seems such an important occasion that I am going up on horseback, starting Wednesday and coming back the first of the week, so as to get here Tuesday night if possible. I shall go horseback seventy miles to Amanzimtote.

Again Mr. Ransom writes on his return from the dedication of the native chapel at Durban: "Found Yona more feeble, and sometimes out of her head. At such times some of the old heathen superstitions seemed to trouble her. Mrs. R. found that a song or a prayer helped much to restore and comfort her. I went in Wednesday afternoon, and she seemed most glad to see me, following me with her eyes before I went to the bed. Then I told her about my trip and the opening of the chapel, and she expressed her pleasure. Soon she wanted us to sing to her. We sang all the stanzas of 'The Great Physician now is near,' 'Jesus, lover of my soul,' and 'My faith looks up to Thee.' For some reason I felt more hope of her recovery than before I went away."

But when we waked Thursday morning there seemed to be an unusual hush, and soon we saw the men bringing out the boards Mr. Bridgman had laid up for his own coffin. Yes, Yona had gone to the Father's house. She died about five in the morning. We felt how far we were from home. Miss Allen came opportunely, and Mrs. R. and I lined the coffin and covered the lid with white cloth, and helped arrange flowers and other things. Yona's face was most peaceful, and the beautiful roses made the last sleep seem but a sleep. She was but little wasted, despite the eight weeks of raging fever. Mrs. R. made a beautiful wreath of Amatungulu (white, star-like blossoms with glossy green leaves), and we put palms and the wreath on the coffin



lid. It was pathetic to see poor little orphan Amy stand and watch them hammer together the coffin. She shed no tears, but said, "It was with my heart to cry."

Funeral service in the afternoon in the chapel. Miss Allen said she never heard anything in Zulu more beautiful than Mr. Bridgman's discourse. He commenced by speaking of the fact that a year ago that day there was a wedding (Miss Welch's). "To-day," he said, "there is another wedding. Thy Maker is thy husband." His text was, "Blessed are the dead who die in the Lord." Man thinks those blessed who live and prosper. God says blessed are the dead. His voice was husky with emotion. He spoke of Yona most affectionately. Seventeen years ago she came to the station a naked little heathen. From the day of her conversion no word has been spoken against her character. She has become refined, neat, brave. She went on that hard mission to Mashonaland, and there she lost her husband and baby. But even in this terrible sickness she expressed a desire to get well, and go back to that country again. I said a few words after Mr. B. The oxcart carried the ladies down to the grave. Mr. B. and I rode on horseback. We covered the coffin with palms, and while the men replaced the earth, sang some of the hymns we had sung Wednesday. It was a sweet and solemn time, and I felt that all the money and men spent in this whole Zulu mission were more than recompensed by the Christian life and death of this once dirty, superstitious little heathen. The memory of her life is precious, and many will mourn her death. Miss Moffat spoke the other day of knowing her through her father's letters. Her farther (a son of Robert Moffat) most kindly and gallantly escorted Yona over a part of the difficult road from Mashonaland.

[For the story of Yona's life, see *Missionary Herald* for January, 1890, page 37.—ED.]

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## JAPAN.

### FROM MISS MEYER.

Those who have rejoiced in Miss Meyer's successful labors in the Sendai School for boys, will follow her with interest to her new work in Kyoto. Some of the causes of this change, as given by her in a letter to a friend, will throw light on some phases of missionary work.

PERHAPS you have already learned that the Sendai School, on which so many fond hopes were built, which was founded with so many earnest prayers, has really been compelled to banish the Bible from its curriculum.

The trustees were not only (most of them) not Christians, but some were violently opposed to Christianity. Public opinion was also hostile to it; so that when a fitting school was required for the higher middle school (college), it was proposed to build a new one rather than to utilize ours. The school was running in debt yearly. Mr. Neesima, the real founder, had died; Mr. Ichi-bara was in America, and even the Christian teachers felt that it would be better to drop the Bible as a textbook from the school (its study has never been compulsory). We missionaries, while strongly sympathizing with the teachers in their dilemma, felt that we could not do otherwise than resign. The trustees and native teachers did all in their power to keep us, even sending a delegate to mission meeting. It was finally decided that the two gentlemen should return, and as a kindness continue to aid in the school until they should be able to employ a foreigner, but that I should take the place formerly held by Miss White in the Kyoto Girls' School. On hearing this they sent the principal to Mount Hiei, where most of the mission were encamping, to urge my return to Sendai. He was told very kindly and sympathetically, but no less firmly, that the confessedly Christian schools have the first claim on our missionaries and teachers; so that the school at Kyoto had prior claim to that at Sendai. The decision was received in the right spirit, and I was treated royally on leaving. As that was the official closing of our connection with the school, we foreigners were convened, and in the presence of many invited guests, with much ceremony, each presented with a gold medal, in token of their appreciation of our work.

Only this evening I received a letter from Sendai, saying that the Christian students were meeting together for prayer, and to plan personal work among their non-Christian fellow-students. There are still a number of earnest Christians among the students, whose influence will be felt. I need not tell you it was hard for me to leave Sendai. The little church had grown up since I went there, and I had known the personal history of nearly every one, with the various stages through which they had come to a knowledge of the truth. Just before vacation six women had been baptized, after many prayers and a vast amount of teaching and helping. Still harder was it to part with some almost persuaded, whose progress I had watched anxiously for long months. But the call was unanimous, the path seemed clearly one of duty, and so I am at Kyoto.

Here all have been most kind, and my welcome, both from foreigners and natives, has been full of kindness. My heart is greatly drawn to the women and girls of Japan, and I am sure I shall greatly enjoy working here among them. My home friends may smile to learn that what at home always seemed to me very undesirable, should become my lot here; but I think it

will be easier to be Lady Preceptress over one hundred Japanese girls than over the same number of Americans. To take all possible precautions against the difficulties which loom up before me in this relation, I have asked for an Advisory Committee, consisting of both Japanese and foreigners.

As Miss White left Kyoto before my arrival, I have not been able to gain information from her as to the school and its various needs; and Miss Denton has been so worn out with the care of the sick, that she is not yet able to return. I count it very good fortune that I am with Miss Wainwright. She is very busy in her own department (music), but has made considerable progress in the language, and enjoys work outside.

Being thus out of my old work, and only beginning in the new, I am not able to give you much information, but hope before many months to be able to report some progress.

Extracts from a letter from Mrs. Gulick, of Kumamoto, Japan:—

SOON after our return from the mountain, we went to Fukuoka and other stations for a flying visit. We can go by railroad now, which is a very great help. Then on the 9th of October we started for a long tour to Hinga and Satsuma, and were gone nearly four weeks. We had good visits everywhere. Mr. Clark went with us to Hinga, and it was his, and my, first visit. Mr. Gulick introduced him to the people as the one who was to live among them and carry on the work. They welcomed him very warmly, while they seemed to have much affection for the missionary who, with great labor, has visited them twice a year for the last four years. Mr. Clark rented a house and returned to Osaka, where his family are, to wait until a passport for them to live in Hinga can be obtained. We came on through Satsuma and Southern Higo, stopping at all our outstations for one or two days. Soon after our return we went again to Fukuoka, to try and help restore harmony to the church, which has long been divided by a quarrel. I hope to send sometime a little fuller account of our trip, if I can get time to do so. The Bassetts are here, teaching in the boys' and girls' schools, and are very pleasant neighbors.

Miss Julia Gulick has gone to Kobe for the winter, to help Miss Dudley and Miss Barrows in the Women's Training School. They felt as if they must have more help, and urged their need so hard, that she consented to go for the term, until the end of March. We miss her very much, but are glad for her that she can be in the old home, in a warm, comfortable house this winter.

I am happy to say that, at last, house building is about to commence here

in Kumamoto. Mr. Sidney Gulick and the ladies are to build right away. Our Japanese friends have come to the point when they think it safe to build. It is too late for us, however, for as we are planning for a vacation, to begin next fall, we gave up our house grant, so that when we leave here we shall store our things, and be without a home.

Mr. Harada has returned to Japan, and is now in Kumamoto, visiting his mother. He took dinner with us to-day. He has improved very much by his trip abroad, and will, we hope, be a power for good in Tokyo, where he is to be. He preached a good sermon in our church last Sunday evening.

The church have begun a building for themselves, and we are all very happy over it. They have only \$600 for the building, so it cannot be very large or elegant. I wish they had a little more.

Long ere this you have heard, through the papers, full accounts of the dreadful earthquake in Central Japan, which in a few moments of time threw down thousands of houses, and buried hundreds of people beneath the ruins. Then fires broke out, and multitudes who might otherwise have been saved were burned to death. There has been no such severe earthquake in Japan for thirty-seven years. If it had occurred in the larger cities the loss of life would have been much greater; but it is appalling to think of the suffering of the poor houseless people who lost their all by the flames, just as the winter was coming on. Even those who had houses remaining, did not dare to live in them while the shakes continued, but made temporary shelter for themselves out of the screens and sliding doors of their houses. Foreigners and natives have contributed most generously of money and clothing, and many are on the ground distributing clothes, blankets, and food to the sufferers. The orphans, one hundred in number, are being cared for, part in Ogaki, and part in the Orphan Asylum in Okayama. Mr. Clark was in Ogaki for a while, helping Dr. Berry in a hospital he established there for a short time for the wounded.

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## WHAT A MUSIC TEACHER CAN DO.

BY MISS M. E. WAINWRIGHT.

KYOTO, Sept. 21, 1891.

MY DEAR MRS. BLATCHFORD: I am sure you have seen the yearly report of this school, so I will speak only of my department, which is music, and is a growing one, too. This last year there have been forty-five music pupils, and forty in the spring term, which is the largest number I have ever had.

You wish to know what some of my obstacles are. The greatest one at present is lack of organs. I should have five, at least; but there are only four, and two of those are nearly worn out, and can be used only a little longer. There is a steady advancement, about the same as in American pupils, though not quite so rapid; but when I compare their music with ours, I am surprised that they do so well as they do.

I have done a little outside work that I have enjoyed very much indeed. Through the last school year I have gone twice a month to a little town seventeen miles from here, going Friday p. m., and coming home Saturday evening, always taking an interpreter, though at the Friday evening meeting, at which I always spoke, I sometimes spoke in Japanese. Saturday we went from house to house, and that was the most pleasant. I met many very pleasant people, and saw many nice homes, but some very poor ones. I am sure the dugout or the sod house of America would be preferable to some of the houses I have seen in my tours.

During the fall and winter terms I also went to another place,—an old castle city some twenty-five miles beyond the one I have just spoken of. I do not know that I can compare this year with the past years. In many ways they are alike, with a steady advance, both in work and interest. The opportunities are many and pressing. We do not lack for them. It is only hard to have to say “No.” One of them is, helping poor girls in school. I should be very glad if some one would undertake to educate a girl. The expense, for a year, is about thirty dollars. I did not intend to make this a begging letter, but I am afraid I have. This is one of our opportunities.

Again Miss W. writes while out on a tour.

KYOTO, JAPAN, December, 1891.

I WRITE from Kusatsu, where I came in evangelistic work. I am just in from service, and am feeling specially happy; and though I ought to go to bed, and get rested for the morrow's work, I must first write you a little. We had such a good meeting; there were about sixty present, and they were so unusually quiet and attentive, and stayed through the entire service,—a remarkable thing for the majority of those who come to these services. Papa will wonder what I talked about. I told the story of Jesus going into the house of Matthew, as found in Matt. ix. 9-13, and also of his healing the woman who touched the hem of his garment. I thought that certainly this Christ, whose very garments gave out healing as he passed, could touch the heart of these people, and I believe he did. I never saw them so thoughtful before. I have another meeting to-morrow. Oh, for a message

that shall bring light to this darkness! I spoke in Japanese in one service, and English in the other.

Perhaps you would like to know what I had for supper: rice, soup of fish, mushrooms, and raw fish. All very nice, and all Japanese.

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## For the Bridge Builders.

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### KOBE COLLEGE.

[To the young ladies who have enjoyed the educational privileges of our favored land, the following circular will make a strong appeal. And yet we hope no money will be taken from the pledges of auxiliaries or junior societies to do this work for Kobe College. It must be an extra fund. Our missionaries must not fail of their salaries nor our pupils be sent home from missionary schools to help us build in Japan. Advance in Kobe must not mean retrenchment anywhere else. But we commit the work to God and to Christian women, in the assurance that it is he who has said to us, "Arise and build."—ED.]

THE first girls' school of the mission of the American Board in Japan was opened at Kobe, in 1875. The Woman's Board of Missions of the Interior erected a two-story building, with accommodations for about thirty pupils, at a cost of \$6,000, of which \$800 was given by the Japanese.

The site chosen is upon an elevation about a fourth of a mile from the city, which commands a fine view of the bay, with a background of mountains. On one side is a lovely bamboo grove, where a friend of the missionaries, one of the finest scholars of old Japan, has built his home; on the other are the extensive grounds of the English consulate.

Within two years this building was full to overflowing, and another two-story building was erected. So far had the school won the respect of the people, that one half the cost of this building was contributed by the Japanese and foreign residents.

In 1882 the school graduated its first class of twelve, all but one Christians. So rapidly had the prejudices against Christianity and the apathy of parents in regard to the education of daughters been overcome, that in 1883 the accommodations of the school were again wholly inadequate. Miss Brown wrote, "Japanese girls do not require as much room as American girls, but they do need room enough to lie down on the floor at night." Under this pressure the second enlargement was made.

But nothing stands still in Japan. In March, 1887, Miss Searle wrote: "We have been obliged to refuse applicants since last October. The girls we are refusing are willing to pay every cent of board and tuition."

In this emergency the Japanese came to our aid, and placed the whole amount necessary for a new dormitory, \$1,500, unconditionally in our hands. The school now numbered two hundred pupils. Meanwhile the grade of the school was steadily being raised, and increasing numbers were, in 1890, taking a post-graduate course.

Last year the mission, at the request of Japanese Christians, and under the conviction that the interests of Christ's cause in that empire required it, voted to raise the school to the grade of college.

More land and two new buildings are an imperative necessity. Not less than \$12,000 are required,—a very small amount as compared with the cost of such buildings in this country.

History presents no parallel to the Japanese people. For twenty centuries a hermit nation, under the degrading power of Buddhism, a single generation of Christian missions has aroused this people to an intelligent alacrity in seeking and appropriating the best in Christian civilization. Buddhism is by no means vanquished, but the people are in a condition where Christian education is a power incalculable. Especially is this true of the education of girls in the Kobe school. This school is so respected by the Japanese that it has become a model for their own schools, and its graduates are sought for teachers.

Japan is the England of Asia, destined to hold the same position of power and influence to that continent that England has so long held toward Europe. Money invested in this college for girls will affect not only Japan, but the vast millions of Asia.

In America education is largely a gratuity. Millions upon millions are permanently invested for maintaining our common and normal schools, State universities, naval and military academies. Millions upon millions have been given in Christian benevolence for the lands, buildings, and endowment of Christian colleges; given often at great sacrifice, because the donors, with far-seeing wisdom, perceived that money thus invested would have a wide and long-continued power for good.

To-day students at Yale, at Harvard, at Vassar, at Wellesley, or at any of our universities and colleges, pay only a fraction of the actual cost of their education, and are in a large sense debtors to the gifts of others.

It is in accordance with "the fitness of things" that parents, who are thus saved the actual expense of the education of their children, should in some measure cancel their obligations, by giving for the founding of schools and colleges in lands just coming into the light of the gospel of Christ.

Because of this fitness; because of the need; because the investment will bring dividends along the ages; and, more than all, because of Christ's command, "Go ye into all the world, and preach the gospel to every creature,"—we ask your aid in establishing this college at Kobe for the women of Japan.

To those of large means we come for gifts of \$1,000; to others, "as the Lord hath prospered." To everyone we repeat, "Freely ye have received, freely give."

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

MRS. MOSES SMITH,  
 MRS. E. W. BLATCHFORD,  
 MRS. F. W. FISK,  
 MRS. ROBERT HILL,  
*Committee.*

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## For the Coral Workers.

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### A QUESTION FOR LEADERS.

WHAT shall we do for the older members of our mission bands? This question is a troublesome one for all mission band leaders. The children under ten, or even twelve, are easily interested, and need only to be guided wisely, to yield willing and loving service in the foreign missionary cause. But with the children older than this, and especially boys of fourteen or fifteen, it becomes a most difficult matter to hold them, either in interest or attendance.

The same is true, to a large extent, of Sunday schools and Christian Endeavor Societies.

This question comes to me almost daily, and though without a large amount of personal experience, I venture a few suggestions.

In the first place we must consider their years, their needs, their opinions, their future. At the age of fourteen a boy is, as some one has put it, "older than he ever is again." He is beginning to think for himself; he has opinions, forms his own judgments of people and things, begins to aspire, to express himself,—in short, he becomes an individual.

He can no longer find mental food in the exercises which delighted him two years ago, neither is he yet able to eat the food adapted to him two years later. He is an isthmus connecting two larger bodies of land.



We must consider what we wish him to be — to do — to know five years later. Whatever we may wish him to be now, he is pretty sure not to be; but if we can keep his face turned in the right direction, his feet walking toward the distant goal, his heart beating to the tune of loving service for others, and his brains alive with new, large, and generous ideas, we are gaining our end, though it is somewhat distant.

This resolves itself into two necessities: first, the boys and girls—I have mentioned only boys, for the principle is the same—must learn, and must know that they are learning, really valuable things.

If Rome and Greece have a charm for the young in their fables and myths, how much more do India, and China, and Japan, in their marvelous facts and strange customs? If the history of England, the little island of Christendom, is able to interest, why not the history of Africa, the Dark Continent of heathendom?

If the biographies of Washington, and Lincoln, and Grant fill with admiration and inspiration, why not the biographies of Judson, of Cary, of Livingstone?

It is not enough that the members of our mission bands should know merely the few missionary stations to which they contribute. Beyond that station are other stations; beyond those, countries; beyond countries, continents and the islands of the sea. The primary school prepares for the high school; the high school for the college; the college for the university. Who would stop with the first reader? Or what child would continue his interest in it beyond its proper time? Yet do we not frequently keep our mission band boys and girls going over and over again the rudiments they learned before? Do we often take them beyond fractions?

Feed them with food convenient for them. Let them but once be awakened to the wealth of delightful information that lies ready at their hand, and they will become your own sources of information, and the leaders of your band itself. And, again, the members must do, and must know that they are doing, real service in the conduct of the band.

Let them feel their own responsibility for its success; let them fill offices, have charge of the meeting, enlist workers, give information, collect money, everything and anything that lies within the province of a mission band's work, — and their interest and attendance is assured.

To do this, however, one or two things are necessary. There must be, in some wise way, a division between the youngest and oldest members of the band. While having many things in common, they must have some things apart. The A B C's must not keep back the sixth and seventh grades. Nor can these grades return to A B C. To solve this problem, one mission

band leader divided her band into three classes. All general exercises were held together; then the classes went, each with its own teacher, to a separate room. One teacher took the smallest, those just learning the beginnings of foreign missionary facts; a second took the next older, those who had been but a few years in the study of the work; and a third took the oldest, the boys and girls of fourteen and fifteen. In this advanced class there were essays and recitations by the children themselves. A whole country, with its needs, its workers, its people, its climate, its customs, was discussed, and information brought in by all. Maps and blackboards added to the interest; both pupils and teacher worked with a will, and at the close of the half hour all had both learned and taught much.

There are still difficulties in the way to many leaders, no doubt, but they must wait until another letter.

MRS. WALTER T. MILLS,  
*For Children's Committee.*

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### THE OBSERVER.

A CHANCE letter from Mrs. Logan, of Ruk, tells of the completion of her home, and the joy with which she, Miss Kinney, and the twenty girls have commenced the new school year in these comfortable quarters. While the building was going up, it was found that the plan for the schoolroom was not large enough, so the part intended for a girls' dining room was thrown into it. Then came the question, How shall we secure a dining room? But Mrs. Logan's wit and the girls' quickness and industry solved the problem. A dining room was added, built of the native reedwork, and except the framework, which Mr. Bowker, the carpenter, prepared, constructed entirely by the girls, out of reeds tied together with cocoanut twine. One of the greatest comforts about the house is the protection of the windows in Mrs. Logan's and Mrs. Kinney's rooms by screens, so that their evening lamps do not draw in the waiting gnats and mosquitoes of all sizes. These are the gift of a friend, whose thoughtfulness is a good example to others to provide, occasionally, some comforts the missionaries have not asked for.

The Oberlin rag carpet, sent to Hadjin, has so stirred up good women in the East, that fifty-nine yards of rag carpet go with Mrs. Eaton to Chihuahua, Mexico, to cover the brick floor of the sitting room, and give strips of warmth to the dormitory in the new school building, given by the New Haven Branch.

# Home Department.

## STUDIES IN MISSIONS.

### PLAN OF LESSONS, 1892.

*April.*—The Inanda Seminary; the Umzumbe Home.

*May.*—The Samokov School; the Monastir School.

*June.*—Bible Teachings on Giving.

*July.*—The Bible in Missions.

*August.*—Prayer in Missions.

*September.*—Thank Offerings.

*October.*—The Bible Reader.

*November.*—The Christian Women of Foreign Lands.

*December.*—Review of the Year.

## THE INANDA SEMINARY; THE UMZUMBE HOME.

*What is the Aim of these Schools?* Let the students note the people to be reached in the Zulu Mission itself; the people of kindred races and kindred tongues lying west and north of Zululand. See the *Encyclopedia of Missions*, published by Funk & Wagnalls, New York. Read in connection with this topic *Forty Years Among the Zulus*, published by the Congregational Publishing Society, *Mission Studies*, May, 1887, November, 1890.

*Out of what are these Schools aiming to bring the Women?* See LIFE AND LIGHT, 1871, page 12; 1873, page 65; and October, 1881.

### INANDA SEMINARY.

*Location.*—Description of the surrounding country.

*Its History.*—Reports of the American Board tell of its beginnings, as does also the LIFE AND LIGHT, 1869, pages 52 and 120; 1870, page 198; 1879, June number. *Mission Studies*, May, 1888.

*Progress.*—See the LIFE AND LIGHT, December, 1871; May and December, 1874; The Teachers' Institute, August, 1882; The Saturday Bible Class, September, 1882.

*Spiritual Growth.*—See LIFE AND LIGHT, July and November, 1873.

*Work of the Pupils.*—May, 1875.

*Present Condition.*—LIFE AND LIGHT, May, 1890; some girls in the Inanda Seminary, October, 1890, August, 1891.

## THE UMZUMBE HOME.

*Where is it?* Locate and describe.

*History.*—Beginnings, LIFE AND LIGHT, September, 1875; December, 1881.

*Progress.*—LIFE AND LIGHT, July, 1878; the new building, May, 1880, February, 1881; Busy Sabbaths, July, 1881. Also April, 1883; September, 1884. *Mission Studies*, March and August, 1889; also March, 1890.

*Spiritual Life.*—LIFE AND LIGHT, 1884.

*The School of To-day.*—Up to what are these Schools leading the Zulu Women? Tell of the graduates, Dalita and others. Of the changed homes of the Christian women, Tilla in *Mission Studies*, October, 1884; Yona, October, 1890.

See also *Mission Studies*, April number for help on these topics.

## THE HYMN OF THE COVENANT.

[Written for the Annual Meeting at Omaha.]

*Tune.*—"BREAK THOU THE BREAD OF LIFE."

Saviour, thy covenant grace

Seeks even me;

With humble, reverent face

I turn to thee.

For me forsaking all,

Exiled from heaven,

Dying, thou sealedst me

Redeemed, forgiven.

Now on my waiting ear

Breathe words divine.

"Yield not to doubt or fear,

For thou art mine.

My law within thy heart

Shall guide thy feet,

My Spirit, ever near,

Make duty sweet."

Saviour, what wondrous love

Cares for thine own;

Thy promised grace I'd prove,

Serve thee alone.

Gladly I hear thy call,

Jesus my Lord.

Pledge thee my all, and trust

Thy covenant word.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JAN. 18 TO FEB. 18, 1892.

ILLINOIS.

<b>BRANCH.</b> —Mrs. W. A. Talcott, of Rockford, Treas. Ashkum, 2; Chicago, Mrs. F. Brown, 12, Mrs. E. C., 200, Covenant Ch., 75.10, First Ch., 179.45, Lake View Ch. of the Redeemer, 24.45, Leavitt St. Ch., 22.57, New England, 74.69, South Park Ch., 25, Union Park Ch., A Friend, 20, E. M. R., 3, Union Park Ch., of wh. 50, Mrs. A. A. F. const. L. M's Miss Jennie Berry and Miss Maude Story, 25 Mrs. H. E., const. L. M. Mrs. Henry D. French, 25 Mrs. I. N. C., const. L. M. Miss Eleanor Taylor, 25 Mrs. R. G., const. L. M. Mrs. Mary F. Bryner, 353.55; Earlville, 5.34; Englewood, Ch., 5, three Friends, 10; Galesburg, First Ch. of Christ, 37.50; Garden Prairie, 5.45; Geneseo, Zenana Soc., const. L. M's Miss Susie Hosford and Miss Grace Edwards, 50; Hamilton, 4; Highland, 5; Harvard 5; Millburn, 10; Metropolis, 2.07; Pittsfield, 5; Polo, Ind. Pres. Ch., 20; Ridgeland, 20.73; Rockford, First Ch., 36, As. coll., 3.57; Toulon, 5.25; Tonica, 10; Udina, 4.20; Woodstock, 5.50; Wythe, 5; Winnebago, 12.20; Western Springs, 3, 1,261 62	
<b>JUNIOR:</b> Canton, 13.85; Chicago, Leavitt St. Ch., 12; Galesburg, First Cong. Ch., The Philergians, 20; Geneva, 15; Rockford, First Ch., 8.15; Winnebago, 10.67, 69 67	
<b>JUVENILE:</b> Carpentersville, The Helpers, 12; Chicago, New England Ch., Steady Streams, 8.36; Englewood, 2; Geneva, Morning Star Band, 6.50; Griggsville, Cheerful Givers, 10; Geneseo, Light Bearers, to const. L. M. Miss Louise M. Taylor, 25; Highland, 2; Woodstock, 5, 70 86	
<b>S. SCHOOL:</b> Chicago, Leavitt St. Ch., two classes in prim. dept., 3.62; Moline, First Ch., Mission Helpers, 5.50; Western Springs, 5.75, 14 87	
<b>Y. P. S. C. E.:</b> Downer's Grove, 12; Elgin, 3, 15 00	
<b>LEGACY:</b> Payson, Estate of Mary A. P. Robbins, 45, 45 00	
<b>FOR KOBE COLLEGE BUILDING:</b> Chicago, A Home Missionary's Widow's Mite, 10, New Eng. Ch., A., 5, Aux., 8.65; Englewood, 3; Toulon, 3.50, 30 15	
<b>Total,</b> 1,517 17	

IOWA.

**BRANCH.**—Mrs. C. E. Rew, of Grinnell, Treas. Ames, for Kobe Training Sch., 7.25; Anamosa, 7; Burlington, 24; Cedar Rapids, 6.01; Cherokee, 10; Creston, 14.30; Davenport, 8.25; Decorah, 6; Denmark, 13.75; Des Moines, Plymouth Ch., 20.33; Durant, Mrs. S. M. Dutton, 1; Earlville, 6; Gilman, 4; Grinnell, 23; Le Mars, 9; Magnolia, 3.85; McGregor, 7.75; Mt.

Pleasant, Mrs. W. L. Hornby and Mrs. Asa G. Hills, 70; Onawa, 7.17, Quasqueton, 2.30; Tabor, 12; Williamsburg, 6.50, 268 46
<b>JUNIOR:</b> Cedar Falls Mission Circle, 2; Corning, 5; Grinnell, Y. L. Soc., 14.37, 21 37
<b>JUVENILE:</b> Dubuque, Macedonian Band, 5; Dunlap, Miss. Band for Kobe Col., 3; Gilman, Little Jewels, 1, 9 00
<b>SUNDAY SCHOOL:</b> Burlington, Mrs. Foote's Class, 5; Dunlap, Infant Class, for Kobe College, 2.53; Toledo, 7, 14 53
<b>Y. P. S. C. E.:</b> Cedar Rapids, 5; Le Mars, 6, 11 00
<b>THANK OFFERINGS:</b> Dunlap, Birthday Box for Kobe College, 7.14; Onawa, Birthday Box, 5.45, 12 59
<b>CHILDREN'S PENNY FUND,</b> 70
<b>Total,</b> 337 65

KANSAS.

<b>BRANCH.</b> —Mrs. W. A. Coats, of Topeka, Treas. Dover, 6; Downs, 2; Dunlap, Mrs. Claffin, 1; Ford, 3; Lawrence, Plymouth Ch., 7; Piedmont, A Friend, 5; Stockton, 1.60 Wabanssee, 10; Waukarcha, 6, 41 60
<b>JUVENILE:</b> Maple Hill, Willing Workers, 6; Topeka, Junior Y. P. S. C. E., 9, 15 00
<b>Less expenses,</b> 56 60
<b>Total,</b> 3 00
<b>Total,</b> 53 60

MICHIGAN.

<b>BRANCH.</b> —Mrs. Robert Campbell, of Ann Arbor, Treas. Alpine and Walker, of wh. 4.52 is Thank Off., 19.40; Calumet, 16; Ceresco, 7.42; Dowagiac, H. and F. M. S., 10; Greenville, 20; Hudson, From a few Ladies, 6.25; Inlay City, 8.19; Kalamazoo, 30.33; Muskegon, 12.32; Stanton, 11.35; St. Ignace, 14.50; Vermontville, 9.38; Wayne, 10; Webster, 4.50; Whittaker, 16, 195 64
<b>JUNIOR:</b> Allegan, Y. P. S. C. E., 1.75 1 75
<b>JUVENILE:</b> Ann Arbor, Children's M. S., 15.85; Hancock, Gleaners, 10, 25 85
<b>SUNDAY SCHOOLS:</b> Cheboygan, 1.73; Portland, Birthday Boxes, 4.28, 6 01
<b>Total,</b> 229 25

MINNESOTA.

**BRANCH.**—Mrs. J. F. Jackson, 139 University Avenue, E. St. Paul, Treas. Benson, 5; Detroit City, 5; Duluth, 249.10; Minneapolis, Lyndale Ch., 11; Northfield, 17.93; St. Cloud, 20.50, 308 53

JUNIOR: Minneapolis, Plymouth Ch., Y. L., 36.07, C. E., 22.13; St. Paul, Plymouth, C. E., 5.05,	63 25
SUNDAY SCHOOLS: Glyndon, S. S. and M. B., 2.50; Hawley, 4.91; Minneapolis, Beth-el, 20, Lyndale Ch., 2.26; Montevideo, 2,	31 67
<i>Special</i> .—A Friend for Marash College,	50 00
	<hr/>
Less expenses,	453 45
	13 60
Total,	439 85

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Kansas City, Clyde Ch., 15.31, Southwest Tabernacle Ch., 10; Neosho, 7.25; St. Joseph, 7.03,	39 59
JUNIOR: Pilgrim Ch.,	94 58
JUVENILE: Kansas City, Clyde Ch., Chips, 10; Webster Groves, Steady Workers, 5,	15 00
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Total,	149 17

## MONTANA.

<i>Chinook</i> .—Mrs. F. J. Richey,	1 35
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## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Alexis, Willing Workers, 5, Berea, 20; Oberlin, 57; Toledo, First Ch., 110;	198 00
West Williamsfield, 6,	1 90
JUNIOR: Windham,	11 00
Y. P. S. C. E.: Toledo, Central Ch.,	10 00
JUVENILE: Tallmadge, Cheerful Workers,	9 50
SUNDAY SCHOOL: Kinsman,	40
A FRIEND,	<hr/>
	230 80
Less expenses,	2 25
Total,	228 55

## ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Boulder, 12; Denver, Olivet Ch., 5, Park Ave. Ch., 4.50, Boulevard Ch., 4, First Ch., 50, South Broadway Ch., 8.95; Green Mountain Falls, 5; Grand Junction, 9; Highland Lake, 21.21; Pueblo, First Ch., 10,	129 66
JUNIOR: Denver, First Ch. S. S., 10; Boulevard, Y. P. S. C. E., 12.50; Otis, S. S., Birthday Boxes, 2.07,	24 57
JUVENILE: Boulder, M. B., 12.93; Denver, Park Ave. M. B., 5,	17 93
	<hr/>
	172 16

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Badger, for earthquake district, Japan, 5.50; Deadwood, 8.00,	13 50
JUVENILE: Bon Homme, 5,	5 00
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Total,	18 50

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, Second Ch., 16.25; Clinton, 16.52; Green Bay, 25; Leeds Centre, 6.50; Madison, 10; Milwaukee, Gr. Ave. Ch., 56.50, Plymouth Ch., Thank Off., 14.96; Pewaukee, Mrs. Gates, 3; West Salem, 12.67,	161 40
SPECIAL: Milwaukee, A few Teachers, 25; Waukesha, a Young Friend, 5; Whitewater, Mrs. Castle, 25,	30 25
JUNIOR: Clinton, 5.16; Delavan, C. E., 10; Elkhorn, C. E., 17.40; Kenosha, Girls of the C. E., 6.41,	38 97
JUVENILE: Oshkosh, Zion Ch., Willing Workers, 6; Windsor, Coral Workers, 5,	11 00
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	241 62
Less expenses,	14 88
	<hr/>
	226 74
For Kobe Home: Rosendale S. S.,	3 17
Legacy.—Appleton, Mrs. Susan R. Page,	154 80
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Total,	384 71

## CALIFORNIA.

Redlands, Cheerful Givers,	10 00
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Total,	10 00

## FLORIDA.

Tampa,	13 32
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Total,	13 32

## LOUISIANA.

New Orleans, University Ch. Aux.,	10 00
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Total,	10 00

## MASSACHUSETTS.

Fitchburg, A Friend for Miss Houston's Bible Women,	200 00
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Total,	200 00

## MAINE.

Bangor, Mrs. Sewall's S. S. Class,	5 00
	<hr/>
Total,	5 00

## UTAH.

Coalville, Jun. C. E.,	1 00
	<hr/>
Total,	1 00

## MISCELLANEOUS.

Sale of leaflets, 29.12, boxes, 9.80, env.,	46 99
7.57; cash, .50,	3,818 27
Receipts for month,	10,644 40
Previously acknowledged,	<hr/>
Total since Oct. 15, 1891,	\$14,462 67

JESSIE C. FITCH,  
Ass't Treas.



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VOL. XXII.

MAY, 1892.

No. 5.

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It is often said that a missionary lady must be prepared to undertake any kind of work, from making bread to managing a church. A missionary in Japan writes as follows of her struggle to supply her lack of knowledge of one form of industry. She says: "When I first came here I was besieged upon all sides to teach knitting; and never having used knitting needles at all, I felt as if my education had been most sadly neglected. To what purpose could I use my Latin and Greek when I could not even wield the knitting needles? I longed for the knowledge of my grandmother. Not having anyone by me to tell me anything of the art, I procured a book on knitting, and sat down to study it with needles in hand. It was a many days' struggle, but I have been so thankful for the help it has been to me. Many and many a woman have I taught to make stockings and mittens, shawls, collars, wristlets, and babies' socks. It has been a wedge into many a woman's heart in Japan, by means of which the gospel of Jesus Christ has entered."

THE year 1892 is said to be the one hundredth year in the history of modern missions, Carey having entered on his missionary work in May, 1792. A *fac simile* of his famous pamphlet, "An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen," has just been issued in London; doubtless as a forerunner of the centenary of the Baptist Missionary Society.



MRS. CHARLOTTE E. CHANDLER.

WE are glad to give in this number the faces of two of our missionaries. One is Mrs. Charlotte E. Chandler, now gone to her reward, who was so identified with the work in the Madura Mission for more than forty years, that no mention of the work there is complete without her name. The





MISS HARRIET L. BRUCE.

other is Miss Harriet L. Bruce, a missionary daughter, who went to the Marathi Mission about three years ago. They represent two types of missionary workers that it is pleasant to associate together.

PREPARATIONS are quite far advanced for a "World's Congress of Missions,"—one of a series of religious congresses to be held Sept. 11-16, 1893,

in connection with the Columbian Exposition in Chicago. A feature of the Congress will be a "Woman's World's Congress of Missions," holding its sessions September 12, 13, and 14, and the most earnest co-operation of all Christian women are solicited in its behalf. The design of the meeting is to give an opportunity for workers of all denominations to come together to "compare methods, report progress, correct errors, and, by discussion and suggestion, encourage each other and devise plans, that by mutual understanding and endeavor, shall further the work of evangelizing the world." The matter is in the hands of an efficient committee of ladies, to be supplemented by the Woman's World's Missionary Committee appointed soon after the Missionary Conference in London, in 1888, and promises to be a most important occasion in Woman's Missionary work.

THE Ninth Annual Meeting of the International Missionary Union will be held in Clifton Springs, N. Y., June 8-15, 1892. The sessions promise to be of special interest, including papers by Dr. Mabie, of the Baptist Missionary Union, on his recent visit to mission stations; Dr. Hamlin on Bulgaria and the Bulgarians; Dr. Happer on work in China; Dr. Thayer, of Turkey, on Medical Missionary Work. There will be a session for The Consideration of the Relation of the Missionary to the Home Church, conducted by Rev. James Mudge, D.D., of India, and a Symposium of Missionaries, conducted by Rev. E. P. Dunlap, of Siam. All who wish to attend are requested to notify the President, Rev. J. T. Gracey, 161 Pearl Street, Rochester, N. Y. Missionaries will be entertained free of charge; other persons can obtain board at reasonable prices. The Union is a growing power in missionary work, and its meetings are delightful and profitable.

MISS DAUGHADAY, of Osaka, writes: "The earthquake in Japan fills all our minds at present, and we can only pray and trust that it may, in God's infinite love and pity, be overruled for some great good to this people. It is true that all the Christians did not escape loss, or even death, but certainly some were delivered in a most remarkable manner from the suffering which overwhelmed all around them. I heard of one man whose house stood firm and without damage although every other one in the vicinity was laid in ruins. When questioned as to the cause of this, he boldly affirmed that it was because he served the true God, and had asked him to protect him. He stated that, going into the house and looking around, after the earthquake, he found everything in its place until he opened a closet where some idols had been stored. These were all thrown on their faces. He felt sure that the false gods had no power, but were obliged to bow at the command of the mighty God whom he worshiped. His words and wonderful deliverance made a marked impression

on those around him, and is doubtless one of the ways in which the Lord intends to magnify his name through this great disaster."

It is with great regret that we are obliged to report a falling off in our receipts since January 1st in comparison with those of the same time last year, to the amount of \$2,600. It was the earnest aim of all our branches that the advance made last year should be permanent, not merely a special effort for the year. We feel sure this must have been understood in all our auxiliaries, and that it was their intention to continue the advance. It is so easy, however, to rest upon one's oars after a struggle and a success, that we feel constrained to sound a note of danger. The struggle is not over, friends. The success achieved did not meet the needs of last year, and will, if followed by a similar one, fall further short of the needs of the present. Our missionaries are looking to us hopefully for the assistance for which they have long waited. Must we deny them? The burden which was lifted in a measure last year, if allowed to fall again, will have a crushing weight.

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## THE HINDU WOMAN AND HER REDEMPTION.

BY MRS. EMMA WILDER GUTTERSON.

THE enlightenment of the Hindu woman means the redemption of India; that the great Asiatic Peninsula needs redeeming, no one acquainted with her condition can for a moment doubt. Whatever the religions of India have done for mankind,—and they certainly have done something,—an unanswerable indictment against them is that they have failed to give woman her just and rightful position. Some of these religions have started with ideas and principles concerning woman which were fairly good; but the practical outcome to-day in all Eastern countries, is, that she is kept in ignorance, oppressed, and degraded. It is still man's age in India, though it is the woman's age in America.

What do you really think of your Hindu sister? Are you hopeful about her? or have you fallen into the way of thinking that perhaps one cannot do much for her, she is so ignorant, so conservative, and a pagan, too? Well, there are discouraging things about her—it is of no use to deny it; but there are discouraging things about human nature everywhere, even in Puritan New England. We see at once that we cannot change her natural environment. The mud hut with its roof of thatch, or the brick house, built foursquare around a central court with scarcely a window on the outside, and only one door to communicate with the busy world without,—in one of these she must still find her abode. We cannot mitigate the heat; the tropics must



PUNDITA RAMABAI AND HER DAUGHTER.

be her home. The palms must give her shade ; the white ants will ever annoy her ; her diet, to us, will seem peculiar. Her clothing with its artistic grace, her somewhat barbaric taste for jewels,—all these we will leave untouched, for with them, primarily, we have nothing to do. Nor will temples be demolished, and idolatry and demon worship be at once cast out. In

India; as in the Roman Empire, idolatry seems to be taking on new life as it competes with a growing and powerful Christianity. We do not wish to substitute English or French for her vernacular. The patriarchal life, which has survived so many and so mighty changes in India, and which is in so many of its forms worthy to be perpetuated,—this we will not attempt to change. These things are the setting of her life; such they must remain; and we will leave them to that possible evolution which is a law of Christian growth.

But is she worthy your effort, your sacrifice? Has she brains? Has she heart? Your Hindu sister is a bright woman. She is intelligent where she has an opportunity. She is quick with her hands, and apt with her brain. Surely you will believe this, you who have heard Ramabai's earnest words, and recognized her intellectual brilliancy? You who have noted Mrs. Joshee's devotion to her religion, and the resolution with which she pursued her purpose of education, coming far across seas, a great task for a Brahman, in order that she might study medicine, and Mrs. Karmarkar, who is now among us, helps us to appreciate the ability and attractiveness of our Hindu sister. Now, as in the past, we find the woman in India worthy to stand by the side of man. There is no doubt as to the power of her brain or her heart. As to her capacity for loving, one can hardly think of the women who were eager to sacrifice themselves on the funeral pyre, as devoid of devotion or self-forgetfulness! Patient is she, and painstaking as well, persevering in labors many and hard.

As we study her surroundings and her character, from what should we say does she need to be redeemed? First of all from her ignorance; then from the fetters of caste and superstition; and finally from herself! Until recently it has not been the fashion in India to educate the girls, except, perhaps, the dancing girls, who live in the precincts of the temples. These, indeed, were taught to read and to write, and to sing; but their life and reputation have not been such as to recommend education to respectable Hindu parents.

We can also help to redeem our Hindu sister from other and stronger bonds than those of ignorance; namely, from her social system, which is founded upon caste. Of all strong things in this world, the system of caste in India is one of the strongest, and the Hindu woman is the life of it. She does more to preserve it than any one else. In fact it can never be changed or done away with without her consent. Unwieldy and false as it is, it had its origin in natural conditions, and its roots strike down into ethnic differences among the people. Directly we can do very little to break it down; the people are very jealous of any interference in their social customs; the



A DANCING GIRL IN INDIA.

rules of caste were written two thousand years ago ; the spirit of Christ will change them, but not in a day !

With thousands of women in India if caste goes, life might as well go also. Nor is this feeling by any means confined to the higher castes. The Sudra

and the Pariah are as careful to preserve their social position, which to the Brahman woman is simply none at all, as she is to preserve hers.

One noonday a poor thief caste woman came into our compound and begged for medicine to cure the painful ophthalmia from which she was suffering. She was dirty, unattractive, a few yards of soiled cotton cloth her only garment; she could neither read nor write, and had no conception at all of life as we regard it. She was told that her eyes must first be washed with warm water. As soon as she learned that this water came from our kitchen, and the teakettle in which it had been heated had been touched by our Pariah servants, she would not allow that water to touch her person, lest she should be defiled and lose her caste. She ran away out of the compound, and it was only by dint of hard persuasion on the part of some of her own caste people, that we could get her back. Such was the power of social custom upon her.

Looking at this vast system from the outside we wonder at it, sometimes laugh at it, and yet is it not human nature, after all? And do we not have in our Northern land the same spirit and similar foolish expressions of it? "Sir," said one of our native pastors, "caste is not of the Devil; it is the Devil himself." It yields here and there. But it will never be materially changed—certainly it will never be eradicated—until the Hindu woman is educated, and until her heart is filled with the love of Christ. Here is her power and your opportunity.

One thing more, yes, two, must be done for this Hindu sister of yours, and perhaps the doing of these two implies and includes the accomplishment of all else that I have said. One is, that in the place of darkness, or, at the best, of partial illumination, you must give her the light. She has "The Light of Asia"; she needs "The Light of the World." But for the religious feeling of the woman in India, it would almost seem as if her false religions must have utterly perished before this. Are you surprised that I speak of her as religious? You should not be. Women are everywhere more religious than men, and the Hindu woman is no exception. By religious here, we mean that temper of mind which does things, even little, trivial things, from a sense of duty, with the religious idea back of them all; that reverent tone of mind which even now often looks up with real faith and devotion and the essence of true piety, even to gods of wood and stone. We have seen in the great temple at Madura, a Hindu mother with her children bringing gifts to the altar of the goddess, and lifting hands of prayer, with upturned face, to that awful image of Kali; and if there was ever sincerity in any worshiper's attitude, it was to be found in hers, and in her face as well. Her religion does not make her truthful, or pure in heart, or help

her to keep the Golden Rule ; but religion, according to her standard of it, is not neglected.

I cannot linger to tell you here what idolatry is,—what it means. Alas ! who can tell that? We cannot, because Christianity and our history has swung us away from it. She cannot, because she will never realize what idolatry is until she becomes Christian. Idolatry is not so much the hideous images at the street corners, the unmentionable objects of worship under almost every green tree ; it is not alone the wayside shrine, with its rude image and gifts of flowers before it, nor is it to be found in the mighty—yes, magnificent temples of India. We cannot get its true essence out of the *vedas*. It is in the brain and heart of the Hindu people, in their daily life, in their moral distinctions, in their weakened wills, in the paralysis which seems to hinder every good work, in the malaria of sin which fills the atmosphere and poisons the mind.

“India,” writes Miss Cornelia Sorabji, “looks about for a moral crutch when she ought to walk alone.” All this and more is implied in that word idolatry, and even then you haven’t told the half of it. Mohammedanism, proudly sneering at the idolatry of India, and claiming to worship the true God, as it does, theoretically, in its practical outworking is not very much better. A few enlightened minds in India are moving toward theism ; but how few they are amid the two hundred and eighty-eight million ! This receptive, reverent Hindu sister of yours must be brought out into the liberty wherewith Christ makes men free. Last of all, this Asiatic woman must be saved from herself ; and who of us does not need in greater or less degree this same salvation ?

How can all this be done? you ask. Not by any spasmodic effort ; certainly not by any cold weather tours through India. Not by an educational system which takes in the boy, and leaves out his sister ; nor by a dogmatic spirit which would force her at once to leave home, and husband, and children, and go into the street in order that she may make a public profession of Christianity. Of the thousands of women who have read the Bible in Madura under Mrs. Chandler, Mrs. Capron, and Miss Houston, but very few have united openly with the church. The greatest instrument of good in India is the Christian home. The Hindu man and woman together must build the home, together they must attain knowledge, together seek the truth and approach the throne of God.

From the sacred flame kept burning by the faithful hands of the vestals in old Roman days, the fire first lighted on every new hearthstone was always kindled ; in like manner, from the flame of Divine love (heavenly love) vouchsafed the Christian woman in America, must the Hindu woman, and through her every Hindu home, be illumined !



## A CHRISTIAN DEATH IN A HEATHEN LAND.

BY MRS. H. P. BRUCE, OF SATARA.

THIS Sabbath afternoon our pastor preached such a beautiful sermon. It was enough to make one wish to be in heaven, as the man of God discoursed on its glories, in connection with the departure of our native Christian sister, Rumabai, whose body, after a week or more of suffering, was laid away yesterday, in hope of a glorious resurrection.

On the third or fourth day after the birth of a little daughter, she was attacked with a bad type of fever, which was very distressing to the friends, as she was quite wild in her delirium.

Our kind English physician gave remedies which subdued some of the symptoms, and she was more quiet; but the fever continued most of the time, and we knew that, humanly speaking, she might die almost any hour.

However, very much prayer was offered for her at her bedside and in the church. One of the Christians prayed thus: "O Lord, we would not dictate to thee, but if she should die, what would become of the little babe and family?" One morning, after she had been delirious for some days, she awoke with a clear mind, and calling her husband to come close to her, gave a kiss, which he returned. Soon afterward, on entering the room, she recognized me at once, and with a most radiant smile, which I think I never shall forget, she said to me, "I am going to Jesus Christ this day." She repeated passages of Scripture and lines of hymns which she had learned. Together, she and I took up the 23d psalm, and carried it nearly to the end. She did not falter at the "valley of the shadow," but added, "Thy rod and thy staff they comfort me." I reminded her, in the words of the hymn, that we are but strangers here; she added, "Heaven is my home," and continued, in the words of the Marathi translation, "I will not complain; heaven is my home."

After such a long time of wandering it was so delightful to see her in this lucid state, and to hear her dying testimony to the grace of God, that the tears fell freely from my eyes; but I thought maybe she did not notice them. On another occasion she looked up to me with the same joyous expression, and told me what happiness there would be with Christ and the angels. "But you are sorrowful," she remarked, looking into my face.

Her mother, who had been sent for, had arrived and was sitting by her bed on the day that she talked so much of going. Calling upon her mother to start quickly, she would call out, "Take me up; let me go," at the same time trying to raise her head from the pillow. Then she would look up to me, and ask again and again, "May I go! May I go!" adding that she would return on

a certain day. Thus her ideas of the earthly and heavenly home-going were wonderfully blended; but what a fit type is one of the other! On the day before she died she looked up to me and said plainly, "I was afraid at first, but I am not afraid now."

She was very much attached to my daughter, to whom she frequently sent messages of love; and when Hattie was here recently for a few days, Rumabai confided to her her hopes and fears. During her illness she would sometimes say that she should meet my daughter in Nagar,—sometimes in heaven. I asked if I should give her *salaam* to Miss Hattie.

"Yes," said she: "much, very, very much." Have any of the cultured young ladies at home, who have not yet decided what their life work shall be, thought what it would mean to them to receive such a tribute of love and gratitude as was conveyed in this simple form of words by this dying woman in India?

It touched our hearts. It touched the hearts of the teachers and scholars in the Ahmednagar school, where she was a great favorite less than a year ago. Her mind often reverted to the place where her Christian character was moulded. She was aware that she had not as much education as others who had studied longer in the school, but she thought if she made a good use of what she had, she might reach the Hindu women around her. She was a true helpmeet to her husband in many ways.

As Mrs. Sibley and I sometimes sat together in the little room where she suffered so patiently, we considered that we saw before us one of the fruits of the Ahmednagar school. It was not fruit blighted in the bud. It was, to the eye of faith, growing with perfection in the Paradise of God. What aspirations for a fuller life, when she could say, "O death, where is thy sting?" What homesickness for heaven when she exclaimed, "In any wise let me go."

"Where are the reapers?  
Oh, who will come  
And share in the glory  
Of the 'harvest home'?"

Once or twice when we thought Rumabai was slipping away from us, her Hindu mother set up a bitter wail which we could not altogether check. It seemed as if she must give some vent to the pent-up feelings of grief, as the many tender recollections of her child crowded upon her in that hour. In an elevated, prolonged strain, she would bewail her loss, giving utterance to such sentiments as the following:—

"What shall I say to your brother when I return home, and he inquires for you? Did he not say that in the hot season he would take a pres-

ent of a new bodice and visit you? Whom shall I have left when you are gone? Did you lack for bread or clothing? When you came home did I allow you to go to the village well for water? Did I not rather go and draw all that you needed? Did I not fill the big vessel for your bath? Do not leave me. O Rumabai! 'speak one more word to me!'"

This Hindu woman's lament is not enlightened by any gleam of the life or light of Christianity, and such might have been Rumabai's fate! Now, how different! Yesterday, just before the last gasp, she opened her eyes, and her affectionate husband thought that she recognized him before they closed forever on the scenes of this world. We could not see the angels as they bore her spirit upward, freed from the limitations of mortality. Our pastor said to-day: "The heavenly railway is invisible, but how many passengers there must be, from all parts of the earth, up to the celestial city."

He spoke most beautifully of the use and dissolution of the earthly tabernacle, contrasting it with the eternal in the heavens, not made by hands! He spoke very pleasantly of the Christian character of this woman, which was well tested by her words when she was in a delirious state. Even when her mind was wandering it was easy to tell what subjects were nearest her heart. Those who knew her in health testified to her simple, childlike faith, her interest in the Scriptures and meetings for prayer.

The poor tired-out mother threw herself on the body yesterday, and refused to be comforted. We are hoping that she may learn in this time of affliction, how much better it is to cast in her lot with the people of God. Will you not pray that it be not long before she recognizes the providence and love of God, in place of cruel fate, to which these people bend.

Rumabai was too sick to notice her child much, but when we asked her one day what name we should give it when it was baptized, she said "Hannah." I think little Hannah will not want for friends.

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## CHANGES IN INDIA.

BY MRS. JOSEPH COOK.

DR. GEORGE F. PENTECOST is having wonderful success in reaching the educated natives of India by a clear and forceful presentation of religious truth. In the month of September last he visited Poona, and held a series of meetings which were fruitful in conversions, and seem to have greatly impressed the educated Hindus. One of our missionaries writes in a communication to the *New York Independent*: "In all my twenty-one years of India life, I never before saw an audience of educated Hindus in such numbers listen with such apparently deep and profound interest to Christian truth.

It was simply surprising to see that audience sit and listen with such close attention as they had now done for eleven nights. The noncontroversial method adopted by Dr. Pentecost, together with deep fervency and the lucid truth, certainly impressed the Hindu mind not lightly." A Scotch missionary writes in *The Free Church of Scotland Monthly*: "The *élite* of the Brahmans of Poona sat at his feet for a fortnight, and listened with serious attention to the Christian teaching on sin, sacrifice, the incarnation, the atonement, the resurrection, the forgiveness of sins, the new birth, life and immortality as brought to light in the Gospel." At the close of Dr. Pentecost's meetings an evening was given to speeches by prominent English-speaking Hindus. The theater was packed, and the platform was occupied by European ladies and gentlemen as well as Brahmans. Hon. Mr. Ranadé, who is regarded as the ablest Hindu in Western India, made a remarkable address. He spoke of how Mohammedanism had corrected the faulty conception of Hinduism as to the unity of God, and that Christianity had its corrective mission to Hindus in reference to the holiness and majesty of God, which the Hindu idea tends to minimize. One who was present says that "it was with great skill that Mr. Ranadé skirted, so to speak, the Sea of Galilee, without stepping out into its deep, sacred waters; for it seems as though he did wish to show his Christian friends and Dr. Pentecost that he had some good appreciation of the grand truths uttered, and that he believed in them; but at the same time could not say what he would with that vast Hindu audience confronting him." The *Missionary Herald*, commenting on this meeting, says: "It must be remembered that such words from Brahmans do not mean the exaltation of Christ to the position he claims, but only to rank among the world's great teachers. So far as the work of missions is concerned, the chief encouragement from such utterances arises from the fact that they tend to secure toleration for those who do become Christians."

There is coming to the front in India a new caste, which is likely to take the lead in wealth, position, and intelligence. It is made up of the native Christians who have many of them been raised from low castes or no castes. A native newspaper of India, *The Hindu*, while deploring the decadence of Hinduism, is constrained to bear witness to the progress of Christianity, and it says: "The community of native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women; and in availing themselves of the existing means for practical education, they are far ahead of the Brahmans. Of the nineteen successful female candidates that appeared for the matriculation examination in 1889, seven were native Christians, and of Hindus there were none. For the higher ex-

amination for women, 234 candidates were examined; but of these 61 were native Christians, and only four were Hindus." This same paper, referring to the progress of education among the native Christian girls, and the absence of caste restriction among them, says: "These two advantages slowly make themselves felt among our native Christian brethren, and it is probable they will soon be the Parsees of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community." This Hindu organ is forced to confess that "the Hindu religion recognizes no provision for the spiritual needs of the Pariahs and lower castes, as, indeed, the Hindu industrial system allots to them no particular industry. The material, as well as the spiritual well-being of the Pariahs, has been from time immemorial outside the solicitude of the Hindu legislators and philanthropists." Dr. Pentecost, in commenting on the rapid decadence of caste in India, says that "caste restrictions are no more what they were fifty years ago, than the relation of the English aristocracy is the same to the Commons to-day as it was in the days of the Norman supremacy." He thinks it does not require that one should be a prophet to foretell the utter collapse of the whole system within the next fifty years.

Dr. Pentecost, in an article to *The Independent* of January 21st, says: "The burning question in India to-day in all missionary circles is not, 'How shall we multiply converts?' but, 'How shall we overtake with Christian training and instruction those who are pouring in upon us faster than we have the teachers by whom to take care of them.' The multiplication of converts in India to-day is altogether out of proportion to the number of evangelists and missionaries engaged in the work, as compared with the proportion of converts at home from among the non-Christians of our 'Christian communities' to the number of men and women engaged in direct Christian effort. In all India there are not as many missionaries as there are ministers of the gospel in New York city; and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in New York. India has not a three-hundredth part of the Christian force at work at the problem of Christianizing this land as America has for the same purpose.

Take these facts with the statements that we expend for our home churches each year eighty million dollars, and that our contributions for foreign missions during the century have been only ninety million dollars, and that the estimated increase of wealth of the evangelical Christian population of the United States last year was more than four times greater than all the foreign contributions by all American Christians during the entire century, and we shall see the need of the consecration of the pocketbook.

## AN APPEAL FOR WORKERS AT PAO-TING-FU.

BY MISS ADA HAVEN.

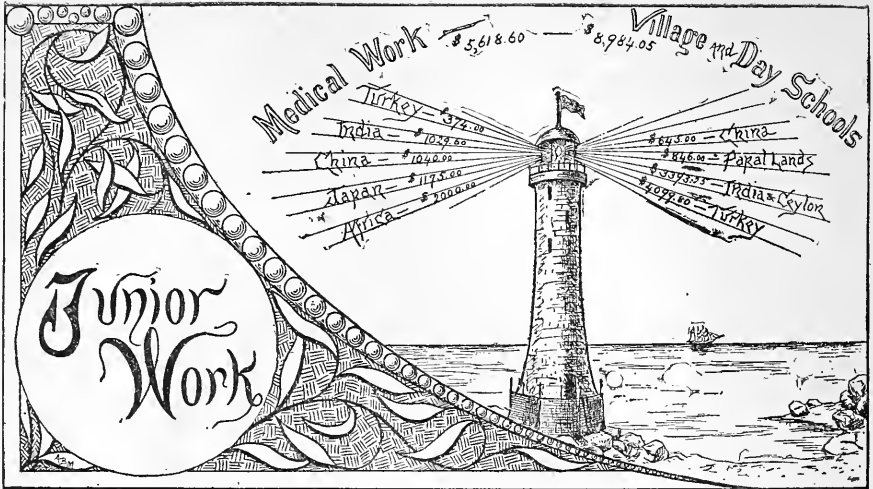
I HAVE been asked to put in writing something regarding Pao-ting-fu station in China, and the great need of new workers there. I do not fully understand what shape this was to take, but judge it was to be put into such form that it might be handed any one who was seriously considering the question of the choice of a field, bringing before her eyes the great need there, with the hope that this need would be enough to influence in the decision. There are many other things that might be urged in favor of other fields. There are others that are nearer. Pao-ting-fu is distant from you six weeks or two months. There are others situated among beautiful scenery, or old and romantic historic associations. North China, or at least the most of it, has nothing of this kind to offer. There are missions among people interesting from their artistic and intellectual ability. Chinese women are dull and uninteresting,—coarse when they leave off their good manners, and tedious when they put them on. There is nothing to delight the æsthetic sense. There are some Boards that might offer a position tempting from its chance at renunciation and self-sacrifice, to the extent, perhaps, of martyrdom. The only martyrdom which would be allowed by the church and nation which protects us in China, is a martyrdom from which they would gladly shield us,—being killed by overwork.

So if you are seeking a field which would present any of these advantages, Pao-ting-fu would not please you. Not for any such reason, but because Pao-ting-fu needs you, do I urge it. I can speak with a full heart on this question. When I first went to China it was thought for some time that I might go to Pao-ting-fu, so I have always looked on the place with especial interest. I once spent ten weeks there, and was much impressed with the character of those who then made up the church. The work has since grown very much,—quite out of the hands of those who are trying to keep up with it. Miss Morrill, our only single lady, writes: "We go to Tin-ko-chuang only once a week now, and the other places have to be let alone. It is so hard to see the work left undone, for you know some of it can never be done if not done now. I can only pray that the Lord will teach me what is most important, what it is right to leave undone, if you can say that one thing is more important than any other. He knows what is best, of course, and is ever mindful of his work, though we cannot understand why we three are left in such an unlimited place without any helpers. . . . Oh! it is a beautiful work, and I am so glad to have a little corner in it."

I do not think the Christian Church means to neglect China. But as a matter of fact, the proportion of workers sent out to fields open for work there is very small,—pathetically, I might almost say shamefully and sinfully, small. But I do not say so. I, coming as I do fresh from the needs of China to the women of America, so glad and eager to help, to the young women just starting out in life, and eager to put in a life work where it will tell the most for the Lord, take the sin and shame on myself; for I have known the great need, and you have not. It is to relieve my conscience of guilt in the matter that I write to you now, and tell you that China needs you.

Of all the fields of work which I know in China, I think Pao-ting-fu, for many reasons, the most needy. Much good seed was sown there in the early days of the station, which is now bearing fruit. But where are the laborers? I have never worked in the outlying country stations; but those who have report an interest, an eagerness to hear, which we do not find elsewhere in China. They say that there it could really be said of them that they were hungering for the Bread of Life. The little houses are crowded all day long by women listening with hungry eyes to the truth. That is a thing I never saw myself, but long to see true of every other station.

There is also work in Pao-ting-fu and suburbs, as well as this country work,—education of the young, and edification, building up, of the older church members. There is much, very much of work that only women can do; and who is there to do it? At this present moment Mrs. Merritt, with her hands burdened with household cares, and Miss Morrill, almost the latest arrival on mission ground, but thus early come into such heavy responsibilities. They are crushing her, and no one to help her, while those who are free to serve choose more attractive fields. Now as to who is wanted. A lady of experience in Christian work, between the ages of twenty-five and thirty: one who is willing to follow her Saviour in whatever path of sacrifice may be necessary, to share with him the joy of seeing souls reconciled to God; one who will be content to wait for her crown of glory till she can wear it in his presence, content meanwhile with lowly service; one who relies so much on Divine companionship as not to feel the loss of society; a woman wise, sweet, firm, gentle, and loving, to win souls. And oh! how we will welcome you, my sister, if you decide to come.



## DAY SCHOOLS IN INDIA.

We make the following extracts from some recent letters from missionaries in India, showing the value of some of the day schools. Miss Dency Root, of Madura, writes :—

THE work among the children is one of the most hopeful departments of our work in India. Although we may not be able to count these little ones in our statistics as having left the worship of idols, and joined themselves openly to Christ's people, yet I know that there are many of them as truly Christ's little ones as many children in our own land. We think that a child of ten or twelve in America is quite capable of loving the Saviour. Shall we lack in faith where the children here are concerned?

It is not numbers we want, but changed lives. Even if these children did not understand what it means to follow Christ, the training they receive in the schools makes them less bigoted, makes them more ready to receive the truth when they are in homes of their own. Miss Houston and my sister could give you many instances of the difference there is between the home where the children attend school and where they do not. These little ones now in the schools will soon be the power in the home, and their influence will undoubtedly be on the side of Christianity. If the children in the past have learned about Christ, there is now more reason for belief in the work for them, as many parents are being influenced to send their children much longer than formerly. I have six classes in all of my schools now, and could have one still higher if it was not so expensive to hire suitable teachers.



I could give you many instances of the power of Christianity among these little ones, but I will content myself with one or two. Only to-day one of the brightest girls in my South Gate School came to see me. She has been a regular attendant at school, especially at Sunday school. Recently her father has been influenced by friends to think that there is danger in sending her to a Christian school. She has begged him to let her go to school, if only for one hour a day. I asked her what she thought of Christ, and she replied that she believed what she had learned in school. In spite of all her friends might say, she knew that Christ had suffered and died for her. Another little girl who had been in the same school for a short time, and then kept at home on account of work, was found one day preaching and singing to a crowd of people. I questioned her afterward, to see what she knew about Christ; and although the story of his life was not all clear to her, yet she knew one thing,—that Christ came and suffered for us, and that it was through him that we should reach heaven.

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#### REPORT OF JUNIOR, OR YOUNG LADIES' SOCIETIES, SUFFOLK BRANCH, 1891.

EIGHTEEN societies, with an aggregate of 550 members, and a total contribution of \$2,060, is a statement in brief of the work of the Young Ladies' Societies for 1891. Of this amount about \$1,000 was given for their special work—the medical work and the village schools. The Junior Societies, as a whole, gave the twenty-five per cent advance asked for last year.

These are the bare facts, but they admit of variation and color. I am sure they could be lightened up with touches of devotion, of sacrifice, and of earnestness in service. I am sure they do not cover all that has been done in foreign missionary work by the young women in Suffolk Branch. We have to admit it is little enough; we wish it were more.

I will try to embody my report under three points. (1. The way it has been done. 2. The difficulties. 3. Some suggestive way.)

We will not spend much time looking back. We only review that we may more thoroughly and earnestly renew.

From answers to questions sent out, from letters, and from reports given at the first annual meeting of the Young Ladies' Societies, Union Church, Boston, February 17th, I gather such data as this:—

1. Meetings are held monthly, semimonthly, ten times a year, and in one instance four times a year. Two or three societies have evening meetings, and so get a stronger hold upon the honorary members and gain new ones. A roll call with Bible responses is a feature in some of the meetings.

Said one reporter, "Devotional exercises are not omitted, but sometimes it seemed easy to do so,"—a danger. "We do not expect to raise much money," said another. "We do not have meetings, we sew," another. "Oh, to make the privileges and possibilities of missionary work real to our girls!" writes one earnest soul.

Lectures, entertainments, fees, fairs, and fines, sales, collectors, miteboxes, and pledges, are ways of raising money. From one society comes this notable record. Listen! "Last year the very best in our history. The meetings, devotional and educational. More intelligence, and so more enthusiasm. Seventy-five dollars given. No sales, no fairs, and no plethoric pocketbooks. The \$75 stands for a good deal of self-sacrifice."

2. The difficulties; what are they? They are such as are common to older organizations. "Each year," writes one, "it is more difficult to increase our membership and to raise money. The newer societies divide the interest and take from our number." The strange anomaly is presented that because so many are King's Daughters, and Lend a Hand, and Endeavor Christians, the work suffers, and the workers are diminished.

3. Some suggestive way. How shall we develop the work? We deprecate the multifold organizations, but it is the spirit of the age, and the way the work is done. Organize, not to a sentiment, but to a purpose. Let us be identified as workers, not dreamers. Let us have so much enthusiasm we might be taken for a member of the Salvation Army; so much consecrated effort and adaptability we might be taken for a "white ribboner." Let us be all-around Christians, and take into our lives the spirit of all Christlike missionary service.

If there were time, it would be pleasant to picture to ourselves the model, the ideal missionary meeting,—the earnest workers who do indeed "love thy kingdom, Lord"; who are out on the King's highway, hastening to do his errands; who give for Christ's sake, and get others to, for the same beloved sake.

I wonder if the Philippian Church had had a fair, and worn themselves threadbare to minister to Paul's necessity in Thessalonica and elsewhere, how the 18th verse of the 4th chapter of Philippians would read: "I have all," he says, "and abound; . . . having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, *a sacrifice acceptable, well pleasing to God.*" It does seem as if Paul, very promptly, received a box or missionary barrel.

The special work of the Young Ladies' Societies for 1892 is the medical work and village schools. A lighthouse, with the light streaming in all directions, is the bright and happy figure under which it is embodied. How

unfortunate it would be if it were not a revolving light, and if some of its windows were closed? or if the ships, whose way it helps to guard in the sea, should stop at only one or two of the distant missionary ports!

If, at your first meeting, you carefully consider the subject, and send in a Pledge for \$300, \$200, \$100, or \$50, or \$25, or even \$10, or if you think you can raise a thousand dollars, you have an investment in immortal souls with an immortal destiny, in Japan, China, India, Turkey, Africa, indeed, almost everywhere.

"Shall we give up our special school or pupil?" says one. No, not if it is pledged work. Only, so far as we can, let us adopt the larger, better way. It is safe to say that the larger our vision of Christ's kingdom, the larger our appreciation of His parting command, and the greater our efficiency in His work.

As members of Christian Endeavor Societies, also, let us secure from these an investment of at least \$25 a society, so that representatives may come with us to take account of stock and share in the interest and enthusiasm of our meetings.

L. C. PURINGTON, *Sec'y.*

## CHILDREN'S MEETING FOR JUNE.

### THE CHANGES IN INDIA IN TWENTY-FIVE YEARS.

1. Hymn. "From Greeland's Icy Mountains."
2. Read in concert Isaiah lv.
3. Recitation. "I am a little Hindu girl." (See *Dayspring* for April, 1882).

### CHANGES IN THE HOME.

4. The wealthy Hindu homes are large houses, built of brick and plaster, round a central courtyard. The lower story is used for stables for the cattle, storerooms for grain. The upper story has a veranda looking out on the court, and the dwelling room opens on to this. The families are very large, for the sons always bring their wives home to their father's house. These wives are subject to their mother-in-law, and have to obey her; so there are many children who are cousins all living in the same house. The women and little children live in one side of the house called zenana, almost like prisoners; they are uneducated, and never go out except in very close carriages. They have little furniture in their rooms; they sleep on mats instead of beds, which are rolled up and put away during the day. Women and girls wear long

cloths wound round their bodies, and a large amount of heavy jewelry, necklaces, bangles, ear and nose rings, and anklets. Little children wear hardly any clothing. Homes of the poor are of mud, with thatched roof and earth floor. The people sit on the floor, eat with their fingers, and sleep on mats. Girls are despised, and many of them used to be killed as soon as they were born. There were no heathen schools for girls, who were only taught housework. Now these things are gradually changing, as the people learn about Christian civilization. Many are becoming Christians, and others wish to have their children, both boys and girls, educated, though they do not believe in Christ. Little girls are married very young, are really slaves of their mother-in-law, and if the husband dies, life is made miserable for them. See *Dayspring*, February and August, 1885, April, 1891, January, 1889.

As Hindu girls are being educated their homes are changing, and their lives becoming brighter and happier. Hindu widows have especially hard lives, but much is now being done for them. Much about the different castes of India can be learned in *Missionary Herald*, September, 1888, November, 1885; LIFE AND LIGHT, February, 1880; *Dayspring*, January, 1889.

#### SCHOOLS.

5. In heathen schools (they are all for boys), there is always a figure of the god of wisdom, Ganesha, which is worshiped every day, and decorated with garlands of flowers. The same figure is at the head of every school-book. The boys sit on the floor, and learn to write first on the sand, then on wooden blocks covered with brick dust, or on leaves of the Ola palm. All study at the top of their voices. The teacher is paid for each pupil, so he tries to get as many as he can. The punishments are very severe, but children are not forced to go to school. Interesting accounts of heathen and Christian schools will be found in *Dayspring*, January and April, 1891, and October, 1887; *Missionary Herald*, August, 1889, June, 1891; LIFE AND LIGHT, February, 1887. These show what a change the Christian village school makes in the lives of the children.

#### RELIGION.

6. The Hindus are a very religious people. They have a large number of gods, and many thousand temples. When they have no image of the god they want to worship they make one out of mud, and bow down to that. Most of their gods are evil spirits, whom they fear, and therefore pray to them. Tiny children are taught to bow down before hideous idols, and bring offer-

ings to them. Every disease has a special god, who must be prayed to. Every Hindu who works worships his tools. All along the roadsides are shrines, where travelers worship; the shrines are tended by priests, who live on the offerings of the people. Bathing is a part of the worship of the people; many of their rivers are sacred, and they make long pilgrimages to them, and carry their sick to the river,—not to have them cured, but to bury them in the sacred waters when they die.

*Dayspring*, May, 1882, July, 1889, *Missionary Herald*, November, 1887, January, 1891, give accounts of the heathen worship in India. Christian churches are scattered all through the country. In many villages the church is also the schoolhouse, and the people are learning of Christ, and giving up their heathen customs. Many families have given up their idols, but are not yet Christians, because they cannot give up their caste, and mingle with other people whom they think are lower down than they are. "Mission Stories in Many Lands," and the Misses Leitch's book, "Seven Years in Ceylon," give very interesting stories about the every-day life of the Hindus, who are slowly coming into the light of the gospel.

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## Our Work at Home.

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### BIBLE READING.

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#### THE LORD'S WITNESSES: WHO ARE THEY?

##### WHAT DO THEY SAY?

1. WHO are they? "Ye are My witnesses," said the Lord to the prophets. Is. xliii. 10. The testimony of Jesus is the spirit of prophecy. Rev. xix. 10. To Him give all the prophets witness. Acts. x. 43. The apostles, also, were witnesses of these things. Luke xxiv. 48. The martyrs were beheaded for the witness of Jesus, and for the testimony which they held. Rev. xx. 4; Rev. vi. 9. Christ himself is the faithful witness, who testified to what he had seen and heard. Rev. i. 5; John iii. 32.

The Holy Spirit witnesseth, with the water and the blood. Rom. viii. 16; Heb. ii. 3, 4; Heb. x. 15; 1 John v. 8, 9. The Father himself hath borne witness, confirming it by an oath. John v. 37; Heb. vi. 17.

God left not himself without witness, even in the heathen world, ordaining the rain, and the fruitful seasons, and universal nature to make him known; the heavens declaring his glory, and day and night uttering speech of him. Acts. xiv. 17; Psa. xix. 1, 2, 3.

We ourselves are commanded to be witnesses for Him, among all nations and unto the uttermost parts of the earth. Matt. xxiv. 14; Acts i. 8.

2. What *says* this "great cloud of witnesses?" The things they have seen and known of God, and of his Son. Heresay evidence is not accepted in any court. We can testify only to what we have seen. It was not till Paul had beheld that Just One that he became his witness. Acts xxii. 14, 15. St. John said it was what they had seen, and handled, and heard, that they declared. 1 John i. 1, 2, 3; 1 John iv. 14; Rev. i. 1, 2. St. Peter vindicated his claim to be heard by the fact that he was a witness of the sufferings of Christ, as well as a partaker of his coming glory. 1 Peter v. 1. We, too, must see Jesus before we can rightly make him known. We cannot show what we do not see. The Spirit must reveal him to us, as the "Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace," before we can reveal him to a waiting world. What a motive for steadfast looking to Jesus ourselves! The whole method of Christian life and growth and work is here. At this point is our greatest failure; we look down and not up; at the world and not at Christ. When the Church is living in constant fellowship with the Father and with his Son, beholding the Beatific Vision, it will be a witnessing Church, and the world will receive its testimony.

How are we to speak? When our souls are made glad with the light of God's countenance, we shall bear witness for him by the shining of our faces, and by the "other worldliness" of our lives. A Christian Zulu recently said at the Lovedale Jubilee, "What Africa still needs from Christendom, is men who shall *live* the gospel in her sight." The eight or ten hundred millions of the globe still untouched by the gospel, call for it no less by their degrading content than by their miseries and sins. The good news is intrusted to us for them, and we are to tell them at any cost, and by *all* means, "witnessing both to small and great, that Christ has suffered and risen from the dead that he might show light unto the people and to the Gentiles." Forever blessed be his glorious name, that we can now "tell it out among the heathen," in ways so varied, so ready to our hand, and so sure to prosper under his guiding providence. Love, and prayers, and gifts to this end from all the Church for all the world!

## NEHEMIAH'S METHOD.

BY MRS. WASHINGTON CHOATE.

THERE was never a wider spread knowledge of the great need and opportunity for missionary work than there is to-day. The stream of intelligence is broadening and deepening as it steadily flows along. If we lived up to the knowledge which we now possess, all appeals for advanced gifts to the treasury would be needless; for knowledge begets interest, interest begets love, and love expends itself in giving. Something else is necessary to complete the chain which will firmly bind our hearts to those of our heathen sisters in the bonds of Christian interest and helpfulness. I have often thought one difficulty may be that, fully realizing we should do something, we are at a loss just what to do. India, China, and Japan are far away. Our daily lives are passed amidst cares that are exacting; our candle burns rapidly and brightly, possibly at both ends. Yet many a Christian woman possesses the willing mind, which is like a spark; and if some form of work can be suggested to her to furnish fuel, the fire of missionary zeal will be all aglow.

The subject of this brief paper carries us back to the time of the return of the Jews from captivity. Jerusalem is in destruction. "The walls were broken down, and the gates thereof were consumed by fire." Nehemiah reported this condition of ruin to the priests, the nobles, and the rulers, and they said, "Let us rise up and build. Every man over against his house. For the people had a mind to work." We find here, first, information as to what was needed; second, a readiness to respond; third, an apportionment of the work suited to each man's ability; fourth, a willing mind; and, fifth, consequent enthusiasm and a grand result.

It is needless to remind the women of New England that in our case the first condition is fulfilled. We know what is needed. And it would be unjust to the faithful efforts of the past to question in regard to the second condition,—your readiness to respond. But I want to develop a little, in a very practical way, a few methods of work following the third condition of Nehemiah's plan, "Every man over against his house."

We are all of us sadly familiar with such expressions as, "My family is so large," "My strength is so small," "My time is so occupied." Let me suggest a few ways in which a mother who is unable to leave her own home, who may even be an invalid confined to her bed, may bear some part in this work. Have you ever thought in what an easy way a missionary atmosphere might be developed in your home? That a missionary spirit can be breathed in by the dear ones there just as they breathe in the pure, fresh

air? Supposing to accomplish this you subscribe for *LIFE AND LIGHT* or *Mission Studies*,—better, both. Be sure and take them out of their wrappings. Lay them on the table in company with *Century*, *Scribner*, and *Harper's Weekly*. Let the family see you reading them. By and by you will find them asking about the Woman's Board. The children will have been attracted by the pictures and stories. Try to be sufficiently informed yourself to answer their questions. If you cannot answer, suggest that together you consult an encyclopedia, or some such source of information. Try an occasional item of missionary intelligence at the table. Our missionary magazines abound with just such items. The daily papers will frequently be able to furnish you some material. Some familiarity with such events as the recent Spanish uprising in Ponape will furnish interesting conversation with your husband, and will naturally lead to interest in the missionaries and what became of them. Try a missionary half hour with the children. One mother adopted this plan each Sunday afternoon. She used not exclusively foreign missionary material, but home missions, city missions, fresh-air fund, whatever breathed the spirit of doing for those in need. One Sunday she accidentally omitted this half hour. Her youngest daughter, six years old, said to her, "Oh, I am so sorry! I love that half hour so much." It instantly suggested to that mother that she might be unconsciously preparing the way for a great sacrifice. The little daughter might grow up so loving the stories as to go herself to tell the ignorant the old, old story. But the mother's tears fell not at the thought of what that might cost her, but that God was so blessing in her child's heart the seed she tried so faithfully to sow. Supposing you get some one to assist you in this work. Here our mission circles come in as assistants to the home training. Let your children form the circle. See that they attend the meetings and pay their yearly dues. Have you ever thought what an encouragement the regular attendance of the children is to the possibly discouraged leader of your mission circle? But you say, all this seems very small. Ah! but just this is building over against our own house; and if we will do this, like the wall of Jerusalem, our success is assured.

But let us take a step further. Are you yourself a member of the ladies' auxiliary of your own church? No? Well, I am not surprised. . . . Suppose you join the auxiliary, and, having joined, sometimes attend the meetings. You may occasionally be detained; but on the day of the meeting could you not spare an extra moment or two to ask God to bless and prosper the missionary work, and help you to keep in sympathy with it? "Thy kingdom come" is a prayer extremely brief, but profoundly significant. Could you bring yourself to take part in the meet-



ing? If you cannot pray, could you read a stanza from a hymn or a verse from the Bible? Don't you occasionally see a missionary item which you could take to the meeting and read? Could you not say to the leader, "If you will find something for me, I will be glad to read it." Have you ever stopped to think what encouragement this would give? But, you say, it would be very hard. Yes; it would cost a sacrifice. No missionary work has ever yet been done without sacrifice; and if you postpone all effort until it costs you nothing, you postpone for this world and the next any part in this work of God. Could you possibly invite a friend to go to the meeting with you? Would you be willing to invite her several times in succession? But, you say, the meetings are not interesting. If such is the fact, no one is more painfully conscious of it than the few ladies at the front, who are wondering what can be done when so many are unwilling to help. Have you thought that you are in a measure responsible for this lack of interest?

If the leader makes some special effort to rouse enthusiasm, join with her. How much can be accomplished by "a good pull, and a strong pull, and a pull all together." But, you say again, all this seems very small. Ah! but just this is building over against our own house,—over against the place in life where God has put us. And if we do this, our work, like the wall of Jerusalem, is a success. The story is told of a little girl in the mountains of Switzerland who heard of the multitudes of children living and dying in heathen darkness, and she said to her mother, "I want to give something to Jesus for his work." Her mother said, "We are very poor. You have nothing to give." The little girl went to bed very sad, but in the morning she rose with her face full of smiles. "Oh, mother!" she said, "I will give Jesus the little plant which the strange lady gave me." "And how will you give it to Jesus?" said her mother. "Oh, I will take it up the mountain and plant it by the roadside, and the travelers who pass that way will see it and smile." It was all she had, but she carried it up the mountain and planted it, and all through the summer it blossomed and gladdened the hearts of all who saw it. But as the winter came on the flowers fell and the plant withered, and the little girl wept because her plant had died. But when the spring came, with its rain and sun, lo! hundreds of little plants sprang up where but one had been before. The seeds had planted themselves unknown to the little girl, and for years the mountain path was beautiful to the eyes of all by the flowers that bloomed on every side. This little girl "built over against her own house" by doing both what she could and all she could. Let us emulate the same spirit, and "sow beside all waters." God will give an abundant increase.

I have very simply developed some methods of work. If we are willing to try, if we, like those of old, "have a mind to work," the last link will be set, and our result will be sure and glorious, for the kingdom of God will have come.

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## LEAVES FROM OUR BRANCHES.

### THE SIMULTANEOUS MEETINGS.

THE day appointed for simultaneous meetings in all the organizations of the Board, March 26th, was very generally observed. We have no exact information as to the number of meetings, but it seems probable that the number, six hundred, given in our last number, was rather under than over estimated. From the few reports that have been received at the time of writing, April 5th, we cull the following items. In general two or three features are mentioned in nearly all the reports. These are the attendance of those whose faces have seldom or "never been seen in like gatherings before"; "voices unheard before lifted in prayer"; the introduction of the social element in some form; the union of junior auxiliaries and mission circles with the seniors, or of auxiliaries in several churches, and the unusual spirit of prayer that prevailed.

Responses were received from more than two thirds of the societies in *Berkshire Branch*. In the meetings held there was "unusual freedom in prayer and consciousness of the Spirit's presence"; "a sense of the nearness of the dear Master," and a special readiness to take part in the meetings in passages of Scripture, sentence prayers, and in other ways. One auxiliary reported in a tone of discouragement, but "a committee was appointed to secure subscribers for LIFE AND LIGHT and to increase the attendance"; in another several new members were secured and thirty-five new contributors.

In the *New York Branch* meetings were held very generally, with excellent programmes and good attendance. In one case the advance arrived at by the Board was put on the blackboard, that all might see what was desired, and prayer was offered for the specific objects. A meeting of four societies in a church in the city of Brooklyn is described as follows: "Invitations had been sent out to non-members, and an attendance of three hundred was the result. The ladies auxiliary had the first part of programme, short prayers and Scripture promises being followed by an address by Mrs. Geo. C. Stebbins; lately returned from a tour through India. The King's Daughters followed with Mrs. Goodell's paper on "Prayer," as given at the January meeting of the

W. B. M., and the closing half hour was filled by the children, one recitation, 'The Missionary Echo,' being very effective. Just at the end there were a few earnest words of appeal to those who were yet outside the circle of workers, and a little tonic of encouragement and stimulus for those who are faithful; after which 'The Missionary Hymn' was recited by one of our young ladies, a verse of the hymn being sung by all present, as an interlude to those recited: it made the old words seem alive to many of us in a way never felt before. Aside from the blessing of the meeting we were permitted to see fruit, in the gaining of several new members at its close."

The *New Haven Branch* reports meetings in a majority of the auxiliaries; new faces and voices were seen and heard as elsewhere; and an unusual readiness to lead in prayer, ten or fifteen short prayers taking the place of longer ones. "Sweet voices of children offered sentence prayers, and these were 'for something they wanted.'" A specially successful gathering at a president's house is described as follows: "Fifty ladies responded to the call, and our mission circles were out in full force. Mrs. H. explained the call for the meeting and its object, and then called on the boys to explain more fully by their lesson, which was a recitation of passages of Scripture, arranged acrostically on their name, 'Missionary Cadets.' These words were on the obligation and privilege of prayer, and the precious promises of its fulfillment. Every passage was well chosen, and repeated with a clearness and emphasis that gave no doubt of the meaning. The 'Cheerful Givers' followed with their acrostic, not a whit behind the boys. It was an inspiration to have these long lines of children standing in our midst with their bright, earnest faces and clear, sweet voices giving to us again the words that had been the hope and strength of our lives. A season of prayer followed, in which many short petitions were offered; the children freely joining, fifteen of the boys included, in simple fashion. One asked a blessing on Africa; one on the girl in Turkey supported by the Cheerful Givers, the missionaries, the heathen children, the money sent, the Bombay School. The boys are from eight to fifteen years old. Twelve or fourteen of the ladies offered prayer,—unusual in our society. One missionary letter followed; other hymns and prayers; the solo 'Thou Art Near.' Then a half hour was given to pleasant interchange of greetings and the social cup that our hostess hospitably had provided. . . . The hostess says, 'More ladies and children came, on leaving, to say what a pleasant time it had been than I ever had at parties held at our house.'"

Altogether the meetings bring to us wonderful inspiration and encouragement; we await the result with intensest expectation.

Items from other branches will doubtless be received later, and will be given in the next number.

## TOPICS FOR AUXILIARY MEETINGS.

*May.*—Our Great Opportunity (see LIFE AND LIGHT for April).

*June.*—The Redemption of India's Women.

*July.*—The Islands of the Sea.

*August.*—A Study of Some of the Great Religions.

*September.*—Thank-Offering Meetings.

*October.*—The Millions in China.

*November.*—The Gospel for Japanese Women.

*December.*—Mission Work in Papal Lands.

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“THE REDEMPTION OF INDIA'S WOMEN.”

TOPIC FOR JUNE.

1. FROM the evils of caste, the zenana, child-marriage, and enforced widowhood. 2. Progress in twenty-five years. 3. Influence of woman's missionary work in this progress.

Good material for the whole topic may be found in a tract called “Woman's Work in the Zenanas of India” (price, ten cents). For the first division, see, in LIFE AND LIGHT, “Trajic Nuptials,” January, 1888; “Story of Two Widows,” March, 1890; versified description of “Caste,” October, 1877; and “London Papers and India's Women,” in *Missionary Review* for April, 1891. Second division, see chapter on Indian Missions, in *Crisis of Missions* (price, twenty-five cents). “India: Its Need and Opportunity,” by Rev. N. G. Clark, D.D. (free). For items illustrating, see LIFE AND LIGHT for May, July, and December, 1890, February, August, and December, 1891. For third division, show what woman's work is. See LIFE AND LIGHT for November, 1890, August, 1890 (Bible women), August, 1888 (village work), August, 1884 (schools). For house-to-house visitation, leaflet, “Beauty for Ashes” (price, three cents). For a reading, leaflets, “The Legend of the Maizien” (price, four cents), or “The Hindu Mother” (price, two cents), or, if obtainable, Sir Edwin Arnold's “Rajput Nurse,” and “The Snake and the Baby.”

All these references, except Sir Edwin Arnold's poems and the *Missionary Review*, may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston; the *Missionary Review* from Funk & Wagnall, New York City.

WOMAN'S BOARD OF MISSIONS.

Receipts from Feb. 18 to Mar. 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

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		<i>Haverhill.</i> —West Cong. Ch., S. S. Cl. No. 7,
		7 97
		<i>Littleton.</i> —Aux., const. L. M. Mrs. R. H. Phelps,
		25 00
		<i>Norfolk and Pilgrim Branch.</i> —Mrs. Franklin Shaw, Treas. Holbrook, Aux. (of wh. 75 const. L. M's Esther Leach, Mrs. F. Diman, Miss S. Georgina Kelley), 85, Torchbearers, 14.40; Braintree, Aux., 4; Plymouth, Pilgrimage S. S., 20; Bridgewater, Aux., 37.26; Hanover, Aux., 5; Kingston, Aux., 12.75; Brockton, First Ch., Aux., 70; Hanson, Aux., 25.84; Duxbury, Aux., 13; North Weymouth, Pilgrim Ch., Aux., 34, Y. L. M. C., 75; Stoughton, Aux., 20; Marshfield, Aux., 5, Mayflowers, 25; Randolph, Aux., 64.95; South Braintree, Aux., 12.50; Chiltonville, Aux., 15; East Weymouth, Aux., 10; Weymouth and Braintree, Aux., 22.50; Add'l to Thank Off., 2; North Weymouth, First Ch., Aux., 45; Scotland, Aux., 10; Brockton, Aux., 100; Wollaston, Aux., 45; Bridgewater, Y. W. M. S., 10; Holbrook, Aux., 23,
		806 20
		<i>North Abington.</i> —Mrs. C. D. Jones,
		2 25
		<i>North Middleboro.</i> —The Gleaners,
		15 00
		<i>North Middlesex Branch.</i> —Mrs. A. R. Wheeler, Treas. Townsend, Y. P. S. C. E.,
		10 00
		<i>Old Colony Branch.</i> —Miss F. J. Rannels, Treas. Fall River, Ladies' Foreign Miss'y Soc., 330; Middleboro, King's Messengers, 6.60,
		336 60
		<i>Pepperell.</i> —Ladies' Benev. Soc.,
		31 60
		<i>Phillipston.</i> —Mrs. Mary P. Estey,
		1 40
		<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., 8; Chicopee, Third Ch., Busy Bees, 15; Westfield, First Ch., Snow-shovel Brigade, 25,
		48 00
		<i>Still River.</i> —Mrs. S. M. Davis,
		15 00
		<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Aburndale, A Friend, 1.80, Miss L. L. Mitchell, 2.00; Boston, Shawmut Branch Willing Workers, 10, Y. P. S. C. E., 5, Old South Ch., Aux., 175, Union Ch., Aux., 20.13, Y. L. Aux., 5, Central Ch., Aux., 5, Adabazar M. C., 36.03, Park St. Ch., Jun. Aux., 5, Miss L. S. Munroe, 4.50; Brighton, Aux., 35; Brookline,
NEW HAMPSHIRE.		
<i>Bedford.</i> —Presbyterian Ch.,	2 50	
<i>Nashua.</i> —By Addie M. Carlton,	16 00	
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Concord, South Cong. Ch., Y. P. S. C. E., Extra Cent a Day Band, 25, Aux., 13.50, Miss H. M. Ayers' S. S., 2.50; Farmington, M. B., 14.08; Lancaster, Cong. Ch., Christmas Off., 14.25; Nashua, Aux., 16, First Ch., Talent M. C., 25; Newport, Cong. Ch., 29.13; Rochester, Cong. Ch., S. S., 17; Seabrook and Hampton Falls, Seaside M. C., 5; Expenses, 66.60,	94 86	
	113 36	
LEGACY.		
<i>Exeter.</i> —Legacy of Miss Sarah E. Chadwick,	50 00	
VERMONT.		
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Burlington, Aux., 45; Hinesburg, Aux., 3; Middlebury, King's Daughters, 15; St. Johnsbury, South Ch., Aux., 29, North Ch., Aux., 30; Wallingford, Aux., 60; Westminster West, M. C., 10; Windsor, by Mrs. Sarah H. Freeman, const. L. M. Mrs. Charles Stone, 25; Bellows Falls, prev. contri., const. L. M. Mrs. C. W. Osgood. Expenses, 17,	200 00	
	200 00	
LEGACY.		
<i>Cornwall.</i> —Legacy of Miss Abigail P. Matthews,	50 00	
MASSACHUSETTS.		
<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Andover, Aux., 10; Bedford, Soc. of United Workers, 25; Maplewood, Maple Bees, 10,	45 00	
<i>Barnstable Co. Branch.</i> —Miss A. Snow, Treas. Yarmouth, Aux., 10.50,	10 50	
<i>Berkshire Co. Branch.</i> —Mrs. C. E. West, Treas. Adams, Aux., 37; Hinsdale, Aux., 35.18; Housatonic, Aux., 30.25, Berkshire Workers, 16.78; Pittsfield, South Ch., Aux., 33.74, First Ch., Aux., 28.75, Weekly Off., 20; Richmond, Aux.,		

Harvard Ch., Aux., 195; Chelsea, Third Ch., Floral Circle, 5; Dorchester, Second Ch., Go Forth M. B., 15, Village Ch., Aux., 12.38; Foxboro, Aux., 40; Roxbury, Walnut Ave., Prim. Ch., 5, Olivet Ch., Aux., 10, Eliot Ch., Aux., 25; Walpole, M. C., 5; West Newton, Cong. Ch., Aux., 25, A Friend in New Jersey, 50,	691 84
Worcester.—Pilgrim Ch., Jun. End. Soc., Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Southbridge, Aux., 20; Warren, S. S., 50; Clinton, Aux. (prev. contri. const. L. M. Miss Hattie B. Fletcher, 25 by Mrs. A. C. Dakin const. L. M. Mrs. J. S. Cook), 41.30; Worcester, Plymouth Ch., Aux., const. self L. M. Mrs. Julla A. Thayer, 25; Uxbridge, Aux., 13,	1 00
	149 30
Total,	2,652 15

## LEGACY.

Dorchester.—Legacy of Miss Emily Cornelia Shaw,	3,818 45
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## RHODE ISLAND.

Riverside.—Cong. Ch., Rhode Island Branch.—Miss A. T. White, Treas. Westerly, Y. P. S. C. E., 3; Slatersville, Y. P. S. C. E., 10; Providence, Union Ch., Aux., 10, Beneficent Ch., Aux., 123.96, Pilgrim Ch., Aux. (of wh. 25 by Mrs. Dr. Laurie, const. L. M. Mrs. Florence M. Preston), 43.25,	2 65
	190 21
Total,	192 86

## CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, Park Ch., Aux., const. L. M. Miss Louise C. Howe, 25; Taftville, Aux., 14; Pomfret, Aux., 35; New London, First Ch., Aux., 64,	138 00
East Windsor.—Y. P. S. C. E.,	10 00
Hartford Branch.—Mrs. G. R. Shepherd, Treas. Burlington, Cong. Ch., 5; Enfield, Aux., 93.50; Hartford, Centre Ch., Aux., 1, Miss Clara E. Hillyer, 1,000,	1,099 50
Lakeville.—A Friend,	40
New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 25; Bridgeport, Aux., 23.15; Centerbrook, Aux., 25; Cheshire, Aux., 65; Fairfield, Y. P. S. C. E., 20; Greenwich, Aux. (prev. contri. const. L. M's Mrs. Washington Choate, Mrs. L. P. Hubbard), 12.65; Kent, Aux. (of wh. 25 from Miss Mary A. Hopson const. L. M. Miss Elma Swift Chapin), 93; Meriden, First Ch., Aux. (prev. contri. const. L. M's Mrs. Isaac Butler, Mrs. S. M. Merriam), 190, C. G., 40; Middletown, Third Ch., Bethany S. S., 5; Milford, First Ch., Aux., 10; New Haven, College St. Ch., M. C., 35.30, United Ch., Aux., 93.56; New Preston, Aux., 47.50; Northfield, Aux., 41; North Haven, Aux., 5; Plymouth, Aux., 30; Salisbury, Aux., 29; Sound Beach, Aux., 31; Torrington, Third Ch., Aux. (prev. contri. const. L. M. Mrs. H. F. Hoffman), 35; Waterbury, First Ch., Aux., 102,	958 16
Rocky Hill.—Y. P. S. C. E.,	5 00
Westport.—Friends,	4 00
Windham.—Y. P. S. C. E.,	13 20
Total,	2,223 26

## LEGACY.

Salisbury.—Legacy of Maria H. Williams,	106 00
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## NEW YORK.

Bridgewater.—Cong. Ch., Y. P. S. C. E.,	7 00
Deansville.—Y. P. S. C. E.,	5 00
Morrisville.—Miss Florence A. Dexter,	20 00
New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, Central Ch., Aux., 337.50, Puritan Ch., M. B., 20; Berkshire, Y. L. M. C., 25; Buffalo, Niagara Sq. People's Ch., A Friend, 50, Aux., 50; Binghamton, Aux., 24; Cortland, Earnest Workers, M. B., 35; Elmira, Park Ch., Aux., 80; Ellington, Aux., 18; Flushing, Aux., 50; Millville, Aux., 14; Oswego, Aux., 2; Poughkeepsie, Aux., 20, Opportunity M. C., 10; Riverhead, Aux., 100; Rochester, Plymouth Ch., Aux., 25; Rutland, Aux., 6.20; Saratoga Springs, New England Ch., Aux., 10; Spencerport, Aux., 15; Warsaw, Aux., 60.55; Walton, Aux., 10; New York City, H. L. Todd, 4.40,	966 65
Total,	998 65

## PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, Aux., 84.73, M. C. (of wh. 25 const. L. M. Mrs. E. J. C. Pond), 100, Plymouth Ch., 5; N. J., East Orange, Trinity Ch., Y. L., 12.50; Jersey City, Aux., 9; Newark, Belleville Ave. Ch., Aux., 100, Y. P. S. C. E., 15; Orange Valley, Aux., 15.83; Paterson, Aux., by Mrs. Caroline P. Hatch, const. L. M. Carolyn Aiken Welles, 25; Plainfield, Aux., 10; Westfield, S. S. Infant Cl., 10; Pa., Philadelphia, Aux., 5.36; Snowflakes M. C., 5,	397 42
Total,	397 42

## CANADA.

Waterville.—Ladies' Miss'y Soc., Cong. Ch.,	5 00
Total,	5 00

## NOVA SCOTIA.

Economy.—Cong. Ch., Y. P. S. C. E.,	1 38
Total,	1 38

## FOREIGN LANDS.

Turkey.—A Friend, 100; Harpoot, Woman's Miss'y Soc., 13.42,	113 42
Total,	113 42
General Funds,	7,060 40
Leaflets,	118 30
Legacies,	4,024 45
Total,	\$11,203 15
MISS HARRIET W. MAY, Ass't Treas.	



### AN ADVANCE.

AT last we of the Pacific Board have an itinerant for a short period,—a lady missionary of large experience, both in medical, and, from observation, of evangelistic work also, of pleasing, unassuming presence, and of genuine enthusiasm that kindles readily the spark in other souls. This we have desired for a long time, have felt the necessity of; for unlike the grand enthusiasm of the Eastern churches, there is a pall of indifference, if not of settled unbelief, among us in regard to the whole subject of missions, and the missionary enterprises of this, our day. The ongoing of Christ's kingdom, except as it is represented by "our church," seems in many minds to awaken no response. Forty years only of church life we now have on record, and much has been done in our beloved "Golden State," as we delight to call it, for the establishment of Christian institutions among us. The sound of the "church-going bell" is heard here and there throughout our broad State, although a bird's-eye view would reveal very wide spaces between the towers that contain these bells. All this inevitable concentration of effort upon the work of making this a Christian State, of course largely accounts for this indifference.

Such has been the cosmopolitan character of the people who have settled our State and the small per cent gathered into our churches, that the unifying of the sentiment of these churches on any great outside missionary enterprise has been a difficult matter.

And so we have welcomed the opportunity which has come to us of securing Dr. Root to visit our churches, mainly in the interest of woman's work in foreign lands, and specially of bringing forward our own Woman's Board work. And from her experience the past year, in China and in Japan also, where she has been a critical and interested observer, Dr. Root has a wide field from which to draw her facts and inspiration.

It has been of great interest to us to hear of the medical work in which she has been engaged. What an avenue to human hearts is the ministry of

suffering alleviated by intelligent relief and sympathy from the hands of a Christian lady physician, who is in love with this work! Dr. Root will remain with us for some months, and we look for a compensating return from her labors in many won to the missionary cause, and more money consecrated to this purpose for our treasury. Missionary literature is valuable; we have none too much of it, and it is made exceedingly attractive in this our day. Our LIFE AND LIGHT grows richer year by year, *Mission Studies* are very instructive, the little *Mission Dayspring* is a gem for the children; and all these, if carefully read and studied, must do much for the next generation in the line of information and for moulding the sentiments of the Christian people of the church of the future. But with the immense amount of magazines and papers of the day, which contain so much that fascinates and chains our attention, is there not danger that the modest little missionary magazine be allowed to drop into a secondary place? But the voice and presence of the living missionary, who speaks from her own experience, carries with it an influence from which one can hardly escape. And in the more informal gatherings question after question is poured into Dr. Root's patient ears. "How is your medical work carried on?" "Can you reach all castes in India in your work?" "What do you think of the work in Japan?" "Did you see anything of the devastation by riots and famine in China, or of earthquake in Japan?" "And did you see this missionary or that?" It will certainly be our own fault if we are hereafter ignorant on many of these points. Miss Root has been entertained at the hospitable home of Mr. and Mrs. Perkins, whose daughter Mary has been associated with her in the Madura mission. We have with us, also, Mrs. Burnell, of the same mission, now living in the Ojai Valley, where her husband, Rev. A. N. Burnell, has recently died, laying down reluctantly and with heart-longings all his hopes in regard to a return to this same mission. Besides the church meetings many smaller gatherings have been arranged for Miss Root,—one with a band of King's Daughters, at an afternoon tea, another with the Young Ladies' Mission Circle of Plymouth Church; and many young ladies have been awakened to new interest in this cause from this intercourse. From the last *Pacific* we quote the following:—

"Our touring missionary, Dr. Pauline Root, addressed full houses in Cloverdale Monday afternoon and evening; in Petaluma, Tuesday; Wednesday, the March meeting of the Woman's Board in Oakland; Wednesday evening, at a full prayer meeting of the same church (the First Congregational); Thursday morning she gave an address to the pupils of Snell Seminary, on 'Girls and Women in India'; Friday she lunched with the Young Ladies' Mission Circle of First Church, Oakland; Sunday, at Calvary Presbyterian



Sunday School; Sunday evening she spoke in the Fourth Congregational Church in this city. On Monday, March 7th, she left for Santa Barbara, where she is to fill a series of appointments for two weeks, as arranged by the Executive Committee of the Southern Branch of the W. B. M. P. Upon her return from the South, Dr. Root will be ready for appointments during the month of April among the churches of Central and Northern California."

So it will be seen that but few idle moments will be left for Miss Root in these rather exacting labors. May she have health, and strength, and grace from above for all this work among our churches, and may we not look for a missionary revival as the result? We pray that it may come, and with it a pentecostal season to the churches, as in the days of the apostles, when the missionary spirit was, from the last words of our blessed Saviour, "Go forth," the all-absorbing idea, and brought down upon the Christians rich showers of blessing.

## MISS GUNNISON.

It has been a source of great satisfaction to us that from the legacies (of one thousand dollars each) of two departed and loved sisters, Mrs. Cornelia Richards and Mrs. Moore, both of Oakland, we have been enabled, with other contributions, to build a home, much needed, for our dear Miss Gunnison in Matsuyama. A picture of this home is given in *Our Bethany*, the home paper of Bethany Church, with which Miss Gunnison was connected while here. This home is to be called the "California Home," and we are sure that Miss Gunnison will feel that it is a bit of her California home. We give an extract of a late letter from her:—

"Shall I give you a few rays of sunshine? At my last writing I had only one Sabbath school, but now there are three. Last Sunday the attendance stood thus: fifty-two, forty-four, forty-nine; total, one hundred and forty-five. On the day after Christmas one hundred and forty of these little ones met at our house for their Christmas festivities. The tree looked very pretty, and the children seemed very happy. Our pastor gave a talk to them, many of whom heard his voice for the first time, and I was pleased to note with what a deep interest they listened to his words. This Sabbath-school work, though not one which will yield fruit quickly, is very delightful. Some of the boys are perfect little wild animals, and they come mostly for the fun of it. Oh! how they do shout sometimes in singing, and make their comrades laugh; but I fully believe that they will learn some truths which will bear fruit, though perhaps not for many years to come.

"The opposition to Christianity in Matsuyama at present is so strong, that

many who were friendly with us last year, and whom we hoped to influence, have shown us the cold shoulder of late. The attendance at our Friday afternoon prayer meeting continued good up to near the close of last term, when the members decreased somewhat.

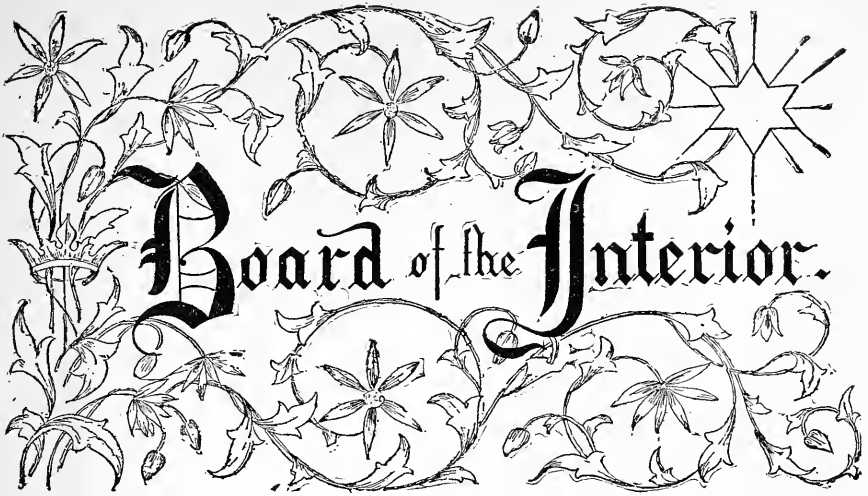
“Miss Judson and I are enjoying our new home very much. My bedroom has the sunshine all day, and plenty of fresh air—such a contrast to the old one! Our blessings are manifold; but still we are longing for more,—not material, but spiritual blessings. Dear friends, let us have your earnest prayers.

Your sister in Christ,                      EFFIE B. GÜNNISON.”

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THE *Indian Female Evangelist* gives some of the testimony to the value of missionary effort in India drawn from the late census, from which we glean the following: “The native Christians are in India at a rate unknown among any other considerable section of the population, and at a rate more than four times higher than the population of India as a whole. While the native Christians have been drawn largely from the least hopeful section of the population, and seem to have had everything against them in the struggle for life among the native races, they have not only maintained the struggle successfully, but they are emerging from it a prosperous and progressive class. They have been looked after carefully in childhood, have been better educated in youth, better treated in sickness, more cared for and disciplined throughout life, than any other of the laboring castes. The result is seen in their general prosperity. In education, the report on public instruction gives the average standard of the children (boys) of native Christians as sixty-one per cent, against thirty-eight per cent among non-Christians. It is thought that in the course of the next generation Christianity will have secured a preponderating position in all the great professions, and possibly also in the industrial enterprise of the country. Medical relief and the rapid increase of Western modes of treatment bring a wonderful abatement of suffering, which is traced, in part at least, to medical missions. It is pleasant to trace the power of woman’s work in this progress—in the educated girls that go out from our boarding schools to places of trust and influence, in the knowledge of the principles of health and hygiene obtained through woman’s medical work, and the training of children by educated Christian mothers.”

THE hospital which was erected, in memory of Lady Kinnaird, in Lucknow, India, formally opened in October last, is already in need of enlargement. The original design does not afford sufficient accommodation to the patients, and funds are solicited for an additional wing.



TURKEY.

LETTER FROM MISS GRAHAM.

AINTAB, Jan. 20, 1892.

MY DEAR FRIEND: Our midwinter vacation is just over; school began again to-day. As we had been so much delayed in opening school in the fall, on account of cholera, our girls were not ready for the usual reviews and examinations at Christmas time, so we waited two weeks longer for the Armenian Christmas, and began our vacation then.

For our own Christmas celebration we invited all the girls to noon lunch with the teachers; there were nearly ninety in all. After lunch some of the girls of the first class read compositions, and we sang some hymns together. The rest of the afternoon was devoted to playing games and amusing each other. Every one had a small gift. The first snowstorm of the season brought its usual exhilarating influence, and the occasion proved very enjoyable.

New Year's Day was not observed, school work going on as usual. My days are very full of work in my regular round of duties, but last week I visited some of the city schools.

I find that the pupils, especially our own house girls, grow dearer to me each week. All seem thoroughly in earnest, and evidently anxious to live Christian lives. As I listened to the reading of each girl's standing this morning, I was glad to notice how many were marked high in Bible lessons.

Still, we pray continually for a more thorough and earnest awakening among our pupils. Year by year, since I have been here, our school has

been growing, but now our limit is reached. We have no room left, not even for one more girl, in schoolroom, dining room, or dormitory. Everything has gone on very smoothly this year, though two of our teachers were new to their work. During this vacation we have been much grieved by the resignation of one of our teachers who has been here ever since I came; and as yet we have no one in her place, so that department is a little lame; but after next week we hope to have the services of one of our graduates until the end of the year.

A large proportion of our girls teach on leaving school. They are usually sixteen years old or more when they graduate, and according to the custom of this country should be married immediately. If we give help to anyone during their school course, we expect them to teach four years. Nearly all are faithful in keeping this pledge. I am not sure just how many are now teaching, but I am sure as many as fifteen are teaching here in Aintab. Indeed, our school supplies all the schools in Aintab station, from Leverek to Kessale, a distance of twelve days' journey. As a rule, our girls are anxious to teach longer than their friends and families are willing to allow.

My petitions just now are, first, that a new associate may be found for Miss Pierce, that she may not be left alone when I return home; and then, that our girls may be strong to withstand temptation. I think sometimes I fail to realize the power of the temptations that beset them. Many of them have no home influence to help them in the Christian life; and the independence and ability to care for themselves, which we meet everywhere among American girls, are not found here.

To go away from home to teach is really a great innovation upon customs and ideas here. Many of our pupils, except for coming to school, would never go outside their native village.

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#### LETTER FROM MRS. BARNUM—HARPOOT.

HARPOOT, Feb. 2, '92.

MY DEAR FRIEND: . . . Our last American mail brought me a copy of "The Covenant," in its beautiful illuminated dress, with the leaflet by Mrs. Smith, and I received also from another friend a Mizpah calendar, so that I feel quite rich in news from the Interior Board, and rejoice in all the steps taken to move forward "In His Name." How thankful I feel for this concert of prayer each day. Christ said that if but two should agree as touching anything they should ask, it should be done for them of his Father (Matt. xviii. 19). How much more, then, may we expect, and wait for answers, when so

many are united in daily petitions. "It is your Father's good pleasure to give you the kingdom." How strange it is that all Christians are not more in earnest to extend this kingdom to which they are heirs.

We have had a delightful visit this autumn from Mr. and Mrs. D. L. Wishard. They have been visiting Christian colleges in various parts of the world for the past three years, I think. Mr. Wishard is sent out by the American College Young Men's Christian Association. They have been accompanied by Mr. W. H. Grant, who is much interested in the work of the Young People's Society of Christian Endeavor. It was an inspiration to meet these earnest Christian laborers. Daily meetings were held in both departments of the college, besides one public meeting each day in the church; thus giving opportunity for pastors, preachers, and others who wished to attend.

Mrs. Wishard also held meetings both for the schoolgirls and one in the church more especially for women. In the last she told us of her visits in China and Japan, and of the difficulties which the Christian women there have to contend with. Some of the teachers and pupils of both schools were much impressed by these meetings, and a number of the boys and girls hope they have commenced a new life in Christ. You cannot imagine how delightful it was to meet these friends. We were refreshed and strengthened by their eight days' visit. It is almost the first time we have had American visitors in Harpoot who were not themselves missionaries.

Mr. Wishard's cousin, Dr. Wishard, of the Persian Mission, escorted these friends from Persia; then after a few days he returned to his station in Mosul, which we since learn is to be transferred from our Board to the Presbyterian Board.

This winter the Theological Class has a vacation. The ten young men are in the towns and villages teaching and preaching until spring, when they will return to the seminary. I inclose a picture of this class. The picture shows a group in whose usefulness any institution might feel hope. Three of them are from the Bitlis field. Will you not sometimes pray that all these young men may be fitted to guide others, and be wise to win souls to Christ.

This winter Miss Bush is in Van, working among the women there. See LIFE AND LIGHT for March, page 108. You probably know that Miss Mellinger, of Oorfa, is spending the winter here, in order to learn the Armenian language. She has been touring with Miss Seymour, first in our own villages and then in the Arabkir region, because she thought she learned faster by being thus thrown more among the people as she goes with Miss S. daily from house to house, besides her studies. She has recently met with a great sorrow, in the death of her mother. Miss Seymour writes that her Christian calmness and resignation under this affliction have had great effect

upon the native women, who are accustomed to give way to their feelings in time of sorrow, and do not try to exercise any self-control.

During Dr. Barnum's absence on a tour among the villages, a few weeks ago, our son, fourteen years old, met with an accident, which has confined us closely at home since. Frank was riding a horse which fell with him, breaking the bone of his left leg, and otherwise injuring it. He is now able to go about the house on crutches, and we hope will sustain no permanent injury. I have made but few of the many calls I had planned for this time, but with my daughter's help have been able to keep up the Thursday meeting for the women who are not Protestants. We go, each week, to a different house, as we are invited, and most of our audience is constantly changed; but there are a few who are rarely absent, no matter how great the distance. Our daughter is mostly busy in school work this year, but finds time to go occasionally to the villages for a meeting on Sunday with the women.

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#### A WORD FROM MARSOVAN.

A letter from Miss Jane Smith, of Marsovan, brings news of increasing numbers there; and increasing numbers always means increasing needs. She says:—

OUR school has a large attendance, and we are very much crowded in our present building. Our present number is ninety-three, fifty-two of whom are boarders; sixteen are Greeks.

English is taught in every year of the course; and as the sciences in the regular course are also taught in English, the least number of English classes is nine. Besides these, Bible classes, writing, drawing, and singing also fall to the care of American teachers here. I have been trying to fill my own place and that of one other teacher besides, during most of the year, so that I feel that I have not been able to do justice to what I have undertaken. But as we have had no Greek teacher, and Miss Fricher's health has been too poor for her to take more than one class at a time, it seemed almost a necessity.

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## For the Coral Workers.

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59 DEARBORN ST., CHICAGO, Feb. 2, 1892.

DEAR CORAL WORKERS: I am sure that you will enjoy this true story of a Chinese boy that was written by one of our missionaries. When Chia Fu Cheng first opened his bright, little black eyes in the city of Taikee,

everybody thought he would be a very happy boy, for his father was very well-to-do. His grandfather, too, was once governor of a province, and for a time held office in the city of Peking, the great capital of the Chinese Empire. His great-grandfather and his great, great-grandfather had both held office under government, and Fu Cheng would likely grow up to wear a long queue, and be a great man in his time. But there was one drawback. Fu Cheng's mother smoked so much opium it made her very stupid; and when he cried because he was tired or hungry, instead of feeding him she puffed the fumes of opium in his face, and put him to sleep.

When Fu Cheng was five years old a great sorrow came to their home. His father died. Women are not thought to be of much account in China; so a rich but cruel uncle came and seized all their property, drove off their mules and carts, and left little Fu Cheng's mother miserably poor. To crown all, Fu Cheng was often sick; and as they did not know how to cure him, his mother taught him to smoke opium to relieve the pain. He soon formed the opium habit, and suffered terribly when he could not get opium, just as a drunkard suffers when he cannot get liquor.

Poor Fu Cheng! he was now fatherless, poor, and an opium smoker. No doubt you think he was as badly off as he could be, but when he was ten years old another sorrow came to him. His mother died, and he had not even money enough to buy her a coffin. What should he do? His mother had often told him how the cruel uncle had taken away their all when his father died; but what could a little ten-year-old boy do against such a wicked man?

But Fu Cheng was brave. He sued his uncle in the court. His uncle, by many falsehoods and tricks, tried to deceive the magistrate and keep all the money, but Fu Cheng stood his ground. The court compelled his uncle to give back enough to bury his mother decently, but that was all. Fu Cheng got nothing for himself. The poor little orphan was ragged, dirty, covered with vermin, without any home. He had to beg his food from door to door; and because he had formed the terrible opium habit, he begged opium ashes to drink! He had used so much opium, black scales had formed all over his teeth. This wretched life he lived for nearly four years. But meantime something good had come to pass in that region. I know you will instantly guess what it was,—the missionaries had come. One of them was a medical missionary, who knew how to cure people of the opium disease. This missionary took Fu Cheng in. His rags were taken off; he was dressed in clean, comfortable clothes; medicine was given him; his face began to grow bright; the black scales came off from his teeth, and soon you would scarcely have known him.

But best of all, this sorrowful boy, who had no one to love him, paid very close attention to the tales the missionary gave about Jesus at morning prayers. He soon learned to say the Lord's Prayer, and when he left the opium refuge he went to the mission school to learn to read. That is what the mission schools do in China. Pray for Fu Cheng that he may become a good Christian man.

Yours sincerely,

SARAH POLLOCK.

As the news from Micronesia comes at such long intervals, and as Mrs. Logan has so wide a circle of friends among the readers of LIFE AND LIGHT, we assume the liberty of making a few extracts from a recent letter to her children.

*June 1, 1891.*—They are having a hard time at Uman, just now. Some people went from Kuku and killed two men in a most atrocious manner. The men were bad men, but the murder was rather unprovoked, and no one can tell where the matter will end. Mr. Snelling went to-day to see if there is anything he can do to make peace.

*June 23d.*—I work at translating in the evening, and as that is about all the time I have for writing, I do not get much written in the way of letters.

*August 5th.*—Another busy week for the girls. They had one thousand breadfruit to cut up yesterday and to-day, and between times they are doing some work at the new house. The girls do work beautifully. Sometimes they get very tired, I am sure, but they never complain. It is just about a year, dear Arthur, since my latest letter from you was written. How hungry I am for more! It would be a great comfort to hear from somewhere, but I suppose there is not much hope of it.

*September 7th.*—It is quite a long time since I have written; and to-night I am sitting in my own room, in our new house. . . . Our house is really very good and convenient. Miss Kinney's room and mine both have screens; and as I sit writing to-night there is not a mosquito to bother me, while without they are dreadful.

*September 11th.*—I have had a busy day, with two journeys to Faiar, the women's prayer meeting, and various other things. Alonzo gathered breadfruit at Faiar, for the girls, and we went up to bring it just at sunset—one hundred and seventeen breadfruit. The girls tied several together and put them on their heads, and with their hands full also, they made quite a picture as they marched along in line. . . . Mr. Worth has been fixing our well, and the girls can draw water from it now, when we get a rope. It will take a great deal of hard work before we can get a yard here, but the girls take kindly to most of our plans, and we hope to get things in good shape by and by.



*September 22d.*—The schooner was Captain Jumpher, just from Ponape. Everything quiet there, and no news from the outside world. A steamer leaves Ponape for Manilla next month, and as Captain J. returns at once to Ponape, I am going to send this letter by him, as it will thus quite surely reach you earlier than I could hope to in any other way. I am very well; am kept very busy, as you know I want to be. My heart goes out to you both very tenderly. I often wonder at myself that I endure this separation at all. . . . God is very good to me, and helps me all the time.

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HERMOSILLO, SONORA, MEXICO, Feb. 2, 1892.

YES, we have the school, long waited for, but our teacher, though a good teacher and much loved by the pupils, is only with us for a few months. We are still looking for the permanent teacher to come from the States. Our present teacher is a young lady from Kansas, who was here visiting relatives, and we secured her services for a few months. She talks enough Spanish to do very well, and as the parents are desirous that their children learn the English, she teaches in English too. We have twenty pupils. I am in school some, and have several music scholars; three from a good family, but very fanatical, who do not come to school, but come for music lessons. I use our organ which is in the church. I often wish I had a piano, for I could obtain more music scholars. Our two oldest children go to school, but study only English.

We have had quite a trial in losing three of our brightest girls. They liked to come to school, and walked two miles after helping do the morning ranch work, staying here all day and walking back in the evening. But their aunts were continually opposing their coming. Finally the mother was taken sick, and the girls left school. This was a month or more ago. They believed that her sickness was a visitation for the girls being here. We went to see them, to show our good will and kind spirit, but all to no purpose. They will not send them back, though the mother is about again, lest the malady return. This is only one instance. Oh, the superstition and folly! It is pitiful to see them. Certainly the gospel is needed in Mexico. Most of our day scholars come to Sunday school; a few families, however, are too fearful. Our effort is to bring them all in.

Another trial has come to us in this shape. A couple of weeks ago, a man who has attended our services (and who on that account was called a "Protestant") killed another man; the two were gambling and quarreling. At once all sorts of criticisms as to such being the natural result of Prot-

estant teaching were put into circulation. Then the report was circulated that we had the murderer concealed in our house (for he could not be found). So here came the chief of police with policemen, and a mob, of course, and wanted to search the house. They came without a search warrant, and searched the garden and outbuildings without asking permission. We allowed them to go over the house. In the afternoon policemen returned, saying they had overlooked a little cellar we have (the only one in town). There was a good deal of excitement on the streets that day and night, the mob insisting he still was concealed in our house. The next day, again, the prefect, chief of police, and a lot of policemen came up again, with a great crowd following, of course. This time they brought a search warrant. They were insolent, and were going to find him here! The mob outside (for they were not allowed to come inside the gate) were very much excited. The police force spent about four hours in searching every nook and corner, housetop, between the iron roof and its facing, the church tower, and every closet and trunk in the house. They were visibly disappointed that they did not find him here, and went away, the mob with threats, for they "knew he was here"; *i. e.*, they wanted him to be found here. Then Mr. C. turned to the chief of police and told him now it was *his* turn. We demanded policemen stationed here for our own protection, and to see that there was no future chance for the murderer to enter or escape from his house. He agreed to send up that night a couple of policemen; but none came, or the next day either. Such is the protection the authorities give us here. But we slept securely, for we knew we had a better Watchman above. The next morning it was generally known that he had been seen near a town leagues distant. Forces were sent after him, but to no purpose; he had so far escaped them. The murdered man was related to one of the first priests here. It is a terrible thing, and the Evil One seems to use it so against us; but somehow the Lord, I am sure, will cause it to work around for good.

Yours affectionately, HATTIE J. CRAWFORD.

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## JAPAN.

TOTTORI, JAPAN, Dec. 24, 1891.

MY DEAR FRIEND: I have been very busy for the last few weeks getting settled in my new quarters and meeting the new people among whom I have come to labor. I miss my friends of Okayama very much, but the people are apparently very friendly, and give cordial welcome. I hope soon to feel at home among them.

The women's work here is far behind that among the men. There are only twenty-two Christian women in the church, and some of them are very weak, as they have been but a short time in the Christian way.

I have a very earnest Christian woman for a helper,—a graduate from Miss Barrows' Bible School in Kobe. I feel that I can trust her, and I am sure she will be able to do good among these women.

I have taken a Sunday-school class, which I am to teach in the Japanese language. I go over the lesson during the week with my Japanese teacher, so as to become familiar with the words I may need to use on Sunday.

Yesterday I had a call from the Japanese pastor, who asked me to call as often as I could and talk with an old lady who will probably be baptized. She cannot see to read, and is over seventy years old. All she can learn from the Bible must be taught her orally; but God is teaching her by his Spirit, and she has become quite strong in faith. We see very few old people become Christians, and when we do see one such turn to God, we feel anew the power of Christianity to change a life which has heretofore been devoted to worldly interests.

As I have been in Tottori only a month I have not got quite into the routine of the work, but I see enough to know that a wide field lies before me, and I feel weak and doubtful as to my ability to fill the place as it should be. But I pray God that he will use even me for the help of these poor women, that they may see his love as it waits for them.

There are many very poor people in Tottori, and there is very little money among the Christian people here. In Okayama the girls pay sixty sen (a sen is eight mills) per month for tuition, while here they can only afford thirty sen. The teachers here receive only eight yen, while in Okayama they receive twelve yen a month. (One yen is seventy-five cents.)

The officers of the girls' school came in the other day to see if we could do anything to help them pay off a debt of sixty-seven yen. They have been falling behind recently and are much troubled about it. One of the teachers whose pay was five yen per month has taken no pay for the past three months, though he is poor and needs the money, but says the school must live for the sake of the Christian work here. When we see the Christians willing to make such sacrifices we feel that it is right for them to ask for aid.

There is talk of an evening school being opened, in connection with our church, for the benefit of poor children; and the women are becoming interested in the poor girls who work in the weaving mills. We count this a hopeful sign.

Yours truly,

ALMONA GILL.

## INDIA.

LETTER FROM MISS MILLARD, OF BOWKER HALL,  
BOMBAY.

Do not mistake about my work. It is not all at Worli, though I have much to interest me there. But my Worli school has been closed for more than a year. The reason given for the removal of pupils, which caused us to close, is the disappearance of a Brahman young man, whom we are accused of smuggling away. I have tried many ways to get the little girls together again, but they will not,—though, of course, they know I had nothing whatever to do with the lost man. One or two families promise to send their daughters if others will, but when the time comes no one is ready to make the first move.

My Bible woman, Zanabar, who used to be a teacher there, still lives in Worli, and does a great deal of faithful work, visiting from house to house. It is strange to me that these people allow us to visit them in their homes and talk of Christ and his gospel, while they profess to be afraid to have our school among them. Zanabar, living as she does right in the midst of them, has many opportunities to win their confidence by her deeds of kindness, in giving medicine, visiting the sick, writing letters for those who cannot write, reading letters for such as cannot read. In their hearts they know she is there to be their friend, but there are those who intentionally do what they can to injure her reputation, and who tell the more ignorant that she and the missionaries will make them eat beef. There is no greater sin in their eyes than this.

I could fill my letter with descriptions of matters in Worli, but I know you want to know of all my work, and that is a small part of it now. Since Mrs. Hume went to America, nearly a year ago, I have had charge of the girls' department of our station school. There are thirty-five girls, and we are all living in the beautiful new home provided for us, called Bowker Hall.\* My friend and companion, Miss Lyman, of Montreal, who came out with me four years ago, has been obliged, by ill health, to return. So I am now living in our part of the house all alone. If any one had told me a few months ago that I could do such a thing, I should not have thought it possible; but the Lord is rich in mercy, and keeps me from fear or loneliness. My dear girls are under the same roof, though on the other side of a thick

\*For account of Bowker Hall and description, see LIFE AND LIGHT for February, page 58.

wall. Among these girls are many lovely Christians, who try to help, and are a great comfort to me.

I have a kindergarten with the little ones every morning. I could always interest little folks at home. Miss Lyman's school is also mine to visit. It is in a suburb called Parel, and is for high-caste girls, numbering about twenty-five pupils. Mr. and Mrs. Abbott live in the Mission House, five minutes' walk from us, and I go to them for advice and companionship. Once a week we dine together, first at one house, then at the other.

Measles has just been through the school. We had five cases in two weeks. I hope no more will come down.

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## JAPAN.

### MORE OF MISS WAINWRIGHT'S TOUR.\*

WE are now at Mariyama, on an evangelistic tour. This time there are three of us,—Mr. Tamma, a student in the theological department of the Doshisha, Miss Hayashi, one of my pupils, and I. There is but one Christian man here, so far as we know, and he is a doctor. We are guests at his house, and hold our meetings here. The first evening we spent in singing and in short talks. The next morning I had a class in knitting, and while I was thus employed Tamma San talked with the doctor.

The second day, after dinner, we went to Kusatsu, where I had another class in knitting. These classes serve as an introduction to the women, and furnish me opportunity to talk with them, which I could not otherwise secure. In the evening we held services, in which, besides addresses by Tamma San and myself, we spent some time in teaching the company to sing hymns, by aid of Mrs. Denton's baby organ, which we had brought with us. It attracted great attention, as you may suppose.

Sunday we began with a Bible class. One of the people thought I was to return home after this class, and remarked, as a helpful bit of information, that I could get a train at ten o'clock. This gave us an opportunity to give a lesson on observance of the Sabbath, which Tamma San improved.

It is more than a year since I first came to Kusatsu, and I have been here many times in that time. I began this work with fear and trembling; but God has blessed my efforts, and eight have offered themselves for Christian baptism.

Feb. 7, 1892.

\*See also April LIFE AND LIGHT, page 191.

## CHINA.

## SHANSI MISSION, TAIKU.

DEAR FRIEND: Your letter reached me, but long after the time you had planned for. As we are five hundred miles inland, and all our mail is carried to and from the coast by couriers, it takes longer for letters to come to us than to most of the Chinese missionaries. It is usually two months from the time letters leave you before they come to our hands.

As you know, our work here is comparatively new, and our company of laborers is small. Our boys' school numbers nineteen, of whom we hope to send three to Tung-cho next year. They have been so diligent that it is felt they ought to have opportunity to go further in study than they can here; and when this was proposed to them they applied themselves with redoubled energy. It is a long way from home to send them, but they feel that they can stand it if they can be together.

We already find our accommodations too limited, for some have to be refused who wish to come. Most of my time is spent in study, for I am not yet able to do much with the language. I have, however, taken charge of a class of seven little boys in arithmetic; and I also give them a daily drill in singing some simple hymns, such as "Jesus loves me." The chapel organ is used every morning at prayers, and I think the pupils sing pretty well, all things considered. I can play for the singing, and sing English words; when Chinese words are used it is too much for me.

Mrs. Clapp, who has charge of the boys' school, is the only woman here who understands Chinese well enough to do much among the women. In spite of her numerous other cares, she is planning for four women to come for a daily lesson. Three of them were here a month last winter.

I think in this station, where helpers are of so little use the first year, they should be sent a year before they are needed. We have no work done in English here, as they do in Japan, for instance, which makes a long preparation necessary before work can be profitably begun. Miss Hewitt—until recently my companion here—is in Fân-cho-fu this winter.

A good deal is being accomplished here in the line of medical work, by dispensing medicines to outside patients; but we all feel that much more could be done if we had a hospital, so that patients could be received and cared for there. We have Tuesday for our clinic day for women, and I go over each week and give what help I can. Thus far I feel that I have learned more than I have helped. I am sure this knowledge will be of use when I am more fully equipped for outside work. Our weather is beautiful. One would have to look a long time to find a more enjoyable climate. In

summer the sun's rays are trying—they seem especially penetrating; but the thermometer does not show greater heat than in my Illinois home. In winter dull days are the exception; a clear, bracing air and sunshine is the rule. My first year in Tai-ku has been a good one. Friends here have made it pleasant, and it now seems homelike, and I look forward to the coming year with pleasure. I hope home friends will not cease to remember us before the throne of the loving Father, in whose hands are our lives and our work.

Sincerely yours,

ROWENA BIRD.

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## Home Department.

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### STUDIES IN MISSIONS.

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#### PLAN OF LESSONS, 1892.

*May.*—Samokov School; Monastir School.

*June.*—Bible Teachings on Giving.

*July.*—The Bible in Missions.

*August.*—Prayer in Missions.

*September.*—Thank Offerings.

*October.*—The Bible Reader.

*November.*—The Christian Women of Foreign Lands.

*December.*—Review of the Year.

#### SAMOKOV SCHOOL; MONASTIR SCHOOL.

##### SAMOKOV SCHOOL.

*History.*—Material for a sketch of this important institution can be found in *Mission Studies*, May and July numbers, 1886, April 1888, August 1890.

*Religious History.*—See *Mission Studies* as above; LIFE AND LIGHT, June, 1872, July, 1873.

*Present Condition.*—See Report of the School in *Mission Studies*, March, 1892.

*Graduates.*—See *Mission Studies*, May number.

##### MONASTIR SCHOOL.

*Location.*—Where is it, and what people does it reach?

*Beginnings.*—When was it opened? What lady came to take it in charge in 1881?

*The School of To-day.*—Number of Pupils. How many nationalities represented? How many grades are necessary?

*Religious Influence.*—How many boarding pupils are Christians?

*Graduates.*—What are they doing?

For helps, see May number of *Mission Studies*. Those who have files of the little *Missionary News*, published by this mission, will find much that will add to the interest of this month's study. It can be secured for twenty-five cents a year by sending to Mr. Nicolas Van der Pyl, Hosmer Hall, Hartford, Conn.

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### THE OBSERVER.

THE Observer has been looking for signs that the eighty thousand dollars so much needed is likely to be secured this year. She hoped to see at least one hundred new auxiliaries, who would pay fifteen dollars each or more into the treasury; but counting all reported so far, including senior, junior, and juvenile, there are only about twenty organized this year thus far.

The eighty thousand dollars is not to be gained in that way, unless a much greater effort is made. Is it not possible for each auxiliary to send out a committee to organize a society in some neighboring church, or to send some coals of its fire of enthusiasm by letters to others? Who will be the first to colonize, or to send out missionaries to churches destitute of foreign missionary zeal?

The Observer hoped to hear of many societies that would pledge twenty-five per cent advance. A few such pledges, a very few, have come in. But in one society she heard the remark, "They are always trying some new scheme to raise money. I have learned to say no." And then she thought how old, old, old was the want this call for money represented,—as old as man's first sin, which called the dear Lord from heaven; and how sad beyond expression is the need to ask over and over again of those who have been redeemed by Jesus Christ to give of their abundance to make his name known to others; and she thought we could afford to be called schemers, even as Paul to the weak became as weak that he might by any means save some. But it is not by scheming that this money will be gained. Only the crucible in which the fires of self-denial and love to God burn brightly will bring forth gold for this offering. In hidden places the work has begun. In secret closets of prayer these fires are burning, and the kingdom of God, that cometh not with observation, will surely come. Who is willing to be left out when the names are recorded of those who have given large offerings to speed its coming? Special appeals for immediate needs are coming in continually. The Observer waits to chronicle special, individual, and immediate efforts to meet these needs.



WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEB. 18 TO MAR. 18, 1892.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, New Eng. Ch., 25; Amboy, Christmas gift, Mrs. W. B. A. and Miss S. B., 10; Abingdon, 29.52; Atkinson, 2.75; Bowen, 5; Batavia, 60.75; Buda, 10; Champaign, 8; Canton, to const. L. M. Mrs. Wm. Burgess, 25.26; Chicago, Mrs. F. O. S., 1, Tithes, 10, L. L. W., 22.50, Bethany Ch., 5, First Ch., of wh. 50 from Mrs. C. H. C. to const. L. M's Miss Minnie Coley and Miss Elizabeth Dunn, 150.60, Forestville Ch., 24.05, Lincoln Park Ch., 12.50, Millard Ave. Ch., 10, New Eng. Ch., of wh. 3.89 from Extra Cent a Day, 10.89, Plymouth Ch., 203.25, Union Park Ch., A Friend, 5; Chesterfield, 15; Decatur, 5; Delaware, 15; Dundee, 100, Special, 60.60; Evans-ton, 119; Farmington, 17.50; Gridley, 3.75, K., Family Mitebox, 1.40; Galva, 27.28; Glencoe, 48; Geneva, 9.50; Granville, 23.15; Griggsville, 3; Hinsdale, 65; Joy Prairie, 20; Jacksonville, 72; Kewanee, 42.40; La Moille, 1; Lee Centre, Mrs. A. B. T., 1; Loda, 17.20; La Salle, 10; La Harpe, 5.69; Moline, 77.75; Marseilles, 26.20; Melvin, 4.25; Naperville, 9.80; Neponset, of wh. 6.25 is Thank Off., 20; Normal, of wh. 2.50 from Mrs. F. J. S., is Thank Off., 5; Granville, 7; Ottawa, 50; Ontario, 10; Princeton, 7.70; Providence, 16.50; Plymouth, 10; Roseville, 6.35; Rockford, Second Ch., 198.25; Rock Falls, 10; Rolo, 22; Sycamore, of wh. 10 is Thank Off., 19.33; Streator, of wh. 7.50 from Mrs. A. E. and Mrs. C. E. R., Extra Cent a Day, 17.30; Sandwich, 16; Somonauk, 27; Summer Hill, 7; Seward, 12; Stillman Valley, 22.65; Sterling, 7.15; Turner, 21.50; Udina, 1.20; Waverly, 16.71; Yorkville, 5, 1,967 18

JUNIOR: Bunker Hill, 10; Batavia, 22.25; Canton, 3; Chicago, Covenant Ch., 30; South Ch., 25; Farmington, 5; Galesburg, First Ch., The Helpers, 7.65; Galva, Leitch Soc., 12; Granville, 20; Griggsville, 35; Illini, 15.90; Lake Forest, F. L., 2; Greenville, 2.09; Ottawa, 49.85; Pittsfield, Rose Soc., 25; Waverly, Earnest Workers, 2.08, 266 82

JUVENILE: Amboy, 3; Alton, Wide-Awake Band, 7; Burns, Buds of Promise, 7; Geneseo, King's Children, 3.50; Joy Prairie, 10; Marseilles, Helping Hands, 32; Ontario, Willing Workers, 16; Pittsfield, Rosebud Band, 5; St. Charles, Theodora Soc., 5; Sandwich, Invincibles, 6; Waverly, Light Bearers, 2, 96 50

Y. P. S. C. E.: Aurora, First Ch., 4.75; Abingdon, 7; Buda, 2.45; Chebanse, 1; Mendon, 7.65; Shabbona, 25; Springfield, 10.30; Rockford, Second Ch., 22.92, 81 07

JUNIOR Y. P. S. C. E.: Bunker Hill, 1.62; Champaign, 2.50; Elgin, 3; Godfrey, 6; Wheaton, First Ch., 2.73, 20 85

SUNDAY SCHOOLS: Bunker Hill, 3.41; Crystal Lake, 10; Moline, Mission Helpers, 15; Godfrey, 7.27, 35 68

FOR PEKING HOSPITAL: Chebanse, 1; Chicago, First Ch., Ladies' Benev. Soc., 32.50, Union Park Ch. Benev. Soc., 100, C. E., 13, Junior C. E., 2; Chapin, Mrs. J. B. W., 5; Delaware, 5; Godfrey, 14.50, 173 00

FOR KOBE COLLEGE: Chicago, Millard Ave. Ch., 7.15; Roseville, 1, 8 15

Total, 2,649 25

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Alden, 1.10; Bear Grove, 4.75; Central City, 5; Chester Center, 8.06; Cresco, 10; Grinnell, 22.15; Le Mars, 3; Manson, 3; Newell, Mrs. M. J. Chaney, 25; Nora Springs, 3; Old Man's Creek, 5.35; Rockford, 4.53; Sabula, Mrs. H. H. Wood, 5; Sheldon, 10.50; Toledo, 3.73; West Burlington, Mrs. M. B. Holyoke, 1, 115 17

JUNIOR: Central City, Young Ladies' Soc., 3; Des Moines, Plymouth Ch., 24; Tabor, 4, 31 00

JUVENILE: Atlantic, Mission Band, 10; Creston, Happy Hearts, 4.60; Grinnell, Busy Bees, E. Br., 3, W. Br., 7.81, 25 41

Y. P. S. C. E.: Cedar Rapids, 5; Cresco, 1.15; Le Mars, 3.07, 9 22

SUNDAY SCHOOLS: Anamosa, 3; Decorah, 3.07, 6 07

SPECIAL: For Kobe College, Japan, Rockwell, Aux., 5; Newell, Mrs. M. J. Chaney, 50, 55 00

Total, 241 87

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allegan, 15.25; Chelsea, 12; Edmore, 1.50; Flint, 46.81; Galesburg, 5; Grand Rapids, First Ch., Aux., 165.90, South Ch., 16.60, First Ch., A Friend, to const. L. M's Miss Maud Tucker and Miss Bessie Rowland, 50; Jackson, 250; Lansing, Plymouth Ch., M. S., 15.62; Mattawan, from Mrs. G. H. Goodrich and daughter, as a Soc., with prev. contri., to const. L. M. Miss Nina L. Goodrich, 20; Muskegon, of wh. 25 to const. L. M. Mrs. F. B. Peck, 40; Memphis, 5; Napoleon, from Mr. Albert Hoagland, 1.10; Olivet, 9; Pontiac, 3.40; Pottersville, 4; Romeo, Miss E. B. Dickinson, for the woman's work in Tungcho, 600; Sandstone, 14; Watervliet, 5, Xpsilanti, 2, 1,282 19

JUNIOR: Detroit, Mt. Hope, Y. L., 2.50; Grand Rapids, Second Ch., Opportunity Club, 15, South Ch., C. E., 10; Pontiac, Y. L., 23; Ypsilanti, Y. L., 15, 65 50

JUVENILE: Coloma, Lamplighters, 1; Edmore, Pine Tree M. B., 25; Olivet, S. S., Infant Class, 5; Traverse City, Light Bearers, 7, 13 25

Total, 1,360 94

## MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Avenue, E. St. Paul, Treas. Alma City, 5; Detroit City, 11; Faribault, 5.54; Glencoe, 15; Glenwood, 15; Glyndon, Aux., 7.97, Birthday Off., 1; Hawley, 1.82; Lake City, 22.87; Mantorville, 3; Morris, 10; Northfield, 25; Owatonna, 29.63; St. Cloud, 3.50; St. Paul, Plymouth Ch., 50.45; Winona, Second Ch., 3; Worthington, 1.37,	221 15
JUNIOR: Dodge Centre, C. E., 4; Lake City, C. E., 22.09; Medford, C. E., 3.73; Minneapolis, Bethany Ch., Y. L., 7, Pilgrim Ch., C. E., 30; St. Paul, Dayton's Bluff Daily Mite Mission, 8.50,	75 32
JUVENILE: Northfield, Willing Workers, 13.67,	13 67
	310 14
Less expenses,	34 28
Total,	275 86

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. St. Louis, Compton Hill Ch., 62.45, Ch. Redeemer, 10, Memorial Ch., 10, Pilgrim Ch., 501.25, Tabernacle Ch., 41.50; St. Joseph, for Kobe Home, 5; Sedalia, 30; Springfield, Central Ch., 4,	664 20
JUNIOR: Kansas City, First Ch., 44.10; St. Louis, Compton Hill, 32.48, C. E., Compton Hill Ch., 20,	96 58
JUVENILE: Kansas City, Clyde Ch., Cheerful Givers, 10.27; St. Louis, Tabernacle Ch., 25; Amity, S. S., for Morning Star, 4,	39 27
THANK OFFERING: St. Louis, Tabernacle Ch., 11,	11 00
Total,	811 05

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, 10; Cincinnati, Storrs Ch., 3; Cleveland, Plymouth Ch., 29; Columbus, Eastwood Ch., 15; Harmar, 11.55; Lindenville, 5; Marietta, 45; Oberlin, 100; Newark, Plymouth Ch., 8; Ridgeville Corners, Mrs. Sarah Horr, 5; Sandusky, 10,	241 55
Medina.—From bequest of Mrs. E. Rice,	33 33
Y. P. S. C. E.: Ridgeville,	1 00
	275 88
Less expenses,	17 74
	258 14
Marietta.—For Kobe College,	5 00
Total,	263 14

## NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Caledonia, 8; Niagara, Mite-boxes, 6; Carrington, 4,	18 00
JUVENILE: Harwood, M. B., 2,	2 00
Total,	20 00

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Lesterville, 4.29; Redfield, 9.09,	13 38
JUVENILE: Esmond, I. H. N. Band,	1 72

C. E.: Columbia, for Hospital in Peking, China,	2 00
SUNDAY SCHOOL: Howard, Birthday Box,	3 81
Total,	20 91

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 2.35; Appleton, 25; Beloit, First Ch., 25.15; Brandon, 13; Columbus, 1.25; Eau Claire, 17.76; Green Bay, 9; Menasha, 6; Milwaukee, Pilgrim, 18; Sparta, 15; Wauwatosa, 16,	148 51
SPECIAL: Beloit, Mrs. D. M. Olds, to const. herself L. M., 25; Genesee, Mrs. J. K. Kilbourn, const. Mrs. H. J. Crawford, Hermosillo, L. M., 25; Kilbourn City, Mesdames Jenkins and Swain, for B. H. in Ceylon, 12.30,	62 50
EXTRA CENT A DAY: Mrs. E. C. Barnard, 1; Miss Anna Barnard, 1,	2 00
JUNIOR: Janesville, Mrs. J. T. Wright's Bible Class, 2; Kenosha, S. S., for Bible woman in Turkey, 25.30; Lancaster, C. E., 2.08,	29 38
JUVENILE: Arena, Willing Workers, 2.81; Beloit, First Ch., Armor Bearers, 7.03; Brandon, Coral Workers, 4.65, La Crosse Coral Workers, 13.37,	27 86
Less expenses,	15 40
Total,	254 85

## BULGARIA.

Samokov.—Dewdrops,	1 50
Total,	1 50

## MASSACHUSETTS.

Winchendon.—For Peking Hospital, per Mrs. F. A. Noble,	2 00
Total,	2 00

## NEW JERSEY.

Newark.—For Peking Hospital, per Mrs. F. A. Noble,	5 00
Total,	5 00

## TEXAS.

Dallas,	10 00
Total,	10 00

## TURKEY.

Hadjin.—For Kobe, 12.62, A Friend, 100,	112 62
Total,	112 62

## UTAH.

Salt Lake City.—Phillips Ch., C. E.,	1 25
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## MISCELLANEOUS.

Sale of leaflets, 43.95; boxes, 4.90; envelopes, 3.03; lamp, 50 cts.,	52 38
Receipts for month,	6,082 62
Previously acknowledged,	14,462 67
Total since Oct. 15, 1891,	\$20,545 29
JESSIE C. FITCH, Ass't Treas.	



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VOL. XXII.

JUNE, 1892.

No. 6.

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THE note of warning as to the financial condition of the W. B. M. in the May number, was sounded none too soon. The report of the receipts for the month ending April 18th, were \$4,000 below those of last year, making a deficiency from January 1st to April 18th of more than \$6,000. That a strong effort to bring up the receipts during the remaining half year is most imperative, must be evident to all. The only question is as to how it can be done. As one method, it is suggested that the week beginning Sunday, June 12th, be sacredly set apart as a week of self-denial, in which every member of our auxiliaries shall deny herself her luxuries, some of her comforts, or perhaps even a few of her necessities; placing their equivalent in the treasury of the auxiliary. This plan has just been tried with marked success in the London Missionary Society in England, and a similar effort in the Salvation Army, a year ago, resulted in the contribution of more than \$200,000. The proposition has already been sent out by circular, and we wish to ask the earnest and immediate assistance of every friend of our Board in this emergency.

OF the missionaries mentioned in the Calendar for June, Miss Ladd, of Van, will probably be on her way to this country on the day on which her name appears; Miss Bush has been transferred temporarily to Van, to superintend woman's evangelistic work; Miss Powers has been stationed in Bardezag, in company with Mr. and Mrs. Robert Chambers, laboring among the women. Erzroom is in extreme need of two lady workers. Let us ask that they may be found.

MANY letters of rejoicing over the Calendar have come to us from our missionaries. The following from Miss E. M. Stone, of the European Turkey Mission, is a specimen: " Blessings upon all who thought of getting up the Calendar of the Woman's Boards, and put that thought into execution! Ever since my copy reached me I have wanted to thank you for it; but had I done so repeatedly before to-day, I must needs have done it again to-night, such a new courage has come to my heart, such a new conviction of present help. It was very sweet, and restful, and comforting on Monday to feel that it was the day which you had assigned to me for remembrance before God; but to-day, as Miss Haskell has brought her Calendar from the Woman's Board of the Interior, and has shown us that to-day is the day appointed for special remembrance of our school before God, we have just given ourselves up to the glad consciousness of help coming,—help for us. School has gone on as usual, save that special mention was made at prayers this morning of you, praying for us. Then, the Calendars were hung in the schoolroom, and the girls have had access to them in the intervals between lessons. From four to five we attended the regular church prayer meeting at the church; but we could not allow the day to pass without at least a half hour of prayer, together with all who are praying for us in that far-away land of America. So we cut short study hours this evening, and one of our Bulgarian teachers led us in our service, pointing us to the prevailing power of the prayer of faith, and to the immediate answer in Peter's release, when the church was gathered together praying.

"What will not God do in answer to the fervent prayers of his children? Why hath he now poured into their hearts such a spirit of prayer?"

"Ah! it must be because he cannot wait longer to pour out his Spirit; yet he would 'be inquired of by the house of Israel to do this thing for them.'"

WHO does not envy Christian teachers such a record as this from Ephrates College, Harpoot, sent by Miss Wheeler: "All the Seniors were converted in the spring; now all the Juniors are Christians, nine of them; and many from the lower classes have found Christ all along through the year. The Gregorian girls who have become Christians appear very well. One of them, a Senior, wrote me a note the other day telling how much joy she had in going to the kindergarten at recess to pray with girls, and how often over twenty-five would gather for the meeting, and would come for her if she failed to go. Over half of them will lead in prayer. Some have neighborhood meetings outside for girls. Some of the results of these two revivals appear in the recess meeting, kept up now for over a year, in the class meetings held by some classes, in the Society for the Prevention of Evil

Speaking, started by some of the girls, in the Bible-study clubs formed voluntarily (we now have seventeen regular ones in school for half an hour every Monday morning), in the growth of the Y. P. S. C. E., and in the interest in individual work and the increase in prayer in the meetings."

MRS. STORER, of Bailundu, West Central Africa, sends a most touching account of the death and burial of her baby girl. We give a few extracts, which give an insight into a blooming oasis in the desert of heathenism: "It rests upon me to tell you of the guest who came to us last Thursday, only four days ago. He came from the 'Upper Country.' His stay was short, and when he went away he took with him a pure white rose, to plant in the Father's garden, where neither heat of sun nor chilling rains will blight its beauty, but it will go on blossoming into perfection through eternity. But oh! the great aching void in our hearts, our lonely home, the mother's empty arms! But even through our tears we can look up and kiss the Hand that bruises, because we know it's all in love. And oh! how much she has escaped of sin, sorrow, and suffering. At four o'clock on Friday P. M. we laid her little body in its narrow bed. The grave was lined with leaves and flowers—boys and girls bringing armfuls to scatter on her coffin. And she, in her white robe, was surrounded by those she loved the best,—beautiful rosebuds, fuchsias, pansies, verbenas, and heliotrope. The three little white girls and three little black companions nearest her age carried bouquets to place on her grave. Mr. Woodside read, at my request, the eighth chapter of Romans, and Mrs. Woodside sang, 'This is not my place of resting,' and 'I cannot always trace the way.' But to me the most touching thing was Cato's closing prayer; he who, only a few years since, was an ignorant, superstitious heathen, pleading God's Spirit to rest upon us, over the casket of our darling. Oh, the joy of it! What compensation for toil and loneliness! The village people tried, too, to express their sympathy. Groups of women kept coming all day to weep with me. I tried to lift their thought to things above, and show them what a religion is ours in times of need."

THE way in which the power of the Spirit glorifies the humblest surroundings in mission ground, is shown by the following from Miss Seymour, of Harpoot: "I stepped out on the roof Sabbath evening to enjoy the clear, fading light, and saw a young girl coming across the roofs (which adjoin each other) bearing a copper pitcher, Rebecca like, on her shoulder. She said she thought we might be wanting water, and so she had brought it from the fountain for us. At once I thought, while this young girl is trying to show her love for us, shall I not try to lead her to Christ? I said, 'I

wonder if the schoolroom door is unlocked, so that you and I could go down and have a quiet talk together.' The alacrity with which she ran down the steps from the roof and across the courtyard, and the happy face with which she looked up and told me that the door was unlocked, assured me that she was not averse to my talking with her. I will not describe our interview, but I believe that there was joy in heaven in that hour among the angels of God. And at its close, as we were praying together, two young women came silently in and sat down near the door. They had been seeking me, and as soon as the girl had gone they seated themselves beside me on the floor. Both of these young women had been reared in Christian homes, but both confessed that they had no hope in Christ. One said that life was only a burden to her, owing to her crushing home troubles, and that she had no hope for the future. Both said that they were intending when God should draw their hearts to himself to seek him. The weary, heavy-laden one was the first to acknowledge how foolish, and unreasonable, and ungrateful was their delay to come to Christ, and at last her humble confession and hearty consecration of herself to Christ in prayer, gave me great hope for her. Though the confession and petition of the other was more general, I am not without hope for her; and while my life here is so full, full of such blessed opportunities, my prayer is that I may be on the constant lookout for them, and, with the teaching of God's Spirit, improve every one.

WE give in Mrs. Gulick's article on the Sandwich Islands four pictures, which show at a glance the gradual elevation effected by Christianity and education on the most unpromising material. The first is Kaahumanu, who was a mere child when the missionaries first went to the Sandwich Islands, in 1820, and who afterward became the wife, his twenty-first, of the Chief Kamahameha. She became an active Christian worker, and her influence in the kingdom was of the greatest advantage to the missionaries.

The second picture is of Kapiolani, a very enlightened ruler for her time, who died, in 1841, an earnest Christian. Her great act of heroism in descending into the crater of the volcano Mauna Loa, in order to convince her people that the goddess Pele had no power against the Christian's God, is well known to all readers of Sandwich Island history.

The third is a picture of the present queen of the Islands, Liliuokalani; and the fourth, of the heir presumptive, the Princess V. Kaiulani, a young lady of sixteen, now receiving her education in England. Her mother was the sister of Liliuokalani, and her father is Hon. Archibald Cleghene, for a long time Collector General in Honolulu.

The same work that has been done in the Sandwich Islands is now going on in the islands beyond, in Micronesia.

The last two pictures were kindly sent us by the *Review of Reviews*, a magazine intended to set forth current events all over the world. Miss Frances Willard calls it "The brightest outlook window in Christendom for busy people who want to see what is going on in the world." The number for September, 1891, contains an interesting article on the Sandwich Islands. It may be obtained from 13 Astor Place, New York, price 25 cents. The picture of Pundita Ramabai in the May number should have been credited to *Our Day*, by whose editors it was kindly loaned for LIFE AND LIGHT.

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## THE HAWAIIAN ISLANDS.

BY MRS. ALICE GORDON GULICK.

FAR out in the Pacific Ocean, on islands of volcanic formation, the home of savages not a century ago, I found my Eden.

We set sail in the Australia, from San Francisco, in the early summer of 1891, to attend the fiftieth anniversary of the founding of Oahu College, where so many missionary children studied in their early years. The voyage was delightful. The passengers were at once friends, as their interests centered in the islands to which we were going. Among them were General Armstrong and his daughters, from Hampton; young men and women from the Eastern colleges going home for vacation rest; and families from Honolulu returning from a visit to the "States." On we sailed, day after day, until suddenly a rocky cliff was discerned in the distance,—the leper island, Molokai. Eagerly we watched for Diamond Head, which should tell us that we were nearing the island of Oahu and the port of Honolulu.

Soon there was a shout from the young people. Yes; there was the bold cliff jutting into the sea, with a narrow strip of vivid green along the shore at its foot. And there was a house; and oh! there were some palm trees, just like the pictures we had studied from childhood. The steamer moved slowly, awaiting the pilot. Deep, narrow valleys cutting into the rocky island showed its volcanic formation. Even as we gazed shower after shower swept down over the verdure-clad cliffs, but the sun was shining above clear and bright. No cloud was in the sky.

The pilot came aboard, and we soon drew near the shore, near the city of Honolulu, spread out on the plain, embowered in trees, and brilliant in the tropical sunshine. The water, more shallow, now took on wonderful tints. Crimson, green, blue blended and separated and changed with the moving waters, until we could imagine ourselves sailing through liquid rainbows. Then came the canoes, and the stalwart, finely formed islanders. Then black heads bobbing up and down in the water attracted the attention of those who had pennies to spare; but before we knew it we were nearing the

wharf. What a motley crowd! How strange it seems! The native women clad in the *holoku*,—the dress of calico, silk, or even satin, modeled after the first missionary mothers' nightgowns. Over there was a very important-looking man, handsome after his kind, with a band of peacock feathers round his hat. He must be somebody; he is! He is one of the officials! But amid the mass of humanity we soon distinguished faces which made us feel at home. That one so wildly waving his hat was Rev. Mr. Beckwith, who came to the steamer to welcome his old pupils, the missionary boys of thirty years ago.



KAAHUMANU.

As we drove rapidly through the streets, impressions poured in upon us with startling reality. On the right was the old Kawaiahaeo church, which was built by the natives from blocks of coral stone cut by the natives from the reef, that will seat three thousand persons. On the left we noticed the sentry pacing before the entrance to the queen's palace, a fine structure. Beautiful trees and shrubs of all climes surrounded the comfortable-looking, substantial houses on each side of the road. Some of the trees were crowned with rich crimson flowers, others with yellow bloom. We were not surprised to learn that it was called "golden shower."



We were hardly seated in the cool parlor of Oahu College when Mrs. Bingham and Mrs. Bishop were announced. The first item in the order of exercises was to be a meeting, under the auspices of the Woman's Board of Missions of the Pacific Islands, that very evening.

What shall I say of the following days, full of rich experiences?—the examinations of the Kamehamea schools; the anniversary of Oahu College,



KAPIOLANI.

with its feasts and feats, not to mention the literary exercises of high order; the breakfasts, and dinners, and luncheons, and teas, and visits, and horse-back excursions. That wonderful hour beside the fires of Kilauea, from whose seething cauldron shot columns of fire, which fell back broken into showers of golden drops, while the earth shivered beneath our feet, will never be forgotten; nor the midnight ascent of Haleakala, the greatest extinct volcano in the world, when moon and stars, in their brightness and nearness, became vivid realities. The islands of the sea not only give royal greeting,



From *Review of Reviews*.

LILIUOKALANI, QUEEN OF THE SANDWICH ISLANDS.

but abound in hospitality. We found there such unceasing hospitality that we could hardly keep up with it. I remember going one morning to breakfast with Mr. and Mrs. Bingham, as there was no other unappropriated time of the day.



From *Review of Reviews*.

PRINCESS KAIULANI, HEIR PRESUMPTIVE OF THE SANDWICH ISLANDS.

As we went about from island to island, I was most interested in that which should bring to me the old days of missionary life, and a knowledge of native habits. I was only too glad to eat *poi* with my fingers at a *luao*, or native feast. It was an interesting sight to see the natives chopping up a pig, and preparing it to bake on the hot stones by wrapping it in *ti* leaves. I even sang in the musical Hawaiian language, and with the heart, though not with the understanding, so that I might have a new sensation.

We met Queen Liliuokalani on many occasions. She gave us a special

audience, on account of her interest in the missionary sons of Hawaii. Educated in the Royal School, taught by missionaries, she is deeply interested in the educational advancement of her people.

She told us, in our interview with her, that she had just returned from a tour around the islands, in which she had visited schools and churches. She was, on the whole, well satisfied with what she had seen.

We have heard that on that tour the Queen and seventy-five of her followers were invited to a feast. Great preparation was made by the manager of the sugar plantation. The company sat on the ground under an awning, Her Majesty at the head of a long table. But before they began she commanded silence, and a gray-headed Hawaiian stood up and offered prayer. Punch was prepared for the guests; and though most of the men drank it, or something stronger, it was noticed that the Queen declined everything of the sort, and by her influence the whole meal was orderly,—in marked contrast to the doings of the late King.

The days passed rapidly away, the Australia was again at the wharf, and our homeward-bound tickets were bought. The good-bye was as poetic, as heartfelt as the greeting. Nowhere else in the wide world could be found such a scene. There was Bergeis' band of Hawaiians, trained to skillful work. They played their own soft, plaintive airs, or set our hearts a-throbbing with "America" and other familiar airs. The friends, old and new, were all there. They came with *leis* of fragrant flowers, which they hung upon our necks as they turned away and went down from the ship. The gangway was drawn up, the cables were slipped, the steamer moved slowly away. We singled out a rose or a pink and threw it to friends, whose upturned faces still spoke of love and interest. We sailed out through the crimson sea into the green, and then into the dark blue waters of the lonely ocean, and left behind us the "Paradise of the Pacific,"—a lovely memory.

When the first missionaries of the American Board left New England for the Hawaiian Islands, they little dreamed of such an experience as this. Their journey was long and tedious. Their homes were thatched huts. They found themselves alone among an uncivilized people, to build up a pure Christian Church. Their privations, often sufferings, are recounted to-day as stories of the long ago.

The Hawaiians, as a nation, are Christian, and the chief work to-day is the gospel instruction of the Chinese, Japanese, and Portuguese, who have come to the Islands by thousands. The missionaries' children now left on the islands are helping this work with great generosity. Through the Hawaiian Board and the Woman's Board of the Pacific Islands, the gospel has been sent to the distant islands of Micronesia. What a stimulus to faith

is this wonderful story! And shall not Christ be glorified in every land in which his name is proclaimed by missionary lips? Let every heart consecrated to his service respond with loving sacrifice and earnest prayer.

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## AFRICA.

### UMCITWA AND YONA.

[Zulu Missionaries to the Matabele.]

BY MRS. AMY BRIDGMAN COWLES.

IT was in the year 1872 that a heathen woman appeared at the door of the missionary's house at Umzumbe. Her body was wrapped in a blanket, her face thoughtful, her head slightly bent, in token of sorrow and trial. A soul sickened of darkness, groping for the light, she wanted to become a Christian. No threats of her pursuing, persecuting husband availed to turn her back. She stayed with the missionary, and ere long her devoted trial followed. Together they lived upon the station, Gugulana, the wife, learning rapidly the Word of the Lord and the ways of light. But the mother heart could not rest. Away off in a heathen kraal were her two little girls by a former husband,—Yona, ten, and Marthe, eight years of age,—both the inherited property of a heathen uncle, Scorching Sun by name. Alone in her room, the mother's sobs and cries were often heard as she thought of her treasures buried in darkness; of her little girls naked, untaught, learning every day vilest language and grossest wickedness. But "the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." At last, in a way almost miraculous, the mother was given her children, the only condition made by the magistrate being that Scorching Sun should have the cattle due him when the girls were married. All this, however, not without great display of heat on the part of Scorching Sun. Indeed, his temperature rose so high that the two little girls had to be protected from his piercing rays behind closed windows and blinds. At length a prison cell proved the only effectual cooler to this sun of the tropics. Straightway Yona and Marthe were placed in the Umzumbe Home. Two forlorn, frightened little mortals they appeared on their arrival. Clad in scanty blankets they huddled together, scarcely daring to venture their first look at the visage of the dreaded white man; refusing to touch a crumb of his bread, lest, as they had been warned, they should become Christians. Oh, dreaded catastrophe! About this time, also, Umcitwa came to the station, then a little boy ten years old. He is described as a "quaint, comical little specimen, with small eyes and small forehead, but, withal, something so



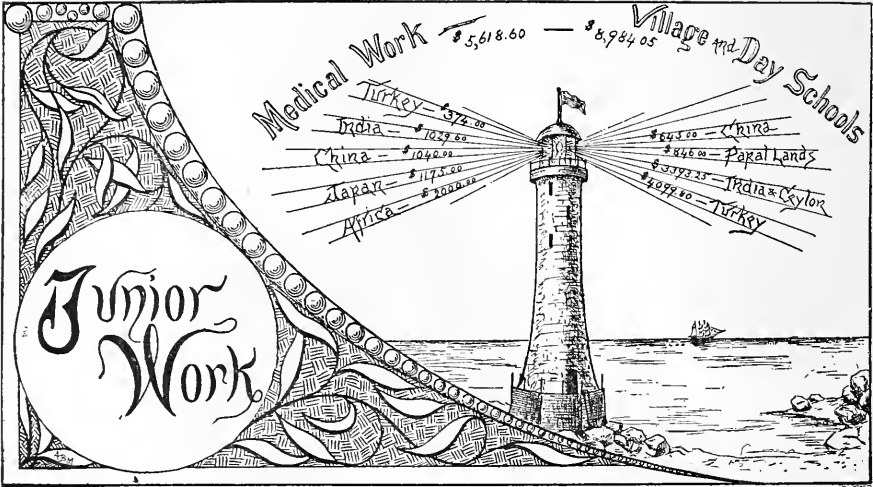
YONA.

taking in his frank, lively manner as to make him, after thorough ablutions," a successful candidate for the position of nurse to the missionary baby. Ten or eleven years passed away. Yona, in the Home, showed a bright and loving disposition, and "grew in favor with God and man." Umcitwa, at work either for the missionaries or for godless white men, passed through many vicissitudes, and sank into the sins and immoralities of his companions. At last, however, truly converted, he became a new creature in Christ, and a worthy suitor of sweet, modest Yona.

Ten head of cattle, a bright blanket, a pot, a coat, and innumerable smaller things were the price demanded for Yona by Scorching Sun. Not till poor Umcitwa's pocketbook was drained of every penny did this insatiable heathen discontinue his demands. The wedding was very simple. Yona dressed in white muslin, and Umcitwa in a neat suit, stood with bare feet upon the chapel floor, while the ceremony was being performed. A pleasant repast, provided by the teachers in the Home, followed; then the happy couple walked home to their lowly, thatched cottage close by.

Fifty years of labor had been spent by the American missionaries in Natal; years of faithful, earnest effort rewarded by results apparently small. Not a single Zulu convert had volunteered as missionary to the regions beyond. Great, therefore, was the rejoicing when in 1887 eleven young men volunteered. This in response to a call from the London Missionary Society, asking for a Zulu man and his wife to join their missionaries in Matabele Land. Prayerful deliberation resulted in the choice of Umcitwa and Yona as the most fitted to go. Bravely, cheerfully they set about the preparations for their journey. Theirs was no small sacrifice. Around their little cottage home they had planted flowers and fruit trees. Within they had adorned it with many little knickknacks. In each other and in their two children they were perfectly happy. All was love in that fond household. In all church work they were first and foremost, earnest, strong, and vigorous. Indispensable they seemed to the missionary and the little Umzumbe church. But for Christ's sake they were ready to leave all, home, kindred, friends, fatherland; yes, and even their dear little Amy, then only twenty months old. This last well nigh broke the mother's heart. Perhaps never again should she see her bright little darling; not at least till many years had flown, and she had ceased to call her mother. But for the sake of their child, and "In His Name," they would spare her the dangerous journey and a life in that dark land. Into the hands of the missionary's wife they committed their treasure. Then taking baby Elia in their arms, with streaming eyes they turned their backs upon their other darling.

*(To be continued.)*



— To give light to them that sit in darkness Luke 1:77 —

### INDIA.

### MAHABLESHWAR AND THE SANITARIUM.

BY MISS HATTIE L. BRUCE.

AHMEDNAGAR, February 25th.

LET me tell you of that mountain retreat which, since a recent real-estate investment of the Woman's Board, has a new interest for you and me. I remember my last visit to Mahableshwar as a child, before I went home to America. To Arthur's Seat, one of the highest points, my father took me, and as I sat upon a dizzy height looking down straight three thousand feet, and with childish unconcern viewing the inimitable scene before me, I was startled by his words: "Look well, for you may never in India or in America, see anything grander than this." Even then my eyes were opened, and I carried away with me such an impression of the majesty of the place as could not be obliterated by all my years of absence.

It is the same landscape, though from a different standpoint, that is overlooked by the Ladies' Bungalow,—your gift to us. The same valleys, the same winding rivers, the same multiplied ranges of mountains, the same tidal floods and deep ocean line in the distance, lie stretched before us, and the bungalow stands upon such an eminence that nothing can bar our vision save the sentinels upon the right and left, Elphinstone and Sidney points.



My father's commission from the ladies to superintend the building of the new bungalow, necessitated several business trips to Mahableshwar during the year. The first of these, just after the rains, fatigued him so that he was ill afterward, but it is interesting to hear him report that day's experiences. Early in the morning he drove from Panchgani to Mahableshwar, where, after a fall of three hundred inches of rain during the monsoon, the ground and atmosphere were saturated with moisture. During a part of the day a heavy mist hung over all things. The eminence in Green Hill compound chosen for the site of the new bungalow was so covered with rocks, and underbrush, and small trees, that as my father climbed the hill, two men had to precede with hatchets, and cut away impediments in the path. At last the summit was reached, and then, standing in the dense tangle of interlacing stems that clung more closely to each other in what they seemed to know was their last desperate struggle for life, with an impenetrable mist hiding even near objects from view, the position of the bungalow, servants' houses, and stables had to be decided upon. At times signals could not be seen, so by shouting and judging from the direction of sound, my father and the contractor finished that day's arduous duties. They returned to Panchgani in the evening, but it was long before my father fully recovered strength after the severe exposure of his trip.

Some time afterward a longer sojourn at Mahableshwar was deemed necessary, and we all went there in October, to share with my father his temporary exile among the hills. It was then that I saw the bungalow in process of construction, and took mental notes for the donors in America. How often I used to stroll about among the forty or fifty day laborers, like a reporter eager for news to share with others. Because, you see, I felt sure you would be interested in hearing of your own gift; and it seemed as if I, who among all the young ladies was alone privileged to watch proceedings at Green Hill, had no right to be uncommunicative.

To give you some idea of the elevation of our site, I may say that the carriage way from the lower Green Hill road to the new bungalow, ascends steeply for a considerable distance at the rate of one foot in twelve, leading finally to a position higher than the ridgepole of the lower bungalow. In front, an open space sufficiently large for a carriage to turn about has been leveled off and edged by a stone wall, beyond which is a precipitous descent. We shall have flowers growing over the stone wall one of these days. Behind the bungalow there is an abrupt wall of earth formed, by leveling our half of the hill straight to the boundary line. For this reason the bungalow had to be so planned that there would be a minimum outlook toward the unattractive rear. A veranda extends along the front, terminated at either

end by a bedroom which opens upon it. Next to these two bedrooms, toward the center and with an outlook still upon the veranda, are two other bedrooms, and between the latter are two sitting rooms, the bungalow thus furnishing ample accommodation either for one large family of eight, or for two small families of four each.

From the veranda, indeed from the windows of any room, it is quite possible, when the atmosphere is clear, to watch a ship cruising upon the Indian Ocean, more than thirty miles away. One afternoon last November a ship, evidently bound northward for Bombay Harbor, was in sight for an hour and a-half. I can almost see it now—can you? And while you are looking, I may as well call your attention to other things nearer at hand. Here are women and children pounding up loose fragments of the building stone, to be afterward crushed in a mill, mixed with water and lime, and used as mortar. The whole bungalow is substantially built of a red sandstone called Laterite, found in Green Hill compound, which has this peculiar feature, that when it is first dug it is soft enough to cut with an axe, though it becomes afterward, through exposure to the elements, as hard as a rock. For this reason it is a most valuable building stone, making necessary the least possible labor on the part of the workmen in shaping and trimming the blocks.

Women, long since the burden bearers of India, obviate the necessity of raising derricks upon the premises. Look at that blasted rock, an immense fragment of which three or four men are trying to lift upon a woman's head. She accepts it uncomplainingly, and though to us it seems as if she must fall under the crushing weight, yet she carries it from the quarry up a steep incline to the bungalow. At night she will receive five cents in payment for her day's work. That is not bad, as wages for unskilled labor go in India, for men are supposed to earn only seven cents and a-half, and children three; so perhaps our friend, the woman yonder, can afford to be content.

Once in a while there is a quarrel, and the offended woman threatens to leave her work. "Go," says the overseer, disdainfully, until he realizes that he is likely to lose her under-valued services, when, with a sudden change of tactics, he prostrates himself at her feet. She is not slow to appreciate the absurdity of the situation; of course she relents, and so the work goes on.

Just now it remains to mention my father's last visit to Mahableshwar, in December. As he humorously put it in one of his letters, it seemed as if he ought to compensate himself for so tedious a journey from Satara, by finding at least a few flaws in the work done. But without question the work was progressing well, and he could only be glad that the plans of the ladies had so nearly reached their fulfillment. This is scant praise, he

thinks, in reading over my letter, and adds, "Some splendid work was put into that house."

As I write, the greatest need of the bungalow seems to be a name. The furnishings are purchased in Bombay by a committee of three ladies from our three principal mission stations, and the bungalow will be quite ready for occupancy by the time we can leave our work and go to the everlasting hills and rest awhile. Strange that a single word should necessitate longer and more serious discussion than the building of a house! But so it is, and I think that the least I can do is to send you the name by postal card when it is finally decided upon. Till then, accept our earnest thanks for your gift, believing that we are ever appreciative of the sacrifices you make in our behalf. Mrs. Capron's words are echoing in my heart: "The American Board is very good to its missionaries."

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## FOR CHILDREN'S MEETINGS.

### THE ISLANDS OF THE PACIFIC.

*Helps.*—"Mission Stories of Many Lands," pages 263-318; "The Word of God in Micronesia," leaflet; "A Day in Kusaie," leaflet; "Story of the Morning Star."

*The Field.*—Micronesia. Four groups of islands, Ladrone, Caroline, Marshall, and Gilbert, lying in the heart of the Pacific Ocean, nearly three thousand miles from everywhere. All but five of these islands are of coral formation, consisting of a narrow strip of land encircling a body of water called a lagoon. There are but three products on these low islands, bread-fruit, pandanus, and cocoanuts. On these, with fish caught from the seas, the people live. In the Caroline group are Kusaie, Ponape, Ruk, Yap, and Pelews, rising several thousand feet above the sea-level, and having a much larger range of products. The average temperature is from 74° to 93°, and the rainfall is excessive; indeed, it has been said that "it rains in Micronesia as if the ocean was tipped upside down over our heads."

*The Work and the Workers.*—In 1852 the work was begun at Ponape by Rev. L. H. Gulick, M.D., and Rev. A. A. Sturges, and their wives; at Kusaie by Rev. and Mrs. B. G. Snow. In 1857, Rev. and Mrs. E. T. Doane and Dr. and Mrs. Pierson went to Ebon, of the Marshall Islands, and Rev. and Mrs. Hiram Bingham to Apaiang, of the Gilbert group. Thus the light of the gospel began to shine in the three groups. Since that time ten families and eleven single women have been connected with the mission. There are four training schools for the young men, and three girls' boarding

schools, among these islands. They are, with the missionaries now in charge, as follows:—

Kusaie: Marshall Islands Training School, Rev. E. M. Pease, M.D., Mrs. Pease, and Mrs. Rachel Forbes, assistant. Gilbert Island Training School, Rev. I. M. Channon, Mrs. Channon, Rev. A. C. Walkup, itinerant missionary. Boarding School for girls of both groups, Misses Alice Little and Jessie Hoppin in charge.

Ponape: Training School, Rev. F. E. Rand, Mrs. Rand. Girls' Boarding School, Misses Fletcher and Foss in charge. The work at this station has been interrupted by the Spaniards, and the missionaries driven out. They are now at Kusaie, awaiting the result of the action taken by our Government.

Ruk: Training School, Rev. Alfred Snelling, Mrs. Snelling, Mr. Worth, lay helper. Girls' Boarding School, Mrs. Logan and Miss Kinney in charge.

About half of the other islands are occupied by earnest young men and women sent out from these schools, who are breaking to their hungry neighbors the Bread of Life; and from many of the unoccupied islands comes to us the cry, "We, too, are starving; come over and help us!"

*The Morning Stars*.—No. 1: Built in 1856, with money given by the Sunday-school children. She served for ten years, and was then sold. No. 2: Built in 1866, but was wrecked in 1869, off Kusaie,—a strong current driving her ashore during a calm. No. 3: Built in 1871, and did good service for thirteen years, when she, too, was wrecked off Kusaie. If these vessels had been provided with auxiliary steam, the danger could have been avoided, and the vessels saved. And so it was decided that No. 4 should have auxiliary steam. She was built in 1884, and the wisdom and value of the steam have been tried many a time in her perilous voyages among the hidden reefs and strong currents of these islands.

There is also the missionary schooner, the Robert W. Logan, which sails among the Ruk and Mortlock Islands (see LIFE AND LIGHT, December, 1890).

And now, if you wish to take a little tour through these islands and see for yourself what is being done, see *Mission Studies*, July, 1890, copies of which may be obtained by writing to the W. B. M. I., 59 Dearborn Street, Chicago, Ill. See, also, LIFE AND LIGHT: "Pictures from Micronesia," April, 1890; various articles in September, 1891; "Girls' School at Kusaie," January, 1891; "Lights and Shades in Kusaie," January, 1889.

# Our Work at Home.

## BIBLE READING.

### THE VISION OF GOD.

IN ancient times the prophets were often called *seers*,—those who see. 1 Sam. ix. 9. When the Spirit of the Lord came upon Balaam, he spoke of himself as “the man whose eyes are open, and who saw the vision of the Almighty.” After Job had been taught of God he said, “I have heard of thee by the hearing of the ear, but now *mine eye seeth thee*.” Elisha could stand undaunted in the midst of a hostile army, because he saw the hosts of the living God encamped around him. To calm his servant’s fears he had only to ask, Lord, open his eyes, that he may see. 2 Kings vi. 17–20. The Psalmist prayed, Open thou mine eyes; turn them away from beholding vanity. Ps. cxix. 18, 37.

The ungodly Jews were described as those who have eyes and yet see not. Jer. v. 21. One of the Lord’s most solemn warnings was that those who *would* not see should have their eyes forever shut; and one of his most blessed promises foretold a Deliverer who would open the eyes of the blind. Is. vi. 10; xxix. 18; xxxii. 3; xxxv. 5; xlii. 7; xliii. 8. When that glorious Deliverer came, the promise was doubly fulfilled. Jesus touched blind eyes, which then saw clearly, and he opened the eyes of his people’s *heart*. Matt. xx. 34.; Eph. i. 18 (R. V.). Of those who rejected him he said, Their eyes they have closed, lest at any time they should see. Matt. xiii. 15. He marveled at his own disciples, asking, Having eyes, see ye not? Mark viii. 17. Is it not the pure heart, that sees God, which we all need for our individual Christian life? Temptation loses its power when we look at our Father’s face, though it be as in a glass, darkly. This world no longer appears so alluring, selfishness and pride are checked, indolence is shamed, and love casts out fear.

“Had I a glance of thee, my God,  
Kingdoms and men would vanish soon;  
Vanish as though I saw them not,  
As a dim candle dies at noon.”

To see Him as he is,—that is heaven. But even now “Earth’s crammed with heaven, and every common bush afire with God.” What gleams of the Supreme Beauty shine through the whole creation, which both reveals and veils the ineffable glories of the Uncreated One! To see and to adore is to grow into his likeness, and to rejoice in doing his will.

Clear vision is needful for faithful service. I counsel thee, said the risen Saviour to a lukewarm church, to anoint thine eyes with eyesalve, that thou mayest see. To his first disciples he said, Lift up your eyes and look on the fields, for they are white already to the harvest. Rev. iii. 18; John iv. 35.

Lord, that our eyes may be opened! As now at thy bidding we look upon the work thou hast given us to do, may we also look unto thee. Manifest thyself, to kindle our love, to increase our faith, to revive our hopes, to inspire us with unquenchable zeal. Nothing will discourage or hinder us if only thou appear, our present help and our eternal portion. Lord, lift thou up the light of thy countenance upon us.

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## LEAVES FROM OUR BRANCHES.

### SIMULTANEOUS MEETINGS.

WE give extracts from reports from the meetings on March 26th that have come to us since the May number went to press. The special efforts made, the earnestness and the spirit of prayer manifested, are most encouraging, we hope for good results. We gladly give space to the reports even to the exclusion of other interesting matter.

The *Essex North Branch* reports a very general observance of the day. A particularly good meeting in Haverhill is mentioned; a list of topics for prayer was presented, and the calendar was also used in presenting the topics; arrangements were made to secure new subscribers for LIFE AND LIGHT and the *Dayspring*. "There was an unusual sacredness in the thought that so many were praying at one time." A union meeting of the auxiliaries and mission circles in Newburyport was very successful. There were exercises by the Campbell and Belleville mission circles, a forcible statement of the needs of the work by Miss Abby Noyes, and an address by Miss Mary L. Page, of Smyrna. One new member and five new subscribers for LIFE AND LIGHT were secured; more are hoped for during the year.

*Franklin County Branch.*—At Orange they sent cards of invitation to every lady in the church; about fifty responded, filling the parlors of their President. Mrs. Mayo, Junior Secretary of the Branch, arranged part of the programme for the young ladies, and Mrs. A. J. Stratton a Candle Exercise for the children. The topic for the month, "Prayer," was also considered.

One present sent a special message to the President of the Branch: "Tell Mrs. M. a report of this meeting cannot be put on paper." Another lady gave the treasurer five dollars, saying "the meeting was worth that to her." All this with their home talent.

Conway and Whately, also, sent out special invitations, twenty-five and twenty in attendance, to the surprise of the faithful few who are always present. New faces were seen for the first time, new copies of LIFE AND LIGHT subscribed for,—a hopeful indication. One good soul said, "I think the reason the meeting was so interesting to me was because I had a part;" a hint to leaders of auxiliaries. Northfield reports the largest meeting since they reorganized last year, sending personal invitations to each lady in the church and congregation outside the schools. Between thirty and forty responded.

The Junior Auxiliary at East Charlemont report a larger meeting than usual. Each one present giving an extract from the leaflet for the month, with prayer and letters from absent members. Just before the meeting closed they were joined by the pastor's class of little ones in a service of song. Their leader writes, "We are trying to earn, as well as give, as much as possible for the Master's work." The reports indicate an increasing interest in the missionary work of the Franklin County Branch, which is most hopeful. Also a loyalty to the plans and policy of the Woman's Board, which is most gratifying to those who are its leaders.

*Hampshire County Branch.*—A good number of meetings were reported. The power of prayer was impressed upon the auxiliaries as never before, and great advance in the work is expected. In one place there were new voices in prayer. In a mission circle every one, even a little girl four years old, offered a petition.

*Hartford Branch.*—The auxiliaries and mission circles enjoyed most delightful meetings at the special services, March 26th. It was also most cheering to know that, at the same time, so many of our sisters were engaged in prayer for a blessing upon the missionaries and work in the foreign field. In the reports that come to us many speak of an earnest spirit of prayer, which is sure of bringing a blessing; indeed, has already done so,—of increased memberships, of new interest, and a desire to know more of the work of missions. One says, "We had an excellent meeting, and one likely to impress those present with the importance, obligation, and privilege of much prayer for the work." Another: "Our meeting was a delightful one. I believe that it was in answer to prayer. Five times our usual number were present, and all attention and interest." In several instances papers of exceptional value were prepared, which added to the interest. West Hartford was favored in having Miss Gilson speak to them in their well-filled chapel on Sunday evening, and in hearing from Miss Stillson, who is well known to them. Miss Gilson is attending such meetings from time to time, and is very helpful in the way of giving information and awakening

interest. At Collinsville a union meeting of all the societies took the place of the Sunday evening service, with a full and varied programme. At one place the subject of the "advance" was presented, with the reasons for it. The hope was expressed that tangible evidence that the "appeal" was not in vain may later appear. Columbia gives a report of their meeting most encouraging and strengthening to faith. They had a well-filled chapel, a carefully prepared programme, and a thank offering. They expect that the effect of the meeting will be felt throughout the work of the entire year. Of our union meeting in Hartford we can say, as some others have said, "God was with us." We had many brief prayers, and were addressed by Mrs. Jewell, Mrs. Love, and Mrs. Mather, of our own membership. Mrs. Hastings, of Ceylon, read a paper illustrating the power of prayer in the case of a native woman. It was a most touching instance of childlike faith. Mrs. Cowles was also present, and told us in her charming way something of her work in the Umzumbe Home. Thankful acknowledgment was made of the gift to the cause from one of our number of the sum of one thousand dollars. Rev. E. S. Hume being in town, and coming in at the close, added a few words, and offered the concluding prayer.

*Middlesex Branch* reports full and interesting meetings. In one of them every lady but one offered prayer, and it was the "best meeting of the year." In most of them the topic of the power of prayer brought out inspiring thoughts, and proved most stimulating to faith and works.

*Norfolk and Pilgrim Branch.*—Of thirty-three auxiliaries, assurances were received from twenty-five that they would observe the day either by their usual meeting deferred, or an extra service. Many also pledged themselves to do all they could to secure an advance in all departments touched upon in the circular.

In East Weymouth there was a good meeting; thirty-three present. It was their annual meeting, but after business they had a half hour of earnest prayer and missionary incidents, took a collection of \$7.00, and, best of all, enrolled five new members. This is a wide-awake auxiliary, and has grown in its four years' history from twelve members to fifty-seven.

At Wollaston they were privileged to have Mrs. Joseph Cook address them on "The Condition of Woman in the Orient." They invited particularly every woman in their congregation, and eighty were present.

At South Weymouth the special meeting was combined with the annual supper given by one of the members to the auxiliary. Upward of seventy ladies of the auxiliary were gathered. The status of the society and the results of the year's work were given. It is exceptional, in that its membership roll so nearly approximates that of the church.



Kingston Auxiliary is not a strong one numerically, or financially, but has a pastor and wife who are alive to missions. A good meeting was reported, the topic of which was prayer. The Y. P. S. C. E. in this church has seven missionary committees, one for each of our benevolent societies; holds a missionary meeting every month, and for foreign missionary work supports a native helper in the Madura Mission.

In Plymouth there was a meeting of all the missionary societies, giving a little more formal programme than usual to furnish parts to our young people. After the elders had used leaflets freely, following it with a season of prayer, four of the young ladies followed with brief papers or selections. The children, too, had brief parts. Mention was made of the hundreds of such gatherings for simultaneous prayer, and we rejoiced in the goodly fellowship, in the thought of the volume of prayer with which ours blended and ascended to the throne of heavenly grace. Shall not a great blessing follow?

A goodly number of societies observed the day in the *Philadelphia Branch*, a meeting in Paterson being the largest reported, comprising the various societies of old and young, about a hundred being present. A most successful neighborhood meeting in Washington, previously planned for March 22d, prevented the local auxiliaries in that vicinity from holding another March 26th, but those present promised to remember the day in their homes.

The special feature in *Suffolk Branch* was several large union meetings, comprising all the auxiliaries and mission circles of the different churches. The fellowship engendered was most delightful. In one place there were three hundred present, the children marching in with their banner at three o'clock. Singing by the children, with a crayon talk and remarks by the President, were followed by a simple tea.

In the *Springfield Branch* the day was generally observed. A large missionary prayer meeting, including all the auxiliaries of the city of Springfield, was particularly successful. An account of a meeting in Westfield is given as follows: "The day was in every way propitious, with a beautiful spring sunlight and a life-giving air. The public meeting was held at 3 P. M., at which time nearly one hundred ladies were present. The chapel was cheerful with roses and lovely tulips. After devotional exercises, Mrs. Fowler gave, in a few timely words, the object of the meeting and the reasons for assembling on that day; after which she introduced Mrs. Michael Burnham, of Springfield, who gave a very helpful informal talk on the subject of "Prayer," alluding to the fact that hundreds of auxiliaries all over the constituency of the Woman's Board, were at the same hour uniting their

thoughts and prayers with ours for the extension of Christ's kingdom throughout the world; the power of prayer to the missionaries, as testified by their repeated pleadings for remembrance in our prayers; its uplifting power to those who offer it, and the blessed results felt thousands of miles away from where the petitions are uttered, borne by the Spirit to the thirsting souls that need. These thoughts were earnestly presented, and impressed every heart present. The two solos, "The Ninety and Nine," and "Just as I am, without one plea," an earnest prayer, and the singing of one verse of "Blest be the tie that binds," closed the formal exercises, after which followed a delightful social hour, including not only the "feast of reason and flow of soul," but the breaking of bread together. It was a day to be pleasantly remembered by every one so fortunate as to be present, and is an earnest of increased interest in the missionary work of the Church."

The call for a simultaneous meeting in *Worcester County* met with a ready response in every direction. Eighty-two circulars were sent out, which included every mission circle, and junior as well as senior auxiliaries. Arrangements were made for thirty-seven meetings, and since March 26th word has been received that several probably failed to report. Three presidents wrote that their auxiliaries had been seriously crippled by two or more deaths this winter of their chief workers, but, notwithstanding their weakness and discouragement, would endeavor to hold a meeting on the day appointed. A pastor's wife, watching over her sick mother in Hampden County, writes that if possible she will go home and arrange a meeting of their auxiliary on the Saturday requested. Others wrote, "We will hold a meeting according to the circular sent, and try to make it as attractive and interesting as possible." Personal invitations to every lady in the church were urged. Some suggested a five o'clock or a missionary tea, besides a missionary or some speaker who would stir them profoundly in giving and in praying for the dark corners of the earth. Others quietly prepared a Bible reading, and invited the pastors of their churches to be present with a brief address, besides securing the valuable co-operation of their quartette or chorus choirs, and assigned to the younger ones the pleasant service of decorating the place of meeting with flowers or potted plants, and cordially inviting other pastors and churches to join with them in this missionary service, sending notice to the local paper; thus almost the entire community were made familiar with the meeting and its purpose. One of the smallest towns replied: "We are few in number, and our resources are small; but all agree that we will hold a meeting on the day appointed, and try to do what we can." Still another of these smallest societies: "We will hold a meeting in unison with other societies, and will do our best to make the

thirty per cent advance.” From one of the farming hill towns comes this earnest letter: “We promise to hold a meeting as desired, on March 26th. A general invitation shall be given. Oh for the wisdom and power to waken a deeper interest among the people here in missions! I feel like crying out, ‘South wind, blow on these dry bones, and cause them to live!’ I much wish I could attend all the meetings, and catch an inspiration from them, so I might infuse those around me. I feel this is a grand age in which to live. Great Christian possibilities are before us if all the Church of Christ would work with a will.” Almost every reply was so interesting, and manifests such a good spirit, it is difficult not to blend them all in a mosaic of delightful harmony in this blessed work.

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TOPICS FOR AUXILIARY MEETINGS.

*June.*—The Redemption of India’s Women. See LIFE AND LIGHT for May.

*July.*—The Islands of the Sea.

*August.*—A Study of Some of the Great Religions.

*September.*—Thank-offering Meetings.

*October.*—The Millions in China.

*November.*—The Gospel for Japanese Women.

*December.*—Mission Work in Papal Lands.

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“THE ISLANDS OF THE SEA.”

TOPIC FOR JULY.

- (1) Peculiar needs of the inhabitants; (2) The education of women;
- (3) Effect of twenty-five years of missionary work.

Good material for the whole topic may be found in a sketch published by the American Board, “The Work of God in Micronesia,” by Rev. R. M. Logan, price 10 cents. Information on the peculiar needs of the inhabitants of the islands may be found in the sketch mentioned in *Missionary Herald* for July, 1890, “The Gilbert Islands,” and July, 1882, “The Marshall Islands,” and in LIFE AND LIGHT for January, 1889.

For the education of women, a brief paper might be given on the girls’ school in Kusaie. An account of its beginning may be found in LIFE AND LIGHT for June, 1887; and vivid pictures of the pupils and routine of the school are given in Miss S. L. Smith’s (now Mrs. Captain Garland) journals in LIFE AND LIGHT for October and December, 1889, and July, 1890.

The effect of missionary work is described in the *Missionary Herald* for January and March, 1884, and September, 1886, in a tract, "The Last Words and Work of Robert Logan," and in various extracts from Micronesian journals.

The history of the four Morning Stars is told in a pamphlet, "The Story of the Morning Stars," price 10 cents. For vivid pictures of life on the ship, see LIFE AND LIGHT for August, October, and November, 1887. An account of other missionary ships may be found in the *Missionary Herald* for June and September, 1887. For work in other South Sea Islands, see chapter in "Crisis of Missions,"—"The Isles Waiting for His Law." Most interesting readings could be given from the "Life of Rev. John G. Paton" (see LIFE AND LIGHT for July, 1890), and "Life of Bishop Patterson,"—most excellent books for a Sabbath-school library. We regret that the Micronesian mail did not arrive in season for this number. We shall hope for letters for the July number, or possibly for the supplementary leaflet.

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#### NOTA BENA.

JUST a word to friends who may be tempted to send us stamps in payment for their subscriptions. We very much prefer some other form of remittance, such as checks, money orders, or postal notes; but we know that in some instances these are difficult, not to say impossible, to obtain. This is, therefore, a request to subscribers who have to forward payment in stamps. Please do not send more than a fraction of a dollar in that form. A dollar bill is as safe in a letter as a dollar's worth of stamps, and much more acceptable to us. Then, again, stamps are very apt to stick together, or to the letter; so if you must send them at all, please lay a piece of waxed or paraffine paper next the gummed side, and they will be more likely to reach us in a usable condition.

M. T. C.

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#### APRIL MEETING.

THE Quarterly Meeting of the Board was held in the chapel of Shawmut Church, Boston, April 5th, at 3 P. M. Almost the entire time was given to two most admirable addresses: one by Mrs. E. J. Marden, of the Central Turkey Mission, giving a vivid picture of woman's life in Turkey; the other was by Mrs. Alice Gordon Gulick, an account of her recent trip to the Sandwich Islands, showing the oneness of the work in the Islands on the Pacific coast and in the Interior.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 13 to April 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Rockland, Aux., 100; Brunswick, Aux., 21.14; Brownfield, P. and M. P. W., 2; Albany, Mrs. H. G. Lovejoy, 5; Sedgwick, Mrs. Dorothy Parker, 2; Madison, Aux., 15; Houlton, Mrs. Geo. B. Page, 10; Deer Isle, Aux., 4; Centre Lebanon, Aux., 10; Milltown, Aux., 20; Portland, State St. Ch., A Friend, 5, Second Parish Ch., Ladies' Miss'y Soc., 60, Bethel Ch. (of wh. 5 from Annie I. Hardy in memory of her mother, and 25 const. L. M. Mrs. Jas. T. McDonald), 32, Y. P. S. C. E., Extra Two Cents a Day Fund, const. L. M. Mrs. Mary H. Southworth, 25,

311 14

Total, 311 14

NEW HAMPSHIRE.

*East Derry.*—Mrs. M. G. Pigeon, 26 00  
*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Amherst, Miss L. F. B., 70, Miss Eliza Carlton, const. self L. M., 25; Bedford, Aux., 11.40; Concord, South Ch., Y. L. M. S., 30.80; Derry, First Cong. Ch., Lend a Hand Band, 6; Frankestown, Y. P. S. C. E., 3; Hanover, Aux., 4; Dartmouth, College Ch., 47.89; Hopkinton, Aux., 6.25; Jaffrey, Y. P. S. C. E., 12.25; Keene, Second Ch., Aux., const. L. M. Mrs. K. S. Wright, 25; Plaistow and No. Haverhill, Y. P. S. C. E., 8; Plymouth, Aux., 16, Mrs. Mary Sargeant, const. self L. M., 25; Tilton, Aux., 27; Wolfboro, Newell Circle, 75,

392.59

2 40

Total, 420 99

VERMONT.

*New Haven.*—Munger M. B., 13 20  
*Vermont Branch.*—Mrs. T. M. Howard, Treas. Cambridge, 5; Coventry, 5; Dorset, 39; Elizabethtown, N. Y., Mrs. A. W. W., 2; Hardwick, East, Jun. Y. P. S. C. E., 2.36; Orcutt, Aux., 15.94; Peacham (of wh. 25, by A Friend, const. L. M. Miss Flora M. Bickford), 32; Randolph, West, Mission Builders, 20; St. Johnsbury, South Ch., Aux., 22, North Ch., Aux., 43; Westford, S. S., 4. Expenses, 6.25,

184 05

2 00

Total, 199 25

LEGACY.

*Barre.*—Legacy of Mrs. Phebe Gale (of wh. 25 const. L. M. Mrs. Mary A. Longren), 75 00

MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. C. E. Swett, Treas. Andover, Free Christian Ch., Mrs. G. W. W. Dove, 20, A Friend, 20; Malden, Aux., 38.20, 78 20  
*Barnstable Branch.*—Miss A. Snow, Treas. East Falmouth, Aux., 10; Yarmouth, Aux., 4.50, A Friend, 5,

19 50

*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 2.65; Sunderland, Aux., 35, 37 65  
*Gardner.*—Mrs. Justus Dartt, 1 00  
*Hampshire Co. Branch.*—Miss I. G. Clarke, Treas. Easthampton, Emily M. C., 30; Hatfield, Aux., 32, S. S. Cl., 4, Wide Awakes, 7.15; No. Amherst, Aux., 25; Northampton, Edwards Ch., Jun. Aux., 115; South Hadley, Faithful Workers, 55, 268 15  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Milford, Aux., 27; Saxtonville, June Blossoms, 30; Southboro, Cheerful Workers, 3, 60 00  
*Norfolk and Pilgrim Branch.*—Mrs. F. Shaw, Treas. Kingston, Faith and Amelia Crowell's Mitebox for Missions, 2; Brockton, First Ch., Y. L. F. M. S., 14; Marshfield Hills, Aux., 8; South Weymouth, Union Ch., Marden Jun. Aux., 10, 34 00  
*North Middlesex Branch.*—Mrs. A. R. Wheeler, Treas. Ayer, M. B., 11 00  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Holyoke, Second Ch., coll. at Union Meeting of Auxiliaries and Mission Circles, 29; South Hadley Falls, Aux., 10.49; Monson, Aux., 22; Springfield, North Ch., King's Helpers, 5, 66 49  
*Suffolk Branch.*—Miss Myra B. Child, Treas. Auburndale, Aux., 22.54, Jun. C. E. Soc., 5; Boston, A Friend, 2, Old South Ch. (of wh. 25 by Mary E. Simonds, const. L. M. Mrs. N. M. Briggs), 241.49, Central Ch., Aux., 5, S. S., 5, Shawmut Ch., Aux., 54, Union Ch., Aux., 132.38, Y. L. Aux., 215, Union Workers, 20; Brighton, Cheerful Workers, 5; Brookline, Harvard Ch., Aux., 167; Cambridge, Btown M. C. Wood Memorial Ch., 25; Chelsea, Central Ch., Pilgrim Band, 12, Third Ch., Floral Circle, 10; Dedham, First Ch. Monthly Concert, 6.86; Dorchester, Second Ch., Aux., 110.18, A Friend, 50; East Somerville, Miss E. F. Porter, 4; Foxboro, S. S., 5; Hyde Park, Aux., 21.60; Jamaica Plain, Central Cong. Ch., King's Daughters, 65, Jun., Y. P. S. C. E., 5; Boylston Ch., Children's M. C., 10; Newton, Aux. (of wh. 25 from a Friend, const. L. M. Miss Caroline Jackson), 175; Newton Centre, Maria B. Furber Miss'y Soc., 67, Aux., 64.49; Roxbury, Eliot Ch., Aux., 10, Walnut Ave. Ch., M. C., 10; Somerville, Franklin St. Ch., 41.90, Broadway Ch., Earnest Workers, 25, Franklin St. Ch., Aux., 9.58, 1,559 52  
*Weymouth Heights.*—Old North Ch., Jun. Wide-Awake Workers, 8 50  
*Worcester Co. Branch.*—Mrs. C. S. Newton, Treas. Webster, Y. P. S. C. E., 10; North Brookfield, Aux., 82.27; Hardwick, Aux., 3; Warren, Aux., 12.65; Worcester, Pilgrim Ch., Y. P. S. C. E., 30, Union Ch., Aux., 94.65, Piedmont Ch., Aux., 72.25; Leominster, Y. P. S. C. E., 29; East Douglas, Aux., 26.60; Millbury, First Ch., M. C. and Primary Cl. S. S., 14.42, 374 84

Total, 2,561 35

## LEGACIES.

*Peabody*.—Legacy of Mrs. Hannah S. Robins, 689 93  
*Newtonville*.—Legacy Mrs. Sarah J. Parker, 100 00

## RHODE ISLAND.

*Rhode Island Branch*.—Miss A. T. White, Treas. Chepachet, Y. P. S. C. E., 5; Central Compton, Y. P. S. C. E., 10; Central Falls, Aux., 38.34; Riverside, Aux., 10; Providence, Plymouth Ch., Aux., 19; Central Ch., Y. L., 36.59 118 93

## Total,

118 93

## CONNECTICUT.

A Friend, 25

*Eastern Conn. Branch*.—Miss M. I. Lockwood, Treas. Norwich, Broadway Ch., Aux., 75; Y. L. Aux., 10; Thompson, Aux., 5.40; Norwich, Park Ch., Aux., Mrs. Moses Pierce, 100; Preston, Aux., 17.25; Chaplin, Aux., 22.50; New London, Second Ch., Aux., 39.60, A Friend, 30; Windham, Aux., 12, 311 75

*Hartford Branch*.—Mrs. G. R. Shepherd, Treas. Bristol, Aux., 18.15, Jun. Endeavor Soc., 15.10; Columbia, Aux., 33; Collinsville, Aux., 33.85; Hartford, Asylum Hill Ch., A Friend, 20, Miss Charlotte A. Jewell, const. L. M. Miss Matilda Calder, 25, Mrs. Chas. A. Jewell, const. L. M. Miss Grace Dustan, 25, Centre Ch., S. S., 5, Park Ch., Aux., 3, S. S., 30, Windsor Ave. Ch., Aux., 48.75; Plainville, Aux. (of wh. 25 by Mrs. L. P. Buell, const. L. M. Miss Florence E. Clark), 93; South Windsor, M. C., 24; Vernon Centre, Aux., 18.23, 332 08

*New Haven Branch*.—Miss Julia Twining, Treas. Bethel, Y. L. M. C., 30; Birmingham, Aux., 10; Bridgeport Jun., Y. P. S. C. E., 10; Bridgewater Aux., 550; Brookfield Centre, Aux., 18.85; Clinton, Aux., 61.20; Colebrook, Aux., 15; Cromwell, Y. L. M. C., 37.53; Danbury, Second Ch., Aux., 23; Durham, Aux., 5; Ellsworth, Aux., 12.53; Falls Village, Aux., 10; Guilford, First Ch., Aux., 53; Haddam, Aux., 14; Higganum Aux., const. L. M. Mrs. Selden Usher, 100; Ivoryton, Y. P. S. C. E., 41.04; Kent, Aux., 1, N. S. S., 5; Litchfield, Aux., 21.71; Middletown, First Ch., Aux., 80, South Ch., Aux., const. L. M. Mrs. Wm. H. Burrows, 100; Millington, Aux., 5; Mount Carmel, Aux., 63; New Haven, Ch. of the Redeemer, Y. L. M. C., 101, College St. Ch., Aux., 29; Fairhaven, Second Ch., Aux., 9.35, King's Sons, 5, Howard Ave. Ch., Aux., 44, United Ch., Aux., 77.37, Yale College Ch., Aux., 230; New Milford, Aux., 114; New Preston, Aux., 2.50; North Haven, Aux. (of wh. 25 from Mrs. Whitney Eliot, const. L. M. Miss Mary Wyllys Eliot), 28.65; Norwalk, Aux., 100, Doorkeepers, 15; Portland, Work and Win, 8; Redding, Aux., 26; Ridgefield, Aux., 33; So. Canaan, Aux., 4, Apple Blossoms, 1; Washington, Aux., 56; Waterbury, Second Ch., Aux., 86; Watertown, Y. P. S. C. E., 10; Westport, M. B., 50; Whitneyville, Aux., 60, A Friend, 100; Wallingford Cong. Ch., 25, 1,943 28

*Terryville*.—Mrs. Lois Gridley, 5 20

*Wapping*.—A Friend, 40

Total, 2,652 96

## NEW YORK.

*Baiting Hollow*.—Mrs. Wm. E. Newton, 10 00  
*Fredonia*.—A Friend, 2.40; Martha L. Stevens, 2, 4 40

*New York State Branch*.—Miss C. A. Holmes, Treas. Aquebogue, Aux., 12.50; Antwerp, Dayspring, M. B., 4; Brooklyn, Tompkins Ave., Aux., 50, Lewis Ave., M. B., 25, E. Ch., Aux., 40, Tompkins Ave., King's Daughters, const. L. M. Addie J. Gambell, 100, Clinton Ave., Y. L. Guild, 45; Cortland, Aux., 25; Canandaigua, Misses Rice, M. B., 5; Crown Point, Aux., 4.67; Elizabethtown, Mrs. Ellen D. Wild, 2; East Smithfield, Pa., Aux., 10.25, Light Bearers M. C., 7.39; Fairport, Aux., 35; Flushing, Aux., 51.50, Acorn M. B., 8; Gloversville, Aux., 91.60; Homer, Aux., const. L. M. Mrs. Henry Hull, 25; Hamilton, Aux., 17; Jamestown, Aux., 23; Java Village, Aux., 10; Little Valley, Aux., 7; Newark Valley, Aux., 44.26; Norwood, Aux., 31.50; New York, Pilgrim Ch., 30; Perry Centre, Aux., 20.54, S. S., 19.46; Phoenix, Aux., 13.50; Poughkeepsie, Miss Andrus, 10; Riverhead, Y. P. S. C. E., 1.51; Syracuse, Geddes Ch., Willing Workers, 10, Aux., 39, Plymouth Ch., Aux., 75, Y. P. M. C., 20; Sayville, L. S. Pierson, 5; Scanton, Plymouth Ch., Aux., 20; Sandy Creek, Aux., 9 67; Warsaw, Light Bearers, M. C., 7.64; West Bloomfield, Aux., 27. Expenses, 9.99, 975 00

*Saranac Lake*.—A Friend, 1 40

## Total,

990 80

## PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, M. C., 50; Md., Baltimore, Aux., 37.50; N. J., Bound Brook, Aux., 30; Jersey City, Aux., 31; Patterson, Auburn St. S. S., 22.62; Vineland, Pilgrim Ch., by Mrs. E. K. Gray, 10; Westfield, Aux., 45; Pa., Germantown, Neesima Guild, 14.40, 240 52

## Total,

240 52

CORRECTION: The 40 in April LIFE AND LIGHT credited to Asheville, N. C., was from Washington, D. C., Aux.

## ILLINOIS.

*Princeton*.—Cong. S. S. Cl., 1 04

## Total,

1 04

## WISCONSIN.

*Ripon*.—Mrs. E. F. Chandler, 20 00

## Total,

20 00

## CANADA.

*Granby, Quebec*.—Mrs. Orpha A. Miner, 10 50

## Total,

10 50

General Funds, 7,527 48  
 Leaflets, 104 82  
 Legacies, 864 93

Total, \$8,497 23

MISS HARRIET W. MAY,  
 Ass't Treas.



## LETTER FROM MRS. M. J. BALDWIN.

ARSILANBEG.

. . . HERE we are, my husband and I, six days' journey away from Broussa, enjoying the mountain breezes while we carry on our missionary work; quite a different department from that of which I wrote you in my last, though I think I mentioned then that "touring" was a very important factor in our work. One object in coming here was to superintend the building of a place of worship for the little flock; but on account of the late breaking up of last winter, the brethren were not able to haul the stone or prepare the timbers and boards, and now they are in the midst of harvesting; so I doubt if we do more this time than lay foundations.

There are two villages here, only one hour (three miles) apart, both colonized from Muradchai (one of our principal outstations, fifteen miles from here) since we ourselves came to Turkey. The people in both are wide-awake and earnest, but as yet have no settled preacher among them, though Sabbath services are maintained.

We hope this question will be decided before we leave, as Mr. Baldwin has sent for a candidate to come and confer while we are here.

Of these two villages mentioned, this is the newer; and as there are altogether only about fifty houses, everybody has plenty of room, and fields and gardens are near. Sweet, pure air and delicious water make up for a good many small discomforts. If it were not for fear of shocking you I might name some of them.

Our host, Hagopagha (Jacob), in anticipation of our coming, had finished off a little room for us from the large open hall, and it looks exceedingly modern compared with the other rooms and houses. I might say, in passing, that in my travels here and there through Turkey I have passed through ruder villages, but have never made a stay in one more primitive than this. Our room is ten by fourteen, but two feet are taken off three sides by a raised platform, on which there are cushions, and this takes the place of chairs, of which there is not one in the village, the people themselves sitting on the

floor. This is a great convenience for us, for, long as we have lived in Turkey, we cannot get used to sitting in the fatiguing native fashion.

Our room has a board floor instead of an earth one, and a board ceiling instead of bare beams and rafters, four windows that can be opened at pleasure instead of one small immovable pane, and a kerosene lamp in place of a pine knot on top of a high candlestick in one corner of the open fireplace; so you see we are very highly favored. Then, too, we brought our small traveling bedsteads and bedding with us; an item of comfort which you would appreciate if you should see the beds they spread on the floor and feel the weight of their heavy comfortables. I think the one I tried to lift yesterday must have weighed fifteen pounds!

We bought a box of provisions and a few cooking utensils; but the arrangements for cooking are so primitive and inconvenient, and our host and hostess so hospitable, that we have not even suggested taking care of ourselves in the eating line. We are well fed, though we seldom see meat. During the three weeks we have been here, once a little lamb was killed, and once we had some buffalo meat which a neighbor had slaughtered. I never could have imagined the number of wholesome and palatable dishes that can be gotten up from the different wheat preparations, especially when there is plenty of milk.

Hagopagha has about fifty sheep and goats, besides a few cows, and makes considerable cheese for market, besides having plenty for family use. It is quite a sight, morning and evening, to see the large flock come in to be milked. They are all down in the yard now, and the tinkling of their bells is the accompaniment to my writing.

There are three sons in the family; two are "tillers of the ground," and one is a "keeper of sheep." Bible names prevail, as you may judge from the following in this house: Jacob, Joseph, Zipporah, Azariah, Mary, Jonathan. Two of the sons are married; but as one of the wives is a bride of less than a year, she is not yet allowed to speak to her father and mother-in-law, and only in the slightest whisper to the younger members of the family. They marry very young, and are treated as mere children for many years. I protest in vain against this relic of barbarism, and all my efforts to elicit any answer from several young brides, further than a nod of the head, have been altogether unavailing. What I say on the subject seems sensible to them, and they reply: "You are right; but this is our custom, and how can we go against it?"

Our visit happens to come at a very busy time of the year; and in order to reach the women at all I have had to follow them round at their work, all of which seems to be done in the hardest way, and they look upon me as a very favored individual with nothing to do.



Such bread-bakings I never saw!—last Saturday night one hundred and eleven loaves, by actual count, and enough bread cakes for twenty loaves more.

When washing day comes, the clothes, boiler, wood, and all necessaries are carried to the running water, and the clothes, after being well soaked, are pounded on the big flat stones and rubbed with a kind of clay, which serves for soap or pearline, boiled, rinsed, etc., and spread on the bushes and hedges to dry.

When the wheat is to be washed and picked over before sending to the mill to be ground, it is carried to the running water, and then brought back and spread on great goat-hair rugs to dry; and it is a day's work for one person, at least, to keep the hens and animals off it during the process. And so I might go on *ad infinitum*.

I have followed on to the poppy fields to see the opium extracted; have ridden to the wheat and barley fields to see the ox carts loaded with the sheaves to be brought to the thrashing floor; have sat by the "two women grinding at the mill"; have stood by the young brides as they drew water to water the vegetable gardens; and in one way and another have tried to get as near the women as possible, for they had no time to come and sit with me, and it has been a sore grief to them. Another year, if we are spared to come, we will choose a less busy season, for last week and this, everybody has been absorbed in the harvesting, and we too have felt ourselves growing more and more interested in it every day, watching wind and weather as if our own crops were at stake. Hour after hour I have sat under some temporary shade and watched the threshing, winnowing, sifting, measuring (so as to render exact tithes to the government), until to my ears, too, it seemed like music, when at nightfall it was brought home and filled into the bins. . . . Our carriage is a great curiosity wherever we go, an American carriage is so different from the coaches or baggage wagons. As for the odometer, which arrived from the East just in time to attach for this trip, I cannot tell how many times that had to be explained. It registers one hundred and fifty miles so far, but our journey home will be more circuitous, as we hope to visit several other outstations.

There were rumors of the roads being unsafe, and soldiers were out here and there in search of brigands and robbers, but we were kept in safety. . . .

After waiting for examinations and other hindrances, came Bairam, the great three-days feast of the Turks, and the driver whom we had engaged with his baggage wagon would not start till that was over. His load was a heavy one, consisting of bell and other supplies for the new chapel here, and our boxes and bedding. He could accompany us only so far as

there was a regular road, and then his load had to be transferred to ox carts for one day, and horses' backs for the last day's climb. All this was considerable care, and we breathed freer when all arrived safely.

What rejoicing over the bell! Mr. Baldwin, with help, set it up, and Sunday it was rung for service.

The old Armenians are very jealous of these signs of progress on the part of the Protestants, and the priest has not been so friendly as heretofore when Mr. Baldwin has made his visits; for though this is my first visit, it is not Mr Baldwin's first by any means. I don't enjoy horseback riding so much as he, and so have waited till he could find a way to bring the carriage. Now, though the journey is hard, they must have a more frequent visit; there is much to be done among the women and girls, and how hard it will be to do it remains to be seen, for so much hard work falls to them.

But you will pray for me, I know, that the strength and patience needed may be vouchsafed to me. Sometimes it seems to give out when I need it most; but it may be that this is the way to make me seek strength and wisdom better and higher than my own.

And now I have written at such length that I must close without talking over some pleasant subjects suggested in your letters. . . .

With much love to all who are interested in this part of the great field,

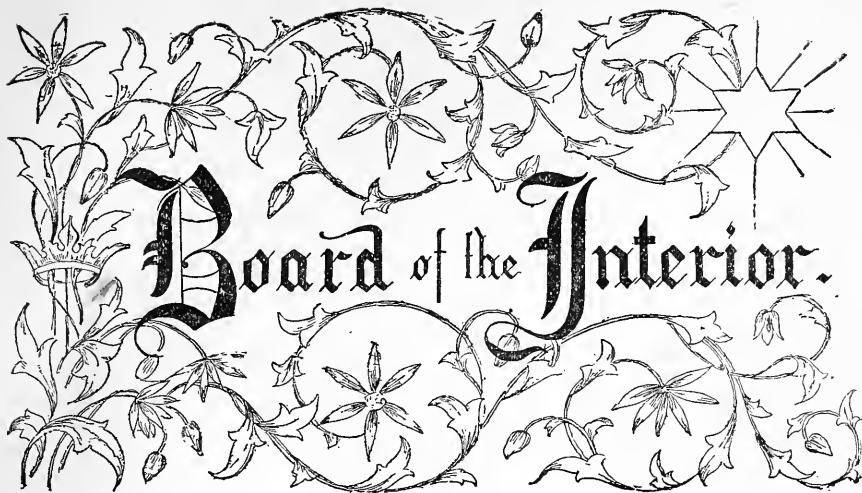
Your friend,

TILLIE J. BALDWIN.

At an anti-opium meeting in London, recently, it was stated that "the opium vice seems to have settled on the vitals of the people, and it will be most difficult to break it off. A great authority has said that if this goes on for fifty years the empire will be in ruins." Think of it! An empire of three hundred million souls in ruins through the terrible vice! And India is threatened with the same fate. A missionary in Bombay says: "It has been remarked to me by strangers, 'How very quiet native children are!' Yes, they are very quiet; but what will the harvest be? Of course these drugged European and native children will grow up with an awful craving for opium and stimulants, and will soon make a shipwreck of life."

ARRANGEMENTS have been made for the preparation of a commentary on the New Testament in Japanese. Bishop Bickersteth, of the Church of England, is to be the general editor.

"WHY do you wish to learn to read?" asked a missionary of a heathen woman. "That I may have food for my heart," she replied.



## JAPAN.

### KUMAMOTO.—A FEW OF THE ENCOURAGEMENTS AND DISCOURAGEMENTS OF OUR WORK.

HIUGA and Satsuma are the western and southern provinces of Kiushiu. Scattered through these provinces are towns and cities where there are little bands of Christians, some of whom have no pastor or evangelist, and to whom the semiyearly visit of the missionary is a great event. The Christians in Hiuga sent such an earnest appeal to our mission for a foreign missionary to reside with them, that it was voted in our July mission meeting to send Mr. Clark and family, of our station, to reside among them for this year. Mrs. Clark's mother, Mrs. L. H. Gulick, being with them, will relieve a little the loneliness of so remote a station; and we hope that with a missionary in their midst the work may progress more rapidly than it has done in the past. It will also relieve the workers at Kumamoto of the care of that field,—the most distant and most difficult to reach of any in our care. Mr. and Mrs. Bassett came to take the place of Mr. and Mrs. Clark here,—Mr. Bassett to teach in the boys' school, and Mrs. Bassett will do all she can while studying the language. So we feel our field is better manned than it has been, and are hopeful for the future.

Still, we do not feel that our needs are fully supplied; for the large and growing city of Fukuoka, where we have had a church for so many years, has long been pleading for a foreign missionary. If you could hear the

earnest entreaties of the Christian women that we would go and live among them, you would long, as I do, that a missionary family could go to them at once. Our place seems to be at Kumamoto, but I hope we shall visit Fukuoka more frequently now that a railroad connects the two cities.

Last year was, in some respects, a less encouraging year than we have had in our work; but the conditions seem to be changing, and we hear from our Japanese helpers on every hand that they find more readiness to hear, and more inquirers, than in a long time. But our Bible woman who has been expected to go to labor at Fukuoka, is too ill to go, and the evangelist there has many discouragements. At Watase, where there are a few Christians, the evangelist himself is ill. At the next place, Omuta, a mining town, growing rapidly, there is now no worker, as the man who has been there is disabled by a broken leg. There ought to be a wide-awake, earnest couple to undertake work there. There is a thread factory recently established in the town, employing from four to five hundred persons, many of them women. As one or two of the proprietors are Christians, or at least favorable to Christianity, it is thought that a very hopeful field awaits workers there. We may be able to send a Bible woman after a little while.

One obstacle to our work, and one reason for the present scarcity of laborers here, is the theological unrest and questioning which is abroad in the empire. One who has been a prominent pastor in another city has renounced his belief in miracles, the divinity of Christ, and the authenticity of the Scriptures, and has led with him a number of young men. And of those now studying, more seem eager to fit themselves for theological discussion by many years of study, than to preach the simple gospel to their needy and waiting countrymen.

The railroad from the northern point of this island (Kiushiu) to Kumamoto has been completed, and brings the people into easier communication with one another, and with the rest of Japan. This is a great boon to us, as many of the stations which we visit are on its line, and the freer communication tends to break down prejudices, and awaken inquiry.

The schools here are prospering. The girls' school numbers more than ever before, and a good spirit is evident among the pupils. One of the Kobe graduates is the principal teacher, and she lives with the girls. During the past year one of the pupils was married to a young evangelist, and they are now laboring together at Satsuma. We look with hope to our flourishing boys' and girls' school for future workers on this island.

And so we bring to our work hope and courage, and ask the prayers of friends in the home land for God's blessing on our efforts, which shall insure our success.

ANNIE E. GULICK.

## LETTER FROM MISS DUDLEY.

KOBE, March 12, 1892.

MY DEAR SECRETARY: Your good letter came safely, and was a pleasant surprise. I well recall pleasant visits at your home, and a Sabbath which I spent there in your dear mother's company, when you were away from home.

These letters and visits are a part of the "hundredfold," and they make an undercurrent down deep in my heart, a sort of happy "gulf stream," which warms and cheers what might otherwise grow cold and cheerless.

You speak of our work. Yes, we—Miss Barrows and I—have been here in this dear "Gulick Home" eight years and more. It is a very pleasant home,—almost too good for missionaries! But we try to be reconciled to our surroundings, and to give out just as much more in proportion as we receive good gifts.

Miss Howe has been with us four years, and adds much to the brightness of our home life. Miss Gulick has also been a great comfort to us this winter. You may have heard that Miss Barrows was called home most unexpectedly in February, by severe illness of her sister. It was a hard question to settle; but though it seemed as if we could not spare her, I am glad she went, for she is surely needed there, since her sister's death. We look for her return in June.

Our school is not a large one, as you know, but it is quite large enough to absorb most of my time and thoughts; and with the correspondence with the women in my district, since Mr. Atkinson's absence the last year, I find it not easy to meet all the demands upon my strength. To-day I am spending in my own room. I have written our school report for the year,—had four or five calls, and written as many letters. There is much that is encouraging. Letters often come to us from the interior, telling of the return of some Christian who has been out of the way, or of one for the first time brought to know Christ, and of the quickening influences of the Spirit on some church; and thus we are assured of the blessing of God upon our work. Our own school work grows to be more and more a comfort and inspiration to us, and we are anxious to make it all it may be, as a means of spreading the good seed. We graduate seven good women this month. Some of them are of well-developed character, of education beyond the average, and all are earnest Christians. Our school closes on the 30th.

The general Home Missionary Society meets the 31st, and continues three days. On the 4th of April comes our associational meeting, forty miles from here, when the pastor, and husband of one of our dear graduates, will be ordained. After this comes touring. You know my field is Shikoku, and

already come letters saying the women are wishing to see me. Miss Cozad has written to say she would like to take the trip with me, and I shall be very glad of her company. I meet our women in many of these places, and it is a pleasure to help them in their work.

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## TURKEY IN ASIA.

### LETTER FROM MISS BREWER, SIVAS.

[A notice of the school at Sivas will be found on page 114 of March LIFE AND LIGHT. We are glad to place this letter before our readers, as we have had but little opportunity to introduce Miss Brewer and her interesting work to their notice.]

MY DEAR FRIEND: When I receive a letter addressed to me, as at Cesarea, I feel ashamed that I have not kept my American friends better informed as to my work and surroundings. But the fact is I never was much of a letter writer. Still, I am glad to have you interested in my work, and so will try to set it before you plainly.

It is three years last October since I came out here. I remained less than a month in Cesarea, for a telegram had come before I arrived asking that I might come to this station. A teacher had just left here broken down in health, and there were three missionary teachers in Cesarea. So this has been my field since November, 1888.

The first year I could do little but study the language, and try to get a good health start, and acquaint myself, as far as I could, with the work. Since then I have gradually taken up regular work, as I have been able to do so. Now I have under my charge, so far as I can look after so many and so widely separate schools, one high school and four others, of from thirty to sixty pupils each, in Sivas; and six schools in five other places, of which the nearest is about sixty miles distant. The Sivas High School supplies teachers for the other schools, both in Sivas and the villages outside. Its own teachers are, some of them, from Harpoot and Marsovan Colleges, and some are its own graduates. Just now there are two ladies here from Marsovan. They are quite young, I think neither of them over twenty.

The other missionaries here are Mr. and Mrs. Hubbard and Mr. and Mrs. English. The former have seven children, of whom the two oldest were sent to America two years ago. Mr. and Mrs. English have been here four years. They have three little ones.

There is more of what may be called "Society" in Sivas than in most of the mission stations in Turkey, as it is a government center. There is an American and a French Consul here, and many Europeans pass through the place. There are two or three doctors here who were educated in America,

and others who might be called "society people." But while these are very pleasant, I find my chief companionship among our own teachers and girls. Some of these I love as dearly, and admire as truly, as any of my American friends.

You ask for my health. It is generally very good. I sleep well, and keep a good appetite, and gain rest and refreshment in my travels. I shall be glad to hear again from you. It takes about a month for a letter to travel from you to me.

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## For the Coral Workers.

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### KINDERGARTEN WORK IN CONNECTION WITH GIRLS' COLLEGE AT MARASH.

ONE day on going from College to First Church, a distance of about twenty minutes, it occurred to me to count the children seen in groups. Twenty-four, fourteen, ten, nine, at different "corners," were but the ordinary number. Unwashed, hair uncombed, no change of garment on rising, or, in fact, since last bath-day, they were to drink in all day the moral filth of most of those about them; some, too, being from families where one or both parents are Christians. But, "What can we do?" say they. "They will go with the neighbors' children!"

I contrasted these with the thirty-five to forty sweet and happy little ones in our kindergarten, some gathered from just such "corners," but spending their day so differently. Their first thought is, not to be late to school; faces are washed, hair combed, lunch put up, and the mothers "relieved for all day." Children a few weeks before complete tyrants in the home, are gentle and orderly, drinking in the sweet lessons of hymns, songs, and plays; fingers, too, are obedient to the instruction of teachers who are helping develop the senses, and, through them, waking up the mind to natural and right action. The universal testimony of parents is, that "they are no longer troublesome at home, or inclined to bad talk, but busy with their many songs and plays, acting as little teachers to the younger ones about them." In few homes do the parents or others deal with tact; nor do the children know the rudiments of obedience. Some punish much, with only the evil result of souring and hardening the disposition, not achieving a control, or helping the child to self-control; and all their lifetime is the evil suffered. We see the lack in the characters of some of our college girls; we see it constantly in the weak and hysterical women. Our good missionary doctor once said: "Whatever you teach or do not teach, train your college girls in self-control."

But again to our "babies." Their first pride and delight is in the little chair, for almost none have chairs in the home. There is a peculiar charm in the "Good-morning!" and "Good-bye!" with which they so bewitchingly salute us on coming or leaving. Teachers, college girls, and even the gate keeper and the cook, must return a smiling reply. Clean, grassy yard to run in, or big hall for rainy days; some—shall I say it?—are so cold at home during the winter they like to come early for the comfort of the school-room fire. We had a set of dolls sent them, which are most appropriate for their "bye-baby," and other songs. Many never had a doll in the home, and we watched the effect upon them. One little tot, who had been happy but very demure, seemed to have the very fountains of her affections opened. It was peculiarly interesting to see her wholly absorbed in "loving her dolly." When we took them away, telling them each should again have the same by and by, we wondered how many would remember his or her own. As, one at a time, they were held up for recognition, each eagerly and quickly said, "Mine!"

All wonder at the rapidity with which each fills up an album with pricked and sewed cards, braided and folded papers, etc., no two of which are alike in one album. Are not hands kept cleaner than if playing in the street? "They ask us all sorts of questions about animals and things which we cannot answer," say the parents. That shows the effect of the many stories that are told them, best of which are the Bible stories illustrated in a set of good, colored pictures, as are many of the animals they learn about.

Three of our little "graduates"—who, however, were with us but for a short two-years' course—entered the primary school last autumn, having had no lessons from books. They are now, after five months, reading from Second Reader, having outstripped one set after another of children entering with them who had not been trained in the kindergarten. One at home is reading by himself from the Testament his father bought him at New Year's. Thus is it being proved that the fears of parents were groundless who repeatedly said: "They are losing time; others of their age are learning to read, while these are only playing,—having a 'good time'."

This is our third year. Our head teacher, Zaroohee Terzian, is a graduate of our college, who received kindergarten training from Miss Bartlett in Smyrna, and is herself training her assistants not only practically but theoretically in the system. Three last June received certificates, showing they were qualified for the work, and two of these have prosperous schools in Aintab and Hadjin, while one remains with us. Others are in process of training, and will have calls to service. We are impatient for a school to be opened—indeed, many of them—in our city. We must continue ours here



at the college, for the good to all our pupils who are preparing for teaching, and can surely get some ideas from all they see and hear to put in practice in their future work, as well as the experience derived from themselves occasionally giving object lessons to the children.

Does the school support itself? No. We labor under some disadvantages from being quite outside the city. Many would send children if near, but have nobody at leisure to bring the child; while some who might send do not know the importance of the school. The sums received for tuition are quite varying. Our highest rate has been three *mejediehs* (\$3.75) per year; the secondary rate two *mejediehs* (\$2.50), while some utterly unable to pay anything have been put in as charity pupils, and fees obtained from native or American friends.

A friend in South Acton, Mass., with untiring zeal, exerted herself to obtain our outfit, and has largely secured funds for deficiencies for salaries of teachers and other expenses, which have yearly ranged from \$40 to \$80. She greatly desires pledges for yearly contributions, be the amount but a small sum, even. We hope the school may continue, supported thus by private or special donations, and we not be obliged to ask aid of the Board. These "little ones" will soon be active men and women. To help prepare them for good work is a peculiar privilege, because of the peculiar needs in this land.

CORINNA SHATTUCK.

MARASH, TURKEY, March 19, 1892.

SOME of our children's bands are trying to raise money to build the new schoolhouse so much needed at Erzroom. We copy from *Mission Studies* some items showing how their committee are planning the work. Dear Coral Workers, you can do anything you try to do. Please take hold of this with willing hearts and helping hands.

"Received for the Erzroom school building."

<i>Iowa</i> .—Council Bluffs. A friend for two days carpenter work . . . . .	\$1 00
<i>Ohio</i> .—Lyme Mission Band, for ten locks . . . . .	3 00

Thus we have pay for a carpenter for two days, and not a board for him to saw; and locks, but no doors to put them on. Who gives the doors, windows, walls, etc.? We report a list of things still needed for this house of ours:—

1,500 square yards of masonry at 12 cents . . . . .	\$180 00
178 days carpenter work at 50 cents . . . . .	89 00
500 days day-labor at 16 cents . . . . .	50 00
10 rooms plastered at \$5.00 . . . . .	50 00

300 stringers for roof and floors at \$2.20 . . . . .	\$660 00
250 boards for flooring at 24 cents . . . . .	60 00
10 boards for doors and casings at 40 cents . . . . .	4 00
40 days joiner work doors and casings at 50 cents . . . . .	20 00
500 pounds nails at 5 cents . . . . .	25 00
2 locks on gates at \$2.00 . . . . .	4 00
14 chimneys at \$2.00 . . . . .	28 00
15 windows at \$6.00 . . . . .	90 00
250 boards for ceiling at 20 cents . . . . .	50 00

Will you not all take pretty cards, and collect dimes and names, as you did for Mrs. Logan's house in Ruk? Put the name of the girl or boy who collects the dimes, and the name of the place, at the top of the card, so that when we send them to Erzroom the missionaries will know who are the helpers. Some Busy Bees we know of have begun to gather money in this way already, and we hope to hear from more soon.

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### THE NEED OF THE HOUR.

IN the February number of LIFE AND LIGHT, you remember, dear friends, I told you of the great need of more mission bands. To-day I come to you with a more pressing need; it is not bands so much as band leaders that the Congregational churches of the-Interior need.

Our children are but waiting to be led, but no one is willing to take the responsibility, to accept the privilege. This subject is one of which you have heard so frequently that you are tired? Perhaps so, but it is increasingly important, and you must heed the call.

At the Illinois State Meeting held at Moline, in April, this need of persons willing to organize and lead a mission band was presented by Mrs. Latimer, of Lake Forest; and she followed its presentation by a Bible reading so forcible, so beautiful, that I give it here, in the hope that you, dear reader, even as you read these words of the Master, may find yourself changing your attitude toward this heretofore neglected duty.

"Go work to-day in my vineyard." "Lovest thou me?" "Feed my lambs." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." "Thine ears shall hear a word behind thee saying, This is the way; walk ye in it." "Whatsoever he saith unto you, do it."

And they with one consent began to make excuse. The first said, Lord, I

would gladly obey thy call, but I don't know how. I realize the need, but I lack the wisdom. I pray thee have me excused.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given."

Another said, O my Lord, I am not eloquent, but I am slow of speech and of a slow tongue. "Who hath made man's mouth? Have not I, the Lord? Now therefore go, and I will teach thee what thou shalt say."

But, Lord, my household cares are great: I have not the time. My sewing and my reading, my art work and my music, and my social duties absorb it all, and when I have finished with these, I have little time or strength for aught else.

"Martha, thou art cumbered with much serving, and careful and troubled about many things. But one thing is needful; choose that better part which shall not be taken from you."

Lord, I feel I have some talent; but I am afraid if I undertake the work I shall need to forego some pleasure, and make some sacrifice; so I have hid my talent in a lovely hand-painted china dish, and wrapped it carefully about with a beautiful, embroidered napkin.

"Whosoever doth not bear his cross, and come after me, cannot be my disciple."

Lord, I would gladly serve thee in this way, but I am not competent or capable. I cannot interest children. I have no talent.

"What is that in thine hand? Now, therefore, go, and I will be with thee. My God shall supply all you need according to his riches in glory by Christ Jesus."

But, Lord, I am timid. I shrink from the publicity, and lack courage.

"He giveth power to the faint, and to them that have no might he increaseth strength. My strength is made perfect in weakness."

Lord, I would be glad to serve thee but for this thorn in the flesh. Thou knowest it, and I am afraid.

"Fear thou not; for I am with thee: be not dismayed; . . . for I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

"Lord, what wilt thou have *me* to do? And the Lord said, Arise, and go into the city, and it shall be told thee what thou must do. I will go before thee, and make the crooked place straight. Ye are my witnesses, saith the Lord, and my servant whom I have chosen. Take heed, now; for the Lord hath chosen thee to build a house for the sanctuary. Be strong, and do it." And who, then, is willing to consecrate his service this day unto the Lord?

## THE OBSERVER.

THE Observer has only one word to say on the subject of our lesson, "Bible Teachings on Giving," and that is, she has observed that it is imprudent giving that seems to be most commended in the Bible. It was very imprudent for the widow to give her two mites, all her living; but wherever this gospel is preached, she is known as the one our Lord commended for giving "more than all they which have cast into the treasury." It was very imprudent for the widow of Zarephath to give her last meal to Elijah; but for this her name, too, is honored throughout the world, and who can doubt it is one of her highest joys in heaven that she gave and her gift was accepted. Our Lord still sits over against the treasury. Who of us can hope for his approval because of our imprudent giving, rich in faith and self-denial. Some of the Japanese have learned to give imprudently, as one may see from the following, written by a Japanese Bible reader, Umezona San: "I never saw such discouraged Christians. Only eight or ten attended church; the contributions were about twelve sen a week. The interest on the debt amounted to more than two yen a month. One of the deacons called and said, 'I see no way but to sell the church building.' I could do nothing, but I prayed a week. Then I saw another father, and he said when I commenced to talk about the debt, 'It cannot be done. You must try and build up our faith, but as things are now it cannot be put off.' Then I prayed three days. The women's class then met in my room. I commenced to talk about the debt. We had a prayer meeting, and it seemed as if God was present with us. We then took up pledges, and we had twenty-eight yen. Some women sold their dresses to raise the money, one girl her rings and hair ornaments; one poor woman, so poor she hardly had food for herself and children, brought one yen. There were seven women present. The next day they prayed, and I went to see the six that did not come, and they gave ten yen. Sunday we told the brothers at the church. They could hardly believe it, but when they did they thanked God, and tried to see what they could do, and soon we had sixty dollars. Then we must have thirty more, and we raised it in a few days. One rich man gave quite a little. And then we had a praise meeting. The church now has a man evangelist, the cloud is lifted, and such a happy church and women one does not often see."

The Observer attended a meeting of the Executive Committee of the W. B. M. I. a few days ago, and heard a vote passed "that we request all the women of the Congregational churches of the Interior to join us in keeping the first week in June as a week of prayer and self-denial, for the women of

heathen lands." A great deal was said about Mrs. Ide's paper in the *May Mission Studies*. The Observer went home and reread that paper, and now asks all within her reach to do the same. We shall never secure the \$80,000 needed for our work without extra self-denial. Everybody can save something. How would this look in your account book, dear reader?

Saved:—

One car ride . . . . .	.05	} Amount, \$1.75, proceeds of self-denial week, paid to the Woman's Board of Missions of the Interior, 59 Dearborn Street, Chicago, Mrs. J. B. Leake, Treasurer.
Two desserts . . . . .	.50	
One-half lb. tea . . . . .	.50	
One lb. coffee . . . . .	.40	
Two doz. eggs . . . . .	.30	

Nothing would please some of our dear M.D.'s better than to see us give up coffee and tea and drink hot water for a week. We could do without more than one car ride, perhaps, for we could often walk one way. We believe our families will gladly help. Another dessert saved would make the amount \$2. Just suppose \$2 from each of our 75,000 women of the North-West should come into our treasury. A cyclone would be nothing to such a wonder. But as some may not read our appeal, dear reader, please do not forget to send something for yourself, even if it be not more than twenty-five cents, a dime, or a nickel. We have asked a rich blessing on this week of June from the Lord. We ask great things now from you, and we confidently expect great things.

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## For the Bridge Builders.

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A SUNDAY SCHOOL IN CAIRO.

BY MISS ADA HAVEN.

Those who heard Miss Haven's bright little talks when she was at home, and mourned over her sudden flitting, will enjoy the following picture of her visit to a Sunday school in Cairo. She is now, probably, near her Peking home:—

CAIRO, March 6th.

THIS morning, after a leisurely breakfast, I did not have long to wait before it was time to start for the American Mission Sunday School. I got there just a little before the time set (nine o'clock); but was not sorry, as it gave me a chance to see the different classes in their classrooms. I visited three or four,—the infants, the teachers, the older girls, and then went with Miss Brown to hers. The girls seem bright and attractive. Then soon the

bell rang to call them together. The general Sabbath-school room was divided down its length by a red curtain above the pew rails, so that the women did not wear their veils over their faces, but only over their heads. The women wore black veils, and the larger girls white ones. Some of the smaller girls wore white veils, and some a kind of tinselled headdress, and some modern hats. The mixture of foreign and native dress made it seem as if they were a set of children masquerading, wearing their ordinary dress, but over it putting on each one what she could lay hands on to make herself look fantastic and picturesque,—some putting lamp mats on their heads, or winding a table scarf around them in some way, but most being obliged to content themselves with sheets. It seemed a little incongruous to see such a motley set get up and repeat the Golden Text; but after awhile one came to think of it as really a Sunday school, after all, and not a children's frolic. After a little examination or review; and a speech from the superintendent, which was well listened to, they sang. I see one has to encounter much the same difficulties in the musical department of mission work the world over. The tune was a familiar one, with native renderings as to time, etc. The foreigners had apparently given up the contest as useless, and let the natives lead off. Then all adjourned to the church upstairs. It is a large, pleasant audience room, also curtained off for men and women. I stayed only through the opening exercises; then went back to my room to rest.

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### MAY RALLIES.

THOSE who have been watching to see how much of the \$80,000 will come from the Juniors, find great encouragement in the May rallies. How can thirty or forty young, hopeful, bright girls come together to talk of the needs of their heathen sisters, and not do great things? Our girls have not been satisfied with singing their hymn,

“ A youthful band we gather here,  
 With courage strong and true,  
 And willing hearts that waiting seek  
 Some work of love to do,”

but they have planned various campaigns. They have pledged larger gifts; some have given themselves. We hear of a four days meeting at Oberlin, in which we are told the duty of implicit, unquestioning obedience was burned in upon the hearts of the students. At the closing meeting, Easter evening, much tenderness of feeling was evident, and many new missionary volunteers were secured. Some of the most earnest prayers, the most self-denying deeds and gifts, of these rallies throughout the Interior will never be

reported, but God knows them. They are to him as the box of spikenard, never to be forgotten.

It is not too late for those who have not gathered for neighborhood rallies to do their part. June missionary picnics may win as many givers as May rallies. "In union there is strength and power;" and when young hands join, all obstacles must yield.

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A LETTER from Kusaie, dated March 4th, says: "The Star sails at noon. Captain Garland is to have an early breakfast with us." All our missionaries were well at that time. Seven of Miss Little's girls have joined the church during the year, and all are trying to do good work in school. Miss Fletcher and her Ponape girls are still on Kusaie. Another of them died November 24th, making four that have died since February 23d.

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## Home Department.

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### STUDIES IN MISSIONS.

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#### PLAN OF LESSONS FOR 1892.

*June.*—Bible Teachings on Giving.

*July.*—The Debt of the World to Foreign Missions.

*August.*—Prayer in Missions.

*September.*—Thank Offerings.

*October.*—The Bible Reader.

*November.*—The Christian Women of Foreign Lands.

*December.*—Review of the Year.

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### BIBLE TEACHINGS ON GIVING.

*God's Ownership.*—Ps. l. 10-12.

*God's Distinct Claims.*—Offerings were to be regular and continual: Exod. xxix. 38, 39, 42. The Lord's portion was to be taken first: Exod. xxii. 29; Lev. xxiii. 14. God requires the consecration of children to his service: Exod. xiii. 2, 12, 13, and xxii. 29; Num. i. 50 and iii. 12, 13.

#### TITHES.

*Offerings were to be in specified proportion.*—Gen. xiv. 20, xxviii. 22; Num. xviii. 21, 24. Was there to be a second tithe? Deut. xiv. 22, 23.

*The withholding of the Tithe was counted dishonesty.*—Mal. iii. 8.

*Christ indorsed the giving of Tithes.*—Matt. xxiii. 23.

*Freewill Offerings and Thank Offerings.*—Lev. xix. 5; Exod. xxxv. 5, 29, and xxiii. 9. Read Mrs. E. S. Bartlett's article on "Giving a Duty and Privilege," in the June *Mission Studies*.

*God Works by System.*—In the material universe; in the spiritual world.

#### NEW TESTAMENT GIVING.

*"Go ye therefore."*—Matt. xix. 20. "Ye shall be witnesses": Acts i. 8.

*The disciple was to give all, if need be.*—Matt. xix. 20 and vi. 33. He was to give personal service: 1 Cor. vi. 19, 20.

*Christian Partnership.*—1 Cor. iii. 9 and xxi. 23.

#### PROMISES FULFILLED.

Seek illustrations of the fulfillment of God's promises to liberal givers. They abound in religious periodicals.

"Whosoever will save his life shall lose it." See material prosperity promised. Prov. iii. 9, 10, and Mal. iii. 10. Illustrations: Jacob's prosperity. Read "Christian Giving"; send for it to "A Layman," 310 Ashland Avenue, Chicago.

The "hundredfold": Matt. xix. 29. Illustration: Hannah's forsaking of Samuel. The leaving of children by missionary parents, Livingstone, Moody.

Promise of the abiding Presence. Give instances of the fulfillment.

Read in the *Advance* of April 14th, "Proportionate Giving"; "A Successful Business Man's Secret"; "How the Tenth Saved a Man"; and "Sacred Money."

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAR. 18 TO APR. 18, 1892.

#### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Blue Island, 15; Chebanse, 1.30; Crescent City, 4; Chicago, Special, 5, S. P., 2.50, Mrs. Corwin, Thank Off., 100, Covenant Ch., 27.40, New Eng. Ch., 57, Pacific Ch., 6.50, South Ch., 42, Union Park Ch., 100; Danvers, 10; Evanston, 11.75; Geneseo, 10; Glen Ellyn, 10; Harvey, 3.60; Hinsdale, 50; Ivanhoe, 6; Jacksonville, of wh. 2.55 is Thank Off., 17.55; Lyndon, 5; Oak Park, 66.60; Oneida, 9.30; Payson, 20; Peoria, First Ch., 55.66, Plymouth Ch., 13; Providence, const. L. M. Mrs. G. B. Cushing, 6.20; Quincy, 100, Mrs. L. B., 14.50; Roodhouse, 4; Rosemond, 10; Rockford, First Ch., 21, Second Ch., 21.50; Shirland, 5; Stillman Valley, to const. L. M. Mrs. H. J.

Ferris, 2.35; Springfield, 22.25; Toulon, 1.75; Winnetka, 11.25 868 96  
 JUNIOR: Chenoa, 3.33; Chicago, First Ch., 50, Lake View, Ch. of the Redeemer 15; Evanston, 55; Galesburg, Knox College, 67; Oneida, King's Messengers, 2.75; Rockford, Second Ch., Covenant Band, 50 cts., Seminary, 10, 203 58  
 JUVENILE: Atkinson, Little Candles, 3; Chenoa, Fanny Soc., 2.50; Chicago, Covenant Ch., Star Soc., 4.02, First Ch., 7.25, New Eng. Ch., Primary Cl., 20, South Ch., King's Messengers, 8.66, Warren Ave. Ch., 5.54; Glencoe, Opportunity Club, 8.12; Ottawa, Willing Workers, 12.30; Rockford, Second Ch., Sunshine Band, 23.81, 95 20  
 Y. P. S. C. E.: Chenoa, 5.67; Odell, 5.75; Toulon, 7.64, 19 06  
 JUNIOR Y. P. S. C. E.: Chicago, Plymouth Ch., 11.25; Toulon, 5, 16 25



SUNDAY SCHOOL: Hinsdale, 25; Plano, 1,	26 00
FOR PEKING HOSPITAL: Chicago, coll. by Mrs. Noble, 56.25, Lake View Ch. of Redeemer, 15; Rockford, Second Ch., Mrs. W. A. T., 10,	81 25
FOR KOBE COLLEGE BUILDING FUND: Chicago, First Ch., Mrs. S. I. Curtiss, 500, New Eng. Ch., Mrs. W. A. Montgomery, 25, Kenwood Ev. Ch., S. S., 35; Glencoe, Mrs. R. Scott, 100, Miss M. Scott, 100; Oak Park, 5,	765 00
Total,	2,075 30

Supplemental.

Chicago, Mrs. S. E. C., to const. L. M. Mrs. Abbie A. Gould, 25, Douglas Park Ch., 5, Kenwood Ev. Ch., 143.91, New Eng. Ch., 15; Crystal Lake, 25; Downer's Grove, 5.25; Forest, 7.40; Galesburg, Mrs. H., Extra Cent a Day, 3.65, First Ch. of Christ, 10; Geneva, 12.40; La Salle, Mrs. C., Extra Cent a Day, 3.65; Moline, 4.50; Paxton, 2.82; Wheaton, 5,	268.61
JUNIOR: Galesburg, Knox Seminary, Miss. Circle, 25; Wyandot, Y. P. S. C. E., 3.29,	28 29
COLLECTION: At Annual Branch Meeting, to const. L. M. Mrs. T. B. Wilson,	25 00
Total,	321 90

INDIANA.

Angola.—Mrs. Harriet V. Quick,	32 70
Marion.—M. B., for Bridgman Sch.,	5 50
Total,	38 20

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Atlantic, 16; Chester Center, 3; Denmark, 21.25; Green Mountain, 2; Kellogg, 7.30; Keokuk, 30; Le Mars, 4.48; Mitchellville, 3.63; Oskaloosa, 10.20; Rockford, 2.71; Sioux City, 12.55,	113 12
JUNIOR: Genoa Bluffs, King's Daughters,	2 85
JUVENILE: Berwick, Willing Workers, 10; Central City, Coral Workers, 4.50; Gilman, Little Jewels, 4; Grinnell, Busy Bees, S. Br., 3.32; Jewell, Junior C. E., 1; Peterson, Mission Band, 6,	28 82
SUNDAY SCHOOL: Des Moines, Plymouth Ch.,	25 09
THANK OFFERING: Grinnell, Busy Bees, S. Br., 7.69; Iowa City, Bethlehem S. S., Christmas Off., 4,	11 69
SPECIAL: Council Bluffs, for Erzroom, 1; Le Mars., for Kobe Home, 31 cts.; coll. by Mrs. Mardin, for Marsh, 5.75,	7 06
Total,	188 63

KANSAS.

Partridge.—Y. P. S. C. E., for Peking Hospital,	1 50
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MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alamo, 12; Ann Arbor, 22.85; Benzonia, 6; Coloma, W. H. & F. M. S., 2; Charlotte, to const. L. M. Mrs. Esther A. Maynard, 25; Detroit, Woodward Ave. Ch., for Mrs. Dr. Buckley, 55, Mt. Hope Ch., 6, First Ch., for Mrs. Coffing's salary, 104.50; East Saginaw,

First Ch., for Miss Shattuck, 100; Grand Rapids, Smith Memorial Ch., H. & F. M. S., 10; Manistee, 34.82; South Emmet, to const. L. M. Mrs. Ida E. Blanchard, 25; Salem, First Ch., 5; Utica, 7.75; Vermontville, 3; Webster, 10,	429 42
JUNIOR: Detroit, Woodward Ave. Ch., Y. L. F. M. S., 34; Grand Rapids, First Ch., Y. L. M. S., 5; Jackson, Y. P. M. S., 18.70,	57 70
JUVENILE: Chelsea, Happy Messengers, 1.29; Grand Rapids, South Ch., Sunbeam Band, 2; Manistee, Willing Helpers, 5; Portland, Mission Band, 7.34,	15 63
SUNDAY SCHOOL: Webster, of wh. 2.97 is Thank Off.,	6 50
FOR KOBE COLLEGE BUILDING FUND: Ann Arbor, 12.15; Detroit, A Friend, 500; Mrs. A. N. Munger, 10; Olivet, Mrs. Mary Ely, 5,	527 15
Total,	1,036 40

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave., E. St. Paul, Treas. Alexandria, 15; Anoka, 3.55; Appleton, 2.50; Austin, 33.73; Belgrade, 1.10; Benson, 2.50; Brainerd, First Ch., 10; Cannon Falls, 14; Cottage Grove, 13; Custer, 2; Duluth, 59.90; Fairmont, 3.24; Fairbault, 93.35; Glencoe, 5; Graceville Ch., 3; Grand Meadow, Mrs. H. B. Sheldon, 1; Granite Falls, 4; Hamilton, 8; Hutchinson, 5; Janesville, 3; Lake Benton, 4; Lake City, 7.15; Madison, 1.74; Mankato, 8; Marshall, 25; Mazeppa, 4.60; Medford, 2.30; Minneapolis, Como Ave., 30.50, Fifth Ave., 7.70, First Ch., Aux., 35, Lowry Hill Ch., Aux., 25; Lyndale Ave., 29, Pilgrim Ch., Aux., 5.50, Plymouth Ch., 315.63, Plymouth Ch., Aux., 74.99, Silver Lake Ch., 9.55, Vine Ch., 5, Miss L. Hollister, 10; Montevideo, 7; New Ulm, 5; Northfield, 82.78; Paynesville, 6; Plainview, 10; Rochester, 51.85; Sank Centre, 22.15; Spring Valley, 15; St. Charles, 9; Stillwater, 6; St. Paul, Atlantic Ch., 5, Pacific, 10, Bethany Ch., 10, Park Ch., 100, Plymouth Ch., 15.55; St. Anthony Park, Ch., 20; Villard, 5; Wabasha, 5.62; Waseca, 25; Waterville, 3.50; West Dora, 2.50; Winona, First Ch., Aux., 94; Worthington, 16.63; Zumbrota, 21.25,	1,452 36
JUNIOR: Little Falls, Earnest Workers, 10; Minneapolis, Como Ave., C. E., 9.50, First Ch., Y. L., 25, Silver Lake Ch., C. E., 1.25, Silver Lake Ch., King's Daughters, 1.80, Vine Ch., Y. L., 9.20; New Ulm, Wide-Awake Band, 5; Northfield, Carleton College, Y. L., 28.88, Cong. Ch., Y. L., 12.79; Sank Centre, Y. L., 7.75, C. E., 11.50; St. Paul, Atlantic Ch., C. E., 5; Plymouth, Young People's Miss. Soc., 5; Taopi, C. E., 10,	142 67
JUVENILE: Benson, M. B., 5; Douglas, S. S., 5; Duluth, Northern Lights, 15; Fairmont, S. S., 5.76; Hutchinson, M. B., 5; Minneapolis, Lyndale Ch., Cheerful Workers, 10, Pilgrim Ch., M. B. and King's Sons, 9.34, Silver Lake Ch., S. S., 3.80; New Ulm, Coral Workers, 9; Owatonna, Merry Hearts, 6; Stephen, Willing Workers and Busy Bees, 2; Villard, Willing Workers, 2,	77 90

THANK OFFERINGS: Owatonna, Mrs. C. N. McLaughlin, 10; Stillwater, Mrs. R. McAndrews, 1.01,	11 01
	1,683 94
Reserved for Expenses,	25 55
Total,	1,658 39

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Brookfield, 10; Cameron, 10; Hannibal, 7.84; Hamilton, 1; Joplin, 5.70; Kansas City, First Ch., 142.71, Clyde Ch., 20.44, Olivet Ch., 4.75; Kidder, 3; Neosho, 6.65; Springfield, First Ch., 9; St. Joseph, 18.18; St. Louis, First Ch., 135.30, Pilgrim Ch., 89.95, Third Ch., 14.50, Compton Hill Ch., 5; Ch. of the Redeemer, 5; Webster Groves, 60; Windsor, 4,	553 02
JUNIOR: Amity, 5; St. Louis, First Ch., 4, Pilgrim Ch., 65.10, Third Ch., 25, Compton Hill Ch., 8.95; Hyde Park Ch., 26, First Ch., Intermediate Cl., 6,	140 05
JUVENILE: Kansas City, Clyde Ch., 15; St. Louis, First Ch., Ready Hands, 110, Pilgrim Workers, 5, Third Ch., 2.50, Compton Hill Ch., Coral Workers, 4.20,	136 70
Y. P. S. C. E.: Hannibal, 66 cts.; Kansas City, Clyde Ch., 3; Springfield, Central Ch., 1; St. Louis, Tabernacle Ch., 5,	9 66
THANK OFFERING: Kansas City, Olivet Ch., 2; St. Louis, Hyde Park Juniors, 4,	6 00
Total,	845 43

## MONTANA.

Red Lodge.—Junior Y. P. S. C. E., special for Miss Meyer,	20 00
Total,	20 00

## NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Bal. brought forward, 60; Arborville, 5; Blair, 15; Columbus, 5; Crete, 2.50; Chadron, Special for Turkey, 8; Dodge, 2.30; Dewitt, 5; David City, 2.48; Fremont, 11; Franklin, 3.50; Lincoln, First, 10, Vine St., 2.68; Milford, 5; Neligh, 5.10, Thank Off., 2.25; Norfolk, 15; Omaha, First, 23, St. Mary's 16.20, Plymouth, 13.70, Hillside, 2.25; Red Cloud, 1.35; Scribner, 8; Verdon, 6.50; York, 13.06,	243 87
JUVENILE: Campbell, Miss B., 5; Lincoln, First, Gleaners, 5; Omaha, Plymouth Cradle Roll, 3.75,	13 75
Y. P. S. C. E.: Blair, 1.50; Beatrice, 1.89; David City, 3.04,	6 43
SUNDAY SCHOOL: Arborville, 3; Bisbee, 3.10; Columbus, 2.50; Crete, Boys' Cl., 2.25,	10 85
Less expenses,	274 90
Total,	71 85
Total,	203 05

## NEW YORK.

FOR KOBE COLLEGE BUILDING FUND: Per Miss Searle, Castile, Dr. Cordelia A. Greene, 21; Ladies at Sanitarium, 25; A Friend, 10,	56 00
Total,	56 00

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Cincinnati, Central Ch., 29.20; Cleveland, Euclid Ave. Ch., 100; Conneaut, 28.50; Cuyaboga Falls, 14.50; Dayton, 10; Elyria, 77.90; Hudson, 4; Iron- ton, 2.90; Lyme, 26.09; Madison, Central Ch., 5.75; Mansfield, First Ch., 55; Oberlin, 95; Parkman, 6.50; Ravenna, 50; Rootstown, 4.67; South Newbury, 21; Tallmadge, Memorial of Mrs. C. C. Regal, 29.24; Toledo, Washington St. Ch., 56.40; Unionville, 16.10; Windham, 10,	642 75
SPECIAL: Cleveland, Miss Florence S. Cozad, 50, Miss A. Edwards, 10; Spring- field, 14,	74 00
Rootstown.—Young Ladies, thro. Covenant Card,	8 05
JUVENILE: Lyme Mission Band,	3 00
SUNDAY SCHOOL: Parkman,	1 50
Less expenses,	729 30
	3 25
	726 05
FOR KOBE COLLEGE BUILDING: Per Miss Searle, Claridon, Y. P. S. C. E.,	10 00
Total,	736 05

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Alcester, 5; Pierre, 12; Yankton, 12.60,	29 60
JUVENILE: Pierre,	5 83
Total,	35 43

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Baraboo, 6; Clinton, 9.50; Clintonville, 1; Ft. Atkinson, 12; Lancaster, 4.50; Platteville, Thank Off., 15.66, const. L. M. Mrs. Geo. Beck, 25; Stoughton, 5.82; Windsor, 11; Whitewater, const. L. M. Miss Clara A. Dixon, 25,	115 48
SPECIAL: Acorn, Mrs. Albion Smith, for her Bible woman, 25; Fox Lake, Mrs. A. M. Sawyer, 5,	30 00
JUNIOR: Bloomer, C. E., 7.50; Fox Lake, Coral Workers, 2; Fulton, Helping Hand Soc., 10; Milton, C. E., 3; Waukesha, Covenanters, 10,	32 50
JUVENILE: Kenosha, Buds of Promise,	10 00
Less expenses,	187 98
Total,	13 74
Total,	174 24

## FLORIDA.

Tangerine.—Per Florida H. M. Union,	2 87
Total,	2 87

## MISCELLANEOUS.

Sale of leaflets, 14.19; boxes, 3.75; envel- opes, 1.69; quilt, 10.10,	29 73
Receipts for month,	7,428 12
Previously acknowledged,	20,545 29
Total since Oct., 1891,	\$27,973 41
Miss JESSIE C. FITCH, Ass't Treas.	



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VOL. XXII.

JULY, 1892.

No. 7.

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Expect Great Things from God. Attempt Great Things for God.

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THE Semiannual Meeting of the Board held at Concord, Mass., June 2d, was one of exceptional interest. Since it is impossible to do it justice in our limited space in this number, we defer the account of it till August.

THE contributions to the Board for the month ending May 18th, were about \$1,100 less than the corresponding month last year, making a total decrease of about \$7,600. As will readily be seen, it is only by the most strenuous effort that this amount can be made up before the end of the year. The responses to the suggestion for a self-denial week have been prompt and hearty, having been taken up by nearly all our Branches in one way and another. Some have thought best to have it observed in the autumn, and others have made some changes to fall in with other plans; but there is everywhere an expression of regret at the falling off in the receipts, and a pledge of earnest effort for an increase in the remaining half of the year.

SELF-DENIAL.—A little box came into a missionary collection inscribed with the singular words, "'Tis But." It was from a lady who had never felt that she could do much for missions. But she had been accustomed to buy a good many things for herself which she did not absolutely need, saying, "'Tis but a dollar," or, "'Tis but a trifle." This year she determined, when so tempted, to put her "'tis buts" into the missionary box; and it surprised her to find that they amounted to one hundred and fifty dollars.—*The Pacific.*

Now we will untie our Calendars, and turn them over for the last half of the year. Half the year gone! Its successes and failures, blessings and trials, in the irrevocable past. We cannot change the record, but we still have a half year before us to fill up that which is behind, and press forward toward the mark.

OUR Morning Star is one of a company of twenty-seven vessels engaged in missionary work in various parts of the world. Six of them are employed in the Pacific Ocean and South Seas, and sixteen are used in Africa on the lakes and rivers, or along the coast.

NATIVE food on Kusaie has been scarce since the hurricane; little or none could be obtained, and the children have suffered for the want of it. The foreign food does not agree with them, and there has been some sickness in the school. When the summons came for four of them to come up higher, it was touching to see their willingness to obey, showing a work of the Holy Spirit in their hearts. Saddened hearts grieved for the loss of these loved ones, but there is comfort in the assurance that they are "safe in the arms of Jesus."

BUDDHISM and Hinduism, with all their claims to learning and their lofty ideals, after forty centuries of effort leave the people in wretchedness, ignorance, and degrading poverty. Only one man in 42, and one woman in 856, in all India can read. The average annual income of the individual is only \$13.50 against \$200 for every man, woman, and child in America.

In the Samoa Islands there are thirty thousand people, and it is said that on the largest of the group there are not fifty households who do not have family worship. We think it would not be difficult to find many churches in this country in which there were more than fifty families where this observance is wanting.

It is a significant fact that of the 175,000,000 of Mohammedans in the world, about 100,000,000 are under the control of Christian rulers, and it is thought that the other 75,000,000 will, ere long, be brought under Christian governments.

A HINDU was asked by a lady missionary if there was anything on which the different sects of the Hindus agreed, and he replied, "Yes; we all believe in the sanctity of the cow and the depravity of woman."—*Ex.*

MISS BIGELOW, who, with Miss Stillson, arrived at their station in Umzumbe about the first of January, writes as follows of her arrival: "Here I am at Mr. Wilder's pleasant home, after a most charming ride in royal state from Umzinto—four oxen and chariot, with outrider and footman,

if we please to call them so—just for Miss Stillson and myself. We received a facetious letter from one of the missionaries, in which he said he had sent his ‘wheelbarrow’ for us. It was a little covered cart, and so near the ground it was very easy to step into it. We went through several rivers without getting wet, and it seemed very nicely planned for such emergencies. I never enjoyed a ride much more than that, through winding, shady roads up and down among the hills—little hills, big hills, pointed and round hills, hills rolling into each other, and over and around each other in great profusion. There are also verdure-clad valleys and azure skies. . . .

“A long time before we arrived we could see the houses in the distance, and presently we saw two gentlemen on horseback coming over the brow of the hill to meet us. They dismounted to greet us, and then led the way till we came to a procession of children drawn up in two lines on each side of the path; one of them was Yona’s little girl Amy. An older girl who had assisted Miss Bridgman in the kindergarten was with them, and they were singing a welcome. They seem to sing as naturally as they breathe. We stopped and spoke to them, and as we went on they came dancing along, singing something in Zulu to the tune of ‘John Brown.’ Then they sang a pretty little kindergarten song in English,—pronouncing the words very distinctly—‘Onward, Christian Soldiers,’ and other songs. Mrs. Bridgman and Mrs. Bunker were waiting to receive us, and after dinner we went around the premises. We are told that this is by far the prettiest station in the mission. On one side we can look down three hundred feet to the river, and there is a fine mountain view in front.”

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## AFRICA.

### UMCITWA AND YONA.

BY MRS. AMY BRIDGMAN COWLES.

*(Concluded from the June Number.)*

IMMEDIATELY Umcitwa set about the building of his little cottage, in the meantime living with Mr. Eliot, their missionary. To the people he talked and preached; and though daily burning with fever, and wearing out with his cough, still his heart was undaunted. On he worked till at last the little cottage was completed, and “home, sweet home” was theirs once more. “Six months of toilsome journeying with pain and hardships innumerable, and, again, six months of weary struggling with disease among the dark people to whom our evangelists so much desired to give the Light of Life. This is the epitome of our story,” writes their missionary. Scarcely had they entered their house before disease gained the mastery, and laid Umcitwa

low. One Sunday he preached to the people; the next found him an angel in heaven. One day in his sweet earthly home; the next tasting the joys of the eternal. Throughout his sickness not a murmur was heard to pass his lips. Patiently, gently he bore all for Jesus' sake. "He was truly devoted to his work," writes Mr. Eliot. "He once made the gift down there in Natal, and never once in word or deed showed any desire to draw back." But the sacrifice was a daily one. Once after expressing tenderest affection for the friends left behind, and for Amy, he wrote: "We weep as we think of her; but he that forsaketh not all that he hath for Christ's sake, cannot be his disciple." "Though I may be killed, I will never cease to preach Jesus Christ," was his declaration to a group of dark, cruel Matabele. And now the little home which Umcitwa built with his very life, is used for chapel and schoolhouse for those same people. There it stands to-day,—a lighthouse in darkness, telling of Jesus' love, and reminding of one who died for the truth he came to preach. Could granite column or marble block furnish memorial half so fitting as this?

Yona, bereft, with heart crushed and bleeding, went now to live with Mr. and Mrs. Eliot. In the smiles of her babe she tried to find balm for her sorrows. Close to her breast she folded her darling, but even the strength of a mother's love was not sufficient proof against attacks of the fever. Anguish was added to anguish as day by day the little form wasted away, and at last, only two weeks from the time the father died, little Elie joined him in heaven. Two graves, and little Amy far away, now Yona's earthly all. Who can measure her grief, wholly bereft, far away from home and friends? Speaking of it months afterward, Yona tells how all alone she went to the little home now so deserted. She entered, closed the door, threw herself on her mat on the floor, and there, where no human ear was near to hear, she gave way to her grief. For hours she lay there sobbing and praying. She called her husband by name, and she called to God. Falling asleep, at last, she awoke to find herself reaching out her arms in vain for her babe; then only to give way again to fresh bursts of grief. But into that lonely room the dear Saviour came. Touching the stricken daughter, he bade her be of "good cheer." Filled with holy peace, Yona rose triumphant.

It seemed best to all her friends now that Yona should return to Umzumbe and to Amy. Happy in the thought, and longing for her child and friends, still she adds, "I do not wish to go home to please myself, but pray that if I should go to be made useful to others." At last, after many months of waiting, through the exceeding kindness of Rev. John Moffat (son of Robert Moffat), she was helped through the long, long journey. Once more the



LITTLE AMY.

fifteen hundred miles were behind her, and this time sweet Umzumbe was reached. Great was the joy upon that occasion. Little Amy, dressed in her best, and in all the glory of a new apron, went with her precious white "mamma" to meet "dear mamma Yona," about whom she had been told so much. Impatient at the slow progress of the ox cart in which she was traveling, Yona had alighted and run ahead. Only a few steps, and Amy was in her arms. Down in the grass by the roadside the mother threw herself; tears flooded her cheeks, but joy thrilled her soul as her darling was folded once more "hard to her heart." Truly has this home-coming been likened to that of Naomi; for "it came to pass when she was come to Umzumbe, that all the city was moved about her, and said, 'Is this Yona?' She went out full, and the Lord hath brought her home again empty." Yes, empty indeed of worldly possessions; but in her face there shone a light which told of great treasure in heaven. The two years of greatest loss had been rich in greatest spiritual gain, in growth of Christian faith, hope, and love. Through every feature of the face there shone the radiancy of the soul, softening every line of sorrow, beautifying with sweetest peacefulness the whole expression.

With open arms Yona was welcomed into the home of the missionary. Here for awhile she rested, and found sweetest pastime in watching Amy at play,—listening to her endless chatter in Zulu and English, and being delightfully surprised to hear her little three-year-old singing no end of sweetest hymns, and reciting passage after passage of Scripture, and all in English. Mother love soon won the heart of her child into hearty response and full confidence. In teaching the station school of fifty children, and finally in the Umzumbe Home, Yona found her sphere of labor. In the church and Sunday school she was also most zealous. Everywhere her services were invaluable, and her example and influence for good immeasurable. Possessed of a most delicate sense of perception, she rarely failed in fineness of discernment. Modesty was one of her crowning virtues. In dress the subdued colors were her favorites, and the harmony of her attire was in marked contrast to the gaudy clashing of color so dear to most of the women. But best of all was the sweet Christian faith which filled Yona's soul. Missing her husband constantly, her thoughts dwelt much in heaven. It was the hope of her life that the Lord would lead her to go again to the tribes of the interior, should the American missionaries start work there.

Once in a long attack of typhoid fever a season of delirium showed the bent of her mind. "For forty-eight hours," writes her missionary, "she seemed to have forsaken the earthly, and to be dwelling in heaven, in the very presence of the King. She was enraptured with the thought that



Christ, the Lion of the tribe of Judah, was coming to prevail, and to purify his Church. Again: 'The Bridegroom is coming! Oh! don't you see him? He is coming, dressed in beautiful white robes! He is coming! Why don't you shout? Why don't you sing?' Again: 'The bells of heaven are ringing! Jesus is there and Umcitwa! Oh so beautiful, and the bells are so sweet! Oh, you must hear them! All the world must hear!'" Sunday morning, as she was coming out of her delirium, she heard the church bell ringing, and started, exclaiming, "Oh! what is that? Is that the bell of the Church on earth?" When told that it was, she sank back weary and disappointed, exclaiming, "Oh, that is not so sweet as the bells of heaven!" Never did those who attended her feel so near the unseen. From Genesis to Revelation she quoted the Bible,—her face all radiant, her eyes seeming to look into the beyond. Verily it appeared as though the spirit had sighted home, and was about to take its flight. But the dear Lord spared Yona for the work at Umzumbe another year. In the Home her services were invaluable. She loved the girls dearly. Understanding them as no European could, she improved her wonderful advantage, and drew very near to her pupils. By personal talks, and by prayer with and for the girls, she held a quiet but strong influence among them, and grew daily more and more indispensable to the teachers and the school.

But "the Lord seeth not as man seeth." A second time Yona was stricken down with fever. Six weary weeks of suffering; then at last, on Thursday, December 10th, her soul found triumphant release. Oh, what a glorious awakening must that have been! What joy among the angels to welcome a servant so faithful! What transport of bliss to the three reunited! Mourning for the loved one gone, missing her, longing for her every day, yet who could wish her back to earth's trials? Tenderly the dear body was laid to rest, midst the singing of her favorite hymns, "Heaven is my Home," "Rock of Ages," "Jesus, Lover of my Soul," and "The Great Physician now is near." Flowers and palms covered the coffin. Over the breast a white scarf was folded, and white roses arranged about the head and bosom added beauty to the lovely corpse. Unspeakable is the grief at Umzumbe. In the missionary's home Yona is mourned for as a daughter. Her loss to the work seems irreparable. But God knows what is best.

"We must not question why or how,  
Only bow, only bow."

Only five years ago, and fondest hopes were centered in two lives which gave promise of greatest things. Now Amy, alone, is left of that loved family. Like the light of a meteor across the sky, their lives, coming from deepest darkness, shining for the Master but an instant of time, then gone

to the unknown. But the memory of that light, and the sweet influence which it cast, can never be forgotten to those who beheld it. Umcitwa and Yona shall ever live in the hearts of those who knew them. The spirit of Moffat, of Livingstone, of Mackay, was theirs. And "have they not high honor"? Though low their birth, unknown their names, with God, who looketh upon the heart, who shall say what place among the star-crowned ones may not be theirs?

In Africa to-day, how many souls possessed of such possibilities lie buried in darkness, perishing for want of the gospel of Christ to release them. But "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

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## TURKEY.

### CHARTER DAY IN THE AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE.

BY MISS F. A. FENSHAM.

CHARTER DAY in the American College for Girls in Constantinople dawned, this year, bright and clear,—fit symbol of the gladness and hope which the day awakens in the hearts of all who love the Institution. Early in the morning it was evident that the return of this day was welcomed with enthusiasm by the students, for in all parts of the building were decorations of laurel and ivy, and on the walls were glad wishes for the future prosperity and progress of the College.

Promptly at nine o'clock the students assembled in Barton Hall, for a service of praise. One feature of the occasion was the new pulpit, which had just arrived from America and was now used for the first time. Selected by Miss Borden, and accompanied by a chair,—her gift to the college,—its presence seemed to suggest the loving wishes and inspiring words which she would have had for us were she with us.

The exercises began with the singing of the college hymn, *Dominus Illuminatio Mea*, which was followed by responsive readings from the Psalms. The President of the College then presented anew the special reasons for thanksgiving, and, in her prayer, most earnestly implored the blessing of our Heavenly Father upon the work which was being done. The exercises closed with the singing of Luther's hymn. The service seemed to strike the keynote of the whole day—praise and thanksgiving, with prayer for greater faithfulness.

At four in the afternoon the President and Faculty received the members of the College in the drawing room of Bowker Building, and a delightful hour was spent, enlivened by a choice musical programme.

The social feature of the day was a dinner given at half past six, at which were present the members of the staff of instructors, with a few exceptions, and the entire body of students. The sight was an inspiring one. At the close of the dinner the President made the opening speech, closing her remarks with these words: "Let us make of our College a temple, formed of the best that our lives can give; a temple whose foundation shall be Truth, and whose spire shall rise to the glory of our Heavenly Father."

The bright and witty speeches made by the different members of the Theta Alpha Society next, in their respective promises of gifts to the College when they should become Alumnae, added greatly to the merrymaking. A short account of the two previous Charter Days was read by Miss Zerfos, on behalf of the Sophomore Class. The Junior Class was represented by Miss Milosheva, in a poem addressed, by them, to the occasion; and the Senior Class by a prophecy of the changes and improvements of twenty years, read by the class president, Miss Aghasian. The members of the P. B. T. U. Society closed the exercises with a song, dedicated to the College.

Various addresses were made in the languages of the country, Professor Eliou speaking in Greek, Mr. Hagopian in Armenian, and Mr. Voicoff in Bulgarian. The happy day passed all too quickly, but from its observance we drew new courage and strength. We turn to our work with renewed zeal, and desire that, as our Heavenly Father has blest us in the past, so he will abide with us in the year which is before us. As we look back to our first Charter Day, two years ago, we cannot fail to see the growth in character and in ideals of our students. The deep interest, the unity of thought and purpose, the earnestness manifested by them, are bright omens for the future, and would have rejoiced the hearts of the trustees could they have been present.

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## MICRONESIA.

### JOURNAL EXTRACTS.

MRS. E. M. PEASE.

*Kusaie, Oct. 8, 1891.*—This mission seems to have become excited on the subject of sight-seeing. First, Miss Hoppin took the Gilbert girls in the boarding school and went to Lela for a night; then Miss Little made a tour of the island with the Marshall girls. This stirred our family, and last week Mrs. Forbes, the native families, and a few of the boys made the same trip, staying over night at Lela. We started at four o'clock in the morning, and made a call on the ladies at Dove Island.

Then Mrs. Cole went with us to the wonderful walls which have been so often described. The legend given by the old, old people is that King Awanesakow lost a little girl about twelve years old, and so great was his grief that he could not endure the sight of any other girls of her age; and so issued an order that every one on the island be killed. He is talked of as the cross king. He had a large inclosure made of immense stones, which it is hard to see how human hands could have lifted, and into this he moved his family. It used to be the custom to keep their dead unburied until nothing but the bones was left; then these were thrown into a deep place in the water. A big stone is pointed out on which he used to sit and mourn. There were several openings or gateways in this high, wide wall, and there is a winding passage, up which canoes could come at high tide, and the natives deposited food for their king at the several gateways. The royal family had a special bathing place enclosed by walls; and in it are three stone tubs, or oblong, hollow places of three different sizes. To bathe where the king had bathed was strictly forbidden, as the person so doing might become king.

The queen used to be kept entirely out of sight of the common people. Old customs are not easily rooted out. The other day when the present queen went out in a canoe and paddled it herself, some of her subjects were horrified; no queen was ever known to do such a thing before.

We went to the royal residence, but it is deserted. Awhile ago the king heard a voice for several nights saying to him, "Come." He thinks it was a spirit, and so moved away from the haunted house. We pretended we did not know of their removal by hovering about for some time, until the queen came out of a shanty just below and said the house needed repairs, so they did not live there now. His majesty was away from home. After we had made several more calls we went back to Dove Island to wait for the tide. At four o'clock the boys brought up the canoes, and we started for Malam, which is a ride of an hour or more from Lela; Likiak Sa accompanying us.

At Piliul we called for a minute to see Mrs. Snow's Kefas and Kania. Ever so many people were having a "bee" to build them a new house. They seemed very glad to see us, and immediately took down a bunch of nice cooking bananas, the first I had seen since the storm, as an expression of their joy. When they found we were going to sleep at Malam they said they were all going too, so we went on our way. When our canoes were spied at Malam there was a great commotion, as our visit had not been heralded. One woman seized a stick, or the midrib of a cocoanut leaf, and the way the rubbish flew from the front of her door toward the ocean was funny.

By the time we reached the shore a crowd had gathered, and Na the teacher, who lived with us several years, led off in the hand-shaking. We were ushered into the building now used for a church, the stone church having lost its roof during the hurricane. This was clean, having a board floor in the center, and a reed floor around that. A rocking-chair and three other chairs, two native bunks with mats, a sheet for each one, and some pillows were brought in; a boat sail was used for a partition at one end of the church, and I was furnished with a room "fit for a queen," especially if she were on a picnic. I announced that we had just eaten at Lela, so they need not think about food for us. The struggle for subsistence makes it impossible for them to think of much else just now. When everybody had donned their "best bib and tucker" they assembled in the church for evening worship; after which our boys sang for them their temperance songs, and recited the temperance catechism. They sang for us; and to close we all sang together, "Wonderful Words of Life," and then laid us down to rest.

Next morning we had a breakfast of chicken, taro, bananas, fish, pasuk,—a wild root, which they have to eat more than anything else just now,—and sugar cane. The canoes had been taken early to Musral, the mouth of a river. We said our good-byes, and started on a long, hot walk to the beach where the canoes were, Sra, Na's wife, accompanying us. We called at Yissing, where was a house or two, and of course we should not have been hospitably treated if they had not given us food; so more sugar cane, pasuk, and a chicken were given us.

At last we reached the river, which is only wide enough for one canoe. Mangrove roots line it on either side, and the trees all the way are straighter than those by the river on the north side. The river crooks and bends as the Jordan does on the maps. At Taf we came out into a wide opening, where there are a few houses. A man dressed almost entirely in a suit of nature's manufacture ran as though a bullet might be after him, as soon as he saw us, and jumped over a wall to give the word. The people were glad to see us, but were so sorry we had not sent them word, so that they might have treated us more generously; but we were glad they had not known, for they would have had to be hungrier than they are for a few days after. A brisk shower lengthened our call somewhat; then a few minutes' ride across South Harbor brought us to houses occupied by some sick and feeble old people, one of whom was totally blind, but who preaches the Word on the Sabbath as best he can. Another had only a sample of a mouth. More regrets were expressed, which ended in one woman's going out and seizing a hen, tying its leg, and giving it to us; another found three fresh eggs. I did not like to take from them, but it would have hurt their feelings if I had not; so

I gave presents in return. I tried to help them to see that it was God who had sent the storm, and made them so poor at this time, and that they must not find fault with him. I told them I came to see them, and not to get food. Yes, they knew that; but they wanted to express their love to us; and then they broke into more expressions of sorrow. As soon as the tide would allow we entered another and wider river homeward bound. At just six o'clock we darkened our own door once more, having been absent fifty hours.

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### LETTER FROM MISS FOSS.

After the arrival of the Star Miss Foss writes:—

WITH a heart full of joy and thanksgiving and a firmer hold on the Almighty, I go on expecting to meet new scenes and new trials. Owing to the scarcity of food on Kusaie it seemed wise to remove the school to Mokil. There we can be with our own people, and do something for them. Miss Fletcher, the girls and myself joined Mr. and Mrs. Rand on the Star at Kusaie, and we are now on the way to Mokil. We stopped off here at Nattick to remain while the Star goes on to Ruk, which will take about two weeks.

My life in Micronesia has been varied, and unlike what I anticipated, but I believe it to be all a part of God's plan, and not accidental. I hope I shall learn all the lessons he graciously designs for me to learn, and be better prepared for work in the vineyard. We are enjoying our stay on this island. Could you see the crowd of natives that gather in front of the church on the grass every day at sundown, and see their eagerness to learn to sing, I am sure you would look upon them with interest and tenderness. At first it seemed almost impossible to get them to open their mouths, but with some coaxing and encouraging they soon entered into it with zeal and earnestness, especially when I told them they should learn an English hymn. I am much pleased with the progress they are making. They have good voices, but have had very little instruction in the art of singing. I enjoy going into the native houses and holding little meetings with them; this seems to do the people good, and is appreciated. One man thanked me over and over again, and the tears rolled down his cheeks. He is a church member, but had gone astray; his deep penitence touched me as I told him of the love of Jesus; then he offered a very sincere prayer. I usually take with me some of the girls to help in the singing.

This morning early some one came to the door. It was Joseph; he brought me a chicken and some cocoanuts, and expressed regret because he

could not give me dinner yesterday. At another house where I went the people flocked in from the neighborhood; the more timid ones seated themselves on the veranda and peeped in the doorway. A trunk was brought out for me to sit on, and a mat spread in front. Then came a plate of young cocoanuts and a dish of bananas. These were placed on the floor beside me. After prayer and singing we talked a little, and I came away feeling strengthened in the spirit.

The teacher has been here three years only, and there is a good deal to show for his work. There is a good church, whitewashed inside and out, and seats on each side. Yesterday Mr. Rand administered the sacrament. About sixty partook of the emblems, and four were taken back into the church. The occasion was a solemn one. Some of them had been using tobacco, and wandered away; but they seem disposed to do the right thing, and Mr. Rand feels that all will come out right. This morning thirty-eight or forty little children were baptized; how precious in the sight of God are these little ones.

While there is a great work yet to be done on this island, we can plainly see the prints of the past three years' work here. Up to the time the teacher commenced his work the people were idolaters. The idol they worshiped was built of stone, and represented the figure of a man standing on a square platform, placed on another and larger platform, and covering an area of five hundred and sixty-seven square feet.

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### WOMAN'S BOARDS IN MICRONESIA.

At the Friday morning meeting, May 27th, we were favored with the presence of Mr. Walkup, from Micronesia, who told the following remarkable story of woman's work among the Gilbert Islands:—

DURING the years Rev. Hiram Bingham has been at work translating the Bible into the Gilbert Island language, he has had in his employ a Gilbert Islander and his family. The man, Te Kauri, assisted him in translating, while his wife was employed by Mrs. Bingham in the household. When Mr. Bingham finished the translation, and no longer needed Te Kauri, at his request he was ordained to the ministry, and returned to his own people. The two daughters entered the girls' school at Kusaie, while their parents were stationed on the island of Apaiang, taking with them their little boy, Morning Star Kauri. While at Honolulu, Mr. and Mrs. Kauri had seen and heard a great deal about the "Woman's Board," and knew it to be the custom among Christians to hold meetings in the interest of missions, and so Mrs. Kauri suggested having a "Woman's Board" on Apaiang. As Mr.

Walkup was there at the time—a little more than a year ago—they asked him to assist them to organize. He did so, taking the constitution of the W. B. M. of Hawaii as a basis, only placing the fee for a life member at one dollar, and the yearly fee at ten cents. There were about one hundred and fifty women present at this first meeting. They elected a president, vice president, secretary, and treasurer, voting by the uplifted hand. They held their meetings monthly, these women often coming five or ten miles, some walking, some by canoes, that they might be present.

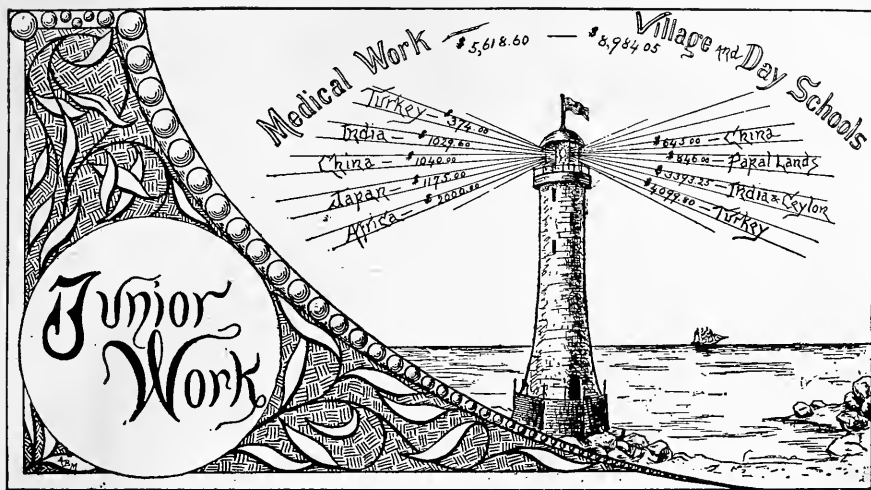
Of course they did not have access to missionary periodicals or any other material for their meetings; they could only have recourse to their Bibles, and talk, and pray, and sing of missions. Shortly after they began to hold their meetings as a "Board," they looked around them to see what else they could do. Some who could read took their Bibles and went from house to house reading to the heathen people; others went in canoes or boats to different parts of the island, holding meetings with the women. The traveler on the island, while he would by no means have helped a missionary, was perfectly willing to help the native "ladies" by loaning them his boat at any time.

While the good work was going on at Apaiang, the women at other islands near by heard of it, and they wanted "Woman's Boards" too; and so two more were formed, with the kindly assistance of Mr. Walkup. At the end of the first year the "Board" at Apaiang had about a hundred dollars in their treasury, fifty dollars of this coming from fees, there being fifty life members, and the remainder coming from the yearly dues and collections. Each of the other islands had from thirty to fifty dollars.

If people in this country could see these islands and this people, they could better appreciate the self-denial and self-sacrifice which this evidences. These Gilbert Islands are peculiarly barren even for coral islands, and these women have so little from which to give. The only industry is drying the meat of the cocoanut, and the women help the men in this, and the money thus earned is their contribution. They have little food and less clothing for themselves, but out of their poverty they give prayerfully and willingly. One dollar given by one of these women means far more than ten given by a woman in America.

At the last meeting the question arose, "What to do with this money?" They decided they would like to give it toward the support of another teacher from America, so more of their girls might be taught, and saved from living the lives that had been the fate of their parents before them. They will work, they will sacrifice, but their toil and sacrifice will be all in vain if we do not keep pace with them. They, with us, can do wonderful things for these girls who are eager for an education, eager for more light. Shall they have it.





—To give light to them that sit in darkness. Luke 8:77—

## CHINA.

### WOMAN'S HOSPITAL IN FOOCHOW.

[Written by Miss Hannah C. Woodhull, for her sister, Dr. Kate C. Woodhull.]

JANUARY 11th was a memorable day in the history of our Woman's Hospital in Foochow City, as it had been chosen for the Commencement exercises of its first class of medical students. The graduating exercises were few and short, Dr. Woodhull's strength being too limited to admit of anything else. They were held in the chapel, and as this was an innovation, the front doors were closed and the audience entered by the back door. We tried to give our little chapel a festive appearance, by covering the platform with growing plants and ferns. In front of the platform we laid carpet, and here were placed chairs for the graduates and the missionaries. Dr. Baldwin conducted the exercises, connecting the different parts of the programme with happy and pertinent remarks. Mrs. Peet played the organ, and the boys' school sang in good time, "Bringing in the Sheaves," and "The Great Physician." The subjects of the essays were as follows: "The Blood," "Inflammation," "Typhoid Fever," and "The Curative Uses of Water." After the reading of these, at the suggestion of Miss Newton, the audience rose and congratulated the doctor and the graduates, after which Mr. Hartwell and Dr. Whitney gave us short but very appropriate addresses. Then Dr. Woodhull presented the diplomas, with only a few words. This was followed by the parting hymn, composed and sung by the graduates.

These students, four in number, have been studying since the Hospital was opened, during which time they have searched into text-books with an eagerness not surpassed by students at home. They have been faithful in attending the clinics and caring for the in-patients of the Hospital, always ready to accompany the doctor any distance, or to any miserable abode of



THE GRADUATING CLASS.

poverty ; never once murmuring at the hard obstetrical practice which often obliged them to take long rides the coldest of nights. While they have had few advantages compared with those who study in the home land, we feel that they have laid a good sure foundation to build upon in the future. Doctor Woodhull has often said, when obliged to send them out alone, "I am sure I can trust them to know if the patient is dangerous."

In addition to the medical studies, they have been faithfully trained in the evangelistic work. The medicine case has always contained tracts, hymns, and Bible verses to be distributed to the homes visited. One of the duties of each day has been to teach the in-patients to memorize some hymn, or Bible verses. Although I attend evening prayers, the students have the responsibility of conducting them. First, a portion of Scripture is read and then explained; not in a few, short words, but very carefully, repeating the main facts many times. I have often been surprised to see how simply and clearly the truth has been brought out. After singing and prayer the patients first repeat what they have learned through the day; then we teach them a set of very simple catechism questions. By this means many have left the Hospital with a good deal of gospel truth stored away in their hearts, and we have had reason to think that many have believed to the saving of their souls. This last quarter I have been going around after chapel prayers to the bedside of some of the more intelligent, and getting them to pray themselves.

Each day, at the recitation hour, it has been Dr. Woodhull's habit first to kneel with them in prayer. A constant effort has been made to keep before their minds, that while they were striving to learn how to relieve physical suffering, they must never forget that to win souls for Christ was far more important.

As is often the case, our joy was mingled with sorrow. One of the class, our true, faithful Ha-leng-cia, about two years ago developed serious lung difficulty, but was able to be around, keeping up pretty well in her studies and doing a little light work. It was only one week before Commencement that she was obliged to give up entirely. Nguok-ing-cia read her essay for her, and she received her earthly diploma just in time to go home and hear, as we believe she did, the "Well done" of the Master.

We add the following from the Annual Report of the Mission:—

THE routine work of the year has been much the same as in former years. It continues to be the case that many of those who come to us, or invite us to go to them, are those for whom no human skill can avail; or those afflicted with chronic diseases, and who have not patience to remain under treatment long enough to be healed. Still, it is seldom anyone leaves the hospital whose sufferings have not been mitigated. Those who have skin diseases learn while they are with us how to care for themselves; and we often hear them say the improvement continues after they returned home.

When our work looks discouraging, because so many hopeless cases come to us, we remember that is a part of what it means to be a doctor in a heathen land. We comfort ourselves with the thought that the jewel is more

precious than the casket; and though the hurt of the body may be beyond healing, their coming to us may be the opportunity in God's loving providence for healing of the soul. But all our patients do not belong to the incurable class; a part of the medical work is very satisfactory, and for that we thank God and take courage.

We have made two trips into the country, in one of which we visited several places, and saw about one hundred patients. The other was by invitation of a gentleman who came begging us to go and save his wife. It was nearly time to close the city gates when he arrived. One of my students and myself, after a hasty preparation, were ready to start with him. He had hired a special launch, and arranged so carefully for boats and sedan chairs to meet us at different landing places, that the journey was made with great despatch, showing that even a Chinaman can hurry when his wife, for whom he has paid one hundred dollars, is in danger. We arrived at the house just at midnight, and were able to give speedy relief to the patient. We remained three days, and had very good opportunities for teaching the groups of women who came in from the neighboring houses.

We have been permitted to see with our own eyes some of the first fruits of the evangelistic part of our work, and we believe the future will show still greater results.

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### CHILDREN'S MEETING.

#### THE GODS OF HEATHEN CHILDREN.

1. Missionary hymn.
2. Scripture reading. Psalm 115.
3. Prayer.
4. Five-minute papers on (*a*) What Children Worship in India; (*b*) What Children Worship in China; (*c*) What Children Worship in Japan; (*d*) What Children Worship in Africa; (*e*) What Children Worship in Micronesia.
5. Recite in concert the second Commandment.
6. A paper on Mahomet.
7. Idols (recitation in *Dayspring*, July, 1887); or, True Worship; a dialogue in "Dialogues and Recitations for Mission Circles," published by W. B. M.
8. Closing hymn, "Jesus shall reign."

For papers consult encyclopedia on each country. Also, for (*a*) see *Dayspring* for March, '84, January, '85, May, June, and October, '88; *Mission-*

*ary Herald*, March, '84. (b) Confucius and His Son, *Missionary Herald*, May, '89; How the Chinese Pray,—Praying to a Tortoise, *Dayspring*, July, '87; How Mongolians Pray, *Dayspring*, September, '87; Hog Worship in China, *Dayspring*, July, '88; Worship of the Fairy Fox, *Missionary Herald*, May, '92; Chinese Kitchen God, *Dayspring*, December, '91; How the Chinese Make their Gods, *Dayspring*, August, '90. (c) The Seven Household Gods in Japan, *Dayspring*, September, '84; Traveling Shrines in Japan, *Dayspring*, December, '84. (d) South African Spiritism, *Missionary Herald*, October, '87. For No. 6, see *Moslem Pilgrim's Dayspring*, June, '88; Moslem at Prayer, *Dayspring*, October, '85.

See also new leaflet, The Gods of Hindu Children, by Mrs. E. S. Hume.

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## Our Work at Home.

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### BIBLE READING.

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#### THE BELIEF OF THE TRUTH.

IT is, first, *the condition of our salvation*. Jesus said, I am . . . the truth. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Believe on the Lord Jesus Christ, and thou shalt be saved. By him all that believe are justified. We are . . . of them that believe to the saving of the soul. Jesus is The Truth *living*, the embodiment of the doctrine which we believe. When we receive him our salvation is begun. John xiv. 6; Acts xvi. 31, xiii. 39; Heb. x. 39.

Second, the belief of the truth is *the method of our sanctification*. Christ prayed for his people, Sanctify them through thy truth. Ye received . . . the word of God, which effectually worketh in you that believe. With the heart man believeth unto righteousness. The righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. That they also might be sanctified through the truth. God bare them (the Gentiles) witness, purifying their hearts by faith. This is the victory that overcometh the world, even our faith. John xvii. 17; 2 Thess. ii. 13; Rom. x. 10, iii. 22; John xvii. 19; Acts xv. 8, 9; 1 John v. 4.

Third, the belief of the truth is *the source of our power*. If thou canst believe, all things are possible to him that believeth. If ye have faith as a

grain of mustard seed . . . nothing shall be impossible unto you. Believe in the Lord your God, so shall ye be established. Who is he that overcometh the world but he that believeth? . . . Mark ix. 23; Matt. xvii. 20; 2 Chron. xx. 20; 1 John v. 5.

Fourth, the belief of the truth is *the mainspring of our life and work*. The just shall *live* by faith. He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do. This is the work of God, that ye believe on him whom he hath sent. Hab. ii. 4; John xiv. 12, vi. 29.

We have gathered these texts because faith sometimes seems to the believer, as it does to unbelievers, a mysterious and elusive thing. "How do I know that I have faith?" asks the faltering Christian. "What is this magical power that saves souls?" says the scoffer. It is well to take faith out into the daylight, and see that it is the simplest, as it is the most reasonable, thing in the world. It is nothing but the belief of the truth as it is in Jesus, the knowledge and hearty acceptance of the facts. For our missionary work, the faith that saves it from being presumption is just a clear confidence in Christ as the Saviour of the whole world, able to save it to the uttermost, and pledged to do so. Belief in this truth is the prime mover of our activities. For greater efficiency, then, the true method is to study the truth; to force our wavering, or indolent, or unwilling minds to attend to the facts, and to dwell upon them. Once become fully possessed of the facts, truly receptive of them, continuously alive to them, and we are saved, we are sanctified, we are empowered for our work.

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## MOVING THE FENCE FARTHER OUT.

BY EMMA L. BURNETT, PHILADELPHIA.

"WELL, I'll just tell you all about it," said Mrs. Brookes. "You see, we'd been poking along in the same way for a good many years. When we started our foreign missionary society we agreed to give fifty dollars a year, and for eleven years we gave that right straight along. We took great credit to ourselves that we never fell below the mark. In fact, every annual meeting some of us were sure to remark how faithful we had been in holding meetings and always raising the fifty dollars, and it never occurred to any of us we might move forward a step or two. Our meetings were very small, generally seven or eight present, and we thought twelve a large attendance. Like other societies, we had a good many contributing members who never came near the meetings. We'd sit there and say they ought to come, but

didn't do anything to bring them. They'd give their money willingly enough when we went for it; but I declare, there were some who, in all those years, never seemed to get it through their heads what the society was, or what the dollar was for! They'd say: 'Foreign Missionary Society? Let me see,—there are so many societies in the church. Is that the one Mrs. Benton is president of? Oh, yes, to be sure. Well, how much do I give?' And that's just all they knew or cared about it. Bands? No; we did not do much in that way. We had a sort of a band; one not very much alive, and not dead enough to bury, that kind, you know; it needed looking after. That's the way we dawdled along.

"Well, after awhile, Miss Winsted,—you know who she is, a real, downright smart woman,—she began to get restless, and tried to stir us up. She'd keep telling us we might do so and so; but you know how hard it is to get people out of ruts when they once get in.

"One winter she went on East to visit her father's folks in New York and Philadelphia. While she was there she went to some big missionary meetings and talked with the ladies who engineered them, and met some missionaries right straight from the 'front' (as it is called), and saw the places where the missionary magazines are made. The upshot of it was she got wonderfully stirred up, and when she came home just talked right and left.

"Pretty soon it came time for our annual meeting, and when the treasurer's report was read there were some of the usual remarks about how well we'd done, and so on, and Mrs. Corey, the treasurer, says she, 'Yes; for eleven years we've never failed to come up to our pledge.' Then it just seemed as if Miss Winsted couldn't keep in any longer. Says she: 'That's all very well; but don't you think, friends, that eleven years is long enough to be faithful over such a very few things? We've cultivated our little plot of ground perseveringly, but isn't it time to move the fence farther out?'

"We were all taken aback by that speech, and sat staring without saying a word, till Mrs. Corey managed to gasp out, 'I don't know what you mean.'

"'I mean,' says Miss Winsted, 'we ought to do more in this work.'

"'What more is there to do?' says Mrs. Corey.

"'Why,' says Miss Winsted, and her dark eyes just flashed, 'what's a woman's society for, if not to stir up the whole congregation on the subject of missions? We are losing splendid chances. Why, I think a society that's contented merely to give some money annually, and holding meetings once a month in the corner of the lecture room, doesn't live up to its privileges.'

"'Privileges?' says Mrs. Corey.

“‘Yes,’ says Miss Winsted. ‘It’s our privilege to do everything in our power to interest all the women of the church, and the children, too. Who’s going to look after them if we don’t? Instead of that poor little dead and alive band, we ought to have all the children and young people enlisted; we ought to be working missionary literature in among the congregation; we ought to encourage our pastor to get up popular meetings, and here we sit, not doing much of anything; we don’t even help along at monthly concert.’

“‘How are we going to help that way?’ Miss Aldrich asked. ‘Women are not allowed to speak in meeting in our church.’

“‘Nobody wants you to speak,’ says Miss Winsted. ‘There are other ways of helping. Just you go regularly and sit up in front, and look awfully interested, and sing out loud, and see if that don’t help.’

“Miss Aldrich, she’s a great laugher, and that appeared to tickle her, so she burst out laughing, and the rest of us joined in. That put us all into better humor, for some of us were beginning to be real vexed with Miss Winsted for taking the wind out of our sails at such a rate. Then, before anyone could say anything more, Mrs. Benton said: ‘Miss Winsted, you’re right; we needed just that said to us; we’ve not been doing our duty. Dear friends,’ says she, ‘let us kneel down and pray over it.’

“Such a heart-searching prayer I never heard in all my life. After it we were ready to take hold and do any amount of work. Then we had a great discussion about what to do and how to do it. Suggestions were as thick as blackberries; it made one wonder where they’d been hiding all this time. One wanted to begin with the band; another wanted to have the congregation canvassed; another thought a ‘boom’ in the way of a big meeting would be a good send off. Miss Winsted thought where we ought to begin was right in our own society.

“‘Let’s aim to get our contributing members all interested,’ says she. ‘Let’s get them all together, just once, to see each other, and realize they belong to the society.’

“‘How are you going to do it?’ asks Mrs. Corey. ‘They won’t come together. We’ve invited them many a time to the meetings.’

“‘Let us try it socially,’ says Miss Winsted. ‘How would it do to have a missionary tea party—just the twenty-eight women who contribute this fifty dollars?’

“That idea took, and there was such a buzz about whether we ten who were present should club together and give the party to the rest, or whether we’d go around and talk them all into having a kind of picnic. While the rest of us were talking as fast as our tongues could rattle, I saw Mrs. Hirst



getting red in the face and fidgeting in her chair, as if she wanted to say something. She's a first rate woman, but not as bright as some, and no talker at all. She never opens her mouth in the meetings; but as she is always there, and the only one who gives as high as ten dollars, we elected her vice president, as then she'd have nothing to do. We were surprised to hear her speak up and say she would like to give that tea party herself.

“‘O Mrs. Hirst,’ says Mrs. Benton, ‘it wouldn't be fair to let you have the whole burden of it.’

“‘Oh, yes, it would,’ says she. ‘I can't talk and pray like the rest of you, but if a tea party is going to help mission work, I'll take that for my share. If the good Lord didn't give me smartness, and did give me property, I think he means me to serve him with property instead of brains.’

“Mrs. Hirst had just the nicest kind of tea, but it beat me to know how they were going to make a missionary tea of it; but half a dozen of the leading spirits were all primed, and before the teacups had got half way round, they began talking about how pleasant it was to see all the members together at once; and Mrs. Benton got Miss Winsted to tell about a meeting in New York with one of the teachers from the school in India, where our money had been going so long. This interested them all mightily, and some asked questions; and Miss Winsted, she just started in and talked, and Mrs. Benton and two or three others backed her up; so among them the supper was missionary all the way through, from the fried oysters and cold turkey to the preserves.

“In the parlor we found the tables covered with Oriental views and curiosities that some of the ladies had contrived to collect; and the whole evening, except when we were singing some missionary hymns, was spent in looking at them, and, as they led on, talking about missions. On one table were a lot of missionary magazines and leaflets, and Mrs. Benton told the folks to help themselves; so everybody took something home to read.

“You can't imagine what a start that social meeting gave us. We set right to work after it; and now, as far as the missionary spirit is concerned, you wouldn't know our church to be the same place it was three years ago. We're only sorry we didn't think of moving the fence out sooner.”—*Woman's Work for Woman.*

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#### LEAVES FROM OUR BRANCHES.

THE *Andover and Woburn Branch* is jubilant over being the banner Branch in the matter of a definite advance in its receipts, and consequent bestowals, during the past year,—having made an increase over the previous year's gifts of sixty-nine and one-half per cent. To bring about this result

the rich have given largely, and the poor have given generously. The rich and the poor meet together. Individuals have given special sums, and societies have devised means whereby an increase of funds might be obtained. Some have formed Extra-Cent-a-Day Bands, and some have applied new devotion to the filling of the miteboxes.

A beautiful Easter offering service was held in the Wakefield auxiliary, to which were brought special gifts inclosed with a text of Scripture, or a verse of sacred sentiment. The service was memorable in its deep and tender interest. The Branch is to observe a self-denial week, beginning June 12th.

The annual meeting, held at Melrose, May 5th, was one of marked excellence. The spirit was delightful, and the programme of exceptional merit, including addresses and papers from Miss Child, Mrs. Allchin, Mrs. Joseph Cook, and Mrs. Alice Gordon Gulick. Miss Lucy M. Fay, of Lowell, led the noon prayer meeting.

The condition of the *Worcester County Branch*, though hopeful, presents some dark features, and the great question is, how to reach the uninterested members of our churches. When not more than one fifth or one seventh of those who profess to "seek first the kingdom of Christ," can be induced to attend a foreign missionary meeting, we are led to ask if there may not be a meaning in the oft excuse, "So much to be done at home," to which those who thus plead have not as yet given thought.

It is interesting to notice, as the reports come from different quarters of the Branch, the manifest connection existing between the interest and non-interest of the sisters of our churches in foreign missions, and that of the various pastors and pastors' wives. The advent of a pastor and pastor's wife who are "all sided" in the work of the Lord, has in more than one instance within our borders brought their churches into new relations to this subject; the effect of which is beginning to be felt in the work of the Branch. When will all the pastors come to see, as has been again and again proved, that the spiritual success of the individual church, and to a large extent the material success as well, depends upon the cultivation of the broadest missionary spirit? How can a Christian or a church hope to reach the highest development while failing to obey the last command of our Lord?

From the simultaneous meetings of March 26th we are hoping for blessed results. At one of those meetings a lady, who, though a regular attendant upon the meetings of the auxiliary, had given foreign missions but a secondary place in her thought and interest, "rose, and made an impassioned appeal to the ladies present," expressing the resolve on her own part that this for-

eign mission work should in the future have its true place in her heart and effort; concluding her remarks with an earnest prayer.

There are many hopeful signs all along the line, and we look for "advance" in interest, efforts, prayers, and gifts. It may help to this end if we all heed the words of one of our Branch officers, who says, "We must let our 'give away' money take its place among our expenses, just as continuously and as regularly as our money for bread and meat."

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### TOPICS FOR AUXILIARY MEETINGS.

*July*.—The Islands of the Sea (see LIFE AND LIGHT for June).

*August*.—A Study of Some of the Great Religions.

*September*.—Thank-offering Meetings.

*October*.—The Millions in China.

*November*.—The Gospel for Japanese women.

*December*.—Mission Work in Papal Lands.

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### A STUDY OF SOME OF THE GREAT RELIGIONS.

#### TOPIC FOR AUGUST.

BRAHMINISM, Buddhism, Mohammedanism.

The best condensed accounts of these religions will probably be found in an encyclopedia, where access to one can be had. A brief sketch of the personal lives of Buddha and Mohammed would make their teachings more real. A short time spent on the myths of Brahminism would be interesting. Articles on Brahminism may be found in *Gospel in All Lands* for October, 1889, and the *Missionary Review* for June, 1888 (18 Astor Place, New York City; price 25 cents); on Buddhism, in *Gospel in All Lands* for April, 1888, and September, 1889 (to be obtained at 805 Broadway, New York City; price, 15 cents). A tract by Dr. Cyrus Hamlin, "Five Hundred Years of Islam" in Turkey, contains ample material on Mohammedanism (price 2 cents). Articles on the mode of worship in these religions may be found in a series of articles entitled "How the Heathen Pray," in LIFE AND LIGHT for September, 1877 (Buddhism); October, 1877 (Mohammedanism); December, 1877 (Brahminism).

The effect on the people may be found in articles "Sacred Men in India," in the *Missionary Herald* for August, 1886; one on Mohammedan women in the *Nineteenth Century* for June, 1891 (obtained at 231 Broadway,

New York City; price 40 cents). A good reading on living Buddhas (LIFE AND LIGHT for October, 1877), and a poem, "The Dying Buddhist" (LIFE AND LIGHT, 1877), would make good readings. Numbers of LIFE AND LIGHT and *Missionary Herald* may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston, also Dr. Hamlin's article. See also supplementary leaflet for July.

WE have received a copy of an undenominational map of China, which we think would prove most valuable in auxiliary or mission circle meetings. The mission stations of six missionary societies in this country, and, where possible, of five English societies, are indicated. On the margin is a large amount of information concerning the country, its history and religions, late statistics of the societies, and other interesting items. To be obtained from Miss M. Burt, Springfield, Ohio. Price, one dollar. We have also on hand a limited number of binders,—a convenient arrangement for holding magazines. They are fitted for the LIFE AND LIGHT, are light and serviceable, and prevent the numbers from getting scattered,—a blessing to busy people who wish to use them for reference. To be obtained of Miss A. R. Hartshorn, No. 1 Congregational House, Boston. Price, fifty cents.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from April 18 to May 13, 1892.*

MISS ELLEN CARRUTH, Treasurer.

### MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Auburn, High St. Ch., Aux., 75; Sixth St. Ch., 5; Portland, Y. L. M. B., 50; Second Parish Ch. S. S., 50; High St. Ch., Aux., prev. contri. const. L. M.'s Mrs. G. W. Simonton, Mrs. W. R. Evans, Mrs. C. Johnson, Mrs. H. W. Barnard, Mrs. Walter Wells, Mrs. B. M. Edwards, Mrs. Daniel Hamblen, Miss Alice C. Twitchell, Miss Mary L. Fenn, 210.09; Woodford's, Cong. Ch. M. C., Willing Sowers, 12; Garland, Women of Cong. Ch., 11.20; Southwest Harbor, Easter Off., of wh. 1.04 from S. S. Cl. of little girls, 5.07; Orland, Sunshine M. B., 5; Harpswell Centre, Aux., 20; Blanchard, Women of Cong. Ch., 5; Gorham, Little Neighbors, 10; Wells, Second Cong. Ch., Aux., 30; East Machias, Aux., 10; Greenville, Aux., 21.84; Hallowell, Aux., 40; Topsham, Aux., 10; Calais, Aux., 38; Winthrop, Aux., 8,

616 20

Total,

616 20

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Atkinson, Master's Messengers, of wh. 25 const. L. M. Miss Lucinda J. Noyes, 35; Bennington, Aux., prev. contri. const. L. M. Mrs. Katharine P. Heald, 6.50; Brookline, Aux., 15;

Canterbury, M. B., 16; Claremont, Aux., const. L. M. Mrs. Hannah H. Dutton, 26; Concord, North Ch., Extra Cent a Day Band, 10; East Jaffrey, Aux., 28.34; Exeter, Aux., 34; Francestown, Aux., 30; Manchester, First Ch., Aux., 100; Meredith, Aux., 14; Portsmouth, Rogers Circle, 40; Wakefield, one who loves the work, 5; West Lebanon, Aux., 18.25,

378 09

Total,

378 09

### LEGACY.

*New Hampshire Branch.*—Legacy of Miss Martha A. Willard, Francestown, 300 00

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bakersfield, Aux., 2; Bellows' Falls, prev. contri. const. L. M. Mrs. Mary Ward, 4.87; Bennington, Laura A. Harman, 5; Brattleboro, Centre Cong. Ch., 50; Burlington, Aux., 45; Chelsea, Aux., 10; Danville, Aux., 19; Essex Junction, Mrs. M. H. Seaton, 5; Fairlee, Aux., 20; Irasburg, Aux., 3; New Haven, C. E., 6; Peru, Aux., of wh. 1 by Mrs. L. B., 6; West Randolph, Aux., 10; St. Johnsbury, South Ch., Aux., of wh. 10 by a Friend, 23; Y. L. Soc., 15; North Ch., Aux., 22.60; Waterbury, Y. L., 6.50,

252 97

*Putney.*—C. E.,

1 10

*Winchendon.*—A Friend,

40

Total,

254 47

MASSACHUSETTS.

A Friend, 20 00  
*Andover and Woburn Branch.*—Mrs. C. E. Swett, Treas. Reading, Aux., 37; Winchester, Aux., 36.50, Mission Union, const. L. M. Mrs. Henry M. Shepard, 25; Lawrence, Lawrence St. Ch., 30; Maplewood, Maple Bees, 5; Ballardvale, Aux., 10; Lexington, Aux., 23.50; Malden, M. C. League, 10, 177 00  
*Barnstable Branch.*—Miss A. Snow, Treas. Hyannis, Aux., 5.60; Sandwich, Aux., 5.60; West Barnstable, A Friend, 1, 12 20  
*Berkshire Branch.*—Mrs. C. E. West, Treas. Adams, Aux., 49.50; Curtisville, Aux., 38; Dalton, Y. L. Aux., 71.22; Hinsdale, Aux., 16.74; Housatonic, Aux., 12.25; Pittsfield, First Ch., Aux., 10; Richmond, Aux., 9; South Egremont, Aux., 65; Stockbridge, Aux., 20; Two Friends in Berkshire, 225, 516 71  
*Essex North Branch.*—Miss C. A. Osgood, Treas. Haverhill, North Ch., Aux., 88, C. E., 5; Bradford, Aux., 108; West Newbury, First Parish, Aux., 6.60, C. E., 3; Newburyport, North Ch., Powell M. C., 15, S. S., 5; Belleville, Aux., 138; Whitefield, Ch., C. E., 5; South Byfield, Aux., 5; Amesbury, Union Evan. Ch., C. E., 5; Georgetown, S. S. Cl., 3, First Ch., Y. P. Soc., 6; Merrimac, Aux., 17.17; Groveland, Aux., of wh. 25 const. L. M. Miss M. A. Burbank, 30; West Newbury, Second Parish, Aux., 14.50; Rowley, Aux., 31.25; Ipswich, First Parish, Aux., 50, Miss Hattie F. Welch, through Haverhill Aux., in mem. Miss Ella E. Welch, 25, A Friend, 1, 559 52  
*Essex South Branch.*—Miss S. W. Clark, Treas. Lynn, Central Ch., Aux. 28, First Ch., Y. L. Aux., 20; Lynnfield Centre, Aux., 26.35; Salem, South Ch., M. C., 5, Tabernacle Ch. S. S., Prim. Cl., 2, 81 35  
*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 17.35; Northfield, Aux., 18, Jun. C. E., 11.50; Orange, Aux., 65.65, Jun. Aux., 5, Merry Workers, 4.33; South Deerfield, Aux., 39; Shelburne Falls, Aux., 42.35, Jun. Aux., 40, Prim. S. S. Cl., 2.50; Whately, Aux., 31.70; Shelburne, Aux., 26.72; East Charlemont, Jun. Aux., 5; Millers Falls, Ladies, 4, 313 10  
*Hampshire Co. Branch.*—Miss I. G. Clarke, Treas. Chesterfield, Aux., 15; Granby, Aux., 25; Hadley, M. B., 8.20; Hatfield, Aux., 2.55; Haydenville, Aux., 44; Northampton, First Ch. Div., 141.05; Edwards Ch. Div., of wh. 100 const. L. M. Miss Rebecca T. Stedman, 121.75, Gordon Hall M. B., 25; North Hadley, Aux., 20; South Amherst, Aux., const. L. M. Miss Minnie L. Dana, 25, 427 55  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Wellesley, Dana Hall Miss. Soc., 75 00  
*North Middlesex Branch.*—Mrs. A. R. Wheeler, Treas. Harvard, Busy Workers, 5 00  
*Norfolk and Pilgrim Branch.*—Mrs. Wilson Tirrell, Jr., Treas. Milton, Helping Hands, 5; Hanson, Aux., 4.16; Manomet, Aux., 10; Brockton, Aux., 65, 84 16  
*Peabody.*—Mrs. Harriet Rhoades, 73  
*Provincetown.*—Mrs. A. H. Freeman, 2 00  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Springfield, Hope Ch., Aux., 35, Memorial Ch., Aux., 21.04,

South Ch., Aux., 47, Jun. Aux., 16; Palmer, Second Ch., Aux., 10; West Springfield, First Ch., Cheerful Givers, 5, 134 04  
*Suffolk Branch.*—Miss Myra B. Child, Treas. A Friend, 5; Auburndale, Aux., 16.45, King's Daughters, 45.42; Boston, Mrs. F. G. Pratt, 5, Berkeley Temple, Children, 5, Mt. Vernon Ch., Aux., 161, S. S., 5, Prim. Cl., 5, Central Ch., Y. P. Aux., 237, Shawmut Ch., Aux., 303, Shawmut Branch, S. S. and others, 16, Park St. Ch., Echo Band, 70, Union Ch., Aux., 21.69, Y. L. Aux., 175, Union Workers, 20; Brookline, Harvard Ch., Aux., 60; Chelsea, First Cong. Ch., Jun. C. E., 5; Dorchester, Second Ch., Go Forth M. B., 10; Foxboro, S. S., 5; Jamaica Plain, Children in the Kindergarten for the Blind, 5.95; Newton Centre, Wide Awake M. B., 5; Newtonville, Morning Star M. C., 10; Roxbury, Highland Ch., Aux., 65.75, Walnut Ave. Ch., Aux., 200, C. E., 40, Eliot Ch., Aux., of wh. 25 by a Friend const. L. M. Mrs. Charlotte A. Burditt, 45, Friends, 6; Somerville, Broadway Ch., C. E., Extra Two Cents a Week, 12.43; South Boston, Phillips Ch., Mrs. Campbell, 20, C. E., Extra Two Cents a Week, 13.30; West Newton, Aux., 25, Red Bank Co., 70, S. S., 10; West Somerville, Day St. Ch., S. S., 10; Cambridgeport, Hope Ch., Go Forth M. B., 5, 1,713 99  
*West Brookfield.*—C. E., 21 60  
*Worcester Co. Branch.*—Mrs. C. S. Newton, Treas. Worcester, Park Ch., S. S. Cl., 7, Plymouth Ch., S. S. Cl., const. L. M. Mrs. Sarah J. Morse, Miss Mary S. Minott, 50; Winchendon, L. E. O. Soc., 12; Westboro, Aux., 30; Upton, Y. L. M. C., 5; Brookfield, Aux., 10; Whitinsville, Extra Cent a Day Band, 15.58, 129 58  

Total, 4,273 53

LEGACIES.

*Easthampton.*—Legacy of Lydia M. Han- num, 500 00  
*Upton.*—Legacy of Mrs. Phoebe P. Web- ster, 266 27  
*Cambridge.*—Legacy of Mrs. Emily A. Burleigh, 1,000 00  
*Dorchester.*—Legacy of Mrs. Elizabeth Carter, 1,960 97

RHODE ISLAND.

*Rhode Island Branch.*—Miss A. T. White, Treas. Bristol, Aux., 60; Providence, Union Ch., S. S., 35.09, Plymouth Ch., Morning Stars, 80, 175 09  

Total, 175 09

CONNECTICUT.

*Hartford Branch.*—Mrs. G. R. Shepherd, Treas. Coventry, Aux., 31, Hartford, Asylum Hill Ch., A Friend, 10; Reming- ton, Aux., 25; South Coventry, Aux., 13; South Manchester, C. E., 13.25; Tolland, Aux., 15.15, 107 40  
*New Britain.*—Coral Builders, 10 00  
*New Haven Branch.*—Miss Julia Twining, Treas. Ansonia, Aux., 30.30; Bethlehem, Aux., 26.30, W. H., 25; Branford, Aux., 10; Bridgeport, First Ch., C. E., 12.65, Olivet Ch., Aux., 39.52; Centrebrook, Aux., 68.05; Chester, Aux., 44.55; Corun-

wall, Aux., 21, C. E., 5; Derby, Aux., 60; East Hampton, Aux., 34.25; East Haven, Aux., 51.88, C. E., 68.75; Easton, Aux., 15.60; Essex, Aux., 39.75, Whatsoever Band, 17; Greenwich, Aux., 35.34; Guilford, Third Ch., Aux., 16; Haddam, Aux., 25 cts.; Harwinton, Aux., 13; Higganum, Zion's Cadets, 10; Kent, Y. L. M. C., 15; Killingworth, Aux., 12; Union, Aux., 61; Meriden, Centre Ch., Aux., const. L. M. Mrs. F. P. Griswold, 170; Middlebury, Aux., 22; Middletown, First Ch., Aux., 80.75; Milford, Aux., 18.88, Plymouth Ch., Aux., 35.50; Milton, Aux., 15; New Britain, First Ch., Aux., 56.67, South Ch., Aux., 135.38, Y. L. M. C., 12, K. M., 5, L. H., 4.19, C. E., 275; New Canaan, Aux., 30; New Haven, Ch. of the Redeemer, Aux., 101.16, C. E., 6, Davenport Ch., Aux., 105, C. E., 100, Grand Ave., Y. L. M. S., 52.06, C. E., 67.33, Humphrey St. Ch., Aux., 26, United Ch., Aux., 36.68; Newtown, Aux., 15; Norfolk, Aux., of wh. 185 by Miss Alice Eldridge, 240; North Branford, Aux., 30; North Madison, Aux., 11.80; North Stamford, Aux., 12.29; Orange, Aux., 34.47, Workers, 16; Portland, Work and Win, 5.40; Ridgebury, Aux., 1.25; Riverton, C. E., 16; Roxbury, Aux., 32; Salisbury, Aux., of wh. 25, by Mrs. Holley const. L. M. Miss Elsie Warner, 50.80; Sharon, Aux., 75.47; Southbury, Aux., 12; South Norwalk, Aux., 70; Stamford, Aux., 5; Thomaston, Aux., 50; Torrington, Aux., 23.25; Trumbull, Aux., 40; Warren, Aux., 24.38; Washington, C. E., 15; Watertown, Aux., 46.25; Westchester, Aux., 16.50; West Haven, Aux., 52.56; Wilton, Aux., 40; Winsted, Aux., 75.40; Woodbury, North Ch., Aux., 55; Middlefield, Friends, 30; A Friend from Penn., 25, 3,208 61	
Plainfield.—C. E.,	15 60
Sharon.—A Friend,	1 00
Winchester.—Mary Goodenough,	3 00
Total,	3,345 61

## LEGACY.

Norwich.—Miss Jane Ripley,	100 00
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## NEW YORK.

Plattsburg.—Mary E. Parker,	2 40
New York State Branch.—Miss C. A. Holmes, Treas. Gloversville, Aux., 3.50; Cambridge, Ocean Pearls, 5, Aux., 20; Neath, Pa., Aux., 10.15; Randolph, Aux., 22.40; Newark Valley, China Band, 25; New Haven, Aux., 7.60, Willing Workers, 1.18; Walton, Aux., 10; Lockport, E. Ave. Ch., Aux., 22.52, First Ch., Aux., 67; Middletown, First Ch., Crane Mission, 15; Honeoye, Little M. B., 6.50, Aux., 25.50; Saratoga Springs, New Eng. Ch., Aux., 6.28; Brooklyn, Puritan Ch., M. B., 25, Central Ch., Aux., 112.50, Lewis Ave. Ch., Aux., 47.50, Earnest Workers, 10; Fairport, Pine Needles, 10; Syracuse, Plymouth Ch., Little Helpers, 15; Owego, Aux., 20; Binghamton, Aux., 10; Franklin, Aux., 49; Lysander, Aux., 10; Utica, Aux., 10; Oswego, Aux., 21.50; Brier Hill, Aux., 14; Warsaw, Aux., 11.50;	

New York, Broadway Tabernacle, Y. L. M. S., 347; Chenango Forks, Aux., 3; Le Raysville, Aux., 20; Bristol Centre, Aux., 8; West Groton, Aux., 20, Penny Gatherers, 2.50; Poughkeepsie, Aux., const. L. M's Miss Helen J. Andrus, Miss Emily G. Atkins, 50; Elton, Welch Ch., Aux., 17.10; Suspension Bridge, Aux., 23, Penny Gatherers, prev. contri. const. L. M. Miss Mary Neff, 31.22; Homer, Aux., 6.50; Flushing, Faith M. C., 45; Rochester, Mt. Hor. Miss. Friends, 40, Monroe Hill, M. B., of wh. 25 const. L. M. Mrs. James Baird, 56; Buffalo, R. W. B., 50; Ellington, Aux., 1.85; Berkshire, Aux., 65, Daisy Band, 3.25; Java, W. H. M. S., 4; Spencerport, Aux., 30; Patchogue, Aux., 57; New York, Miss H. L. Todd, 10,	1,504 05
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Total, 1,506 45

CORRECTION.—In the March LIFE AND LIGHT the credit to "Oswego Willing Workers" should read Oswego Falls.

## NEW JERSEY.

May's Landing.—Mrs. S. Y. Lum,	2 00
Total,	2 00

## PENNSYLVANIA.

Spring Creek.—Ladies' Miss. Soc.,	2 50
Total,	2 50

## PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, M. C., 25; N. J., Bound Brook, Pilgrim Workers, 28; East Orange, Trinity Ch., Aux., 56.65, Y. L., 20; Newark, Belleville Ave. Ch., C. E., 10; Orange Valley, Aux., 55.80; Pa., Philadelphia, Aux., 147.25, Y. L., 120,	462 70
Total,	462 70

## FLORIDA.

Sanford.—Mrs. Moses Lyman,	5 00
Total,	5 00

## OHIO.

North Monroeville.—Mrs. H. M. St. John,	4 40
Total,	4 40

## ILLINOIS.

Moline.—Laura D. Bullen,	7 00
Total,	7 00
General Funds,	11,033 04
Variety Account,	81 72
Legacies,	4,127 24
Total,	\$15,242 00

MISS HARRIET W. MAY,  
Ass't Treas.



### OUR MAY MEETING.

PRESENT: Of officers—President, three vice presidents, treasurer, three secretaries, an executive committee of eight; of other ladies, there were seventy by meeting time. The business transacted was as follows: The reading of the regular monthly reports, by Mrs. Smith and Mrs. Cole; a report from the annual meeting of the Occidental Board, by one of our delegates, Mrs. McLean; the election of delegates to Southern Branch meeting, to be held May 31st, in Los Angeles; the appointment of a committee of three for missionary conference with the ladies of the W. B. M. and W. B. M. I.

### WORLD'S FAIR AUXILIARY ON CHRISTIAN MISSIONS.

It is proposed to hold a Congress of Christian Missions at Chicago, during the summer of 1893, and all missionary organizations are earnestly requested to unite in making this congress a success. To this end our Board appointed as a committee on correspondence, Mrs. Fisher, Mrs. Hutchinson, Mrs. Sadler, with the President.

### OUR GREAT GIFT.

By far the most important item of the Treasurer's report was the announcement of the gift of three thousand dollars from Mr. Seth Richards, of Oakland. The ladies present testified their appreciation of it by a rising vote, and the Secretary was requested to convey thanks to the donor. The special use to which it will be put will be decided after due time has been allowed for deliberation—so many are the calls to "enlarge our borders" along each line of our work! It is generally felt that it must not be drawn upon for our work as already assumed for the year by our auxiliaries. Let it be the incentive for an increase of effort, as we feel that once more God has allowed a special blessing to come to us, and has thus given us the seal of his approval.

## REV. JOSIAH TYLER.

It was the "privilege of a lifetime" to see and hear the veteran missionary Rev. J. Tyler, who has spent forty years among the Zulus. A rising salute was given him by the ladies present. We had from him a most delightful talk on the Zulu tribes in Africa. They number half a million people. Most of them are splendid specimens of physique—six feet high, very athletic, very variable as to color of skin. He spoke of attending a wedding ceremony at a time when a certain Zulu king was marrying his fifteenth wife. He was himself "as black as a coal," but as his wives squatted about him it was noticeable that they were all quite light in color, thus showing his preference. He spoke of polygamy as a great curse; often a chief has a separate hut for each wife. There is great joy felt in the birth of children; especially are daughters welcome! For a girl, as soon as she is fourteen years old, is sought as a wife, and fourteen cows is the price required by her father; with plenty of daughters a man can, in time, gain much cattle. In a graphic way Mr. Tyler described the life of a girl from youth to old age; childhood is their happiest time. The girl of fourteen hides, and often runs away from home, to escape marriage, for she knows after that her life will be very hard.

The language is not difficult, but contains four "clicks," which are very peculiar. They correspond in part to our letters C, K, Q, and X. Three of them are comparatively easy to acquire, but the fourth only natives can get. Mr. Tyler said he had never been able to give it, though he had been thirty-nine years speaking the Zulu language, but that he had with him "a white African," who would sing for us in Zulu, and we must listen for that fourth "click." Miss Nellie Tyler then came forward and sang most acceptably, illustrating the very unique sounds referred to by her father.

## MRS. SARAH L. HOLBROOK.

Mr. Tyler has been associated in missionary work with our Mrs. Holbrook and her husband. For some years our Board has paid Mrs. Holbrook's salary in Mapumulo, and thus we have had constant letters from Zululand. Rev. J. C. Dorward, of our Pacific Theological Seminary, has taken up the work which Mr. Tyler was obliged to leave, on account of his increasing deafness. This return is a grief to Mr. Tyler; he says had it not been for his children's persuasions he would not have consented to leave the scene of his life work. Were he young again he would ask for nothing but permission to work for the Zulus of Africa!

Dr. Pauline Root was present, and addressed a few words to the ladies, largely supplemented after the meeting, in response to questions from the



many who stayed to speak with her. Dr. Root has won a host of friends in the three months she has spent in our State, and has awakened new interest in missions wherever she has been.

Mr. Tyler closed his remarks by speaking in eloquent terms of the Christian character of the native converts, and of the death since his return of one of their best helpers, who has promised "to keep watch from the windows of heaven" for Mr. Tyler's arrival there. "We had a grand meeting," was the unanimous opinion of all present.

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### FROM MISS PERKINS, OF INDIA.

IN March our helpers and I are going to try and lead a meeting. The subject is "Peace." After we learn something to say to them, very likely, and most likely, only a few will understand our Tamil, but, of course, the more we speak the better we shall be understood.

Last week Martha Taylor and I called to see the school inspector's wife, at his request; they are Brahmins. During the visit the school inspector came in; he seemed glad to see us. He told me something of his history: said he had had a wife who was clever, whom he had taught; she passed the fifth standard, and was able to teach. "But," he said, "I lost her, and I married this girl. I have tried to teach her, but she can't learn; she tells lies, and I can't punish her, for she doesn't know the difference between a lie and the truth." Then he said to me, "Do teach her about God." I told him I would be glad to send a Bible woman. His conception of God and the benefit of knowing him was very vague; he looks upon the benefits of Christianity something as we do upon education.

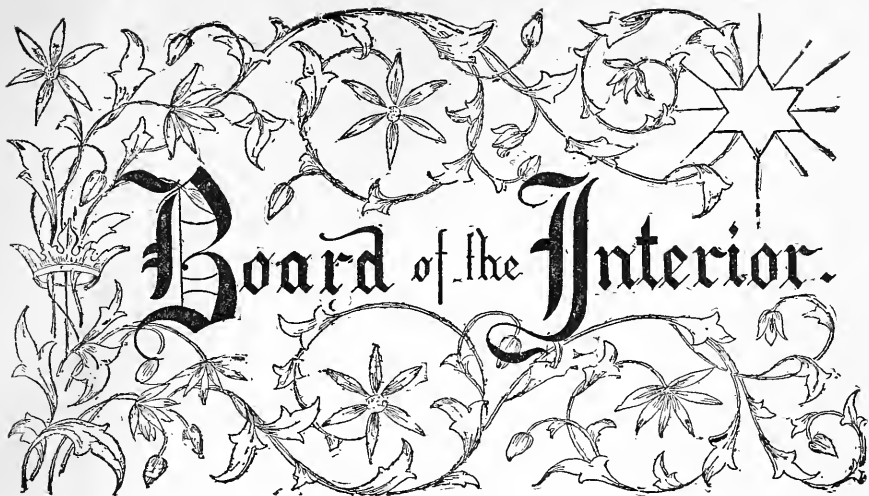
Miss Perkins, in speaking of sending remembrances home, says:—

It is difficult to get anything when you live off among the heathen, but I am glad I do live in their midst. I went off for a walk this evening, and stopped and talked to some of our Mohammedan friends; they call me Missiamal, and always seem glad to see me. To-night one of the old mothers was offering her prayers; the sun was going down, and she was facing the west; her spirit of devotion touched me. Is she never to know the love and worship of the true God? I am very anxious to have these women learn to read, but they seem so prejudiced against women doing anything but toil in the fields! I should be so glad to have their little girls come to our school as day scholars. These Mohammedans are much on my heart. Do pray especially for them that God will make himself known to them soon. These people need signs and wonders as much as the heathen in Bible times.

Miss Perkins writes of two unconverted boys :—

When I see their faults and sins I have such a hopeless feeling ; and even those who call themselves Christians, and, apparently, pray well, will steal from the godown, provisions only, and tell falsehoods ; possibly they do not think it wrong, and believe that the Lord does not break the bruised reed, nor quench the smoking flax. We cannot convert those boys. You have no idea of the untruthfulness of these people ; some of the girls told me a story the other day. I suspected they were not telling me the truth, and, by persuasion, managed to get them to tell me the truth ; they think very lightly of a lie. Yesterday the boys told me they had their prayer meeting at a certain hour,—gave me the subject and all. I made inquiries, and found they had had no meeting at all. I think, often, fear makes them untruthful. Mrs. O—— says they are born liars ; she took a little baby and took care of it, and I think as soon as it learned to talk it began to tell her stories. I am learning not to ask them anything that will make them tell falsehoods. I do believe the Lord can save them from their sins, and we shall see a higher type of Christianity. . . . This last week I have been to see a little Mohammedan girl who has what I believe is called an elephantine tumor—it is immense, as large as a man's head—on one of her legs ; she is about twelve years old, and a dear child. When I went for the first time she was afraid of me, and cried ; but yesterday she said in such a pitiful way, “What shall we do?” Martha (Bible woman) told her about Jesus healing the sick, and she seemed much interested, but said she believed in Allah (Mohammed). They do not worship idols, and seem far removed from idol worshippers. I watched some of them in the distance as they washed their feet and hands before going into their temple to pray. Only men are allowed in their temples ; they prostrate themselves on their faces and pray. This ceremony is performed five times a day ; if they are in the fields they observe it. I have seen them at sundown going through their devotions. If we could only see souls saved among them ! Martha was allowed to pray for the little girl we visited, and as we left she put up her hands and said she should pray—perhaps she meant to Allah. I want to go often and tell her about our God. I have some pictures of Christ's life which I think she will like to look at. I shall try to take her oranges and plantains, which, probably, she cannot afford to buy. She lies on her back. She is able to sit up, but cannot walk or stand.

*Later.*—On Monday morning, after Martha had prayed with her the night before, the tumor broke. . . . I have not seen it ; they had it all done up in a poultice, but they say it is much reduced in size. The child is sleeping as she has not done in some time. They all believe it was in answer to prayer. Pray with us that she may have faith in the Lord !



## EXTRACTS FROM MRS. LOGAN'S JOURNAL.

ANAPANO, RUK, June 20, 1891.

MY DEAR FRIENDS AT HOME: I have taken quite a rest from letter writing since the Star left us, but I want now to tell you something of our progress, and especially about our first wedding.

Karolain, our largest, and probably our oldest, girl, was married on Tuesday of this week to Joses, a young man who is making a good record for himself, at one of the outstations, as teacher and preacher. Karolain had lived with Moses and his wife since she was a little girl; so she has had more "bringing up" than most of the girls on Ruk. She had been with us only four months, and we would have been glad to keep her awhile longer, but Joses was rather anxious about it, and we thought his reasons deserving of respect. Our house is not constructed so as to make it easy for any affair to be conducted very privately, particularly when our eighteen girls are on the watch; and so when Karolain was called into the study during school hours one day, I presume there wasn't one of the remaining girls who did not at once understand the situation. We were almost as much interested in seeing what view our girls would take of it, as in the wedding itself. There was much good feeling shown in getting the wardrobe ready, though, as you may imagine, it was not a very elaborate affair.

On Tuesday morning Mr. and Mrs. Snelling came up with a goodly number of their boys, and the young people took their places in the sitting

room, which had been decorated by the girls with ferns and a few flowers. Karolain was very grave, and looked as though the responsibilities of which I had been talking with her were almost too heavy for her to assume. Joses was beaming and resplendent in his black coat and shoes. Indeed, both of them were very comfortably and suitably attired. When all was over they started off on foot for the new home, which is on this island, a few miles distant.

The girls felt this first break in their number very much, and shed a good many tears, as also did Karolain. After she had gone a little way she turned, and looked back, when the girls, who were all standing on the veranda, waved the handkerchiefs which had so recently been vigorously applied to their eyes.

We hope these young people will do much good work. Karolain's spirit and conduct since she has been here have been all we could desire. We suppose her to be about eighteen; and it is quite unheard of in this lagoon that a girl should reach that age unmarried.

The Star left here for Honolulu, May 4th,—later in the year than usual. She was here five days, and the little visit with friends on board was quite a break in the monotony of our lives. After that, things soon settled back into their accustomed round of school work, etc. Mr. Bowker and Mr. Worth are at work on our house, which is now reaching the most interesting part of its construction. It was a comfort when the roof was on, and so it was safe from further injury. The girls are greatly interested in it, as well as we, and are always ready to help in any way they can. Miss Kinney has a sewing school for the girls of the general school, and any outsiders who will come. She divides them into classes, and the larger ones teach the younger. After sewing an hour they have a prayer meeting, led by the girls in turn. This, as well as the women's meeting Friday afternoon, is growing in interest and numbers.

Last Sunday was our communion service, and nine were received upon confession of faith; five of these were boys from Mr. Snelling's school, and three were our girls. Several others among our number have expressed a wish to live a Christian life, and we have no doubt they are in earnest. . . .

*Thursday, September 24th.*—It is a long time since my journal has received any attention, so many other things have crowded my time and thought. We have now been three weeks in our new house, and are fairly settled, and school work is going on again. We closed school about the middle of July, as it was time to take care of the breadfruit for the coming year; and before the work of that was fairly done, there was work about the new house which the girls, with the help of one of us, could do. We

much wanted an extra room for a dining room for the girls, as we saw that to divide our dining room according to the plan, would spoil it. We had material for the frame and floor for such a room, but only a little siding, and partly enough for a roof. We wondered if the girls could make the sides of reeds, as they build houses in Ponape and are beginning to do here. The girls were very willing to try, so Mr. Bowker and Mr. Worth put up the frame, laid the floor, and put on the iron roof, as far as it would go; and then the girls did their part. It was no light task to go and gather the reeds and prepare them by scraping off the outside, and then cut and fit them into place, and tie them with cocoanut cord. But they worked well, and finished it up in good shape. They also made thatch, such as is used here for roofs, and Alonzo, one of the young men from the training school, put it on for us. So we have the room, which is a valuable addition to our house. When we came to moving, the boys of the training school gave us a good strong, helping hand, and Mrs. Snelling kindly invited us down there to eat, and gave us lifts over hard places, so that we got along very well. We had a pleasant little service in the schoolroom the afternoon of the day of our moving in, something like a dedication service, in which our hearts went out to God in great thankfulness. We remembered, too, the many friends at home who helped build the house, and whose prayers went with their gifts. We have been very busy getting settled, as we were anxious to get our girls in school again after their unusually long vacation. They too seem glad to resume school work, and feel that they are favored above all other Ruk girls in having such a home.

Day before yesterday there came a large delegation of men, women, and children from the neighboring district of Leiana to see the house. Some of them were friends of our girls, and nearly all brought some article of food for them,—fish, breadfruit, or cocoanuts. I think there were as many as sixty in all. I, with some of the older girls, took the women and children, one party at a time, all about the house, upstairs and down, explaining everything, and giving them chance to ask questions. Miss Kinney at the same time piloted the men around below. I thought it not wise to invite them upstairs. Then Miss Kinney had the organ out on the veranda and played, and some of the girls sang hymns. It reminded me of the old days when I was first here, and so many people used to come and ask to see the house. The going upstairs is always very wonderful to them, as their huts are so low. Mr. Snelling has just sent out a new couple as workers. Milo, with Martha his wife, have gone to Japatas,—rather a famous place for fighting among these islands,—perhaps eight miles from Anapano. Also two weeks since the Logan sailed for Mortlock, taking Alonzo and Lois, to be stationed

at Etal, one of the islands of that group. We were much pleased with the spirit which Alonzo and Lois manifested in going. Some of their friends had opposed it, as Lois is something of an invalid, and had she been unwilling to go we could not have urged it. "Why should I not go?" said she. "I am sorry I am not stronger, but I will do as well as I can, and I may as well die there as here. If I knew I should die at sea on the way, it would not trouble me."

There has been an unusual interest among outside people about here for some weeks. Some of the boys of the training school have been going out to two outlying districts holding meetings among the people, with good results. The Sabbath congregations and Sunday schools have increased, and quite a number have expressed a desire to become Christians. We thank God, and pray this may be but the beginning of a great and abiding work here. We are beginning to think about the coming of the Star. How long it seems since hearing anything from the outside world. A trading schooner from Ponape was in the lagoon this week, reporting all quiet there, and no news from elsewhere.

*October 29th.*—The Logan was away four weeks on the trip to Mortlock. We became anxious before she returned, but the delay was only caused by calms and currents; something of the old experience we had with the Star before she had steam. Mr. Worth brought with him several pupils for the training school and three for our school, for which we are very glad. When new girls come we see the contrast between them and our others, and realize that ours have made progress. The spirit of our girls toward the new ones is pleasant to see. They seem anxious to make them feel at home, and to help them toward our ways.

It is now nearly six months since she left us, and our latest letters from children and friends seem very, very old. Mr. Worth is out of everything in shape of supplies; and the Snellings are very short of some things. We are well off except for flour. One tin of ours spoiled, so we have to be economical in that line. We had an unusually long breadfruit season; but breadfruit is all gone now. One day, not long ago, Miss Kinney took a trip with the girls on the mountain. It is a hard climb, and I felt almost afraid of it for her. The view, however, is well worth the climb. It makes a little break in the monotony of our life here. It gets very tedious sometimes.

*December 15th.*—We had quite a long time of looking for the Star, and when she did come it wasn't her at all, but the Equator. She reached us November 21st. The first news which came to us from the vessel after she had entered the lagoon was through the Japanese trader, who understands very little English, and speaks less. It was about like this: "One ship she

come bring things for missionary ; Morning Star all broke." Naturally this excited us not a little, and we waited anxiously while Mr. Snelling went on board. He soon returned, bringing the correct account of the matter ; and after two long hours more our letters came,—but no helper. Well, I have lived through such disappointments before ; but I cannot think that friends at home understand the bitterness of it, nor what it means to the work. If the friends at home who are interested in this work expect it to be vigorously carried on with the force (or rather want of force) now in the field, they have signally failed to understand the situation.

We read in our new papers (some of them a year old) of growing interest, and zeal, and enthusiasm in missionary work. Dear friends, is it too much to ask that we, away out here on the edge, should have some more substantial evidence of this interest than the thrills which come over us as we read of the conventions, and rallies, and volunteer movements? We long for workers,—live men and women, filled with zeal, and wisdom, and with the Holy Spirit. We'll not plead our loneliness or rustiness, our weakness, physical and otherwise, but the work. Do some of you come over and help, for this work needs you. It is God's work, not ours, and you at home ought to know that it is suffering for lack of workers.

The Equator remained here a week, landing our goods, and then taking for ballast a cargo of Ruk soil to carry to Butaritari, Gilbert Islands, where some S. F. trading company has headquarters, and wish to try to make a garden. The Logan started the same day for Kusaie, to meet the Star, and bring down our mail, etc. The Logan may be away six weeks or more, as the trade winds are now blowing, and they will have to beat up against them.

We have taken in some new girls recently, and now have twenty-eight. This makes a difference in many ways. School hours stretch out longer, and there are more dresses to make. Many of the new ones are rather small. We were nearly out of supplies, all of us being short of shoes, and meditating sandals from the soles of old ones, or some other ingenious expedient. Our flour had failed some weeks before, but the Snellings had shared with us, and had enough for one loaf more when the supplies came. It had been fourteen months since we received any.

*Jan. 14, 1892.*—The holidays passed very quietly with us. The girls trimmed the schoolrooms with ferns and green the day before Christmas, and after all were in bed Miss Kinney and I arranged presents for the girls on the table. We were very glad we could make out a present for each one. In some ways it is not so easy to make presents here as at home, but in other ways it is easier. There are no stores to which we can go to replenish a

depleted stock, but then, our girls are easily satisfied. We had some dolls left over from last year for the little ones, some round combs, kerchiefs, and a variety of little things, among which were some small pocketknives, which seemed to give great pleasure. Mrs. Snelling and her small boys came up to our morning devotions, and afterward the gifts were distributed. All seemed happy except one little girl, who shed some tears because her doll was smaller than the others. Mr. and Mrs. Snelling breakfasted with us, and I think we all had something of a Christmas feeling in our hearts. We had services in the church, and afterward some exercises by the Sunday school. Later in the day the Christians had a feast in Mr. Snelling's yard, and Miss Kinney and I took dinner with Mrs. Snelling, one at a time, as we could not both be away from the girls at the same time.

New Year's Day was passed as usual, as we were unable to think up any really nice way of celebrating it. Mrs. Snelling surprised us with an invitation to dinner, which was accepted.

These six weeks of school since our mail came have passed profitably. We are now beginning to look for the return of the Logan, as it is seven weeks since she left us. We have recently learned of the death of Captain Johnson, the man who took the bell from Utet in pay for guns and ammunition.\* Not long after leaving Ruk he accidentally blew off his hand with giant powder, and before he could get within reach of medical aid gangrene set in, and he died. We have had no tidings of the bell.

*February 3d.*—The Logan reached us last Sunday, having been absent nearly nine weeks. She waited at Kusaie some time for the Star, brought our mail, and word that the Star will be here in ten days, and our mail, orders, and everything of that sort must be ready. This means a grand rush for ten days and nights, and many letters left unanswered.

The news from Ponape is very sad. The Spaniards seem to be doing with rum and flattery what they failed to do by force of arms,—men and women drinking and drunk indiscriminately, and other things worse, if possible. May God save a remnant of these poor people!

*February 5th.*—A trading vessel just come in reports the Star will be here to-morrow, so I think it will be wiser for me to close my journal before the confusion incident to the arrival of the Star begins. Any friends who feel that they ought to receive letters, and do not, will understand the situation, and I hope will not be prevented from writing next year. We need your earnest prayers for our schools, for the general work, for ourselves, and we need more workers.

Lovingly yours,

MARY LOGAN.

\*See *Mission Studies* for August, 1891.



KUSAIE, MICRONESIA, Feb. 27, 1892.

DEAR MRS. LEAKE: I wish through you to thank the ladies in Rantoul, Ill., who sent to me five dollars to be used "to meet a felt want." I think they will be pleased to hear how it was expended. A day or two before Christmas I went to Lella, to see Miss Fletcher; while there the thought came that it would be very nice to have some fresh veal, so Miss Foss and I went over to see the Kusaian minister, Likiek Sa, who has cattle. We decided on having a calf a year old. It came the day before Christmas, and was large enough so that we could send a quarter to each of the other schools, there being just four schools here,—Miss Fletcher's, Dr. Pease's, Mr. Channon's, and ours. It was a joke about the "veal," for it proved to be beef. Either Likiek Sa has no record of the birthdays of his cattle, or the cattle grow more than we suppose the first year. At any rate, one quarter lasted two or three weeks, and was all the better for it. But what I wish to say is, that the calf, being larger than I had expected, and hence more expensive, I was glad to use the five dollars to help pay for it. Then, too, it served the double purpose of helping me out, and giving Likiek Sa the money with which to buy bread, of which there were a few cases for sale at Lella. We do not pay the natives in money commonly, but have in a few cases since the scarcity of food, so as to give them a chance to buy of ships.

It is a year ago next week, Thursday, since the hurricane, and the Kusaians are going to have a feast in celebration, not of the hurricane, but of their deliverance from it, and to express their thankfulness for the increase of food on the island, as well as to "eat, drink, and be merry." You will want to know that food has increased. The natives begin to bring it in again in small quantities. This week Mr. Channon has been sending in breadfruit. The children have had native food each day this week, including bananas for lunch. They are growing quite fat and high spirited with the change. Years it will be before the fallen trees will be replaced by new ones, but each year will bring more food; and probably the days of hard famine for the Kusaians, and of simply foreign food for our children, are over, unless another storm comes,—but we do not expect it.

I am sitting before the window, writing. The ocean is before me wherever I look. I fear to look far out, for fear that away out where sea and sky meet I shall catch a glimpse of a white sail, or of the unmistakable mainmast with its line of smoke, and my mail is not ready.

If you think best, would you send this letter to the ladies who sent the money, that they may know that their gift was appreciated?

Lovingly,

JESSIE B. HOPPINS.

Forget not all the sunshine of the way  
 By which the Lord hath led thee—answered prayers,  
 And joys unasked, strange blessings, lifted cares;  
 Grand promise echoes! Thus each page shall be  
 A record of God's love and faithfulness to thee.

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### THANK OFFERINGS.—A LETTER TO THE AUXILIARIES.

DEAR AUXILIARIES: We have kept our self-denial week, and it has given us thought for the thank-offering season. How little we have been able to deny ourselves! And what a blessing it has proved! If we can give up some comforts we are accustomed to, and say, "We do this for thee, O Saviour," no joy could be greater. To be accepted as one with Him in self-denial is a joy never given to angels, but reserved for the penitent children of earth. For this shall we not give thanks?

And are not life, health, reason, and the supply of our daily wants, blessings for which we long to show our gratitude? If there is any one among us who has not had food, clothing, friends, reason, and the power to enjoy these blessings, perhaps the thank-offering day has little meaning for her. But it would be a pity not to join in the cry of a good old man who, from a very meager home, used to come to prayer meeting, and always commence his prayer with, "O Lord, we thank thee that it is as well with us as it is." But think, dear friend! Has not your home been full of plenty? Have not your friends been precious and helpful to you? Have not your prayers been answered? Or, if great trials have been yours, have you not been helped to bear them? As you think of some trial averted, or of

"Some gift of such rare blessedness,  
 Some joy most strangely sweet,  
 That your lips can only tremble  
 With the thanks they cannot speak,"

do you not long for new ways to show your gratitude? If you cannot show it as you would, why not add another self-denial to it? Let us remember the advise given to a young Greek soldier who complained that his sword was too short, "Then add a step to it;" and if our offering is far too small to express our gratitude, then add a self-denial to it. Let us make thank-offering day glad and bright with music, flowers, and song to others; and if we do it with a little hidden self-denial to ourselves, the day will not be less joyous.

Friday, September 9th, is the day appointed by the Executive Committee for our thank offering at 59 Dearborn Street. Wednesday, September 21st, is the day suggested to be observed in the auxiliaries. It is greatly desired that there may be a uniform observance of this day, that our thanksgivings may ascend in unison, and that we may provoke one another to good works and large giving.

And now, dear friends, let us add to our daily prayer for the much-needed \$80,000, a petition that hands may be full of plenty and hearts may be opened to make large offerings to Him who gave his life for us.

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## For the Bridge Builders.

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### SCHOOL AND KINDERGARTEN WORK IN STAMBOUL.

CONSTANTINOPLE, April 28, 1892.

MY DEAR MRS. NUTT: Just two years ago last Tuesday, the 26th, I sailed out of Boston harbor, and watched the dear home land grow fainter, and finally entirely disappear, in a mist that provokingly dimmed my eyes. Hard as it was to leave so much that was very sweet and precious to me, I have never for one moment regretted that I came; for I have felt that all the experiences, however bitter they might be at the time, were just what I needed, or they would not have been sent to me. Many of the giants that I had nerved myself to meet proved to be pigmies; while other trials that I did not anticipate have had to be endured. I am glad that I did not know, else possibly my courage would have failed; but I have always found the promise true, "As thy day so shalt thy strength be." I wonder if any one, even the most earnest, can realize how much we missionaries need your prayers; how our human weaknesses still cling to us, and are even brought out in sharper relief by the circumstances of our more or less isolated lives; how we miss the spiritual uplifting that can be had on every side at home. You know that the only English service that we have in Stamboul is the prayer meeting once in two months at the Bible House; and not always then can I go, for it comes right in the middle of the afternoon, when I have my English classes. To be sure, I am gradually understanding a little more of the Turkish ser-

vices, when it is simple Turkish; but when the speaker uses the high language, with many Persian and Arabic words and long, involved sentences, it is almost as meaningless as ever. All ask how I progress in learning Turkish. It is a difficult question to answer, for I do not know myself. How often I wish I could hear myself as the natives hear me. When I listen to any one who has spent several years in America, speaking our language so blunderingly, I think with distress, "O dear, I must speak Turkish just as ridiculously, and even more so!" I wonder if the apostle Paul had had any humiliating experiences in language when he wrote to the Corinthians, "We are fools for Christ's sake."

Although we have been three, with the coming of Miss Gleason this year, yet we have been as busy as ever. The work has fully kept pace with the increase of workers. Now we have five teachers in our day school,—three Armenians and two Greeks,—and one hundred and thirty-five pupils altogether. Our Easter examinations showed very thorough work done, for the most part, especially in the Bible lessons, where we have urged the most earnest work. Every Monday evening this year, after school, we have had a prayer meeting with the teachers, each leading in turn, and giving out before some subject. These, I think, we have all felt were most helpful, although we have had to pray in four languages,—English, Armenian, Greek, and Turkish. All of our teachers know some English, but only one feels enough freedom to pray in it.

For three or four months now we have had the dearest little boy in our Greek kindergarten. Everything was very new and strange to the little fellow at first. One day he asked his teacher why she did not smoke. She replied that she was a lady, and did not smoke. That could not have been a very satisfactory answer to him, for Turkish women smoke as freely as the men. Then he asked, "Where is your *ferijah*?" (the covering of the Turkish women on the street). He had not been very well, lately, and when he came back this term he said his father told him to ask his teacher to pray for him that he might be well. I never have seen such a complete change in a child. He was spoiled and naughty when he first came.

As another instance of the complex character of the work here, this Greek teacher has among her pupils an Armenian child with the Armenian language, two Armenian children knowing only Turkish, many Turkish-speaking Greeks, and the Greek-speaking Greeks. The teacher herself is half Armenian, half Greek, and her native tongue Turkish; so with her many languages and sweet tact in controlling the little ones, she is a treasure in this department. These Turkish-speaking Greeks and Armenian families come from the interior, usually the Cæsarea region.

This term we have a new element in our school in three Armenian children who spent four years in California, and know English better than Armenian. Some of our older girls will go to the College for Girls in Scutari next year. This pursuing of their studies in a higher school, of which we already have three or four instances, is very encouraging to us.

We would not have had funds to have hired trained kindergarten teachers, so it has been worth everything to have had Miss Gleason to instruct and help them.

Our Sunday school has been hard to manage sometimes this winter, especially one Sunday when there were 385 present. The average attendance has been 285. The Armenian children completely overflowed their assembly room, so that we had to put the little ones in another room. Did we not have Miss Gleason this year, I do not know what we would have done. She conducts the opening exercises with the Armenian children while Mrs. Newell leads the singing in Turkish with the adults, and I have helped the Greek teacher as far as I could in the Greek department. The children will persist in coming so early that we must open the doors in order to prevent their noise from being a nuisance to our neighbors; and so these opening exercises must continue from an hour and one-half to two hours and one-half on the children's side. Could you see the miserable homes that some of them come from, you would not wonder that they wish to come as soon as possible to a brighter, warmer spot. After the dispersion into classes, Mrs. Newell teaches a class in English, while Miss Gleason and I are kept as busy as can be in looking after the children's classes, seeing that all are provided with a teacher, conducting visitors oftentimes around to see the classes, giving out Golden Texts, papers, library books, etc.; all of which is made much harder and more complicated, both because our classes must be on four different floors, and because of the diversity of tongues. For instance, our library contains four sets of books,—Greek, Armenian, and Turkish, in both the Greek and Armenian characters, the Turkish in its own, or Osmanli letters, and also English books, which I did not include because we seldom have occasion to give them out. It is the most difficult to secure regular attendance among the Greek children. So many of our brightest ones would disappear just as we became interested in them, and upon inquiry, when able to discover their homes, we would find that the parents or priests became alarmed lest their children were becoming Protestants, or the children themselves had been so taunted by the name Protestant, that they could endure it no longer.

We are delighted these last few months to be able to have a teachers' meeting. We found such an able leader in a young Armenian, who spent several

years in Mr. Moody's Training School! It is really inspiring to find a business man in this country who, from no selfish motive, is ready and earnest to do Christian work in any line that he can. Here, again, the difficulty of language makes this somewhat discouraging, for although all can speak glibly enough in the market or in common conversation, some of them have a limited vocabulary of religious words in Turkish.

Our evening classes closed the last of March. The two evenings a week correcting their exercises, preparation for class, and entertaining the young men socially, occasionally, take a good deal of time and strength; but we feel it a profitable expenditure, for besides giving to these in Stamboul, where there is nothing, a helpful way to spend their evenings, and opening to those who persevere the storehouse of English literature, many are drawn into the religious services. It seemed a pity with the large company present this last Tuesday evening, to close our prayer meetings for the season, but the leader thought best. These long days the men come from their business so late, that when they have eaten their dinners it is very late for a prayer meeting.

I spent the week of Easter vacation in Athens. Two of the teachers at Scutari urgently invited me to go with them, and later a Miss Twichell, who has been visiting her sister in Broosa decided to join the party. It was a pleasure that I had not anticipated, but circumstances seemed to conspire to make it possible, and it is needless to add that I enjoyed it exceedingly. Besides the magnificent ruins and lovely sea and sky that are always the charm of Athens, I saw several interesting services. On the evening of Good Friday, from a balcony on the principal square, I looked down on a weird, strange sight. The people out in the streets by thousands, all with lighted candles, marched in solemn procession to the funeral strains of the bands or of chanting voices. In the different divisions, which I suppose came from the different churches, were borne four, five, or possibly six biers—some containing an exposed picture representation of Christ, while others were covered. This was the burial commemoration, and about midnight Saturday they began to celebrate Christ's resurrection, with pompous ceremonies, in front of the cathedral. The Crown Prince Constantine and Prince George, attended by all the cavalry and regiments of the city, came from the palace. All strangers were courteously given a place on the platform. We stood very near the princes,—young men of most splendid physique. After the chanting, etc., by the priests the bells clanged out, and first the priests greeted the Princes with, "Christ is Risen," and then the refrain was taken up by all around. I was disappointed; the King and Queen did not come; but I saw King George at the English church Sunday morning. He came in

simple citizen's dress, and unattended. On Friday afternoon we had gone to the Russian chapel, where the queen worships ; but she sat in an alcove, and as all stood, I could not even catch a glimpse of her when she came forward to receive flowers from the bier of Christ, but I felt repaid for going by the beautiful singing there.

It also chanced to be full moon while we were there, so that I could visit the Parthenon and other buildings of the Acropolis by moonlight, as well as by daylight. One day we went up Mt. Pentelicus, two hours from Athens, and had a most wondrous view of that part of Greece. We ate our lunch, after getting off our horses, on a bluff overlooking the lovely Bay of Marathon. A short distance of steep climbing on foot brought us to the summit. Here, on our left, lay the bay and plain of Marathon and half the length of Euboea ; before us the vivid blue line of the sea, skirting the southern point ; and on our right, down in the plain beside Mt. Hymettus, the queerly flattened out city of Athens ; and beyond, toward the north, the memorable Bay of Salamis. The drive home, past poppy and daisy carpeted fields, over smooth, beautiful roads, was indeed a luxury after the dreadful streets and roads of Turkey.

I am so glad to know that you will be praying for me May 13th. I wish this letter might reach you before that date. I think my letter has answered your question whether I have any occasion to learn Armenian. We have occasion, you see, to know four or five languages here. Armenian is very important ; but Turkish is of the greatest value to me, and I must know that first and best.

Very sincerely yours,

ANNA B. JONES.

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## Home Department.

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### STUDIES IN MISSIONS.

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#### PLAN OF LESSONS FOR 1892.

*July*: The World's Debt to Missionaries.

*August*: Prayer in Missions.

*September*: Thank Offerings.

*October*: The Bible Reader.

*November*: The Christian Women of Foreign Lands.

*December*: Review of the Year.

*The World's Debt to Missionaries?*

*What have they done for us?*

*The Present Missionary Force*: How great is it? Character of the Workers.

*Linguistic Work.*

*Manual Training.*

*Medical Missions*: See "The Ely Volume," pages 406-417.

*Work of Exploration and Geography*: Livingstone, Pliny Fisk, King, early missionaries in North and South America, and many others.

*Material Wealth*: See "These for Those," and "What We Owe to Missions," by Mrs. L. F. Parker, published by the W. B. M. I.

*Commercial Results*: "The Ely Volume," page 422; "Report of the London Conference," Vol. I.

*Science*: Ethnography, Philology, History, Natural Science.

*Reflex Spiritual Influence at Home.*

#### RESULTS ABROAD.

*Hawaiian Islands*: Read "The Sketch of the Sandwich Islands," and "The Work of God in Micronesia," published by the American Board.

*The New Hebrides*: Read the "Life of John Paton."

*New Guinea.*

*Madagascar*: See *Missionary Review*, 1889, page 434.

*Japan*: See *Missionary Review*, 1889, page 92.

*Helps*: *Mission Studies*, July number. The annual reports of the missionary societies are rich in material for the study of this topic, as is also the *Missionary Herald* and the *Missionary Review*.

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THE frequent protest is heard, and not always without an assumption of superior wisdom and a touch of scorn in the tone, "Don't neglect the heathen at home in your excessive zeal for the heathen abroad." Most certainly not. But who does such foolish and wicked things? According to the last annual report of the New York State Board of Charities, the real estate held by all the charitable, correctional, and reformatory institutions of that single State has a value of \$72,197,804; while the cost of maintaining those institutions for twelve months was \$17,605,661, and the number of persons cared for was 74,773. For the same period all Christendom contributed for the intellectual and spiritual well-being of all heathendom only about \$12,000,000. —*Missionary Review*.



WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 18 TO MAY 18, 1892.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Abingdon, 9.30; Chicago, First Ch., 228, Mrs. S. I. C., 25, Lake View, Ch. of the Redeemer, 15, New Eng. Ch., 13, Union Park Ch., Miss F. E. F., 6, Aux., 140, Mrs. L. R. T., 50; Elgin, Friends, 7; Galesburg, First Ch. of Christ, 37.50; Lockport, Mrs. R. M., 6.30; Rockford, Second Ch., Mrs. W. A. T., 30; Roseville, 2; Providence, 1.82; Shabbona, 2.40; Sterling, const. L. M. Mrs. W. L. Conant, 25; Western Springs, 8; Wheaton College, Ch., Aux., 13; Wilmette, 14.20,	633 52
JUNIOR: Chicago, First Ch., 50, South Ch., 25; Elgin, First Ch., 50; Geneva, 20,	145 00
JUVENILE: Chicago, Porter Memorial Ch., 8.72; Oak Park, Torch Bearers, 14; Wheaton, Light Bearers, 3,	25 72
FOR PEKING HOSPITAL: In remembrance of Miss Haven, Chicago, Miss L. E. F. K., 7, Union Park Ch., Mrs. L. R. T., 10; Glencoe, Ladies, 10; Oak Park, Mrs. S. J. H., 10,	37 00
FOR KOBE COLLEGE BUILDING FUND: Chicago, Miss J. M. B., 5, Kenwood Ev. Ch., Mrs. E. L. P., 5, Union Park Ch., Mrs. S. J. H. F., 500, Mrs. Wm. R., 100; Glencoe, Mrs. J. N., 100; Washington Heights, 5; Chicago, Bethlehem Industrial Sch., 15,	730 00
Total,	1,571 24

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Elkhart, 16.28; Ft. Wayne, 8; Indianapolis, Mayflower Ch., 33.80; Kokomo, 18.50; Liber, 6.75; Orland, 10; Terre Haute, 56.60,	149 93
JUNIOR: Kokomo, Junior Soc., 5, C. E., 10,	15 00
JUVENILE: Coal Bluff, Sunshine Band, 2.25; Elkhart, M. B., 5.50, S. S. Birthday, Box, 5.77.	13 52
Total,	178 45

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Clear Lake, 10; Council Bluffs, 7.82; Davenport, 10; Des Moines, Plymouth, 29.37; Eagle Grove, 6.50; Gilbert Station, for Kobe College, 13; Grinnell of wh., 50, from Mrs. R. Clark, for children's work, 156.65; Harlan, 2.60; Magnolia, 4.25; McGregor, 7.40; Mt. Pleasant, 12.32; Old Man's Creek, 2.11; Rockford, 2.54; Shenandoah, 7.58; Stacyville, 7.50; Tabor, 12; Tipton, 1.50; Wittenberg, 13.25,	306 39
JUNIOR: Clinton, Y. L., 10; Des Moines, Y. L., 15; Grinnell, Y. L., 11.37, Seek and Save, 4.80,	41 17
JUVENILE: Grinnell, Busy Bees, W. Br.,	9 43
SUNDAY SCHOOL: Ames, 12.08; Des Moines, Plymouth, 7.84; Mt. Pleasant, 1.17,	21 09

SPECIAL: For Kobe College, Davenport, Aux., 1; Dunlap, Mrs. S. J. Patterson, 5; Traer, 54; for Erzroom School Windows, Grinnell, Busy Bees, 30; for Kobe Kindergarten, Newell, Coral Workers, 1.31,	91 31
Total,	469 39

MASSACHUSETTS.

Newton Centre.—A, for Miss Little's sal.,	35 00
Total,	35 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Dorr, First Ch., Aux., 13; Greenville, 22; Kalamazoo, 10.36; Portland, 2.50; Richmond, 6; Travers City, 20,	73 86
FOR KOBE COLLEGE BUILDING FUND: Detroit, from Mrs. Allan Bowen, 25.00; A Friend, 50,	75 00
JUNIOR: Traverse City,	28 00
JUVENILE: Ypsilanti, Children's Band,	2 20
SUNDAY SCHOOL: Covert, 9.30; Dorr, First Ch., 2.25,	11 55
Total,	190 61

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave., E. St. Paul, Treas. Dawson, 2, Edgerton Ch., 1; Minneapolis, Lowry Hill Ch., Friend, 3; New Ulm, Mrs. C. H. Ross, 5; Northfield, 103.95, Friend, at State Meeting, 1,	120 95
JUVENILE: Hamilton, M. B., 5; St. Paul, Park Ch., M. B., 31,	36 00
FOR KOBE COLLEGE BUILDING FUND: St. Paul, Park Ch., Aux., 5.15, M. B., 15,	20 15
Less expenses,	177 10
Total,	170 00

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Breckenridge, 7.81; Meadville, 3.60,	11 41
JUNIOR: St. Louis, Compton Hill Ch.,	9 85
JUVENILE: Springfield, Central Ch., Helping Hands, 8.25; St. Louis, Plymouth Ch., Happy Workers, 2.75,	11 00
Less expenses,	32 26
Total,	11 39

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Carrington Aux., 3.91, C. E., 3,	6 91
JUVENILE: Caledonia, M. B.,	3 35
Total,	10 26

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Clark, 10; Lesterville, 2.50; Mitchell, Bethel Ch., 5.35; Redfield, 12; Sioux Falls, 25; Yankton, A. Friend, Thank Off., 10; Watertown, Extra-Cent-a-Day, 4,	68 85
JUVENILE: Lesterville, Willing Hearts; 1.21; Mitchell, M. B., 5; Orleans, M. B., 1,	7 21
Total,	76 06

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Alexis, Willing Workers, 3.42; Cincinnati, Central Ch., 72; Cleveland, Bethlehem Ch., 12.50, First Ch., 51.50, Hough Ave. Ch., 10; Columbus, Eastwood Ch., 10; Cortland, 2.50; Ganettsville, 20; Harmar, 25; Huntsburg, 26.64; Jefferson, 9; Kelloggsville, 7; North Amherst, 5; Oberlin, 164.71; Toledo, Central Ch., 8.75, First Ch., 140; Wellington, 15; W. Williamsfield, 4; W. Va., Huntington, 7,	594 02
C. E.: Oberlin, First Ch.,	25 00
JUVENILE: Berea, M. B., 5; Cincinnati, Central Ch., Willing Workers, 55; Cortland, Laurel Band, 2.07; Cuyahoga Falls, Happy Workers, 4.65; No. Amherst, Coral Workers, 2; Sherwood, M. B., 5,	73 72
SUNDAY SCHOOL: Akron, First Ch., 25; Cincinnati, Walnut Hills Ch., 17,	42 00
FOR ERZROOM SCHOOL: For three days' work, Fayette, A Little Boy,	1 50
	736 24
Less expenses,	30 00
Total,	706 24

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. British Hollow, 3; Delevan, 20; Durand, 6; Endeavor, 7; La Crosse, const. L. M. Mrs. N. C. Chapin and Mrs. Henry Faville, 65.70; Milwaukee, Grand Ave. Ch., 44.25, Plymouth Ch., Helping Hand, 100; Madison, 9.50; Racine, 6; Ripon, const. L. M. Mrs. Emma Duffie, 25; Tomah, 5; Waukesha, 10,	301 45
SPECIAL: Anon., 5; Baraboo, Mrs. C. B. Alexander, 5; Whitewater, Mrs. Charles Sherriff, 1,	11 00
JUNIOR: Burlington, Y. L., 17; Bristol and Paris, Daughters' and Sons' Band, 18; Milwaukee, Grand Ave., Y. L., 44; Waukesha, Forget-Me-Nots, 13, Student Volunteer, 5; Forget-Me-Nots, for Nancy Jones, 10,	107 00
JUVENILE: Brandon, Coral Workers, for Bridgman Sch., 5, for Kambini Sch., 5; Endeavor, Coral Workers, 1; Janesville, M. B., 3.35; Milwaukee, Grand Ave. M. B., 20,	34 35
	453 80
Less expenses,	19 06
Total,	434 74

## ALABAMA.

Marion.—Mrs. E. B. Clemons, toward Miss Houseman's salary,	2 00
Total,	2 00

## FLORIDA.

Ormond.—S. S., per Mrs. H. B. Shaw, for China,	20 00
Total,	20 00

## NEW HAMPSHIRE.

Hanover.—Mrs. S. C. Bartlett, const. L. M. Miss Alice Longley,	25 00
Total,	25 00

## TENNESSEE.

Memphis.—Second Ch., Aux., per Mrs. B. A. Imes,	4 00
Total,	4 00

## VERMONT.

Springfield.—King's Daughters, for China, per Mrs. C. A. Woolson,	15 00
Total,	15 00

## CHINA.

Peking.—Bridgman Sch. So., for Bridge,	13 54
Total,	13 54

## JAPAN.

Tokyo.—Coral Workers of Japan, children of missionaries, per Mary Avery Greene,	15 00
Total,	15 00

## MICRONESIA.

Ponape.—Girls' Sch., per Miss Fletcher,	7 50
Total,	7 50

## MISCELLANEOUS.

Sale of leaflets, etc.,	32 74
For Kobe College Building, Mrs. C. A. H., 1, Miss E. E. W., 5, Mrs. Kern, 1,	7 00
Total,	39 74
Receipts for month, Previously acknowledged,	3,994 74 27,973 41
Total since Oct.,	\$31,968 15
MISS JESSIE C. FITCH, Ass't Treas.	



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VOL. XXII.

AUGUST, 1892.

No. 8.

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**Expect Great Things from God. Attempt Great Things for God.**

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“O GIVE thanks unto the Lord, for he is good: for his mercy endureth forever. Bless the Lord, O my soul, and forget not all his benefits. What shall I render unto God for all his benefits toward me? I will offer unto thee the sacrifice of thanksgiving.”

THE receipts for the month ending June 18th were about three hundred dollars more than for the same month last year, and there is a gratifying increase in legacies. There is still a deficiency of \$7,300 to be made up in contributions, but we have taken a start upward. Let us take courage, and press on till the whole is made up.

THERE are some changes in the names on our Calendar for August. Before the Calendar was really issued, although already printed, the name of Mrs. Charlotte H. Chandler was enrolled with the saints in the other world, in that Presence which “is fullness of joy,” amid “pleasures forevermore.” Her daughter Gertrude was married June 22d to Rev. John H. Wyckoff, with whom she sailed in July for the Arcot Mission, under the care of the Reformed Church. Notwithstanding the many regrets at the severance of her connection with our Board, we doubt not she will be followed by many prayers for blessing and usefulness in her new relations. Dr. Kate C. Woodhull is now in this country, very much worn by her exhausting labors in Foochow. The woman’s medical work and the hos-

pital, deprived of her untiring care, and the sister left behind in China, will have special share in the prayers for Dr. Woodhull's speedy recovery. Among causes for thankfulness is the going out of Miss Mary Noyes, who is to be associated with her sister, Miss Bessie, in the Madura Normal School, and who started for India July 16th. On the day of prayer for missionaries in this country seeking health, let us remember also those on their way, or just returned to their fields. These are Miss Dodd for Constantinople, Miss Farnham for Adabazar, Miss McCallum for Smyrna, Mrs. Parsons for Nicomedia,—all in Western Turkey; Mrs. Montgomery for Adana, in Central Turkey; Miss [Dr.] Kimball, taking with her Miss Kate E. Fraser, going for the first time to Van, Eastern Turkey; Miss Colby for Tsu, Japan; Miss Annie E. Abell, on her way to Micronesia, going for the first time; Mrs. Wm. Gulick, who sailed for Spain, June 25th. Those at home, or soon to arrive, so far as known at the time of writing, are Mrs. Chamberlain from Sivas, Miss Prime and Miss Melvin from Constantinople, Miss Sheldon from Adabazar, Mrs. Tracy from Marsovan, Western Turkey; Miss West from Oorfa, Central Turkey; Miss Bush, Miss Johnson, Miss Ladd, and Mrs. Raynolds, from Van, Eastern Turkey; Mrs. Hume (to return in October) and Miss Lyman from Bombay, Miss Bissell from Ahmednagar, in the Marathi Mission; Dr. Pauline Root from Madura, Dr. Kate C. Woodhull from Foochow, China; Mrs. Gordon and Miss White from Kyoto, Miss Graves from Kobe, Japan; Miss Webb (to return in September) from San Sebastian, Spain.

THE first results of "Self-denial Week" were received early Monday morning, June 20th, in the form of a bundle of envelopes containing \$44 from the South Church in Salem, Mass. At the time of writing about \$150 more have come into the Board Rooms from the effort in other places. As the money would generally go to Branch treasurers, it is quite too early to count up results. It is doubtful if we can ever know the exact result in dollars and cents, but we may be sure that no honest effort made in Christ's name ever fails of his blessing.

So great His gifts to us have been,  
 We cannot count them one by one;  
 And all our words can but begin  
 To tell the wonders He has done.

Shall we then take His gifts so free,  
 And give Him naught but word of praise?  
 What offering too great could be  
 For love that so hath crowned our days?

Mrs. Baird, of Monastir, sends us the following. We had not thought our simultaneous meetings would extend across the seas, but it is exceedingly pleasant to know that they did so :—

MY experiences as leader of two missionary societies make me sympathize very deeply with those who are engaged in the same work. The suggestions in *LIFE AND LIGHT* for a special missionary day on March 26th, came just a week before that time. On the spur of the moment we arranged a semi-public meeting of three missionary societies—Mrs. Bond's "Well-doers," a boys' society, "Sympathy," the Senior society, and "Help," the Juvenile one. We had a very enjoyable meeting. The Russian and Servian consul's wives were present, also an English lady residing here, who is quite in sympathy with us. She was educated at the "Home" in Constantinople. The Russian and Servian ladies understood most of what was said. The Russian lady afterward sent a generous contribution to the societies. Only women were invited to this meeting, as it was really a prayer meeting.

*The Christian* (London) gives an account of three addresses made in London by Dr. Pentecost on his way home from India. In one of them he is reported to have spoken of Pundita Ramabai, the learned Hindu lady, so well known in this country, as follows :—

THE Pundita attended his services in Poona, never missing a meeting for six weeks. One evening, in a testimony meeting, she surprised everybody by standing up and saying she wanted to bear her testimony to the great goodness and grace of God. She subsequently wrote a letter to Dr. Pentecost, stating that up to that time she had not had peace of soul, but on such and such a night at the meeting she was led to see that Jesus Christ is the Son of God, and that his death was for the expiation of human sin. She had cast herself on him as the Saviour; and since then peace had ruled in her soul, and she now confessed him as her Redeemer, and the Redeemer of the world.

If nothing else had been accomplished by his mission than that this brightest among all the women of India should have been led clearly into the knowledge of Jesus Christ and of salvation, it would have been ample compensation. Dr. Pentecost said, for all these months of labor.

THANKS be unto God for "the success we were not counting on; the blessing we were not trying after; the strain of music in the midst of drudgery; the beautiful morning picture as we pass to or from our daily business; the unsought word of encouragement or expression of sympathy," and the thousand little delights of everyday life.

## INDIA.

## THANK OFFERINGS.

BY MRS. EDWARD S. HUME.

“WITH thanksgiving,” the requests are to be made! Offerings of thanks to God every time we pray.

These from our hearts and lips! But, as a dear Christian girl in India once said, “What is the use of saying and praying these things unless we do something?” Let us send our money to show that we are thankful to give something when we pray!

The rules for the Israelites in their thank offerings were,—first, that they must be mixed with fine oil, or leavened; and second, that they must immediately be put to use. The prophet Amos, in giving the above laws when urging the Jews to return to their duty, tries to persuade them to bring their sacrifices “every morning,” “tithes every three days,”—“and an offering of thanksgiving?” Were the Jews, then, if they lived up to their privileges, to do all these things, with less multiplied “benefits” and mercies than we have to-day? Christ had not come. The blessings of his kingdom as they must abound to every Christian since his coming, were not theirs. And yet it was to them a rule and a law that they were to give and to bring, besides their customary sacrifices and tithes, “offerings of first fruits” and voluntary offerings of thanks unto God! A converted Jew in Bombay, after being received to the native Christian Church there, brought two dear little lads, his sons Joseph and Benjamin, to place them in the Mission School. We noticed that the elder boy had long hair, as gracefully knotted at the back as a woman’s could have been. It was abundant, and plainly had never been cut. When we remarked it, the father replied, “That is for God; I must now give it to the Christian church instead of to the synagogue.” “How?” we asked. “Why,” replied Isaac, “do you not know the custom of the Jews? When a son is given us, we are so happy and thankful that we give his hair to God. We take the boy to the synagogue and vow not to cut his hair until after he is seven years of age. The mother takes great pains to make the hair grow long and beautiful, and always takes the best of care of it, so that it shall weigh much. Then when the boy is seven years of age, if well, he is taken to the synagogue; the hair is cut and weighed, with silver coins in the opposite balance. The weight of the hair in these coins is given to the priest as an offering of thanks.”

And when the right time came Isaac fulfilled his pledge to the Bombay Christian church; giving the weight of little Joseph’s hair, about four dollars in silver, to God’s work. A native in Southern India gave vent to his

overpowering gratitude at the coming of an American minister to his village on a tour, by giving him a bright silver rupee (a forty-cent coin). This was fully one half of what that man could earn as a day laborer in a month! But he "gave of necessity"; for the feeling of God's goodness in letting an American Christian, a very "Messenger of God," go so far and in safety to see Christ's work in his out-of-the-way home, seemed to demand giving as the only appropriate action in return.

It seems to be of necessity that when the heart is full of gratitude spontaneous thanks come "with" giving! A native ayah (nurse), also a member of the Bombay church, once came to the missionary with a large chandelier as a gift for the church. Inquiry revealed the following facts. The woman, since becoming a Christian, had been terribly abused by her cruel husband, who was himself a nominal Christian. Later on she had the opportunity of going to England with a lady. The offer was a remunerative one, and would help her to educate her one boy, if she accepted of it. Her dread of the ocean and the return voyage without her mistress, made her hesitate for a little, but gratitude to God for opening up a new path before her enabled her to brave all danger; and, with her thankful heart, she made a pledge to give to God a thank offering, should she be permitted safely to return to India.

The voyages to England and back had been accomplished, when she came with the beautiful large, crystal chandelier, to be hung in the center of the church,—a grateful testimony to God's unfailing goodness to her for two whole months.

Another woman was laid low with fever. For months it seemed as though no nursing would restore her. One day, however, as strength seemed returning, she called her husband and said that her gratitude to God for his great and wonderful care of her must prove itself by giving something valuable to the Lord. She then reminded her husband of an expensive pair of gold bracelets which a wealthy Hindu relative had given her when she was married. She thought that she, as a Christian, had better not wear them, and as they were rare and heavy, they would bring in a goodly sum. And the dear woman persuaded her husband to go and sell the pair. The money was equally divided, and the price of one bracelet went for the erection of a small dormitory for the Theological Seminary in Ahmednagar; that of the other was given toward the needy work in distant Lalitpur.

The gratitude, the thanks, to be coupled with giving! Giving of our substance because we love to show our remembrance of Him who "giveth us all things richly." In Bandora, in Western India, there is a large following of Roman Catholics, who have an immense cathedral there. In this cathe-

dral there is a large image of the *Bambino* (the Holy Child). This image is said by the priests to be possessed of great healing power, so that miserable ones of every race come annually before it and vow certain offerings of thanks, provided their diseased children or relatives are restored to health. One incident connected with a low-caste servant became known to us. The poor man had an only son, an infant, who was taken very ill. He thought of one device and another by which the boy might be restored to health. At length some one suggested the taking of the child to the *Bambino*. It was done. The little boy soon became well; so much to the delight of his father that he felt impelled to take an offering of thanks to the image who had heard his prayer. He soon decided that he must make it a hen,—every year an annual hen,—to show his gratitude to the image for the restored life of his son. Year by year that poor servant takes his gift, and at all costs goes to the Roman Catholic Cathedral,—although a Hindu,—in order that the God who blessed him shall, through the offering, be assured of his thanks.

It seems to be the impulse of every devout mind to give thanks, and with the thanks to give an offering. The psalmist frequently pledges himself to “sacrifice,” or to “offer a sacrifice of thanksgiving unto God.” The heathen do it. If an idol is supposed to have helped them, the day never passes on which that idol is not honored with offerings of grateful adoration, and with sacrifices which vary from the smallest coin to the giving of sheep and oxen, yea, even to the sacrifice of their girls. Love instills the thoughts of giving and of doing. Can anyone conceive of a newly betrothed couple, happy in each other’s love, without the longing desire in each to give to the other all that it is possible to bring? Not only things small and large are one’s offerings then,—yet how gladly these follow each other,—but all one has and all one is seem nothing in return for the earnest love of a true and noble man or woman! The gratitude for it must make itself known in the one way of giving, and in always giving. Is it any marvel, then, that the apostle would have us recognize the same principle in connection with our love to Christ? Will it not be our first impulse, then, to bring an offering of thanks with giving of such as we have, yea, even of all we have, to Him who hath loved us? The bringing of gifts to Him will be an easy task if we can only truly love him, and remember “how he loves.”

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THERE are those who can say:—

God’s thought for me held, “waiting for the coming of my feet,  
A gift of such rare blessedness, a joy so strangely sweet,  
That my lips can only tremble with the thanks they cannot speak.”

Should they not present to Him an offering worthy of the blessing?



## PERILS BY SEA IN MICRONESIA.

The following extract from Mrs. Rand's journal will give an idea of some of the difficulties of missionary work in Micronesia. Mrs. Rand had been visiting Mwot, on the Island of Kusaie, and describes her return to the Morning Star from the Island.

JANUARY 30, 1891.

ABOUT five o'clock in the evening we left the friends to return to the Star. She was expected to sail the next day, and we wanted to get settled that night. Mr. Channon's boys were to take us out in his large canoe; but when we reached the beach we found the tide was too low for the canoe to float. Mr. C. had a small canoe which held only two: one of us could go in that; but what about the other? (Ida had returned to Lela in the morning.) While thinking what was best to do, a Kusaian was seen passing in a canoe. One of the boys called, and asked him if he would take Mr. Rand or me off to the Star. He replied that he was on his way there, and would be glad to do so. It was decided that I should go with him, and Mr. Rand with Mr. Channon's boy.

Well, we got started finally, and for awhile we had no trouble; but the water was getting more and more shallow, and at last the man was obliged to jump out and drag the canoe along. I think he must have walked a mile and a half; occasionally we would reach a place where the water was deeper; then he would get back into the canoe. As darkness came on he found it difficult to pick his way. I felt sorry, and told him I would not have come if I had known how hard it was going to be for him. "Oh," he said, "I am very glad you came; this is what Christians should do for one another." We thought the worst part of our journey was over when we got away from the reef, and into deep water; but the wind commenced to blow hard, and the canoe began to leak: it had evidently been injured by the coral stones. With only one man to paddle and bail the canoe we gained but little. "You must sit very still," my man said, "or the canoe he capsizes." I knew this, and had been sitting perfectly still. I was now afraid to breathe. It seemed to me that the wind was taking us out toward the breakers, and I begged the man to go back to the reef; but it was so dark he could not find it. I was getting a little nervous, and called to Mr. Rand, whose canoe we saw way behind us at sunset. There was no answer. I waited a little and called again; this time came back the answer, "I am coming." We found the flats at last, and soon Mr. Rand was along side of us, and then we held a council of war.

The Kusaian said it was not safe for me to go any farther in his canoe,—I had come to that conclusion long before,—and Mr. Rand's canoe would not hold another. The only thing to be done was for me to stay where I was,

and for Mr. Rand to push on to the Star and get the captain to send the boat for me. As long as we were not in deep water I was willing to wait hours if necessary; so off they started. The time did not drag we talked and we sang. I think an hour or so passed, when we heard some one call, "Where are you?" and we knew that they were coming. We could see nothing in the darkness, and it was quite a little while before we could make them understand where we were; the wind brought what they said to us, but did not take our answers back to them. We had just seen a little dark object coming toward us, when we heard some one say, "We can go no farther; we're aground." My man tried to move our canoe, but found that we, too, were stuck fast. I was thinking about jumping into the water and walking to the boat, when Mr. Rand appeared; he and the native carried me to the boat, where were the captain and two sailors. In the course of time we reached the Star.

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## EUROPEAN TURKEY.

### REPORT OF THE BIBLE WOMEN.

BY MISS E. M. STONE.

Miss Stone, although temporarily stationed at the school at Samokov the past year, has also a measure of superintendence of the Bible women. We make the following extracts from the report just received:—

EMERSON says truly, "The world is all gates; all opportunities; strings of tension, waiting to be struck." Such during the past year has seemed life as viewed from the position afforded to one looking in upon young lives in the Samokov Girls' School, in preparation for their life work; looking out also upon the lives of those who, prepared more or less fully in that school, have entered upon their life work.

The self-sustaining, and to a great extent the self-directing, power of the Bible work has been illustrated the past year. School cares proved so engrossing that we found opportunity for but two short tours, so that the present report consists in the main of references to the letters of the workers themselves, or of the testimony of others who have visited among them of late. . . .

In Merichleri there is a young teacher who only last June graduated from the Samokov Girls' School. Her spirit of consecration reminds us of the pledge of a young Indiana Christian Endeavorer, who wrote:—

"I will go where you want me to go, Lord,  
Over mountain, and plain, and sea;  
I will say what you want me to say, Lord;  
I will be what you want me to be."

A few days since, this young teacher wrote that, although at the beginning of the school year the trustees of the large village school, of which she is the

only teacher, had arranged that she should have no responsibility for the woman's prayer meeting on Friday afternoon; yet she could not accept this arrangement, but suggested instead that she should hold the session of her school at a later hour on that day, and attend the prayer meeting at noon. The trustees consented; the blessing of the Lord rested upon these whole-hearted endeavorers; and now this teacher writes of many new attendants upon this meeting. Some of them have been fearful opposers of God's truth, but now even their hearts have been touched by his Spirit.

In Kokardja, near Merichleri, where the progress of the truth has been steady since the first converts avowed their adherence to Christ, several years since, the women have now begun to hold their own prayer meetings. After the close of her school our teacher proposes to go to Kokardja, to "help those women." She maintains the regular weekly children's meeting, which, once a month, she turns into a meeting of the temperance society. Her scholars took very kindly to the invitation to contribute to the W. C. T. U. Exhibit in the International Exposition at Chicago, and will send some of their homespun, bright-bordered towels. Their teacher did a good thing at the beginning of the year in persuading the people to subscribe for ten copies each of the monthly *Zornitza*, of Constantinople, and the *Child's Guide*, published by Dr. Kingsbury, at Samokov. Neither of these papers were sent there last year.

Gospasia Mareeka Raikovitza, one of our two workers at large, returned from the burial of her brother, our beloved Pastor Boyardjreff, in Sophia, to resume the work in which he had been to her such a comfort and strength. She is now in Sliven, four hours from Yamboul. For several years there has been an encouraging work among the men of that city, who have been asking that if a teacher cannot now be sent them, at least they may have a Bible woman. Pastor Boyardjreff's sister is their first worker, and is breaking ground among the women. Sometimes she is encouraged with five, ten, or twelve women at the weekly prayer meeting, which she has instituted for them, and sometimes there are none. She has "need of patience" in this pioneer work, but the promise of a reaping is sure "if we faint not."

Let us look into the tiny church in Ichtiman, about five hours from Samokov, and in two little rooms assigned for her use, find Gospasia Gana Yankova. We must use our eyes to find out the inconveniences under which she labors, for she will not tell us a word of loneliness, of cold, of lack of anything. With her whole heart in amaze at God's goodness, she will tell you of the nine, then eleven, and now sixteen women who are learning from her to read, and some of them to write. She could not meet with such

marked success without arousing marked opposition. She is preached against; the women were warned at church repeatedly not to go near her. A Sabbath school of a sort was arranged by the orthodox church, so that all women wanting to learn to read, might be taught without going to that Protestant's; but still her pupils cling to her, and are being led, we believe, to pray to the Master, whom, with her whole soul, Gosposia Gana serves. It was the manifest power of God present with her in her work in Panagurishte, which stimulated the appointment of two Bible women by the orthodox church there, a few years ago; and now, in her new field, a Sabbath school in the orthodox church has sprung up. What then? Only this, that, with Paul, she rejoices, and will rejoice, that "whether in pretense or in truth Christ is proclaimed."

One of the sweetest-faced, sunniest-hearted of all the Bible workers in our mission is Gosposia Kerafruka, beloved alike by Bulgarians and Turks, in the village of Banya, near Bansko. Her work has been repeatedly interrupted during the year by distractions connected with the sale of her father's property in Bansko, to the evangelical church there, for a parsonage, and the opposition to this on the part of the orthodox (Greek) church. She has been compelled to make journeys to Constantinople on the east, and to Serres on the south, in cold, and wet, and much discomfort, and after all without attaining that upon which her heart was set. In her accounts of her journeyings she touches only, in passing, upon the hardships, but dwells with satisfaction and delight upon the opportunities to tell of "Jesus and his love," to the women whom she met on the way. It is the spirit of the Master himself which enables one to do as this sister did a few weeks since. After riding long hours through mud and rain, which stiffened into snow on the mountains, she gladly gave herself up to talk of her Master with hungry souls, who kept her awake until midnight, and roused her in the gray morning to hear again the wonderful words. Shall there not be fruit from such sowing? Verily, our souls are wonderfully possessed with this belief, especially since receiving the assurance from the Christian women of America, through the Calendar of the Woman's Boards, East and West, "We are praying for you."

These are only glimpses into the life and work of some of the sixteen sisters who, during the past year, have been numbered among those who are more or less in the Bible work. They must be types of all.

"If sweet below  
To minister to those whom God doth love,  
What will it be to minister above?"  
And for ourselves, each heart can tell  
Of answered prayer, of paths made plain;  
Of light in darkness, peace that fell  
Like dew on spirits spent with pain.

## AFRICA.

## LETTER FROM MISS M. E. PRICE.

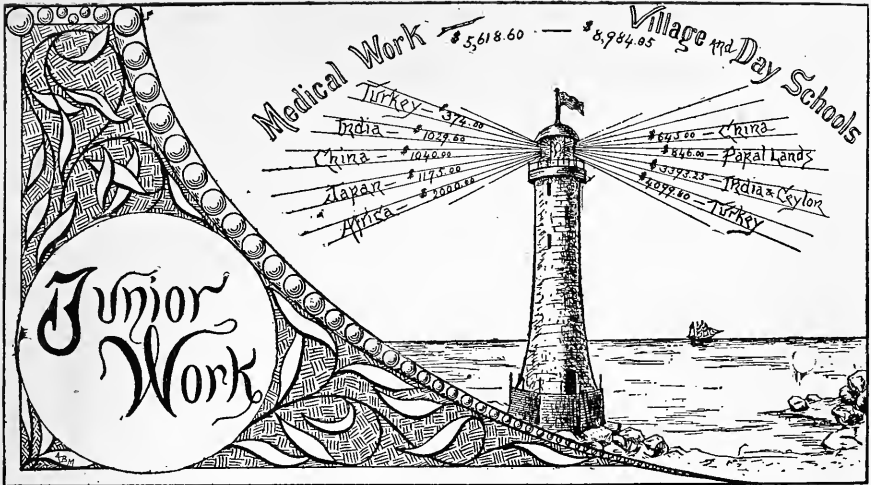
IN the first time in our history as a school, a girl has been taken away by a policeman, being summoned by the English magistrate "to answer to the charge of having unlawfully left her father's kraal."

The girl, Norunyaka, came to us from her home near Umvoti Station, thirty miles from here. She had been taught in the kraal schools there (started by Miss Hance), and came dressed, and able to read Zulu well and a little English. She ran away because her father wanted her to marry a heathen polygamist. A few days after some people came for her; they told her that a woman had been put in prison on the charge of helping her to run away, and begged her to go home, that this woman might be released. We didn't credit the story, but after some hesitation she started with them; but was back the next day, having made up her mind, I suppose, that they had deceived her, and so turned back. Then her father came himself, and coaxed and threatened, but went away without her. Next came the policeman, with the summons from the magistrate. She didn't object to going or seem troubled about it, so we didn't feel anxious. We did not know her at all, and she wasn't very prepossessing. We told her to be sure to tell the magistrate why she ran away, and to remain firm in her refusal to marry the man. In about a week she came back; on trying the case the magistrate had given her to her father, telling him that he must not force her to marry. Hardly had they reached home, however, when the father began to tell her that she must go to marry that man. The mother, willing to help her, perhaps, said, "It is too late to go to-day; let her wait till to-morrow." That night she escaped from the kraal, and remained hid for several days while they were searching for her. Sometimes she heard their voices; watching her opportunity she succeeded in getting away without being seen, and, as I've said, got back here again. The very next day her father and his brother appeared, and we had quite an unusual scene for a peaceful Sabbath morning.

They were on the veranda; Norunyaka stood inside. They said, "Bring her out." Knowing they could not lawfully come in and take her, Mrs. Edwards told him he only wanted her for the cattle she would bring him. He assented most unblushingly, as if it were the proper thing for a father to want. It seems he is about to take a new wife himself, and wants the cattle to pay for her with. After a good deal of loud talking they went away. But in a few days a policeman came with another summons from the magistrate. This time she said she would not go, and had we known what we do now we should have kept her. It seemed as if we would thus

be setting at defiance the English law, and we didn't feel quite ready to take that position; so we told her she must go, and she went, though very reluctantly. She said, however, she didn't think that her father would use violence toward her. Mrs. Edwards wrote to the magistrate's clerk, whom we know. But the magistrate gave her back to her father, threatening to put her in prison on spare diet if she ran away again. When they got home her father told her that she must marry some one,—she could choose for herself,—but he must have the cattle for her from somebody at once. She said she didn't want to marry anyone. He continued talking and threatening; and at last, on Sunday night, he and his brother dragged her away to the kraal of that man to whom he had promised her, and her screams were heard by many on the way, but no one interfered. They tore all her clothes off, and her body showed the marks of their violence days after. They gave her over to this man, leaving one from their kraal to guard her. The next day a beast was slaughtered and eaten, according to their custom. She still refused, however, to acknowledge herself his wife, and the following day Mr. Goodenough (the missionary at that station) heard of it, and sent to the magistrate about it; he sent two policemen, who took her away, and she was given in charge temporarily to one whom Mr. Goodenough had as his witness. Mr. Goodenough employed a lawyer to plead the case for the girl, and did all he could for her; but the magistrate is not a Christian man, and has no sympathy with mission work. He could not well help giving some punishment to the father, the case was so clear against him; but he only imposed a fine of five pounds, which he can probably pay pretty easily. The brother was fined three pounds. But the worst of it is, that, instead of giving the girl into the guardianship of some good native man or of the missionary, he quite ignored her wishes and Mr. Goodenough's efforts, and gave her to another of her father's brothers, one who lives near her father, and is himself personally interested in her getting married, as he is to get some of the cattle.

*April 16th.*—It is with a sad heart that I tell you the last news of Norunyaka. She has given up the contest; gone before the magistrate and declared that as her father is so troubled for the cattle, she is now willing to marry that man, and so by native law she is his wife. I was shocked and surprised. I did not think it would end in this way; I didn't think she would yield; but it is not strange. Poor girl! everything seemed against her, and the brave struggle she made at first of no use; and to think that she was here, and we might have kept her, and now she is plunged into the depths of heathenism again, and we can do nothing for her. It is dreadful; I cannot bear to think of it!



- To give light to them that sit in darkness Luke 4:17 -

### MY THANKSGIVING BOX.

I HAD often heard of miteboxes, and even read touching stories about them, but I couldn't seem to believe in them very much. Of course when the regular offerings for missions were called for I wanted to contribute my share, as other folks did,—as much as I could spare at the time. Then, too, I didn't see that I had anything especial to be thankful for. Dinner, supper, and breakfast, of course, and my husband and children; but most of the last had left me either for homes of their own or for the better country, and my heart was often heavy sorrowing for them.

So when Mrs. Heath, the president of our missionary society, begged us each to take one and try it, I demurred. It would be no use, I argued. But our pastor's wife arose and proposed that, as many others had found it a good way, we should try it for one year. At the end of that time we would open the boxes, and have a full and free conference as to what they had done for us and the cause. And so, quite reluctantly on my part, at least, we took the boxes home.

As I went into my cozy sitting room I am afraid I slammed my little box down rather hard upon the mantle, saying: "You may stay there if you want to. You are rather ornamental in your blue and gold; and when the year is up, I'll lump my mercies and put something in for the whole year. Who wants to be paying for mercies at a penny a time?"

“What is that, mother?” said my daughter May, the only one left me at home; a graceful, dark-eyed girl of twenty,—the very joy and richness of her mother’s heart. “Oh,” she said, “I see. It is one of those thanksgiving boxes;” and lifting it up she read upon one side: “Giving thanks always for all things;” on the other, “What shall I render unto the Lord for all his benefits toward me?” and on the top, “Thanks be unto God for his unspeakable gift.”

“Yes,” I said; “I hardly know what I brought it home for—only to please Mrs. Heath and Mrs. Browning.”

“Why, yes, mother,” said May; “it is just the thing for you. You are always saying, ‘Well, I’m thankful for something or other.’”

“Am I, child,” I answered, a little thoughtfully. “Well, I’m afraid I don’t really mean it; but if you hear me saying it again just remind me. I’m thankful for one thing, anyway, and that is, I have got you.”

“Your first contribution,” demanded May, merrily; and taking the nickel I handed her, she dropped it in for me.

It must have been very lonely there for some time, for in the press of fall housecleaning and getting ready for the great meeting of the Woman’s Board, I forgot all about it. The Board had never been to our little city before, and our hospitality was to be taxed to the utmost.

It was the morning of the day on which our guests were to arrive, and as I gazed around in satisfaction at snowy window draperies and everything spick-and-span, as a housekeeper likes to see them, I exclaimed, “Well, I’m thankful for one thing, and that is that they didn’t any of them come yesterday!”

May picked up the mitebox and rattled the lone nickel warningly.

“O May,” I said, “I had forgotten all about it.”

“You had better put in a dime this time,” said May, “for I’ve heard you say you were thankful for something at least a dozen times the last week; and when they go away,” she added, “you must put in another if you have had pleasant people here. You don’t know how I do dread delegates; but there is one good thing,—we are to have a missionary and his wife for one room, and they won’t come just to shop and criticise, I’m sure.”

Our delegates came, six of them; and if any one ever had delightful guests and a time of rare enjoyment we had. May, with some of her young friends, had acted as ushers at the church; and although she objected a little at first, I was surprised to see how eager she grew to be at every meeting, and to stay them through. At last the closing service was to be held. Even I, who had doubted if foreign missions paid, and wondered how near home charity could keep and still be charity, even I was filled with wonder at what God had wrought,—an enthusiasm that surprised myself.



I was superintending the finishing touches to the supper table, and my darling May was flitting about arranging some dainty vases of chrysanthemums, and putting a few in her belt. I thought she had never looked so bright and beautiful, never seemed so dear.

"Blessed child!" I thought, "she little knows that I put a \$5 bill into that box this morning,—one I had been saving up for a new bonnet,—just because I was so thankful for her,—that I had her all to myself;" and what made me think of it especially was seeing those young missionaries, the night before, standing up before us all, so bright and cultivated, so graceful and attractive. How could their mothers let them go. So I said, "If I never was thankful before I am this time, to think that May isn't one of them, and here goes that \$5 into my thanksgiving box." As this ran through my mind I saw May come toward me slowly, a great light in her dark eyes, and a look of intense longing in her upturned face.

"Mother," she said, with a little catch in her breath, "mother, can you put me in your thanksgiving box?"

I felt myself turning to stone, but making a desperate effort, said, "Child, what do you mean?"

"Mother, dear," said she, "I mean it. I believe that I have heard the call to go; that I'm needed. I am young and strong. I have my music and my voice,—and there are so many to help at home. I believe I am truly called in His name, for I have prayed and prayed, and asked for light; and, dearest mother, can you put me in your thanksgiving box?"

In my anguish of soul I called upon God, and a form of love seemed to stand beside me, saying, "Fear not; the child is given to Me." A hush of peace came over me, and I kissed her softly. Our dear friends came in to supper, and in a strange inner stillness I got ready and walked beside my darling to the meeting, where, in a simple way, she offered herself and all her bright young life to the foreign work.

As the days went by I proved many a promise. My strength was as my day. May was to go soon to Persia, with some returning missionaries. She was much needed there in one of the schools. Meantime we shopped, and sewed, and planned. Letters were put in here and there among her things, to be opened on certain dates for a year or more to come. Mysterious packages, too, for all the holidays. May said she believed it would be the first time in her life she would have a Fourth of July present. As we passed out of the store one day talking cheerfully, I was accosted by Mrs. Brown.

"You do seem mighty chipper," she said, "for a person who is going to send her baby off to the cannibals, or just as bad. Anyone would think she was just going off to get married, by the way you take it."

“O Mrs. Brown,” I managed to say, “if I was marrying her off to some rich or titled foreigner, you would think it all right that I should be proud and glad. How true is that

‘ To God we give with tears,  
But when a man like grace would find,  
Our souls put by their fears.’ ”

Mrs. Brown shook her head and said, “Some folks have queer notions,” and passed on.

The pleasure and the pain of that preparation were over all too soon, and it was only the strength made perfect in weakness that sustained me daily until the last glimpse of that sweet face faded in the distance. As I entered again the home sitting room, so bereft of its chief beauty and joy, I walked to the thanksgiving box, and with a silent prayer for help, put in my largest offering.

“That,” I said, “is because I am so thankful that God let me have a missionary all my own.”

Dear mothers, if you have sons and daughters whom God does not call to go from you to serve him, put in your thanksgiving offering for that; but if you have those who hear the Spirit call, “Come from home and friends,” and who answer, “Here am I, Lord,” still put in an added offering, for “verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.”

—*The Advance.*

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Miss Emily Bissell writes as follows of the new sanitarium on Mahabeshwar Hills :—

No words can tell the friends at home how much we are enjoying our new home, which we have appropriately called “The Cliff.” “Beautiful for situation!” is the exclamation of all who come here. My mother, Mrs. Sibley, and Miss Abbott are the house mothers for Miss Millard, Miss Nugent, Miss Gordon, and myself. Miss Bruce is, of course, with her parents. Every Wednesday evening we of “The Cliff” are “at home” to all our friends who come to drop in informally after dinner. The semiannual mission meetings were held here, and every one enjoyed not only the house, but the grand view spread out before us. The house is of necessity plainly furnished, but everything is clean and convenient; and Dr. Hazen has given six cane easy-chairs to the house, so we can lounge when so inclined. The inmates of the older houses are very generous with their flowers; so with wild jessamine and the lovely Mahabeshwar lilies springing up everywhere, our æsthetic tastes are abundantly satisfied as well.

## PROGRAMME FOR CHILDREN'S MEETING.

## A THANK-OFFERING SERVICE.

LET the children repeat sentence by sentence after the leader, Psalm c.

*God's gifts to his children.*—Let different children find and read aloud the following references: 1 Tim. vi. 17; Psalm lxxxiv. 11; Rom. vi. 23; John iii. 16; Rom. viii. 32; James i. 17.

Read Psalm cxxxvi. 1-9, 23-26, and have the children repeat the response after each verse, "For His mercy endureth forever."

Recitation for a little child:—

"We thank thee, Lord, for all thy love  
Shown in thy works around, above;  
We thank thee for the sun and rain,  
For fruits and flowers, and ripened grain.

"We thank thee for our Saviour's love,  
Which brought him from his home above;  
We thank thee that he was a child,  
Simple, and pure, and undefiled.

"We thank thee that He taught that we  
Each day may like him grow to be.  
Oh, may our lives our thanks proclaim,  
And grateful lips sound forth his name!"

*Offerings mentioned in the Bible.*—Answers to the following questions should be read by the children:—

What is the first offering mentioned in the Bible? Gen iv. 34.

What offering did the children of Israel make at God's command? Exodus xxxv. 22-29.

When were thank offerings brought to the Lord's house? 2 Chron. xxix. 31.

Whose offering was commended by Jesus? Mark xii. 41-44.

Recitation by a small child:—

"Little givers! come and bring  
Tribute to your Heavenly King;  
Lay it on the altar high,  
While your songs ascend the sky.

"Little givers! come and pay  
Willing tribute while you may;  
Many offerings, though but small,  
Make a large one from you all."

*Offerings made by the children.*—Decorate a basket with wheat, grain, or grasses to receive the offerings. Let the children come to the platform one by one, and, after placing the offering in the basket, tell what causes they have for thankfulness in contrast to heathen children. The younger ones may not be able to do this, but can surely tell of something for which they are thankful.

Prayer for God's blessing on the offering :—

<p>“ Small are the gifts that we can bring ; But thou hast taught us, Lord, If given for the Saviour's sake, They lose not their reward.</p>	<p>“ The love of Jesus prompts us Our mites to earn and give, To send the blessèd Bible Where heathen children live,</p>
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“ That those who worship idols  
May learn the better way,  
To know thee, loving Saviour,  
And serve thee every day.”

Give a talk showing how willingly and generously many Christians in heathen lands make their offerings, and how the children even give up their treasures.

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## Our Work at Home.

BIBLE READING.

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### THE JOY OF HARVEST.

AMONG the illustrations by which our Lord set forth the methods and results of Christian life and labor, those drawn from the culture of the soil and the growth of plants are most abundant. He compares his people to branches drawing their life from himself as the vine, and sharing the care of the Father, who, like the husbandman, prunes the branches, and is glorified in those which bear much fruit. John xv. 1-8. Ye are God's husbandry, says St. Paul, perhaps with this parable in mind. The angel of the apocalypse is commanded to thrust in his sickle and reap, for the vine of the earth is fully ripe. Rev. xiv. 15.

Again, Christ likens believers to wheat growing side by side with tares, but at last to be bound in the bundle of life, and gathered home from the east and the west, the north and the south, into the garner of God. Matt. xiii. 24-30. At another time he speaks of the whole world as a harvest field, in which is sown the good seed. He himself is Lord of the harvest, and calls upon his servants to be laborers together with him. From early times he encouraged them by the promise that “ he that goeth forth and weepeth, bearing precious seed, shall surely come again with rejoicing, bringing his sheaves with him.” The later assurance, Gal. vi. 7, that whatsoever a man soweth that shall he also reap, has, it may be, the same comforting meaning, besides its solemn warning. In the natural world the returns of toil may be

uncertain. Drought and mildew, frost and heat, a worm at the root or in the bud, may destroy the harvest of the year. But it is not so in God's field. In due season we shall reap if we faint not. He that reapeth receiveth wages, and gathereth fruit unto life eternal; and though it is often true that one soweth and another reapeth, it is all one, and they both shall rejoice together at the great Harvest Home. Gal. vi. 9, John iv. 36, 37.

Our Saviour rejoiced in the prospect of the joy set before him. Why should not we? Let us stop a moment amid the burden and heat of the day, to think of the cool shadows of nightfall and the dawning of "that new, near day, which shall be builded out of heaven from God," when our labor shall have ended, our prayers been answered, our harvest of souls been gathered in, and Christ shall reign on earth as he does in heaven. His reward is with him. Mine elect shall long enjoy the work of their hands. According to their works shall be their reward. Rev. xxii. 12; Isaiah lxxv. 22; Matt. xvi. 27.

Next to the rapture of seeing the King in his beauty, and of awaking in his likeness, will be that of seeing the souls of those whom we have helped to gather home, "made perfectly blessed in the full enjoyment of God to all eternity." What thanks can we render now to God that the weakest, the humblest, and the poorest can be thus laborers together with him! Every day you and I can sow beside all waters, by the rivers of every clime. By the hands of those whom we send, we can both plant the good seed and reap the harvest to the uttermost parts of the earth. Say not, there are four months and then cometh harvest. Lift up your eyes and look on the fields, white already to the harvest. The laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. John iv. 35; Luke x. 2.

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## THANK OFFERINGS.

BY MRS. MARY T. LOUD.

[Read at a meeting of the Norfolk and Pilgrim Branch.]

It has been proposed to devote a few minutes of the day to some thoughts on the Thank Offering. Often questions arise concerning it as to its special significance, the authority for it, its place in systematic giving, the propriety of observing it, and the best time for so doing.

Taking first a negative view, we may say of the Thank Offering that it is not any part of the tithe. Now, we know that the obligation of the tithe, or giving back to God a certain part of the income, was well understood long before it was a written law from God to his people. Abel and Cain under-

stood it; therefore it must have been given in some of those mysterious communings by which God made himself known to our first parents. Abraham acted upon it with unquestioning obedience; Jacob at Bethel gives place to it in his vows; it is found all along through sacred history. The tenth is the Lord's by a divine requirement, ever unchallenged, a law fixed and enduring, and as truly binding upon the people of God to-day, as when it was first whispered in the Garden of Eden; for did not our Lord say, "I came not to destroy the law, but to fulfill."

As to the historical accounts of the Thank Offering, its place in the old dispensation, we find on the occasion of the consecration of Aaron the three distinct classes of sacrifices into which we may broadly divide the Mosaic system; namely, the Sin Offering, to prepare their access to God; the Burnt Offering, to make their dedication to his service; and the Meat Offering of thanksgiving.

And after the time of Moses the same distinction continues, though we find the third, the meat offering, embodied in several different forms. The daily meat offering, accompanying the daily burnt offering; the shew bread, renewed every Sabbath; the special meat offerings, at the Sabbath festivals; the first fruits of the dough and threshing floor,—all are but subdivisions of the great thank-offering idea. The sin offering represented the healing of the broken covenant, by the shedding of blood; the burnt offering signified the consecration of the sacrificer himself to the Lord's service; the thank offering was the sign of grateful homage. The Church truly follows this order yet, and reads the atonement in the first, the following of Christ in the second, and in the third, the offering of praise and devotion which the loving heart delights to make to its Lord.

Of this, the Thank Offering, the Lord spake unto Moses, saying, "And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will." This will springs from a spirit of consecration, and its language is, "What shall I render unto the Lord for all his benefits to me? I will offer the sacrifice of thanksgiving, I will pay my vows unto the Lord." David, again, in recounting the mercies of God to himself, says, "I love the Lord because he hath heard my voice and my supplications; I was brought low and he helped me. I called upon the Lord in distress; the Lord answered me, and set me in a large place." "Give unto the Lord the glory due unto his name; bring an offering, and come into his courts."

We must all confess to the same soul-experiences as David's were, however different the circumstances. Of days of sunshine, and precious gifts, and of the same sore straits, the agonizing fears, and God's deliverance, our own souls will testify.

Have we been careless and forgetful of these heart-histories of ours? Have we taken it for granted that we are always to receive both common and special mercies unacknowledged? Then let us call earnestly for help to be raised from so dangerous quicksands of ingratitude to a high plane of consecration; let us implore a new baptism of the Spirit, whereby we shall be constrained to count all things but loss save the cause for which Christ died.

For some years our Branch has observed one of the quarterly meetings for thank offering, which we hope has been understood by all to be a spontaneous gift to the treasury of the Woman's Board over and above our regular contributions, and in no case any part of the pledged work. It may be but a little gift for many of us, but we will call to mind one who was commended not because she had done a great thing, but because she had "done what she could." We hope these extra offerings may be applied for the relief of yet many more of those who, having been born daughters, are loveless and despised. Shuddering, we turn from the slightest glimpse of the condition of woman in heathen lands to the realization of our own happy lot, and resolve that our prayers and our alms shall come up for a memorial of God's wonderful goodness to us.

We know that for our own selves, our thank-offering occasions have been rich in spiritual enjoyment, yet we trust they may be made far more so by more general participation. It is proposed that the idea be presented to our auxiliaries, with a view that it be brought more fully into notice, thus widening the "Circle of Blessing." The system of miteboxes has been adopted by some of our auxiliaries with gratifying results. One obvious advantage is in having the offering always ready, so it matters little which time of the year it may be called for. We hear of this method on all sides as having proved a rich blessing to the soul of the giver. One lady says, "I find my mitebox is an occasion of bringing me into direct conference with my God. It has kept me on the watch for His loving-kindnesses, hitherto unnoticed; and has brought me into such real and familiar relations with him as I had never entered into before." She says: "Sometimes I placed a copper in the box, in thankfulness for a successful day of household work, when it had seemed as if so much could not be done. Again for frost delayed; for some unexpected kindness of my husband's; a deliverance from perplexity, as plain as if the Master himself had come to our door, and told me what to do, or given me a cheque." Then came a conversion in her own family circle, for which she had longed, but scarcely with her weak faith dared really to hope, and she says, "Now my heart is so full of God's goodness to me personally, and to us as a family, that one big silver dollar must go into the box."

So, as this dear woman reflected, she felt that others might be equally blest with herself, and she passed on the idea to friends, only to be astonished at the results in spiritual growth, as well as in accessions to the treasury.

But it is objected, "How shall we be ever dropping money as we recall our gratitude for life, and health, and friends, for 'every joy that crowns our days,' for the gospel message and the hope of salvation! And howsoever true it may be that new and special mercies are frequently granted us, whereof we are glad, where with us is the constantly filling purse from which we may draw as our gratitude suggests?" True, the differences in different cases are wide as the poles, yet it may be remembered that the silver and the gold are the Lord's, and he knoweth the upright in heart.

Each association of the Woman's Board must be governed by its own judgment as to the best method for interesting its own members in our subject. More or less different ways have been used in collecting the offering. One method is to send a postal card to each lady before the thank-offering meeting. One of our number speaks of holding an auxiliary thank-offering session just previous to the Branch meeting, when each one brought in the sum she had prepared. Of this, the secretary writes, "A day blessed to all, and long to be remembered."

When but one special call in the year is made, the time becomes a matter of interest. Some think the opening of the new year peculiarly appropriate; others prefer to precede the demands of autumn, Christmas, and the January bills. It has been suggested that the Thank-offering Day should be well removed from the time appointed for collecting our regular dues, if such a time is observed. It is desirable to obtain so much of a unanimity on the part of the auxiliaries as will practically settle the question of time for its observance by the Branch.

Now, if this matter of the thank offering is really prolific of good results to the treasury, and to the spiritual life of those who partake of the privilege, it seems important that every member in every one of our auxiliaries should be reached by the invitation, and not a comparative few beside those who attend the meetings of the Branch.

The thank-offering idea, in bringing us more and more to think of the goodness of God to ourselves, should lead us onward and up to the inquiry, How shall we live so as constantly to overcome evil with good, and, being "all glorious within," radiate blessings to those about us? So high a spiritual state can only come by degrees; how shall we reach it?

The first step is undoubtedly giving—giving—of ourselves and whatsoever we have that is good to give, when the opportunity is presented. Then loving comes from the giving, and giving from the loving; and so we may



be ever mounting upward on this luminous pathway, growing more and more into the image of our Divine Master, till we reach the heavenly heights, and shine as the stars forever in the presence of him who loved us, and gave himself for us.

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### TOPICS FOR AUXILIARY MEETINGS.

*August.*—A Study of Some of the Great Religions. (See July number.)

*September.*—Thank-offering Meetings.

*October.*—The Millions in China.

*November.*—The Gospel for Japanese women.

*December.*—Mission Work in Papal Lands.

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### THANK-OFFERING MEETINGS.

#### TOPIC FOR SEPTEMBER.

A REQUEST for suggestions on this topic was sent to all our Branches, and the replies are either embodied in the programme or extracts given.

A thank-offering meeting needs a definite preparation in order to secure the co-operation of as many as possible. Suggestions on this point may be found in *LIFE AND LIGHT* for September, 1884, November, 1888. The ideal way is to have a personal note sent to every lady member of the Church. The labor, being divided among a number of members, need not be burdensome.

#### *Programme.*

1. *Singing.*—Hymn of Praise. Let different ladies select the hymns for the meeting, the names being given by the president.

2. *Scriptures.*—Psalm ciii. Let different ones read from it, and tell how much more it means for thankfulness for us than it did to the Psalmist.

3. *Prayer.*

4. *Paper.*—Reasons for thanksgiving in the Home Department of the Board the last twenty-five years. (1) For the establishment of the work in the churches. See "Twenty Years' Review" (latter part) in *LIFE AND LIGHT* for April, 1888; (2) the delights of Christian fellowship engendered, and the opportunity to broaden one's outlook—illustrations to be drawn from the local auxiliary or the branch with which it is connected, or *LIFE AND LIGHT* for January, 1891, page 25; (3) the remarkable movements which have brought blessing to churches and individuals. See report of semi-annual meeting on page 374.

5. *Prayer of Thanksgiving for Blessings at Home.*

6. *Hymn.*

7. *Paper.*—Reasons for Thanksgiving in the Foreign Department. A file of LIFE AND LIGHT for the year would give cause for thanksgiving in many incidents. A more general view would give for Africa the limitations of the liquor traffic and the slave trade. (LIFE AND LIGHT for October, 1890, page 435; April, 1891, page 154.)

*India.*—Progress of reforms as to child marriage and enforced widowhood. (LIFE AND LIGHT for May, 1890, page 195; July, 1890, pages 289 and 290; December, 1890, page 530; August, 1891, page 344.)

*Turkey.*—The rapid progress in female education. (LIFE AND LIGHT for March, 1892. Schools in Turkey.)

8. *Hymn.*

*Japan.*—The effort at reform in favor of a pure womanhood. (LIFE AND LIGHT for May, 1890, page 195, and for October, 1891, page 449.)

*Micronesia.*—The protection of our missionaries and the dangers of war and hurricane. (LIFE AND LIGHT for March and September, 1891.)

*Spain.*—The growing recognition of the girls' school at San Sebastian. (LIFE AND LIGHT for February, 1892.)

9. *Prayer of Thanksgiving.*

10. *Opening of Envelopes.*

11. *Prayer of Consecration.*

12. *Doxology.*

For readings: "A World of Gratitude" (to be obtained at the Board Rooms, price two cents). Lucy Larcom's poem, "A Thanksgiving," "Mission Studies," September, 1890, would be interesting. If there is an auxiliary into which Mrs. Picket's missionary box has not found its way, we most earnestly recommend it. (Send to Miss A. R. Hartshorn, No. 1 Congregational House, Boston. See also monthly leaflet.)

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## LEAVES FROM OUR BRANCHES.

"I DO believe that the thank offering may be a great spiritual power, if it be conscientious and sincere, and I hope many more of our societies will share in its blessedness this year. To this end I am urging them to observe the September meeting. . . . One of our most flourishing auxiliaries has held a thank-offering meeting for some years, and the President says that

many of the members receive an inspiration which does not leave them all through the year. So she considers such meetings 'a perfect benediction.'

"I THINK no auxiliary can afford to dispense with an annual thank-offering meeting. One says the inspiration of them has increased every year, and the gifts also. There have been rich results in the 'fellowship of service.' . . . One paper was almost entirely of Scripture texts, prepared with great care. Absent members have sent notes with their offerings, giving special reason for gratitude to God."

"WE sent circulars of invitation to each sister in the church, and the result was very gratifying; not so much in the amount of money obtained in some instances as the sweet spirit expressed in the answering note. A specially interesting one was from a poor woman, shut up at home by household cares, inclosing her mite; a thank offering that she should thus be remembered, and for the privilege of thus uniting with others."

FROM a local auxiliary: "Our thank-offering meetings are the most blessed ones of any kind that I have ever attended. We never have any other way of raising extra money. We did try to raise money once by giving an entertainment, having ice cream and cake for sale; but since we had our first thank-offering meeting we have had no desire to go back to making money in this way."

"THE Lord is always pleased to accept the thanks-givings, the thanks-livings, and the thank offerings of his children. The thankful heart is his delight. . . . We cannot too much cultivate in ourselves and others the spirit of thanksgiving, as children of God and as stewards of his rich grace."

"A TRUE spirit of thankfulness for opportunities opening on every hand, would be a good pledge of means to embrace those opportunities."

"IT is a good thing to give thanks unto the Lord,' and a fitting time as the summer shadows lengthen and the autumn harvests ripen. Many of the annual meetings are held in the fall, and it seems most appropriate, that a review of the year should be a thank-offering service. If we could but see aright, our cup always runneth over, and goodness and mercy follow us all the days of our lives. Along the line of our missionary work there is far more to encourage than dishearten; indeed, the obstacles we have to meet and remove or go around, are not worthy of mention by the side of our helps, our uplifts, our inspirations. To the Christian worker whose step is 'without haste, without rest,' there is always advance; the heavens are open with blessing, God's time the right time, and his promises 'very present helps.'

“What a happy thought it was, the plan of a united thank offering in the missionary auxiliaries, in which every member could have some part and feel the reflex influence of the whole! Though it is ‘more blessed to give than to receive,’ we do receive, in our giving, ‘good measure, pressed down and running over.’”

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### SEMIANNUAL MEETING.

THE semiannual of the Board was held, by special invitation of the ladies of Concord, Mass., in that historic town, June 2d. It was of such exceptional interest we regret that our space forbids a verbatim report.

After devotional exercises, conducted by the President, Mrs. Judson Smith, a most cordial welcome was extended by Mrs. A. L. Rolfe, President of the North Middlesex Branch, in behalf of the Branch, the church in Concord, and the four societies in the church connected with the Board. Mrs. Rolfe happily blended the thoughts suggested by the Memorial Day just past and the patriot of more than a hundred years ago, with the presence of “ambassadors of a Prince whose banner is inscribed with peace; whose weapons are helping hands; whose magazines are storehouses of love; who seeks not to displace the rulers of earth, but to fill their hearts with love for all for whom he gave his life.”

After statements as to the condition of the home department and the treasury, the subject of the meeting was taken up,—“The evangelistic and educational movements of the last twenty-five years, and their bearing on foreign missionary work.” A paper on the evangelistic movements was given by Mrs. S. Brainard Pratt. Premising that women had always had a potent influence in the Church, although it was a “power of units or of isolated companies rather than of a grand army organized for victory,” she mentioned briefly the many organizations for Christian work: The formation of the Woman’s Board in 1868 was followed almost immediately by that of the Interior, and very soon by those of all other denominations,—a spontaneous uprising of Christian women who have clasped hands to bring “the whole round world to Jesus.” Home missionary circles have been formed into State unions, and are stretching out their hands from sea to sea in our own land.

The Young People’s Society for Christian Endeavor, that young giant born only eleven years ago, has to-day a membership of more than a million, whose motto, “For Christ and the Church,” makes their aim world-embracing. The Woman’s Board will not lack for workers when these girls with Christian endeavor come to the front.

The Society of King's Daughters was started in 1886, but to-day there is hardly a mission field in which some of these two hundred thousand royal princesses are not proving their right to the title; and in many tongues, but with one spirit, they are saying, "Have we not all one Father?"

Lay evangelists of both sexes, trained in schools like those in Northfield, Chicago, and Boston, are going from house to house in destitute regions, ready to sing the gospel, to read it, to tell it, to pray it, not only in their own land, but in the regions beyond. The power of united prayer has had a fresh impulse in the international Week of Prayer, praying bands, and missionary prayer calendars. Not only two, but a great multitude, are agreeing on earth as touching anything that they shall ask, and finding the promise true that it shall be done for them of the Father which is in heaven.

Organizations for systematic giving are multiplying,—Extra Cent a Day Bands, Self-denial Weeks, and societies for systematic proportionate giving, like "The Christian Steward's League," "Association of Proportional Givers," and the "Proportionate Givers' Union."

It is only about a quarter of a century that Young Women's Christian Associations have been in existence, and there are now 257 such organizations in this country, and 13 States have State Associations, each holding an annual convention.

In 1875 the first corps of the Salvation Army was formed, called then the Christian Mission, the name Salvation Army being given three years later. To-day the sun never sets on its crimson banner, for the standard floats in 38 countries, its *War Cry* is printed in 15 languages, and each day at noon a million Salvationists unite in prayer for the worldwide work.

Our "woman's century" is almost over. But eight years of it remain. What will we do in them for Christ and the world? and can any of us sit with folded hands when God's marshaled hosts are standing shoulder to shoulder for victory? Shall we not each say with new courage,

"We work together if far apart,  
Loyal and strong is each servant's heart.  
One is our Master, Christ the Lord,  
And we catch the sound of his guiding word,  
And onward go where he shows the way,  
Till we stand with him in the perfect day."

The paper was followed by a thrilling address by Mrs. E. R. Montgomery, on "Walking with God in His Quest for Souls," applying the thought to the different organizations, which, "each in its own gait," is accompanying our Lord in his quest. The address should be heard to be appreciated, and will be published in full as a leaflet.

The next address was by Mrs. McLaughlin, of the Woman's Christian Temperance Union, who spoke of the height of privilege to which woman had risen, of her consequent responsibility and her wonderful awakening, as shown by the many organizations for Christian work. The connection between the work of the W. C. T. U. and that of foreign missions was most evident, since the liquor traffic is one of the greatest obstacles, to their progress. The temperance work was the natural outcome of the missionary spirit,—the desire to save others; and many of its workers had received their first impulse in missionary meetings. "For God, and home, and native land" was its special motto; but it had also extended to other lands, as shown by the eight years' tour of Mrs. Mary Clement Leavitt. The address, which was full of interest as to missions as well as temperance, closed with pleasant reminiscences of an early meeting in Concord, where the response was most cordial and helpful.

The last address of the morning session was by Mrs. Amy Bridgman Cowles, who gave a most interesting account of temperance work in Africa, where liquor is sent in such enormous quantities, the bottles being sometimes used as borders of flower beds. Her nearest neighbors, in several directions, in Africa, were saloon keepers, whose nefarious traffic was fast killing the natives, body and soul. After speaking of the desperate efforts of the chiefs to keep the white man's rum from their people, she described the extended temperance work done by the missionaries, whose blue-ribbon army had a large number of members; and the rallies when the little church was beautifully decorated with African vines and flowers, and the children gave dialogues and recitations, made a very attractive picture. The oneness of aim in this country and in Africa was most strikingly shown.

The first address of the afternoon was by Prof. Sarah F. Whiting, of Wellesley College, on the progress in educational work for the last twenty-five years in its relations to missions. She quoted Mr. Durant as saying that "God is calling womanhood to come up higher, to prepare herself for great conflicts, for best reforms in society, for nobler usefulness; the higher education is putting on God's armor for the contest." The remarkable philanthropic work organized within twenty-five years could not have been done if women had not had the armor for the conflict. The rapid strides in educational facilities were vividly portrayed, yet we are scarcely able to keep pace with the rapid opening of opportunities. When God calls to a work, he opens the treasures of knowledge; these in turn giving a sense of larger responsibility and nobler ideas of duty. The two special lines of Bible study and medical study place women among the world's healers, and the former has been remarkably developed in recent years in Bible courses in col-

leges and in the International Lessons. Lest the young men and women forget the meaning of all their opportunities, and confine their privileges exclusively to their own lives, the student volunteer movement has just at this point been inspired of God. Their pledge—"I am willing and desirous, God permitting, to go as a foreign missionary"—should be supplemented by another circulated in the churches: "I am willing and desirous, God permitting, to support a foreign missionary." If the students go, the churches must send.

The next speaker was Mrs. Gurubai Karmarkar, from Bombay. She hoped some day to see the women of India holding such meetings as this. Now they are behind the curtain, but the curtain is opening to the Christian teacher. It is woman who keeps India from being a Christian nation. The speaker was soon to go back to India, and rejoiced in the prospect of work for the body and souls of her countrywomen. This is woman's century in Christian lands. May the next be woman's century in India.

Mrs. E. S. Hume then spoke of the educational work in India, dwelling largely on the need of it. Only eleven million of the two hundred and ninety million in India can read. There are eight hundred districts, each with its king, in which there are no schools of any kind. In the Bombay Presidency one third of the territory owned by kings has no schools. Some one must answer to our Lord because there are no schools there; it is a great responsibility. "Are not you the one to go to teach the people, or to send a substitute, or to support a school?"

The remainder of the afternoon was given to missionaries who are to return to their fields during the summer. The first of these was Mrs. Alice Gordon Gulick, who spoke of the education so necessary for girls in Spain. The Jesuits say, "Give us the child and we have the nation;" but give us the girls and we have the home, the school, the church, the nation. Twenty years ago Spain was not mentioned as a missionary country; but as Mrs. Gulick gave an account of the different mission stations and schools, the showing was remarkable. "America owes much to Spain, and millions will be spent during next year in mere sentiment. May there not be also a lasting monument of our gratitude, that will carry untold blessing to the women and girls in that country."

A Japanese hymn, most effectively sung by Mrs. Allchin, was followed by an address by Miss A. M. Colby. After "a few words of thanksgiving" for the progress she had seen in Japan, and for the earnest missionary effort in this country, and for her own share in it, she described the position of Japanese women,—their influence, need of thorough education, and especially of a Christianity that would enable them to fill their proper place in the country.

The last speaker was Miss Gertrude Chandler, who spoke of the inspiration she had gained from her stay in this country, and related some of her experiences, "both bitter and sweet," as she had gone among the churches. She had learned to feel that she never need be lonely on mission ground, since she was so sure of loving hearts ready to respond to appeals for aid. There was much that was pleasant here, but there were no attractions compared to the work in India.

The meeting was one long to be remembered, and not even the extreme heat nor the long detention of four hours at the railroad station on the return journey could dampen the enthusiasm of those present. The ladies of Concord were untiring in their efforts for the comfort of their guests; passing ice water through the church in the morning, giving a delightful ride to places of historic interest at noon, and "feeding the multitude" on the railroad platform at night. The latter kindness, an impromptu effort to supply the necessities caused by the railroad detention, was a source of much merriment, and was thoroughly appreciated by the would-be departing friends.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from May 18 to June 18, 1892.*

MISS ELLEN CARRUTH, Treasurer.

### MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Augusta, Aux., 60; Greenville, M. C., Lakeside Helpers, 10; Norridgewock, Aux., add'l. 2; Brownville, Ladies' contri., 15; Bethel, First Ch., Aux., (prev. contri. const. L. M. Miss Abby Grover), 17, Second Ch., Aux., 11, M. C., Little Helpers, 2; Shelburne, A Friend, 2; Eastport, Central Cong. Ch., 10; So. Berwick, Aux., 49.20; Biddeford, Pavilion Ch., 10, Second Cong. Ch., 23.25, Y. P. S. C. E., 6.73; Waterford, Aux., 10; Thomaston, Aux., Mrs. John Elliot, 5, Annual contri. of the late Mrs. L. S. Coombs, continued by her son, 2; So. Freeport, Aux., 57; So. Paris, Aux., 12.27; Searsport, Aux., 19; Cumberland Centre, Aux., Thank Off., 30.40; Castine, Aux., 9.50; Waterville, Aux., 42; Hampden, Aux., 35; Woodford's, Cong. Ch., 40; Bangor, Aux., 61.50, Y. L. M. B., 53; Foxcroft and Dover, Aux., A Friend, 1; Yarmouth, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Sarah Soule), 29.50; Rockland, M. C., Golden Sands, 20; Bath, Aux., in memory of A. T. S., member of Winter St. Ch., 40, Central Ch. and Soc. 30; Portland, Woman's Miss. Union, Mrs. E. Shackford (with prev. contri.

const. L. M. Miss Emelyn Bateman), 25, Y. L. M. B., 150, High St. Ch., const. L. M. Mrs. Frances S. Twitchell, 25, M. C., Light Bearers, 100, Sarah M. N. Cummings (with prev. contri. const. L. M. Miss Winnefred Cummings), 10, Second Parish Ch., Woman's Miss. Soc., 15, M. C., Busy Bees, 15, Y. P. S. C. E., 75, St. Lawrence St. Ch., Aux., 7.89, Williston Ch., Aux., 37.69, State St. Ch., Aux. (of wh. 25, by Ellen C. Griffin, const. L. M. Miss Julia W. Griffin, 25 by Julia W. Griffin const. L. M. Miss Ellen C. Griffin, 25 by Mrs. C. C. Chapman const. self L. M., 25 by M. E. B., const. L. M. Mrs. Louise R. Alden, 25 by Mrs. Frances E. Hinkley, const. self L. M., Mrs. E. T. Woodbury, 5, Mrs. D. F. Emery, 5, Mrs. H. M. P., 10, E. W. D., 5), 237.14, M. C., Gleaners, 80; Belfast, Aux., 24.50; Cumberland Mills, Y. L. M. B., add'l. 10; Saco, Aux. (prev. contri. const. L. M. Mrs. John F. Stearns and Miss C. F. Goodale), 33; Gorham, Aux. (of wh. 25 by Mrs. C. P. Smith, const. L. M. Caroline Fox Waterman), 38; Gray, Aux., 10, M. C., Busy Bees, 2; Scarborough, Young Ladies' Aux., 35, M. B., Willing Helpers, 5; West Falmouth, Second Cong. Ch., Aux., 13; Auburn, High St. Cong. Ch., Aux., 37, Y. L. M. B., 30, M. C., Willing



Workers, 6; Bridgton, Ladies' Mission Circle, 18.40; Phippsburg, Ladies' contri., 10; Boothbay Harbor, Aux., 18; Wiscasset, Aux., 10; Skowhegan, Aux., 18.75; Fryeburg, Aux., 4.50; Lovell, Ladies' contri., 5; Litchfield Corner, Aux., 11; Piscataquis Co. Conf., col., 3.34; Lewiston, Pine St. Ch., Aux., 58; Farmington, Aux., 48.55; Brewer, Aux., 6.25; Washington Co. Conf., col., 3.07; Brunswick, Aux., 22.11; Bath, Winter St. Ch., M. C., Willing Workers, 27, 2,000 54  
*Searsport.*—Y. P. S. C. E., 8 00

Total, 2,008 54

NEW HAMPSHIRE.

*East Derry.*—Mrs. M. G. Pigeon, 40 00  
*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Candia, Helpers, 5; Claremont, Willing Workers, 12; Young Ladies' Soc., 15; Concord, Aux., 25; East Derry, First Cong. Ch., Y. P. S. C. E., 2.50; Exeter, Aux., 14.57; Hampton, Aux., 37.50; Henniker, Cong. Ch. and Soc., 13.75; Hinsdale, Aux., 10.50; Jaffrey, Willing of the Field, 7; Keene, Second Ch., Aux., const. L. M. Mrs. Harriet A. Nims, 25; Lancaster, Y. P. S. C. E., 20; Lebanon, Link, 22.64; Nashua, First Ch., Opportunity Seekers, 10; New Ipswich, Hillside Gleaners, 1; Pittsfield, Aux., 3.65; Plaistow and No. Haverhill, Aux., 31.80; Raymond, Aux., 10, Roses, 6; Salem, Raindrops, 15; Salisbury, M. C., 1; Swanzy, Aux., 10, 298 91

Total, 338 91

VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bellows' Falls, Y. P. S. C. E., 4.61; Berkshire, East, Aux., 8; Brattleboro, West (of wh. 50 const. L. M.'s Mrs. Elizabeth Wood, Mrs. Elvira S. Stedman), 52.25; Burlington, Aux. (of wh. 25 by Mrs. R. C. F. Smith const. L. M. Miss Bertha Lee Hawes), 40; Chester, Aux., 14; Enosburg, East, Y. P. M. C., 10; Fairfield, 1; Georgia, 3; Glover, West, 1; Highgate, 10; Hinesburgh, 3; Lyndon, Aux., 10, Buds of Promise, 5; McIndoes, Aux., Mrs. J. Gleason, 5; St. Johnsbury, So. Ch., Y. P. S. C. E., 12; Swanton, Aux., 3; Townshend, 1; Waitsfield, 5; Westminster, West (25 of wh. const. L. M. Mrs. Sarah Goodell), 26; Woodstock (of wh. 25 const. L. M. Mrs. H. C. Johnson), 45, Miss Munger's S. S. Cl., 5, 263 86

Total, 263 86

MASSACHUSETTS.

A Friend, 35 00  
*Andover and Woburn Branch.*—Mrs. C. E. Swett, Treas. Billerica, Willing Workers, 21; Wakefield, Aux., 60; Andover, Sunbeam Miss., 19.62; Abbot Academy, 80; Malden, Aux., 5, 185 62  
*Barnstable Branch.*—Miss Amelia Snow, Treas. Waquoit, Aux., 5 00

*Berkshire Branch.*—Mrs. C. E. West, Treas. Pittsfield, First Ch., Memorial Aux., 45, First Ch., Aux., 50 cts.; Canaan Four Corners, Aux., 40, Fetna Circle, 2; Dalton, Penny Gatherers, 50; Lee, Willing Workers, 55; Lenox, Aux., 14; Mill River, Aux., 23.25; New Lebanon, Aux., 20; North Adams, Aux., 107.69; Peru, Aux., 15; Top Twig, 6.75; Pittsfield, First Ch., Aux., 92.14, Coral Workers, 55.25, South Ch., Aux. (of wh. 25 const. L. M. Mrs. M. E. Sears), 45.35; Sheffield, Aux., 27; West Stockbridge, Aux., 12.50, 629 43

*Essex North Branch.*—Miss C. A. Osgood, Treas. Georgetown, Aux., 11.53; Newburyport, Prospect St. Ch., Y. P. S. C. E., 5; West Boxford, Aux., 29.25; West Haverhill, Aux., 32.18; Rowley, Aux., 1.25; Bradford, Beehive, 5; Byfield, Aux., 27, 111 21

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Ipswich, South Ch., Earnest Workers M. C., 5.60; Beverly, Dane St. Ch., Ivy Leaves M. C., 125; Swampscott, M. C., 13.22; Lynn, Central Ch., Aux., 14.05; Middleton, Aux., 5.50; Salem, South Ch., Y. L. M. S., 15; Danvers, Maple St. Ch., Aux., 20; Salem, Tabernacle Ch., Y. L. M. S., 30, 228.37

*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Charlemont, Miteboxes, 9; Montague, M. C., 5; Shelburne, Aux., 2.50, Miteboxes, 5, 21 50

*Hampshire Co. Branch.*—Miss I. G. Clarke, Treas. Cummington, Aux., 2; Northampton, First Ch., Jun. Aux., 70; South Hadley, Jun. Aux., 25; Amherst, Aux., coll. at missionary rally, 76.37; South Hadley, Y. P. S. C. E., 14.42; Hatfield, Wide Awakes, 5, Prim. Cl. in S. S., 2.50, 195 29

*Hatfield.*—Y. P. S. C. E., 12 80  
*Holyoke.*—Second Cong. Ch., S. S. Cl., 7 00  
*Lowell.*—A Friend, 5 00

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Framingham, Aux. (of wh. 100 const. L. M. Mrs. L. E. Sawyer), 192.50; Lincoln, Cheerful Givers, 5; Maynard, Mrs. L. A. Maynard, 20; So. Framingham, Aux., 143.80; Wellesley, Dana Hall Miss. Soc., 75, 436 30

*Natick.*—Cong. S. S., Prim. Dept., 5, Y. P. S. C. E., 2.50, 7 50

*Norfolk and Pilgrim Branch.*—Mrs. Carrie T. Tirrell, Treas. Brockton, First Ch., Coral Workers, 60 00

*Old Colony Branch.*—Miss F. J. Runnels, Treas. Middleboro, King's Messengers, 13.20; Lakeville, Precinct Aux., 60; New Bedford, Wide-Awake Workers, 80; Trinitarian, Bible School, 20.36; Edgartown, Aux., 42.05, 215 61

*Springfield Branch.*—Miss H. T. Buckingham, Treas. Chicopee, First Ch., Aux., 2, Third Ch., Aux., 21.35; Holyoke, First Ch., Aux., 40, Second Ch., I'll Try M. B., 50; Ludlow Center, Aux., 18; Ludlow Mills, Aux., 38, Golden Threads, 15; Palmer, Second Ch., Aux., 14; Springfield, North Ch., Aux., 25, Olivet Ch., Aux., 55, Park Ch., Aux., 121.67; King's Daughters, 25, South Ch., Jun. Aux., 5, 430 02

*Suffolk Branch.*—Miss Myra B. Child, Treas. Anburndale, Aux., 15; Boston, E., 10, A Friend's Mitebox, 1.85, Berkeley Temple, Aux., 40, Central Ch., Cheerful Workers, 71.38, Shawmut Ch., Shawmut Helpers, 5, Old South Ch., 5

Ladies' Soc., 20, Union Ch., Aux., 11.13, Young Ladies' Aux., 50, Park St. Ch., Aux. (of wh. 50 by Mrs. Geo. W. Coburn, const. L. M.'s Mrs. J. E. Worthen, Miss Florence Bean, 25 by Mrs. E. K. Alden, const. L. M. Mrs. H. W. Stevens), 550, Young Ladies' Aux., 50, Mt. Vernon Ch., Aux., M. C. W., const. L. M. Miss Elizabeth C. Ward, 25; Brighton, Aux. (of wh. 25 by Mrs. J. A. Hathaway, const. self L. M., Extra-Cent-a-Day Band, 31.60), 122.60; Cambridge, First Ch., Captains of Ten, 5; Charlestown, First Ch., Aux., 54.55; Chelsea, First Cong. Ch., Y. P. S. C. E., 15; Dorchester, Village Ch., Aux., 60, Harvard Ch., Aux., 19.55; East Boston, Maverick Hill, 5; Hyde Park, Aux., 75.49, Jun. Y. P. S. C. E., 10; Jamaica Plain, Aux., 177.85, Wide Awakes, 36.47, Central Cong. Ch., King's Daughters, 50; Newton, Eliot Ch., Y. L. Aux., 35; Newton Centre, Ladies' Aux., add'l, 15; Newton Highlands, Aux., 18.80; Newtonville, Aux., 138.55, Central Cong. S. S., 10; Roslindale, Aux. (of wh. 25 const. L. M. Mrs. Eva I. Grover), 29; Roxbury, Immanuel Ch., Aux. (of wh. 25 const. L. M. Mrs. Samuel G. Adams), 68.93, Walnut Ave. M. C., 25; South Boston, Phillips Ch. S. S., 7.02; Somerville, Broadway Ch., Aux., 92, Y. L. M. S., 15, 1,935 17  
Wellesley College Christian Asso., 300 00  
Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Royalston, Mrs. H. T. Nutting, 20.25; Blackstone, Aux., 10; Rockdale, Willing Workers, 40.81, Aux., 26.84; Ashburnham, Aux., 15; Upton, Aux., 30; Spencer, Golden Rule M. B., 8.35; Barre, Aux., 16.75; Fitchburg, C. C. Ch., Aux., 60; Worcester, Plymouth Ch., Aux. (of wh. 3.60 const. Elizabeth Holden mem. of Cradle Roll), 130.52; Winchendon, S. S., 10,

Total, 5,189 34

## LEGACY.

New Bedford.—Legacy of Susan P. Mayhew, 3,500 00

## CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Colchester, Aux., 100, Wide Awake M. C., 10.26, Boys' M. B., 3; Pomfret, M. C., 10; Norwich, First Ch., Aux. (of wh. 75 const. L. M.'s Mrs. Fitch Allen, Mrs. Joseph Hyde, Mrs. Jos. T. Frazier), 88; Lisbon, Aux., const. L. M.'s Mrs. Nathaniel Kinnee, Miss Louise Hadley, 50; Greenville, Aux., 52.57; Bozrah, Aux., 10; Pomfret, Aux., 32.30; Groton, Aux., 14.65; Griswold, Pachang M. C., 10; Preston, Long Soc., 6.25; Colchester, Young Ladies' Aux., 14; Jewett City, Aux., 15, Y. P. S. C. E., 10; North Woodstock, Aux. (of wh. 25 const. L. M. Miss Esther E. Bishop), 28; Central Village, Aux., 17; Danielsonville, Heart and Hand M. B., 25, King's Daughters, 25; Putnam, Aux., 87, Mission Workers, 50; Lebanon, Mission Workers, 5; Stonington, Second Ch., Aux., 27.75; Brooklyn, Aux., 68;

Wauregan, Aux., 34; Hanover, Aux., 14.37, Jun. Aux., 2.50, Y. P. S. C. E., 14.42; New London, First Ch., Aux., 116.11, The Juniors, 52.75, Ransom M. B., 5; Norwich, First Ch., Light Bearers, 20, Second Ch., Aux., 80, Thistle-down Soc., 105, Broadway Ch., Aux., 132, Park Ch., Aux., 120.75, Y. L. M. C., 40; New London, Second Ch., Aux., 32.48; Woodstock, Y. L. M. S., 68.18, 1,594 34  
Griswold.—First Cong. Ch., 15 00  
Hartford Branch.—Mrs. G. R. Shepherd, Treas. Bristol, Aux., 31; Buckingham, Aux., 15; East Granby, Aux., 1; East Windsor, Aux., 15; Ellington, King's Children M. C., 15; Glastonbury, Aux., 117.20; Hartford, Asylum Hill Ch., Friends, 32, Centre Ch., Aux., Friends, 6, Asylum Hill M. C., 50, Pearl St. Ch., Cradle Roll, 14, Friend from Kent, 25, A Friend, 35 cts.; Southington, Aux., 18.45; Windsor, Aux., Children's Circle, 25, 365 00  
Noroton.—R., 1 00  
Rocky Hill.—Mr. and Mrs. W. D. Franklin, 8 00  
Total, 1,983 34

## LEGACY.

Putnam.—Legacy of Hannah G. Shaw, and 3.75 interest on same, 153 75

## NEW YORK.

Rodman.—L. M. S., 20 00  
Total, 20 00

## PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, M. C. (of wh. 50 const. L. M.'s Miss Sarah E. Clark and Miss Mary Knight), 75; N. J., East Orange, First Ch., Aux., 87; Plainfield, Aux., 20; Westfield, Aux., 12.44, S. S., 37.16, 231 00  
Total, 231 60

## WISCONSIN.

Beloit.—Helpful Circle of King's Daughters, 3 37  
Total, 3 37

## CANADA.

Cong. W. B. M., 418 12  
Cong. W. B. M., Miss Ida L. Foster, 4 22  
Total, 422 34  
General Funds, 10,461 30  
Leaflets, 35 80  
Legacies, 3,653 75  
Total, \$14,150 85

MISS HARRIET W. MAY,  
Ass't Treas.



## INDIA.

### EXTRACTS FROM MISS PERKINS' HOME LETTERS.

LAST week a girl, who is about seventeen, came to us from one of the villages of Tirumangalum station; her mother brought her, and begged us to take her into the school. Before her parents became Christians, when she was a baby, probably, she was married to a little boy who died when he was ten years old. Her father is only a nominal Christian, and is not willing that she should marry; it is against his caste custom. She came to our school against his wishes. She desires to be educated as a teacher. I shall do all I can for her; she is a high-caste girl. I wish she might become a Bible woman some time. We had a good meeting last week. I showed the pictures in a sort of a heathen church; the people were attentive, and I was pleased with some of their questions. One man said he would like some signs to prove that Jesus was God. Another man, after seeing the picture of the ascension of Christ, asked if Jesus ascended with his bodily form. Do pray that we may have conversions in this work in Paliampatti. . . .

Last night we went to preach to the Mohammedan Christians; while Martha was speaking about the Prodigal Son, I saw one woman actually crying. I have never seen such an expression of feeling before in our meetings. She went to see the mother of a little girl who died with tumor; she seems distressed still. Her husband, who is several miles from here, when he heard of the child's death threw himself into a well, but he was rescued.

I have come into Madura with the young lady missionaries who were visiting us, to spend a few days before the meeting. Sunday night, before coming away, I showed the sciopticon in a village out of Arrupukottai, a mile away; the people were quiet and attentive. The *munsif* (head man) of

the village was present, and after we had finished invited me to his house ; he said his little girl might learn to read. Pray for this village ; we have only one reader (one who is learning to read) there,—a young woman who reads remarkably well. I wish she might ask the meaning of what she reads, as the eunuch did of Philip. . . . It is wonderful how the Lord is supplying all my brother's needs. Not wonderful, either ; "ask and receive, that your joy may be full." . . .

We have had a trying week. The Lord has taken from us one of our best helpers, and he has left a young widow. They were married just four months. There is a superstitious belief among the heathen that a widow is the cause of her husband's death ; of course Christians do not hold this belief, but there is desolation and shame attached to the affliction here that we know nothing of. The 5th of Isaiah is descriptive of an Eastern widow. This young widow of whom I write is a lovely Christian girl ; she taught in the girls' boarding school ; she has been taken away by her relatives. She hopes to return to the girls' institution in Alamcotta, where she taught eight years. There were many trying circumstances connected with this young man's death, but the Lord, I believe, has enabled us to lay them all at his feet.

"Just to leave in His dear hand  
Little things,  
All we do not understand,  
All that stings."

I trust the Lord will send some one to fill his place, and a schoolmistress to me. The four good Bible women I have now are interested in their work. I heard about ten women and children read this afternoon ; many of them repeated verses which they had learned. We have eight Mohammedan women reading now. I am so happy about it. He does give us the desires of our hearts. (Miss Perkins and others had prayed for a door to open for work among the Mohammedans.) I am now longing to get a foothold among some Niak women. They are very exclusive ; do not care to learn to read ; in fact it is against their caste or religion to be taught. I believe these barriers will be broken down. Last Sunday we held a meeting in one of their houses ; they seemed very much interested. I presume the majority of them had never heard of Christ before ; it is a comfort to me to believe that his elect will be saved. I often pray in my work among the heathen that if any of his chosen ones are before us, that the truth may begin its work in their hearts.

Last week I showed the sciopticon pictures in one of the Mohammedan houses. Have heard since that some who did not see them told those who

committed the sin of looking at them, that at the judgment day crows would pick out their eyes for looking at them. I believe the Mohammedans are not allowed to either make or look at pictures. When I went to hear the women read they were frightened, and said I would make them become Christians. I simply take their names and where they are reading, so that I may know the next time I visit them what progress they have made. Do pray for the Mohammedans who are so near us. One of the head men brought my brother one of their books to read, "The Faith of Islam." In showing the pictures of Christ that evening, I felt more response than I have ever felt in showing them in the houses of the Hindus. The Bible women begged me before I went to the house, and after I got there, not to show the pictures of the crucifixion of Christ. I told her I must. There was no disturbance; there were a few jeers from the women.

My Bible women all seemed interested in their work. It is a satisfaction. In their weekly reports they often relate interesting facts. One of the women was preaching, when some of the heathen said to her: "We believe some do live as you teach, and they will go to heaven; but there is a hell as well as a heaven; some must go there. As we cannot do as you teach, we believe that God has ordained that we should go to hell." This same Bible woman, when she saw a parade of one of the idols, said to the people: "We would not be obliged to tie our God on to the chariot to keep him from falling off. You prove that your god has no life by these ropes." This is the woman I had wanted so long; she has only been a Christian a few years, but I believe God is using her.

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## SECOND ANNUAL MEETING OF THE SOUTHERN BRANCH.

THE Second Annual Meeting of the Southern Branch of the W. B. M. P. was held June 1st, in the East Side Congregational Church, Los Angeles. Nineteen auxiliaries were represented by delegates, and a goodly number of other ladies were present interested in the exercises of the hour. The President led the opening devotional exercises. Mrs. Sturges, one of the earliest missionaries to Micronesia, and representing the Woman's Board of San Francisco, led in prayer. After the reading of the minutes of the last meeting, Mrs. McPherron, Corresponding Secretary, read her annual report, speaking of Japan and the mission work in different cities there, and especially of our two missionaries, Miss Denton and Miss Alice Harwood.

The report of the Home Secretary followed, in which she gave a full account of the efforts put forth by the Branch in the home land. This re-

port closed with an appeal to the auxiliaries to go forward and undertake greater things in the future; to remember the great need of more workers, especially in India.

The Treasurer's report was listened to with increasing interest as she noted the contributions from one society and another, until the grand total of \$1,281 was announced, when all joined in singing, "Praise God, from whom all blessings flow."

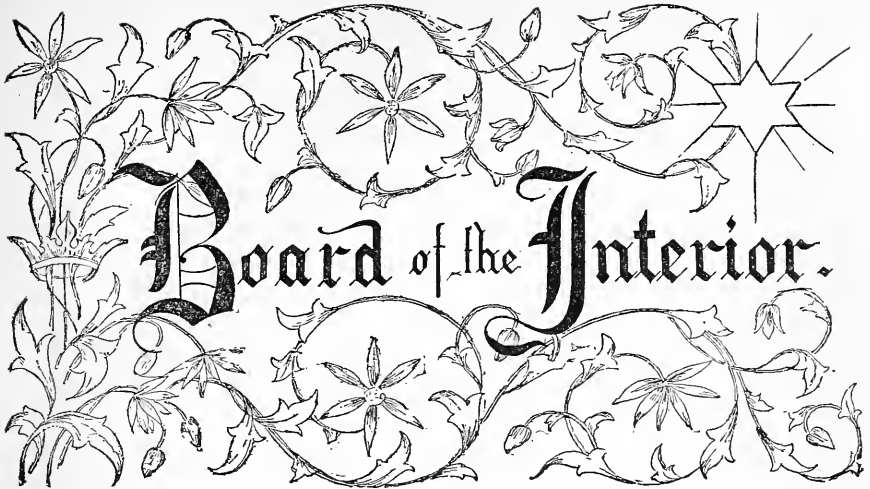
Brief reports from the auxiliaries were given by the Home Secretary, in which she mentioned each one separately, and noted all points of special encouragement, and new and desirable features in the way of increasing interest in their meetings and in the cause of foreign missionary effort. Some changes were then made in our Constitution, so as to enable the Branch to hold its annual meeting at some other time and place than as heretofore, in connection with the meeting of the General Association, and that we might add two more to our corps of officers.

The Committee on Nomination of Officers reported, and all were unanimously elected. Mrs. Harwood and Mrs. Hanson, the retiring officers, were given a standing vote of thanks; after which they expressed their undying love and regard for the work they feel compelled to pass into the hands of others. At the request of the retiring President, the newly elected officers, Mrs. Anna S. Averill, President, and Mrs. H. C. Brown, Home Secretary, came forward and were introduced to the ladies, and spoke a few pleasant and assuring words to us. Miss Tatham, elected superintendent of foreign missionary efforts among the Y. P. S. C. E. in our churches, was present, and was also introduced. The superintendent of children's work is Mrs. Bell Scott, of Ontario.

Mrs. Sturges was then asked to address us, and gave a very interesting and impressive talk on her life in Micronesia at the very beginning of missionary efforts there, and the joy that had come to her in the service. Mrs. Harwood spoke for a few moments especially to mothers; of the great blessing that had come into her life and experience in giving her daughter to the cause of foreign missions, the dear Lord having enabled her to say, "Not one, only, but all my dear children I give to thy service whenever and wherever thou shalt call." Mrs. Chapin, formerly missionary to China, offered the closing prayer. The following day an hour was given us by the Association, which was occupied with the report of the Home Secretary, and a stirring address by Rev. Mr. De R. Pos, returned missionary from Africa.

We feel that the outlook for the Southern Branch is most hopeful and encouraging, and that so far as we follow the Master in willing obedience, he will bless and prosper our efforts.

CAROLINE T. HANSON.



## MICRONESIA.

### THANKSGIVING DAY IN KUSAIE.

BY MISS ALICE C. LITTLE.

THE missionaries were to gather for dinner at Mrs. Channon's. But let me tell you the story of the day. It began rainy,—poured, in fact. At the breakfast table rheumatism began to make itself so plentiful in my arms that I left the table and put on my flannel wrapper, to see what effect that would have, and to have the comfort of knowing I had done the safe thing. I knew if it kept on raining I would need a flannel dress for evening,—one more suitable than that Mother Hubbard wrapper; so after breakfast and prayers I called in two or three of the girls to help me, and asked one to bring her hand machine, as my machine is not in working order just now. I cut out a pattern, and cut out a white flannel waist, and we made good progress; but before it was ready to fit, a man came to see where I wanted the coral rocks put that I had asked the king for, for the girls' graves. (Simple marble stones came this year for the three girls' graves who had died at the time the Star left.) I did not know just what I wanted done, not having opened the box yet, with the stones, so I told Miriam she might get the hammer and nail puller and follow me. Fortunately it had stopped raining, and the sun shone with full tropical heat. The girls called from my room as I went, "Mother, the iron is hot!" (for pressing); and, "Mother,

what shall I do next?" But I called back I would come home in a few minutes, and they would have to wait for me. Well, upon opening the box I found I wanted Mr. Channon, to see if his idea was the same as mine about setting up the stones, so Miriam went to ask him if he could spare a few minutes to come up there to me. In a very few minutes he came, saying he was busy when I sent, trying to entice the hens into his workshop, so he could catch some. (The hens are such a trial since the storm! They get so little to eat, and so come in all our houses,—right in doors or windows,—in spite of all we can do; and we have not had any eggs for from one to two or three months. The last we had up here was in September.)

Well, Mr. C. had the same idea I had, and we said we would set the men to work, see that one grave was fixed right, then leave the men to do the others; but in the end we stayed until all was done, to be sure it was right. Then the men must be paid. By that time the food was needed for the "urn,"—the first taro the girls have had for a long time. Then it was time for lunch. I hurried into my room to give my sewers something, and found them still waiting, though my few minutes had spread out to an hour or more. After lunch, before the leaves were on the "urn" (for cooking the taro), and after Miss Hoppin had gone down to help Mrs. Channon, Charlotte came to say Nalukun had brought word that the pig was on the beach, and what was he to do. I had ordered a pig for the girls' dinner, and here at 1.30 it was on the beach alive! "Tell him to ask Dr. Pease to get the pounds, and then bring it up here and kill it, and be quick." The girls were to go up stairs for their quiet time then, so what was done I must do, or call one down. The fire was not quite out, and by fanning it was kindled into a blaze. Finding I needed two pairs of hands I called Kaka, who fanned while I put on water, broke up boxes and barrel heads, etc. Once or twice I ran in to help a minute on the sewing; but I saw by the time the pig came up and was killed that I could not hope to finish the sewing and have pork for dinner, too; so I devoted my time to the latter: it was bright as could be by that time. Well, to make a long story short, when the boy came up to tell me it was dinner time, I was busy in the kitchen cutting up into pieces for cooking and salting, that pig. I left Esther and Lariej to do some of it, called Esther to tell her about dinner, got out picture books for the girls to have, then changed my dress in so much hurry that I did not have time to think of anything new; then I ran down the hill expecting to find them all seated at the table, but I had a few minutes in which to cool off a little before we were called, after all. I had to come home immediately after dinner to the girls, and to finish my work; but after prayers went down again for a little while, leaving the girls in their rooms, and the doors at the foot of the stairs locked.



This was my fourth Thanksgiving here on Kusaie, and my tenth away from home in fifteen years. To-day I have cut out eighteen or nineteen Mother Hubbards for the girls, besides selecting dresses from some cut already for the rest of our family of twenty-seven. Then after clearing up my room, to rest by change of labor, went out to the cookhouse, and helped cook, in the coals, a large basket of crabs. Do you wonder I call it a busy day? The girls are developing. They are doing pretty good work in school, and are more faithful than awhile ago. Seven have united with the church since the Star left, in April.

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## CHINA.

### WOMAN'S WORK IN PANG-CHUANG.

[The following letter, though delayed in publication, is too full of interest to be withheld from our readers.—ED.]

ON our birthday Mrs. Smith presented us with a lovely crayon of father, very tastefully framed. It is a real comfort; I did not think the size of a picture would make so much difference in its naturalness and life-likeness.

The year has been one filled with unnumbered mercies, with a degree of success which is a cause for thanksgiving. Over twenty persons have been baptized, and one hundred and forty have been received by probation. Numbers do not give much idea of the work, and still the latter is a slight indication of a general awakening which is very encouraging. With greater faithfulness and more faith and prayer we might have had greater blessings. We feel as if the blessings were waiting for us, and are hoping the showers will descend in plenteousness this year. Just here let me tell you about the Week of Prayer, which is just passed. One of our classes of women was reading at this time. It only numbered fifteen, however, but this number, together with the six or eight women in the yard, and the church members in this village, filled our little chapel very well,—some thirty each day. The spirit of the meetings was most excellent. We feared some of our young women would be backward about taking part in prayer, and that others would be too long and wandering; but on the contrary the prayers were many. The subject, "Prayer for the Spirit," made a very solemn meeting. The wife of one of the dispensary assistants is a Peking girl; a very quiet, modest young woman. She led this meeting on Tuesday, and did it with a great deal of feeling. Her Christian character and her intellectual attainments are the result of years of training. Our work for the dear young girls and women around us will, we hope, in time do as much for them, but

it must be gradual. Three years ago many of them could not read a character, and now they are reading in Luke; which means the Gospels are coming to be familiar to them, though the New Testament as a whole is an unexplored region yet. While the progress must be slow, when we only have about three weeks each year to be with them day after day, still we are surprised to see how much advancement is made from year to year.

The Spirit is truly doing its work of guiding into the truth, and bringing the truth to their remembrance. Three other young women led meetings, and did very nicely. The day of prayer for the church we confined our petitions to our Pang-Chuang Church, the twenty-six villages where we have Christians, the one hundred and forty probationers, etc. Friday (missions) we tried to give the women an idea of other countries, and the work in them. You can't imagine the mind of a Chinese woman, it is so narrow. She knows her own village, her mother-in-law's village, and the district to which they belong, and that is about all. Japan, Africa, Turkey, of course, are utterly unknown. With the help of a map and a few facts concerning the work, I think the eyes of the women were opened a little. Each year we shall hope to enlarge on the previous year, and gradually their minds will broaden. This is one of the interesting and fascinating things in our work. The week certainly was very helpful to us all. We foreigners had meetings every night. I forgot to say the men had meetings at the same hour as the women (11.30 A. M.), and Mr. Smith and Dr. Porter said the earnest spirit of prayer manifested, and the desire for greater consecration, was a marked feature.

Our Chinese Christians are characterized by coldness and indifference, desire for wealth, etc., just as many Christians at home are. We do so need the quickening power from on high. The first of November, Mrs. Smith and I left for Ho Chia Tien and Kao Tang; I remaining at the former place, she going on to Kao Tang for a ten days' visit, and then returning to Ho Chia Tien, to help me in the school. Ere this you have probably received her account of that trip, as she wrote it up in reply to a society who proposed to pay for our touring work. I gave her your address. So I will not say more about that. We reached home the 2d of December, and on the 5th the first class of women arrived. They left on the 23d, and the second division, the one here now, came on the 30th. This class leave on the 18th of January, and then we have a little rest of some twenty days; but in those days the Chinese celebrate their New Year, and visitors will occupy some of our time. We are hoping to have some women from a near village come and read a little, though the time cannot but be greatly interrupted.

Last year a custom was established of having a general meeting once every three months or so, at which time church members and inquirers make a special effort to come here to Pang-Chuang. Chinese helpers and voluntary colporteurs give reports of the interest in the various places they have visited.

At these meetings we have often had more than three hundred present. Three weeks ago we had such a gathering. The subject of special importance was two new chapels; one for a village more than ten miles from here, the other in the village of Kuan-Chuang, some twenty miles distant. The Chinese really put the thing through with a good deal of push, and raised about \$15, which, small as it may seem, is a very good sum for our people. Aside from this, the women, some forty in number, subscribed about \$6. The largest amount given by one person was thirty cents; two or three gave fifteen cents, and the rest was small sums of six cents, three cents, seven cents, etc. The amount seems so small in dollars. The people around us are very poor, and we were greatly gratified with their readiness to help. The people in the former village—Nan Hsiar Tim—are extremely poor, but out of their poverty they raised \$5 or \$6. We foreigners shall help them as much as we think best. Gertrude has between fifty and sixty little girls in her Sunday school. We are hoping and praying for the mothers, and trying to plan some way at this New Year's season to interest them in studying. It seems almost impossible to do anything for them. Some are gospel hardened, but most of them do not quite dare to come out and take a stand before their neighbors, while not a few are kept from doing so through fear of their husbands. So many prayers have arisen for the people of this village! Won't you pray especially for these women that the little children may "lead them."

#### A SUNDAY COVENANT.

Just now we are considering the Sunday question. Formerly a good many of the people could not read at all, and as many are too far from Pang-Chuang to come every Sunday for worship, it was a difficult thing to lay down rules for the observance of the day. Times have changed, however, and we feel that it is time to agitate the matter. We are going to fix records for Sunday attendance at principal points, and put these into the hands of teachers or helpers who may go to these places. These records are to be returned twice a year. In this way we shall know how church members and probationers are keeping the Sabbath. We have in mind, too, a brief covenant, which is to state the "purpose to keep the day," "abstain from going to market," and "to the field in the busy season, wheat harvest, and cotton picking," and then a promise to use the day in "attending worship or

in studying, or in teaching others." Such a covenant is going to be a pretty severe test, but I am sure our Christians need it; and while many will not be willing to take it, and some will not keep it if they take it, still, I am sure it will result in good. During the wheat-harvest and cotton-picking season it is very difficult for the women to come, and regular attendance will mean having grain stolen, and one day's less money for picking cotton. This subject will furnish you material for prayer throughout the year.

Ever lovingly your friend, GRACE WYCKOFF.

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## For the Coral Workers.

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### HOW WE LIVE IN THE KUSAIE SCHOOL.

BY ONE OF THE GILBERT GIRLS.

GIRLS' SCHOOL, KUSAIE, February 12, 1892.

DEAR MISS POLLOCK: I was very glad to write you a letter. I do not know you, but my mother told me to write to you. I do not know English very well, but I try very hard as I can. You should like to hear the girls prayer meeting here? We have prayer meeting every day on Friday. The Marshall girls went down the hill to have the meeting to Mrs. Pease, and us Gilbert girls, we have our meeting to our mother Miss Hoppin. Sometimes we go with the Marshall girls down their meeting. In our Friday meeting we sang hymns, and read some verses from the Bible, and talk about and praying.

The girls have their own meeting every morning before breakfast, and every afternoon before dinner. They took change\* to keep it, each girl keep each day. The Marshall girls keep their meeting in their own language. In their meeting they sang hymns and recite verses they choose from the Bible, they study before meeting.

I and one of the girls, we do not go to the girls meeting because we have no time, the reason why, we help our mother to be in the kitchen work, so if they having their breakfast or dinner, we have a little time, so we begin to have our prayer meeting, we only recite verse and prayer. Our meeting help us a great deal. I will close my letter now.

I'm one of the Gilbert girl, ESTHER KAURE.

\*Turns, perhaps.

# Home Department.

## STUDIES IN MISSIONS.

### PLAN OF LESSONS FOR 1892.

*August.*—Prayer in Missions.

*September.*—Thank Offerings.

*October.*—The Bible Reader.

*November.*—The Christian Women of Foreign Lands.

*December.*—Review of the Year.

### PRAYER IN MISSIONS.

BY MRS. JAMES GIBSON JOHNSON.

*Divine Authority for Such Prayer.*

*We are Expected to Pray.*—Luke xviii. 1 ; Col. iv. 2, 3 ; 2 Chron. vi. 32, 33 ; Eph. vi. 18, 19 ; 1 Tim. ii. 1-4.

*We have the Divine Pledge of Answer.*—Psalm ii. 8 ; Matt. xxi. 22 ; John xvii. 20, 21 ; Psalm lxxv. 2 ; Eph. iii. 20 ; Rev. viii. 3.

*Evident Answers to such Prayers offered by Workers on the Field and Collaborers at Home.*—In the Bible, 1 Kings xviii. 36, 39 ; Jonah iii. 8 and iv. 11 ; Daniel ix. ; Acts xii. ; Luke x. 2, 17 ; Heb. xi. 32. In Modern Missions, see Dr. Alden's paper of Oct. 16, 1889. The Week of Prayer, see *Mission Studies*, August, 1892. In Woman's Work.

*Answers to the Missionaries themselves.*—(1) Wisdom is given. (2) The Holy Spirit is given. See *Missionary Review*, February, 1890, for Revival in Aintab and Moravian Work among the Eskimos. Pentecost on the Congo, and Huguenot Seminary at Cape Colony, see *Missionary Review*, June, 1891. See also leaflet Kobe College, published by the W. B. M. I.

*Aid in the Perplexities and Dangers of the Work.*—Illustrations : Dr. Livingstone and Stanley in the African forests ; Dr. Chamberlain, of India, in the jungles of Hyderabad, see *Independent*, June 25, 1891 ; Rev. John G. Paton in the New Hebrides, see his Autobiography.

Care of Missionaries' Children.

The Final Consummation. Psalm lxxii. 15.

Help in the study of this topic will be found in the August number of *Mission Studies*. Dr. Alden's paper may be ordered from the Congregational House, Boston.

### TURKEY.

#### WHAT ONE WORKER NEEDS.

MARDIN, April 11, 1892.

MY DEAR SECRETARY: I feel sure that you would count it well worth while writing to missionaries, especially this one, could you know just how it warms and blesses the heart to have such tangible evidence as your letter

gave that we are remembered, even though it be in a semiofficial way. In any case, I feel assured that you will be richly blessed in the outgiving of a bit of brightness from your own life to a fellow-worker for our dear Lord. I do not mind being alone as much as many persons do; but sometimes for a moment it comes over me desolately how I am working on, week after week, month after month, with no human companion as daily confidant and sympathizer,—for all my associates have other special lines of work,—using a strange language all day long, except the bits of conversation at meal times; though perhaps it is hardly fair to count it “strange,” since I am coming to think in Arabic, and even use it in my sleep, my attendant says.

It is a life of deep, quiet happiness, more soul-satisfying than any that has come into my life in all its varied experiences, this daily hand-to-hand work with girls, children, and women whose lives have been so forlorn; to see the daily growing, to feel the constant dependence and love, to know of noble efforts in self-control, and victory over besetting sins,—all this brings such a consciousness of being within the blessed influences of the Spirit’s workings, that I could not choose to leave it even in response to many affectionately urgent calls to come back to my native land.

For three years we have been asking for a “suitable young lady,” well equipped to help in either or both schools, in vain.

It seems a boon to me to be able to use my beloved pen again, even though all inadequately; since for months I was forbidden all intellectual work; being disabled by what our physician called “nervous prostration,” the chief and only persistent feature being a hard, heavy, constant headache. And it is not entirely gone yet, although lightening all the time. I was allowed to resume charge of the girls’ high school from the new year, Mrs. Andrus having providentially come down from Midyat on a visit, just at the time when I was shut off from work, and kindly assuming charge for three months. The cause, chiefly the double work falling to my share the past two or three years, is not removed; but by our physician’s orders I am not overseeing the little school, as before, nor attempting so much of close daily work with the girls. I worked hard all vacation time trying to secure suitable pupils and the means for them, chiefly through correspondence both in Arabic and English, since Dr. Thorn does not allow me to go touring, because of the heat. And I was not a little discouraged at receiving even fewer in number than last year, only twenty-four in all, parents are so averse to spending money for a girl’s education, and to braving the ridicule of sending a girl to school. The boarders are nearly as many as before, but day pupils are fewer, on account of the resuming of the girls’ middle school in the city. After all, it may be the dark state of affairs in general that keeps pupils from coming, since the boys’ high school also is smaller. But it is as a band of selected girls here now; and I feel daily the heart-glow of seeing them grow in grace, of getting more intimately acquainted with their inner lives, their real motives and inclinations. And it is a happy experience to find them coming to me so confidently to confess faults or ask about this or that. Yesterday one of the Seniors, the daughter of one of our village pastors, after telling me of the morning service, opened to me her heart’s desire to be of some use to the savage natives of the island of the sea.

With best wishes and grateful love,

MARIA G. NUTTING.

## THE OBSERVER.

## HOW SHALL WE PRAY?

IN our Board we question not, "For what shall we pray?" We ask for more laborers, for the gift of the Holy Spirit, and just now, as the year is nearing its close, we beseech the Lord to send us the \$80,000 required for our work this year. But do we pray in the right way? Let us beware that we do not fall into the fault of Adam Slowman, in "Expectation Corner," to whom the Lord's messenger said: "Your petitions, Adam, have had so many 'ifs' and 'buts,' there have come along with them so many 'I don't expect' and 'perhapses,' and so many 'I don't know whether this will ever get into my Lord's hands, and, if it does, I don't know whether he'll hear me,' that they have been, though you may not have meant them so, half insults to his goodness. As if he had paid such a price for setting up his royal posts that there should be a doubt as to his receiving and seeing to any petition sent out to him in due course, and according to his orders, and made in his Son's name."

If we could all read this little book we might understand why there are so many "missed blessings" in our lives,—blessings ready for us, but waiting till we shall open our hearts to receive them.

## FEMALE EDUCATION IN INDIA.

BY MRS. M. A. BADLEY.

THERE were sitting together at five o'clock tea, one pleasant afternoon, two fashionable society ladies, when one said to her friend, "My dear, what is this novelty called zenana work; do you know the stitch?" The other lady, equally in the dark, could not answer her questioner. There are, no doubt, many in India to whom this question would be equally puzzling, and yet zenana work is destined to be one of the great factors in the enlightenment of India's secluded millions.

The stitch is a most difficult one to learn. In the first place, she who desires to become the possessor of this new accomplishment, must leave her home, her friends, cross wide seas and travel over continents. She must be willing to undergo all sorts of hardships and privation. She must devote herself for days and months to the study of a strange and difficult language. She must wend her way through narrow streets, up winding stairways, into filthy courtyards which open into darkened and poorly ventilated rooms. She must learn to sit on the edge of an uncomfortable charpoy, or double herself up on an uninviting mat, or even seat herself upon the uncarpeted earth floor. She must share the narrow veranda with the buffalo, the cow, or the goat. She must educate herself to endure the sickening odor of the hookah and the disagreeable munching of pan, and the smoky, stifled atmosphere caused by the cooking. She must patiently submit to the inquisitiveness of the women she would help. She must permit her looks to be commented upon, her dress to be examined, her boots to be unbuttoned, her

wonderful braids of hair to be admired. And under all these persecutions she must be patient, and seem pleased.

In a word, zenana work is an organized system by which educated ladies visit the women and girls who are confined in the palaces and homes of all the cities of India, to carry to these secluded ones education, light, and love. To-day thousands of homes in India are made happier, brighter, and more like what the abodes of intelligent beings should be, by the educated mothers, wives, and daughters to be found in them.

All honor to the brave women from England and America who are willing to devote their lives to this needful, but arduous, task of uplifting the degraded, uneducated women of this land! They are not fanatics, walking the streets in bare feet, wrapped in a *sarree*, and carrying a begging bowl to demonstrate their devotion to the cause they have espoused, thus dragging themselves down instead of lifting India's women up to a higher ideal of life; but they are all talented, refined, accomplished, many of them musicians of high order, with cultivated voices, and many of them are artists of no small reputation. Many a drawing room in the home lands misses its brightest ornament, and many a social circle lost its most brilliant member when these ladies left their native shores to assist in this grand educational work.

"The hand that rocks the cradle moves the world," is as true in India as it is elsewhere; and these devoted women who, with noiseless step, open the doors of India's homes; who, with winning voice and touch of sympathy, unlock the hearts of India's women; who, with the brightness of their presence, cause the light of education and refinement to stream into the darkened zenanas; who help to abolish the rites of idolatry by replacing the shrine of the household God with an altar erected to truth and purity; . . . who cause ignorant, degraded women to become educated, refined wives and mothers, by substituting knowledge for superstition, and womanly dignity for abject slavery and forced subjection,—these women have touched the keynote to India's enlightenment, India's freedom, India's successful future.

—*Abridged from "The Pioneer," Allahabad, North India.*

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## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 18 TO JUNE 18, 1892.

### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Bloomington, 3.36; Champaign, 11; Canton, 12.25; Crystal Lake, 19; Chicago, Covenant Ch., 30, Forestville Ch., 10.25, Leavitt St. Ch., 27.84, Lincoln Pk. Ch., 7, New Eng. Ch., 42, South Ch., 157, Union Pk. Ch., A Friend, 25, Miss Spence, to const. L. M. Mrs. E. S. Ochs, 25; Danville, Mrs. A. M. S., 20; Emington, 2; Galesburg, First Cong. Ch., 50; Glencoe, 18.75; La Grange, 10; Moline, 22; Oak Park, 200; Port Byron,

13.40; Polo, L. H. B., 5; Sterling, 26; Udina, 2.60, 739 45  
 JUNIOR: Chebanse, C. E., 1.43; Chicago, May Rally, 25, Englewood Pilgrim Ch., C. E., 10, New Eng. Ch., Y. L. Guild, 42.63, C. E., 15, South Ch., 25, Union Pk. Ch., C. E., 25, Warren Ave. Ch., 22; Galesburg, Knox College, 42; Granville, 10; Geneva, 30, 248 06  
 JUVENILE: Chebanse, C. E., 1.05; Evanston, Light Bearers, 14.07; Glencoe, Opportunity Club, 63.11; Harvey, Coral Workers, 1.75; Hinsdale, M. B., 17; Mo-



line, Miss. Helpers, 5; Ontario, Willing Workers, 5,	106 98
SUNDAY SCHOOL: Hinsdale, 15; Oak Park, 18.30,	33 30
KOBE BUILDING FUND: Chebanse, 1.96; Chicago, New Eng. Ch., Mrs. S. F. W., 50, A Friend, 10, Mrs. W. A. M., 15, Mrs. J. J. D., 25, South Ch., Mrs. W. E. H., 25, Union Pk., Ch., Mrs. E. J. H., 25, a Junior, 25; Glencoe, Mrs. M. S., 50; Rockford, Second Ch., Mrs. W. A. T., 500; Stillman Valley, Mrs. G. S. J., 5; Sterling, Mrs. M. E. McK., 10,	741 96
PEKING MEDICAL WORK: Chicago, South Pk. Ch., Mrs. A. F. S. and Mrs. E. B. S., 5; Rockford, Second Ch., Mrs. R. E., 10,	15 00
SELF-DENIAL FUND: Chicago, 9, Box at Miss. Rooms, 3.20, Received at Rooms, 2.10, A Friend, 10, Mrs. C., 5, A Friend, 1, A. Friend, 1, New Eng. Ch., 7.25,	38 55
<b>Total,</b>	<b>1,923 30</b>

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Macksville, 3.50; Michigan City, 10.60,	14 10
JUNIOR: Indianapolis, Mayflower, 26.20; Michigan City, 4.20; Terre Haute, 15,	45 40
JUVENILE: Coal Bluff, Sunshine Band, 1.50; Indianapolis, Little Helpers, 5.31,	6 81
SUNDAY SCHOOLS: Cardonia, 1.50; Homer, 2; Macksville, 4, Easter Offering, 2; Terre Haute, Second Church, 3,	12 50
JUNIOR C. E.: Michigan City,	2 00
<b>Total,</b>	<b>80 81</b>

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Albia, Mrs. M. H. Payne, 6.50; Bear Grove, 2; Burlington, 78.10; Cherokee, 20; Cresco, A Friend, 1; Grand View, 1; Grinnell, 21.75; Le Mars, 4.25; Ogden, 10.50; Stuart, 10,	155 10
JUVENILE: Anamosa, Little Light Bearers, 2.25; Grinnell, Busy Bees, E. Br., 17.82, W. Br., 25, S. Br., 17.82; Oskaloosa, M. B., 7,	69 89
SUNDAY SCHOOL: Des Moines, Plym., C. E.: Le Mars,	7 99 82
THANK OFFERING: Grinnell, Y. L. S., 15.08; West Mitchell, Mrs. Ann Chambers, 1,	16 08
SPECIAL: For Erzroom, Glenwood M. B., 2; Grinnell, Busy Bees, for nails, 1; Traer, Coral Workers, for nails, 3.00; For Kobe, Le Mars, 30 cts; For Miss Millard, Bombay, Albia, Miss Mary H. Payne, 1,	7 30
SELF-DENIAL: Council Bluffs, Anon., 5; Grinnell, Aux., 16.63,	21 63
<b>Total,</b>	<b>278 81</b>

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Arkansas City, 4.50; Altoona, 1; Atchison, 10; Burlington, 10.90; Chapman, 1; Fairview, 18.60; Ford, 2; Great Bend, 3.47; Hiawatha, 15; Kansas City, 8.40; Lawrence, Plymouth Ch., 19.62; Leona, 3.30; Leavenworth, 39.45; Louisville, 3.30; Manhattan, 42.02; Maple Hill, 7; Oneida, 4; Parsons, 5.50; Russell, 10;	
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Salina, 3.75; Seneca, 1; Sterling, 4.40; Topeka, First Ch., 21.14, Central Ch., 16.26, North Ch., 6.85, Mrs. M. Officer, 7; Washburn College, 10; Wellington, 5; Wichita, Olivet Ch., 90 cts., Plymouth Ch., 2.75,	288 11 25 00
JUNIOR: Topeka, 1st Ch.,	
JUVENILE: Chapman, 4; Fairview, 1.40; Louisville, 3; Manhattan, 6.92; Topeka, Central Ch., 6, Norma Holman, 24 cts.,	21 56
SUNDAY SCHOOL: Great Bend, 2.28; Leavenworth, 10.55; Topeka, First Ch., Prim. Dept., 5.66,	18 49
C. E.: Manhattan, 17.21; Sabetha, 20; Topeka, Junior, 5.04,	41 25
	395 41 95 15
<b>Less expenses,</b>	
<b>Total,</b>	<b>300 26</b>

SUPPLEMENTAL.

Alma, 10; Manhattan, 6; McPherson, 4.50; Newton, 8; Sabetha, 11.35,	39 85
C. E.: Russell, 3.62; Wabaunsee, 10,	13 62
SUNDAY SCHOOL: Independence,	3 56
<b>Total,</b>	<b>57 03</b>

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Cadillac, 8.60; Detroit, First Ch., 104.50, Woodward Ave. Ch., 50; Grand Rapids, Mrs. Geo. A. Davis, 5, First Church, 47.90; Jackson, First Ch., 50; Stanton, to cust. L. M. Mrs. Mort Bachman, 25.14; Ludington, 8.20; West Adrian, 5,	304 34
JUNIOR: Constantine, C. E., 15.50; E. Saginaw, Y. L. M. C., 18.13; Greenville, Y. P. M. S., 10,	43 63
JUVENILE: Ann Arbor, Children's Society, 4; Covert, Band of Hope, 1.10,	5 10
FOR KOBE: Per Miss Searle, Bay View, 1; Grand Rapids, 6; Saginaw, 4; Three Oaks, 6.30 of wh. Park Ch., 3.30,	17 30
<b>Total,</b>	<b>370 37</b>

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Glyndon, 2.07; Minneapolis, Fifth Ave., Aux., 6.25; New Ulm, Mrs. C. H. Ross, Self-denial Fund, 10,	18 32
JUNIOR: Minneapolis, Friend, Self-denial Fund,	1 00
JUVENILE: Ada, Willing Helpers, 7; Austin, Union Ch., S. S., 6.70; Barnesville, M. B., 5.50; Freeborn, S. S., 1.69; Hancock, S. S., 2.65; Minneapolis, Vine Ch., M. B., 5; St. Paul, Bohemian Mission S. S., 1.33; Plymouth Ch., S. S., 3.75,	33 62
THANK OFFERING MEETINGS: Minneapolis, Lowly Hill Aux., special for Kobe, 17.03; St. Paul, Plymouth Ch., Aux., 23.92,	40 95
SPECIAL: St. Paul, Plymouth Ch., Mrs. W. S. Alexander, for Bible Reader, Zeitoon, Turkey,	40 00
	133 89 16 25
<b>Less expenses,</b>	
<b>Total,</b>	<b>117 64</b>

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. St. Joseph, 6.73; St. Louis, Pilgrim Ch., 5.20; Webster Groves, 20,	31 93
JUNIOR: Kansas City, First Ch., 17.50; St. Louis, Compton Hill Ch., 9, A Friend, 10,	36 50
SELF-DENIAL OFFERING: St. Louis, Pilgrim Ch.,	68 30
	<hr/>
	136 73
Less expenses,	12 00
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Total,	124 73

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Andover, 3.50; Berlin Heights, 5; Burton, Mrs. and Miss H., 15; Chatham, 5; Cincinnati, Columbia Ch., 12; Hampden, 8; Harbor, Second Ch., 9.15; Lindenville, 5; Medina, 10; Mesopotamia, 7.50; Mt. Vernon, 27; Oberlin, 40,	147 15
JUNIOR: Akron, First Ch., Y. P., 10; Andover, Y. P., 5; Anstinburg, K. Ds., 8.08,	23 08
SUNDAY SCHOOLS: Austinburg, 10; Medina, Miss Curtis' Cl., 1.50,	11 50
C. E.: Wakeman,	5 00
TOWARD THE \$80,000: Conneaut, Mrs. Thurber, Birthday Off., 5; Mrs. Linn, Thank Off., 1,	6 00
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	192 73

FOR KOBE COLLEGE BUILDING FUND: Elyria, A Friend,	50 00
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	242 73
Less expenses,	18 55
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Total,	224 18

## NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, Treas. Carrington, 3; Edmunds, 2,	5 00
JUVENILE: Carrington, M. B.,	1 90
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Total,	6 90

## SOUTH DAKOTA.

BRANCH. Mrs. C. S. Kingsbury, Sioux Falls, Treas. Colvin and La Roche, 2.50; Myron, 5,	7 50
SELF-DENIAL FUND: Ipswich,	45
JUVENILE: Hignmore, S. S., Birthday Box,	4 12
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Total,	12 07

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, Second Ch., 10; Berlin, Union Ch., 8; De Pere, 10; Janesville, 10.15; Kinnickinnic, 5.30; Leon, 1; Milwaukee, Grand Ave., 103; Sun Prairie, 5.45; Union Grove, 1; Wauwatosa, 6.50,	160 40
SPECIAL: Emerald Grove, Mrs. Gillis,	2 00
EXTRA CENT A DAY: Whitewater, Miss Anna Barnard,	1 65
JUNIOR: Berlin, Union Ch., C. E., 4; Bloomer, 80 cts.; Janesville, May Rally, 9.02, Loani Band, 25; La Crosse, Y. L., 58.80,	97 62

JUVENILE: Beloit, First Ch., S. S., for Bridgman Sch., 30, for Medical Work in Pang-Chuang, 10; Whitewater, Prim. S. S., 5,	45 00
	<hr/>
Less expenses,	308 67
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Total,	16 12
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Total,	290 55

LIFE MEMBERS: Janesville, Laoni B., Miss Elisabeth A. Van Aken; La Crosse, Y. L., Mrs. Marshall Conant, Miss Lottie C. Loomis.	
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## ALABAMA.

Talladega.—Mrs. A. R. De Forest, Self-denial,	1 00
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Total,	1 00

## CALIFORNIA.

San Francisco.—Mrs. C. F. Peck, of China, Extra Cent a Day,	2 80
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Total,	2 80

## CHINA.

Peking.—Bridgman School,	10 00
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Total,	10 00

## GEORGIA.

Atlantic.—L. M. Lawson, 5; Ch. of the Redeemer, for Miss Fletcher's Sch., 12.50,	17 50
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Total,	17 50

## MASSACHUSETTS.

Boston.—Union Ch., Aux., for Kobe, 400; Newton Centre, "A," for Miss Little, 25,	425 00
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Total,	425 00

## NORTH CAROLINA.

King's Mountain.—Lincoln Academy,	11 00
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Total,	11 00

## NEW HAMPSHIRE.

Hanover.—Mrs. S. C. Bartlett, Self-denial, 10; Wolfboro, Mary L. Clark, 5,	15 00
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Total,	15 00

## NEW YORK.

New York.—Mrs. R. A. W. Bowen, for Kobe,	500 00
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Total,	500 00

## TEXAS.

Austin.—Tillotson Inst., 5.25; Dallas, 30,	35 25
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Total,	35 25

## MISCELLANEOUS.

Sale of leaflets, 16.93; boxes, 3.72; envelopes, 38 cts.; waste paper, 1.92,	22 95
Receipts for month,	4,827 15
Previously acknowledged,	31,968 15
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Total since October,	\$36,795 30
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MISS JESSIE C. FITCH, Ass't Treas.	



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VOL. XXII.

SEPTEMBER, 1892.

No. 9.

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**Expect Great Things from God. Attempt Great Things for God.**

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THE receipts for the month ending July 18th again show a falling off from last year of \$1,400, making a total decrease for the year of \$8,700. There is an increase in legacies which somewhat reduces this total, but these figures represent the reliable income of the Board. What shall be done, dear friends? There yet remain four months before the year closes. As we return refreshed, strengthened, blessed, we hope, from the beautiful places of our summer rest, shall we not take up the work anew, with faith and zeal? Let us never for a moment think that the sum is too large to be made up; with God's blessing and the earnest, persistent, courageous effort of all our workers, it can be done. Shall we do it?

NOT long ago Mrs. Dwinell, the widow of the late Dr. Dwinell, President of the Pacific Theological Seminary, was called to her parlor to see a visitor. There sat a plainly dressed person, with a basket beside her, containing small wares, such as are often sold from house to house; but trade was not the object of the call. After some preliminary conversation the poor woman said that she had been reading about the need of the foreign missionary work. The story of "retrenchment" had touched her heart, and she was distressed that any of the good work must be given up. "Here," she said, "are twenty-five dollars which I want to give to the Board," and she gave a roll of bills to Mrs. Dwinell. A few days after she called again with her basket of tape, and pins, and needles upon her arm. "I have been reading

*The Pacific*," she said. "I have become deeply interested in Mrs. Gulick's plans for the girls in Spain; I want to help in that work, also;" and she took twenty-five dollars from her pocket, which she handed Mrs. Dwinell. A story like this needs no comment. To-day, as of old, the Master sits over against the treasury, and surely his smile of approval rests upon her who "hath done what she could."

A. G. G.

A MISSIONARY from China has said: "The Chinaman is an individual with some backbone in him; but the Chinese woman has several backbones in her. If we can get the women of China to become Christians we have solved the question."

THE difficulty of mission work in China is thus described by a missionary there: "When I used at home to speak of 'the heathen,' I meant by the word men who had never heard the gospel. A look in the faces of a Chinese crowd made me realize for the first time that it meant much more than this. In consequence of their not hearing it, they have lost all capacity for understanding it. That look made me feel that to the heathen the gospel is not only a new, a strange sound, but that it is an unintelligible sound; and that every conversion will be a miracle."

THE young Emperor of China—only eighteen years old—is blessed with many wives. Immemorial custom, which is almost the same as law in China, allows the emperor three wives of the first rank,—the central, eastern, and western empresses,—six of the second rank, and seventy-two concubines. The central empress, although the highest in rank, is said to be neither so able nor so beautiful as the others, but was given her place by the Empress Dowager, her aunt, during the young emperor's minority. It is stated, also, that the Manchu women do not bind their feet, so that there is not a bound-footed woman in all the palace. That would be a happy day for the women of China if the court custom could extend over the kingdom.

Rev. James Smith, of Ahmednagar, India, sends a letter which he received from an entire stranger, which speaks for itself. Mr. Smith writes: "It (the letter) shows the direction of thought in India to day among a large number of the rising generation. It is a hopeful sign of the times. There is no opposition on the part of such people to teaching Christianity. They welcome Christianity as at least an enlightening and civilizing force, if for no better reason. The wives and children of such men are good soil for the seed." The letter says:—

You will not be little surprised to see yourself addressed by a stranger, in so familiar a tone. But the high opinion I have long entertained of your character as a gentleman and a missionary, and which has been strongly confirmed by what I heard about you and your doings from others, encourages me to solicit your kind assistance in a matter of very great importance.

I belong to that sect of modern Hindus who adore the Unity, upon whose souls the caste system has no hold, and who profess universal brotherhood. So I feel I stand on a platform much higher than the one trodden by very many of my countrymen. But among those countrymen there stands an individual, eagerly looking up to me and stretching her hands to me, that I may take her up. My wife, whom I love tenderly, and who deserves the love, stands much below me in culture and education. She can read Marathi, but that can never make her able to walk hand in hand with me in the paradise of reason and progress. She is obedient, meek, and promising, and that she is such I am doubly grieved to see her dragging herself along with me. Can I not manage to impart able instruction to her myself? I see I cannot. Without money, without recommendation, without that great blessing, "Health," I have been constantly engaged in fighting the hard battle of life, in which I have lost more than half my energies.

Once I had made up my mind to get her admitted into the Sharada Sadauna of Pundita Ramabai. The lady generously promised to take her free. But then, we have got a sweet baby of a year or so, and the mother could not make herself willing to join that institution, lest she might be very often interrupted in waiting upon her only dear child. I, for my part, did not like to touch the tender feelings of a mother, and that plan was given up.

Such is my case. I desire to educate my wife. I long to see her morally my companion of life. I believe it is my first duty to raise the position of one who has intrusted her life to me. How can it be realized? Yet I have hopes—most sanguine hopes! I know, I am quite conscious, what the American Mission has done for my dear country. When universities were, as yet, not organized; when we, the public, had no private institutions of our own; when the people were quite reluctant to spend a farthing upon the education of their children; when the very uttering of A, B, C, was sure to expose a student to excommunication and the hard results attending it,—who were those who, under these circumstances, opened their purses, started free schools, and took upon themselves to educate the public, then thankless enough, as they were quite unconscious of the blissful fruits of English culture? These were the missionaries; the predecessors of the present missionaries did all this. I am no flatterer, yet I do not fear to state facts,—facts which are vividly placed before the world; facts which teach me to venture to encroach upon the goodness of the missionaries. Will you not extend your helping hand to me? I cordially hope you will. If you say "Yes," and if you can spare an able tutoress from the Zenana Mission to teach my wife regularly, we shall at once go to Nagar, and try to live there. Hoping to be kindly excused for the familiar tone of the letter, and soliciting an early reply, I beg to remain, etc.

THE annual report of woman's work in Tung-cho, China, gives a most encouraging account of growth in that department. The following extract shows what the Week of Prayer means for the women there: "The Week of Prayer is a golden time with our women. This year over thirty were invited to spend the week with us, and these, together with those who live in our courts and those who came daily from their houses, made a noble company for the woman's noon meeting. They gathered in three separate companies for morning prayers, and there they were each given a slip of paper on which were written three or four verses bearing on the topic for the day. These verses were committed to memory during the day, and two or three classes for Bible study were held for the brighter women and children. With attending these meetings, and with several hours of study, each day was filled to overflowing, and it seemed as if we could fairly see our women grow. They went about in little groups, with happy faces, gaining new experience of the joys of Christian fellowship; and each one could say with fresh emphasis when she went away, 'I believe in the communion of saints.'"

The report also shows that the tide of organization has reached these far-away sisters. The report says: "Tung-cho women are copying their Oriental sisters, and this year have organized two new societies, one of which, an Anti-Footbinding Association, will hardly spread beyond the limits of the Celestial Empire. Including two branches, we have now seventeen women with large feet and twenty-eight girls, about half of whom are in the Bridgman School,—a grand total of forty-five. Some of them have unbound their feet, and some, born in Christian homes, have tasted of the liberty wherewith Christ hath made us free, and have never been subjected to that heathenish bondage. The crusade against "Golden Lilies may be declared a success in Tung-cho, and it is now taken for granted that our church members will not bind their daughters' feet."

The second society is a Woman's Christian Association, organized with twenty-three active members, "all of whom can read the Bible understandingly," and several associate members. Their most important work is the charge of the meetings for women, evangelistic work in the hospitals, two mission Sunday schools, receiving and entertaining of women on Sunday, visiting sick members and absentees in their homes, and general work for the unconverted. The report says: "Although this association seems to receive some departments of work from the direct control of the missionaries, we are still so represented among the officers and committees as to exercise a strong influence. They must increase, we must decrease; and we are glad the day has come when we can intrust the work so largely to our noble company of Christian women."

## CHINA.

## WOMAN'S INFLUENCE IN CHINA.

BY MISS L. B. PIERSON.

In the vast Empire of China there live so many souls, that, it is said, they number one fourth of the inhabitants of the globe. Think of the multitude of mothers, wives, sisters, and daughters in that company,—young and bright, giving promise of activity, and in the prime of life, with young families growing up about them, looking to the mother for guidance,—as well as the feeble, bent-over, aged women, who have well-nigh passed through their period of usefulness and influence, and are tottering on the very borders of this life.

There is but little rejoicing over the birth of a little girl in China; the mother knows, alas! how little of joy and how much of sorrow must come into her daughter's life. If the child is favored with pretty face and attractive ways, she is petted and indulged; if she is strong-willed and resolute, weaker minds of the household yield to her and keep the peace. While still a child she is married, and taken to the home of her husband, where the dreaded mother-in-law at once compels her obedience.

A little later in life, however, when her own children are growing up, and her sons bring home their wives, her own season of authority begins, and henceforth due homage and respect are paid to her word.

Age and position in the households of China entitle the mother and the mother-in-law to implicit respect and deference. The father is revered, and a certain awe is attached to his presence, but it is the mother who gives the moulding touch to the household.

When that leading spirit is wholly unguided by the True Spirit of Wisdom, and has naught but her selfish will and uncontrolled temper to prompt her words and deeds, how can she lead the sons and their wives and her daughters in any ways of pleasantness and of peace? And yet the position into which she has grown, gives to her a marked influence in her small realm.

Now, should this same leading spirit in the home have learned obedience to the Father's will, to control her hasty temper and selfish will, she can lead her sons and daughters in ways of pleasantness and of peace, and she can influence them to set their affections on things above, and to live high, noble lives. Yes, she can say, "As for me and my household, we will serve the Lord;" and she can see to it that the routine of daily labor shall be suspended, and each seventh day, "the day of rest and gladness," shall be observed and not desecrated.

O ye mothers in our own Christian land, can it be that you have more influence than they have? In your home, while you are beloved and revered, and your advice is so deeply prized, still, the young people of your household are daily under the influence of pulpit, schools, books and pamphlets, and untold helps beyond ; while the influence from pulpit, school, books, pamphlet, and society are unknown to the daughters, and but slightly known to the sons, of those heathen homes in China. The mother is the one to look to there, and what in life and character she is, others about her are apt to imitate.

Many incidents come to mind illustrating the importance of the position which women hold in China. Prominent among them is this : In 1636 the Manchu Dynasty, the one now ruling, overpowered the Chinese, and took control of their kingdom. Wishing outward manifestation of their authority, the mandate went forth that all the men should shave the front of their heads, and braid their hair into a queue ; and that the women should henceforth give up the practice of binding their feet. Everywhere throughout China the men yielded, and the practice of braiding the hair into a queue prevails ; but the women were resolute, and quite sure that the tiny *bouna* foot was prettier and more to be desired than the foot in its natural state. Therefore they have most persistently continued to bind their feet, the granddames and mothers performing this unnatural service for the little four and five year-old girls of their households. Let the women become convinced of the evil of this custom, and their influence will soon cause it to be abandoned.

The leading circumstances of the weddings of China are well known ; but one feature of a certain marriage of one of the young men of our mission court at Pao-ting-fu is worthy of notice here. This young man was an active Christian, and his chosen bride a young woman who had long been familiar with the teachings of the gospel, and apparently ready to follow them, though mother and family took no special interest in them. Li Ho, the young man, followed the general custom of weddings, and had his bride escorted to his home in the mission court in the fantastic red-covered bridal chair, while it was yet dark,—before the hour of dawn. The bride was gayly attired, and attended by her mother and other women friends, and the usual feast was spread. But beyond this it was fully understood beforehand that the Christian marriage ceremony was to be performed also. However, as the hour set for this drew near, the bride stiffly refused to enter the chapel and have the Christian service performed : urging that they were already married, and it was unnecessary. It was evident that her mother and friends had urged her to this course, and she was fearful to oppose them. But we remon-



strated with her, saying she had come to the Christian court to live, and was marrying a Christian, and that no other course could be allowed. So she yielded, reluctantly, and came escorted by mother and friends to the chapel. Her husband stood by the side of his "best man," while the timid bride was allowed to sit in a chair near by.

The usual questions were put and properly answered, and the ceremony passed most pleasantly, followed by congratulations. But the chief interest of it all was, that as we passed out of the chapel, the bride's mother and friends gathered about her and most earnestly declared: "We never saw anything like that before! That is just fine, to have them both promise to love and care for each other! I did not know that was what the Christians did. It is right. Now they will surely be good to each other, and it will be well with them! It is far better than our wedding ceremony, and I like it." One of the friends exclaimed, "I wish my daughter had been married with a promise of love between them, and I wish I had!" So they went back to their heathen homes, full of admiration for the promises made to each other. Who will venture to predict what may result from the influence of this decision!

Shall we not multiply our influence in helping these sisters to understand the highest and best way, that they may use their influence for good in their own homes?

MERIDEN, CONN.

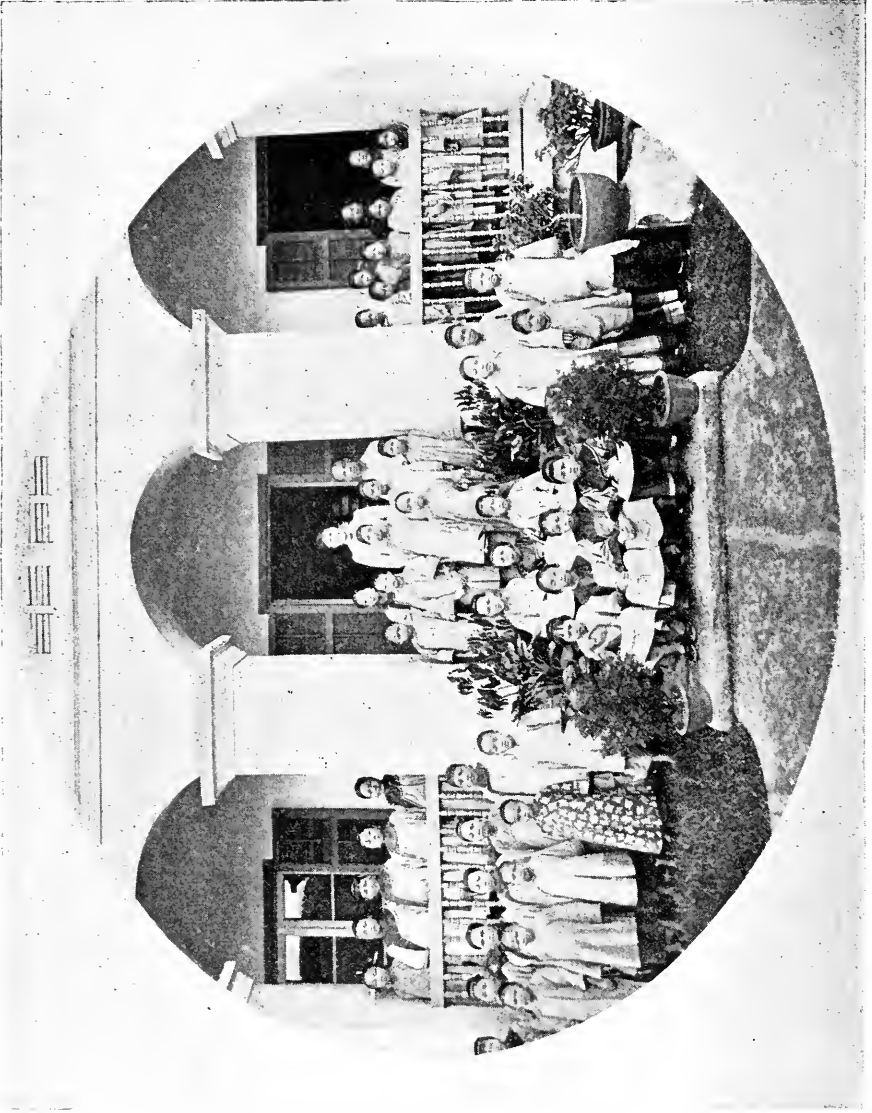
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## REPORT OF THE FOCHOW GIRLS' BOARDING SCHOOL FOR THE YEAR 1891.

Ladies in charge, Miss Ella J. Newton, Miss Elsie M. Garretson. Native teacher, Sing Muk Kek. Assistant teacher, Uong Ting Chio.

OUR Girls' Boarding School has closed another year of its history, in which we find much to encourage and make us thankful. Miss Newton has returned to us from her visit in the United States; and not only her old schoolgirls are glad to see her, but all our native Christians who came up to Fochow to attend the annual meeting seemed more than usually happy, because they felt they somehow had gotten back something they had lost. It makes the school work run so much more smoothly, too, when there are two to put their shoulders to the wheel.

Among our physical comforts, we want to give thanks for the beautiful new desks and seats presented to us by Phillips Church Sabbath School, South Boston. These desks occupy so much less space than the old ones, that we not only have room for gymnastics, but we can also accommodate a larger number of pupils, which alone is sufficient cause for thankfulness, to



THE BOARDING SCHOOL AT FOCHOW.

say nothing of the cheery attractive, homelike appearance they give to our schoolroom.

The number of pupils enrolled in attendance the first term was forty-six; the second term, thirty-seven. Entire number who have received instruction during the year, fifty-two. Of these, twenty-seven are either from, or connected with, Christian families, and twenty-five are from heathen homes. The amount of money contributed by the parents for board and tuition during the year is forty-two dollars and sixty-two cents. The deportment of the pupils and their progress in study have been very satisfactory. The older classes especially have advanced to where they need, more and more, careful instruction, which can be given only by the ladies in charge; and now that Miss Newton is back, we hope to concentrate our best efforts on these girls who must soon go out from us, and upon whom we depend for good work in the future.

Our Junior Society of Christian Endeavor has grown in interest and numbers, and a wholesome religious sentiment has pervaded the school. Just before the close of last term seventeen of the girls expressed their intention of leading a Christian life. Of these, six have since been received to the church, and we hope others may be ready soon to thus publicly profess their faith in Christ. Besides the daily morning and evening devotional exercises, the pupils observe silent quarter hours. There are also two stated weekly prayer meetings, one for the younger and one for the older pupils, and the Friday evening Christian Endeavor meeting. These, with the daily Bible lessons with each class and the Sabbath services, cannot but exert a strong religious influence on the school. Sixteen of the pupils are now church members; seven others are active, and four associate, members of the Christian Endeavor Society.

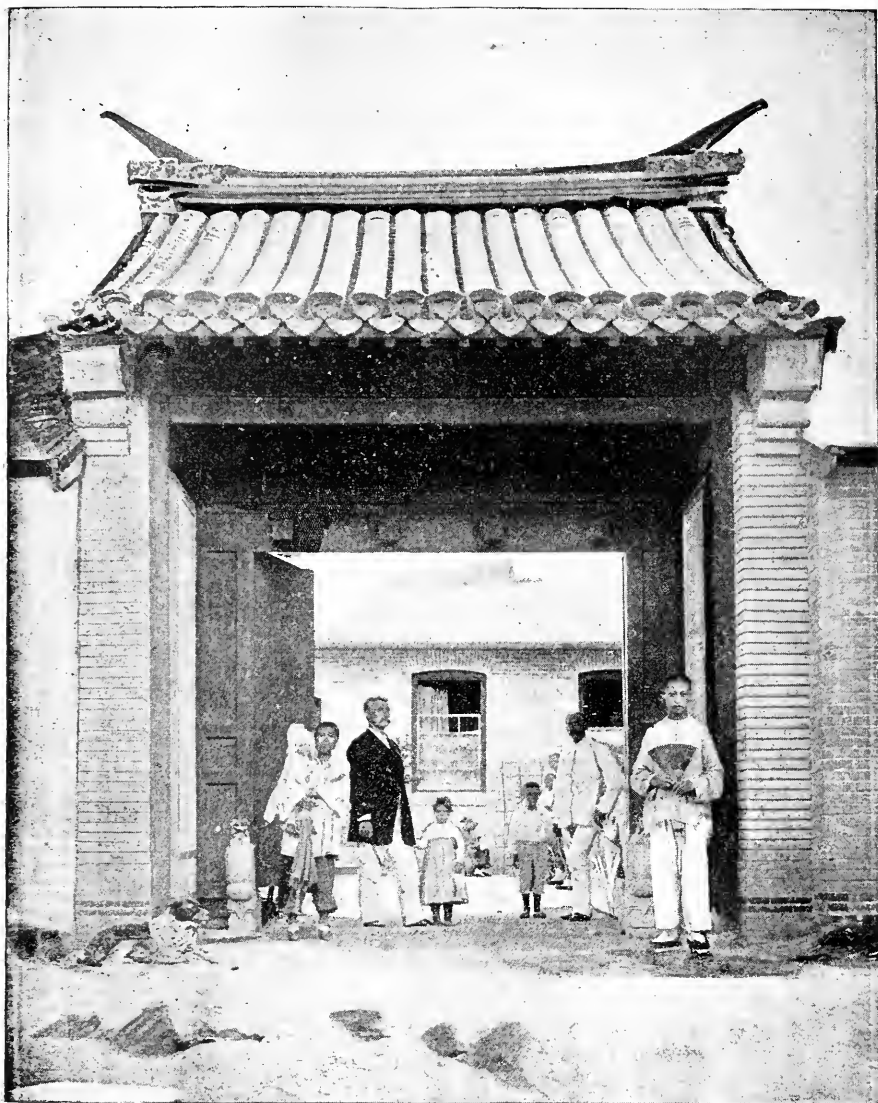
ELSIE M. GARRETSON.

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## TOURING NOTES.

BY MISS MARY S. MORRILL, OF PAO-TING-FU.

LAST week I came in from a month in the country, and this tour has given me so much encouragement and gladness, that I feel I must pass it along to the friends at home. For a year I have been urged by the people to visit some villages two days' journey from here, where we have some church members. The pastor has been down through the field twice a year, but Dr. Merritt's work and mine has kept us so closely confined at home, that we have only been away for five or six days at a time. Occasional hints came that if I could "talk enough" to go to other places, I might come to them.



GATEWAY TO MISSION PREMISES, PAO-TING-FU.

We spent the first week at T'ang-fêng, where we have eight church members and some probationers. I had fifteen children who found their way to me every day, and they used their time so well that they learned the Ten Commandments, the Beatitudes, a little prayer, and a form of grace. When the assistant told me that in one family the mother did not buy the gods according to custom at this time, because when the peddler came around, her little boy of ten repeated the first Commandment and my explanation, I felt that the time had been well spent. "Of course," she said to the teacher, "I didn't want them if they were false." Other parents were also pleased with the teachings, and I was very happy in the cordial love of the children.

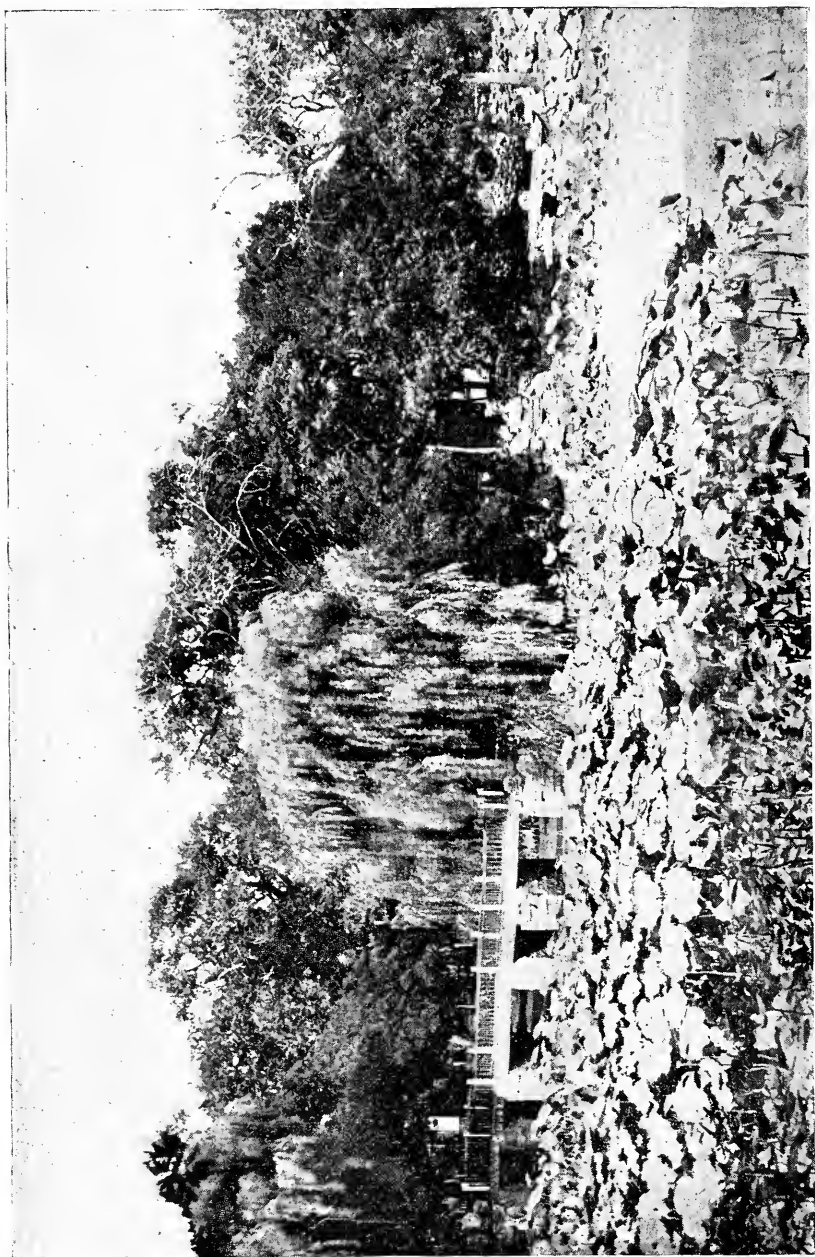
We have one interesting old member here. She is eighty-one, but her unimpaired faculties and bright, clear ways make her seem but about sixty. The old women say so often, "It is a good doctrine; what you say is true, but it is so hard to change when you are old." We had a good many inquirers, and also have the joy of knowing that some who had fallen away were brought back by our teachings.

Some of our English friends very kindly lent us their magic lantern. We found it a great help, and used it here three times. In the Old Testament they were specially impressed with the spirit Joseph manifested toward his brethren. One old lady said, "We Chinese don't forgive like that." The scenes in the life of Christ were followed with the closest interest.

We began the second week by going to my cook's village. He is the only Christian there, so I felt we had much to do. His family have never opposed him, but, from what he tells me, have cared but little before for the truth. I had let him go before us three or four days; so when the family bought the gate and kitchen gods, which the heathen all paste up the last day of the year, he persuaded them to sell the pictures to him. He told me afterward, with a mischievous laugh, "I tore them up and burnt them." There will be no idols in that house this year; for if they are not set up on the first day, they will not be until the next New Year's Day.

One afternoon, as I told a group of God's great love for his children, one woman caught my hand and whispered so eagerly, "Would He be pleased if I took down my 'Heaven and Earth' (a god) and burnt it?" I said: "That is the first step, to put away all your other gods. Then he will surely teach you."

The second day, as on the first, the room was packed to overflowing. Of course many had come to see the foreigner, but even among those, interest in the bearer was soon lost in the message. Mrs. Chang and I talked until lips and tongue were so dry that the words almost refused to come. The women were very thoughtful, and said, "Rest a little, and we will wait for you." But after a moment one woman pulled my sleeve, saying, "Do tell me how



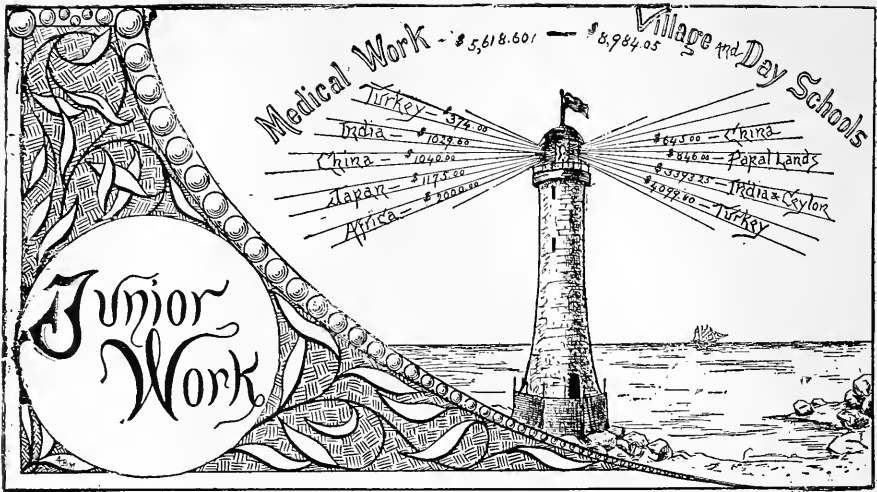
A LOTUS\_POND NEAR PAO-TING-FU.

to pray to God." So many times have I been asked that and similar questions on this trip. We had large numbers of men and women, quiet and earnest, at morning prayers, and the helpers tell me I was too busy with the women to see how many men they received. The women were very eager for us to stay longer, saying: "If you go away how shall we learn? Who will tell us?"

We visited three other villages near together, being out only two nights. It was all the time we felt that we could give. Here the assistant and wife was with us. Her husband gave out medicine in one room, teacher Wang mounted a cart in an outer court, I was in one corner of the inner court, Mrs. Chang in another, and the young wife was in another room. We all had earnest, attentive hearers. So many said, "Why didn't we know this before?"

The third week we went on to Sin Ch'in, forty li from T'ang-fêng. Here we have four church members and several who are interested. The room was crowded day after day, and though curiosity was the ruling motive, who can say hearts were not reached? As one of the helpers said, "Our opportunity is very great, and the Lord will surely help us to use it." The family where I stayed said: "Before, our neighbors reviled and ridiculed us, but now they let us alone. If they are not strongly for us, they are not against us." The young man of the house, who is now an assistant in the Pang-Chuang dispensary, said, "The first time that Mr. Pierson came here I reviled him, and my father threw mud at him." The father is a delightfully warm-hearted Christian now, and I had a very happy week in his family. The women of the family came very early to my room for prayer and a little word before breakfast, and we had the same thing together at night. The Lord has given me a great blessing on this trip in making the women so companionable, and in bringing us very near together.

I have written you rather fully in regard to the trip because I know you will be interested, and because I feel that you will see the importance of some one's coming to our aid, so that one can be on the road more and yet the home work not be left undone. The helper said to me, "The harvest is plenteous, but the laborers—oh, why doesn't the Board send them out!" Every village urged me to come again, and now that I am at home, invitations are coming from other places, two of them new ones. The schools are opened, the dispensary patients must be visited, prayer meetings and Bible women looked after, so I feel tied. If I run away I think about the home work. It is a little hard to see the work undone. I truly work as hard as I can, but when the days have a limit, what can one do? I do hope some one will come soon, the work here at Pao-ting-fu has such a bright outlook.



—To give light to them that sit in darkness Luke 1:7—

#### LETTER FROM DR. PAULINE ROOT.

DEAR GIRLS: I have written to you of the pitiful condition of your Hindu sisters, of the growing influence for good of the handful of Christian Japanese women, and how many times since I came to this country have I already told of the sad sights one meets, not only in India's and China's homes, but in dainty Japan as well. You have, many of you, opened your hearts to help our dear Hindu women; I want you to turn in loving sympathy, and a longing desire to help, to the vast body of Chinese women who must be reached. They are not easy to reach; proud are they, and proud they may well be if ancient civilization, learning, and family give one the right to be proud. Many are rich, but they are not satisfied; more, thousands upon thousands are pitifully poor, and they hunger for bread, and no one gives bread; and their hearts hunger for—they know not what, and no one speaks peace to their souls. Sometimes I hardly wonder that dear little babies are at times left by the road to die, when I turn my memory backward and call to mind the many whom I saw by the roadsides grubbing up roots and grasses for food. What are we doing for these millions of dying souls? Something. And to the praise of God let it be said that all Chinese Christians are not "rice Christians," but having accepted bread, have turned with simple gratitude and trust to Him who spreads a table for them in that desert land, and in the presence of their enemies,—a table full of good things for their souls.



I look back, as I sit here in this beautiful room belonging to one of the King's children, and I see the dirty—oh! so dirty—Chinese houses where I visited; the cattle in the courts, the filth, the vermin, the nauseating odors, the scavenger dogs and pigs, emaciated and savage, the half-naked men, the prudishly modest and immodest, vermin-infected women, the lepers, the blind, the lame, the diseased, the simply coarse, the vilely obscene; and here, too, I see your missionaries,—delicate, dainty, cultured,—not repelled, but rejoicing, that “as Christ was in the world, so are they.” I see them, despised and rejected of men, going out from their dainty homes on long journeys in springless carts or on too springy donkeys, sometimes in Chinese dress, to live among the people for weeks. They not only sit with them hour after hour on the kang, close in contact with all that their instincts would keep them from touching, patiently leading them step by step Christward, but they live with them, eating their food; sleeping by them; and I have seen them pillowing their heads (with none of the revulsion that came to me, the outsider) on their bosoms, as they comforted them. It takes the spirit of Christ; but oh, girls, if you could see how these uncouth, illiterate women blossom out as they are comforted, and as the Lord's sunlight floods their hearts! The Lord's own, even in China, become lovely in their lives, clean in their bodies, and filled with the wisdom from above; so much so, that some of your own missionaries, when days grow dark, lay their heads for comfort and help upon those whom they have led out into the light. -

As I look back upon my four months in China, in Canton, in Shanghai, in Tung-cho, Peking, and Pang-Chuang, it seems to me that I never met more lovely or lovable women, in Christ, than some whom I met there. Some of you have said, with a shrug of the shoulders, with a little impatience, perhaps, “I have no interest in the Chinese.” Don't say it again, girls. If you only knew,—if I could but let you see through my eyes, you could not say it. Be certain of one thing,—and I speak that which I have seen,—if you have any love for souls, or even for helping people who need help, you would, if you were in China, learn to love, and love dearly, those for whom you labored,—your Chinese women. V

And now a word for the medical work. If you had gone, as I did, into fine palaces of the rich, where no foreigners but medical women can enter; if you had seen there, as I once saw, fifty-two daughter-in-laws with feet so tiny that a baby's shoe would be too large, so crippled that they could not walk unless supported; if you had seen among them the pale, haggard, beautiful faces of the confirmed opium smokers, and had heard them cry out to you to save them; if in the middle of the night you had gone to the help of one who had taken opium to end her life, because she could not stand the

misery of it,—and all this in wealthy homes; or if you had gone into the squalid houses of the poor, and had seen the people, diseased and loathsome, burning incense before their paper or brass gods, while their friend was going from them with no word of comfort, and had then seen, as in the wealthy man's house, your doctor gather into her arms of love the dying woman, and telling her that she was beyond the human physician's skill, commit her into the loving arms of the Great Physician; if you had seen day by day patients—women and men—committing their dearest ones to our women doctors for serious operations with perfect confidence in the doctor's skill; if you had seen these same doctors day by day seeing, prescribing for, and operating on two hundred or more patients, always cheerful, always ready to hear all their story, and to prescribe for aching hearts as well as diseased bodies, never flinching before the diseases that would make strong men feel faint; if you could see, as I have seen, these same doctors ready to sit up nights beside one whom you are “not interested in,” to be nurse as well as doctor, ready night or day to go miles in the Chinese wheelbarrow, or in the jolting sedan chair to help into the world the joyously welcomed son, or the poor little unwelcomed daughter; if you could see her again teaching a medical class, training her nurses, superintending the hospital prayers or Sunday school,—ah me! what not,—your feeling of indifference would melt away. Missionaries are only other girls gone away from home, and if they love like this, so would you. I know it, and your reward would be the hundredfold.

Do you not already feel that you must have a hand in this work? What if you saw a dear blind baby two years old deserted to die; would you not rescue it? What if you knew that a dear, living little baby was thrown into the little stone baby tower where dead babies are placed; would you not, no matter what you gave up, have that baby rescued from its awful fate? Poor baby, one such that I was told of was eaten before she was rescued so that her face and hands were scarred for life! Near our hospital I saw in the hot summer weather a deserted coffin,—deserted by all except the one within. Across from the doctor's house, on a sealed (because full) baby tower, I saw a tiny form wrapped in matting. I saw a body floating down the river, and no one rescued it. Dear girls, you, who are taught to control your feelings, could hold out a helping hand to poor women whose passions are so violent that rage sometimes makes them blind; you could help those who for trivial offenses would hang or drown themselves, teaching them better things. The sad things in China would force you to be interested; your heart would be so touched that you would cry out, “Lord, I entreat thee, let me help.” In the *Mission Studies* I read of Dr. Murdock's regret

because of no suitable building in which to see her patients. She speaks of a broken-down building reached by winding ways. How well I remember it. That building, or rather the place where it stands, is not to be despised. The Lord gave it to Miss Chapin, and she can use it when more money is sent; but it is not what Dr. Murdock needs. Nor is it good for her to see patients in her own room. We all have to do it, and when we do it we see them as lovingly as when they come to the dispensary; but it is better for us to keep our own rooms sweet and clean if we are to sleep and eat in them. I do not mean to imply that all the Chinese are dirty—not so those who have been “washed in the blood of the Lamb.” What a difference that does make to one’s body and to one’s clothes, as well as to one’s heart!

By and by, in Kalgan you ought to help them, if only in memory of what has been done. Dr. Murdock used to be there; you remember, do you not, how it used to trouble her as she went out at night, that the wolves were tearing to pieces the little dead babies—it may have been living ones at times. Some day you may hear a call to come to Kalgan. Shall any one of you be ready to go, or to send some one? Is any one of you studying now, and saying, “There in Tung-cho is that pretty dispensary that Dr. Holbrook built; there are sick bodies and souls there, waiting. I will make ready. They may some day want me there!” Do not think, girls, that you would be lonely there. The city would not perhaps attract you at first, but you would find no lovelier people to work with in the world than those at Tung-cho. Think about it; be ready; your Lord may want you there by and by!

I did not visit Foochow,—more is the pity,—but I doubt not if you turn your thoughts thitherward that Dr. Woodhull would gladly put you to work. Would you not feel that you had done much more for God than your hopes, if you had, as she has, just graduated four Chinese women who not only can cure the body and teach better ways of living, but who are in the service of the Great Physician, and can at any time call him in to take the responsibility from them?

I will not feel sorry for those who cannot go, for God’s plans must be carried out for each one of us. It is not for us to envy those who can go; but remember this, girls, we are living in grand times, grand and great missionary days, and if he calls you to help in any way, you are greatly honored of your King. There’s money wanted and influence, but if we have the fellowship that Christ asks for us, these will be ours for the poor perishing women in heathen lands and in our own.

“Let this mind be in you which was also in Christ Jesus.”

Yours, with love, In His Name,

## CHILDREN'S MEETING.

## BOYS AND GIRLS IN CHINA.

## I.—Home Life.

The homes in China are not bright, happy ones, like ours. Many of the Chinese are very poor, and often whole families live in one single room, which is cooking, eating, sleeping, and living room. No glass windows let in the sunshine—only paper ones; no board floors keep out the dampness—only the earth, or damp, mouldy bricks; no chimneys let out the soot and smoke, and of course the walls are dark and dingy. Many of the homes, too, are dirty, ill-smelling, and full of vermin. Even the wealthier homes are not happy ones, because there is so little of love in them. It seems as if fathers and mothers hardly knew how to love their children; or, at least, how to show any love in pleasant, tender ways. Certainly they give little love or attention to their baby girls. Every mother in China wants boys, but no one rejoices when a little daughter comes into a home. Many a woman can say at the very end of her life, “No one ever loved me.” In some parts of China a great many little girl babies are drowned by their parents the very day they are born. We do not see or hear of that in North China; yet many of the little girls are sadly neglected, and some are very unkindly treated.

Of course Chinese children have plays and playthings, and some of them are much like ours. The boys, and men, too, are fond of flying kites, and at the proper time for that amusement the air is full of kites, great and small, in every variety of shape and coloring. There are insects, birds, fishes, animals, and men, some of them really beautiful; some of them so large that it takes two or three men to hold the rope; and some with a bow and string attachment which makes a loud, whistling sound when the wind blows upon it. They have marbles, too, which they kick instead of shooting; and a funny little shuttlecock, which they keep in the air with their feet, besides many playthings quite unlike ours. They make pets of birds, carrying them about on sticks, and teaching them various tricks; also of insects,—crickets, which they teach to fight,—and different kinds of cicada, which they keep in little cages, because they like their “singing,” as they call it. Most of the toys and games are for boys. The little girls have no dolls, nor are there any, or the beautiful picture and story books which children so enjoy. The little girls are, many of them, kept busy taking care of baby as soon as they are old enough (and that is when they are very little), often carrying it around on their backs nearly all day, so that they have little time for play. Then, too, their poor little bound feet make them very uncomfortable and wretched; and how can they have a good time? [For footbinding, see “Girls

in China," in "Mission Stories of Many Lands;" and for the Anti-footbinding Society, see LIFE AND LIGHT, January, 1892.]

## II.—What Chinese Children are Taught.

1. About right and wrong conduct. Little children are not taught to obey their parents, to control their tempers, to be true, or to love one another. Every day they see their fathers and mothers fly into a rage over some trifle, and rave like madmen. They hear constantly those dreadful railing words which are so common in China, although the Chinese themselves consider railing very bad. Sometimes the great, ugly words are taught to the little children by their own fathers, just for the fun of hearing the baby lips try to say them, long before the children are old enough to know how bad they are; and so the habit is formed. Just so with falsehood. Many times women say to us: "Do you think it wrong to tell lies? We don't. Everybody tells lies." Of course the children learn it from babyhood.

They learn to gamble in the same way. Almost all their games are gambling games; and even the buying of cakes, candies, and other little things along the street is carried on by casting lots, with slips of bamboo shaken together in a case.

In the many homes where that terrible curse of opium smoking is found, the little ones learn that, too. With the smell of opium always about them they acquire an appetite for it (if they have not inherited such an appetite), which makes slaves of them all their lives. [See *Missionary Herald*, August, 1891.]

2. About honor to parents. That doesn't mean obedience. The Chinese say, "Never govern a child till he is nine or ten years old." So the children know they can get what they want by screaming for it, and of course they scream. Often a mother will bring a little sick child to the doctor for medicine, the child meanwhile eating a green apple or a cucumber; and when the doctor protests against giving the baby such things to eat, the mother answers, "Why! he cried for it!"

3. About religion. Chinese children are never taught anything about any god who loves them, for there is no such god known in China. There are hundreds and thousands of gods made of paper, wood, clay, stone, or other materials, some in the homes and some in the temples. In every home is the "kitchen god;" and the children are taught to worship that and any other gods they may have, for fear some dreadful thing may happen to them if they do not worship. There is no Sabbath in China, and, of course, no church or Sunday school; but the temples are open the 1st and 15th of each month, and any one may go there and worship if he chooses. Children are not

taught to pray, for prayer is not a part of their worship, usually, but only to burn sticks of incense and knock their heads on the ground before the idol.

### III.—School Life.

There are many schools in China, but they are all for boys. They have no large, bright, cheery schoolrooms, but little, dark, dingy ones, where the boys sit all day long on high benches, without backs, swaying to and fro, and studying at the top of their voices. All study is a memory training, the boy's aim being to recite his book from beginning to end, without any regard to the meaning. At a later day the book is explained, and the explanation learned by heart. The great object in going to school is to learn the Confucian Classics, pass three examinations, take three degrees, and so be able to hold office. As girls cannot hold office, or be teachers, the parents think there can be no use in their learning to read; hence it has not been easy to establish girls' schools, though people are slowly changing their opinions, and there are a good many such schools nowadays. In all mission schools much Bible truth is taught, and in the higher schools the sciences and mathematics. [See LIFE AND LIGHT of October, 1890, and January, 1892.]

### IV.—Christian Children in China.

There are a good many children in China who have learned to love Jesus, and some of them are anxious to work for him. The missionary society in the boys' school in Tung-cho has for years supported a boy in a school in Africa. When the society was first formed, the boys met to talk over means of getting money, and decided to give up the cakes of their Sabbath lunch, that the money might go into their society treasury. [For children's work, see the article "Little Boots," by Mrs. Beach, in LIFE AND LIGHT, January, 1891, and Miss Stanley's letter in *Missionary Herald* of June, 1892.]

[See in "Mission Stories in Many Lands," all the articles on China, for details on footbinding, day schools, religion, etc.; also *Missionary Herald*, October, 1891.]

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## Our Work at Home.

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### BIBLE READING.

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“WHAT DOTTH THE LORD THY GOD REQUIRE OF THEE?”

WHILE our Lord was on earth, and subject to our human wants, he once asked a woman to give him water for his thirst. She was not a saintly woman, prepared by a holy life for “the great vision of the face of Christ.”

She had not been trained like Anna in the Temple court, serving God with fastings and prayers night and day. Yet the Lord desired her service. Other women, too, ministered unto him of their substance. So now that he has passed into the heavens, and desires “the cup of loving service” only for his poor brethren and sisters left behind, he asks it of us women. What shall *we* give to the infinite Giver, who has only to open his hand to satisfy the desire of every living thing?

First of all, our love. He who loved us from everlasting, wants love. We might know that from our own hearts, which he made in his likeness. Earthly fathers, mothers, lovers, and friends may learn from their own longing the infinite yearning of the heart of God. He stoops from the eternal glory to ask a return of affection. He has promised the crown of life to them that love him; they shall be as the sun when he goeth forth in his might. Thou shalt love the Lord thy God with all thine heart, and take diligent heed to do it. Keep yourselves in the love of God. See James i. 12; Judges v. 31; Deut. vi. 5; Josh. xxii. 5; Jude 21. But it is they who keep his commandments who really love him, and it is his commandment, clear and positive, that we send his gospel to every creature. See John xiv. 21; Mark xvi. 15.

Second, we are bound to give *thanks* to God, always and in everything. And the thankful heart is a happy heart, for it delights itself in the unspeakable mercies of God, even under crosses and afflictions, knowing that for his loving children there is always more to rejoice in than to grieve over. In the midnight of sorrow the true soul will arise to give thanks; nor will it be satisfied with offering its own solitary tribute, but will say to others, O magnify the Lord with me, and let us exalt his name together. And since this offering glorifies God, it will desire to spread the knowledge of his abundant grace to the uttermost parts of the earth, that the thanksgiving of many may redound to the glory of God. See Ps. xcii. 1; cxl. 3; 1 Thess. v. 18; Ps. l. 23; Isa. xlii. 10, 12; 2 Cor. iv. 15 and ix. 12.

Third, God requires our service. His servants shall serve him. This is the high and perfect joy of heaven, but it is to begin now. We can only imagine the forms of that unresting and unwearying activity of the saints in light, but even here we are to give an undivided service to him whom we adore. And now, Israel, what doth the Lord thy God require of thee but to serve the Lord thy God? We are to serve him willingly, with our time, our prayers, and our substance, working for the cause on which his heart is set, and helping to bring in the kingdom of his dear Son,—the reign of righteousness and peace upon this sin-distracted earth. See Rev. xxii. 3; Deut. x. 12.

## POTBOUND MISSIONARIES.

BY MISS GREENFIELD, OF LUDHIANA.

MAY I draw your attention to a natural law in the spiritual world,—a law that governs every living organism in God's kingdom; viz., the thing that lives must grow. If growth be checked or stopped, death in part or whole must follow.

Those of you who love flowers, and cultivate them either in window, garden, or greenhouse, know the delight of seeing some favorite plant develop,—the fresh, young, vigorous shoots clothed in spring freshness, the swelling buds, the exquisite blossom, filling the house with fragrance and your heart with a pure joy. But a time comes when your pet plant begins to droop; the leaves look lifeless, the half-opened buds cannot expand. In vain you water it and change its position. What is wrong? Alas! the root nourishment has failed. The plant has not room for its energies; it is potbound. You hasten to provide a larger pot and fresh mold, realizing that the very life of your lovely plant depends on free scope and fresh supplies. In other words, the law of life, which is growth, demands both sustenance and space. Should you not realize the need, the "thing of beauty," which should have been a continuing joy, will, if it does not actually die, remain stunted and dwarfed,—a miserable parody on what it might have been.

Now, will you follow me while I speak of "potbound missionaries"?

A girl in the fresh vigor of her young life offers herself to your Society, or some other kindred one, to go out as a missionary. You accept the offer, and with it the responsibility of standing between her and the Church as the medium pledged to supply her needs in the foreign field. You have planted a vigorous shoot. She enters on her life work, learns the language, loves the people. Houses and homes open to receive her, pupils multiply. After two years of hard work she finds her hands more than full. She asks for help, for a grant for a teacher; it may be, even, for another lady to share the work. But, alas! there are no funds, and no help forthcoming. The life she is laying down—aye, and is most willing to lay down for the Master—must be confined in narrow limits. She may not multiply her influence and usefulness fourfold by putting into the field trained native teachers. No; she is left to stagnate,—potbound.

Or, again, you send out a lady medical missionary, one whose sacred duty it is to help the sick and suffering, and so commend to them the love of Christ. It is not long before she finds the edges of her pot, especially if you have not first carefully considered her possible needs. Medicines, instruments, a dispensary, and, before long, a hospital, with assistants, matron,



and nurses;—all these will be urgently required to enable her to develop a work worthy the name of a medical mission. Deny her these, and you will look in vain for the flowers and fruit you thought to gather from this eminently Christlike branch of your work. Her work, too, will fall into the ranks of potbound missions.

Or, perhaps, you send out a lady to work among the villages,—to itinerate, visit in village homes, and preach the gospel; to start village schools, too, and gather the children in. She finds a wide field, and very soon a warm welcome. Home come letters telling of eager children ready to learn, and women anxious to hear, and she asks for—shall it be said? oh, reckless extravagance!—a horse and carriage to convey her from village to village, and funds to pay some school-teachers. Then she asks, too, for a Bible woman to go with her, to take up the gospel story when her voice fails; and one's voice does not unfrequently fail when preaching for an hour or two to a spellbound audience, seated not only on the ground in front of you, but on the roofs all around, who inadvertently send down a shower of dust and straws on your devoted head.

What, think you, will be her dismay when the letter goes back deploring that want of funds makes it impossible to comply with such exorbitant demands, and that she must confine herself to such work as her own unaided strength may accomplish?

O friends! that you could realize the longing that comes over us in the presence of those eager crowds, hanging on every word as we tell the old, old story of Jesus and his love; how we feel constrained, impelled, energized, to go forward! But we need your leave to grow.

Now, I am speaking advisedly when I say that the rate of progress in missionary work depends largely, under God's blessing, on the prayerful and practical sympathy of the Christian church at home. "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." You must farm liberally if you wish a liberal return.

I wish I could feel sure that you are all in dead earnest about the work of preaching the gospel to every creature. How many of the present generation will you preach the gospel to? Are you all satisfied that you can claim exemption in God's sight from the great commission, "Go ye"? And if you can, does not your very exemption lay a double responsibility on you to strengthen those in the field? Are you only playing at missions by giving two hours a month to a working party, or the price of a new bonnet to the subscription list? Has the hopeless despair of the heathen world ever caused you a groan or a heartache, or one act of real self-denial? Dear

friends, the work of your missionaries is not merely interesting; it is heart-stirring.

I think if, for every missionary who is giving his or her life in the mission field, we had one missionary heart that was pouring itself out in full devotion to the same cause at home, we should not have to complain of potbound missions. And if every missionary collector, every member of our working parties, every subscriber, had a missionary heart,—a heart throbbing in sympathy with the heart-throbs of Jesus,—we should see the windows of heaven opened and such a blessing poured out that there should not be room to contain it.—From “*Female Missionary Intelligencer*,” *England*.

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### LEAVES FROM OUR BRANCHES.

THE following suggestive items are taken from the Mission Circle report given at the annual meeting of the *Hampshire County Branch*: A young ladies' circle has twenty gentlemen as honorary members, who attend the meetings once a quarter, and contribute, besides paying a regular membership fee. At each monthly meeting a mission field is taken up for study. . . . It is a rule that every one present shall bring one or more items concerning the field. Some of the societies in small hill towns held their meeting mostly in the summer, “when the children can walk over the hills to the parsonage.” In one of these meetings one of the boys had walked four miles over the hills to attend the meeting; another, two miles; the leader herself, three miles. In another circle there are several infant members, “whose mothers pay a membership fee,” but who cannot be expected to attend the meetings. Let no one deem it irreverent if I mention that among the members is also a cat, a very good mouser, whose mistress pays a dollar into the treasury for her every year. A society of young ladies and gentlemen has meetings Sunday evenings, and “have been gratified to observe that the audiences are larger than the ordinary Sunday evening congregations.” A children's mission circle “have found a way to make meetings interesting. Each child was provided with a short sketch of some missionary's life, written as if by the missionary herself. The children then learned and repeated these as if their own biographies, and all seemed to enjoy this ‘playing missionaries’ as much as one of their own games. To older people it was very touching to hear the childish voices begin, ‘I am Mrs. Josephine Ballantine,’ or, ‘I am Joseph Hardy Neeson,’ or, ‘I am Miss Nancy Jones,’ and then go on to tell of trial and suffering for the cause of Christ.” In communities where long distances make frequent meetings almost an

impossibility, it was suggested "that there may be concerted prayer without a meeting; and there is a promise not only for the two or three who are gathered in His name, but also for those that are agreed as touching one thing."

The *Old Colony Branch* held its semiannual meeting at the Central Church, Fall River, June 15th. After the extremely hot days preceding, it seemed as if the cool day following was especially welcome. It gave us new zeal to enjoy the very interesting sessions.

Miss Child made us feel how much more money was needed, and some selections given at the roll call how much we might feel encouraged for our past efforts. The afternoon session was mostly occupied by the younger societies. Mrs. Cole, of Taunton, especially brought out the value of our missionary literature, and the real help it contained for each one of us. The exceeding difficulty of impressing on the minds of the Oriental young people the necessity of telling the truth, was ably presented by Miss Page, of Smyrna.

Each little girl present felt she would like to have a share in the Smyrna Kindergarten School that Miss Page told us about, and one glance into the bright, interested faces before us, made all present feel as if some shares would surely be taken. One could almost see the plans at work to secure the coveted five dollars, the amount of one share.

A selection, entitled "A Living Sacrifice," given by Miss Daisy Jubb, of Fall River, was full of the teaching that our Master wants our whole heart, not a part of it. Each piece spoken told us of the interest that is being taken in missions. Yet the cry still comes, "Come over and help us."

The meeting was full of inspiration, inciting us to greater effort, and with His help to attempt what seems like the impossible. We are glad to report such a goodly number present, and all felt grateful to our good president and the ladies who assisted her to make our programme so entertaining.

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## TOPICS FOR AUXILIARY MEETINGS.

*September.*—Thank-offering Meetings (see *LIFE AND LIGHT* for August).

*October.*—The Millions in China.

*November.*—The Gospel for Japanese Women.

*December.*—Mission Work in Papal Lands.

## THE MILLIONS IN CHINA.

TOPIC FOR OCTOBER.

1. BARRIERS to the entrance of Christianity. 2. Changes in Twenty-five years. 3. Influence of women for good or evil.

The subject for the month is so large it is useless to attempt to treat it in any way exhaustively. The first division is treated in an exceedingly interesting way in an essay read by Mrs. Arthur Smith, at the Shanghai Conference two years ago, "The Christian Training of the Women of the Church." It has been published as a leaflet (price 5 cents). Indeed, we do not know how half an hour could be better spent in a meeting than in reading the whole leaflet. Where this has been used brief descriptions could be given of some of the barriers, such as superstitions of the people, the difficulty of learning the language, national prejudice, suspicion of foreigners, descriptions of which will be found in any encyclopedia, and in almost any book on China, "the Middle Kingdom," by S. Wells Williams, and Doolittle's "Social Life of the Chinese," being good authorities. "Chenma's Story," in LIFE AND LIGHT for March, 1885, gives a good illustration of prejudice overcome.

2. Changes in twenty-five years. A good account of changes in general is found in an article "Foreign Influence in China," by Rev. A. P. Parker, in the *Missionary Review* for February, 1892 (Funk & Wagnalls, 18 Astor Place, New York City). Changes in missionary work are given in a tract, "Missions of the American Board in China."

3. Influence of the women for good or evil, see article on page 401.  
See also monthly leaflet, price one cent.

## WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.			
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas.			
Waterville, Willing Workers, 10, King's Sons, 11.50,	21 50		
<i>Portland.</i> —Williston Ch., Light Bearers,	4 10		
Total,	25 60		
NEW HAMPSHIRE.			
<i>Dover.</i> —C. E. B.,	5 00	Barnes, const. L. M. Sarah Ella Barnes,	
<i>Keene.</i> —Second Cong. Ch., Prim. Dep't,	6 00	25; Exeter, Aux., 5; Farmington, Aux.,	
<i>Manchester.</i> —Hattie J. Parkhurst,	5 00	5.75; Keene, First Ch., Aux., 23.25, M. B.,	
<i>Nashua.</i> —Mrs. M. A. Wellman,	1 40	48; West Lebanon, Aux., 21.05; Man-	
<i>New Hampshire Branch.</i> —Miss A. E. Mc-		chester, First Ch., Aux., 53.10, Miss I. G.	
Intire, Treas. Alstead, We Girls, 10;		Mack, const. L. M. Mrs. D. K. Mack, 25,	
Bedford, Pres. Ch. S. S., 8, Ezra Carruth		First Ch., Miteboxes, 4.90; Orford, Aux.	
		(of wh. 25 const. L. M. Mrs. John Phelps)	
		33.20; Pembroke, Friends, 9.50; Pier-	
		mont, Aux., 5; Winchester, Aux., 15;	
		Greenland, Aux., 27.50,	324 25
		Total,	341 65
		LEGACY.	
		<i>Greenfield.</i> —Legacy of Mrs. Sarah Holt,	650 00

VERMONT.

<i>So. Royalston.</i> —Mrs. Susan H. Jones, Treas.	30 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. East Corinth, Aux., 3.70; Hartford, Aux., 32, M. C., 25; Jeffersonville, Aux., 5; Middlebury, King's Daughters, 16.35; Newport, Aux., 14; St. Johnsbury, North Ch., Aux., 70,	166 05
Total,	196 05

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. West Medford, Aux., 8.25, Morning Star M. C., 15; Billerica, Aux., 13.50; Andover, Aux., 11.05; Lexington, Aux., 47; Lawrence, Aux., 61.24, A Friend, 5; Lexington, Aux., 20,	181 04
<i>Ashfield.</i> —A Friend,	65
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Yarmouth, Aux., 6; Falmouth, Aux., 41.37; Orleans, Aux., Self-Denial, 3.23,	50 60
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Adams, Memorial Band, 10; Dalton, Mrs. L. F. Crane, 100, Miss Clara L. Crane, 50; Great Barrington, Aux., 7.50; Housatonic, Aux., Thank Off., 18.71,	186 21
<i>Boston.</i> —A Friend, Self-Denial,	1 85
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Lynn, First Ch., M. B., 10; Salem, So. Ch., Aux., Self-Denial, 28.75; Peabody, Aux., Self-Denial, 4; Salem, Tabernacle Ch., Aux., Self-Denial, 9.25, Y. L. Aux., Self-Denial, 4.63; Lynnfield Centre, Aux. (of wh. 25 const. L. M. Miss Jennie Gerry, 3 Self-Denial), 25.70; Georgetown, Memorial Ch., Aux., 49; Beverly, Dane St. Ch., Aux., Self-Denial, 10,	132 33
<i>Everett.</i> —A Friend, 2; Mrs. M. P. Allen, 5,	7 00
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Plainfield, Aux., 5; Worthington, Aux., 5; Northampton, First Ch., div. 10,	20 00
<i>Linden.</i> —Mrs. S. A. Douse,	1 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Jun. Aux., 13.13; South Framingham, Grove Ch., Jun. Y. P. S. C. E., 13; Lincoln, Aux., 15; Marlboro, Aux., 25; Maynard, Mrs. L. A. Maynard, in memoriam Fannie, Mary, Hattie, and Little Vickie, 8; Wellesley, Aux., 64.11, Self-Denial Offering, 13.25,	156 49
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Wilson Tirrell, Jr., Treas. East Weymouth, Aux., Self-Denial, 12.50; Braintree, Aux., 4.47; Holbrook, Aux., Self-Denial, 13.07; Hingham, Aux., 18,	48 04
<i>Northfield.</i> —Friends,	1 40
<i>North Middlesex Branch.</i> —Mrs. A. R. Wheeler, Treas. Harvard, A Friend, Self-Denial, 3, Susie A. Davis, Self-Denial, 5; Concord, Aux., Self-Denial and special gifts, 48.20; Littleton, Aux., 10; Boxborough, Aux., 14; Concord, M. C., 5; Townsend, Aux., 4,	89 20
<i>Springfield.</i> —A Friend,	10 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Holyoke, First Ch., Aux., 25; Longmeadow, Aux., Self-Denial, 15.20; Springfield, First Ch., Aux., 150, Self-Denial, 69.98, South Ch., Aux., 41, Jun. Aux., 18; Palmer, Second Ch., Aux., Self-Denial, 14.75; Westfield, Second Ch., Aux., Self-Denial, 12,	345 93

<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. B. C. M., 100; Allston, Aux., 70.78, Wide Awakes, 24.42; Auburndale, A Friend, Self-Denial, 5, Aux. (of wh. 26.70 Self-Denial), 72.25, Y. L. M. C. (Self-Denial, 10.75), 40.75, Jun. Y. P. S. C. E., 5; Boston, Self-Denial, 1, Berkeley Temple, Aux. (of wh. 20 Self-Denial off.), 25, Shawmut Ch., Aux., 36.50, Shawmut Branch, Willing Workers, 80, Shawmut Helpers, 6.65, Mt. Vernon Ch., Aux. (of wh. 25 by M. C. W. const. L. M. Mrs. James B. Gordon), 56, Young People's F. M. Soc'y, 70.75, Central Ch., Aux. (of wh. 13.60 Self-Denial), 83.60; Brighton, Little Helpers, 6, Cheerful Workers, 5; Brookline, Harvard Ch., Aux., 39.76; Cambridgeport, Prospect St. Ch., Aux. (of wh. 38.75 Self-Denial), 110.85, Bearers of Glad Tidings, 10; Chelsea, Third Ch., Aux., 34, Central Ch., Pilgrim M. B., 15; Dedham, Aux., Self-Denial, 64; Dorchester, Second Ch., Aux., 106.69; Jamaica Plain, Central Ch., Y. P. S. C. E., 25; Newton, Eliot Ch., Aux. (of wh. 25 const. L. M. Miss Miriam Trowbridge), 190; Newton Highlands, Aux., 4; Norwood, Aux., 23.85; Revere, Aux., 15; Roxbury, Immanuel Ch., Aux., 54.55, Eliot Ch., Aux., Self-Denial, 92.50, Mission Circles, 20.44; Somerville, Broadway Ch., Aux., Self-Denial, 13, Franklin St. Ch., Aux., 3.09; South Boston, Phillips Ch., Aux., 5; Walpole, Aux., Thank Off. and Self-Denial, 11; Waverly, Faithful Workers, 45; Wellesley Hills, Aux., 5; West Newton, Aux., 25; West Roxbury, Helping Hands, 5,	1,610 43
Wellesley College Christian Association,	200 00
<i>West Newbury.</i> —Mrs. Sarissa Goodwin, const. self L. M.,	25 00
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Warren, Aux., 17, Y. L. M. C., 25; Royalton, Aux., 10; Gilbertville, Aux., Self-Denial, 16.11; Southbridge, Aux., 10; No. Brookfield, Aux., 17; Worcester, O. S. Ch., Aux., 62.60, Hope Ch., Aux., 10, Piedmont Ch., Aux., 71.49, Union Ch., Aux., 93.88, Park Ch., Aux. (of wh. 7.70 Self-Denial), 21; Lancaster, Y. L. Soc'y, 20; Leicester, Aux., special gift, 26; Webster, Aux., Self-Denial, 48.50; Ware, Aux., const. L. M's Mrs. G. B. Cutter, Mrs. Frank Bassett, Mrs. John Yale, Mrs. E. W. Hall, Mrs. Asa Breckenridge, Mrs. Andrew Bryson, Miss Sylvia Hyde, Miss Helen Bond, 187.93; Gardner, Aux., Self-Denial, 25; Millbury, Second Ch. (of wh. 25 const. L. M. Mrs. Alice Pettee Eastman), 139, Infant S. S. Class, 2,	802 51
Total,	3,869 68

LEGACIES.

<i>Agawam, Springfield Branch.</i> —Legacy of Sarah J. Fowler, const. L. M's Mrs. Ralph Perry and Miss Carrie L. Leonard,	50 00
<i>Dorchester.</i> —Legacy of Mrs. Eleanor J. W. Baker,	5,000 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Providence, Beneficent Ch., Aux., 227.75, Little Pilgrims, 30, North Ch., M. C., 20, Academy Ave., M. B., 5.42; Elmwood, Workers, 30, Free Ch.,	
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Aux., 50.35, Central Ch., C. G. M. C., 40; Saylesville, Missy's Helpers, 10; East Providence, United Helpers, 46.69; Central Falls, Aux., 26.75, 486 96

Total, 486 96

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss M. I. Lockwood, Treas. Hampton, Aux., 4.50; Grotton, Cong. Ch., S. S., 11.79; Williamantic, Aux., 23; East Lyme, Aux., 9.25; Danielsonville, Cong. Ch., 20.83; New London, Second Ch., Y. L. Guild, 10; Thompson, Aux., 24.30; Greenville, Aux., 25 cts.; Norwich, Broadway Ch., Y. L. Aux., 50, Park Ch., Aux. (of wh. 25 const. L. M. Mrs. Julia A. W. Wallner), 75, 228 92

*Hartford Branch.*—Mrs. G. R. Shepherd, Treas. Burnside, Long Hill M. C., 12; Canton Centre, Aux., 16.81; Ellington, Aux., 20; Glastonbury, Aux., 15; Hartford, Asylum Hill Ch., 1, Centre Ch., Aux., 10.25, M. C., 60, Park Ch., Aux., 2, Friends, 4; South Coventry, Aux., 22; South Windsor, M. C., 20, 183 06

*New Haven Branch.*—Miss Julia Twining, Treas. Ansonia, S. C. E., 5.50; Branford, S. C. E., 15; Bridgeport, Olivet Ch., B. B., 20, South Ch., S. C. E., 60; Cromwell, S. C. E., 5; Danbury, First Ch., Y. L. M. C., 40, S. C. E., 10, West St. Ch., W. T. C., 5.38, S. C. E., 1; East Haven, Y. L. M. C., 11; Essex, M. W., 10; Green's Farms, Aux., 27.55; Guilford, Third Ch., S. C. E., 12; Harwinton, S. C. E., 5; Lakeville, S. C. E., 5; Middletown, First Ch., Gleasons, 60, M. H., 25, T. T. One, 6, Cradle Roll, 2.25, S. C. E., 25, Mrs. Dyer's B. C., 8; New Haven, Centre Ch., Aux., 37.50, Y. L. M. C., 125, Y. F. Socy, 20.35, Ch. of the Redeemer, Aux., 1, B. B., 3, College St. Ch., Aux., 3.50, S. C. E., 25, Davenport Ch., B. B., 5, Dixwell Ave. Ch., S. C. E., 8, Dwight Place Ch., Aux., 118.05, F. M. C., 25, S. C. E., 12.24, English Hall, M. C., 5, Grand Ave., Y. L. M. C., 40, Helpers, 25, Humphrey St., Y. L. M. C., 28.50, S. C. E., 20, United Ch., Y. L. M. C., 30, Mrs. Cady's School, M. C., 5.03, S. C. E., 50, S. S., 30, Yale College Ch., Aux., 2; New Milford, V. W. A., 30, G. L., 18; North Haven, S. C. E., 10; North Madison, Aux., 14.88; Norwalk, D. K., 30, S. S. Circles, 30, Mrs. Mead's School, 1.50; Redding, R. F., 16.41; Ridgefield, S. F., 21; Roxbury, M. F., 20; Saybrook, S. C. E., 4; Stamford, T. H., 30; Stratford, Alpha B., 13, S. C. E., 3; Wallingford, Aux., 2, S. C. E., 25.20; Waterbury, Second Ch., Aux., 1; Watertown, S. W., 5; West Haven, S. C. E., 21.75; Westport, Aux., 40; Whitneyville, S. C. E., 14; Wilton, T. M., 1; Winsted, Second Ch., S. S., 50, M. B., 30, S. C. E., 18.13; Woodbury, First Ch., V. G., 15, 1,443 02

Total, 1,855 00

## NEW YORK.

*Baiting Hollow.*—Mrs. Wm. E. Newton, 10 00  
*Honeoye.*—Mrs. L. F. Kitts, 3 00  
*Poughkeepsie.*—Mrs. C. M. Buck, in memory of her mother, Mrs. Lydia G. Maynard, 5 00  
*New York Branch.*—Miss C. A. Holmes, Treas. Collection at Annual Meeting,

27; Albany, First Ch., Y. P. S. C. E., 12.50; Brooklyn, Tompkins Ave. Ch., Aux., 100, Plymouth Ch., Y. L. Guild, 10, Park Ch., Aux., 30; Buffalo, through Mrs. F. S. Fitch, from Young Women of Walnut Hills Ch., Cincinnati, 10; Cambria, Ch., 3.35; Fairport, Aux., 30; Little Valley, Aux., 5; Madison, Aux., 26; North Walton, Aux., 21; Napoli, Aux., 12, S. S., 2.50; Saratoga Springs, New England Ch., Aux., 12; Oxford, Aux., 20 (Expenses, 321.35 less); Collections at Lockport, 1; Churchville, 2; Jamestown, 5; Randolph, 9.14; Albany, Aux., 106; Brooklyn, Evangel Circle, King's Daughters, Lewis Ave. Ch., 12, Tompkins Ave. Ch., Aux., 50; Buffalo, First Ch., Aux., 30; Canandaigua, Aux., 400; Copenhagen, Aux., 26; East Bloomfield, Aux., 15.16; Elmira, Park Ch., Aux., 44; Fairport, Aux. (prev. contri. const. L. M. M. Gretchen Schummers), 20; Gaines, Mr. Sterling, 2; Norwich, Y. P. S. C. E., 25; Poughkeepsie, Y. P. S. C. E., 25; Syracuse, Geddes Ch., Willing Workers, 15, 787 30

Total, 805 30

## NEW JERSEY.

*Bridgeton.*—Miss L. W. Wood, 17 00

Total, 17 00

## LEGACY.

*Jersey City.*—Legacy of Mrs. Emelie Austin, 1,000 00

## PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. New Jersey, Upper Montclair, Aux., 4 00

Total, 4 00

## SOUTH CAROLINA.

*Charleston.*—Plymouth Cong. Ch., W. M. S., 2 00

Total, 2 00

## OHIO.

*Cleveland.*—A Friend, Self-Denial, 2 00  
*Medina.*—Mary L. Phillips, Self-Denial, 3, A Friend, 40 cts., 3 40

Total, 5 40

## WISCONSIN.

*Beloit.*—First Cong. Ch., W. M. S., 1 25  
*Oak Centre.*—Mrs. S. B. Howard, 5 00

Total, 6 25

## CANADA.

*Granby, Quebec.*—Mrs. Orpha A. Miner, 3 00

Total, 3 00

## FOREIGN LANDS.

*England, Chigwell.*—Miss S. L. Ropes, 25 00

Total, 25 00

General Funds, 7,642 89  
Variety Account, 27 34  
Legacies, 6,700 00

Total, \$14,371 13

MISS HARRIET W. MAY,  
Ass't Treas.



## SARAL.

BY MRS. JAMES C. PERKINS.

This sweet story was written by Mrs. James C. Perkins, the wife of our missionary in Mandapasalai, South India, and is a touching chapter from her own experience. Fifteen dollars a year is all that is needed to rescue such jewels as these from the dust of heathen degradation and superstition. Shall we withhold this small amount?

It was a hot day in Southern India,—hot even on the roads shaded by the widespreading banyans, but hotter still on the long stretch of sand that lay between the low line of hills. The only sign of life for miles was a bandy, moving along midway between the hills. Finally it turned off the road, crossed a stream, and entered a grove of cocoanut trees. Straight and tall, they shot up into the air like pillars, their tufted heads so close together the sun could only penetrate in tiny beams. Here the bandy stopped, and a missionary and his wife climbed down.

“Well, the worst part of the journey is over; it has taken us six hours to travel these twelve miles,” said the gentleman. “Yes,” answered the lady, with a sigh; “but we must go back over the same road, and I am so lame and tired I feel as if I should never be able to walk again.”

A servant in the meantime had opened a door in the bottom of the bandy, and had taken from it a large willow food box, two folding chairs, a folding table, and a little oil stove. In a very short time the grove was changed into a dining room, and the lunch was ready.

The repast over, the chairs and table were folded up and put back into the bandy, and they continued their journey; this time past villages, whose pointed thatched roofs were seen above the low trees.

A servant had been sent before them to set up the tent, and the missionary and his wife were glad to reach their destination.

“Shall you go out to-night?” asked the wife. The husband was silent a moment. He was very tired after the heat and wearisome jolting of the day, but at last he said, “I am always afraid to delay, for I may lose an opportunity of reaching some soul who may not come another night.”

Most of the work in India is done at night with a sciopticon. "Assiara-than better go and arrange the canvas in a place near the temple, it is getting so late." After they had finished dinner they started out past the dusky figures crowding round the door of the tent, and down through the town, the crowd following them increasing at every step. The doors of the houses were filled with beautiful, dark-eyed women, with bright cloths draped gracefully over their shoulders, while ghostly figures completely enveloped in white lay stretched out asleep on the ground. When the missionary and his wife reached the temple the white canvas was in its place, and near it the baby organ. The lady sat down and began to play and sing one of the native airs. The people drew nearer, when suddenly on the great white sheet appeared two bright figures, representing Jesus at the well and the woman of Samaria. The women now began to approach, and whisper, and point. The missionary then told them the story in a few simple words. The picture suddenly disappeared, and another took its place. The same kind face, with the sick, lame, and blind gathered around Him. Again the missionary spoke, and said, "He loved the people so deeply that he cured their diseases; even lepers were made clean." At this point a man on the outside of the crowd, with the fatal white spots, drew nearer. "Where is he now?" he asked, eagerly. The picture of the crucifixion appeared, and the missionary continued, "His own people hated him, and stoned him, and finally nailed him to a cross; but he rose from the dead, and is now with his Father in heaven, waiting for those who love him and believe in him." Then he showed them Christ raising Jairus' daughter, and told them Jesus loved the little girls as much as he did the boys, and brought this one to life again; and many a mother, whose heart still ached for the little daughter who had been so unwelcome at first and had passed away unnoticed, shed tears.

All this time the lady had been watching a child, with large, earnest eyes, standing near her, listening intently to all that was said, and who had crept nearer and nearer, and at last stood beside the organ. When the gentlemen had finished speaking she said to the little girl, "Would you not like to come to my school?" Saral opened her eyes wide at this. Her idea of school was a noisy place on a porch, where the teacher spent most of his time talking to the passers-by. But what must it be to go to school to this lady with the kind face! Still, Saral was too shy to say anything, so the lady turned to a man who had joined them and said he was her father.

"Will you let your little girl come to my school?" she asked.

"She doesn't need to learn," he replied. "Girls do not need reading to make them good wives, and she is married already."



"But we teach them other things, besides," said the missionary. "See this;" and she took from her satchel a butterfly pricked on cardboard, and sewed on with bright colors; "a little girl no larger than yours made this."

The man began to look interested. How his neighbors would envy him the possession of a picture like that! Then he said, "But I have so many children, and no money to send a girl to school."

"I have some money," said the lady, eagerly, "that a band of girls at home sent me to support some one with, and I will pay for your daughter with it."

"But we do not belong in this town," answered the man, "and we go back to our little village to-morrow; and how can she get to your school?"

"Some one may be coming that way in January, and they could bring her," the lady suggested.

The months had passed away, and the lady had almost forgotten her weary journey to the town among the mountains, when one day in January a man, followed by a little girl, came up the veranda, and she remembered at once the large, earnest eyes and the pretty, dark face. "I was coming this way," said the man, "and Saral's father asked me to bring her to the mission school."

What a new life opened out to the child so used to the wickedness of a heathen village,—The prayers in the morning, the hours with her books in the clean, whitewashed schoolroom, and the afternoons in the veranda of the cool bungalow, when they sewed together the bright-colored patchwork sent to them by the mission band who were paying for her! Then there was Sunday. Saral had never known a day like Sunday, when all work was put away, and they were dressed in little jackets and clean white clothes and taken to church, where they heard such beautiful stories.

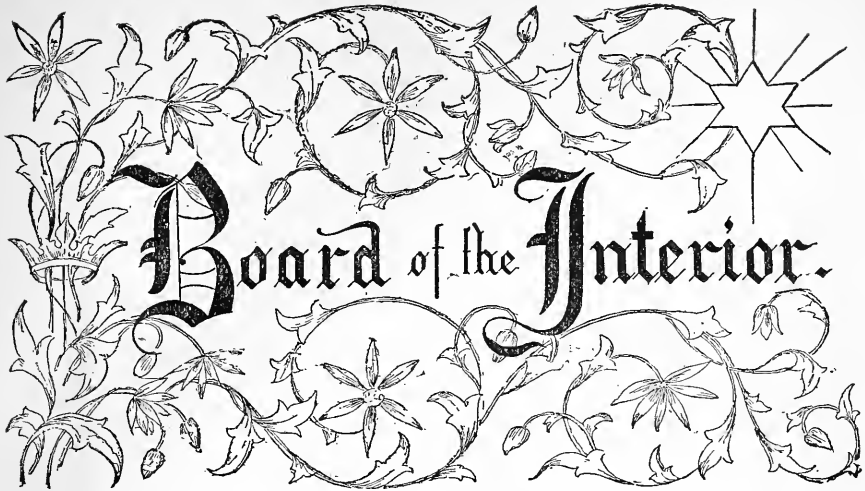
Saral told dreadful lies at first, but after each one the lady took her into her own room and talked to her, and taught her how to pray to her Father in heaven, who would help her overcome her faults; and soon she became one of the most conscientious girls in school. At the end of the term she returned home with a little quilt made of the patchwork she had stitched together, and some pretty pictures sewed on the pricked cards.

When it was time to return to school there was no one to take her, and Saral cried much over it. At last the old grandmother said, "I will take her." She had been watching her little granddaughter for days. When Saral took her rice and curry the grandmother saw her bow her head. "Why do you do so?" she asked. "I am asking God to bless my food; they do so at our school," replied Saral. At night Saral was seen on her knees, and again she was asked, "Why do you do so?" "I am asking God to take care of me while I sleep," she said. The old grandmother thought over all

these things. She saw how Saral helped to clean the brass vessels without grumbling, and how she played with the baby brother when he was cross, and she said to herself, "That is a good place, that school. I will take her." So they started off on their long journey, part of the way riding in a cart, and sometimes walking, while they spent the nights in the rest houses along the road. When they reached the mission school the grandmother stayed a few days. She saw the girls at work and heard them sing. Then she went back to her village, and thought over all she had seen. Saral had been at school one year, and it was again vacation. The lady called her to her room and said, "You must think of this verse when you are away: 'I have called thee by thy name.' Though there are so many people in your village, still He knows you, and calls you by your own name, just as I call my little girls, and he says, 'Thou art mine.'" Saral went home.

The vacation was over and the veranda was once more filled with busy little needle women, but Saral had not come. "She is waiting for some one to bring her," thought the lady. But not long after this she saw Saral's grandmother walking slowly up the road; she came upon the veranda and threw herself down before the missionary's wife, sobbing bitterly. At last she said, "Saral is dead; it was the cholera. She was well in the morning, and at night she was dead. She told me to tell you He called her by name, and she had gone to Him. And now," said the old woman, rising, "I want you to tell me about Him—why Saral was so good and patient, and why she was so glad to go to Him." Deeply affected, they told her.

In a few months the grandmother went home, but she went back a Bible-woman. The year after, the missionary and his wife again traveled over the stretch of heavy sand between the low line of hills to the village where Saral died, and in the midst of all the wickedness and idolatry they found a little band ready to give up their heathen rites and follow Christ. When they returned to their tent at night, the lady said to her husband, "Do you remember the time you showed the pictures when we first saw Saral?" "Yes." "Do you remember what you said to me when I asked if you were going to hold your meeting just after we arrived?" "No, I do not." "You said you always feared to lose an opportunity, lest you might miss some one you could not reach again. Had we remained at home that evening we would have missed Saral, for she left the town next day with her father, and we would never have seen her, nor her grandmother, and perhaps it would have been years before we could have gotten any hold upon this people." And the minister answered softly, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good."



## SOME MEXICAN TEACHERS.

BY MISS NELLIE PRESCOTT, OF CHIHUAHUA.

YOU ask me to tell you something about our girls. Last December, the day after closing our school here, I started with one of our girls, named Josefa, for Zaragoza. We rode half a day on a train and a day and a half by stage. The people in Zaragoza were very glad to see us, and to know that the teacher so long desired was on the ground. Josefa has been in our school here for about six years. She taught six months during that time in Atotonilco, and has been an assistant for some time in the school here. She has taken music most of the time, and plays hymns very well on the organ. The church in Zaragoza has bought a baby organ, so she will have an opportunity to assist in the services by playing. A room was given by one of the "hermanos" for the use of the school. It is the same one used for church services, and the seats used for the church are the school seats. A table with legs sawed off is used for writing. The first day of school eighteen were enrolled, but in Josefa's report sent me last month there were twenty-eight in attendance. I stayed with her one day at the beginning, and left her with programme and all the necessities for teaching that we could afford.

Zaragoza is quite a fanatical town, and it has been almost impossible for our children of Christian parents to attend the public schools. The town is sixty miles from Parral, and as Mr. Case is the only missionary near enough to reach the place, he tries to visit it every three months. The brethren keep up their services as best they can, and we hope our school and teacher will help and encourage the church and people. Josefa will stay a year before coming home to visit her parents.

Another of our girls from here is teaching in my school in Parral. I received word to-day that she was doing well, and seemed happy. She also teaches in the church room, but has school benches. Her name is Laura. She is supported by the New Haven Branch. She was in the school here two years, and taught one year in Atotonilco before going to Parral. She is a good, faithful Christian. In her last report she said she had reorganized the Young People's Society of Christian Endeavor, and that all were interested in making it a success. In Las Cuevas we have a school of over forty children taught by one of our girls. Our fourth teacher is at Atotonilco, and her school is different from the others in this way,—the children are not from our families, but from outsiders. The parents are liberal in their religious views, and wish their children to have a good education. There is no other girls' school in the town, and there are several boys who have left a school very good for Mexico to attend ours. None of our teachers have gone out as graduates, as there is no lawful provision made for graduating them as yet. When this can be done it will be a great help to them in their future teaching. I would like to tell you of our Christian Endeavor Society, but to-morrow is Sunday, and my three services—four every second Sunday—demand my time.

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## INDIA.

### ONE GLIMPSE AT MEDICAL EVANGELISTIC WORK IN MADURA.

MY DEAR GIRLS: I want you to-day to go back with me to the old Madura home, to visit the dispensary, where you will find Miss Root and our dear Annal at work. You remember my Annal. Now, you see her tall, lithe, attractive in face, charming in manner,—“Miss Minnie's” right hand; in her own humble estimate, “only your poor widow, Annal.” Quietly she seats herself at Miss Minnie's feet, and with open Bible waits for the slightest signal that she may help.

Close up to us, touching their hands gently on our dresses, draw the native women, some with weary eyes and aching heads and hearts, some shrieking back,—the widows with white or sad-colored robes, with shaved heads, and without a jewel in a land of jewels. Here a baby creeps up, loathsome with skin disease; and there, in his mother's arms, moans a baby burning with the fever of smallpox; and now, ah me! you can see the nearly blind leper come to hear of Him who touched lepers. There, too, is the happy leper, newly clad in the cloth we gave her, and she kneels before us to lay her head upon the feet of one who loves her. Gayly dressed and

bejeweled women saunter in with a bright "*Salaam, Ammah*"; and after a hasty glance at them I whisper to you, "That one is a Brahmin; this one, a dancing girl." And you will gaze curiously at the two, with a little feeling of awe for the woman of position, and a feeling sad, and yet admiring, for the beautiful dancing girl, and you will wonder how I can tell them apart. And now there creeps in silently one draped from head to feet in white, and with her a brilliant-looking girl, with softest of silk trousers, with exquisitely embroidered jacket, and with a bewitching gauze silk and gold scarf half veiling her face, with its setting in jewels, and I whisper again: "A Mohammedan woman and child,—*goshah*. See how she veils her face. No man may see it. See, that closed cart which has been backed up to the veranda is hers." And so they come,—the rich and the poor, some for medicine, a few to hear about Jesus, till the room is filled and overflows; and outside, keeping keen eyes and ears open for all that goes on inside, crouch the men and servants who have come with the women.

The room is close, in spite of the open doors and windows. So many are chewing the betel leaf and areca nut, that its nauseating odor fills the air. It grows heavy, too, with the jessamine and oleanders in the hair of the women. Outside, all the world lies still and quivering,—a furnace heat; and the old, toothless women within droop their heads and take little naps as the lesson goes on.

There are "Jesus pictures" on the wall, and then on the blackboard is something in quaint writing that you cannot understand. The newcomers grow restless as the moments fly by, and they are not called to see the doctor. Some whisper; others creep up and away to the door, to make sure that the doctor (*ammah*) is still there. Then, as often, a poor frightened baby cries, and they jump up and run to see what is the matter; for anybody's business is everybody's business. Annal or Elsie quietly draws them back, and the lesson goes on, interrupted as the women are one by one called in to see the doctor. It requires much patience on the teacher's part, for the story must be told over and over again; sometimes one lesson, sometimes another, but always the "good tidings." How precious the familiar words, though in a strange country and in a strange tongue, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Whosoever"—even women! even any woman! even old women! even so stupid women! even outcast women! Eager eyes look up. We feel that a glimmer of light has come to that dark heart, and we listen, only to hear this: "How many children has she? None! How long has she been married?" "Hush!" says the Bible woman; "listen now; she will tell you by and by." And the

poor soul who perhaps finally grasps only one thought,—that one named Jesus can help even her “in times of hopeless trouble,”—tries to pay attention as she ponders over the strange sight of one so old, so wise, one who can read anything, being still unmarried.

Another by and by whispers, “Is it true that she is not married? Is she a good woman?” and we smile as we catch the whispered answer, “Good! pure! O yes; but hush—listen; their ways are not like ours; they do not have the custom to marry; they are very wise women!” Then “Miss Minnie” takes out the roll of colored Bible pictures, and the attention of all is called to that, and they chatter and wonder, and the old precious stories are told, and always something is said for Jesus. And then—does it strike you as a small thing, and not worthy of the teacher?—she sits down with them and answers their childish questions. She allows them to express their wonder that she walks alone, that she has no husband, no children; and perhaps, if it seems best, she may tell them of the father who has been called away since she left home, and their hearts grow tender; “a feeling of sadness and longing” creeps over the little company as they hear of the beautiful hope that because this Jesus suffered and rose, so he too, having partaken of the suffering, will rise, too, to partake of the consolation. Bright, cheery, joyous, and yet no husband, no sons, no father even,—the longing grows deeper to know the secret of such strength. She turns to them: “Tell me, dear friends, of your lives; most of you have husbands, have sons, have fathers!” And the sad widows creep nearer and tell of the hard things in their lives, and the little wife, with sobs, confides to her that she has “no baby,” and her husband is very angry, and is going to put her away; and another woman may show the bruises on her body, caused by the blows given by an angry husband because the rice was soggy, or there was too little salt. She has a word of comfort, encouragement, or fun, sometimes, for each; and then asks perhaps about the children, about the boys in school, and then if they have any girls, and if they, too, go to school. This starts the tongues again, and one tells of a daughter who is still in school, though she wears the *tahli* (marriage token), and a good-natured mother-in-law tells how the little bride in her house reads from a “Jesus book.” Some one else tells of the leaflets, the “portions” of John, Psalms, Proverbs, that her little girl brings home and reads to them. A quiet little woman with sparkling eyes may then push forward a tiny maiden; and how erect and proud the mother is as her child reads so clearly, and perhaps even sings from the “Missy Ammah’s” books. And then comes the suggestion, quietly, but confidently, “You, too, might read; would you not be proud if you could read as this little girl (and she puts her arm lovingly around her) has done?”

“O yes; but I cannot learn; I am very stupid; I don't know anything. I am only a woman!”

“Look,” says Miss Minnie, “look carefully at that word on the black-board;” and the women all look. “That says Yesu; you all know Yesu.” And then perhaps she will have the women find the Jesus name in the Book. Eagerly now some of these women will second the suggestion that the lady shall come to her house and teach her. From a handful of reading women has grown a large house-to-house work. I cannot tell you of this now, but I have it in mind to send a letter about that to the girls who read *Mission Studies*; and, as *entre nous*, that is a very bright paper, I advise all you LIFE AND LIGHT girls to subscribe at once for the *Mission Studies*,—59 Dearborn Street, Chicago. I get no commission on this suggestion, and so hope many of you will profit thereby.

And now, wearied, perhaps, your evangelist goes home and studies for an hour, perhaps in working up a Bible lesson in the hard, strange language. At about half-past eleven she sits down to breakfast, having worked till this time sustained by our *choto hazte*, or little breakfast.

This, dear girls, is the smallest part of the work which Miss Root, or any other Bible worker like her, is doing. But for the details of the house-to-house visits, the touring, camping, and other work, I refer you to *Mission Studies*.

As ever, affectionately yours,

PAULINE ROOT.

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## CHINA.

### A LETTER FROM MISS ADA HAVEN.

A SUDDEN DEATH IN THE BRIDGMAN SCHOOL, PEKING.

JUNE 5, 1891.

WHEN the last mail left, I was caught in just such a whirl of circumstances as often takes up all one's time. Now, the whirring has stopped, and a sudden silence has come. Life goes whirling on outside my house, but I sit in the silence of death. This morning Miss Chapin called me to look at one of the girls, “the little saint,” as we used to call her among ourselves. She was all right last night, playing with the other children on the terrace. But this morning she seemed to be in a stupor. We could not understand it, and Miss Chapin decided to send for Dr. Taylor. Dr. Murdoch left us two weeks ago. After breakfast Miss Chapin went to her again, and while looking at her was shocked to see her gasp, and stop breathing. Mrs. Chapin ran for me, and we worked over her, giving her aromatic spirits of ammonia, etc., but it seemed evident from the first that she was dead. Still, we worked over her till the doctor came. He said she was unmistakably dead. I had her carried to my room, and have been here ever since, except

going to lunch. One coffin has come, but so poor that we sent it away. We sent for the old teacher, Chao, as soon as the doctor had said there was no hope. The child was a niece of his wife, or else the daughter of his wife's niece. Her mother had been a pupil in the school a short time in its early days.

Chao and his wife came, and told us how to send for the mother. Afterward the child's brother came, as the mother had not respectable clothes to come in. But as he was only a child himself, we sent him back for the mother, that arrangements might be made for the burial. The mother borrowed clothes and came, bringing in her arms a child of three or four, who screamed the entire time. The mother herself commenced to wail, too, so on the whole it was rather hard to make arrangements. She said she did not dare do anything herself. She must consult her husband, and do it carefully, for he was a man it would not do to anger. Mrs. Chao had already said of Men Hsiu, the child, that she used to exhort him not to beat her mother, and to try to soothe his anger when he attempted to cut her mother with a knife.

*June 11th.*—Everything went off very smoothly, in spite of our fears. The father came at last, and, standing by the coffin, howled a little, till told by those who brought him that he had done the subject justice, and that it was the child's fate to die. Then he sat down to make arrangements, which he did very quietly. They had a burying ground; but as he had not money enough to bury her himself, he was glad to let us manage the whole affair. We did not have the coffin nailed up till the next day, Sunday.

In spite of the doctor's verdict, I could not feel quite sure the child was dead. That was partly the reason I wished to have her in my room. There still seemed to be some signs of life. But the next morning I had no doubt whatever. The funeral was Monday. Just as we got out of our carts at the grave it commenced raining, and rained very hard, stopping just as we got in again.

I am in my house, and have things arranged so as to be comfortable, and I take the time every day before breakfast to do something toward settling. All I unpacked at first will have to be settled again (after painting the house, etc.), for I like to have things classified. I am much enjoying the daily approach to order after living in trunks for the last year and a half.

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## REVIVAL WORK IN SOUTH AFRICA.

[We are permitted to publish a letter from Rev. C. N. Ransom to one of his classmates at home, which shows that the same methods which bring souls to Christ at home, win many poor heathen. The opening sentences refer to a gift of money sent from the little church at home. May many churches here gain the same interest on their money.—ED.]

AHMALONGA, May 9, 1892.

DEAR C.: We and the church here pray for you, and we will hope that the prayerful interest on your money will lead your church to feel that it was money gloriously invested. It would warm a lukewarm giver's heart to hear



the people at times praising God for their teachers' and friends in America. How kind God is in giving us the pleasure of putting in a stone or two into the foundation work of his great enterprises!

Since the first of February (January 21st) we have been in this little station, a kind of middle station between Durban and Umzumbe. Mr. Pixley, the veteran of our band, began his mission work here, and the grave of his little one is not so far away. McKinney and Bryant also labored here. Bryant wrote many of our Zulu hymns. The church has long been without a settled missionary; but they have kept alive, and partly support their own native pastor. They are so appreciative of help. We are in a little stone cottage,—cement floor, mud plaster for walls, little fireplace. We are on top of a high hill commanding a glorious view of the ocean and the undulating lowlands between us and the sea; while to the west the land rises to a higher plateau, broken by one of those comely table mountains so characteristic of this country. We are about two miles from any white neighbor; eight miles from a town. The chapel is in the same inclosure as the house, and the schoolhouse is about fifteen minutes' walk across the ravine. One room is papered, and this and the dining room have matting on the floor. There are strips of matting in the room above, where we sleep. Our American outfit still lies in Durban; so our present surroundings are comfortable, but by no means extravagant.

Two little schoolboys take care of the horses, bring wood and water, etc., but we have no other help. All our water for two weeks has been brought from a spring, and has to be boiled before use (table use). We get fresh meat twice a week, milk daily. A neighbor has been very kind in sending us a little fruit almost daily.

We have been hammering away at the language, and can see some progress. I try to say something at every meeting. Mrs. R. often leads the mothers' meeting. If I get too warm, I sometimes just break right out into English, and let them get the spirit of my remarks, which spirit longs to break the manacles of my ignorant tongue. We are just now in the midst of a great blessing,—daily sunrise prayer meetings (think of it, and we have breakfast before sunrise), and the evidence that God's Spirit is working on the hearts of many people. Mr. Wilcox spent two weeks with us, and labored earnestly and successfully. Two meetings every day, visiting from hut to hut and from kraal to kraal, faithful preaching and earnest prayer, brought the natural results.

Our little chapel was built to hold two hundred, and the average Sunday congregation has been between eighty and one hundred; but the first Sunday Mr. W. was here two hundred and twenty came, the second Sunday two hundred and forty, and the majority of these pure heathen—naked, absolutely naked children; young dudes extravagantly adorned with feathers, beads, monkey skins, armlets, leglets and other heathen paraphernalia; hardened old heathen men, women, and girls painted and variously attired; such a congregation sitting quietly and listening to the Word of Life to the thought developed from the text, "Not far from the kingdom."

The afternoon meeting we held in the open air, though it was very windy. Then an inquiry meeting in the church; forty-four entered and confessed

Christ, and at least thirty-five of these were heathen, some in rags and some in paint and mud. Each one gave his name to be written down, and promised to give up certain prominent sins. How glad I was when I had persuaded two bright young fellows to go in, and to give up their wicked customs, and choose Christ for their leader. Our hearts all overflowed with joy, though tinged with sadness and solicitude, for these little ones are very weak. Such a step is a great step, often an immeasurable step, but they are steeped in darkness. Some will meet petty persecution; one girl expected to be whipped when she reached home; all will be laughed at, all will be terribly tempted; but God, who begins the good work, is able to carry it on by his Holy Spirit. And the fire is spreading; a week's work at Ididudu resulted in a blessing,—nine confessed Christ, two white men among them, one of whom has been a great drunkard. At Elliagharns, another outstation, the people are awakening. One of the most prominent men of the section, the son of a chief, has confessed Christ. He is an old man, and his sons have hidden his books, and are trying to drag him back to heathenism.

The movement has happily been characterized by reformation of church members; cold hearts begin to burn; one gives up snuff,—in fact many have given up this besetting sin; others have confessed besetting sins; the *niduna*, or chief man of the station, is going about from kraal to kraal teaching and awakening the people. He said this morning the heathen people all about are speaking of being "afraid of God." He said it was a time to work, just as when the rains came and softened the earth it was the time to plough, and sweat, and take advantage of God's gift. At Umtwalume they are holding daily morning meetings; the schools at Inanda and Amanzimtote are quite alive in earnest Christian work. The shadows about us are black as hell, but just now the light is breaking gloriously. Wish you could have gone with us last Friday to a poor miserable kraal hut where a young man was dying from a loathsome cancer, and heard him confess his faith; you would have rejoiced with us in the thought that he left this poor body that day and the awful associations of his home here, to enter the magnificent mansion of his Redeemer. What is a million of dollars compared with the salvation of one such soul! May no church at home rest easy till it sends out one missionary or the equivalent every year.

C. N. RANSOM.

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## Home Department.

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### STUDIES IN MISSIONS.

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#### REASONS FOR THANKSGIVING.

THOUGH no sweeping revivals have occurred in our own mission fields the past year, yet may we come to our feast of ingathering rejoicing that many a blossom of spiritual interest, and many an armful of rich, spiritual fruit and ripened grain has been gathered. Last year our facts were disposed by countries. This year, to give variety, we have arranged them by topics,

suitable for papers, talks, or separate items, if it be desired to have many take part in the meeting.

*For this Wonderful Century of Missionary Progress*, beginning with Carey's sermon in 1792. This is a world-wide theme, including the growth of interest at home, as well as the results in all lands, by all denominations. See the *Mission Studies*, May, 1892, page 95, and July, page 128, *Missionary Review*, May, 1892.

*Growth of Missionary Interest at Home*: (1) In the Societies of Christian Endeavor. Let thanks be given for the increased opportunities afforded by such societies. See reports of the New York meeting. (2) Growth of Interest in the Student Volunteer Movement. (3) Enlargement of the International Missionary Union, with all its helpful influences. See *Mission Studies*, August, 1892.

*The Preservation of Life*. (1) At Home. Out of the large circles of Executive and Branch officers of the three Woman's Boards, only one, Mrs. Henry Plant, of Minneapolis, has passed into the heavens since our last thank-offering meeting. (2) Abroad. Only one, missionary of the W. B. M., Mrs. Chandler, of Madura, and one of the W. B. M. I., Miss Carrie S. Bell, also of India, have died during the year, though some missionaries of the American Board have fallen asleep. Gratitude will be deepened by noting the dangers that threatened. Scarcity of food on Kusaie, earthquake in Japan, malignant cholera in India, riot and rebellion in China.

*The Commencement, Progress, and, in some cases, Completion of New Enterprises by the Woman's Boards*. Note Bowker Hall in Bombay, *LIFE AND LIGHT*, Feb., 1892, page 58; the girls' school at Ruk, *Mission Studies*, April, 1892; Kobe College enlargement, *Mission Studies*, Nov., 1891; Marash College enlargement; Erzroom school building, Turkey. Send for leaflets touching three last named to W. B. M. I., 59 Dearborn Street, Chicago. Miss Stanley's home school, Tientsin, China, and the station class room in Tung-cho. See *Mission Studies*, September.

*Religious Interest in the Missions, Harpoot*. Girls' department of college, *LIFE AND LIGHT*, February, page 50. *Zulu Mission*, Africa. Mr. Ransom writes from Amahlongwo, "We are in the midst of a great blessing," and speaks of a similar blessing at Ididudu, and of interest at Amanzimtote, Umtwalume, and Inanda. See his letter in this number.

At *Kusaie*, Micronesia, seven girls united with the church at one communion, and before another the Spirit seemed to be with the girls in their prayer meeting, so that sixteen stood up and made a new consecration of themselves. Note in the missionary periodicals the number of women and girls added to the churches in all the lands.

*Work Among Women*. Patient continuance of the Bible women. At Tung-cho over a hundred homes have been visited, and 1,822 lessons given in eight months. Several new Bible readers have been added to Miss Perkins' force in India. Woman's work has been begun in Fen-chow-fu, China: *Mission Studies*, July, page 143, European Turkey Mission. These are but a few of the facts easily found in our periodicals.

*Prosperity of Schools*. The work has been mostly undisturbed in the Turkish Empire. In West Central Africa the school at Bailundu has

numbered seventy-eight, that at Chilume twenty-five, and a new one is begun at the Umbala. Miss Bell's school at Kamondongo is so full that ten boys have written to Secretary Smith asking for an assistant for her. The Hadjin Home, Turkey, is more than full. The school in Tung-cho, China, increased sixty per cent last year. The Constantinople Home, Kobe Home, and Marash College are prosperous.

*Political and Social Progress.* Formation of Anti-Footbinding Society by the women of Tung-cho, China; movement toward Social Reform in Japan; ratification of the Brussels Treaty by seventeen European nations and the United States. This treaty aims to restrict both the slave traffic and the sale of intoxicating liquors in Africa. Organization of Sunday-school work in India. Dr. Pentecost's work in India, and its influence over the Pundita Ramabai. The beginnings of access to Mohammedans. One missionary in India writes of twenty-five Moslem women learning to read. The agency at Aden sold 20,000 copies of the Scriptures to Moslems; that at Algiers 8,800; at Morocco, 6,000.

The September number of *Mission Studies* will contain information on these topics.

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### A TALK ABOUT TITHES.

It was Sunday afternoon. The family of Mr. Richmond had settled down in their pleasant sitting room to the quiet enjoyment of their usual Sunday readings of missionary and religious papers, Sunday-school books, and, best of all, the Book of books.

"O dear! I never want to read another missionary paper, it makes me so unhappy," exclaimed Nellie, the only daughter, throwing aside the LIFE AND LIGHT she had been reading; and leaning her head on her hand she let the tears she had tried to suppress flow freely. Mrs. Richmond looked up from her book, regarded her daughter earnestly for a moment, said nothing, and resumed her reading. Half an hour was passed in silence, then Mr. Richmond and the two boys left the room, and mother and daughter were alone.

"What is it, my daughter,—what troubles you?" asked Mrs. Richmond, tenderly lifting the bright young head and kissing the tear-stained cheek. "Tell me all about it."

"I do want to tell you, mother, but you will think me very foolish, and wicked, too, I am afraid."

"Try me," said Mrs. Richmond, smiling.

"Well, mother, every missionary paper and magazine has just this one story. The foreign missionaries say: 'The whole region is open to the gospel. We greatly need a large reinforcement of consecrated men and women for this field, to supply the frequent calls for schools and preaching, yet we could not extend the work if we had the men, for lack of money.' Then the wants of the Home field—our home missionaries enduring needless hardships; and whole counties without the gospel, for want of money! O dear, I don't understand it. They tell us there is a vast amount of wealth in the hands of the Church; why don't the Church give more? Why are things

allowed to go on so when so many precious souls are perishing for lack of knowledge of the way of life. Then there is another thing that I cannot understand; even here at home, if there is a sum of money to be raised, instead of putting their hands in their pockets, church members devise some scheme to get, at least, a part of the sum from people who care nothing for the good object, but only pay for being amused, as they would at a theater or any other place of amusement. I cannot reconcile these things with the teachings of Jesus, and they trouble me, and puzzle me, till I find myself doubting everything. It makes me so unhappy that I cannot read the missionary papers any more. Why, I find myself almost blaming the Lord for permitting his people to do so. I know this is wicked, and I strive against it. Can you help me, mother."

"I know all about it, my child," said Mrs. Richmond; "I have gone through it all. That the course pursued by a large number of God's professing children is clearly wrong, we know from his Word. We are sure God knew what was best for his people, through all time, when he gave the command to Moses for the children of Israel in Mt. Sinai that all the tithes of the land, and of the herds, and the flocks, were holy to the Lord, and must be paid. That law has never been repealed; and when the Church of to-day will admit the claim of their Saviour to at least a tenth of their income, and will pay to him their tithes with prompt and loving obedience, this agonizing cry for means to prosecute his work will cease, for the coffers of the sanctuary will be full, and the whole world will speedily hear the glad tidings of redemption."

"But will that time ever come?" exclaimed Nellie. "All nations seem ready for the gospel now, and thousands are dying daily; dying unsaved! Oh! why don't the Lord make his people give tithes now, souls are so precious!"

"We are all free agents, my daughter; and while the Lord teaches us our duty very plainly, and tells us the consequences of our neglect, and gives us assurances of glorious rewards for well-doing, he cannot compel us to do right without destroying our freedom of choice. Very few, even of professing Christians, let their thoughts dwell upon the value and destiny of a human soul, until such thoughts become a living reality. Indeed, the mind cannot grasp the whole truth; and O, when in the light of eternity each life-work is viewed, how many there are who, though themselves saved 'so as by fire,' will not receive the added reward God has promised; because in their earth life they never, by gifts of self-denial, or by direct personal effort, told to a lost world the wonderful story of redeeming love. But let us take a brighter view; you believe you are a Christian, and of the very little that the Lord gives you, you gladly pay him one tenth. It is a small sum, but every penny is consecrated by prayer, and helps to swell the sum total that sustains some missionary in the foreign field or in our own home land. The Lord honors your gift, and answers your prayers, and a sinning soul is saved. Time rolls on, and that redeemed one brings others to Christ. The circle widens on earth, and widens still. One and another of those redeemed ones are called up higher, and sing redemption's song before you know what your little tithe has helped to accomplish.

“There is so much joy in giving, even without knowing the results, that the tithes do not satisfy, and you begin to practice self-denial, that you may give a free-will offering; for the tithes are only paying the Lord a very low interest on your ten thousand blessings.

“Oh the joy of being permitted to have a share in the blessed work of bringing souls to Christ! God could do all this work without your help, but he makes you a coworker with him, that you may share in Christ’s joy and the joy of the angels when souls accept the blood-bought redemption.

“How great the reward for your little self-denials; how insignificant will seem even the most you can do when viewed in the light of eternity! Yet God will accept your imperfect work because of the love that prompted it. No greeting of the dear ones gone before, no seraph’s song, will fill your ransomed spirit with such ecstasy of bliss as the loving ‘Well done’ of ‘the King in his beauty.’”

E. M. S. STEWART.

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### TRUST.

[Written by a constant reader for LIFE AND LIGHT.]

Leave God to order all thy ways,  
 And trust in him whate’er betide;  
 Thou’lt find him in the evil days  
 An all-sufficient strength and guide.  
 Who trusts in God’s unchanging love,  
 Builds on the rock that naught can move.

What can these anxious cares avail—  
 These never-ceasing moans and sighs?  
 What can it help us to bewail  
 Each painful moment as it flies?  
 Our cross and trials do but press  
 The heavier for our bitterness.

Only, my restless heart, keep still,  
 And wait in cheerful hope, content  
 To take whate’er His gracious will,  
 His all-discerning love hath sent;  
 Nor doubt our inmost wants are known  
 To Him who chose us for his own.

He knows when joyful hours are best,  
 He sends them as he sees it meet.  
 When, having borne pain’s fiery test,  
 We’re freed from wrong and all deceit,  
 He comes to us all unaware,  
 And makes us own his loving care.

Leave God to order all thy ways,  
 But do thine own part faithfully;  
 Trust his rich promises of grace,—  
 So shall they be fulfilled in thee.  
 God never yet forsook at need  
 The soul that trusted him indeed.

# For the Bridge Builders.

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MONASTIR, June 30, 1892.

MRS. J. B. LEAKE, TREAS. W. B. M. I., CHICAGO, ILL. :—

The accompanying letters will speak for themselves. The society "Help" has a membership of seventeen little children, ranging in age from six to twelve. They take great pleasure in sending their mite toward the Erzroom Building Fund and to Miss Howe's kindergarten. Last year they sent a small sum to help build the house in Pao-ting-fu, China, which the W. B. M. called for. They studied about Japan this year.

The other society, "Sympathy," has twenty-two members, and is composed of the Bulgarian teachers and larger girls in our school, and the women of the congregation. They send what they collected to the Erzroom Building Fund for a window, and to be used in providing places in India for preaching. They had India for their subject this year.

The draft is for \$19.80. Please credit the two societies as follows :—

"Help," for Erzroom Building Fund . . . . .	\$2.20
"Help," for Miss Howe's work . . . . .	4.40
"Sympathy," for Erzroom Building Fund . . . . .	6.60
"Sympathy," for India . . . . .	4.40
	\$17.60
E. R. B., for Erzroom Building Fund . . . . .	2.20
	\$19.80

As most of the members of both societies are poor, the sums seem quite large to them. One little girl told me that whenever her mother gave her a half cent to buy a *semit* (a kind of biscuit) for her breakfast, she generally put it in her jug; but sometimes her mother bought the *semit* herself, and then she did not have the half cent to put in. The average amount in each jug was not over nine cents.

The public meeting of "Help" Society was very successful. They sold everything. As the public meeting of "Sympathy" was not so successful, some of the little helpers volunteered to take the unsold articles of the larger society and carry them from house to house to sell them. The older society, "Sympathy," has been in existence several years. "Help" has just finished its second year. I am much interested in the Erzroom school building. My brother and his wife, Mr. and Mrs. Richardson, are stationed there, and part of my own childhood was passed in that old building.

Yesterday our school, in charge of Misses Cole and Matthews, finished another successful year's work. Two young ladies received diplomas. A church was also organized here on June 26th, with twenty-four members. With heartfelt sympathy in your work,

Yours truly,

MRS. ELLEN R. BAIRD.

MONASTIR, June 29, 1892.

MRS. J. B. LEAKE :

*Dear Madam*,—Enclosed in this letter you will find an order for \$11, gathered by the members of our society, named "Sympathy." When we considered the plan of sending the money to places that need it, we decided to give \$6.60 for a window in Erzroom school building, and \$4.40 for India. I believe that you will like to know a little about this society of ours. It consisted of twenty-two members, with its president, vice-president, treasurer, and secretary. We had our meetings every first Friday of the month. As you will see, the money is not much, but be sure that it is given with cheerful hearts, and sent with hearty prayers. Let us all pray that God may multiply the number of the cheerful givers.

FANKA EFTIMOVA, *Sec.*


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## For the Coral Workers.

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It is a pleasure to give our Coral Workers the following letter, which shows that other Coral Workers in Turkey have joined their goodly fellowship. Another letter received with this will be found under "Bridge Builders."

MONASTIR, EUROPEAN TURKEY, June 30, 1892.

MRS. J. B. LEAKE: Enclosed please find \$2.20 for building a chimney on the Erzroom school building, and \$4.40 for Miss Howe's kindergarten work in Japan. Our society "Help" has seventeen members; we held seven private and two public meetings. Each member had a little jug, and put into it as much as she could. We collected about \$1.25 in this way, and the rest came in from the sales of the articles we made in our private meeting, and from collections made at our public meetings.

CLARA E. BAIRD,  
*Treasurer of "Help" Missionary Society.*

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### WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 18 TO JULY 18, 1892.

ILLINOIS.  
BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Alton, 13.50; Chicago, First Ch., Mrs. Bigelow, of wh. 25 const L. M. Mrs. A. F. Brace, 50, Aux., 166.55, New Eng. Ch., 25, S. P., 5, Plymouth Ch., 125, Union Park Ch., 2.50, Aux., 284.85, Kenwood Evan. Ch., 56.76; Englewood, Green St., 8, Mrs. J. A. Meek, 15; Elgin, 30; Evanston, 39.14; Geneva, 21.66; Hamilton, 10; Harvey, 6.60; Hinsdale, 120; Ivanhoe, Aux., 1, Mrs. M. L. Jacoby, 3; Lamoille, 3; Lyndon, 5; Mendon, 37; Naperville,

18.83; Oak Park, 150; Ottawa, 50; Park Ridge, 18.06; Payson, 9; Plainfield, 25; Ravenswood, 25; Rockford, First Ch., 30.85; Rollo, 16; Shabbona, Miss B. M. Langford, 2; Sycamore, 13.60; Toulon, 8.58, Miss H. M. Bliss, of Pasadena, Cal., 5, 1,393 38  
JUNIOR: Abingdon, 5; Chicago, Mrs. N. F. McNair, 2, First Ch., 50, North Robey St., K. D., 2, South Ch., 25; Elgin, First Ch., C. E., 5, Pilgrim Ch., 25; Roger's Park, K. D., 5; Sterling, C. E., 5, Wheaton Col., 14.50; Paxton, C. E., 10, 148 50



JUVENILE: Chicago, Kenwood Evan. Ch., 55.35, Leavitt St., Prim. Dept., 2, Lincoln Pk., 5.17, Union Pk., M. B., 37, New Eng. Ch., Steady Streams, 16.98; Galesburg, Little Workers, 10; Oak Park, Torch Bearers, 12.50; Park Ridge, Prim. Cl., 37 cts.; Peoria, First Ch., M. B., 8.50; Ridgeland Grove, M. B., 10.16,	158 03
SELF-DENIAL FUND: Bunker Hill, Mr. and Mrs. C. B. Riggs, 2; Chicago, Mrs. H. P. Beach, 2, Cambridge, C. E., 4, First Ch., Aux., 17.25, New Eng. Ch., 5, Plymouth, 2, Tabernacle Ch., Aux., 3.25, Juniors, 2.05, Union Pk. Ch., 2.55; DeKalb, 13.40; Dundee, 2.80; Elgin, 7; Hinsdale, 1.50; Longwood, Mrs. M. F. Howe, 10; Ottawa, 50; Plainfield, 1; Providence, Mrs. M. M. Anthony, 2; Ravenswood, 7.45,	135 25
FOR KOBE COLLEGE BUILDING FUND: Chicago, Mrs. E. W. Blatchford, 1,000, Union Pk. Ch., Mrs. C. A. B. P., 1, Warren Ave. Ch., Aux., 4.25; Glencoe, 100,	1,105 25
Total,	2,940 41

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 3; Atlantic, 17; Ames, 5; Blairstown, Mrs. J. H. French, 4; Burlington, 15; Belle Plaine, 10; Central City, 6.50; Cherokee, 22.75; Chester Center, 4.65; Creston, 6.40; Decorah, 8; Des Moines, Plymouth, 12.15; Farragut, 10; Gilman, 6.25; Grinnell, 49.26; Le Mars, 12.08; Manchester, 20; Miles, 15; Montour, 6.25; Oskaloosa, 12; Postville, 10; Quasqueton, 3; Reinbeck, 11; Sheldon, 8.05; Sioux City, 7.40; Tabor, 10; Wayne, 7.50; Winthrop, 10,	312 24
JUNIOR: Genoa Bluffs, K. D., 1.50; Grinnell, Y. L. Soc., 10.89; Iowa City, Y. L. Soc., 6.50,	18 89
JUVENILE: Charles City, Junior C. E., 5; Grinnell, Busy Bees, W. Br., 8.64; Mason City, Willing Workers, 7.14,	20 78
SUNDAY SCHOOLS: Decorah, 2.45; Eldora, 1.42,	3 87
SPECIAL: For Erzroom Sch., Council Bluffs, Anon., 1; For Kobe Col., Le Mars, Extra-Cent-a-Day, 61 cts.,	1 61
SELF-DENIAL: Atlantic, 8; Cherokee, 23.25; Cresco, two ladies, 50cts.; Creston, 4.40; Decorah, 3.10; Des Moines, Mrs. Geneveive Otis, 1; Dysart, Carrie Smith, 24 cts.; Grinnell, 4.75; Le Mars, 1.50; Red Oak, 30.63; Salem, 5.89; Wayne, for China, 4.50,	87 76
Total,	445 15

MASSACHUSETTS.

Newton Centre.—A, for Miss Little,	25 00
Total,	25 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, from Miss Sarah Ellsworth, 5, Aux., of wh. 1.77 is Self-denial, 25; Constantine, 12; Dowagiac, H. and F. M. S., 10; Detroit, Woodward Ave. Ch., 38, Wood Ave. Ch., 60; Flint, 21.82; Grass Lake, of wh. 1.25 is Self-denial, 9.17; Greenville, of wh. 7.10 is Self-denial, 22.10; Lansing, Plymouth Ch., of wh. 8 is Self-denial, 33.73; Litchfield, 20; Muskegon, 7.50; Romeo, 75; Union City, 15; Vermontville, 11.75,	366 07
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FOR KOBE COLLEGE BUILDING FUND: Greenville, from Mrs. R. L. Ellsworth, 10, Mrs. LeRoy Moore, 5,	15 00
JUNIOR: Ann Arbor, C. E., 23.99; Cooper, A Friend (Endeavorer), Self-denial, 2; Greenville, New Junior Soc., 2.75; St. Johns, C. E., Two-Cents-per-Week, 9.32,	45 06
JUVENILE: E. Saginaw, Faithful Workers, 2; Lake Linden, C. E., 14.85,	16 85
Total,	442 98

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Afton, 1; Anoka, 5; Austin, 13.13; Duluth, 25.75; Minneapolis, First Ch., 25, Park Ave. Ch., 50.44, Friend, for Miss Barrows, 15; Northfield, 62.85; Owatonna, Self-denial Fund, 11,	209 17
JUVENILE: Cannon Falls, S. S., 4; Excelsior, S. S., 1.50; Northfield, Willing Workers, 5,	10 50
SPECIAL: Northfield, First Cong. Ch., Extra-Cent-a-Day Band, for Scholarship, Bombay,	30 00
Reserved for expenses,	14 13
Total,	235 54
OMITTED from last report: Springfield, Aux., 5,	

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Amity, 4.70; Cameron, 5.50; Carthage, 35; Hannibal, 4.15; Kansas City, Olivet Ch., 5; St. Joseph, 2.20; Pierce City, 10; St. Louis, Pilgrim Ch., 46.15,	112 70
JUNIOR: St. Louis, Pilgrim Ch.,	63 25
JUVENILE: St. Louis, First Ch., Ready Hands, 9, Pilgrim Worker's, 5; Springfield, First Ch., Cheerful Workers, 4,	18 00
SELF-DENIAL: Amity, 4.30; Cameron, 6; Hannibal, 1.35, C. E., 50 cts.; Kansas City, A Friend, 1.35; St. Joseph, 24.22; St. Louis, Pilgrim Ch., Add'l, 34.25,	71 97
THANK OFFERING: St. Louis, Pilgrim Ch.,	5 00
Total,	269 57

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Blair, 8.50; Crete, 6; Camp Creek, 3; David City, 2.05; Exeter, Personal, 2.13, Aux., 7.25, Self-denial, 2.80; Fremont, 11; Grand Island, 6.50; Gloversville, 2.54; Hastings, 10; Lincoln, First Ch., 15; Vine St., 1.27, Self-denial, 2.71; Maple Creek, 5; Milford, 5; Norfolk, 1.35; Omaha, First Ch., 8.62, Plymouth, 12.05, Self-denial, 4.25, St. Mary's Ave., 18.75, Self-denial, 4, Hillside, 2.50; Red Cloud, 1.35; Scribner, personal, 10, Aux., 9.07; Stanton, Self-denial, 6.50; Weeping Water, 5,	174 19
JUNIOR: David City, 1.87; Exeter, 7.18; Franklin, 3.80; Kearney, 10; Lincoln, Plymouth, 8; Omaha, St. Mary's Ave., 15; Pierce, 5,	50 85
JUVENILE: Lincoln, First Ch., 5; Omaha, First Ch., 25, St. Mary's Ave., 10; South Bend, 5,	45 00
SUNDAY SCHOOL: Bisbee, 2.30; Leigh, 65 cts.; Omaha, First Ch., 5.75, Plymouth, 5.16; Venango, 1,	14 86

C. E.: Kearney, 6.70; Red Cloud, 7.50,	14 20
Mrs. D. Z. Sheffield's Work,	143 72
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	442 82
Less expenses,	48 54
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Total,	394 28

LIFE MEMBER: Mrs. D. Z. Sheffield, of China.

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 40; Austinburg, 10; Bellevue, 15.50; Berea, 15; Cincinnati, Central Ch., 65, Walnut Hills Ch., 64.36; Claridon, 20; Elyria, 87.01; Geneva, 14.50; Hudson, 8, Ch., 10; Mantua, A Friend, 2; Rockport, Mrs. C. S. B., 5; Sandusky, 10; Springfield, First Ch., 14; Steublen, 10; Tallmadge, 10.93; Toledo, First Ch., 25, Central Ch., 9.17,	435 47
JUNIOR: Cincinnati, Helping Hand Soc., 18.20; Painesville, Lake Erie Seminary, 51; Lyme, Y. P., 5,	74 20
C. E.: Chardon, 7.25; Elyria, 25; Huntsburgh, 3,	35 25
JUVENILE: Elyria, Little Helpers, 12; Oberlin, Children's Soc., 16,	28 00
SELF-DENIAL FUND: Claridon, 4; Elyria, 15; Marietta, 1.65; Toledo, First Ch., 12.75,	33 40
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	606 32
Less expenses,	1 75
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Total,	604 57

ROCKY MOUNTAIN.

BRANCH.—Colorado Springs. C. E., for Marash,	15 00
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Total,	15 00

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, Sioux Falls, Treas. Canton, 4.25; Deadwood, 9.55; Huron, 13.63; Mission Hill, 5,	32 43
JUNIOR: Sioux Falls, K. D., 10; Yankton, College Girls, 7.60,	17 60
JUVENILE: Pierre, Cheerful Givers,	10 75
SELF-DENIAL: Bon Homme, 3; Canton, 7; Elk Point, 5; De Smet, 10; Letcher, Mrs. D. E. Coman, 75 cts.; Rapid City, Mrs. R. W. Farquhar, 3,	28 75
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Total,	89 53

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Appleton, 18; Arena, First Ch., 2.65, Third Ch., 4.45; Beloit, First Ch., 25; Broadhead, 5; Delavan, 15; Hartland, 5; Hammond, 7; Janesville, 5.80; Lancaster, 6; Lake Mills, 1.55; La Crosse, 5; Menasha, 5; Milwaukee, Grand Ave., 48.76; Pilgrim, 18; New Richmond, 13; Tomah, 1.44; Wauwatosa, 6; White-water, 30,	222 68
SPECIAL: Edgerton, by Mrs. J. Copley, 1; Milwaukee, Grand Ave., Mrs. Reed's S.S. Cl., for Miss Shattuck, 13,	14 00
DENIAL: Burlington, Y. L., 5; Beloit, Second Ch., 12; Green Bay, 7.55; Janesville, 2.21; Lake Mills, 1.15; La Crosse, 18.40; South Milwaukee, Mrs. Stowe Sawyer, 1.50; Tomah, 4; Whitewater, 32.10	83 91
FOR MARASH COLLEGE: Waukesha, Beth Ebersol,	5 00

JUNIOR: Arena, Third Ch., S. S., 3.80; Appleton, Y. L., 10; Burlington, Y. L., 10.67; Fox Lake, Downer Col., 12.56; Green Bay, Y. P., 14; Milwaukee, Grand Ave., Y. L., 46; Madison, Y. L., 41.50; Wyoming, C. E., 10,	148 53
JUVENILE: Arena, First Ch., Willing Workers, 1.66; Eau Claire, Cheerful Givers, 5; Kenosha, Buds of Promise, 2.50; La Crosse, Coral Workers, for 250 boards for floor and 250 boards for ceiling in Erzroom Building, 110; Milwaukee, Grand Ave., M. B., 53; Windsor, M. B., 5; Wauwatosa, M. B., 12.23,	189 39

Less expenses,	23 27
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Total,	640 24

LIFE MEMBERS: Beloit, First Ch., Mrs. S. M. Clary; Whitewater, Mrs. Ellingwood.  
CORRECTION: In Aug. LIFE AND LIGHT, Beloit, Second Ch., should be credited with 10, not Beloit First Ch.

CONNECTICUT.

Hartford.—Mrs. Jno. S. Welles, for Kobe College Building Fund,	400 00
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Total,	400 00

GEORGIA.

Thomasville.—K. D. of Allen Normal School, for Ruk,	5 00
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Total,	5 00

LOUISIANA.

New Orleans.—University Ch., per La. M. Union,	4 00
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Total,	4 00

TEXAS.

Dallas.—Aux., for Miss Swift's work,	30 00
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Total,	30 00

ARIZONA.

Tempe.—Mrs. E. S. Van Tuyl, const. L. M. Miss Ella F. Taylor,	25 00
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Total,	25 00

AFRICA.

Kambini.—Miss Nancy Jones, Thank Off.,	10 00
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Total,	10 00

TURKEY.

Marash.—Lighters of Darkness, per Miss C. Shattuck,	9 44
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Total,	9 44

MISCELLANEOUS.

Sale of leaflets, 14.56; boxes, 6.81; envelopes, etc., 80 cts.,	22 17
Receipts for month,	6,609 23
Previously acknowledged,	38,795 30
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Total since October,	\$43,404 53
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MISS JESSIE C. FITCH,	
Ass't Treas.	



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VOL. XXII.

OCTOBER, 1892.

No. 10.

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**Expect Great Things from God. Attempt Great Things for God.**

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VACATION days are over, and we are slipping into the old familiar grooves once more. Our cozy winter homes have an added charm as we compare them with the bare walls of a summer boarding house, and most thoroughly do we appreciate the warmth and activity of our home church life after the desultory, half-hearted efforts we have made during our summer wanderings. Among the delights of reunion we believe none will be sweeter than among those united in the foreign missionary bond, the strong and tender tie which has proved so great a blessing to so many of us in our work. For the winter before us we believe that our members are ready to take up the work with songs of praise and thanksgiving for the privilege it brings, and to enter into it with a zeal and enthusiasm that insures success. Much depends on the three remaining months of the year if we are to reach the aims set before us at its beginning. For the treasury, while there is a decided increase in legacies, there is a deficiency of over \$8,700 in contributions, as compared with those of last year; the hoped for additions to the subscription lists of *LIFE AND LIGHT* and *Dayspring*, and we fear also, too, the membership of auxiliaries and the attendance at the meetings have been far from realized. It would be a great pain to us all to be at the close of our twenty-fifth year to be obliged to report a retrograde movement, or even a meager growth. This need not be if we are all ready to make all the effort possible for a suc-

cessful issue during the next three months. Nearly the whole increase in receipts last year was obtained during the first six months, and is there any reason why half as much could not be secured during the next three months? It can be done if each woman will stand in her place doing her utmost to bring about the desired end. Just what that utmost is for each one we can not presume to say. That is a point for each one to settle for herself. The children of this world find no lack of men and means for their enterprises. At the time of writing the secular press is teeming with accounts of a demoralizing exhibition of brute force, where the ticket money amounted to \$125,000, while thousands more were poured out in other ways connected with it. Shall those whose aim is to carry the inestimable blessings of salvation to mankind be less wise in planning, less energetic in executing, less earnest in unceasing labor to accomplish their aim? Let us never forget that if we ask in faith we may have infinite wisdom, and power, and blessing for our effort. With God all things are possible.

WE do not know of any comparatively small undertaking of the Board which has brought so much satisfaction as the issue of our Calendar for Prayer about a year ago. Home workers have entered into its suggestions with earnestness, and the strength and comfort derived from it by our missionaries has been a source of delight to us as well as to them all the year. A similar one for 1893 is now nearly finished, for which we shall be glad to fill orders after October 20th. The price will be the same as last year, twenty-five cents each, with ten cents additional for postage, or twenty cents each besides expressage to those ordering as many as twenty-five.

THE Friday morning prayer meetings at the Board Rooms were resumed September 9th. It was pleasant to see the familiar faces once more, and the gathering was specially memorable as a farewell for three missionaries, who sailed for San Sebastain, Spain, the next day,—Miss M. L. Page, Miss A. H. Webb, and Miss Alice Bushee. The prayer of consecration offered by the mother of one of the young ladies will long be remembered by those present.

THERE are those who wish to be Christians in secret, and those even in lands where it is deemed no reproach to follow Christ. But we hear of a Japanese workman, who was necessarily away from his shop most of the day, who put the following notice on the door: "I am a Christian, and if anyone likes to go in and read my good Book while I am out, he may. Buddhist priests need not come here. I do not want them any more.—*Woman's Miss. Mag.*

ALL that Japanese law requires a man to do in order to put away his wife, is to have her name erased from the official register of his family, and have it re-entered on the register of her family. Strong efforts are being made to amend this easy plan of divorce.

AN exchange recommends to its readers four helpful missionary periodicals. They are *The Missionary Review*, *Gospel in All Lands*, LIFE AND LIGHT, and *Woman's Work for Woman*. It is always pleasant to find ourselves in good company.

Mrs. Newell, of Constantinople, who has been spending her summer vacation on the Island of Mitylene, writes:—

IT is hard to go anywhere in the Orient beyond all feeling of responsibility. Down by the sea, in a lonely place, are two boys of twelve and fourteen,—lepers. The story of these children, driven out from their home, and their desolate loneliness, as they narrated incidents of their life to me, not to mention their physical suffering, is enough to rend the stoutest heart. I have been trying to help them memorize parts of Scripture; it is slow work, but I trust they may be able to retain some of the precious promises to cheer them in that awful, slowly coming death. In a village a few hours from here priest and people are all lepers. Leprosy is a scourge to this whole island,—certainly the most loathsome disease, the most to be dreaded, that I have ever seen. Yet, O shame! there is a curse here greater than leprosy; it is New England rum!

On the island are eighty villages, rich in olive groves and vineyards, with a hundred thousand Greek inhabitants living in primitive style. Among them is one evangelical family, a Greek bookseller in the employ of the British Bible Society. The people have fine classical features, but the adults are largely illiterate; perhaps less than five per cent know how to read. Come of a nation who once led the whole world in arts and sciences, whole villages are without a periodical of any sort; of a people who, as they claim, gave to us our religion, their own is reduced to a mere dead form. They are now in need of just the help our fair land can give; and yet, in place of preachers and teachers we must see New England rum as the only reminder that there is an America. To be served again and again, as an honored guest, with coffee mixed with rum; to hear the word rum taken bodily into this "language of the gods;" to see men, women, and children drinking the vile curse,—throws on me a feeling of responsibility almost greater than I can bear. How thankful I am for that noble band of women who are awake to the cause of temperance, and that Christians in the United States are stirred as to the evil of sending alcoholic drinks to foreign lands.

To those who consider the condition of women in Japan as one to be envied we commend the following incident, sent by one of our missionaries. She writes:—

I MUST tell you a pitiable thing which happened not long ago. The sister of one of our schoolgirls was married last year to a young school-teacher, who, soon after, went to another city to live. After a short time he divorced his wife, and sent her back home to live. Then her baby was born about a month ago. The girl's father refused to allow her to keep it, because he is determined that she shall marry again as soon as possible; and the father of the baby offered ten dollars to any one who would take the baby off his hands. Two miserable-looking wretches came forward for that purpose, but we felt that either the baby would be allowed to die, or would be lost forever by giving it into their hands. The mother's sister will graduate in two years, and then wishes to adopt the baby for her own, as she can then support it; so I have become responsible for it for the next two years. Isn't it a sad case?

THE love of flowers among the Japanese amounts almost to adoration; actually I think to take flowers away would rob them of the sunshine of their lives. In a lovely holiday ramble it was strange to see little strips of paper fluttering among the blossoms. Upon asking why they were hung there, I was informed that it was the custom of the people to express their delight by writing little sonnets and hanging them among the boughs.—*Ex.*

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## JAPAN.

### EDUCATION OF WOMEN IN JAPAN.

We make the following extracts from a paper by Miss Emily Brown in the last report of the Japan Mission, which gives an admirable *resume* of the need and effect of education among Japanese women.

IN Japan, as in other countries, Christianity has been the friend and patron of woman's education. Within a few months after the first Kumi-ai (Congregational) church was organized in Kobe, a Christian school for girls—known in America as the Kobe Home, in Japan as the Eiwa Jo Gakko—was established in the same city. As the number of churches increased, and new centers of Christian work were formed in distant parts of the empire, new schools were planted in those centers; and so the number increased, until, at the present time, there are twelve. Nine of these schools provide a general education, and are located in the following cities; namely, Kobe, Kumamoto, Kyoto, Maebashi, Matsuyama, Niigata, Okayama,

Osaka, and Tottori. The Kobe School now offers an advanced course of three years, and several others have post-graduate classes in various studies. The Women's Evangelistic School and the Training School for Kindergarteners at Kobe, and the Doshisha Training School for Nurses at Kyoto, offer special training in those lines. In connection with the training class in Kobe there is a flourishing kindergarten, and another, an outgrowth of this, in Akashi. Twenty-four single lady missionaries are engaged in this educational work for women.

Perhaps the best definition of education which has appeared lately, is that given by Alice Freeman Palmer in a lecture, which has been widely quoted in Japan. She says that "education is liberation of mind"; and intimates that it is liberation from a "little round of personal relations, small interests, and good times." To a Japanese woman an education means just so much more than that, as the position of woman is lower in Japan than in the land of Mrs. Palmer. Every now and then an article appears in some Japanese or foreign newspaper, the aim of which is to show that the status of Japanese women is equal, in all desirable respects, to that of their Western sisters; and that the differences are really in favor of the former, for they are spared the "feverish restlessness and vain ambitions" which characterize the latter. The inference, of course, is that any effort to change that status is entirely a work of supererogation. It is certainly true that Japanese women are more fortunate, in many respects, than any other Oriental women. They are not kept such close prisoners in the house, nor, perhaps, subject to severe personal ill treatment. A few rare women, by the force of native ability, have broken through the bonds of custom, learned to think for themselves, and won no little fame by their achievements in literature, and even in government. But what estimate do those foreign writers place upon womanhood, who, knowing Japanese home life, yet assert that there is no need for improvement? The most charitable construction which can be put upon such articles is that the authors do not really know whereof they are writing. To a Japanese woman an education means, among other things, an emancipation from the belief that she is a piece of property, wholly at the disposal of her male relatives, and an entrance into the glorious liberty of the knowledge that she has an individual existence and destiny; that she may think, and that her opinions, at least in regard to the management and education of her own children, may have some value. A complete education includes for her, as for all women, a knowledge of her responsible relations to God and to humanity, and a full, and loyal, and loving acceptance of the obligations implied by those relations. Other things being equal, an educated Christian woman is a greater power for

good than one who is not educated. This is the reason, and the only reason, that a missionary may engage in educational work ; and the results in Japan do certainly justify the work.

It must be understood that the old style of education is not to be utterly condemned. The graceful manners, the cheerful obedience, and the various domestic accomplishments which, with a very elementary knowledge of reading and writing, constituted the whole education of a girl in the old days, were all good in themselves, and it is to be devoutly hoped that not one jot or tittle of them will be lost in the present educational metamorphosis. But it is admitted by a constantly increasing number of the most intelligent Japanese people, that this education is not broad enough for a woman of New Japan, and so the new and the old are combined in all possible proportions. When it is remembered that three years of daily practice are necessary to a thorough knowledge of the intricacies of ceremonial tea, and an equal amount of time for sewing and other branches, and that the usual marriage age is sixteen years, often earlier, the difficulties in the way of making a successful combination are at once apparent.

It has been quite the fashion of late for young men, even for some educated abroad, to declare their preference for wives educated in the old style ; or, to use their own words, "uneducated wives," because they are "more obedient," and are "better housekeepers." Doubtless, also, though this reason is never given in public, an ignorant wife will look up to her intelligent husband with a more worshipful awe, be less quick to detect his weaknesses, and more lenient toward them. Those who prefer this kind of homage to intelligent affection and respect, will, of course, prefer uneducated wives.

There is another peculiarity of Japanese schools which is very surprising to foreigners because so unexpected in a country where obedience is honored in all the sacred books as one of the highest virtues, and where in the old days a student might not walk near enough to a teacher to tread upon his shadow. This is the large share which students claim, and are often allowed to take, in the government of the school. For instance, not infrequently a teacher will discard a text-book of which the students do not approve, and ask them to choose a substitute. A school principal will invite the students to place anonymous criticisms of the teachers and management of the school in a box designated for the purpose. A body of students will demand the dismissal of a certain teacher, and more often than otherwise their demands are granted. Probably, also, there is not a school in Japan where the teachers have not been favored by the students with more or less advice in regard to the general conduct of the school. There are probably few Japanese teach-



ers who would indorse the principle that the students, rather than the teachers, should rule; but in practice it is certainly often allowed, and is a most perplexing factor in all school problems. A young pastor recently expressed high praise of a certain school, because "in that school everything is managed by the students, so it is very successful." Not long ago a young girl in a certain school, not Kumi-ai, however, wrote an essay on the subject, "Whom Shall We Obey," and the following is an extract: "We cannot obey our parents, as they are ignorant. We cannot obey our teachers, as they may be mistaken; so we must think of everything deeply, and follow our own opinion." This tendency to insubordination is the result of a lack of intelligent discipline in the home, and finds its culmination in that troublesome element of Japanese society, the *soshi*. It is often augmented in Christian schools by the mistake, in theory and practice, that ruling by love means ruling without law.

It is difficult to reconcile this characteristic with another, which is equally marked, and which helps not a little to make the work of the classroom a pure delight. Japanese students, girls, at least, are certainly ahead of Western students in the matter of earnestness and enthusiasm in study. It is comparatively easy to arouse and maintain the most enthusiastic attention in the classroom; and, wanting the distractions of parties, novel reading, etc., girls apply themselves so closely to study that restraint is much oftener called for than incitement. Japanese students are not as strong as Western students, and thus more care is necessary to prevent them from attempting to do too much. This interest in study extends to the Bible, which is a new book to these students, and the uniformly good attention which they give, and the interested questions which they ask, are in marked contrast with the listless inattention which sometimes prevails in a Bible class composed of American schoolgirls.

The oldest of our twelve schools was established only a little more than sixteen years ago, and three of them, namely, Matsuyama, Maebashi, and Kumamoto, have not yet graduated any students. The remaining nine have sent out two hundred and twenty-one graduates, all of whom, with a very few exceptions, are honoring the cause of Christ and of Christian education in their lives and by their work. Who can estimate the streams of beneficent influence which have been started by these two hundred and twenty-one graduates, and which will end only with eternity!

Among the indirect results, and one which includes all the rest, is the extent of "liberation of mind" to which the men and women of Japan have already attained, which claims on the one hand, and concedes on the other, a greater share in the privileges and responsibilities of life. In a few

homes, enough for an example, woman has ceased to be that unnatural creation, half doll and half upper servant, and has become the intelligent friend and colaborer of her husband.

Also the marriage age has been very materially raised. In the Christian communities, at least, marriages at thirteen and fourteen years of age are not as common as they once were. And progress has been made in raising marriage itself from the position of a mere commercial transaction, where a daughter was virtually, and often literally sold, and a wife bought, to the divine institution which the Creator intended it to be.

Another result, which always follows when a higher position is accorded to woman, is the higher tone of social morality. A very perceptible beginning has been made in the creation of a stronger public sentiment against the social evil.

But these and all the other blessings which the Christian education of her women is bringing to Japan, come chiefly from the Christian member of this holy league. An education without Christ may broaden and enrich the subjective life of a woman, but it will hardly make her happier or more useful. Only the power of Christ in her heart will lead her to consecrate her newborn powers to the sacred cause of making the world better. With all the power of educated hearts and educated minds, not a few Japanese women are now reaching out their hands to the help of sinning and suffering humanity in the low places and in the high places, in homes of poverty and of wealth, in prisons, hospitals, and asylums. In the last great day it will be found that among the redeemed from out this people, the number of those who were led by the Spirit speaking through the lips and life of a woman, is not small.

As we look backward we find cause for deep gratitude to God, and the future is bright with the signs of greater blessings to follow. The words of the Psalmist are rapidly being fulfilled: "The Lord giveth the word. The women that publish the tidings are a great host."

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## THE POWER OF PRAYER.

BY MRS. J. L. ATKINSON.

THE subject of this sketch—Miss Masuda Yu—is a member of the Takahashi Church, in Japan. In 1887 she suffered greatly from some unknown disease. A Christian physician, member of the same church with herself, Dr. Sudo, gave her a careful examination, and pronounced the disease

to be incurable by the ordinary means of medicine, and the only hope of relief, and that uncertain, a painful surgical operation. Upon being told his decision, Masuda San replied: "My body, even to the hairs of my head, was entirely made by God; hence if it be his will that I undergo a surgical operation I do not mind, even though I die in the process. Please therefore, to arrange for the operation."

Dr. Sudo, not having the necessary skill, consulted with the head of the Prefectural Hospital at Okayama, who advised that the patient be sent to the hospital for examination, as the operation could be performed there. On Oct. 18, 1887, Masuda San was taken to the hospital, and on the 8th of November the operation was performed. During the twenty days of waiting the patient's courage and faith were upheld by the prayers of the brothers and sisters of the Takahashi Church, who assembled nightly to intercede in her behalf. On the morning of the day for the operation the Christians of Okayama also held a special prayer meeting in her behalf, and during the forenoon Masuda San's Christian friend and physician, Dr. Sudo, came from Takahashi to be present during the operation. Masuda San gave to him her messages and Christian farewells for her friends in Takahashi, lest she should not survive the operation. She said, "If I fall on sleep here [the Japanese Christians adopt the language of Scripture in speaking of death], please have my body taken to Takahashi for burial." Takahashi is distant from Okayama about twenty-five miles. To her mother, sitting by her side, she said, "Don't trouble for me in the least, for I have cast all my care on God." To the Christians who had come to hold a service of prayer by her side, she spoke calmly, and engaged with interest in the service. After the hymn she read from her Bible (Hebrews xii. 5-14), "My son, despise not the chastening of the Lord," etc., then each one present offered prayer. A Christian medical student in the hospital then said to her, "From now on till the operation is over, twenty of us will continue in prayer for the help of God to you to bear the pain, and that the operation may be successful." Masuda San then read a letter just received from a dear friend, whom she had expressed herself as anxious to hear from shortly before the letter came, and then asked for the photographs of teachers and scholars in the Takahashi school, which she looked at long and earnestly. She was then moved to the operating table. Her mind was so much at ease that not the least change in color or expression came over her face.

Dr. Yamagata, the chief of the hospital, asked her if she had made full preparation for death, to whom she replied: "Sir, do not for a moment be troubled as to that. I am a disciple of Jesus; I truly believe in him, and in heaven, and dying would be but going to a dear home, so I am not afraid."

The physician and others present were greatly astonished at her courage and calmness. Chloroform was administered, and quickly took effect. Dr. Yamagata said, "If one were not a Christian, truly it would not be like this!" The operation lasted from ten minutes of three till half past six. While the work was but half done the patient regained consciousness, but by thinking of Jesus on the cross and by constant prayer, she bore the pain with great patience. Huge drops of amber-colored perspiration poured profusely from her forehead. The operator and others present were amazed at her fortitude, and exclaimed, "*Kanshin! kanshin!*" (wonderful! wonderful!) adding, "These believers in Jesus are extraordinary people!"

After the operation, which proved successful, Masuda San remained in the hospital four weeks, and then returned to Takahashi, where she in time resumed her duties in the school.

The report of this case reached out far and wide, and the faith and fortitude of the maiden greatly moved the hearts of the people in Okayama and Takahashi. The case of this dear girl is a striking proof of the power of Jesus to sustain his children in their hour of need. It also shows the wonderful power of prayer.

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### A SUNDAY'S WORK.

Mrs. Luther Gulick, who went to Japan, after the death of her husband, about a year ago, and is now residing with her daughter, Mrs. Clark, in Kumamoto, finds her hands full of work. She gives the following description of one of their Sundays in an outstation:—

AFTER a very full Sunday we feel Mondayish, and I am tempted to tell you something of our different meetings. / A Saturday evening meeting at the village of Jogasaki, where a new place of worship was opened five weeks ago, was a good beginning for the day. Sunday, at 8.30 A. M., we started out with baby Edward in his carriage as an attraction. Many flocked around to see his sweet face, and to hear our singing as we stood by a pretty pond in some public grounds. Several followed into the rented rooms which we dignify by the name of church. There are three rooms. The back one is occupied mainly by women; the middle one by the men; while the front one, only separated from the street by paper slides, is left for any strangers or passers-by, who may remain or not, as they please. I like to stay there with our own children, having extra hymn books for those few who can read the hymns, and who are pleased to be noticed. Many can read the character who have no idea of the meaning of the words.

It is now nine o'clock, and after opening exercises we separate our classes, —our new one of street waifs spending a half hour in an upper room, where, while telling the story, I make a rough sketch of Joseph and Mary leaving Nazareth, then the inn, the stable and the manger with the Holy Child, the sheep and shepherds, and a suggestion of angels in the sky. There is abundant room for imagination, but the children are pleased as they listen for the first time to the blessed story. The hymn "Jesus loves me" is written in Japanese character on a large white cloth, and hung where the infant class in the next room may also see it. Near the close the sliding doors are opened, that all may join in the singing; after which we return to the lower rooms, where Mr. Clark carefully explains the work of John the Baptist. He speaks so clearly that it seems to me there must be power.

At 1 P. M. we have a Sunday school in our own house, where the singing is much helped by the organ. Callers are generally in this room all Sunday afternoon; but at 2.30 I leave with my Japanese interpreter to attend another meeting, where another blackboard drawing by an artistic Japanese hand is attractive and useful. At 4 P. M. we go on a half mile further to Jogasaki, where the people will only come up on the mats near us when we have pictures to show them. They slip back to the ground floor when we begin to ask questions. Again, the picture of the morning is presented by the Japanese artist, who, though not a Christian, really seems to be feeling after the light. As we announce an evening meeting for Tuesday, he asks if he may speak to the meeting then. The request is very encouraging, as also is a conversation with an intelligent man named Koyabe San, whom we meet on the way home. He sent his son to study the science of agriculture in America, but he wishes to return and preach Christ to his countrymen. The father consents, and is now studying the Bible diligently. We said to him that God would give him light in answer to prayer. Bending forward in his earnestness, he replied, "*Mai-ni-chi, inori mainichi*" ("Daily, I pray daily"), adding that he felt God was hearing his prayers.

We did not attend the late evening service, when Mr. Clark preached again. He is doing good work. There are many inquirers, and several asking for baptism. We look forward with bright anticipations to the fall and winter work after our summer vacation.

Yours hopefully,

LOUISA L. GULICK.

## TURKEY.

## RELIGIOUS WORK IN EUPHRATES COLLEGE.

The report of the Female Department of Euphrates College, written by Miss Emily Wheeler, is full of interest in all its departments. We regret that limited space prevents our giving it entire, but we are glad to present the following remarkable record of the religious work done. After speaking of the growth and unusual power of the Christian Endeavor Society in the school, the report says:—

THIS year seventeen Bible clubs were established, and many have found them very enjoyable. The Seniors and Juniors were the leaders of the clubs, together with some of the older girls from lower classes; the teachers had a club by themselves. The Pilgrim Almanac was translated into Armenian, and the girls found it a great help in securing a better knowledge of the Scriptures. To the girls in the grammar and intermediate schools I offered a small colored picture for each book of the Bible read in course, an examination to be taken on each book. The teachers who examined the girls were enthusiastic at seeing how much more they knew of the Bible than in previous years. Seed thus sown must spring up if we but offer Christ's prayer, "Sanctify them through thy truth. Thy word is truth."

One of the Seniors, Graceful, the daughter of Paul, a girl who has desired to unite with the church, but has been prevented by her Gregorian family, has started a society for the suppression of evil speaking, and has also gone frequently, at the request of the kindergarten children, to hold prayer meetings with them at recess. A second Freshman, a Christian from an influential Gregorian family, has started a recess class meeting, and at home trains her nieces and nephews in good things. Her father was alarmed till he learned that when she prays with them she has them stand and lets them keep their eyes open, according to Gregorian usage. We hear she has to bear considerable petty persecution at home, but she stands firm for Christ. Another Gregorian, who had reached the Junior class without apparently receiving any religious impression, has this year been converted, as also two of her Protestant classmates, and the great change in all three has been a blessed witness of Christ's power. Miss Daniels has had them in a Bible class, taking them when they were a very unruly set of girls, and seeing them change into one of the most interesting classes we have ever had. I had the class in "Types of Christ" while she was ill, and we had a most delightful season of study. In the intermediate school one class has had daily prayer meetings, and a few girls have sustained a recess meeting. Among the boarders some private Bible clubs have been established. In my good news book I find many records of increased love and harmony among the girls and of other good things among them.

Three of our girls have united with the church during the year; some expect to unite this summer with their home churches, and yet others are looking forward to the privilege the coming year. The missionary committee took up the missionary meetings after the illness of Mrs. Wheeler, so that we were able to report finally for the year twenty-nine dollars raised for Africa. We have had two days of prayer. One, the most blessed season I have ever known in the school, came November 20th, just after Mr. Wishard's visit. Many Christians were quickened, and souls were gathered into the kingdom. The other was June 6th, the day the ladies placed on the Calendar as the day of prayer for Euphrates College. We had good meetings, and several hoped they found Christ. More individual work was done than any previous day of prayer; but the most encouraging thing to us teachers was that thirty-two teachers and girls met for prayer after the day was over, thus expressing their desire to live a consecrated Christian life, and to be filled with the Spirit, even though the blessing might come through suffering and trial. The object was carefully explained, and it was a delightful surprise to us to have so many meet.

About two weeks before school closed Pastor Karrune was invited to speak to the girls every morning for a week, on Salvation, Consecration, and the Work of the Spirit. His earnest words were blessed to many Christians, and several girls were renewed at that time. So the school year closed, but we expect the new term to bring us rich blessing,—the fuller harvest of the faithful prayers which went up for us and ours during that memorable week in June.

The greatest request we can make of those who have this report, is that made long ago by Paul: "Continue in prayer, and watch in the same with thanksgiving, withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ." So our new year shall open "in the fullness of the blessing of the gospel of Christ."

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## THE AMERICAN COLLEGE FOR GIRLS IN CONSTANTINOPLE.

COMMENCEMENT week in the American College for Girls in Constantinople was ushered in by the baccalaureate service on Sunday, June 26th. It was one of the most impressive services ever held in the College. The exercises opened by an anthem, finely rendered by the choir of the College. The sermon, preached by the Rev. Alexander Van Millingen, of Robert College, on the text, "Then was Jesus led up of the Spirit into the wilder-

ness to be tempted of the Devil," was at once a scholarly and earnest exhortation to the members of the graduating class to seek the highest ideals, intellectual and spiritual, guarding with care against the temptations to which all are subject who aim at a life of high purpose.

On Thursday afternoon a *matinée* was given under the efficient direction of Prof. Paul Lange, who has charge of the musical department of the College. The programme presented was choice, comprising selections from the best classical music for the piano and organ, and fine vocal choruses and solos. During the two years that Professor Lange has been connected with the College, by his exceptional ability and untiring energy he has so raised the standard in the musical department, that the advantages now offered in music are unusually fine.

On Friday a large and distinguished audience of many nationalities gathered in Barton Hall to witness the closing exercises of the graduating class. The class, numbering five young ladies, was ushered in by the President, Miss Patrick, escorted by Mr. Newberry, the *Chargé d' Affaires* of the United States Legation,—the American Minister Plenipotentiary being absent from the city. Dr. Long, the Acting President of Robert College, and the members of the Faculty of the College were also on the platform. Papers were read by the young ladies of the class, representing respectively the departments of Philosophy, Art, Literature, Science, and Music,—all showing breadth of thought and familiarity with the languages in which they were written, three being in English, one in Bulgarian, and one in Armenian.

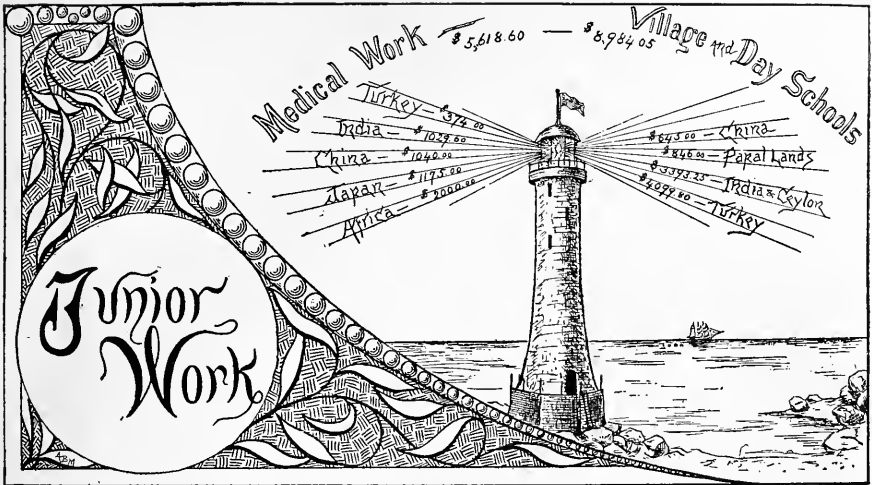
The address to the graduating class, delivered by the President, Miss Mary M. Patrick, was a clear reflection of the breadth of thought and aim, as well as the deep religious spirit, which are the characterizing elements of the education offered by the College.

The President then introduced the speakers of the day. A representative of His Excellency, the Minister of Public Instruction, expressed the good wishes of His Imperial Majesty, the Sultan of Turkey, to which a reply was made in Turkish on behalf of the College. This was followed by a speech in Bulgarian by the representative of His Beatitude the Exarch of Bulgaria, after which Professor Djedjizian, of Robert College, spoke eloquently in Armenian, and Professor Iliou, also of Robert College, in Greek. Dr. Long made the closing speech in English, in which, among other things, he reiterated the warm congratulations of the other speakers on the progress which the College has made in the two years of its life.

The exercises were closed by a prayer by the venerable Dr. Elias Riggs and by the singing of the College hymn.

F. A. FENSHAM, *Dean*.





—To give light to them that sit in darkness Luke 1:77—

## THE KINDERGARTEN IN KOBE, JAPAN.

BY DR. PAULINE ROOT.

THE most fascinating place in Kobe, and I except not even the curio shops, the waterfall, or the walk over the hills, is the dainty little kindergarten which Miss Howe has mothered, and is still mothering. Sight-seers come, and usually before they left England or America some one had told them to look up the kindergarten. But if, as sometimes happens, they do not know of it, some one here is sure to say, "Have you seen the kindergarten? Then you must go;" and go they do, only to come away saying, as I myself have heard at least two people say, that "it is the most fascinating place in Japan."

Perhaps you think we have not seen kindergartens at home. For myself, I've seen the best ones in Boston and other cities, and enthused over them; but all in all, I still commend you to the Kobe "K. G."

Clothes, of course, go a long way toward making the school picturesque, and manners go as far. There is nothing commonplace—though it be a most commonplace dress—in the "get-up" of a Japanese baby. They dress like little men and women, and carry out the whole figure in unconscious dignity that is very "fetching." As to manners, Japanese babies are born with manners. In the games, the baby just able to toddle in its straw sandals goes with perfect *sang-froid* up to the girl or boy he chooses, and as he bows gracefully the bow is as prettily returned. They are born to it,

and no matter when they meet you, nor how often, they bow low, and offer a pleasant word of greeting. Even in handing a box of blocks, or a piece of cardboard, the dear little tots courtesy, and those who receive them bow in return. In the older days of this kindergarten the mites were often afraid, and, as Miss Howe says, there were two kinds of balls in the school then. Now it is the rarest thing to see a sad or sulky child; and though I've been over half a dozen times I've heard crying only once; and as that young man became interested he forgot he was frightened, and soon joined in the games



as heartily as his companions. It is not the shy children only who profit by the games, but the overbold and rude who learn to be gentle and kind simply by seeing others gentle and kind. Miss Howe believes, I am sure, in the positive method of teaching, and never have I seen anything like rebuke except as it came from her big eyes. The right way in all things is set before the children, and the wrong way is not put into their heads even by comparison with the right. The babies now often grow into the kindergarten. The nurses who accompany the children often bring a smaller baby with them; and these babies, from the nurse's back or arms, look on, and not only enjoy it all but learn unconsciously. A few days ago,

when I was at the "K. G.," I was greatly entertained by a baby who was just able to walk. The children were going through their calisthenic exercises, and this tot followed the whole performance,—not perfectly, but so nearly as to convulse the visitors. The boy leader of one of the sections was once a baby looking on. Now he is as proud as can be, holding himself up very straight as he leads his section, and altogether too seriously impressed with the importance of his attainments to go in for independent pranks. There are independent souls. Ah me! what fun would there be in school if there were no bad boys (boys, of course) to conquer. He wears a green apron, and green linings to his big sleeves, and all the way round he is about as funny



MISS HOWE AND A LITTLE KINDERGARTNER.

and entertaining as he can be. It is worth a visit to the school to see him and a few kindred spirits swinging by in the march. He has graduated from the bad boy now, and is a model. At present he prides himself on his fine braiding and weaving, and is never more proud than when "Howe San" approves of what he has done.

It would take several letters to give a fair picture of this kindergarten. The buildings themselves are admirably planned for the work; better than ours are in America, though so simple! The rooms are large, airy, sunny, and fitted with every kindergarten necessary, and many a luxury. Out in the yard each child has his own flower garden, which he cares for from the beginning; and his flowers adorn the school, and go out to visit sick fellow-pupils. In winter each child has a plant (such as geraniums, nasturtium, mignonette, etc.), and this he cares for in real kindergarten style, with song and marching; and he learns its habits as he watches its growth, budding, blossoming, and seeding from day to day. The children also have birds, belonging to the school to care for, and in caring for them they learn neatness and tenderness. Each child, too, at one time or another, has his pasteboard and gauze box, containing at one time a caterpillar, and, again, silkworms; and these he feeds and watches through all their changes. In the cabinet in one of the rooms along with the minerals of the country, which they know well by observation and study, is a skein of silk spun from the children's own cocoons. That the children get genuinely interested in their study of "bug-ology," is evidenced by one or two gifts which Miss Howe has had lately of beautiful caterpillars and their appropriate leaf food from old pupils who have graduated out of the kindergarten into government schools.

The books kept show specimens, good and bad, as it comes,—and this makes them careful,—of all the work the children do; and they are books that one need not feel ashamed to exhibit. The modeling seems to me exceptionally good, and some specimens are worth keeping permanently.

It is not worth while going into further details. You know what is done at home in kindergartens. Enough, that all that is done at home is done here, and they are not one jot behind you in modern improvements! The children take their dinners in the school, and this exercise is as orderly and pleasant a part of the day's programme as any. For rainy days there are the dolls. Each child may have a doll, a soft comfortable for a bed, pillows, sheets, and blankets. These treasures are kept for stormy days, and are appreciated at their full value.

I've told you nothing about the ten Japanese young ladies who graduated last summer. Four of these young ladies are now employed as teachers in the kindergarten, and are able to take most of the care of the school off Miss

Howe's hands. She may well be proud, and might be forgiven if for a time she should "rest on the oars"; but instead she is not only training seven new young ladies, and providing for all the outside lectures and lessons,—for her own standard for them sanctions nothing below the best,—but she is preparing Japanese books that will be useful to all kindergarteners throughout Japan.

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### THE KINDERGARTEN IN SMYRNA.

THE graphic description of the kindergarten in Kobe may be taken as a specimen of the work accomplished by those in many of our mission stations. There seems special fitness in the plan that children in this country should provide for these "work and play schools" which so charm and benefit children in other lands. The special undertaking for this year—the building for the kindergarten in Smyrna—has met with a good response from mission circles, but it will need a strenuous effort on the part of leaders and members to complete the amount needed before the end of the year.

A recent letter from Miss Bartlett, who has charge of this kindergarten, says: "This has been our best year in the kindergarten. The children have made good progress, and, what has pleased me most, there has been such a happy spirit among the children, so that very little special discipline has been necessary. At the beginning of the school year it seemed best to separate the primary department of the Sabbath school, and it has been held in the kindergarten building. The work in this department of the Sabbath school has been much in advance of any former year. We have often had between fifty and sixty present, and the 'Little Pilgrim' pictures with Armenian questions and answers pasted on the back have helped the children to remember the lessons and verses, and have been the means of carrying just so much gospel into the homes. This year, also, we have taken a collection in the primary Sabbath school, and the children have been made very happy in spending the money for the sick and poor, and in sending some to the Brousa Orphanage. A little benevolent society has also been formed in one division of the kindergarten, at the children's request.

"A class of five in the training class finished their lessons about six weeks ago. I have the greatest hope for the future usefulness of these graduates. One of them has already begun her work in Yozgat; one from Marsovan is urgently invited to teach in Trebizond next year. . . . Please pray that these young pupils may not be content with what they now have of knowledge and goodness, but may go on growing in mind and soul, and may be a great blessing to their own people."

## FOR CHILDREN'S MEETINGS.

JAPAN OLD AND NEW.—TOPIC FOR NOVEMBER.

*1. What has the gospel done for Japan?*

## I. In the Homes.

What used to be the condition of the home?

One of ignorance of the truth and worship of idols.

What position did woman occupy?

That of subject, and almost a slave, to the man. Never his equal. His plaything at times, and then his servant. She must always be ready to do his bidding, whether as wife or daughter, and must yield to him in all things, even to the selling of her body if he so desired.

And in return was she treated with respect, and honor, and love?

Far from it. She could, for the slightest offense, be punished in any way he saw fit. If a wife, her children could be taken from her, and she sent away, an outcast, for the most trivial thing. She must submit to see another put in her place, and must be that other's companion.

What difference does Christianity make?

Her position of wife and mother is honored. She is loved and cared for. She has the first place in her husband's love. She is fast becoming his equal and companion. The desire for education has been awakened in her, and the Christian school has opened a bright door for her to usefulness and knowledge. See LIFE AND LIGHT, October, 1891.

## II. In the children.

In former times were sons and daughters equally welcomed in the homes?

No. Sons were greatly desired; daughters were barely tolerated.

How is it now in Christian homes?

Boys are still loved and desired; but girls are also loved, cared for, and educated, when before it was not thought necessary that a girl should more than barely read and write.

How were children trained before?

They were allowed their own way, as being the easiest thing to do. They were sometimes cuffed and boxed by an angry mother, and then fed and petted by indulgent grandmothers.

Is there any difference now?

Yes; the parents feel their responsibility, and are learning to train the children as the Bible teaches. The children, too, are learning to be more obedient, and less willful and exacting.

## III. In Religion.

What were the old religions of Japan?

Buddhism, Shintoism, and Confucianism.

Were the children taught to pray to idols?

Yes; from their earliest infancy.

Were they taught morality?

No; just the contrary.

Did they go to worship at the temples?

Yes, at stated times, and even had their own special idols, who were supposed to be able to cure them of all diseases.

What has Christianity done to change this?

It has given them schools, and churches, and Sabbath schools.

Do the children appreciate these?

They do as fast as they learn about them. In the larger Japanese churches there is a Sabbath school for children and one for adults.

Can they bear persecution for Christ's sake?

They often are beaten and imprisoned by their heathen parents, and tormented by children of their own age, yet they hold out for Christ. See *Missionary Herald*, June, 1891.

Are they content to know the "Jesus way" themselves and not tell others?

No; they are never happy till they have told their mates, and won them, too.

What advance has Christianity made in twenty years?

Twenty years ago there were only twenty Christians in all Japan; now there are thirty-five thousand.

What are our Congregational churches called in Japan?

"*Kumi-ai*" churches; that is, "braided together," or associated churches.

2. *Neesima*.

Let one boy tell of his boyhood, and coming to America and education. Let another tell the estimation in which his own government held him. Describe his farewell to this country on the American Board platform, and unexpected appeal for money to start the Doshisha College. Let another describe the College. Tell where situated, what it is doing for young men, etc. See "Life of Neesima," by Professor Hardy; also, *Missionary Herald*, March, 1890; LIFE AND LIGHT, April, 1890; *Dayspring*, May and August, 1891.

# Our Work at Home.

## BIBLE READING.

### THE BLESSING OF PEACE.

OF all the blessings promised by our Saviour and purchased for us by his sufferings, is there any sweeter than his peace? In its broad meaning, as applied to the outward life of men, what better gift could come upon this scene of strife than a universal and perpetual peace? The vast standing armies of the world could go home to the happy pursuits of profitable industry; untold suffering could be prevented throughout civilized lands, and savage cruelties in heathen countries would cease. That time is coming! Jesus is "The Prince of Peace," and "of the increase of his government and peace there shall be no end."

"Down the dark future through long generations,  
The sounds of war grow fainter, and then cease;  
And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say, 'Peace.'"

But there is a closer way in which God's thoughts of peace toward us affect individual souls. The innermost meaning of a new Christian's experience is that he has entered into peace. His warfare is in some sense ended; he is at peace with God and with his own conscience. This is not a selfish ease; many an earnest Christian has felt as Paul did about his unbelieving kindred, and a deepening pity for all souls out of Christ is one of the signs of growth in grace. And since some of us are not affected by general views of the world's need, we must get acquainted with individual cases of distress in order to give an active sympathy. We must know of the self-tortures and penances of sinful and restless souls all round the world, of their anguish of remorseful fear, and of the terror of death that blanches even dark faces where Christ is not known. Our Christian peace is not ours to withhold from them. Let us look at our treasure and at the fact that it is meant for all. What does the Bible say of it?

The Lord will bless his people with peace. Thou wilt keep him in perfect peace whose mind is stayed on thee. Great peace have they who love thy law. God has *called* us to peace. Let the peace of God rule in your hearts. The kingdom of God is . . . peace. The fruit of the Spirit is . . . peace. Peace I leave with you, said Jesus; my peace I give unto you. That in me ye might have peace. And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus. See



Ps. xxix. 11, cxix. 165; 1 Cor. vii. 15; Col. iii. 15; Rom. xiv. 17; Gal. v. 22; John xiv. 27, xvi. 33; Phil. iv. 7.

It was foretold of Jesus that he shall be the peace of all the world. Micah v. 2-5. He shall speak peace to the heathen, said the prophet Zechariah. He came and preached peace to them which were afar off, and to them that were nigh. The word which God sent to Israel, preaching peace by Jesus Christ, was sent to all nations, and we are the messengers to whom it is intrusted. See Zech. ix. 10; Eph. ii. 17; Acts x. 36-49.

To the degraded women of heathendom, to the conscience-stricken and fearful and wretched of every race, you are called to bring the good tidings of pardon and peace. What a joy, what a privilege, what an imperative duty! The God of love and peace shall be with you, shall bruise Satan under your feet shortly, and make you perfect in every good word and work. 2 Cor. xiii. 11; Rom. xvi. 20; Heb. xiii. 21.

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### THE HOLY SHADOW.

The following touching story translated from the French by Ruth Craft, sent us by a friend, seems specially applicable to foreign missionary work. How often do we hear the exclamation, "I'm not interested in foreign missions! I prefer to give my money where I can see the good it does!" May the lesson of the story lead some such objector to the higher motive.

LONG, long ago there lived a saint so good that the astonished angels came down from heaven to see how a mortal could be so godly. He simply went about his daily life diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it. Two words summed up his day: he gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his forbearance, and charity.

The angels said to God, "O Lord, grant him the gift of miracles!" God replied, "I consent; ask him what he wishes."

So they said to the saint, "Should you like the touch of your hands to heal the sick?"

"No," answered the saint; "I would rather God should do that."

"Should you like to convert guilty souls, and bring back guilty hearts to the right path?"

"No; that is the mission of angels. I pray, I do not convert."

"What do you desire, then?" cried the angels.

"That God give me his grace; with that should I not have everything?"

But the angels insisted, "You must ask for a miracle, or one will be forced upon you."

“Very well,” said the saint; “that I may do a great deal of good without ever knowing it.”

The angels were greatly perplexed. They took council together, and resolved upon the following plan: Every time the saint’s shadow should fall behind, or on either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow.

And it came to pass, when the saint walked along, that his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light and the flower perfume, without ever being aware of it.

And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little they came even to forget his name, and called him only The Holy Shadow.

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## A MISSIONARY TO THE MISSIONARIES.

BY MARY B. DIMOND.

I HAVE been stirred up to share with you a day dream of mine, by a glimpse I have just had into the life of a sweet woman who is toiling, yes, drudging for the Master on a foreign field. This missionary wife, with an overworked husband to reinforce, children at home and at school to guide, and a community about her starving for the spiritual and intellectual help she is fitted to minister, is obliged to spend her time and her slender muscles daily, to the point of exhaustion, in a routine of unaided domestic labor, because the superstitious fanaticism, incapacity, and expense of more robust muscles put them practically out of reach.

Yes, I will tell you of the missionary I would be. Let me be a skillful nurse, a good housekeeper, a deft needlewoman, at least an abecedarian in kindergarten work and other teaching, a companion and counsellor with a heart at leisure from itself, with a spirit for any service however hidden, and, last but not least, endow me with stable nerve and munificent muscular fiber; then let others go as missionaries to the heathen, I will go as missionary to the missionaries! Behold me then, in some busy station, a sort of consecrated Jack-at-all-trades, the one member of the community not appointed to fixed duties but at the summons of any, flitting from family to family where the need is the greatest: here a strong tower in time of sickness; there a good providence where the sewing basket runneth over; beguiling the little ones along the early path of learning, or carrying on the education

of some older one far enough to spare him one more year to his mother's yearning eyes; again, cheerful and strong-handed, attacking the broom, or devoting science and sinew to the cook stove whenever the Oriental, Romish or barbarian queen of that domain has for any reason abdicated her throne. In fact, I know of one mother of missionaries who, after her widowhood, lived in some such way for years. Not possessing great strength but full of gentle serviceableness, she taught the children, lightened their mother's cares, and held the office of grandma-general to the station.

But the quiet story of patient lives fitted for spiritual work but offering up the sacrifice of physical toil, such as the one I have taken for my text, makes one willing to even forego the higher duties—if there be higher and lower—of a missionary to the missionaries, and almost makes one ready to transmute one's modicum of brain into an investment in brawn, so that she might roll up her sleeves, exclaiming with a "slum sister" of the Salvation Army, "I don't know much about theology, but I can scrub," and praying, "Lord, accept the consecration of my biceps," she might devote herself as a new sort of "kitchen saint" to the material service of the spiritual workers; rejoicing like an earthy root at the heavenly fruitage thus fed, like a hidden water course at the visible verdure thus sustained.

Since consecration does not depend upon culture, is it a fantastic dream that there may be somewhere cheerful, patient hearts in strong young bodies whose life, wherever it may be spent, is to be one of domestic service, who might be led to live that life of unostentatious helpfulness on a foreign field, where for such wages as a missionary salary would permit, they would render such loving service as a Vanderbilt's income could not command?

Perhaps I should explain that what I have written may be taken as an expression of sentiment on my own account, perhaps as a hint to some one else, but should not be construed as a practical suggestion to an already over-taxed Board to double the calls on their resources by attempting to supply help to their helpers,—missionaries to the missionaries.

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## LEAVES FROM OUR BRANCHES.

*Essex South Branch.*—At our Branch committee meeting in May we spent a few moments in comparing auxiliary attendance, and an aggressive pastor's wife present declared that she did get a little comfort in finding that her own auxiliary was not the only one in which the standard of every church member and auxiliary member had not yet been reached. A change of auxiliary leaders for the several meetings of the year is being tried in our Branch.

At our Branch meetings the sunshine is always strong enough to chase away the discouraging shadows, and our semiannual meeting at Wenham, in June, proved this quality of missionary sunshine very forcibly. Almost at the last moment, the executive committee learned that through sickness, death, accident, and journeys, members were largely set aside from their usual preparatory work for the meeting. It is in just such emergencies as

this, that thoughts of the Friday morning prayer meeting shed a balm of quiet trust over anxious hearts, and so we can look back upon the Branch meeting at Wenham as one of deep spirituality, and of evidently fervent interest in aggressive movement. Mrs. Alice Gordon Gulick, from Spain, and Mrs. Henrietta West Assadoorian, from Turkey, stood before us as examples of thoroughly consecrated work in terms longer and shorter, in their respective fields; while the warm response to their recitals from the home workers before them, proved how near together in this wide world are those who stand fast in one spirit, with one soul striving for the faith of the gospel. E. H. S.

*Eastern Connecticut Branch.*—When its readers open the last fresh copy of LIFE AND LIGHT it is not to turn first to see what we older Christians have done here at home, but to see how the new-born souls in China, India, Japan, and Turkey are growing. The utterances of their faith are music to our ears, and their self-denying giving and exceeding zeal put to shame our slow progress. After reading some story of what in their lately consecrated lives they are going on to do and to be, we say as Christ did, "I have not found so great faith, no, not in Israel." Dear friends, they are coming into the kingdom "from the east and the west." How are we, "the children of the kingdom," answering to our high calling? Are we growing into the image of our great Head, or "when for the time we ought to be teachers," may we not well sit at the feet of some of the newly converted heathen and learn from them how, in grateful love, to give up all for Jesus? What word shall I bring to the Woman's Board from its branch in Eastern Connecticut? As in years before, it has been "trying to interest the uninterested," and to increase the number of givers, and with some measure of success, over which we rejoice. At our annual meeting in June we sat together in "heavenly places in Christ," and listened with glowing hearts to those who told us of the wonders of his grace in heathen lands. But we are learning that while these meetings of the Branch are a great blessing to those who attend them, the real work is at home, in wise and patient personal work, each among the members of her own church; not to be satisfied until every Christian is a laborer in the great harvest field of the world. A. M.

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### TOPICS FOR AUXILIARY MEETINGS.

*October.*—The millions in China (see LIFE AND LIGHT for September).

*November.*—The Gospel for Japanese Women.

*December.*—Mission Work in Papal Lands.

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### "THE GOSPEL FOR JAPANESE WOMEN."

TOPIC FOR NOVEMBER.

(1) The great awakening of the last twenty-five years; (2) Some results of mission work; (3) Japanese women, their capabilities and hindrances.

Good material for the first division of the topic may be found in a nutshell in a chapter in "Crisis of Missions," by Rev. A. T. Pierson (price 25

cents). More recent events may be found in the *Missionary Review* for September, 1891, and September, 1892, which give a bird's-eye view of the condition of things in those years respectively. (To be obtained from Funk & Wagnalls, 18 Astor Place, New York City.) See also LIFE AND LIGHT for April, 1890, and August, 1891.

Condensed accounts of results of mission work may be found in a paper by Dr. N. G. Clark, "Twenty Years in Japan," and one by Rev. J. D. Davis, "The Early Difficulties and Present Opportunities in Mission Work in Japan" (free); also historical sketch of the Japan mission. (Price 10 cents.) See also LIFE AND LIGHT for June, 1889.

For the third heading see LIFE AND LIGHT for April and September, 1891. There were two interesting articles on the position of Japanese women, by Rev. J. L. Atkinson, in the *Independent* for April 28, and May 12, 1892 (to be obtained at 117 Wassau Street, New York City, price 10 cents). Also a leaflet on Japanese women, price 5 cents. Their condition educationally is well described in the article taken from the last Annual Report on page 448.

For incidents on various points see LIFE AND LIGHT for January, April, May, June, November, and December, 1889, and January, August, and October, 1890. All the articles referred to except the *Missionary Review* and *Independent* may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston. The monthly leaflet will contain a brief description of the different stations of the American Board in Japan, names of missionaries and their stations, and other interesting items.

A list of topics for 1893 will be announced in the November number, and will be ready for distribution on cards at the close of October.

## WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

### MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Hampden, Aux., 10; Orono, Aux., 7; Thomaston, Aux., 5; Alna, S. S., 2; Lewiston, Pine St. Ch., Aux., 2; Brewer, Aux., 2; Kennebunkport, South Cong. Ch., 10; Limerick, Ladies of Cong. Ch., (10 in mem. Mrs. Elizabeth H. Perry), 18; Machias, Aux., 13.50; Houlton, Mrs. Geo. B. Page, 10; Gardiner, Aux., 6.50,

86 00

Total,

86 00

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Alton, Aux., 1.50; Centre Harbor, Aux., 8.76; Concord, Aux., 24; King's Daughters, South Ch., 13; Goffstown, Aux., 35; Self-denial, 18.25; Children, Self-denial, 5; Keene, Second Ch., King's Gardeners, 27; Laconia, Morning Star M. B., 20, Aux., 30; Milford, Aux., L. M.'s Mrs. Sophia Foster, Mrs. Wm. M. Knowlton, Mrs. Amanda B. Russell, Mrs. Mary R. Morgan, 100;

Pembroke, A Friend, 1.15; Penacook, Aux., L. M. Mrs. Sarah P. Gale, 25; Salmon Falls, Aux., 7; Tilton, Aux., 13; Troy, Aux., of wh. 25 const. L. M. Miss Aurilla M. Harris, 26.28; Walpole, Aux., of wh. 25 const. L. M. Mrs. Sara G. Hale, 34; Temple, Aux., 8,

396 94

Total,

396 94

### LEGACY.

*Greenfield.*—Legacy of Mrs. Sarah Holt, 350 00

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Barnet, Aux., 20; Burlington, Aux., 55; Helping Hands, 39; Peacham, Aux., 26.75; St. Johnsbury, North Ch., (Self-denial, 3.75), 35; South Ch. (25 by Mrs. Henry Fairbanks, L. M. Miss Mary C. Torrey), 127,

302 75

*Vermont.*  
A Friend,

4 40

4 80

Total,

311 95

## MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Winchester, Mission Union, Self-denial, 18.55; Reading, Aux., Self-denial, 10; Bedford, Golden Rule Soc'y, 12; Melrose, Aux., Self-denial, 24.37, A Friend, 5,	69 92
<i>Essex North Branch.</i> —Mrs. W. L. Kimball, Treas. Haverhill, North Ch., Aux., 13.20; Newburyport, Aux., 98,	111 20
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Salem, South Ch., Aux., Self-denial, 16.50, Y. L. Miss'y Soc'y, Self-denial, 6.62; Danvers, Maple St. Ch., L. M., Mrs. Eben Peabody, 25; Peabody, South Ch., Morning Star M. C., 9,	57 12
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Hadley, Aux., 43; Hatfield, Wide Awakes, 6,	49 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Wellesley, Penny Gatherers, 30; Natick, First Cong. Ch., Aux., 75,	105 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. C. T. Tirrell, Treas. Cohasset, Aux. (6.50 Self-denial), 50; Halifax, Aux., Self-denial, 4.05; Hanover, Aux. (10.88 Self-denial), 15.88,	69 93
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Chicopee, A Friend, 300; Springfield, First Ch., A Friend, L. M.'s Miss J. B. Wilder, Miss M. Morgan, Mrs. Sarah Griggs, Miss Eliza Ward, 100; Ludlow, Precious Pearls, 5,	405 00
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Arlington, Y. L. M. S., 50; Boston, Berkeley Temple, Junior Aux., 30; Dorchester, Village Ch., S. S., 5; Foxboro, Aux., 40; Newton, Mitebox, 33 cts.; Needham, Aux., Self-denial, 18.12; Roxbury, Eliot Ch., Aux., 67; So. Boston, Phillips Ch., Aux., 9; Watertown, Aux., 35; West Medway, Aux., Self-denial, 22.50,	276 95
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Worcester, Union Ch., Willing Workers, 18.60, Park Ch. M. C., 5; Whitinsville, Extra-Cent-a-Day Band, 15.94, Aux. (50 by A. C. Whitin, L. M.'s Miss Lottie G. Burr, Miss Clara Holland; 25 by Lila S. Whitin, L. M. Miss M. M. Thurston), 678.72; Westboro, Aux. (35.60 Self-denial), 61.60; Grafton, Aux., Self-denial, 4.75; Millbury, First Ch., Aux., Self-denial, 14.25; Hubbardston, Aux., 20; Winchendon, Aux., Thank Off., 32; Webster, Y. P. S. C. E., 10; Barre, Two-Cents-a-Day Soc'y, 13; Brookfield, Aux., Self-denial, 6.69, Mrs. Geo. W. Johnson, 8; Blackstone, Aux., 5; Warren, Aux., 5.50; Brookfield, Cong. Ch., 8,	907 05
Total,	2,051 17

## LEGACY.

<i>Dorchester.</i> —Legacy of Mrs. Elizabeth Carter,	132 38
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## CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Burnside, Long Hill M. C., 5; Columbia, Aux., 19; Hartford, Fourth
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Ch., Aux., 30, Pearl St. Ch., Aux. 1.25; Rockville, Aux., 70; Suffield, Aux., 88; Wethersfield, M. C., 42; Windsor Locks, Aux., 58.86,	314 11
<i>Ivoryton.</i> —A Friend,	5 00
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bethel, Aux., 5.50; Bridgeport, Aux. (25 by Mrs. S. B. Hall, const. self L. M., 25 by Mr. Stephen Nichols, L. M. Mrs. Samuel Wakeman), 254.91; Darien, Aux., 13; Litchfield, Aux., 59.34; Middletown, First Ch., Aux. (25 from A Friend, L. M. Miss Annie F. Foster; 25 by Miss F. A. Russell, L. M. Mrs. Frank H. Hurlburt), 135; New Preston, Aux., 1; South Canaan, Aux., 10; Stratford, Aux., 36.96; Torrington, Third Ch., Aux., 34; Trumbull, Aux., 7.25; Wallingford, Aux., 42.50; Wilton, Aux., 7; Winsted, Aux., 11, A Friend, 10; Fairfield, A Friend, 5.20; Lakeville, A Friend, 2.60; Westville, 5, Friends, for B. W., 31.37,	671 63
<i>West Winsted.</i> —An Endeavor,	2 00
Total,	992 74

## NEW YORK.

<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Albany, Friends, 5; Brooklyn, East Ch., Aux., 13; Flushing, Aux., 11.50; New York, Tremont, Trinity Ch., Golden Rule M. B., 36.11; Norwich, Aux., 25; Oswego, Y. P. S. C. E., 10; Riverhead, Aux., 35; Syracuse, Plymouth Ch., Aux., 60., Brooklyn, A Friend, 1.25,	196 86
Total,	196 86

## VIRGINIA.

<i>Alexandria.</i> —Vema Band,	30 00
Total,	30 00

## WASHINGTON.

<i>Tacoma.</i> —Atkinson Memorial Cong. Ch., S. S.,	10 50
Total,	10 50

## IOWA.

<i>Beaman.</i> —Mrs. W. M. Carver and Son,	5 00
<i>Weaver.</i> —Woman's Miss'y Soc'y, First Cong. Ch.,	2 65
Total,	7 65

## SOUTH AFRICA.

<i>Unzumb.</i> —Agnes M. Bigelow,	22 34
Total,	22 34

General Funds,	4,106 15
Variety,	15 06
Legacies,	482 38

Total, \$4,603 59

MISS HARRIET W. MAY,  
Ass't Treas.



BROUSA, May 3, 1892.

DEAR MRS. HUTCHINSON: It is a beautiful May day, and I have brought my chair and writing materials out into the garden, so that if possible some of the brightness and cheeriness of the flowers—pansies, roses, stock, columbine, geranium, etc.—may infuse themselves into my letter, and give you so much pleasure when you receive it that you may forget how long an interval has elapsed since my last. There is one bright mass of California poppies in bloom which I especially enjoy. I told my husband I much preferred this name to the botanical name (*Eschscholtzia*), for every time I repeat it, it reminds me of the many friends in California who are interested in our work. May the dollars that flow into your treasury be as abundant as these yellow blossoms before me.

When I last wrote you our new teacher was daily expected, and now she has been with us nearly five months. December 11th, the actual day of Miss Griswold's arrival, was a glad day for us all, and we enjoyed carrying out the little programme of welcome which had been arranged beforehand. It doesn't take much time to become acquainted here on missionary ground, and soon she seemed very much at home; slipping easily and naturally into helpful ways, and gradually assuming some of the duties which were really too many and heavy for Miss Cull to bear alone much longer.

During the Christmas holidays, which followed close upon Miss Griswold's coming, we had a visit of a few days from her in our own home, which I shall always remember with pleasure, and I took the opportunity of introducing her to some of the Armenian homes about us. She is now studying diligently the new language assigned her,—Armenian,—and helps besides in school work in various ways where she can do so with advantage in English. I hope so much of an introduction will be the means of your writing to her, not only to encourage her in her work, but also to draw out a response from her that will interest you and others more than ever in the school of your love and care.

As soon as the excitement of Miss Griswold's coming subsided a little it was time to think about Christmas, and we decided that the very best way to celebrate would be to invite the missionaries and school, with the pastor and a few former pupils, to our house for an evening entertainment. This plan was carried out, and a most delightful evening we had, our company numbering thirty-eight; unfortunately Miss Cull felt obliged to stay home with a sick pupil. Otherwise there was nothing to regret in any way; it was indeed a happy day. It was good to have snow; it was good to have sun; the day was crowned with blessings, and filled up till midnight sent us to bed.

School closed on New Year's Day and it was thought best to combine closing exercises and Christmas tree on that afternoon, and invite parents and friends. Older people are always interested when children are made happy,—and this occasion was no exception. Singing Christmas songs, some easily understood tableaux, recitations and distribution of presents from a prettily trimmed ladder, followed by refreshments, filled up the short winter afternoon, and the pupils separated for a short vacation, which included the three holidays, Greek Christmas, New Year's Day (O. S.) and Armenian Christmas. A number of our native friends honored our day by calling on us in the evening.

We had services every evening during the Week of Prayer, with a full attendance of the members of the congregation, and we trust that the Christian life of many was quickened; but how much more our hearts would have rejoiced had God been pleased to pour out his Spirit upon us. We need a refreshing from on high. As usual, one of our young men translated an English hymn we selected for him into Armenian, and we were well repaid for the work of drilling the young people by the way they sung said hymn at the Christmas service which came on Monday this year (January 18th).

And so I might go on with an almost school-like routine of spending New Year's Eve (O. S.) with pastor's family, arranging gifts for our two day schools, anniversary of Y. P. S. C. E. at our house, and holding myself ready to receive visits at any time. But shortly after, when it seemed time to settle down to regular work, influenza made its appearance among us, and scarcely a house escaped a visitation; indeed, in many cases the whole household suffered. I myself was shut up in my room for ten days, and for some time after was obliged to take care of myself, lest I invite a second attack. So far as we could learn there were not many fatal cases, and none at all in our Protestant community here. This was something to be very thankful for, since the winter was long and rainy and spring unusually late. Every



one is now rejoicing in this pleasant weather, and the silkworm raising has begun in good earnest.

The interval between Christmas and Easter, January 18—April 17, seemed a short one, and we were glad that this year our day coincided with the Greek and Armenian. During Easter vacation the Greek assistant teacher was with us several days for rest and change. I shall rejoice if ever we can all unite on one Christmas Day. Living in such a mixed community one must keep wide awake to be interested in the festivals of the different nationalities. The Turks have just finished the great feast which follows immediately on the month's fast of Ramazan; during that period the minarets as well as the interior of the mosques were brilliantly illuminated every night. In fact, night is quite turned into day for the time being. When shall we see this ruling nationality keeping such a fast as God has chosen? To abstain from food and drink from sunrise to sunset, and then spend the night in feasting,—can there be anything meritorious in this? And is the long fast before Easter kept by nominal Christians any better in God's sight? Such times give us occasion to speak a word here and there, but it often seems like sowing the seed on stony ground. But who can forecast the results of seed sowing? If seed is put into our hand our duty is to sow; if the sickle, then we can reap.

The Sabbath before Easter I went with my husband to the service at the other end of town, where the pupils of the boarding school form a part of the congregation. It was an interesting occasion, for four of the girls and the Greek colporteur's wife made a public profession of their faith; the latter had her baby baptized, after which the communion was administered, Mr. Crawford using the Greek language and Mr. Baldwin the Turkish. These girls are young; pray for them, that in the hour of temptation their faith fail not, and that they may be shining lights when they return to their homes in village or city.

Owing to the bad weather and muddy roads I have so far made but one tour with my husband,—to Soloz, about thirty-five miles from here. We returned last evening cheered and encouraged by our visit to the little flock, which seemed too short to satisfy either them or us. As we had thought of starting out again to-morrow morning in an opposite direction, I felt that I must hasten to make my visit to the school, so I gave my morning to that, and found them all well and busy, and happy in their work. I had messages for one of the girls who lives in the village above mentioned, who has been in the school one term. You would have been surprised, for indeed I was, at the number who inquired about her and wished to be remembered to her. She is the first girl who has come to our school from that village, and all her

friends are deeply interested. As I passed along the narrow street the morning we were leaving, I had to halt in front of nearly every door, and finally I told them so many *salaams* would certainly fill all the vacant room in the carriage. When results are so eagerly looked for, as, for example, in this case, you can imagine what a weight of responsibility rests upon the teachers when a new pupil enters the school.

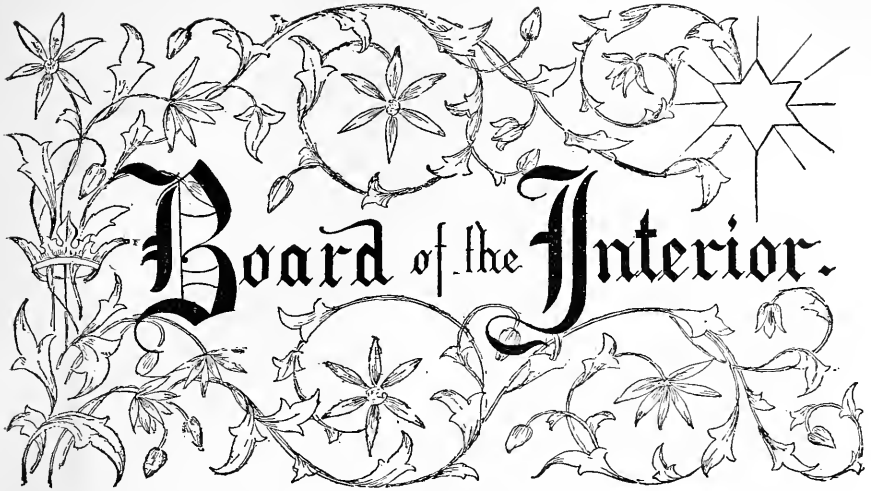
My writing in the garden was interrupted several times this afternoon,—once by a woman who came to see if I would buy some native handmade lace edging, made by a poor old widow woman who needed help very much, and again by a party of four,—one of my old pupils who had been recently married, accompanied by her mother-in-law, mother, and sister. This sister was also in school for some time. Her new home is to be in Constantinople, so I shall not see her very often after this. I was not well enough to go to the wedding, but I sent my regrets, and a remembrance in the shape of an Armenian Bible. The family is quite well off, and belongs to the old Armenian Church, and I knew there would be plenty of fancy gifts and beautiful things; but I was glad to hear that the Bible took its place with the rest, and was not tucked away out of sight. The girl has naturally a lovable disposition, and while with us was gradually yielding to good influences; but when the worldly minded mother perceived it, some excuse was made for taking her out of school, and I cannot tell whether the seed sown took root or not. Perhaps in the quiet of her new home she may find time to read a little. How glad I should be if she, too, could be remembered in your prayers!

The mail came and diverted my attention for a time; for who can resist the temptation to read home letters and papers, especially these days, when loving mention is made of, and good wishes sent for the twenty-fifth anniversary of our marriage, which comes on Sunday next, May 8th? In a few months, I trust, we shall be permitted to round out twenty-five years of service in Turkey. What cause for thankfulness that God has given us the privilege of laboring together for him so long!

We have seen many changes and some improvements in that time; and just now the whole city is interested in the near completion of the railroad, which will bring us into so much quicker communication with our seaport Modania, and consequently with Constantinople. They hope to have trains running by the last of this month; but it is Turkey still, and the "last of the month" may not come for some time, but after waiting so many years a few weeks or months more will make but little difference.

With much love, yours sincerely,

TILLIE T. BALDWIN.



TURKEY.

THE SCHOOL AT MARSOVAN.

MARSOVAN, July 18, 1892.

DEAR MRS. SECRETARY:—

I see the *Advance* every week, though I myself am not a subscriber; and I always look over the account of the meetings held at the Rooms, and bring to mind the one I attended just as I was leaving America. I have done no touring this year, except to visit our nearest outstation twice, and the second time I took a severe cold, which gave my friends there an opportunity "to minister, and not to be ministered unto";

and they did it very kindly. Now, possibly, they like me better for having been able to care for me, than they would have done had I labored for them.

Last September the term opened with only two American teachers and two Armenian on the ground. Our assistant music teacher came two weeks late, and Miss Fritcher still later, and we had no Greek lady teacher all the year, but obtained tutors from the college for the Greek department. Miss Fritcher's health has not permitted her to teach but one class, and that but once a week; but she has relieved us of considerable care and responsibility by being present in classes taught by young men from the college and seminary. The work which both she and I have felt unable to undertake



has fallen largely upon my sister ; consequently the year has been a very hard one for her, with three or four classes to teach and general responsibility for the school, in addition to teaching music. It is very sad to learn just as we go to press that the removal to the mountains could not save this dear young missionary. Miss Bertha Smith died soon after reaching the mountain home. We are very glad, indeed, to know that Miss Susie Riggs has been appointed to this station, and is soon to start for this country. I hope with this addition to our force we may all be of better and longer service in the work.



THE GIRLS' SCHOOL AT MARSOVAN.

We have had one hundred and five pupils enrolled, and the largest attendance at any one time has been ninety-nine. The average attendance has been ninety-three, I think.

I am sending you some photographs to use in your meetings at the Rooms, and I will here give some description of each. The larger one shows the south end of the present school building. A weeping willow hides the front entrance from view. The part of the building on the right extends back sixty feet or more, and contains the schoolrooms on the upper floor and dormitories on the lower. The room with the bay window is the reception room, and below it is the Greek schoolroom. The building stands where I have placed a cross against the picture printed on this sheet of Anatolia.

College. . . . I send also a few copies of the programme of exercises at the close of school. The course of study has not been printed in English; but this must be done before long, for ours is an American school, and the English language is taught in each year, and most of the higher branches are taught in English. Hundreds of people were present at our examinations and graduation exercises, and though we are glad the school attracts favorable notice, it is impossible for us to furnish seats for such a host, even in the new building which is in process of erection. We hope this new building, with its large and shady grounds, will be ready for us a year from this autumn. We have felt that larger grounds were quite as necessary as a larger building, and we are very glad that our action in securing both has met with the approval of the Mission and of the Board.

The year has been free from any great disturbance and trouble. There has been good work done through means of the King's Daughters' Society, to which thirty new members have been added during the year. A number of girls have expressed a desire to unite with the church, and these have held a special weekly prayer meeting with one of the teachers.

We have the promise of a Greek lady teacher from the Brousa Girls' School for next year. We fear we shall not have a large number of Greek pupils the coming year, for there was much dissatisfaction last year because we failed to obtain a teacher for them; and until one is actually here, and a good report is circulated about her, probably few pupils will come from outside of Marsovan.

We should have been glad to welcome Miss Wright this year, but as she is unable to return at present, we laid claim to Miss Susie Riggs, whom we considered still a member of this station; but Miss Wright will be needed after a short time even with the present addition to our force.

The Prayer Calendar of the W. B. M. I. hangs on my wall, and keeps me in touch with all who follow its pages.

Sincerely yours, JANE C. SMITH.

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## YOUNG WOMEN IN INDIA.—A LETTER TO MOTHERS.

BY PAULINE ROOT, M.D.

“I will gather them that are sorrowful.”

“BEHOLD with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither.” It is in Southern India, to-day, dear mother hearts, that we find ourselves, and for perhaps the first time you see with your own eyes our little women, little wives, little mothers, little widows. I

can see that you are not so careless or so hardened as sometimes it has seemed, to the woes of "these least," but up to this time you have simply not understood! I see lines in your face from tense feeling, and the color fades away. I know that something crushes your throbbing heart; I see the eyes fill with tears, and I know that it is not because you do not care, but because of that great lump in your throat that you do not speak! And yet, *why?* The streets, so sunny and so gorgeous with color, and filled with gayly dressed women and playing children; are they not happy? There goes the gayest of wedding processions; the car is most elaborately decorated with gold and silver papers and with garlands of flowers, and the bands of music, though loud and clanging, have not much of sorrow in them. These gayly dressed girls in jewels galore and such beautiful robes over their tinkling anklets seem to need nothing to add to their happiness. The little brown babies seem bonnie enough, and their black eyes dance at you as they gayly ride by on their mothers' hips. That little band of people dancing along so jauntily, and carrying over their heads jars filled with first fruits, and this one carrying flowers and strange emblems, add to the picturesque scene, and suggest no sorrow. Why, then, are you so troubled—if all are happy? Ah, well, you need not try to answer; for though the mother heart in me may not yearn over these young women and children as does yours, which have cherished the dear babies sent to you, still I know somewhat of your feeling. I can follow your thought to the great, gross temple, to the greasy, ugly idol, and to the feet of the sleek, coarse, sensuous priest, as the gayly, walking procession carries its offering of first fruits, and I know that there you see mothers teaching baby hands to clasp before the ugly stone gods' feet; that little knees are bending as dear little foreheads in which should be the mark of the Lamb,—smeared with the mark of the heathen god,—bend lower and lower till the little one lies prostrate in the dust with his head before the idol. I see, as you do then, the poor childless woman who comes with her all to beseech the god to send her children, and still, having placed there the clay images for an offering, she turns away sorrowful. And we see, too, so sad a sight—the hundreds of women who through the year, hysterical, haggard, and unkempt, are brought to the temple that the supposed evil spirits within them may be exorcised by the priests. And we know, far too well, that the burden will prove too hard for many, and that rest will be found in self-sought death. All of these things pass through your mind rapidly till the flower procession, with cymbals, rams' horns, and tom-toms passes by; and as your eyes light upon the gay girls, a little creepy feeling passes over you, and your mother heart yearns for them, though they feel that now the end for which they came into the world is come to pass. Poor little girls! The bridal

procession does not dazzle you, for your heart aches for the tiny maiden who, bent beneath flowers and jewels, is, though but a baby to us, now bound to the man near her for life,—and bound, too, if death comes to him.

The gorgeously dressed and bejeweled girls with the tinkling anklets attract you not, though you cannot but wonder at their beauty, because you see in them the Nautch girls, whose lives have been (perhaps not willingly) devoted to evil, and the beautiful outer garments do not hide from you the tired, aching hearts of these who walk in royal attire, but who are sold to lives of shame.

This little woman of six or seven, moving so demurely along with bowed, covered head, you know to be a widow; you know that the scanty cloth covers a shaven head; that she is one of the household slaves; that she is thin because of little food; and that the sorrow in her big eyes is because, not alone of real cruelty, but of the crushed spirit in the little one who for a long life, may be, must walk an outcast from all pleasure to atone for the loss of her husband. Dear little woman! Your heart turns to your seven-year-old baby at home, and you long to clasp this little one in your arms of love, as you think of so young a life with no joy in it.

For this other young girl, bent nearly double and hardly able to walk, your mother heart will cry out in agony, knowing that she was not born so, but that wicked, brutal cruelty has made her thus. And this other young girl, so young, so weary, so soon to be herself a mother; for her, too, your mother heart cries out, and you long to tell her of the dear Shepherd who “shall gather the lambs with his arms, and carry them in his bosom, and gently lead those that are with young.”

You pass through the streets and you see sitting at the doors, sitting in the fields with but a little jar of rice or water beside them month by month, those who should be so kindly cared for, and you wonder if your doctors realize their responsibility to these cast out (temporarily), unclean sisters. You go into the poor mud hovel, and you find the tired cooly woman hard at work, while her tiny new baby swings in its little cloth hammock. You go into the zenanas to those who are by no means poor, and you find the young mothers sitting erect by the side of their wee new babies, and the little naked babies lying unclothed on the hard, damp, and cold mud floor. Your mother heart yearns again for love, and comfort, and rest to come to these pale, pretty girl mothers. You think of your own darling girls at home, and as you smooth the little mother's head you long to give her the comfort of a clean, soft bed, of dainty clothing, and appetizing food. You come into the dispensary, and a young woman—a leper—falls at your feet, and laying the marred face upon them she cries, “Swamy, swamy, help me!” The re-

vulsion fades away as you again think of your girls at home, and you feel that you must in some way bring help in answer to such a cry.

Dear ones, have I said enough? "The half has not been told," nor could I at this time tell you the things which by your side I might reveal to you. There is One who loves tenderly as a mother, who has surely seen their affliction. He has known their sorrows, he will undo all that afflict them, he will restore her that halteth, he will gather in those that are driven out; he will seek the lost ones, he will bind up the broken-hearted, he will strengthen those that are sick, and will speak comfort to those that mourn; for his promise is, "I will gather them that are sorrowful."

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### MADAGASCAR.

BY MRS. H. M. LYMAN.

From a paper on Madagascar, prepared for the monthly concert of the Union Park Church, Chicago, we are permitted to take the concluding paragraphs.

THE year 1870 marked a great movement in educational matters. The rulers began to feel their need of more enlightenment, and a school of twenty-six pupils, mostly adults, was opened in the palace, where one of the missionaries taught the elementary branches, Scripture history, and the English language. A class of seventeen was also taught at the house of one of the principal officers, in which the queen took the deepest interest. During the year the scholars in the different schools increased threefold. The number of native preachers increased in the year from nine hundred to nineteen hundred. Some were well educated, and some had but scanty intellectual training, but knew their Bibles well. A theological seminary had been in operation some years, and its session was opened in 1870 in the palace, at the request of the queen.

Great progress was made in civilization after the abolition of idolatry. Under Queen Ranavalona II. intoxicating drinks were forbidden by law in Imerina, and their sale on the coast was discouraged. Though obliged by treaty with England to allow of their importation into the country, by the traders paying in kind ten per cent customs dues, the officers in charge were commanded to empty into the sea the share thus falling to the queen. Sunday was observed as a day of rest, and nominal Christians from other lands were taught a lesson in keeping the fourth Commandment, for no foreign vessels were allowed to take in their cargoes on that day. Her whole life during the fifteen years that she ruled was an example of piety. Her only question in regard to any action seemed to be, Will this glorify God, and be for the good of my people? But bitter trials were in store for her. The Jesuit priests, who had been allowed to carry on their work, made great demands, insisting that the Protestant teachers should be sent away, and the whole instruction of the people should be given into the hands of the Catholics. The queen rebuked them firmly. Her people begged her to send them out of the island, but she hoped to win them over by kindness. In contrast to her predecessor of the same name, who was cruelty itself, a spirit of kindness actuated all her deeds. When hostile tribes revolted, and it was necessary to use force, she instructed her officers not to allow bloodshed. The



hatred of the Jesuit priests increased, and that, united with the greed of France, finally brought on war. Such outrageous demands were made on the Madagascar government that the queen could not comply with them. They insolently addressed her as Queen of the Hovas, instead of Queen of Madagascar, and she refused to receive their communications. After about six weeks of fruitless discussion, the French admiral and consul drew up an ultimatum demanding, first, that the possession of all the island north of the sixteenth parallel should be given to them; second, an indemnity of \$200,000 for the claims of the French citizens, including the old Laborde matter, that Queen Rasosherina had settled years before; third, a revision of the treaty, and a controlling voice in all matters affecting the policy of the Hove government. This was rejected by the queen, and the French were ordered to leave the capital. They had been actively engaged as spies, and as such had forfeited their right to live, and it has been said more than once that any other power would have put them to death. Instead of this, the queen sent them with a military escort to the French lines. When the French officer saw them coming he could hardly believe his eyes, and he added, "The Hovas cannot be quite the barbarians we have taken them to be."

The queen had been failing in health, and these disturbances probably hastened her end. Her death was as noble and befitting a Christian as her life had been. She named her niece as her successor, and charged her prime minister to remember that her kingdom was resting upon God, and that they were to continue as before in all matters of religion; also, that not one foot of her land was to be ceded to the French. She asked to be buried quickly after her death, so that there might be no interruption in preparations to resist the French. Having joined in the evening prayers, she calmly passed away on the 13th of July, 1883.

One writer, in speaking of her, calls her the wisest, most judicious, and most saintly queen who had ever occupied an oriental throne.

The new queen, her successor, was a widow, and only twenty years of age; but she was a Christian, and wisely trusted matters of the state for a while to the faithful prime minister, whom she afterward married. The war continued, and the generals upon whom Radama I. had leaned came to her assistance. The French could not get near the capital, on account of the precipices and dense forests, while the fever prostrated their army. The queen repeatedly called large mass meetings for prayer; one of the missionaries says that at one time the center of the island may be said to have been one large prayer meeting. The preachers turned to the Old Testament history, to the attacks made by the Assyrians and Babylonians on the Jewish nation, and believed God would interfere for them as for the Jews of old. They prayed, with tears running down their cheeks, not that God would destroy the French, but that he would be pleased to take the French soldiers back safe and sound to their wives and children in France. The scene is said to have been an impressive one when, at one of the mass meetings, the queen called on the prime minister to voice the prayer of the nation that God would send them deliverance. With bared head and lips quivering with emotion he poured out his petitions, while from hundreds of thousands of people "amens" went up like the sound of many waters. In 1886 the

French found they had expended \$25,000,000 and had lost twelve thousand men; and had gained a bay and harbor in the poorest part of the island, a titular right to interfere in the foreign policy of the queen, a right to lease lands for a term of years, and \$2,000,000 indemnity. This was an outrageous demand, but the queen was willing to sign the treaty and the French glad to withdraw. The Malagasy government has complied with the terms of the treaty in good faith, and paid the indemnity. Jesuit priests and nuns are tolerated, but are not welcome.

We have seen how the Malagasy Christians could stand persecution, and it becomes a matter of interest as to whether they could stand as firm through the demoralizing influences of war. Mr. Clark, a missionary of the Friends Society, speaking of this at the London Conference, said: "I cannot go into theories as to how it was brought about, but I do believe God was speaking to the young men and women by the bombs of the French, and telling them they had some work to do for him." He further says: "I was for several years treasurer of their Home Missionary Society, and on one occasion during the war, at a meeting of more than one thousand people, I had to tell them that the treasury was empty. One after another said, "We won't let the society die;" and in a very short time one hundred and twenty pounds was paid in, and the society has never looked back since. Just before I left the island four young men stood up in an audience of fourteen hundred and bade good-bye to the people, because they were going to distant parts of the island to preach the gospel. I think I have proved that the Church of God in Madagascar is stronger and more robust in every way than before the war." Four new missions have been started among different tribes since the war; and it is the testimony of Christian visitors who have been there, as well as of the missionaries, that churches since the war have manifested a higher type of Christianity than before. They are more zealous after a higher life, more anxious to convert the heathen around them and elsewhere. Of course there are some who will fall away, and millions yet unconverted. The influence of a pure and holy example and great activity in Christian work will do much to prevent them from falling into sin, and these safeguards they have. As has been said, Queen Ranavalona III. seems to be imbued with the same spirit as her predecessor.

The statistics in 1888 were: forty European missionaries and over one thousand ordained native pastors; five thousand native preachers; thirteen hundred schools, with one hundred and twenty-five thousand scholars; one hundred and fifty thousand church members; four hundred and fifty thousand adherents; and at least one million five hundred thousand nominal Christians.

The *Missionary Review* for December, 1890, says: "An arrangement whereby France will be at liberty to assume control of Madagascar has been assented to by Great Britain, with a proviso, however, that the rights of all resident British subjects are to be preserved, and perfect freedom for missionary work guaranteed. While from a missionary standpoint this guarantee may be satisfactory, yet, in view of the former bloody struggle of the Malagasies to maintain their political freedom, we cannot but be apprehensive of a repetition of the struggle should the French attempt to take advantage of the concession they have gained." What the future of Madagascar may be remains to be seen.

## JAPAN.

## THE GIRLS' BOARDING SCHOOL AT KYOTO.

. . . SCHOOL closed on the 24th of June, but most of the girls remained till the end of the month, and when the last "good-bye" was said I found myself entirely overcome with fatigue. But a removal from the scene of action, and quiet rest, have done much to restore tired nerves and to revive depressed spirits; and I now find myself looking forward to the new year's work with pleasure and satisfaction.

During the four years that I taught young men, I came to realize how much more is done for them in Japan than for young women, and I became convinced that every woman here ought to do all she can for her sisters. This seemed to me plainly a duty, but I did not expect to find my work among them so pleasant and satisfactory as I have done. They are very quick and eager to learn, and grateful and glad to be taught, and appreciative of the true and beautiful everywhere. They are also very ready to take responsibility in regard to other young women, which helps the work greatly.

At present we are trying to shorten the course of study in our school, except for those who are to become teachers. Up to this time the course is nearly the same as that of the boys, while in addition our girls take lessons in music, sewing, etiquette, and the arranging of flowers. They also keep their dormitories and schoolrooms in order, and, of course, care for their own rooms and wardrobes. They are very industrious, and even seem to begrudge the time taken for sleep and exercise.

It is the custom to place the younger pupils with those who are older, and have attained some firmly established Christian character; and it is very gratifying to see how religiously the older ones assume this responsibility. Owing to their strong and beneficial influence, cases of discipline are exceedingly rare. They frequently gather the younger girls about them on Sunday afternoon and read the Bible with them, giving religious instruction at the same time. During Passion Week all who had non-Christian roommates met every evening for a season of prayer for them. This was continued till commencement, and quite a large number have asked for baptism as a result.

Sunday afternoons some of our girls have a Sunday school for the poor children of the neighborhood. About twenty are regularly engaged in this work, and the average attendance during the year has been seventy-five. The children, who were noisy and disorderly at first, now stand quietly with folded hands during the prayer, sing very well, and give good attention to their teachers' instructions. To be sure, there is more or less confusion, as many of the pupils carry baby brothers or sisters on their backs, and they must be trotted about at times to insure their being quiet. Sometimes, too, a little human nature crops out when cards are distributed; but no matter how unattractive the children, we find our young teachers always patient and helpful. Some of the girls meet the little ones, and lead them in from the gate; others take care of the "geta," or wooden shoes, left off on entering the room; and others act as ushers, leading them to their right places. During the week some of these teachers visit among the homes of these poor children; but it is not easy to reach the parents, who are too poor and too busy to be attracted to anything new.

Three prominent Japanese ladies have opened a school for children who are too poor to attend public schools, and much is hoped from this movement. Two classes of twelve each graduated this year; the second of these took the shorter course. Their essays in Japanese and English received much well-merited praise. They were dressed alike in gray dresses,—very pretty, and having pretty sashes and neck finishing. Some of the friends were concerned, seeing their nice appearance, lest the expense had been too great; but were pleased to learn that the material was of cheap cotton, and that the good appearance was the result of skill and care in making. One of our graduates hopes to go to Chicago, to enter the Temperance Training School there. Another has gone to the earthquake region, to work as Bible reader. The people are well-disposed to receive Christian instruction, in consequence of the labors last autumn of nurses, and physicians, and other philanthropic people among them. Her expenses will be paid from the contributions of the students in our regular Sunday school. Still another is to marry the pastor in a town where she did Bible work last vacation. Another returns home to take care of her little boy of three years old, who has been in care of his grandmother while his own mother has prepared herself to give him the education she has learned to desire for him. Some are to teach in Christian schools. All look forward to marriage as a matter of course, sooner or later. When the question comes up they will consider it earnestly and prayerfully. They will take into account the position, family, opportunities of usefulness, and the wishes and advice of friends; but the personal feeling and attraction has, according to our ideas at least, little to do with it. Still, there seem to be many happy marriages among them.

And now I want to ask for a large place in your interest for Kyoto Girls' School. It is a part of that great institution for which Mr. Neesima worked and prayed, the Doshisha,—the part in which we, as women, are especially interested. I ask for it your earnest prayers and your loving sympathy.

Sincerely yours,

M. H. MEYER.

KYOTO, JAPAN.

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### REVIEWS, RECONSIDERATIONS, REVISIONS.

The following letter though it comes from one of the committee on Mission Bands, we do not mark for the Coral Workers because it is just what we want everybody to read. ED.

DEAR FRIENDS OF THE INTERIOR: The time for the ingathering of the fruits of the field is here. So, also, is the time for reports, reviews, reconsiderations, revisions, and re-everything. Figures and statistics run riot in every meeting of the workers of the world, and information on all subjects is to be had without the asking.

And now here comes a statistical letter to you from the old woman of the shoe. "Eighty thousand dollars! Eighty thousand and Kobe!" How good the words sounded at the beginning of the year's work! How hopeful we were, and how we planned large things for our larger work! And how some of us have worked to carry out those plans!

And then for the children ! When we said we will ask the children of the Interior for seven thousand and five hundred this year, didn't we rejoice in the assurance of our own hearts that the children could not fail us, if they knew of our need and our hopes for the work of 1892 ?

And why shouldn't we be hopeful when we knew that the churches of the Interior had more than one hundred and twenty thousand women bearing the name of our Master, and pledged by the very bearing of that name to the sending of that Master's message to the uttermost parts of the earth ? Suppose they gave but a dollar a year for the sake of the heathen women. Why, that would be one hundred and twenty thousand dollars in itself ; and that was more than we asked, by many thousands. But suppose there were some who did not know the need, and so did not give the dollar, there were so many who could give very much more than that, we surely might hope to send that little sum to the great field of our Master.

And then when we remembered how the children had responded to the call of the islands of the sea for a Morning Star, and how gladly and enthusiastically they had helped in the kindergarten work of Japan, and their love for Nancy Jones and her work in Africa, why shouldn't we expect from them the seven thousand five hundred dollars we needed to carry on this beautiful work among the heathen children far away ? And then didn't we know that in every one of those two thousand churches of the Interior there were loving-hearted children longing to help ? And that if there were but ten children in each of those churches to give but just a penny a week, we should have not merely seven thousand five hundred, but ten thousand dollars ? And, knowing all these things, why shouldn't we rejoice and be glad with hope ?

But O women of the Interior and children of the churches, do you know how you have kept us waiting ? And do you know that sometimes our hearts nearly fail us when our Treasurer gives us the monthly bulletin, and we wonder if it is possible you can have forgotten or neglected the plea the Master sent you through us ?

But no ; we are sure you have not forgotten, and that you cannot neglect. Do you remember that last spring we told you of the wretched, dark school building in Erzroom, where the snow blows through the cracks in winter, and the water soaks through the walls in the spring ? And do you remember that the children undertook to build anew, and to make it all right, and tight, and bright before the cold weather comes again ? The money has not nearly all come for it. Have you sent yours ?

But there is still one hope for us, and that is that you have much in the local treasury that has not been sent in, and that your best efforts have not yet been reported. And then for the children, we think that there are mite-boxes and jugs that have not yet been opened, and pledges that will yet be redeemed. But the time is so very short that everything needs to be done at once that we may not have to say at the annual meeting that our hopes have not been realized, and the eighty thousand has not been forthcoming, and that the children have failed us who trusted them.

Dear friends, what are the things that you can do to help in this emergency ? Let me tell you what I think of. You can see that the money from your

own treasury is sent in to us at once. You can look after the societies of children in your church, and see that they know the need and send us their gifts. The need is great and constantly increasing, and we must all grow to meet it. Think of the waiting missionaries longing to increase the facilities for work, to admit the larger number of pupils to the schools, to send out additional Bible women, to be able to reach more of the sick and destitute. Think of the two hundred and fifty million of women dependent upon the Christian women of America for the gospel message. Think how many more of these women we want to reach this next year than we have been able to reach in the past. Think of the manifold blessings of your own life in this land of Christian privileges and civilization. Think of your debt to the sisters who sit in the shadow of ignorance and neglect. Think of the love you bear to the Master whom you joy to serve; and, thinking of all these things, give to the Board of the Interior your gifts of money and prayer to send the light into the midst of a dark world.

Yours in the name of the Woman's Board of the Interior,

MARY W. MILLS.

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## Home Department.

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### STUDIES IN MISSIONS.

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#### PLAN OF LESSONS.

*October.*—The Bible Reader.

*November.*—The Condition of Women in Heathen Lands.

*December.*—Review of the Year.

The topic for November has been changed, so as to bring out the needs of women in foreign lands in contrast with the change wrought on the women who have accepted Christ. "The Christian Women of Foreign Lands" will follow in January, 1892.

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#### THE BIBLE READER.

*The Extent of Her Work.*—How many Bible Readers have the Congregational Woman's Boards? In what countries are they? How many are supported by the Woman's Boards of other denominations, and in what lands? See the Annual Reports of all these Boards. See for help in this study *Mission Studies* for October.

*The Bible Reader among the Secluded Women.*—What is the character of this work? Give something of its results. The LIFE AND LIGHT gives many incidents connected with this work. See, also, "Half Day with a Bible Woman in Western Turkey," *Mission Studies*, May, 1890.

*Bible Reader in the Dispensary.*—Through this access is gained to many homes.

*The Bible Reader at the Outstations.*—How does this differ from the work in large cities? This topic also may abound with incidents.

*What has been Done for Her?*—Mention training classes, summer schools, and any evangelistic schools for the preparation of these women for their work.

What ought her American sister to do for her?

## THE OBSERVER.

### A WORD FROM THE FRIDAY MEETING.

As the time draws near for our thank-offering meeting, September 9th, it becomes us to prepare our hearts for the service. We have our every-day obligations, but you remember what was said of "Thanksgiving Ann." "Looking after all these little things was her work, her duty, and she spent the intervals in singing praise." Let us spend our intervals in counting up our mercies, saying, "What shall I render unto the Lord for all his benefits toward me?"

We can come this morning with exultant thanksgiving, taking upon our lips the words of Miriam, "I will sing unto the Lord, for he hath triumphed gloriously." Notwithstanding all the opposition that has been made, the Lord has heard the prayers of his people, and the gates of the World's Fair are to be closed on the Sabbath. We are to stand before the world as a nation "whose God is the Lord."

As women having at heart the interests of foreign missions, think what this will mean to those who have gone from among us to hear the gospel of glad tidings to other lands. How their hearts will rejoice as they can still point to the dear home land as an example to the people of the earth, and they can "say among the heathen that the Lord reigneth." For our missionaries as well as for ourselves let us give thanks for this great mercy.

Surely this means something more for our miteboxes than "blessings at a penny apiece." And let us, like dear old "Thanksgiving Ann," get to studying what each dollar must do, till we "get 'um so loadened down wid thinkin's and wid prayin's dat we mos believe dey weighs double when dey goes."

THE Observer finds the Treasurer's reports for the last two or three months an interesting study. The self-denial offerings take turns with the thank offerings, and the four or five hundred dollars from self-denials show how ready some hearts are to give if only they can be shown the way. And the largest record of self-denials comes from a church which responded at first that they could not do anything more, so burdened were they with home missionary obligations and with a large pledge already made. Perhaps some are thinking they cannot give any thank offerings. If they will just take that plea to the Lord, he will show them where to find the offerings their grateful hearts cannot be denied the privilege of giving.

## THE ANNUAL MEETING.

Mrs. Moses Smith writes:—

WE wish we knew that every auxiliary had plans already matured to send a delegate to the Annual Meeting, in Detroit, October 26th and 27th. Where societies are so remote from the place of meeting that the expense of sending a delegate seems too great, we recommend that a number of auxiliaries unite in sending one or two delegates. In some cases all the societies in a county might unite, thus making the expense for each one very small. On the return of the delegates you might arrange for sectional meetings, at convenient places and times, at which the delegates shall report. Try it once, and see if it does not pay. We hope Michigan will send a delegate from every society, and we expect a goodly number from Illinois, Indiana, Ohio and Missouri, with representatives from all our Branches. Plans for the Annual Meeting are progressing satisfactorily. The Detroit ladies give a most cordial invitation, and the new First Church is admirably adapted to such a meeting. Everything indicates a meeting of great interest. Do not let anything convince you that your presence is not important. Your personal presence will add to the interest. Some details of the programme will be given later. An effort is being made to secure Dr. Pentecost. All who have read his letters from India know what a power he will be. It is also hoped that Rev. John Paton, whose autobiography has fascinated so many, may be secured. Letters asking for entertainment at this meeting may be addressed to

MISS ABBY BAKER,  
172 Selden Street, Detroit, Michigan.

## CORRECTION.

THE editor of the department of the Interior having from the pressure of necessity left her *Lyra Germanica* for some time to the seclusion of an upper shelf, and being, moreover, of a very trusting nature, welcomed the poem "Trust," when sent by a "constant reader," as a new contribution to Christian literature, and so inserted it in the September number, probably as much to the surprise of the sender as to that of any one else. But though only the wisest man had discovered in Solomon's time that "there is nothing new under the sun," everybody knows it now, and nothing is more certain than that one who gives an old thought new circulation and power deserves the thanks of the public. And really the thanks are coming in just now in very doubtful form. One of them, however, contains some facts about the old hymn, which our readers will be glad to see. Many readers will recognize this as a favorite version of "Newmarck's hymn" (1653).

Catharine Winkworth (translator), in the preface to *Lyra Germanica*, says of it: "It was written by George Newmarck, Secretary of the archives at Weimar. It spread rapidly among the common people, at first without the author's name. A baker's boy in New Brandenburg used to sing it over his work, and soon the whole town and neighborhood flocked to him to learn this beautiful new song."



WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1892.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Batavia, 10; Bowmanville, of wh. 21.45 for Kobe Building, 31.45; Chicago, E. L. R., 3, Englewood North Ch., 10, First Ch., Mrs. L. W. C., special, 100, Lake View, Ch. of the Redeemer, 11.50, Millard Ave. Ch., 10; Danvers, 12; Decatur, 5; Elgin, Mrs. G. F. M., 6; Galesburg, First Ch., 37.50; Geneva, 15; Huntley, 12.95; Illinois, A Friend, 5; La Harpe, 3.95; La Grange, 3; Little Boy, 1 ct.; Ravenswood, 25; Rantoul, 9; Sterling, 25; Wataga, 5.50, 340 86	
JUVENILE: Cambridge, Buds of Promise, 45 cts.; Moline, Mission Helpers, 10, 10 45	
C. E.: Cambridge, 10; Chicago, Tabernacle Ch., 8.78; De Kalb, 5, 23 78	
JUNIOR: Chicago, C. E. Duncan Ave. Ch., 3, Lake View, Ch. of the Redeemer, 12, 15 00	
SUNDAY SCHOOL: Lombard, 7 00	
SELF-DENIAL: Chicago, Mrs. E. B. S., 1, Two Friends, 3, Kenwood Evan. Ch., Mrs. R. H., 5, New Eng. Ch., Miss M., 2; Kewanee, 4.50; Plano, Mrs. A. W., 25 cts.; Paxton, 13.26; Park Ridge, 16.80; Ridgeland, 14; Rock Falls, 5.35; Wheaton Coll. Ch., 8.50, 78 66	
<b>Total,</b>	<b>475 75</b>

INDIANA.

BRANCH.—Miss Sadie M. Gilbert, of Terre Haute, Treas. 13 67	
SELF-DENIAL: Hosmer, 1; Terre Haute, 10.17; Washington, 2.50, 13 67	
C. E.: Angola, 1; Kokomo, 1; Indianapolis, Mayflower Ch., 2.12, 4 12	
<b>Total,</b>	<b>17 79</b>

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 3.70; Burlington, 13.75; Cedar Falls, 1.50; Cedar Rapids, 12.75; Central City, 4.10; Chester Center, 3.20; Clinton, 10; Corning, 3.50; Des Moines, Plym. Ch., 14.82; Durant, Mrs. S. M. Dutton, 2; Earlville, 15; Farragut, 10; Genoa Bluffs, 12.25; Grinnell, 34.50; Iowa City, 12.95; Le Mars, 3.25; Magnolia, Aux., 5.26; Mrs. Mary Bronson, Mrs. Mary Hillis, and Miss Annie Raymond, Extra-Cent-a-Day, 1.50; McGregor, 7.09; Mt. Pleasant, Ladies' Benev. Soc., 18; Rockford, 4.50; Toledo, 1.44; Wells, 3, 200 06	
JUNIOR: Decorah, 25; Des Moines, Plym. Ch., 14; Marion, 25, 64 00	
JUVENILE: Cedar Rapids, Busy Bees, 1 00	
SUNDAY SCHOOL: Eldora, 1.75; Grinnell, 58.41; Magnolia, Birthday Boxes, 1.24, 61 40	
C. E.: Toledo, 1 68	
SELF-DENIAL: Corning, 5; Decorah, Juniors, 6; Dunlap, 21.10; Luther, Garden	

Prairie Ch., 9; Mt. Pleasant, 1; Traer, 25.25, 67 35	
THANK OFFERINGS: McGregor, 42 10	
FOR KOBE COLLEGE: Red Oak, 50 00	
FOR KOBE KINDERGARTEN: Spencer, Coral Workers, 5, 5 00	
<b>Total,</b>	<b>492 59</b>

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Atchison, Mrs. H. O. Stebbins, 1.65; Burlington, 7.50; Douglass, 2; Emporia, 9.25; Hiawatha, 4.25; Kirwin, 17; Leavenworth, 10.15; Manhattan, 7; Neosho Falls, 1.75; Sabetha, 3, 63 55	
JUNIOR: Lawrence, 6 75	
JUVENILE: Kansas City, Cheerful Givers, 10.48; Manhattan, Palm Leaf, 4, 14 48	
C. E.: Kinsley, 2.83; Sabetha, 5, 7 83	
<b>Total,</b>	<b>92 61</b>

SUPPLEMENTAL.

Centralia, 10; Lawrence, 12; Parsons, 4.50, M. P. W., 5; Refund on expense account, 35 cts., 31 85	
<b>Total,</b>	<b>124 46</b>
Less Miss Wright's trav. exp., 25 00	
<b>Total,</b>	<b>99 46</b>

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Charlotte, of wh. 6.70 is self-denial, 31.70; Greenville, 12; Grand Rapids, Smith Memorial Ch., 5; Hancock, 15; Kalamazoo, 12.14; Litchfield, Aux., 5.56; Mrs. H. B. Eggleston, 1, Mrs. D. R. Howley, 1, Miss Turrell, 80 cts.; Lake Linden, 13; Mattawan, W. H. M. Union, 1, Mrs. G. H. Goodrich and daughter, as a F. M. Soc., 15; Olivet, 14.36; Pontiac, 7.55; St. Johns, of wh. self-denial 3, special cont. from one member, 5, 17; Three Oaks, self-denial, 5.75; Whittaker, of wh. from Mrs. L. A. H. Childs, 25, to const. L. M. Mrs. Mary A. White, of Garden Prairie, Ill., 35, 192 96	
JUNIOR: Coloma, C. E., 6.70; Grand Rapids, Park Ch., Y. L., 35, 41 70	
JUVENILE: Coloma, Lamp Lighters, 3.50; Edmore, Pine Tree Mission Band, 1; Grand Rapids, Park Ch. S. S., 10, South Ch., Sunbeam Band, 2.30; Manistee, Wilding Helpers, 5, 21 80	
SUNDAY SCHOOLS: Alpine and Walker, 2.25; Three Oaks, 54 cts., 2 79	
FOR KOBE COLLEGE BUILDING FUND: A Friend, 1,000 00	
<b>Total,</b>	<b>1,259 25</b>

MISSOURI.	
BRANCH.—Mrs. J. H. Drew, 3101 Wash- ington Ave., St. Louis, Treas. Kansas City, Clyde Ch., 25.93, Olivet Ch., 3.75; Neo- sho, 9.50; St. Louis, First Ch., 12.85,	52 03
SELF-DENIAL: St. Louis, First Ch.,	11 00
C. E.: Joplin,	10 00
JUVENILE: Kansas City, Olivet Ch., M. B.,	3 00
Total,	76 03

## MONTANA.

SELF-DENIAL: Billings, 16; Helena, 7; Liv- ingston, 3.50; Missoula, 3.50,	30 00
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Total, 30 00

## NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, Treas. Tap- pan, 4.35; Pingree, Cong. Ch., 1,	5 35
JUVENILE: Oberon, Coral M. B.,	10 00

Total, 15 35

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, Sioux Falls, Treas. Ashton, 5; Buffalo Gap, 2.70; Iroquois, 3; Lesterville, 1.50; Yank- ton, 17.79,	29 99
JUNIOR: Yankton, Y. P. M. B.,	50 00

JUVENILE: Huron, Willing Workers, for nails for Erzroom School, 7; Yankton, Willing Hearts, 35,	42 00
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SUNDAY SCHOOL: Armour, for Erzroom School,	4 00
SELF-DENIAL: Lesterville,	2 00

Total, 127 99

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 35; Alexis, W. W., 3.83; Andover, 20; Aurora, 5; Bur- ton, 10; Chatham, 5; Cleveland, First Ch., 15.55; Kinsman, 14.80; Oberlin, 86; Ridgeville Corners, 6.43; Toledo, First Ch., 110; Wellington, 13.88,	325 49
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JUNIOR: Kelloggsville, Y. P.,	1 00
C. E.: Wellington,	10 00

SPECIAL: Marietta, Mrs. M. D. F. and friends, for Mrs. Coffing's Kindergarten, 20; Lorain, Junior C. E., for window in Erzroom School, 6,	26 00
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SELF-DENIAL GIFTS: Cleveland, First Ch., 7.95; Kinsman, 5.20; Oberlin, 14.10; Ridgeville, A Friend, 1,	28 25
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390 74

Less expenses, 4 17

Total, 386 57

## ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Colorado Springs, First Ch., 25; Crested Butte, 6.35; Denver, First Ch., 150, West Ch., 6.15, Boulevard Ch., 12.90; Second Ch., 5, Park Ave. Ch., 39; South Broadway Ch., 27.65; Greeley, 10; High- landlake, 22.96; Manitou, 14.75; Pueblo, Pilgrim Ch., 4.20, First Ch., 20,	343 96
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C. E.: Colorado Springs, First Ch., 6; Den- ver, First Ch., 6.05, South Broadway Ch., 25, Boulevard Ch., 12.50; Highlandlake, 7; Manitou, 65 cts.; Pueblo, First Ch., 2.70,	59 90
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SUNDAY SCHOOLS: Denver, Park Ave., 5.40; Otis, 2,	7 40
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JUVENILE: Denver, Park Ave., M. B., 20, South Broadway Ch., Junior C. E., 10.50; Manitou, Coral Workers, 9.16,	39 66
LIFE MEMBERS: Denver, Second Ch., 15, M. B., 10, for Mrs. John Robertson, Den- ver First Ch., C. E., 25, for Miss Isabel M. Strong,	50 00

Total, 500 92

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Antigo, 32.52; Boscobel, 10; En- deavor, 8; Evansville, 14.25; Eau Claire, 32.83; Hayward, 25.25; Leeds Center, 5; Oshkosh, 14; Ripon, 25; Sparta, 12; Springvale, 10; Waukesha, 8.40,	197 25
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SELF-DENIAL: Madison, A Friend, 5; Stoughton, A. B. S., 5; Waukesha, 2.50; Whitewater, 1.10,	13 60
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JUNIOR: Trempealeau, Y. L., 5; White- water, Lend-a-Hand Girls (K. D.), for Marash College, 2,	7 00
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JUVENILE: Endeavor, M. B., 8; Windsor, M. B., 15,	23 00
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240 85

Less expenses, 4 80

Total, 236 05

LIFE MEMBER: Ripon, Mrs. Ellen Grant.

## CHINA.

Peking.—Miss Chapin, Thank Off.,	10 00
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Total, 10 00

## CONNECTICUT.

A Friend,	60 00
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Total, 60 00

## JAPAN.

A missionary at home, self-denial,	1 00
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Total, 1 00

## MASSACHUSETTS.

Newton Centre.—A., for Miss Little,	50 00
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Total, 50 00

## NEW YORK.

New York.—Mrs. Roxanua A. Wentworth Bowen, 200; Patchogue, Friends, for Kobe, 10,	210 00
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Total, 210 00

## TENNESSEE.

Memphis.—Second Ch., 2.70, S. S., 1.60,	4 30
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Total, 4 30

## TURKEY.

Monastir.—Help Soc., 6.60, Sympathy Soc., 11, E. R. B., 2.20,	19 80
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## MISCELLANEOUS.

Sale of leaflets, 8.78; boxes, 4.65; envel- opes, 58 cts.,	14 01
Receipts for month,	4,086 87
Previously acknowledged,	43,404 53

Total since October, \$47,491 40

MISS JESSIE C. FITCH,  
Ass't Treas.



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VOL. XXII.

NOVEMBER, 1892.

No. II.

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**Expect Great Things from God. Attempt Great Things for God.**

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THERE are a few changes to be mentioned in the topics for our Calendar for November, as follows: Miss McLennan's name in Japan should be written Mrs. Schuyler S. White,—a change of name, merely, not of work or of station. Miss Colby arrived in Japan, and is now stationed at Osaka, in charge of the girls' school there,—Miss Daughaday having gone to Tottori, for the relief found in a change of work. Miss Wilkinson has been obliged to return to this country, on account of failing health. Mrs. Garland is now with her husband on board the Morning Star, visiting the different mission stations. Mrs. Rand and Miss Foss, as will be seen by the item given below, are established temporarily on the island of Mokil.

It is gratifying to report that the contributions for the Board for the month ending September 18th were \$700 in advance of those in the corresponding month in 1891. It will require a monthly increase in geometrical ratio till the end of the year to bring up the receipts to last year's standard. With a constituency like ours this is by no means impossible. Let us strive for it. A decided increase in legacies will go far toward meeting the demand for buildings, but the general work needs the special effort of every member of every auxiliary.

The annual report of the mission to Spain gives the following statement as to education in Spain:—

In the early part of this year the first volume of the census of Spain, taken in the year 1887, was published. Though so late in reaching the public,

the items are of interest ; and some of those respecting the population reveal some of the dark shades of the problem that lovers of the country are trying to solve.

In round numbers the population is 17,500,000, not counting foreigners. There are some 350,000 more women than men. Of the entire population only a little over 5,000,000 can read and write, and some 600,000 can only read, leaving nearly an even 12,000,000 who can neither read nor write.

This abject ignorance of the masses looms up in the background of every picture that can be drawn of the political, intellectual, and moral condition of the country ; it is one of the greatest obstacles to the spread of the knowledge of the gospel ; and in equal degree is an ally of the State Church, that has adopted as one of its characteristic maxims that well-known one, "Ignorance is the mother of devotion."

A Missionary from Mexico writes :—

TO-DAY is Corpus Christi, one of the great feast days. I doubt if there is one in a hundred who thinks anything about the day except that it is the time to buy fruit. All the servants and children are given extra money to buy their fruit ; and the streets are full of enormous piles of watermelons, plums, mangoes, and the great variety of Mexican fruits. "This is my *corpus*," one will say to another, displaying his purchase. All the feast days are marked by some special dainty, sold only on that day ; and the fasts are great feasts in reality. Good Friday, instead of being a day of fasting and prayer, is a great time of *paseo*, when all the new dresses must be finished, and everybody goes out in the streets. Large crowds go in the early morning to communion, and then consider their duty done. Sunday is always observed in much the same way, with an early mass and then unlimited pleasure. There is always a fine band concert in the plaza, and I am sorry to say that most of the Americans are seen in the gay crowd.

We keep up English service, though it often is confined to the missionary families ; so if anybody wants a church-going Sunday he may have it. We realize how many temptations there are in a foreign city, and try to do a little home, as well as foreign, missionary work.

#### FROM THE ISLAND OF MOKIL.

We make the following extract from a private letter from Mrs. Rand :—

FOR a month after we got here we lived, or rather existed, in Charlie's house. The house was so small we could not get in it all our things, so we let some things remain over on a little island where the "Star" landed them. Our cook stove we had on the porch, and that was where we did our cooking for a month. As soon as the "Star" left, the natives went to work to

put us up a house. We had some lumber which Mr. Rand brought down two years ago to repair our house at Ponape. This, with some that Charlie let us have, and the native material, made us quite a good, comfortable house. You would be surprised to see how nice and cozy we look. We have been in the new house little more than two weeks. The natives made all the doors of it of boxes, and the shutters too. We had two glass windows which were pretty well smashed up on the "Star"; but we happened to have some panes of glass, so we thought the windows could be made all right. A week or two ago Mr. Rand sent one of the boys over to the little island where our things were, to get the panes; on his way home the canoe upset, and the panes all went to the bottom. Out of the two windows we succeeded in getting one good one, and that we had put up in our bedroom. I guess I must have thought too much of that window; it did look nice, and the only glass window in the house. But it is gone now. Saturday the men were putting up some native mats for a ceiling in the room, when they let fall, accidentally, a heavy timber. It went through the window with a crash, breaking panes, sashes and all. Sister Ida and I were standing in front of the house and saw the timber go through the window. We looked at each other, and finally Ida said, "You've thought too much of that window, Carrie." So it is with many things that we value; one by one they are being destroyed. With three moves, a fire, a hurricane, and want of proper care while on the "Star," if we have not yet learned how to take joyfully the spoiling of our goods, it isn't because we have not had lessons enough.

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## MEXICO.

### A SKETCH OF THE MISSION WORK IN CHIHUAHUA.

BY MRS. GERTRUDE C. EATON.

It is just ten years since the Prudential Committee sent Mr. Eaton on a tour of exploration to this city, before the railroad was completed to this point; and he, like St. Paul, felt his heart faint within him when he saw the city given up to idolatry. He accepted the commission to undertake a new mission of the A. B. C. F. M. in this Northern Mexico, where no Protestant work had ever been done. We did not come here till the following fall, in November, when our precious baby Harry was a little over two months (he was five weeks old when I left Andover; nine when we started on the long journey). Although we had not crossed the ocean, we realized that we were in a foreign, and a very inhospitable land. One little boy in the United States asked if there were cannibals in Mexico. In the literal sense there are not, but in truth they would gladly have annihilated us had it been in

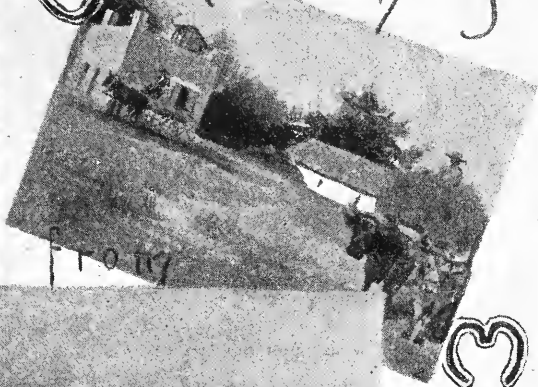
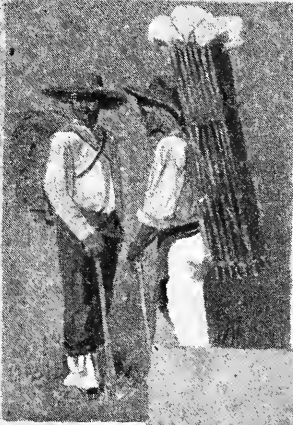
their power. As it was, they tried their best to discourage us, by refusing to rent us a house or to work for us, or even sometimes to sell us necessary supplies. I think I can truly say that "my tears were my meat" those first months; and yet, so conscious were we of the Lord's guiding presence that we never doubted that we had done well to come, nor regretted the step. At first there was little we could do beyond accustoming ourselves to the strange ways of living and studying the language. We ran across a snag in this, too, for no one was found willing to teach us, as the people did not want Mr. Eaton to learn to preach this "new religion." The presence of my sister in the home was of real service in giving us an entrance, as her English classes brought some of the liberal young men to the house and gave us an acquaintance, though the women were usually afraid of us. Meantime we started services in English for the many resident Americans, and by the spring of the year were holding song services in Spanish, when my husband read prayers from the Episcopal prayer book and a sermon or an appropriate tract. We were never sure of a congregation. Sometimes we would have a



A MEXICAN WOMAN.

few, and at others hardly any one would venture in, though some always listened at the doors and windows. We stayed ourselves upon the promises, especially this: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." One of the first things we did was to display the Bibles and Scripture texts in the front window of the house. One-

# Sketches



MEXICO



Mexico City

large Bible was always open, so that passers-by could read. One morning we found the glass had been broken and the pages torn with a poker, or something of the sort. The iron bars had protected the books from being stolen. Great notices were posted up on the cathedral doors menacing us with the wrath of the Church, and excommunicating all who should in any way serve or assist us. The animus of the people was all against us; and when, before the year closed, our dear baby failed in health, sinking daily for months, and Mr. Eaton, being all run down while trying to carry on the work of preaching in English and Spanish, grew daily weaker, and we were obliged to seek the cool climate of Wisconsin for a season, it looked as if even the Lord had forsaken us, and we had, indeed, made a mistake in coming. However, we felt that we must return, and after having buried the little one and nearly lost Mr. Eaton, we set our faces Mexico-ward, though it cost us far more than the first time. Our reward was awaiting us, however, for we found that the Bibles were doing their work, and the first converts, Felipe and Nutonia, without word of ours or explanations of any kind, were waiting to be baptized, having read their way clearly in the wonderful Word. That second year saw more progress. The woman's meeting was started in the house of the Orozcós; women who received us politely, though not joyfully at first. With the baby organ and Ryle's Commentaries to read from I began the work which from that day to this has never ceased, and our Tuesday meetings for women are found now wherever there is a company of believers. Mr. Eaton, his own colporteur, sold hundreds of Bibles in different parts of the State, visiting Cosihuiriachic, Parral, Jemenez, Paso del Norte, and other places, in nearly all of which we now have congregations—the first seed sowing having been followed by other consecrated workers—and in many, churches. On some of these trips I accompanied him the following year, and we walked the streets and sang like minstrels whenever any would listen to us, or like peddlers we went from house to house with Bibles and Testaments. Those were days that tried men's (and women's) souls.

Meantime in the city a little congregation was slowly growing. A Sunday school, with some bright young faces with the elders, was gathering, and believers were being received at every communion. Felipe and Nutonia were indefatigable in their work, and having brought many into this church, they went to Paso del Norte, and they were the first workers in the church that now exists there. Had I time to go into particulars, I should like to tell of the trials encountered in every place where work was first begun, but also how the truth has triumphed over every obstacle at last.

In about the fourth year a little school work was begun, under the lead of the best of our young women, though she was very incapable of teaching.



In a little room, with a few rude benches and a dozen or two scholars, the Colegio Chihuahuensez began. Afterward Miss Ferris came, and the school was put upon a firmer basis in one of the rooms of the property of the Board, which was secured in 1885, and occupied in 1886 by Mr. and Mrs. Wright, Mr. Wright giving efficient direction to the school while here.

Miss Keyes followed Miss Ferris; and while she was here the boarding department was started, we leaving a cool house on the hill to move into this house so that I might temporarily take charge. After a year and a half I resigned my charge to Miss Dunning, who has ever since been matron,—Miss Prescott, of Parral, having taken charge of the school for two years. During that time four girls have gone out from this school to teach in the country schools, where they have schools numbering from twenty to forty-five pupils; and where they are priestesses, leading the public meetings as well as the women's meetings and the Christian Endeavor Societies. Our boys are at Juarez in the training school established last year, and will before very long be ready to preach. One was licensed for two years at Conference.

Two years ago I had the pleasure of translating a constitution for a Christian Endeavor Society in this church. It was the banner society of a movement that is spreading. It is my pleasure also to edit the Christian Endeavor column in our paper, *El Testigo*. Wherever our young people go they start these societies, in which they are exceedingly interested.

Now, shall we agree not to "lay again the foundations," but to press forward? In this briefest of sketches I cannot do more than indicate some of the work attempted and begun. We are now entering on a new decade, and we hope for a hundredfold more results than in the past. Last evening we had the first of a series of evangelistic services, to be held each week with the aid of the sciopticon. Our large new schoolroom was literally packed, and many stood outside who could not get in. We have never seen so many at a meeting, and the most reverent attention was paid throughout all the service of song, Scripture and prayer, and illustrated sermon on the closing scenes of the life of the Lord.

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## THE PRESENT ATTITUDE OF PROTESTANTS TOWARD THE CHURCH OF ROME.

BY MRS. SARA B. HOWLAND.

To the missionary in papal lands, the discussions of the present time in regard to the future of the Church of Rome have a vital interest. As he hears the jeers of the crowd about his windows, and feels the jar of stones upon his door, he may be pardoned if he does not hold as cheering views as many in regard to its rapid growth in spirituality.

There is nothing like living down in the heart of Romanism to dissipate the glamour thrown around the Holy Mother Church, which unconsciously blinds the eyes of many a good Protestant. The learned student sits calmly in his study and pores over the lives of the Church Fathers. He marvels at the sacrifices of the early Jesuit missionaries; he dips into the subtle theology that seeks to defend itself against the charge of degrading idolatry by fine distinctions of *δουλεία* for the saints and angels, *ὑπερδουλεία* for the Virgin, and *λατρεία* directed to God alone; he hears of a priest or two who is willing to see the Douay (Bible) circulated, and another who advocates temperance; and he straightway writes a most edifying article upon the reforming and purifying influences at work in the bosom of the Church.

The elect church member reads, and rejoices that he need not give his annual dollar for the support of missions in Papal Lands, and cheerfully hands it over to the priest resident in his own town, who is collecting to erect a nunnery or a church.

If you try to rouse an interest in the mission work in Papal Lands, you will find that it is not a popular subject. Many do not consider Italy, Spain, and Mexico as legitimate fields for missionary labor. "The people have a knowledge of God and Jesus Christ," they say. "Let us send the gospel to the real heathen in Central Africa, or the Isles of the sea." The *raison d'être* of such missions is always to be newly demonstrated; and the discontented murmur, "Why this waste?"

At the root of this indifference on the part of many is a real ignorance in regard to the teaching and tendency of the Church of Rome. Seeing only the highest and most enlightened form in the United States, they do not understand that a church noted for its skill in adapting itself to circumstances, has assumed, where it must, the most tolerant and liberal role possible.

Articles like one recently published in regard to increased intellectual activity among Roman Catholics, will be regarded by many as an encouraging "sign of the times," in spite of the fact, distinctly stated, that the special object of study in their new "summer school" will be their own writers; a circumstance which, while perfectly natural and commendable from their standpoint, fails to give any special "encouragement" to Protestants. It ought to be proved that mere secular education will do little toward the actual conversion of the Roman Catholic. Let those who are so sanguine about the matter examine the statistics.

How many conversions from Romanism in the United States were there last year? How many members of the secular schools became so enlightened as to join a Protestant Sunday school? How many Catholic servants in Protestant families became converted? Why are the results of living in a Christian land so small? It is because so little direct personal work is done.

How many church members have spoken plainly to their Catholic neighbors upon the subject? How many ministers have preached, we will not say controversial, but sermons particularly to interest and help the Roman Catholic? Examination will prove that in the majority of cases a severe letting alone is all that is done; and to the missionaries in foreign lands, with strange tongues to master, with race prejudices, and all the mighty odds against them, is left the task of battling against the "principalities and powers" of Rome.

Are we "narrow" when we state the case so strongly? O that we could speak in words so burning with the fire of the holy truth, that they would scorch deep into the hearts of careless and indifferent Christians, and arouse them to a sense of their responsibility in this matter!

Let us look beyond our own land into that lovely neighboring country where unfettered Romanism has borne its bitter fruit for so many years. You wonder why we need to preach to Mexicans when they already "know about God." Walk by the beautiful Cathedral of Guadalajara and hear the sweet strains of the mass of San Gregorio, which, for the payment of one hundred dollars, will pass the soul of the departed straight to the celestial regions; follow the crowd to the Cemetery of Belen on All Soul's Day, and watch that second-rate priest mumbling his twenty-five or twelve-cent prayers over the grave of some poor soul; watch the mass of people kneeling in that little pueblo where the virgin of Zapopan, a rude wooden image about a foot and a half high, has been carried with as truly heathenish demonstration of dancing and drunkenness, as one would see before some Buddhist temple.

Pass by the houses of "spiritual retirement" and hear the shrieks of the devotees as they lash themselves with the iron *diciplinas*, or press the spikes of their *cilicias* further into the quivering flesh, while the fumes of an extremely material sulphur make the place like a true type of the infernal regions. Go to that baby's funeral, and see the crowd dancing and drinking while the heartbroken mother tries to stifle her sobs and join in the mirth, until the little form is carried away, when she falls into a frenzy of shrieking. Hear the rockets whizzing in honor of the Immaculate Heart of Mary; see the grand dinners and the *paseo* on Good Friday; and the clang of the bells and the burning of hundreds of Judases when the "glory comes in" on Holy Saturday; hear the people gayly asking one another on *Corpus Christi*, "What is your *Corpus*? Mine is a big watermelon!" Or on All Saints' Day, see the children with their bonbon boxes in the form of coffins, with a candy doll in its white shroud within, while others have their arms full of hideous toys, grinning skulls, skeletons in every conceivable form,—every thing

that will make a ghastly mockery of death. See the thronged market on Sunday morning; hear the wild screaming as the *consite* for the afternoon bull fight passes by our chapel windows,—and, in the face of it all, can any one say the gospel is not needed!

Can you imagine any Feejee Islander doing anything more ridiculous than the following: A certain priest died, and was laid out in state, with a linseed poultice, used during his sickness, still remaining upon his highly respectable person. After a while an observer chanced to note that certain of the faithful had stolen the poultice and were piously eating it up, doubtless in the hope of receiving a plenary indulgence for so meritorious an act!

Another characteristic incident was told us by an educated lawyer of this city, in the presence of his pretty little wife, who laughed heartily at the story, but whom I have often since met on her way to mass. A priest whose bad luck at the gaming table had caused him to lose two hundred dollars, cast about in his mind to find some way of retrieving his losses. Having, according to the custom of most of the holy fathers, a large circle of admiring female acquaintances, he called upon fifty of the most credulous, to whom he represented that, in a special revelation, he had learned that the soul of a husband, wife, or child was in purgatory crying for release, and he would be happy to secure their speedy pardon at four dollars each. Of course they were only too happy to complete the arrangement, so he soon paid his debts and the mourners were comforted.

The priests resident in United States may be too shrewd to say much about modern miracles; but the Bishop of Samaulipas, who made the statement that it was not absolutely necessary to believe in the apparition of the Virgin of Guadalupe, was promptly rebuked by the Inquisition, and his retraction has been published far and wide in the Mexican papers.

These are but typical instances. Any Protestant missionary who has gotten into intimate personal relations with the people, could match these with hundreds of examples to illustrate the power of the priesthood, and the extreme degradation and fanaticism of the people. The enlightened and prosperous Church of the home land will be culpably careless if she allows these plain and unvarnished facts to be, without doing all in her power to enlighten the eyes of those who sit in darkness.

And now will some ask, "What can be done for them? Are there any results to show for the money and the labor?"

Yes, there are, even in the face of fearful odds. Great numerical results may not yet have been reached by those who work conscientiously to build up a true Christian character in the converts; and no one denies the many discouragements.

But, as during the past week we have attended four Christian burials ; as we have stood by the bedside of the dying, and have with him partaken of the Lord's Supper, and had our own faith strengthened by his cheerful willingness to depart and be with Christ, because it is "far better" ; as we have stood in a desolate room by the side of a lifeless baby, and sung, with the young mother, to the very last notes of a triumphant hymn, and have seen her weep out her heart in friendly arms instead of giving those wild shrieks of despair ; as we have seen the progress of many of the scholars in Christian life as well as in their studies, and have felt their loving arms about our necks as they came to say "good-bye" for the vacation ; as we have seen them freely denying themselves half of their plain suppers to help on the new church ; as we see the fair walls of that long-desired building stand up before our happy eyes ; as we see a father from a distant village come to embrace his pastor before he sees his daughter, because his heart has been "yearning" for him so long, and watch him as he drinks in every word of instruction ; as we meet smiling faces and pleasant words in those who were formerly our enemies,—we can say from the heart, "There is progress."

Then let the Christians at home "rouse themselves" to face the evil of Romanism, and help put it down. Not in any spirit of mere controversy, but after the example of our loved Master, whose uncompromising firmness was mingled with the divinest love and pity.

God grant that the coming year may show a hundredfold increase in interest, in prayers, in labor, for the mission work in Papal Lands.

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## SPAIN.

### THE BOARDING SCHOOL AT SAN SEBASTIAN.

BY MRS. ALICE GORDON GULICK.

ABOUT twelve years ago, when we were stationed at Santander, I called one day upon a member of the church. A young girl, who was using her friend's sewing machine, attracted my attention, and I endeavored to say something that might influence her, though she did not appear to notice our conversation. To my great surprise she came to the chapel on the following Sunday, but disappeared as soon as the service was concluded. For two weeks I did not speak to her ; but as she came again and again I ventured to go to her, and found that she was ready to talk with me. Her heart had been touched by the truth, and she told me she had a great longing for an education. We then and there made the compact that she should sew an

hour a day for me in return for lessons which I should give her. Thus began the school which to-day has a marked influence in Spain. That girl is now the wife of one of the young men of the Santander church who studied in Zaragoza, and they are efficient missionaries in Pau, France.

As the years passed one and another begged to enter the classes, and the rooms have always been filled, though no prospectus has ever been printed. The girls have come from evangelical families, with but few exceptions, and many are the daughters of pastors or teachers scattered through Spain. Eighteen English children have been sent here, as there is no other place in



Spain in which they can be educated. During the twelve years that have passed since we took the first girl into our family, one hundred and thirteen have entered the school as boarding pupils, classified according to nationality as follows: Spanish, 90; English, 18; American, 4; German, 1; total, 113. Of this number ninety-eight were girls and fifteen boys. Most of the boys have completed the preparatory studies, and have then entered government high schools, either in Spain or England, as it has not seemed wise to keep them here after twelve years of age. Two entered the theological school of Rev. Wm. Moore, D.D., in Southern Spain. He kindly wrote us that they passed better examinations than any who had ever entered the school. One

has been a teacher in the boys' school in Zaragoza. Three are at present in the boarding school, and two others are expected in the autumn.

Twenty-four Spanish girls have graduated, twenty-one of whom have taught in the evangelical schools of Spain and France. Five have married preachers or teachers. Others not graduates have taught, bringing the number up to twenty-nine of those who have been employed in mission work who have studied here.

The influence of the school has thus been felt all over Spain, as may be seen from the following table showing the different points in which they have been employed: San Sebastian, 3; Bilbao, 1; Santander, 2; Gijon, 1; Marin, 2; Pradejon, 1; Salamanca (Province), 1; Madrid, 6; Zaragoza, 3; Figueras, 2; Reus, 1; Rio Tinto, 3; Huelva, 1; Jerez, 1; Pau (France), 1.

During the year 1891-92 the number matriculated in the different departments was as follows: pupils in boarding school, 41; in day school, boys, 65, girls, 44; in evening class, men, 8, women, 10; total, 168. The day and evening classes serve for the normal training of those who expect to be teachers. The school now has a graded system of instruction for children from the kindergarten department, which is to be more fully developed this year under the generous care of Miss Mattie Williams, of Connecticut, to the class which is expected to take the degree of Bachelor of Arts from the State Institute in 1893. Fifteen have already passed examinations in the Institute, which have been commended by the professors and the daily press. The large proportion of high marks has surprised every one, and especially those to whom it is a novelty that girls in a "women's school" should think of studying Latin and mathematics, to say nothing of the natural sciences.

The children enter the school imperfectly prepared for a life of study and discipline. They must be taught how to study. Obedience is foreign to their ideas. Children usually have their own way in a Spanish home, the parents considering it a proof of love to yield to caprice or demand. There have been many other difficulties arising from within, or imported from without, which have sometimes been well-nigh discouraging in the development of the school. But every year has seemed to mark progress; and looking back over the decade that has passed since the school was formally established in San Sebastian, we are able to say that the Lord has helped us. Parents are beginning to realize the need of helping toward the support of their children, however poor they may be, and are doing better in this respect than ever before, though there is still a remnant of those who supposed that when they became evangelical Christians they were to receive the gospel literally "without money and without price."

The Christian life of those who have been members of the school some time is above reproach. All the older girls are members of the church. The Societies of Christian Endeavor and King's Daughters, with various sub-divisions, have been well sustained, and in the heavenly record may be found many acts of self-sacrifice worthy of that place.

The future lies before us. Good work will doubtless be done in the house already filled to its utmost capacity, and we are planning with renewed hope and courage, and with the help of the new missionaries, Miss Page and Miss Bushée, for a happy, busy year. But we cannot work up to the possibilities plainly to be seen under the present conditions. No call can go out for more pupils. The building at present occupied by the schools and chapel does not meet the present need of the school, and could not unless we should purchase and remodel it. The dormitories are not what they should be. The dining room is so overcrowded that good manners are necessarily at a discount. The class rooms are not suitably furnished, though it is true that the rheumatically twisted blackboards have seen "advanced" problems upon their battered surfaces. Imperfect sanitary arrangements, no room for a library, no laundry, and no place for recreation, must all be added to the list of defects; and yet, as we are in Spain, every window of the house has a fine iron balcony!

The underlying thought in seeking something better for the school is that of permanency. The Christian education of children and young people is the principal factor in the work of the evangelization of Spain from which we may expect permanent results. The graduates of this school have given not less than one hundred and ten years of service to this end. The children who have been under daily instruction in Bible truth and a pure Christian doctrine, cannot grow up as superstitious or bigoted as they would otherwise have been. The way to the home is often opened before the teacher by the little child, who thus becomes a missionary to the parents who have not cared for any of these things. It must be remembered that more than half the children in the day schools are from so-called Roman Catholic families.

The next department to be developed in the school is a class for the training of Bible women, who, hand in hand with the teacher, we hope will win many a home for Christ.

There is religious sentiment in Spain more truly than in France to-day, but men are breaking away from the authority of the church, and proclaiming themselves unbelievers in a positive religion. Is it not because they have never known Jesus Christ and him crucified? To-day is the time to put the gospel into the hands of the people. How shall they know the truth if they do not hear it, and how shall they hear without a preacher? May God in



his own good time raise up those who shall be willing to come to a land where missionary work means trial, and isolation, and social ostracism, and opposition, and joy for His sake who is not willing that any of these little ones should perish, but that all should have eternal life.

SAN SEBASTIAN, Sept. 9, 1892.

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## AUSTRIA.

### WORK IN AUSTRIA.

Of the present work in Austria, Mrs. Clark writes :—

THUS far the year 1892 has been most signally blessed by the Great Head of the Church. Since New Year's Day fifty Romanists have been received to four of our churches. One of these is a poor market woman living in Pilsen. For years she was a benighted instrument in the hands of the priests. Whoever failed to be present at the annual pilgrimage to the so-called Holy Mountain of Bohemia, this poor woman was not one of the number. When the priests heard that this woman was an earnest Bible Christian, worshipping God with our little flock in Pilsen, they were intensely surprised and enraged; in fact, would not believe it until they had heard it from her own lips. God's blessing on woman's work is making this once superstitious soul a genuine light for gospel truth.

Near Pilsen we have an outstation called Rokycan. The first soul from that place to join that little band is an intelligent woman who has been seeking for fifteen years what she has now found,—gospel truth and peace. Woman's influence brought her to our meetings, and now she rejoices, and we rejoice with her. Some one from Pilsen visits this place twice a month. At other times the meeting is led by a married sister of our church who has more courage than her husband; she reads some of Mr. Clark's (Bohemian) sermons.

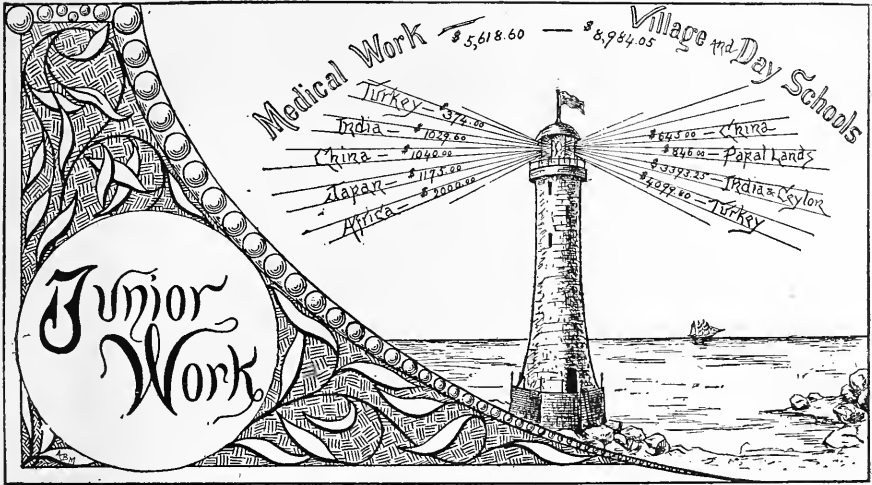
Among the five to be received to the Prague church next Sunday is an interesting and fairly cultivated young lady, who will in time be the wife of one of our helpers. Until within a year she has been worldly enough, but now she is fully in earnest for Christ and the gospel. My husband says that her examination for admission to the church was the most satisfactory that he has heard for many a month. In God's great mercy a poor servant girl, a member of our church, was instrumental in her conversion. It is very interesting to see how God leads different souls to a knowledge of his light.

The circumstances of the country in which we live forbid our having at present just the same form of Christian Endeavor work for young people that you have in America. One difficulty, and perhaps the chief one, is that young people are not allowed to meet together as they do in America; but on the one hand we have a flourishing Y. M. C. A. work, and on the other hand, social circles of girls and young women. One such meets at our house every fortnight. The first young lady who left the Catholic Church to join our mission work is now a faithful Bible reader. Her knowledge of God's Word is simply wonderful. In the Bohemian language there is no concordance, and yet this Bohemian lady will turn readily to almost any text or passage you may wish for. She has great tact in talking with people about their personal salvation, and has led not a few to believe in the sinner's best Friend.

In our Rescue Home for Girls, she usually conducts two meetings each week. Some of these girls, rescued from deepest degradation, are now rejoicing in a living faith in Christ. There have been already over fifty such girls in our Home, and (can you believe it?) hardly one of these fifty had any idea as to what God's Word was, having never even seen a Bible; really just as much of heathen as people in Japan or China.

And now let me tell you about one of these very girls. She left her home in the country, thinking that in a large city like Prague she could find a happy existence. She finally yielded to one temptation after another, and reached such a point that even her parents said she should never again darken their doors. In this sad state the poor girl was won for our Rescue Home. Here, for the first time in her life, she came in direct contact with God's Word. Divine truth, blessed of the Heavenly Spirit, opened her eyes to see her ruined condition, and to cry out in deep penitence for God's mercy. After spending some months in the Rescue Home she was restored to her parents, who soon pronounced her the best child of their family. Re-entering the home she had forsaken, she took with her the Bible, which was a new book to all in the house. This girl's changed life and the Divine blessing upon the sacred Word, have apparently brought the whole family into Christ's kingdom.

The last twelve months have been the best we have seen in this very difficult and most needy work. I trust you will not fail to remember very specially in your prayers the work carried on in this benighted land.



— To give light to them that sit in darkness Luke 1:77 —

ONE OF THE SAINTS.

TERESA OAXACA DE SEPULVEDA.

BORN MAY 19, 1838.

DIED AUG. 16, 1892.

HER name is not to be found in the calendar of the saints, nor was there that in her appearance that would suggest the *spirituelle* attenuation of the orthodox saint. But her name is written in the Lamb's Book of Life, and the cumbrous body that was for so many years a weariness, and source of the keenest suffering, has been put off, and she is clothed with the immortality that is light, and grace, and joy forevermore.

Only five years ago did she come into the fullness of the light, but there are few, indeed, who have grown more rapidly, and borne so much fruit for the glory of her Lord, as she. About eight years ago an humble shoemaker, who could neither read nor write, accepted Jesus Christ as his Saviour, and his Word as the guide of his life. Through the hearing of that Word he saw that it was not God's will that he should work on Sunday. He was but the lowly employee of the master shoemaker, Casildo Sepulveda, who cast him off when he persevered in what his newly awakened conscience assured him to be right. After three weeks without work the master sent for him, and they arranged the matter, our shoemaker agreeing to work from three o'clock Saturday morning till late at night, in order not to work on Sunday. At that time Casildo Sapulveda was an *hombre perdido*, a drunkard, and plunged in all kinds of vices. His wife was loving and kind, but a devoted.

Romanist. The steady faithfulness of his employee had its effect, and within a year Casildo Sepulveda, the gray-haired drunkard, bought a Bible. He was impressed with it, and one Sunday told his wife he did not want her to go to mass, that he was expecting some friends, and needed the house in order. That evening, by invitation, my husband and myself, with some of the congregation, held a meeting at their house, not knowing, however, any of the circumstances. From that moment, without having seen the Bible or heard any explanations, our dear sister gave her heart to Jesus (whom, in a blind way, she had tried to serve before), and never flinched in the face of ridicule, nor of persecution, nor of alienation from her only daughter.

With what joy did she see her husband, for whom she had paid so many vows to the Virgin Mary in vain, abandon his evil ways, and enter as a child into the kingdom! We, who have known him only as the earnest, sober, Sunday-keeping brother in Christ, find it hard to believe that he ever was the dissipated man they say he was. And the man was over sixty years old on whom this miracle of healing was showed!

Teresa was from the first an enthusiast for the Christian hymns, although with difficulty did she learn the tunes. So great was her perseverance; however, that in a very short time she knew more than forty of them by heart,—a number that must have been greatly increased before her death. In her last days, when her strength was almost gone, her joy was still to sing the praises of her King.

A beautiful custom had these "children" in the Lord, which was to sing a hymn of praise and consecration together at the first streak of dawn, before they had risen from their bed. When on one occasion Teresa spent the Week of Prayer at our house, so as to be able to attend all the meetings, not a morning passed that we did not hear her voice long before time for rising hymning words of praise to God. On one of these mornings Casildo, who seemed lost without his dear companion, wakened in the night, and being deceived by the moon, thought it was morning. So he sang the hymn alone, dressed, and came into the city, but to his astonishment found that by the parish clock it was only one o'clock. He sat down in the plaza, and waited with a lover's impatience till morning, when he could see his wife.

About the time that the station at Cosihuiriac was opened by Mr. Wright, business took Casildo to that town, where he and his devoted wife were a tower of strength to the missionaries. In spite of her increasing infirmities and great weight, she was constantly going about among the people, Bible in hand, reading and exhorting all to accept the Saviour who was so much to her. She had the great joy of knowing before her death that numbers there had come to the light through her instrumentality.



TERESA AND HER HUSBAND.

She was rich,—rich in faith and in fortitude. We are the poorer for her going; but we rejoice as we think of her calm facing of death for months, and of the triumph of her faith to the end. Said one to her in those last days, “Tell me about your Saviour.” “He is here with me,” came the triumphant response. “Do not mourn for me; adorn the room with flowers, and sing the Christian hymns.”

It was done as she desired; and in the room where she had so long suffered, we gathered, a little company of Christian brethren, to remember her who “being dead, yet speaketh,” and to rejoice that she had “persevered unto the end.”

GERTRUDE C. EATON.

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### THE GOSPEL IN SPAIN.

BY THE REV. WM. H. GULICK.

By request we reprint the following incident, which appeared a year ago in the *Independent*:—

THE following incident lately occurred in a town in the very center of old Castile, where the American Board sustains an evangelist. It illustrates how Providence sometimes uses a seemingly trivial event for accomplishing important ends. I translate the story almost literally from the letter in which the evangelist recounts it to me. It is as follows: The postman—a new man on this route—who brought me the monthly packet of the *Amigo de la Infancia*, demanded payment for its delivery, which I refused to give him, as the law requires payment to the postman only on letters. The next month my package of *Amigos* did not come. I presumed that the postman withheld it because I had refused to pay for the parcel of the previous month, but I could not prove anything against him. The following month I voluntarily offered to pay for each package what I would for a letter. After this I had no further trouble.

Some weeks later a young man, organist in one of the churches in this town, attended our evening meeting for a number of times in succession. We were not a little surprised at his presence, as he was not only organist in a Catholic church, but is the son of the sexton (sacristan) of another church. One evening we asked him how he came to be so interested in the gospel. His reply was as follows:—

“You know that some months ago I was giving lessons in music to the daughter of the Señora de Gonzalez.” (This is not the real name of the lady, which is withheld for obvious reasons.) “It is not necessary that I should say anything about myself in this respect, as the facts are known to you all. I was giving the lesson one day to the young lady when her mother came into the room bringing a package of the *Amigo de la Infancia*, which she handed to me, saying:—

“Just look at these papers, Don Vicente ; they have excellent reading matter, and, besides, a piece of music to sing.’

“But who gave these papers to you?’

“My son found them in the yard.’

“We read them,—or one of them, as they were all alike,—and then we began to practice the hymn,—

‘*Yo voy viajando, si, Al cielo voy.*’

(‘I’m but a stranger here, heaven is my home.’)

“If the reading matter pleased us much, the hymn enchanted us.

“The next day when I went to the house to give the daughter her music lesson, she did not wish to do anything else than to practice and to sing that hymn. The mother said to me :—

“Do you know, Don Vicente, it is curious that anybody should have thrown that package of papers into our yard.’

“I replied : ‘I think it must have been some pious person, who said to himself, “Those ladies are very devout, and they will like to read these papers.”’

“So I think,’ the lady said, and we went on with our singing.

“A few days passed, when the people in the neighborhood began to say, ‘In the house of Señora de Gonzalez they are singing as the Protestants do.’ The good ladies hearing of these murmurings told me of it.

“Is that a Protestant paper?’ said I.

“Don’t be foolish, man,’ they replied ; ‘how can the Protestants have so good a paper?’ To which I answered, ‘We will soon know.’

“It was then that I determined to come to your meetings ; not only to learn whether that paper was Protestant or not, but because the wish had been awakened to know more about your doctrine. I came, and one of my first questions, as you will remember, was if you had any periodicals ; whereupon you showed me *El Cristiano* and *El Amigo de la Infancia*. With that all doubt vanished. The paper was Protestant, and it was none the less a good paper. Besides this, what I heard in your meetings impressed me much, and I decided to tell what I had learned about you to the Señora de Gonzalez.

“It was with great difficulty that I could make her believe the truth of the matter ; for she insisted that it was well known that the teachings of the Protestants were pernicious, and that they had very bad doctrines. I replied that it was not as she and I had thought,—that I knew now that the Protestants did believe in Jesus Christ as the Holy Scriptures tell of him. The result is that to this day the Señora de Gonzalez carefully keeps a copy of that paper, and if she does not ask for more numbers, it is from fear of what

the family might say ; but respecting the Protestants, she has a very different opinion than formerly."

Here the young man's narrative ceases.

Now, how did the package of papers come to be found in this good lady's yard? It is easily explained. When I declined to pay the postman the fee that he unjustly asked, he said to himself, "If he will not pay me for delivering the papers, I will not take them to him ;" and the next month he threw the package—by chance, as we say—into the yard of the Señora de Gonzalez.

If this lady did not dare to declare her sentiments openly, not so the young man. He even went so far as to teach some of our Christian hymns to the young women members of the Catholic society of "The Sisters of Mary," and which they sang in the church, accompanied by the organ. When the priest found it out he turned him out of office, and the young organist had to go to another town in search of employment. And there the Lord has blessed him. He soon found congenial work and a good wife, and he and she together are constant and regular readers of the Scriptures.

SAN SEBASTIAN, SPAIN.

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## FOR CHILDREN'S MEETINGS.

### MISSION WORK IN PAPAL LANDS.

WHAT countries are called Papal Lands?

Why send missionaries to these countries?

In what Papal Lands has the W. B. M. missionaries?

#### I. SPAIN.

The first missionaries sent to Spain by the American Board were Rev. Luther H. Gulick, M.D. and Rev. W. H. Gulick and their wives. They sailed Dec. 19, 1871. In July, 1873, Mr. and Mrs. Thos. Gulick were added to the force, Dr. and Mrs. Gulick having been transferred to Italy. The stations occupied were Barcelona, Zaragoza, and Santander. The present work of the W. B. M. in Spain consists of a Bible reader, four village schools, and a boarding school at San Sebastian, under the care of Mrs. Wm. Gulick. This was established at Santander, but has since been removed. One hundred and thirteen pupils have been connected with this school since it was opened. It has a kindergarten department.

Miss Catherine Barbour and Miss Anna Webb have been associated with Mrs. Gulick ; and Miss M. L. Page, formerly of Smyrna, Turkey, and Miss A. M. Bushee have very recently left this country to assist in this work. Of the training in Bible knowledge given the children in this school, Miss Barbour writes : "Even the very little ones can repeat the list of the books of



the Bible from beginning to end, or beginning at any point indicated, without hesitation or mistake, and many know the Commandments equally well."

## II. AUSTRIA.

The first missionaries to Austria were Rev. and Mrs. H. A. Schaffler, who sailed from New York, May 18, 1872. They were followed in October of the same year by Rev. Edwin A. Adams and Rev. A. W. Clark, with their wives; and in September of 1873, Rev. and Mrs. E. C. Bissell joined them. They first went to Prague, and were welcomed by Pastor Schubert, who had established a boarding school for young women at Krabshitz, fifty miles north of Prague. He rendered valuable assistance to these missionaries until his death, in 1884. His work, aided by the American Board, has since been carried on by its missionaries and funds.

They labored at Prague, Innsbruck, Brünn, and Gratz for a longer or shorter time. The work opened so slowly that Dr. Bissell returned to America in 1878. In 1881 Mr. and Mrs. Schaffler were obliged to leave Austria, on account of the ill health of Mrs. Schaffler. The death of Mrs. Clark occurred, also, in 1881, and Mr. and Mrs. Adams returned to the United States in June, 1882. Mr. Clark was married to Miss Ruth Pirie in 1884, and, with the aid of native helpers, is now conducting a prosperous work. Owing to the strict laws of the Catholic Church the children cannot be reached directly, but through the parents are being prepared for Christian lives.

## III. MEXICO.

Mexico has about the same area as that of the United States east of the Mississippi River. The people are of Indian, Spanish, and Caucasian descent. The religion of Mexico is nominally the Roman Catholic. Superstition, idolatry, and ignorance characterize the condition of the people. They are taught to worship images, but know nothing of Him who is a Spirit, and must be worshiped in spirit and in truth.

Missionary work was carried on by the American Board in Mexico, at Monterey, from 1873 to 1877. In 1882 the Northern Mexico Mission was established in Chihuahua, and already in 1872 the work of the Western Mexico Mission had begun at Guadalajara. Churches and schools have been established, and many are now gladly learning of Christ, and the joy of becoming his dear children.

Much useful information upon this country may be gained for the children from the handbook of "Questions and Answers for Mission Circles and Bands (Mexico)." A pretty story of a Mexican girl may be found in *LIFE AND LIGHT* for May, 1890. See also "What One Hero Did," in *Mission Studies* for February, 1871. Interesting articles on Spain, Austria, and Mexico are included among the "Mission Stories of Many Lands."

# Our Work at Home.

## BIBLE READING.

### GOD'S EVERLASTING FAITHFULNESS.

THROUGHOUT all ages the heart-cry of believers has been, "Lord, increase our faith." And what is our faith but our confidence in God's faithfulness? This prayer is simply asking that we may live and rest in the assurance of God's unalterable fidelity to his purposes of love and his promises of help to his dependent children. Therefore, while we pray we must do the "works meet" for increasing faith,—that is, for increasing our knowledge of God. How useless have we found the effort to add to our faith by main strength of will! How *foolish* the attempt since we need only to consider the grounds of faith in God to see the infinite reasonableness of expecting every good thing from him.

There is no shorter way to faith than that of Job's day. "Acquaint thyself with God;" *that* brings in "the unutterable hopefulness of peace,"—that rest in God's faithfulness which is, for the Christian, the certain accompaniment of the knowledge of him. Can fears appall the heart which knows that Love sits upon the throne of the worlds? Will hard questions perplex one who holds this key to the universe? Will difficulties daunt him? Will the vastness of her task discourage "the Church militant as she presses right onward into the Church triumphant," fighting her way under the lead of her great Captain to the conquest of the world for him? What are the millions of his foes and ours since he abideth faithful? His wonderful name is FAITHFUL AND TRUE. Isa. ix. 6; Rev. xix. 11.

All hail to that coming day of God's power for which creation waits, when he shall conquer all his enemies by converting them into his friends! Thy people also shall be all righteous. This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all the nations. Is. lx. 21; xiv. 26. He shall establish his faithfulness in the very heavens. The Strength of Israel will not lie nor repent. He is faithful that promised; He keepeth truth forever. His counsels of old are faithfulness and truth, and they reach unto all generations. Ps. lxxxix. 2; 1 Sam. xv. 29; Heb. x. 23; Ps. cxlvi. 6; Is. xxv. 1; Ps. cxix. 90.

God is faithful, said St. Paul; even if we believe not, he abideth faithful. As he now calls us to his work, let us commit the keeping of our souls to him in well-doing, as unto a faithful Creator. The sense of our sins need not

hinder us ; he is faithful and just to forgive us our sins. If we are grieving over our beloved fellow-workers who have fallen at their post, or over reverses and delays at the front, it is in faithfulness that we are afflicted. Let us hold fast the faithful word, for he hath said, My loving-kindness will I not utterly take from thee, nor suffer my faithfulness to fail. All flesh shall see the salvation of God. 1 Pet. iv. 19 ; 1 John i. 9 ; Ps. cxix. 75 ; Titus i. 9 ; Ps. lxxxix. 33, 34 ; Luke iii. 6.

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## THE WHY AND HOW OF BOYS' MISSION BANDS.

BY ALICE A. CHOWN.

GIRLS' mission bands are an established fact. But are not the boys being overlooked in many of our churches? Our bright, merry boys have more leisure time and more temptations than their sisters. Instead of continually saying "Don't" to them, would it not be well to say "Do" occasionally? Interest them in the boys who have a wall of superstition and ignorance built up between them and the Sun of Righteousness. If they try to send them the gospel, they will be desirous of being consistent ; not wish others to accept what they refuse. Working for others will be the best antidote to indifference to personal Christianity. When a boy first gives his heart to Christ, he longs for some definite work to do for Christ? We answer this longing by telling him to do all his work for Christ. But to his sister we give work to be done for the poor, the sick, and the heathen, "In His Name." Why not do the same for the boys? Organize them into mission bands. Give them a definite object for their self-denials and their prayers. Teach them to study about "the lands that sit in darkness," that they may know how to pray for them.

How may this be done? Let one who loves God and loves boys gather the boys around him. If they are young form them into a company of the Missionary Army, or give the band some such name as the Mission cadets or Mission Guard. Let all the officers have military names. Let the president be a captain, the vice president a lieutenant, and so on. Divide your band, if large, into divisions, with an ensign over each division, the ensign to be responsible for attendance and order. Let each division be responsible for a programme in turn. Encourage your boys to make motions and discuss business. Always give them a five minutes' talk on missions, illustrating with charts, maps, blackboard, photographs, or curiosities. Keep before the band the thought that Christ is our commander, and our foes are twofold,—our own faults and the forces of heathendom.

If your boys have lost their military ardor, and no longer dream of being soldiers, have a Missionary Parliament, giving each boy a country to repre-

sent. Let them have debates on such a subject as "Systematic giving is the best way in which to raise money for Christian work;" or, "Foreign missions are a benefit to the commerce of our country;" or, "We owe a debt to our Indians which we can only repay by giving them the gospel;" or, "Our duty to foreign missions is equal to our duty to home missions." Let them discuss such questions as the opium traffic; the Government's duty to the Indians; the slave trade in Africa, and Christian nations' attitude toward it; what constitutes a call to be a foreign missionary. Emphasize the spiritual side of missions,—that the power is of God; study with them God's promises and commands regarding it.

A pleasant and profitable way of varying the programme is to have a mission match. Select a country, divide the band into two sides, and let the sides question each other after the manner of an old-fashioned spelling match. After the questions relating to population, religion, products, etc., have been exhausted, facts might be called for. In a band of young boys it would be well for one person to give the questions.

A bonfire is always the delight of a boy's heart, and a missionary bonfire, to which every boy who comes must bring a real missionary story,—no make-believes,—is a splendid way to interest boys. In winter time, when a bonfire is impossible, a large, old-fashioned hearth piled with logs, or, failing that, a grate fire burning brightly, around which the boys can group themselves on the floor and tell about their favorite missionary heroes, is a charming way to entertain boys when you give them a social evening. The lamps should not be lit, for boys as well as girls talk best in half darkness; and through the fitful gleams of the fire you will be able to find the way to many a boy's heart. The invitations should be given to a "missionary fireside." The old game, "I have loaded my ship with articles from, say, China," when each one in turn must give an article from that land; the one failing to do so takes a place at the foot. When everyone fails to mention an article another country is chosen; and so the game goes on.

A great many of our parlor games can, with a little ingenuity, be twisted into missionary games. Occasionally a meeting might be held at which the boys could make scrapbooks, whittle bats, boats, tops, or kites, net hammocks, or employ their hands in whatever way they could. If their work admitted of it, a missionary story might be read aloud. Until the interest grows strong, it is well to have a story form part of the exercises of every meeting. One more suggestion,—throw as much responsibility as possible on the boys. Let the leader be the head, the boys the feet. Make as many offices for the boys as possible. Have one or two vice presidents, corresponding and recording secretaries, treasurer, auditor, organist, one to gather

Sunday-school papers and distribute to destitute missions, and a librarian; for if you have no books, you will have magazines and scrapbooks. You might offer small prizes for scrap books on missions. No boys' meeting would be complete without a newspaper, with one or more editors. Whatever plans you adopt, pray about them. While watching for results in the daily life of the boys, be content to wait till they have grown to manhood for the full fruit. Be sure that in due season ye shall reap, if ye faint not.

—*Selected.*

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### LEAVES FROM OUR BRANCHES.

SINCE its last report to LIFE AND LIGHT, *Worcester County Branch* has held two quarterly meetings. That in the month of June, with the "church upon the hill," in the delightfully quiet town of Shrewsbury, the perfect June day, the beauty of the landscape, and the unbounded hospitality of the ladies of the church, insured outward success; while the stimulating address of Miss White, recently of Japan, and the strong missionary spirit which pervaded all the other exercises, gave the deep spiritual tone which is always the harbinger of growth and fruit.

The September meeting was held with the church in Whitinsville, the cordiality of whose invitation and hospitality were in full accord with the "riches of its liberality," so well known to all missionary workers.

Miss Crosby, of Micronesia, interested old and young by the story of the work upon the Islands of the Sea, inspiring some youthful hearts, as we may hope, with higher purposes in life than personal gain and selfish ease.

Miss Florence White, who is one of our "own" missionaries, spoke briefly of the anticipated work awaiting her in her new field of labor in Mexico, where she is to be associated with Miss Haskins at Guadalajara. We rejoice that, after long suffering and waiting, Miss White's health is fully restored, and she goes hopefully to a clime which promises to deal more kindly with her than did that of Japan. Valuable papers furnished by home talent, read at each of these meetings, will be made to do good service among our auxiliaries.

As to the condition of the Branch, we wish, as did the secretary of one of the auxiliaries, that we could "report something thrilling;" but we find the usual light and shade, which may be best presented by allowing a few auxiliaries to speak for themselves, and first the secretary above quoted. "Our little auxiliary is still small, but not feeble. We pray and work for improvement every way, in interest, in consecration, and in numbers; then the contributions will be sure to follow. The best we can say is, we are not discouraged, but full of hope of future usefulness." Another: "We are

looking forward to our thank-offering meeting, which has become the most blessed of all our meetings." Losses by death and removal have lessened the contributions in several auxiliaries, but we trust our loss may in many cases prove to be gain to other organizations. One auxiliary finds "increased interest from having a different leader at each meeting, this giving variety, and developing a greater sense of responsibility." Some find that a "missionary tea" results in increase of numbers and interest. One Secretary writes: "We are looking forward to our thank-offering meeting anticipating glorious results, which only those who enter thoroughly into the spirit of such meetings can fully understand. I, for one, think the height of spiritual enjoyment is reached in a thank-offering meeting." Still others can say, "Though few in numbers we are not discouraged, for the Lord cares for his own work."

We fear many Branches besides our own are obliged to take up the "sad refrain" of another secretary who says: "It is very hard to induce many who should be interested in this good work to join us. The heart is not enlarged enough, nor the love for the Master deep enough, to take in the whole world in the consecration of their hearts to his service."

One Mission Circle has adopted methods which may prove successful in other kindred organizations. The meetings are held semimonthly. The usual devotional exercises, of reading the Scriptures and prayer, are followed through the first half hour by the study of a given country, by the aid of map, stories and pictures, closing with the penny collection. The next half hour is spent in sewing, making comfortables, scrapbooks, etc. Then, each child having brought a basket of lunch, the table is spread for supper, after which a half hour is given to games; then home. There would seem in this to be variety enough to insure continued interest.

The hearts of the constituency of the Branch have gone out in loving, prayerful sympathy to our dear president and her stricken household in their crushing sorrow, while we praise the "God of all comfort," who has so signally verified his promise, and walked with them through the "deep waters." Truly this is the grief of which Mrs. Sangster so sweetly says, "It wears the purple of royalty, and needs not to don sackcloth and ashes; it is itself an endowment, making by and by the desert places of the home it has glorified to blossom as the rose."

*Essex South Branch.*—We hope other auxiliaries feel as happy to-night (September 21st) as our Peabody, Mass., Auxiliary does, over its successful thank-offering meeting held this afternoon. A large audience was present in our vestry, and an interesting programme was carried out, arranged by our faithful president, Mrs. Harriet Rhoades, and our untiring secretary, Mrs. Eliza

Newman. Prayer was offered by Mrs. Hannah Osborne, of Salem, vice president of Essex South Branch. Eight young ladies of the parish furnished excellent music and singing. The annual thank offerings were received in envelopes, many of them containing texts of Scripture, or other selections expressive of gratitude, which were read by the secretary. The gratifying sum of seventy-five dollars was announced as having been received in the envelopes. "Praise God" was then sung. Mrs. Henry Perkins then gave a most interesting account of her missionary work in China. Mrs. Barbrage, a native of Beirut, Syria, was also present, and spoke with interest. Rev. G. A. Hall, pastor of the church, expressed his pleasure at seeing so large a number present. A social hour followed, in which light refreshments were served; and best of all, many new members were obtained to our auxiliary.

M. J. F.

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### TOPICS FOR AUXILIARY MEETINGS.

*November.*—The Gospel for Japanese Women. See LIFE AND LIGHT for October.

*December.*—Mission Work in Papal Lands.

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### MISSION WORK IN PAPAL LANDS.

#### TOPIC FOR DECEMBER.

1. Romanism as it exists in Spain, Austria, and Mexico.
2. The necessity and results of mission work.
3. Missionary educational institutions for girls.

Information as to the first topic may be found in an encyclopedia. A good book, probably to be found in many public libraries, is "Romanism As It Is," by Rev. S. W. Barnum. Chapter twenty-seven, on the relation of the system to general intelligence and prosperity, and twenty-eight, on its political and social power, would be helpful. A sketch of the Austrian Mission in LIFE AND LIGHT for May, 1889, and leaflets on Mexico (three and five cents each) may be obtained from the Board Rooms. There are also interesting articles on Mexico and its history in *Gospel in All Lands* for March, 1892 (Hunt & Eaton, 150 Fifth Avenue, New York City, price ten cents). For necessity and results of mission work, see articles "Giant in Spain" and "Mariolatry in Spain" in LIFE AND LIGHT for March and July, 1878; also, LIFE AND LIGHT for February, 1879, for July, 1889 (Austria), May, 1892, December, 1888 (Mexico). For missionary educational institutions, see LIFE AND LIGHT for August, 1889.

## TOPICS FOR AUXILIARY MEETINGS, 1893-94.

SINCE the working year of most of our auxiliaries commences in September and ends in June, it has seemed best to prepare a list of topics that shall extend to June, 1894.

1893.

*January.*—A Century of Missionary Effort.

*February.*—The Woman's Board in its Home Department of Work. How to promote its highest efficiency.

*March.*—The Power of the Holy Spirit in Mission Work.

*April.*—The Schools of the Board in Africa.

*May.*—The Evangelistic Work of the Board in Foreign Fields.

*June.*—Schools of the Board in Western Turkey.

*July.*—Schools of the Board in Central and Eastern Turkey.

*August.*—Incidents of Mission Work and Lessons to be drawn from them.

*September.*—Schools of the Board in India and Ceylon.

*October.*—The Medical Work of the Board.

*November.*—Thank-offering Meeting.

*December.*—Christmas Observances in the Foreign Field.

1894.

*January.*—New Openings for Missionary Work.

*February.*—Schools of the Board in China and Japan.

*March.*—Young Ladies' Work at Home and Abroad.

*April.*—Easter Service. The Resurrection of Christ a Pledge of the Salvation of the World.

*May.*—Schools of the Board in Micronesia and Papal Lands.

*June.*—Temperance Work in Mission Lands.

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 ANNUAL MEETING.

THE Twenty-fifth Annual Meeting of the Woman's Board of Missions will be held in Boston, on Wednesday and Thursday, January 11 and 12, 1893; meeting for delegates on Tuesday, January 10th. The subject of the meeting will be "The Woman's Board: its Past, Present, and Future." There will be historical papers, including reminiscences and memorials, missionary addresses, and other interesting exercises.

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Now is a fine time to be collecting and sending in subscriptions for next year. We hope for prompt renewals and many new names. The November and December numbers will be sent free to all new subscribers whose names are sent us by December 1st.



WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 19, 1892.

Miss ELLEN CARRUTH, Treasurer.

MAINE.	
<i>Castine.</i> —Desert Palm Soc'y,	15 00
<i>Searsport.</i> —Y. P. S. C. E.,	10 00
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas.	
Warren, Aux.,	5 00
Total,	30 00

NEW HAMPSHIRE.	
<i>Meredith.</i> —A Friend,	20 22
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Amherst, Aux., 19.60; Atkinson, Aux., 15, Flowers of Hope, L. M., Marion Emerson Watson, 25; Barrington, Aux., 21; Brentwood, Aux., 5; Bristol, Aux., 15; Chester, Aux., 20, Christ-mas Roses, 4, Y. P. S. C. E., 3; Claremont, Aux., 22.25; Concord, Aux., Self-denial, 61.12, Mrs. Henry McFarland, const. self L. M., 25; Cornish, Aux., 6; Exeter, Aux., 5; East Derry, First Ch., Aux., 13; Dover, First Cong. Ch., Aux., 78; Durham, Aux., 17; Francetown, Aux., 10; Franklin, Aux., 20; Gilman-ton, Aux., 6; Great Falls, Aux., 62; Greenfield, Aux., 10; Greenville, Aux., 4; Hampstead, Aux., 14; Hanover, Aux., 21, Y. P. S. C. E., 6, Wide Awakes, 25; Hillsboro Bridge, Aux., 20; Hollis, Aux., 35; Hopkinton, Aux., 7; Hudson, Aux., 18; Jaffrey, Aux., const. L. M. Mrs. Sarah H. Gibbs, 25; Kensington, Aux., 8.75; Keene, First Ch., Aux., const. L. M.'s Mrs. H. B. Eastman, Mrs. J. M. Merrill, 50; Kingston, Aux., 9.29; Lancaster, Aux., 15, Self-denial, 7; Lebanon, Aux., 40.95; Lisbon, Aux., 15; Littleton, Aux., 12; Manchester, First Cong. Ch., Aux., 50, Wallace Circle, 10, Y. L. Soc'y 21.50, Franklin St. Ch., Aux., 110, Earnest Workers, 10; Marlboro, Aux., 18.90; Mason, Aux. 8.25; Meriden, Aux., 10; Merrimack, Aux., 20; Milford, Aux., 15; Mt. Vernon, Aux., L. M. Miss Mariette A. Lamson, 27; New Boston, Aux., 19.25, Miss Lottie R. Adams, p. c. self L. M., 15; New Ipswich, Y. P. S. C. E., 5; North Hampton, Aux., 34; Peterboro, Aux., 40; Plymouth, M. C., 20.75; Portsmouth, Aux., 85.50; Rindge, Aux., L. M., Mrs. J. P. Richardson, 25.27; Seabrook and Hampton Falls, Aux., 19.68; South New-market, Aux., 17, Y. P. Aux., 10; Strath-am, Aux., L. M. Miss Mary C. Young, 35; East Sullivan, Friends, 2; Tamworth, Aux., 5; Tilton, Aux., 4.27, Curtice M. C., 21; Wakefield, Friends, 4.20; Webster, Aux., 18.74; West Concord, Aux., 17, M. B., 8; Wilton, Aux., 56.12; Wolfboro, Aux., 15.10, Newell Circle, 5,	1,579 49
Total,	1,599 71

LEGACY.	
<i>Greenfield, N. H.</i> —Balance of Legacy of Mrs. Sarah Holt,	56 86

VERMONT.	
<i>Pittsford.</i> —Mrs. H. G. Peabody,	40 00
<i>St. Johnsbury.</i> —A Friend,	1 50
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, Aux., 12.75; Bakers-field, Aux., 10; Barre, Aux., 11.73; Barton, Aux., 32.77; Barton Landing, Children's M. S., 6.60; Barton Landing and	

Brownington, p. c. L. M.'s Mrs. O. H. Austin, Mrs. J. A. Wright, 44; Bellows Falls, L. M. Mrs. E. W. Ricker, 42.50, Jr. Aux., 10; Bennington, Aux., 25, First Ch., Aux., L. M.'s Mrs. Mary Weeks, Mrs. Norman Oviatt, 67.79; No. Bennington, Aux., 13; East Berkshire, Aux., 12; Brandon, Aux., 16; Bradford, Aux., 12; West Brattleboro, Aux., 4; Brookfield, First Ch., p. c. L. M. Mrs. Sylvia Town, 22, Second Ch., Mrs. Cynthia Kibbee, L. M., 25; East Burke, Aux., 2.50; Burlington, Aux., of wh. 20 a Thank Off., 105; Cabot, Aux., p. c. L. M. Mrs. S. E. Farrington, 18.65; Cambridgeport, Aux., 7; Castle-ton, Aux., 15; West Charleston, Aux., 17.65, Jun. C. E. Soc'y, 1.68; Charlotte, Aux., 11; East Clarendon, Aux., 5.83; North Craftsbury, Aux., L. M. Mrs. Carrie Moodie, 25, Children, 1.50; Colches-ter, Aux., 7.85; Cornwall, Aux., 26.50; Danville, Aux., 21, Miss'y Club, 7.10; Derby, Aux., 5; Dummerston, Aux., 21; Enos-burgh, Aux., 31.55, M. C., 4.28; Essex, Aux., 14; Fairlee, Aux., 6.50; Georgia, Aux., 10; W. Glover, Aux., 15.75; Greens-boro, Aux., 20.35; Guildhall, Aux., 12.60, Mrs. C. Webb's S. S. Cl., 5.65; E. Hard-wick, Aux., 25; Hartford, Aux., 40.25, Extra-Cent-a-Day Band, 15; Highgate, King's Daughters, 1.75; Jericho Centre, Aux., of wh. 50 by Miss Julia Graves, const. L. M.'s Miss Katharine L. Graves, Miss Emily C. Graves, 64.50; Johnson, Aux., L. M. Mrs. Mabel D. Walbridge, 26; Lyndon, Aux., p. c. L. M.'s Mrs. P. B. Fisk, Mrs. Samuel Russell, 40, Buds of Promise, 10, Y. P. Soc'y 15; Lyndon-ville, Aux., 34, Busy Bees, 16, L. M.'s Mrs. John Flower, Mrs. C. O. Severance; Ludlow, Aux., 26, M. C., 2.60; Manches-ter, Y. P. S. C. E., 5, Aux., 50; McIndoes Falls, Aux., 17.40; Middletown Springs, Aux., const. L. M. Mrs. Nelle Clute Bailey, 25; Milton, L. M., Miss Belle C. Doherty, 27; Montpelier, Bethany Aux., const. L. M.'s Mrs. A. C. Vail, Mrs. J. V. Babcock, 57.25; Newbury, Aux., L. M.'s Mrs. J. L. Newell, Mrs. George Swazey, 68.33; Newport, Aux., p. c. L. M. Mrs. E. A. Stewart, 18; Northfield, Aux., Miss Sarah Clough, 35; Norwich, Aux., 32, Y. L., 5; Orange, Mrs. T. O. Spear, 1; Orwell, Aux., 65.75; Pittsford, Aux., L. M.'s Miss Bertha W. Shaw, Misses Eleanor L. and May E. Manley, 93, Y. L. Soc'y, 25, King's Daughters, 5; Post Mills, Aux., 17.50, Y. L., 5.25; East Poultney, Aux., 7; Ran-dolph, Aux., L. M. Mrs. Julia A. Stone, 32, S. S., 10; Richmond, Aux., 30, Coral Workers, 7; Rochester, Aux., 17.50; Roy-alton, Aux., 14.56; Rutland, Aux., 90; West Rutland, Aux., 11; Rupert, Aux., 15, M. B., 5; Salisbury, Aux., 12.86; Sax-ton's River, Merry Rills, 1; Sharon, Aux., 12.50; Shoreham, Aux., 31.50; South Hero, Aux., 14; Springfield, Aux., of wh. 24 Thank Off., 92; St. Albans, Aux., 81; East St. Johnsbury, Aux., 7; St. Johnsbury, North Ch., 25, by a Friend, L. M., Mrs. John Ross, 25, by Mrs. Horace Fairbanks, L. M. Miss Eliza Swan, 175, Y. L., 15.10, South Ch., Aux.,

20, Y. L. 50, Little Helpers, 25.60; Stratford, Aux., 12; Stowe, Aux., L. M's Mrs. S. F. Drew, Mrs. M. J. Gibson, 55; Swanton, Aux., 14.25, Whatsoever M. C., 4.60; North Troy, Aux., 5.50; Underhill, Aux., 19.60; Vergennes, Aux., 35, S. S., 34; Waterbury, Aux., Mrs. Pamela Watts, L. M., 30.92; Lower Waterford, Aux., 8.50; Waterville, Aux., 4; Wells River, Aux., 12.75; Westminster, Aux., 26; Williamstown, Aux., 3.25; Williston, Aux., 16; Wilmington, Aux., 14.75; Windham, Aux., 23; Windsor, Aux., 26.50; Woodstock, Aux., 37.14, Thank Off., L. M's Mrs. Ethel L. Ely, Mrs. Lillian M. Dana, Miss Eva Seaver, 75.58, Wide Awakes, 5; St. Johnsbury, So. Ch., Aux., 39, 2,897 18

Total, 2,938 68

MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. C. E. Swett, Treas. Melrose Highlands, Aux., 23; Lexington, Aux. 53; Medford, Aux., 96, 172 00  
*Barnstable Branch.*—Miss A. Snow, Treas. Orleans, Y. P. S. C. E., 6 00  
*Berkshire Branch.*—Mrs. C. E. West, Treas. Dalton, Sr. Aux., 150, Y. L. Aux., 23; Housatonic, Aux., 12.73, Berkshire Workers, 33; Hinsdale, Aux., 15.51, Thank Off., 30.15; Lee, Aux., 412; Lenox, Golden Rule M. B., 5; Sheffield, Aux., 3; Pittsfield, First Ch., Aux., 5, 689 39  
*Beverly.*—A Friend, Self-denial, 33  
*Essex South Branch.*—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Aux., A Friend, Self-denial, 50; Salem, So. Ch., Aux., Self-denial, 5, 55 00  
*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Ashfield, Aux., 40; Greenfield, Aux., 10.60; Northfield, Aux., 28.75; Shelburne, Aux., 11.50, 90 85  
*Hamshire Co. Branch.*—Miss I. G. Clarke, Treas. Westhampton, Aux., 8.40, Self-denial, L. M., Mrs. A. C. Townsend, 100, Lunan Band, 30, 130 00  
*Lowell.*—A Friend, 5 00  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. South Framingham, Grace Ch., Y. P. S. C. E., 40 00  
*North Middlesex Branch.*—Mrs. A. R. Wheeler, Treas. Concord, Aux., 36 50  
*Norfolk and Pilgrim Branch.*—Mrs. Wilson Turrell, Treas. Weymouth Heights, Mrs. E. T. Capen, 1, Mrs. H. Newell, 50 cts.; South Weymouth, Aux., 92.38, 93 88  
*Old Colony Branch.*—Miss F. J. Rannels, Treas. A Friend, 100 00  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., 49.50; Holyoke, Second Ch., Kozen Soc'y, 10, 59 50  
*Suffolk Branch.*—Miss M. B. Child, Treas. Arlington, Ladies' Soc'y, 9.19; Boston, E., 20, Mrs. M. E. C. Hayes, 25, Thank Off., K., 5; Cambridge, Mrs. M. E. Brown, 5; Dorchester, E. C., 50, Second Ch., Y. L. M. C., 31; Hyde Park, Aux., 18.84; Newton Centre, Aux., 102.31; Roxbury, Eliot Ch., Y. P. S. C. E., 20, Immanuel Ch., Helping Hands, 25; Somerville, Prospect Hill Ch., Prim. Cl., 5, Day St. Ch., Aux., 50, 366 34  
*Upton.*—Cong. Ch., Y. P. S. C. E., 20 00  
*Windsor.*—A Friend, 40  
*Worcester Co. Branch.*—Mrs. C. S. Newton, Treas. Northbridge, Aux., Self-denial, 2.25; Worcester, Old South Ch.,

Aux., 40; Whitinsville, Aux., 12.50; Millbury, First Ch., Aux., Self-denial, 5; Upton, Aux., 43.40, 103 15

Total, 1,968 34

LEGACY.

*Brookline.*—Legacy of Mrs. Elizabeth Pierce, 46 23  
**RHODE ISLAND.**  
*Carolina.*—Mrs. Ellison Tinkham, 10 00  
*Providence.*—Mary S. Taft, 10 00  
*Rhode Island Branch.*—Miss A. T. White, Treas. Providence, Central Ch., Primary Cl., 10, Union Ch., Aux., 425, Pilgrim F. M. C., 10.26; Saylesville, Mission Helpers, 10, 461 26  
 Total, 481 26

CONNECTICUT.

*Eastern Conn. Branch.*—Miss M. I. Lockwood, Treas. Norwich, Park Ch., C. E. Mission Circle, 35; Griswold, Aux., 1; Taftville, Aux., 15; New London, First Ch., Aux., 88.75, 139 75  
*Hartford Branch.*—Mrs. G. R. Shepherd, Treas. East Granby, Aux., 1; Hartford, Warburton S. S., Prim. Dept., Birthday Off., 5, Centre Ch., Aux., 7, Fourth Ch., Aux., 5; Plainville, Coral Workers, 20; Somers, Earnest Workers, 7; Suffield, Aux., 50 cts.; Wethersfield, Aux., 173.37, 218 87  
*West Hartford.*—An Unknown Friend, 35, A Friend, 25, 60 00  
 Total, 418 62

NEW YORK.

*Morrisville.*—A Friend, 1 00  
*Plattsburgh.*—Mrs. P. D. Moore, 10 00  
*Sunborn.*—Miss Abigail Peck, 5 00  
*New York Branch.*—Miss C. A. Holmes, Treas. Binghamton, Aux., 25, Faithful Workers, 3.25; Poughkeepsie, Aux., 10; Richville, Mission Club, 5; Schenectady, Aux., 45, 88 25  
 Total, 104 25

NEW JERSEY.

A Friend, 3 00  
 Total, 3 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Washington, Aux., 71.03; N. J., Bound Brook, Aux., 25; Orange Valley, Aux., 55; Westfield, Y. L., 39; Pa., Phila., Aux., 5.75, Snowflakes, 5, Star of Bethlehem Band, 4.27, 205 05  
 Total, 205 05

FLORIDA.

*Interlachen.*—Woman's Home Missionary Union, 10 00

Total, 10 00

TURKEY.

A Friend, 15 26  
*Harpoat.*—Miss'y Societies Euphrates College, 29 00  
 Women of Midyat, 2 50  
 Total, 46 76

General Funds, 7,817 67  
 Variety Account, 35 08  
 Legacies, 103 09

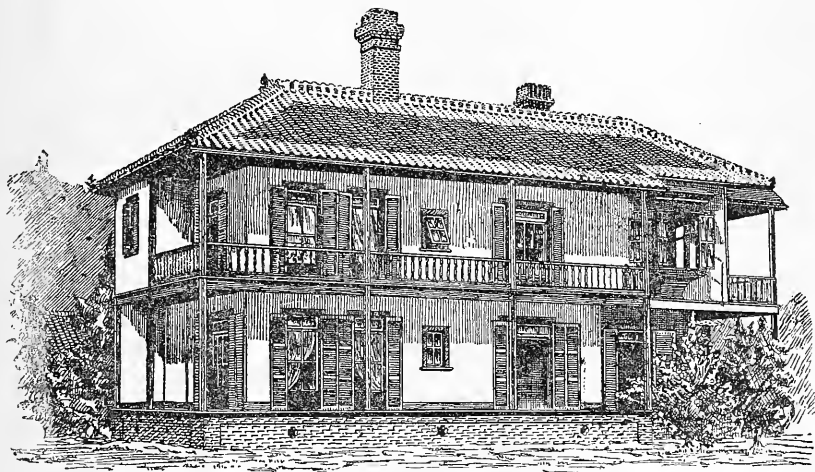
Total, \$7,955 84

MISS HARRIET W. MAY, Ass't Treas.



### OUR "CALIFORNIA HOME."

WE take great pleasure in presenting to you a picture of our "California Home," or, as we sometimes call it, "Miss Gunnison's Home," or the "Matsuyama Home." In these three names you have the history of this pleasant-looking building in which we have such a delightful and abiding interest. It is "California," as it was built mainly by the legacies of \$1,000 each from



two of our departed sisters, Mrs. Richards and Mrs. Morse, of Oakland. Mrs. Richards was at the time of her death one of the officers of this our Board of the Pacific, and a most loving friend of all our missionaries and their work. It is "Miss Gunnison's Home" in that it was built for her use, and that of any sister missionaries who may be associated with her from time to time.

Do we wish for these dear sisters anything less than a clean, sunny, airy home, to which they may retire after the abundant, we were going to say

wearisome, labors of the day; but as our missionaries seldom in their letters use that word we will not. Miss Gunnison, as many of you know, is a native-born Californian, and very much beloved in Bethany Church, of which she was a member, and by the ladies of our Board. She has been seven years in Japan in continuous work for the dear girls of the "sunrise land." She writes of this new home: "Miss Judson and I are enjoying our new home very much. My bedroom has the sunshine all day." (What a blessed thing that the sunshine gladdens alike both Christian and heathen lands.) "Such a contrast," she says, "to the old one. Our blessings are manifold; but still we are longing for more; not material, but spiritual blessings. Dear friends, let us have your earnest prayers."

And it is the "Matsuyama Home" as it is situated in the city of that name, where, as Miss G. says, "We are face to face with the enemies, not only of woman's education, but also of Christianity." "One of the leaders in educational circles here has set himself to destroy our school, if possible, and with this end in view he has started another school for girls quite near us; and among his pupils are girls who would come to us had he not prejudiced them against Christianity when they were in the school of which he is principal." It was in 1889 that Miss Gunnison first became interested in the struggling little school at Matsuyama. Although she had resumed her work as teacher in the Kobe school for a while, yet she could not forget the needs of Matsuyama. Finally in 1890, accompanied only by a young Japanese girl, she took up her residence there. She was most warmly welcomed by the natives, who brought her presents of rice and fish, and in various ways tried to make her feel at home. But their utmost gratitude could not provide a suitable house for her to live in; the best one to be found was dark and damp, full of discomforts and inconveniences.

And so the way has opened by which we have been enabled to provide for the dear missionaries who now occupy it, and for any who may be connected with it in the future,—this pleasant home.

We have looked to our auxiliaries for the last five hundred dollars. Most of this has come in; there still remains a small sum to be raised.

Our investment in this Home will give us perpetual interest in the work in Matsuyama. Eleven Christian girls are the result thus far of this work. These eleven will mean in the future eleven Christian homes (for all girls must marry in Japan). It will mean eleven Christian mothers, who will train their little ones in the knowledge of the true God, and Jesus Christ whom he has sent. And these Christian homes and these Christian mothers are the salvation of any people, of whatever color or whatever tongue. And this bright, cheerful Home will be a place whither the poor and sorrowful

will come for comfort and consolation through the blessed gospel of our Saviour and theirs. We are glad for the reflex influence upon ourselves that we have money in these centers of light, and love, and blessing.

We have \$2,000 in the Kobe Home, which has bound us to that "saints' rest" by a very tender tie. In the Broosa school building, which is a "home" too, we have \$5,000. So Broosa became with us, for many years, a household word. How we prayed and labored for that \$5,000, considered by many at the time as almost a presumptuous undertaking! But it was completed at last; and in the photographs of that pleasant school building may be seen the dear old flag, the stars and stripes,—not to be used in disloyalty to the land which is native to these girls, but as showing the tie which binds them to this. That beautiful flag was made in Oakland, in the Plymouth Avenue Church, and much love and many prayers went with it. And so we rejoice that these sums of money, thus invested, will for succeeding generations furnish fountains of "living water, springing up into everlasting life," to many and many a soul.

It should be added in regard to the work in Matsuyama, that, through the private gifts of Mr. A. R. Gunnison (Miss Gunnison's father) and other home friends, also the efforts of the Japanese, a much-needed school building has likewise been erected for Miss Gunnison's use. It now seems as if the mission station at Matsuyama was well equipped for the Master's use. Let us never cease to pray that the baptism of the Holy Spirit may rest upon it, and render efficacious the work of our young sisters among these girls. Although but eleven at this date have been hopefully converted, yet the school numbers twenty-seven. It began with fifty-five, but on account of the opposition shown by the Japanese it was reduced to its present number.

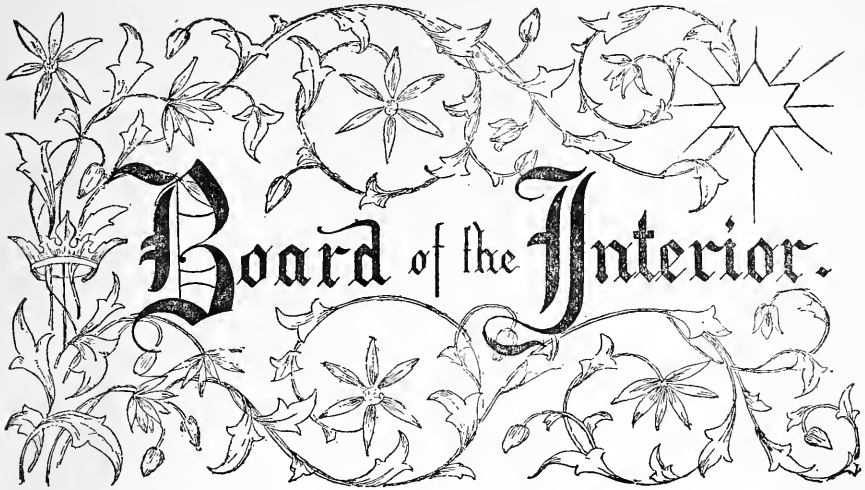
And other stations and other missions are reaching out for similar "homes" and school buildings. We would like to help Mrs. Gulick with her building for the school in San Sebastian, in which we invest \$500 each year. We would like to place ample means in the hands of Mr. and Mrs. Perkins and of our dear Mary for a like extension of their work. We would like to help build the new little vessel, the "Hiram Bingham," for the Gilbert Islands, that our missionaries may communicate with each other oftener than once a year, or once in six months; and we would like to put some money into our beloved Dr. Root's new dispensary, so much needed in the Madura Mission. With the blessed awakening and religious quickening which has come to California through the efforts of Rev. B. Fay Mills, may we not look for greater consecration of the wealth of California from those who have learned anew the meaning of "Thy kingdom come," and have experienced the joy of seeing its progress in this sin-stricken world of ours?

Mrs. Andrews, of Mardin, Turkey, writes of the work of a Bible woman in Midyat, as a great blessing to the community. Of her class of women she says :—

THE attendance varies from thirty to fifty, according to weather, number of weddings, and other attractions outside, or ability to escape sharp eyes of mothers-in-law, who are opposed to such “nonsense.” They say nonsense when they are good-natured, and heresy when they are cross. A large number are really Protestants, and each one makes it a point to bring some one with her if possible. On many accounts I consider this class one of the most helpful features of our work ; second only, certainly, to the daily efforts of the Bible woman from house to house. Our Bible woman’s ready tact in meeting opposition enables her to go almost anywhere ; and while she is apparently listening to violent vituperation from some old woman, she is preparing a quiet reply, full of truth, to meet the wants of silent listeners in corners who dare not open their mouths, yet take in greedily all she says. Some who cannot listen in their homes, she watches for as they come out to the well to draw water. She lives in a part of our house just outside the village, and brings them in for a few minutes’ earnest talk based on some text in her open Bible. The number of almost persuaded here is very large ; but the world, mothers-in-law, priests and old church rites, hinder their coming out openly. Yet so much tearful sowing must sometime bring joyful reaping.

#### A WONDERFUL DIARY.

A WEALTHY farmer in Japan, named Hozaka, is continuing a diary which has been handed down to him by his ancestors for three hundred years. The man who commenced it was living at the time when the great Lakeda family, renowned as lords of the province and as chieftains, met with their downfall three centuries ago. This diary is kept in eight oblong boxes more than two feet wide and high, which are called *nagamochi*, and are used in storing bedding. In it not only have the writers noted all the family events and their own reflections on them, but all the changes of the weather. Now, the Japanese, like all the rest of mankind, love to boast of their long line of ancestry, and do not find it an easy task to unravel all the branches of a family after many intermarriages through generations, and which had the best right to be called the head. Just such a difficulty arose lately, and two families who were closely related declared that each had the right to be first. At last they thought of this wonderful diary, and went to the owner to settle the dispute. After a great search through the hundreds of volumes they found a long account of a dinner which was given to a relation, who was the founder of a branch family. There every dish which was served was written out most carefully, and many little circumstances were noted, which decided at once the very point over which they were quarreling. How many of us would consider such a family possession a priceless treasure, and how would we love to pore over the pages of a diary which could tell of what our ancestors did through one hundred and ten thousand days !



## JAPAN.

### NOTES FROM THE ANNUAL MISSION MEETING.

BY MISS ANNIE L. HOWE.

WE had our annual sermon in our foreign church on the concession; in the afternoon the annual meeting of the Christian Endeavor Society was held in the chapel here at the school, the same room where all the sessions of the mission meeting have been held. The mission children are a very sweet, intelligent lot, and they never seemed so lovable as on that afternoon. When the treasurer's report was read I was astonished to hear the sum of twenty en from them read off as appropriated to the purchase of books for the training class library. I was delighted, not only because I want books for that library, but because I did think it very sweet for the missionary children to do that for me.

Monday, in the afternoon at four o'clock, I had the closing exercises for the training class. The rooms were very pretty; Cousin Andie's new room making our establishment seem very spacious. The girls did very well; my head teacher doing herself and myself credit with her English essay, and her selection from Beethoven for the organ.

Tuesday evening I had an impromptu *musicale*, which seemed to give pleasure to every one. At half past five in the afternoon Mr. Severance and Miss Gill were married on the lawn at the girls' school; such a pretty wedding! We assembled on the lawn, and waited for the bride and groom..

Before they came we heard singing, and all the mission children, walking two and two, came down the chapel steps, singing as they passed on to the spot where the consul and Rev. O. H. Gulick stood; here they separated, and the bride and groom walked between the rows of sweet faces to the spot where the ceremony was to be performed. Miss Gill was lovely, and the whole group a picture! The late afternoon light, the beautiful pines, the children, and that sweet, simple bride,—we all went into ecstasies over it all. Miss Gill wore a plain white dress, which she had worn for three years, because her mother made it and she didn't like to wear anything else; but if she had had the most elegant dress procurable she couldn't have looked any sweeter.

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## MICRONESIA.

### THE POWER OF PRAYER.

BY MISS HOPPIN, OF KUSAIE.

I DO not know what I should do if I could not pray with my children and for them. My little Tikoro, of whom I have been telling you, is the youngest one of my children. She is good-hearted, but headstrong and impulsive, always getting herself into trouble. She has a violent temper, too, and often it has run away with her. She is very honest, and tells of her own wrongdoing more often than of anybody else's. But if the girls accuse her of anything she has not done her rage is unbounded, and finds expression in a very visible form. Sometimes she has these spells when she is truly at fault. At such times no amount of talking, or anything else, can soothe or quiet her. But I discovered the key to her heart to be prayer. No matter how fiercely the tempest rages within her, if I kneel beside her and pray, perhaps with no word to her at all, she becomes very quiet and subdued in a moment; the little head hides itself in my lap, and she says through her tears, "O mother, forgive me." Then I usually talk a minute with her and ask her to pray. By this time the clouds are all rolled back, and the little face is covered with sunshine. It is not true of this little one only, but I find that it is equally true with the other girls, though they do not always yield their hearts to its influence so quickly as does Tikoro. But it has won every time. I presume there is a great deal in my being in a frame of mind to pray with them myself.

The Friday prayer meeting with the girls is a great blessing and help to them and me. Quite often the Banaba women come in to it, and we have some very blessed meetings. I wish you could hear them pray. You might



not understand what they said, but the expression of their pleading voices is an inspiration. I don't know of anything that has helped me more during my short stay here than this meeting. I gain new courage myself from it. I find if the week has been a trying one and things have not gone as they should, that we reach the root of the matter by praying about it in our meeting, when I might work weeks and weeks and still matters be no better. It often will happen that if one girl has broken a rule, twenty-five out of the other twenty-six have done the same. Often I know how things have gone, and simply ask the girls to pray about it. By the time that they are given a chance to speak some subtle power has softened their hearts, and, truly sorry, they confess their sin, often with tears. I never should have the heart to live and work among them if it were not for the help which comes through the privilege of prayer.

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#### LETTER FROM MISS LITTLE, OF KUSAIE.

WE feel that Niebar was given back to us in answer to our prayers when so sick; and Meri was left at home sick a year ago, fearing she would not live long, especially with us, if she were kept. She is well now, and happy in her work, helping the girls in the islands. She is probably doing more good than she could gain at present with us, as she is helping others. From what I hear about her she seems very happy in her work. This year she is to live in a house near a teacher, and to have some girls live with her. Some one told me they thought it was to be a kind of nursery for our school.

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#### CHINA.

##### WORK IN PAO-TING-FU.

THE capital of the province of Chih li is reached from Tientsin by a boat journey of four days. The city has passed through vicissitudes, the entire population being killed by Li Cheng, the famous robber chief, over two hundred years ago. The walls having resisted his first attack, he returned after the conquest of Peking, and in his wrath destroyed not only the walls and the buildings, but all the inhabitants. The Emperor Hsun Chih seeing the depopulated condition of the city and region, caused a large number of families from the province of Sham Si to be removed and settled there. The present city is therefore not more than two hundred and forty years old, and contains a population of over one hundred and fifty thousand Chinese, with a few Manchus and Mahometans.

The work of our mission for the people of Pao-ting-fu began in 1873, and its growth has been steady. Last year there were reasons for encouragement; but this year for a double measure of thankfulness. On every side we feel and see the stir of the leaven. Increased interest among the Christian women in study is noted, outsiders attend our meetings more largely, and there are new homes open to visits.

The work in the dispensary waiting room has been characterized by more interest on the part of the listeners, who have often made expressive comments, or asked pointed questions; a contrast to their former apathy.

#### SUNDAY SERVICES.

In the suburb, from thirty to forty women have met with us. The day is a busy one. By nine o'clock some have come to talk with the missionary. At ten o'clock a prayer meeting with the schoolgirls is held. At eleven follows church service; at 12.30 outside women are met and instructed; then comes a meeting with the schoolboys, and later, a study hour with the women. At 3 P. M. comes Sabbath school, an important feature of which is the Bible class for women. At 6.30 another meeting is held with the schoolgirls. This is in their own hands, and helps to develop independent thought. Then the good-night hymn, and quiet settles down on the compound.

Women's mid-week prayer meetings. Three of these are held. In the suburb meeting prepared topics are used with happy results. One of these meetings is in the city, and the remaining one is led by Miss Morrill in the house of a native, also in the suburb. The woman with whom we meet says, "A year or two ago I was a little ashamed to tell any one I was going to the morning service at the Jesus Chapel, but now I want to bring them with me."

#### MISSIONARY SOCIETY.

Mention should be made of the missionary society, which has held regular meetings, and contributed \$8.00 United States gold. Hearing of the sufferings of Miss Fletcher's girls in Micronesia, they voted their money to that field.

#### UNBINDING OF FEET.

Pastor Meng brought back such a report of the papers and resolutions against foot-binding read and carried at the annual meeting at Tientsin, that one mother's heart was moved. She said, "I will not wait another day," so "Mei" borrowed stockings and shoes till her own were ready. Of our schoolgirls seven have natural feet, and this in a district where foot-binding is universal. The last half of the year the schoolgirls have been given cloth

for hose, and taught to make them. Their mothers approve, seeing in their growing skill relief for themselves from the unending manufacture of sons' and husbands' hose.

#### DISPENSARY.

In the dispensary from fifteen to thirty women have been taught daily. One woman taught by a patient cured of blindness, said, "All these years I didn't know, but I stopped worshiping idols as soon as I heard it was wrong." The value of this scattered teaching cannot be computed in statistics. Miss Morrill goes to the dispensary two days in a week. The Bible woman goes the other four. Invitations from city patients should be followed up more closely, but this is not possible with our small force of workers. The list of probationers shows that more women are attracted through the dispensary than in any other way.

#### GIRLS' SCHOOL.

Eleven boarders and four day scholars constitute our school; all are young. They enjoy the advantage of having a Christian woman for their Chinese teacher. The older ones have studied Old Testament History, Arithmetic, Geography, Psalms, and some of the smaller Chinese books. Mrs. Merritt has taught singing, having the charge of the school for the first months of the year, after which Miss Morrill resumed it. The first public examination of the school was held at the Chinese New Year. The scholars were timid but acquitted themselves well, and begged for another next year. One of the girls, a young bride, died of malignant scarlet fever after a short illness. She was singularly indifferent to all appeals. With much sadness we turned back to work for the living who still have hope.

#### BIBLE WOMEN.

Two women, Mrs. Chang and Mrs. Kas, are our helpers. The former has been sent to courts where foreigners would not be received. The first part of the year Mrs. Kas was in Wang Tu with her husband. Her residence there was useful, and the people became attached to her. She secured a number of nice children for the school in Pao-ting-fu, preparing them in elementary books. On the Sabbath she had a class of women, and often had callers on week days. The rest of the year she was in Pao-ting-fu. She has preached in the dispensary, and taught patients in the hospital four days in the week; hence the number of probationers from this class. Three days out of the seven she does house-to-house work, visiting five families a week.

## UNPAID BIBLE WOMEN.

The wife of helper Meng Chang So, at Wang Tu, taught six children regularly. It would gladden the heart of a Junior Christian Endeavor Society leader to hear them lead in prayer at the close of school. These pupils are examined by the husband of their teacher; a happy instance, showing the respect a Christian Chinese may feel for his wife's work.

## TOURS.

In the line of touring we find ourselves most restricted. Unless aid can come soon we could almost wish the home sisters would cease to pray "Open the doors." It is impossible to be in two places at once. We go as often as we can, always bearing on our hearts the burden of home work left undone. Every Monday Miss Morrill had gone to Lin Ko Chuang, eight li away. Here a prayer meeting is held, and women and children are taught. Miss Miner visited Pao-ting-fu for a month after mission meeting, and went on a tour to Wang Tu with Miss Morrill, visiting also villages near. There are inquirers and church members in five villages near this center. Three tours were made here later by the Bible woman and Miss Morrill, twelve families being visited. The capacity of these women who were so recently in darkness for receiving advanced truths is remarkable. They call for more frequent visits; and Helper Mêng, who knows full well how often the Chinese are insincere, says, "They truly want you." Three tours have been made to Chuinig Leang Cheng by Miss Morrill and old Mrs. Chang, also one by Mrs. Tu. The chapel is used as headquarters, and surrounding villages are visited. The work here is made up of holding prayer meetings, reviewing the lessons of those who have studied with us, and efforts to strengthen the faith of these simple women as they sit in solitary places. The last tour of the year was made by Miss Morrill, accompanied by a helper, medical assistant, and two women. The Chinese were impressed by our numbers, and felt it was no small affair that brought us from home at the holiday season. Mrs. Pigatt, an English missionary stopping for the winter at Pao-ting-fu, kindly lent us her magic lantern for the trip, and we found it invaluable. Taught by a double appeal, teaching both eye and ear, some lessons we know will not be forgotten.

At Hsii Chao, the home of Miss Morrill's cook, we spent three busy days. Before breakfast visitors came,—not mere curious gazers, but eager hearers. Miss Morrill and Mrs. Chang talked till lips and throats were so dry they could not speak. The women said, "O, rest a little and drink some tea; we will wait for you." Evenings, after the pictures had been shown and the men scattered, the women gathered in one room for prayer and teaching.

The mother said, "We have never had a woman come to us before; this time you have come just for us."

We have aimed during the year simply to keep all the lines of woman's work open, so that when reinforcements come we may not lose time in developing any of these lines from the beginning. We would gladly put Bible women in the outstations, where they are sorely needed, could we go often to them. One lady's time might be fully occupied with the training of Bible women and village work. Sixteen villages have been visited during the year. Another lady missionary is *IMPERATIVELY NEEDED AT ONCE* for the school and general work. We look upon these openings with the deepest thankfulness. The power is not of us. Surely the Lord is mindful of his own.

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### LIN CHING.

*SITUATED* on the Grand Canal, Lin Ching was the scene of the destruction of ten thousand of the imperial grain junks at the time of the Tai Ping rebellion. The inhabitants were shut up within the walls, and many thousands slaughtered without mercy, their houses being destroyed. The city has never been rebuilt, and its ruined homes, within the silent walls, form a contrast to the busy and extensive suburbs which now constitute the city of Lin Ching. This station, the youngest of our mission, was opened in 1888.

During the past year Mrs. Perkins, in addition to some medical work, found time to give some instruction to the women at the hospital, besides helping teach a class of women, mostly employed about the compound, who have studied one of the Gospels. . . . The large proportion of Mohammedans in this place adds to the difficulty of the work. The mixture of truth and error in their faith makes it hard to combat. After explaining the Jesus religion to them, Mohammedans are apt to say: "It is all one doctrine; we also worship the one God." In prayers for Lin Ching, let us remember this class of hearers, and ask that their hardness of heart may not hinder others from accepting Christianity.

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### A WORD FROM MISS CHAPIN ABOUT SCHOLARSHIPS.

PEKING, CHINA, June 17, 1892.

MY DEAR MRS. LEAKE: Your postal of April 25th came to me by our last mail. I will send a letter to Mrs. W. acknowledging the \$40 for a scholarship in our school, and I will tell her something about the girls in general; but whether we shall think it best to select one girl in particular for them to consider as their own, I think very doubtful.

We have just passed through an experience which confirms us in our former decision that it is not wise to assign certain girls to certain societies or individuals, to be supported. If the word from Mrs. W. had come a few weeks ago, I should have been tempted to mention a particular little girl to her, for two reasons. One was that I think she would have been specially interested in her; and another was that she was one of the very few who were wholly dependent upon us for support, and the forty dollars would have been more than ample for her clothing, as well as other expenses. But if she had been so designated to them, the only use that could have been made of their money for her would have been to bear the expenses of her funeral. A little over a week ago she died very suddenly one morning, scarcely having been ill at all. We could hardly believe that she was really dead, but we sent for the doctor, and he confirmed the sad fact. She came from an extremely poor family, and I believe her father had been an opium smoker. She had suffered great hardships in her childhood, and we always knew that she had very little strength of constitution, though we had seen no evidence of her having heart disease or any other chronic trouble. The doctor said she must have had weakness of the heart, but of course he could not tell definitely.

From the Chinese ideas about our using the eyes of children, we feared the friends might make trouble for us, but they said nothing disagreeable. On the contrary, they thanked us for all we had done for the child. The Chinese think a great deal of a decent burial, and we undoubtedly buried her in a much more respectable way than the family could have done in their abject poverty, though the whole expense, as we buried her, was somewhat less than ten dollars.

She was a very sweet child, and we were much attached to her. She almost never gave occasion for us to administer reproof to her, and we used to call her our "little saint." She had been a member of the church for about a year, and it is a great comfort to us to feel that she is forever safe from all the sins and sorrows of earth. It is strange that we should have had two such sudden deaths among our schoolgirls within a few months of each other.

It was a great comfort to me that Miss Haven was with me at this time to share the burden and the sorrow. The thought that Miss Haven is with me again comes to me each morning as almost my first waking thought, and each time with a new sense of thankfulness. You saw her enough when she was at home to be able to appreciate my feeling.

We are getting on very well with the building and repairs, and hope to have everything in good shape before the heavy summer rains come on.

Lovingly yours,

J. E. CHAPIN.

## For the Bridge Builders.

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### RECORDS OF THE GLORY KINDERGARTEN EXAMINATIONS.

The editor trusts she may be pardoned for copying part of a private letter from Miss Howe, of Japan. It surely will secure sympathy for her from our young ladies, and will, we hope, give them new motive to pass good examinations here, that they may be prepared for those dreaded ordeals when they, too, shall be young missionaries.

I HAD my examinations on Monday. The first was at eleven in the morning, on a book of stories. I expected to be asked to read and translate any page given me, and to answer any grammatical questions asked. What was my horror when Dr. De Forest shut up his book and demanded the whole story, of which I had only been asked to read two pages, in Japanese. I almost collapsed; but when Mr. Noyes gave me a hint as to what the story was about, I went on, and I have been told that I passed, for which I am grateful. The next trial at the tree of knowledge was at three in the afternoon, an oral and written examination on a large grammar, which I began in March. I had lost more than three weeks of that time on my study, and I had to learn pages and pages of sentences to repeat from memory, besides preparing the theoretical part. But I studied for it, and I prayed for it, because if I failed, then I must go over the work again, and lose time, which I might give next year to some other book. I studied up to the last moment, and went into the examination not quite scared out of my wits. I have not yet received my papers, but Mrs. Dr. Greene (Dr. Greene examined us) told me her husband said I was getting on well in the language, so I am not much in doubt as to the result, and I am thankful.

#### THE NEW KINDERGARTEN ROOM.

The room for the children, which was built with cousin A.'s money, is now finished, matted, curtained, and the children have been moved in. The room which the children vacated is now known as "the library," and the training-class girls have glided into a use of its daily delights as readily and easily as a duck glides into water at the first sight of it. The bookcase, with our one hundred and more new volumes, is in its place; a large study table in the center of the room holds a daily paper (the Japanese Congregational sheet), and two monthly magazines. We have ten new chairs, and these make the furnishings for our new room, which is such a comfort.

The evening before we put the children into the new room we dedicated it. Mr. Homma, Mr. Yokota, some of the church women, and the teachers and students of the training class met in the new room and had a "thank meeting," as the Japanese call it. It was good to have it thus dedicated.

You know I have always hoped that some time I might have graduates of Kobe College in my training class. Now one has signified her desire to take the course. We have heard also of two other good English scholars who wish to enter. In view of this, after much thought and many consultations, it was decided to open this higher class; not at all with the idea of abolishing the present class, but to have the two in training at the same time. It will make my work heavier, and will need more money from America for teachers; but just such a class has been my earnest desire from the first; and now, since girls qualified to take the higher training have applied, I do not like to put the opportunity aside, and I hope I have been led to decide wisely.

At last! My singing book is out! I shall send the only copy I have in my hands to Mrs. Blatchford by this mail. I send it to her because as I began my kindergarten career in her home, I am glad to pay her the little compliment of sending to her my first endeavor as a composer of songs.

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## Home Department.

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### STUDIES IN MISSIONS.

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#### PLAN OF LESSONS FOR 1892.

*November.*—Condition of Heathen Women.

*December.*—Review of the Year.

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### THE CONDITION OF HEATHEN WOMEN.

BY MRS. G. B. WILLCOX.

Note first, by way of contrast, the happy condition of women in Christian lands.

*Infancy and Childhood of Heathen Women.*—Infanticide; child marriage; life of degradation for the unmarried.

*Their Married Life.*—Enslaved condition; power of life and death in the hands of the husband; power of mothers-in-law.

*Widowhood.*—Neglect; abuse; fasts; suttee.

*The Condition of Heathen Women in Sickness.*

*Darkness of Mind.*



*Spiritual Darkness and Need.*—Their limitations; their sense of sin.  
*Their Influence if Converted.*

HELPS.—See lesson in November *Mission Studies*. For condition of women in the Islands, read “Life of Rev. J. G. Paton.” For Africa, Mackay, of Uganda, gives some striking pictures. For India, see the “Orient and Its People.” For China, the last named, also Mrs. Bryson’s “Home Life in China,” and articles by Miss Guinness in the *Regions Beyond*. For Turkey, “Women in Turkey,” a leaflet published by the W. B. M. I. “Mohammedan Women,” *Nineteenth Century*, June, 1891. Abundant incidents illustrative of the above topics may also be found in the back numbers of *Mission Studies* and the LIFE AND LIGHT.

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### SELF-DENIAL.

Extract from a letter to a friend from Miss Lilia S. Cathcart, now at All Healing, N. C.

Do you know, I wondered a good many times “Self-denial Week” what you were saving money on, for I was sure you would be among the list. I could not save on a single thing. There are weeks and even months at a time, when I am in school, that I do not spend a cent for myself. If I shortened up on food that would do no good, as I have so much and board. About the only self-denial money I can get from time to time is on railroads, to go without a sleeper, and sometimes to take a lunch when I want a hot meal. I have seen the time when that was real self-denial. When in the city I can often save car fare.

I have been greatly interested in the different ways I have heard of this summer. I think it would be nice to know just how much was saved in all that special week. After all, I expect the extra interest and prayers would avail even more than the money. . . . I wonder if you have heard that my mother was called home to be with the dear Lord last spring. It came with one swift stroke,—never a word of farewell, and never a pain. We miss her love, and most of all her prayers for our work, but rejoice for her, and would not call her back to meet life’s struggles. Heaven seems much nearer with her there. It makes the old love for foreign missions assert itself all the more, and yet I know I must not leave an invalid aunt and sister who need my help just now. I love my present work, and God has wonderfully blessed us. You will find an article in the August number of the *American Missionary* about our school at All Healing, N. C., that you will rejoice in.

. . . I must not write more. Sometimes I feel real longing to visit W. B. M. I. friends; it is a feeling as near akin to homesickness as I can tell. I just love you all. . . .

## OUR THANK-OFFERING MEETING.

BY C. G. S.

WE were desirous of making our thank-offering meeting a success in every way this year ; so, thinking numbers to be one of the things to be first considered, the executive committee wrote a postal card to every lady in the church and congregation, asking her to be present and giving the programme for the meeting.

The day was beautiful ; the room was pleasantly arranged ; flowers were on the table, and singing books and Testaments in each chair, so that all could join in the singing and reading of Scripture. We were rewarded with a roomful of ladies. We make it a point in our society to have as good music as possible in all our meetings ; we believe if music is a benefit in regular Sunday service, it is also a benefit in missionary meetings. The pianist is chosen with as much care as any of the officers, and is as regularly in her place. Our hymns were on praise and thanksgiving, the music bright and not too difficult for general singing, yet not hackneyed. We use "Laudes Domini."

We opened with singing and reading of Scripture, followed by a prayer by one of our much-loved members, which brought us near the mercy seat, and made us feel that the Holy Spirit was present with us. After a sincere and earnest paper on "The Meaning of Thank Offerings," showing that the giving of tithes did not satisfy the thankful heart, nor pay the debt of gratitude which we owe to our Creator and Saviour, we had the roll call.

On the postal cards we had stated that the responses to the roll call would be thankful sentiments ; so every lady had come prepared with a response, and as her name was called gave us a helpful and encouraging thought, or asked for the singing of some verse which represented her idea, the faces often expressing much more than the words spoken. The replies were all so earnest and sincere that one felt convinced they came from hearts in which the Holy Spirit had his abiding place. It was a foretaste of that unity and brotherly love which we shall find in the "life more abundant."

A paper on "Reasons for Thanksgiving" came very aptly at this time ; it was carefully written and well read ; it showed there were abundant reasons for gratitude to our Heavenly Father for blessings far beyond our deserts. The offerings were now taken, and we had still another cause for thankfulness when we found sixty-five dollars had been given. This amount will probably be increased, as some were not present who will send in their thank offerings later. After repeating the Lord's Prayer in unison, we went home thanking God that he had given us a part in the world's conversion,

and feeling that the only drawback on our otherwise delightful afternoon had been the enforced absence, on account of temporary illness, of our president, who takes such an earnest interest in all missionary and Christian work.

SECOND CONGREGATIONAL CHURCH, Rockford, Ill.

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### THE OBSERVER.

THE Observer saw a letter from a missionary lately in which were the following significant words: "Boston has said you must make your estimates within a certain sum; we want more. 'Nuff said;' somebody will be hurt." And the thought came, How many will be hurt? First: Boston, meaning the Prudential Committee, because they cannot meet the needs of their missionaries. Second: The missionaries who have made their plans for continued work, or enlargement. Third: The poor people on foreign fields who have been waiting for a teacher or a Sunday service, and the children to whom a school like the one in the next village is their constant desire and longing. And the saddest part of it all is, some will be hurt who will not feel it; some to whom the Bread of Life might be carried but for this retrenchment. Perhaps they have lost their one chance, and never in their lives will hear the name of Jesus. Why is there not money enough in the hands of the Board to heal these many hurts? The Observer has heard of people who were hurt because they were so often asked to give for missions. Which is the deepest hurt? To which will you, dear reader, seek to apply healing?

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### A HEATHEN WOMAN'S PRAYER.

Harken to this prayer of a heathen woman, written by a pupil of an English Missionary (one of the few Indian ladies who can read and write); one who has tasted of the bitter sorrow and degradation of Hindu widowhood from her childhood; one who does not yet know the true Saviour who can heal her woes, but who cries to us from her distant home, with a very bitter cry, to come to her relief.

O LORD, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping, and crying, and desire we have turned to all sides hoping that some would save us. No one has lifted up his eyelids to look upon us, or inquire into our case. We have searched above and below, but Thou art the only one who wilt hear our complaint; thou knowest our impotence, our degradation, our dishonor.

O Lord, inquire into our case. For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us round, and we are like prisoners in an old and mouldering house, choked and buried in the dust of custom, and we have no strength to go out. Bruised and beaten,

we are like the dry husks of the sugar cane when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power of escape, that we may see something of thy world. O Father, when shall we be set free from this jail? For what sin have we been born to live in this prison? From Thy throne of judgment justice flows, but it does not reach us; in this our lifelong misery only *in*justice comes near us. O Thou hearer of prayer, if we have sinned against thee, forgive; but we are too ignorant to know what sin is. Must the punishment of sin fall on those who are too ignorant to know what it is? O great Lord, our name is written with drunkards, with lunatics, with imbeciles, with the very animals; as they are not responsible, we are not. Criminals confined in the jails for life are happier than we, for they know something of thy world. They were not born in prison, but we have not for one day, no, not even in our dreams, seen thy world. To us it is nothing but a name; and not having seen the world, we cannot know Thee, its maker. Those who have seen Thy works may learn to understand thee; but for us, who are shut in, it is not possible to learn to know thee. We see only the four walls of the house. Shall we call them the world or India? We have been born in this jail; we have died here, and are dying.

O Father of the world, hast thou not created us? Or has, perchance, some other god made us? Dost Thou care only for men? Hast Thou no thought for us women? Why hast Thou created us male and female? O Almighty, hast thou not power to make us other than we are, that we too might have some share in the comforts of this life? The cry of the oppressed is heard even in the world. Then canst Thou look upon our victim hosts and shut thy doors of justice? O God Almighty and unapproachable, think upon thy mercy, which is like a vast sea, and remember us. O Lord save us, for we cannot bear our hard lot; many of us have killed ourselves, and we are still killing ourselves. O God of mercy, our prayer to thee is this, that the curse may be removed from the women of India. Create in the hearts of the men some sympathy, that our lives may no longer be passed in vain longing; that, saved by Thy mercy, we may taste something of the joys of life.

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## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1892.

### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 23.50; Canton, 25.45; Chebanse, 2.58; Chicago, L. L. W., 22.50, Bethany Ch., 5, Plymouth, 150.23, Union Park Ch., Mrs. R., 17, Mrs.

A. A. B., const. L. M. Cora Banks Pierce, 25; Hampton, 5; Joy Prairie, 36; Lombard, 35.75; Mendota, Miss A. J. D., 5; Melvin, 6.50; Oak Park, 110, Miss A. M., 5; Pittsfield, 17; Princeton, Covenant Box, 2; Rantoul, 5; Rockford, Second

Ch., 206.65; Ridgeland, Mrs. A. N. H., 2; Sollitt, Mrs. E. Marsh, 3; Toulon, 83 cts.; Udina, 3.50,	714 49
<b>JUNIOR:</b> Chicago, First Ch., 50, Millard Ave. Ch., 25, New Eng. Ch., 32.37, South Ch., 25, Union Park Ch., 25, Mabel Rice, const. L. M. Katherine Kimball, 25; Galesburg, First Cong. Ch., The Philergians, 30,	212 37
<b>JUVENILE:</b> Chicago, Lake View, Ch. of the Redeemer, 5; Melvin, 3.50; Plainfield, Acorn Band, 4; Thawville, 7.35; Wauwonsie Grove, 25.87,	45 72
<b>SUNDAY SCHOOL:</b> Bartlett, Prim. Cl., C. E.; Dundee, 10; Melvin, 4.50,	4 50
<b>THANK OFFERING:</b> Chebanse, 16.05; Kewanee, 31.15; Lombard, 7.25; Melvin, 11.59; Oak Park, 7.60; Rockford, Second Ch., 59.01; Toulon, 20.93,	153 58
<b>SELF-DENIAL:</b> Garden Prairie, 2; Griggsville, 6.40; Melvin, 1.55; Providence, 3.50; Rockford, Second Ch., 20.15,	33 60
<b>FOR KOBE BUILDING FUND:</b> Chicago, New Eng. Ch., Mrs. N. H. B.,	25 00
<b>THANK OFFERINGS:</b> Chicago, Meeting at Board Rooms, Sept. 9th,	329 26
Total,	1,533 02

IOWA.

<b>BRANCH.—Mrs. C. E. Rew, Grinnell, Treas.</b> Alden, 1; Algona, 4; Bear Grove, 6.50; Bellevue, 7.50; Chester Center, 3.35; Creston, Pilgrim Ch., 20; Davenport, 10; Denmark, 26; Des Moines, North Park, 37.50, Plym., 19.74; Eagle Grove, 1.75; Genoa Bluffs, Ladies and Aux., 5.50; Gilman, 20.50; Hartwick, anon., 3; Independence, 15; Iowa Falls, 15; Lawler, 5; Marshalltown, 50; Mt. Pleasant, Aux. of Denmark Asso., 8.16; Newbury, Mrs. Morris, 1.50; New Hampton, 7.70; New York, 12; Old Man's Creek, 2.39; Onawa, 11.22; Osage, 3.50; Red Oak, 30; Riceville, 4.22; Sabula, Mrs. H. H. Wood, 4; Stuart, 10; Waterloo, 31.65; Waverly, 11.50,	389.18
<b>JUNIOR:</b> Des Moines, Y. L. S., 10; Grinnell, Y. L. S., 30.58,	40 58
<b>JUVENILE:</b> Cedar Rapids, 5; Central City, 2; Chester Center, 2.50; Eldora, 20; Grinnell, Busy Bees, E. Br., 9.28, S. Br., 7.14, W. Br., 9.80; Jackson, 5; Marshalltown, 13; Mitchellville, 10.67; Osage, 4.66; Sabula, 40 cts.,	89 45
C. E.; Harlan, 2; Lawler, 9.30; Le Mars, 13.87,	25 17
<b>SUNDAY SCHOOLS:</b> Decorah, 2.48; Des Moines, Plym., 15.42; Mt. Pleasant, 4,	21 90
<b>SELF-DENIAL:</b> Bear Grove, 6; Davenport, 2; Ft. Dodge, 7.85,	15 85
<b>THANK OFFERING:</b> Cedar Rapids, 19; Cherokee, 54; Chester Center, 19.17; Decorah, S. S., 2.52; Des Moines, Plym., 120; Grinnell, Busy Bees, E. Br., for Erzroom, 10; Marshalltown, 4.40; Muscatine, 27.25,	256 34
<b>SPECIAL FOR ERZROOM:</b> Ames, Cheerful Givers, 6.30; Riceville, Junior C. E., for Wyckoff sisters, China, 1,	7 30
Total,	845 77

MICHIGAN.

**BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas.** Ann Arbor, 18.90; Alpena, Miss Julia Farwell, 15; Benton Harbor, L. M. U., 10; Breckenridge, 3.62;

Covert, 16; Edmore, Aid Soc., 1.36; Flint, 5.94; Grape, of wh. 2 is Th. Off., 5; Galesburg, of wh. 12.36 is Th. Off., all to const. L. M. Mrs. Henry Marhoff, 25; Highland, 5; Jackson, 50; Manistee, 56.15; Sandstone, 8.77; Wheatland, 11.25; Whitaker, Th. Off., 32.61, Th. Off., A Friend, 122.50,	392 35
<b>JUNIOR:</b> Detroit, Woodward Ave., 30.75; Maple City, C. E., 2,	32 75
<b>JUVENILE:</b> Covert, Band of Hope, 1; Greenville, M. B., 1.16,	2 16
Total,	427 26

MINNESOTA.

<b>BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas.</b> Benson, 2.50; Crookston, 10; Detroit City, 5; Elk River, 15; Excelsior, to const. L. M. Mrs. A. W. Latham, 29.67; Hawley, 2.08; Mankato, 4; Medford, 2.70; Minneapolis, First Ch., Aux., 18.64, Lowry Hill Ch., to const. L. M. Mrs. J. B. Bushnell, 33.55, Pilgrim Ch., 7, Plymouth Ch., of wh. 6.50 is self-denial, 159.09; Monticello, 5; New Ulm, of wh. 21.28 is Th. Off., 23.38; Owatonna, 12.24; Paynesville, 2; Plainview, 4.75; Rochester, 37.20; Spring Valley, 10; St. Paul, Park Ch., 40; St. Anthony, Park Ch., 25; Waseca, 25.80; West Duluth, 5; Winona, First Ch., 108.50,	588 10
<b>JUNIOR:</b> Minneapolis, First Ch., 31.36, Plymouth Ch., 8.44; Winona, First Ch., 56,	95 80
<b>JUVENILE:</b> Villard, Willing Workers,	3 00
<b>SUNDAY SCHOOLS:</b> Benson, 2.17; Claremont, A Little Boy, 1; Minneapolis, Silver Lake, 2.16,	5 33
C. E.; Clearwater, 2.09; Minneapolis, Bethany Ch., 4.71; Montevideo, 9.12; Springfield, 6.50,	22 42
<b>JUNIOR C. E.:</b> Elk River,	9 00
<b>KOBE COLLEGE BUILDING FUND:</b> St. Paul, Atlantic Ch., Friend, 5, M. M. Yandes, 15,	20 00
<b>SPECIAL:</b> St. Paul, M. M. Yandes, for Bible woman, Turkey, 15; Maine, Pres. S. S., for Ella J. Newton, 7; Deer Park, Wash., Friend, 5,	27 00

770 65	
Less expenses,	24 28
Total,	746 37

MISSOURI.

<b>BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas.</b> Lebanon, 10; Kansas City, Dea. Taylor, 1,	11 00
<b>JUNIOR:</b> Kansas City, First Ch.,	7 85
<b>JUVENILE:</b> Webster Groves, Steady Workers,	15 00
<b>THANK OFFERING:</b> Pierce City,	3 00
36 85	
Less expenses,	11 50
Total,	25 35

OHIO.

**BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas.** Austinburg, 10, V. A. H., 3; Burton, A Friend, 10; Huntsburg, 13.36; Ironton, 27; Lindenville, 5; Marblehead, 10; Marietta, 97.45; Paddy's Run, 22; Painesville, 36.50; Randolph, Mrs. Mer-

iam, 5; St. Mary's, 5; Sheffield, 15; Twinsburg, 30,	289 31
JUNIOR: Cleveland, Grace Ch., Y. P.,	1 00
JUVENILE: Berea, M. B., 5; Lindenville, Buds of Promise, 7,	12 00
SUNDAY SCHOOL: Oberlin, Vacation Work of Miss Andrews' Cl.,	50 75
C. E.: Hudson, 1.71; Unionville, 1.50,	3 21
THANK OFFERING: Freedom, 5; Marietta, 43.65,	48 65
	404 92
Less expenses,	7 34
Total,	397 58

## NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Cumings, 5; Caledonia, 6.70; Lisbon, Pioneer Home Miss. Soc., 5; Mayville, 10; Fargo, First Ch., 23; Buxton, 15,	64 70
JUVENILE: Buxton, Pearl Gatherers,	3 00
Total,	67 70

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Armour, 15; Elk Point, 8.35; Mitchell, 10.77; Redfield, 13,	47 12
SUNDAY SCHOOL: Howard, Birthday Box,	2 17
Total,	49 29

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 8.50, Third Ch., 4; Appleton, 57.56; Brandon, 36; Brodhead, 13.45; Beloit, First Ch., 50, Second Ch., 7; Baraboo, 15.95; Big Spring, 2.72; Bloomington, 10; Cooksville, 7.83; Clinton, 34.96; Clintonville, 25; Columbus, 25.95; Darlington, 10; De Pere, 5; Endeavor, 28.72; Evansville, 6.50; Eau Claire, 20; Elroy, 16.65; Fond Du Lac, 25.15; Fox Lake, 12; Footville, 10; Fulton, 17; Fort Atkinson, 13.50; Grand Rapids and Centralia, 12.65; Hartland, 3.20; Hammond, 10; Janesville, 50; Leeds Centre, 8.60; La Crosse, 19.07; Lake Geneva, 54; Milton, 32; Milwaukee, Pilgrim Ch., 10, Hanover St. Ch., 10; Menasha, 17; Madison, 38.18; Menominee, 31.77; New Lisbon, 2; Oconomowoc, 16.50; Oshkosh, Zion Ch., 28.14; Platteville, 13; Racine, 5; Roberts, 2.50; Rosendale, 10; Sun Prairie, 6.24; Stoughton, 10.34; South Milwaukee, 5.15; Springvale, 1; Tomah, 1; Viroqua, 25; Waupun, 66.50; Waukesha, 12; Wauwatosa, 29; Windsor, 20; West Salem, 7.81; Whitewater, 30; River Falls, 31.50,	1,022 54
SPECIAL: Baraboo, Mrs. L. B. Avery, 1.50; Brodhead, 1.30; Berlin, Union Ch., 6.71; Delavan, 29.40; Endeavor, 10; East Troy, Mrs. Marion Hibbert, 3; Eau Claire, 20; Fort Atkinson, 7; Grand Rapids and Centralia, 5.57; Oconomowoc, 1; Roberts, 1; Sharon, 1; Whitewater, Mrs. T. B. Cook, 1; Waukesha, Mrs. McVicar, 5; Wauwatosa, 20.50,	113 98
JUNIOR: Bristol and Paris, King's Sons and Daughters, 17; Bloomer, C. E., 1.19; Brandon, Y. L., 8.90; Beloit, First Ch., Y. L., 30; Columbus, C. E., 10; Green Bay, Y. L., 10; Hartland, C. E., 1.80; Janesville, C. E., 8.41; Loati Band, 50;	

La Crosse, Y. L., 19; Madison, Y. L., 4; Platteville, B. B's, 10; River Falls, 17.22; Stoughton, C. E., 3.81; Sparta, C. E., 5.40; Wyoming, 14.48; Waukesha, Covenanters, 15; Whitewater, C. E., 4.66,	230 24
FOR MARASH COLLEGE: Dunkirk, S. S., 1.20; La Crosse, Covenanters, 2.28,	3 48
JUVENILE: Arena, First Ch., Willing Workers, 1.50; Brandon, Coral Workers, 8.80; Beloit, First Ch., Armor Bearers, 19.29; Endeavor S. S., B. D. Box, 4.75, Coral Workers, 9; Eau Claire, Cheerful Givers, 10; Fox Lake, Coral Builders, 2.54, M. B., 25; Hartland, M. B., 3; Madison P. S. S., 10; Milwaukee, Pilgrim Ch., Pilgrim Workers, 10, Grand Avenue Ch., M. B., 10; Oshkosh, Zion Ch., Willing Hands, 5; Platteville, Pearl Gatherers, 20; Rosendale, May Flower Band, 15; River Falls, 25.28; Sparta, M. S. Band, 6.25; Whitewater, S. S., 10,	170 66
LEGACY: Baraboo, Mrs. G. Clarke,	50 00
THANK OFFERING: Beloit, Rev. J. Porter,	50 00

Less expenses,	32 81
Total,	1,668 09

## GEORGIA.

Atlanta.—Ch. of the Redeemer, for India,	25 00
Total,	25 00

## CONNECTICUT.

Meriden.—Mrs. Isaac Pierson and Children,	5 00
Total,	5 00

## JAPAN.

Kobe.—Girls' Miss. Soc. of College, Miss M. Sano, Treas.,	12 00
Total,	12 00

## MASSACHUSETTS.

Newton Centre.—A., for Miss Little,	80 00
Total,	80 00

## MICRONESIA.

Kusate.—King's Daughters,	14 00
Total,	14 00

## NEW YORK.

West Bloomfield.—A Friend, Th. Off.,	1 00
	1 00

## WASHINGTON.

Tacoma.—C. S. Teel, M. D.,	5 00
Total,	5 00

## MISCELLANEOUS.

Sale of leaflets, 24.70; boxes, 5.27; envelopes, 3.02,	22 99
Receipts for month,	5,935 42
Previously acknowledged,	47,491 40
Total since October,	\$53,426 82
Miss JESSIE C. FITCH, Ass't Treas.	



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VOL. XXII.

DECEMBER, 1892.

No. 12.

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**Expect Great Things from God. Attempt Great Things for God.**

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THE receipts of the Board for the month ending October 18th, were about twelve hundred dollars more than for the same month last year. Let us take courage, and work with zeal and energy for the remaining weeks of the year.

AN English missionary was once heard to remark, "If there was more abiding in Christ, there would be less abiding in Britain." The same may be said of America.—*Ex.*

THE average wages of Japanese do not exceed ten cents a day, yet in the last year Japanese converts have given to mission work nearly \$27,000.

IT is said that for what it costs to fire one shot from one of our largest cannons, a missionary and his family can be supported over two years in Japan.—*Ex.*

A HINDU and a New Zealander met upon the deck of a missionary ship. They had both been converted from heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces, but that was not all. At last a happy thought occurred to the Hindu. With sudden joy he exclaimed, "Hallelujah!" The New Zealander, in delight, cried out, "Amen!"

IT is said that a native minister in the Madura Mission, in his morning service, includes in his petitions "the Empress of India and her Parliament, the American Board and its officers, the President of the United States and his Cabinet, and all the children of missionaries all over the world."

WITHIN the memory of thousands yet living, two Scotchmen—one a gardener and the other a spinner, Moffat and Livingstone—opened Africa to the gospel. To-day Africa has about 500 missionaries, and at least 250,000 converts of the Uganda.—*Ex.*

ONE of our exchanges gives the following account of a novel entertainment: “The Girls’ Mission Band gave a reception and banquet for the babies of the church, in June, which proved a charming success. We invited all under five years, and had pretty little invitation cards printed, which we sent out to over one hundred. We arranged the center of the vestry to represent a parlor, and there the little folks ‘received.’ We borrowed high chairs from the furniture dealers.

“Seventy-seven babies sat at the tables, and not one of them cried. We furnished bread and butter, milk,—hot and cold,—cookies, ginger snaps, fancy crackers, vanilla wafers, bananas, etc. Many people said they never saw a more beautiful sight. The audience paid ten cents admission. We invited all to become Light Bearers, and secured a great many names. We had the enrollment cards, the rolls, and the story of the Dawn of the Little Light Bearers for sale; also ice cream for those not entitled to seats at the banquet. I wish many other mission bands might have similar occasions.”

THE Emperor of China, on the first day of December, 1891, began the study of English. This, in connection with the facts that at the Chinese New Year of last year he arranged to give an imperial audience to the foreign ministers at his court, and that he issued an edict favorable to Christianity and missionaries, portends great changes and hopeful progress. It is said that this step is due to the influence of the empress dowager, who, after a wise and beneficent regency of twenty-five years, still gives much assistance to this young ruler of hundreds of millions.

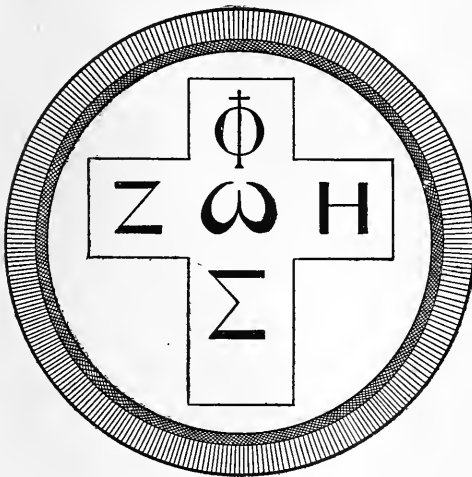
Rev. Marcus L. Taft wrote to the Presbyterian Rooms, under date of December 15, 1891, as follows:—

THE young Emperor of China summoned two graduates from Dr. Martin’s imperial Thug-Wen College to teach him English. One of these former pupils of Dr. Martin has visited Europe six times, and the other has served as vice-consul in Japan. One, Chang Teil, is a Chinaman, while the other, Shen Te, is a Manchu. For some reason, satisfactory to the Chinese, they take turns in teaching the emperor, one coming one day and the other the next. Wishing to procure a suitable text-book for the emperor, they wrote to their former instructor, Dr. Martin, asking him for a finely illustrated primer adapted to his imperial majesty. Dr. Martin then wrote a note



stating the facts in the case to Dr. Pilchor, of our mission. Dr. Pilchor, knowing that we had brought out from America some attractive school-books for our little daughter Frances, called on Mrs. Taft, who gave him quite an elementary work, entitled *The Model First Reader*, handsomely illustrated with colored pictures. It has been reported that some rays of Divine truth have reached both the young Emperor and his bride. Let continued prayers be offered that to wisdom and knowledge may be given to him even the knowledge of God, "whom to know aright is life eternal."

THE degraded position of women in Turkey, the sorrow in the household when a girl is born, has often been mentioned, and it is pleasant to know that there is one advantage in being a girl. In an account of a tour recently received from Miss Ely, she writes: "A remark of a woman in the village of Toohk impressed me much. Showing me her baby boy, she said, 'Teacher, I did hope this child would have been a girl;' and added, pointing to a group of boys, who, most wretchedly clad, were trying to keep warm over the ground oven, 'For each of these we have to pay two medjedias (about two dollars) every year, but a girl is only worth four piastres (seventeen cents).' She referred to the fact that the government collects a tax of two medjedias for each male child, but for a girl simply requires a paper to identify it, which costs about four piastres."



THERE is nothing new under the sun! Prof. A. F. Long, of Robert College, Constantinople, an eminent archæologist, has sent us the accompanying drawing of an ancient Greek monogram, which means Life and Light, the vertical letters spelling "light," the horizontal ones "life." The yearning for life and light has existed in all ages, and it is an inestimable privilege to have a share in sending these blessings to those who live in the death and darkness of heathenism. We do not know the use of the ancient

monogram, but we trust that the title of our magazine may furnish a watchword that shall inspire to greater effort than ever before to make its meaning a reality in many lands.

## FLASH LIGHTS ON WILLIAM CAREY.

By the side of a weaver's loom in a modest house in the little village of Paulerspury, in England, in the last half of the eighteenth century, a baby boy was born, whose name to-day shares among thousands of people the honors showered on the great discoverer of our continent. The one revealed to the world a country which was to be the birthplace of a powerful nation; the other opened to the eyes and hearts of Christendom a hitherto neglected duty, the obedience to which is bringing nations from gross darkness into blessed light and peace.

A few glances into the page of history will give us scenes in the life of the missionary discoverer which show his character, his work, and his success.

Here is a little boy of twelve years studying Latin, fond of his books and of reading, but interested, as well, in the study of nature and in boyish pursuits and pleasures. A tree which other boys have given up trying to climb, tempts his ambition, and in essaying the ascent he gets a severe fall, which lames him badly for a time. Discouraged? Not at all. As soon as he is well again he once more tries the tree, and perseveres, until he stands high up among the leafy boughs.

A little later, and our young student is apprenticed to a cobbler. Somewhat of a descent, it seems to us, but the steady work helps to give stability to his character. He makes good shoes; so good, that his master keeps a pair of his manufacture on exhibition in his shop, as a specimen of fine workmanship. While still an apprentice his heart is touched by the love of God, and he gives himself to Christ's service, and ere long begins to preach. After awhile he is ordained, and becomes the pastor of a small church in Moulton; but the salary is insufficient for the needs of his little family, and we find him working diligently still at his bench.

But beside him, as he labors, lies a book of science or travel, or oftener a Greek Testament or a Hebrew Bible; for the young minister learns these languages with the occasional help of neighboring clergymen. He has made for himself a map of the world, by pasting pieces of paper together, and on the margin he has written notes concerning the peoples and their religions.

Thus dwelling on the Word of God, and studying the condition and needs of the nations of the earth, the demand and the supply have shown themselves to his waiting heart. He sees the sin-sick souls of untaught heathen suffering and dying in ignorance and degradation. He sees before him a tree, neglected or ignored of others, its boughs difficult of access, but he knows that its leaves are for the healing of nations. Are the nations to be left to perish? Shall the leaves be still ungathered? Will no one venture to climb?

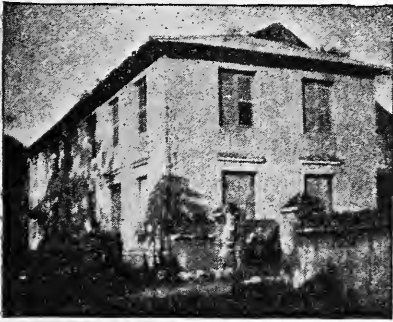
He will at least make the attempt, and at a conference of ministers he proposes for discussion the question, "Have the churches of Christ done all they ought for the salvation of the heathen?" Yes, he ventured, and the conference is startled; but he got a fall, for an older clergyman reproves him sharply with: "Young man, sit down! When God wishes to convert the heathen world, he will do so without your aid or mine."

Lame and silenced for the time, no doubt he was; still the question burns in his heart, and a few years later, in May, 1792, he preaches a memorable sermon before an Association, from Isaiah liv. 2, 3, with the two leading thoughts,

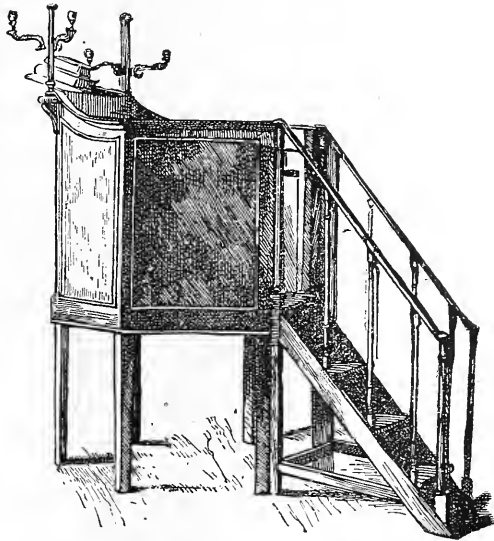
"Expect great things from God; attempt great things for God." The same divine who rebuked him before is melted and convinced. This discourse and the impression it made results, after a time, in the formation of a society for sending the gospel into heathen lands.

Three hundred years, plus one, lie between the voyage of Columbus to these New World shores and the voyage of this "Consecrated Cobbler" to the sunny shores of India. The one sought a land where rubies, diamonds, emeralds and pearls might reward his enterprise; the other sought in the land of the Hindu for richer jewels to place in his Saviour's crown. "I'll go down into the mine," he says to the friends who formed the new missionary society, "but you must hold the ropes."

An ignorant cobbler, he is sometimes called; but surely that epithet is hardly appropriate to one who had acquired both Greek and Hebrew without a teacher, had learned to read the Bible in seven different languages, and had studied it so thoroughly in his



HOUSE IN WHICH CAREY DIED.



CAREY'S PULPIT AT SERAMPORE.

native tongue as to be in advance of his time in his knowledge of a Christian's obligation to the heathen, and his faith and determination to fulfill that obligation to the best of his ability.



TOMB OF CAREY.

the flesh was mercifully removed by death, and his second wife proved a helpful sympathizer in his abundant labors.

For seven years he and his associate, Dr. Thomas, toil, preach, and pray before their faith and patience are rewarded by the baptism of one convert.

After forty years of service in this chosen vineyard, what are the manifest results? The translation of the Bible, in whole or in part, into thirty-six dialects; the establishment of Serampore College, for the training of a native Christian ministry; the formation of "twenty-six churches within an area



SERAMPORE COLLEGE.

Thus venturing out into the unknown seas of missionary enterprise, our pioneer encountered many obstacles that might well have daunted a less devoted man. Such were the determined opposition of the powerful East India Company, driving him from Calcutta to Serampore; the small supply of funds from the home land, necessitating his laboring in indigo factories three months in the year; the misunderstandings with the home society; the difficulties of acquiring the language, where the very means for acquiring it had to be constructed; and last, but not least, the querulous complaints and upbraidings of his reluctant wife, and her final insanity. This thorn in

of about eight hundred miles, and above forty laboring brethren raised up on the spot amid them"; and the way made easy for all other missionaries of the cross to prosecute the glorious work so grandly begun.

And now the light that shines upon this faithful pioneer comes from above, from the radiance that is around the throne of God; and upward into that immortal light that no knows no fading nor shadow, rises the glad soul of William Carey.

In the cemetery at Serampore stands a monument bearing upon it, as directed in his will, the simple inscription:—

WILLIAM CAREY.

BORN, AUG. 17, 1761. DIED, JUNE 9, 1834.

"A wretched, poor, and helpless worm,  
In Thy kind arms I fall;  
Be Thou my strength and righteousness,  
My Saviour and my all."

M. T. C.

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WIDOW WALLIS'S BACK PARLOR.

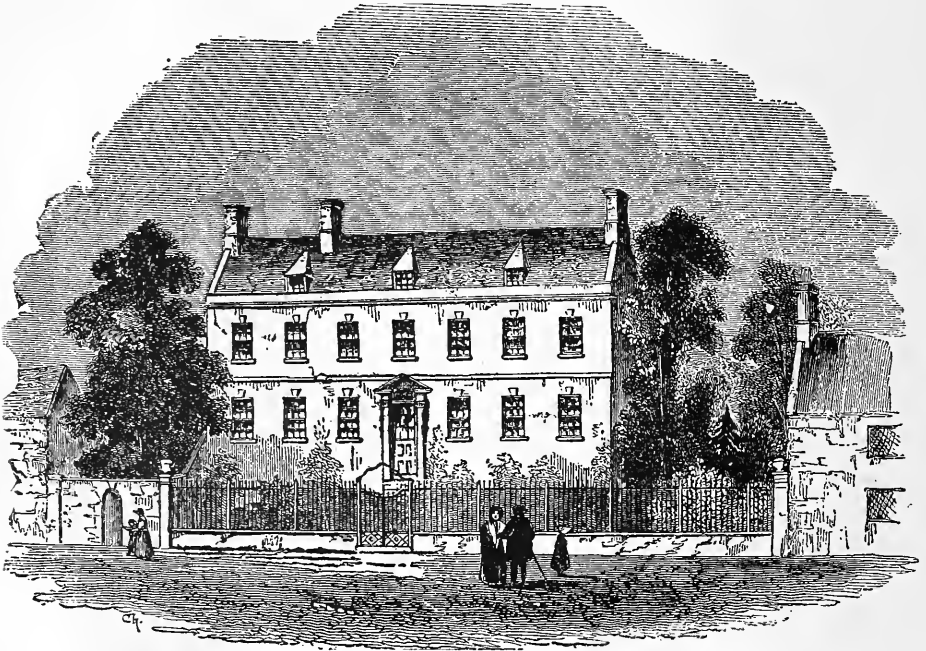
IN the early October days, as our sisters were gathering in their circles to commence their Centennial work, English Baptists across the ocean were also celebrating the beginning of modern missions, in the centenary of the English Baptist Missionary Society, of which William Carey was the founder. Four months ago, commencing May 30th, preliminary meetings, which awakened great enthusiasm, were held in the three places most closely connected with the beginning of the Society: Nottingham, where, May 31, 1792, Carey preached the inspired sermon which led to its formation; Leicester, where he was once pastor, and from which place he went to his life work in India; and Kettering, where the Society had its humble beginning in Widow Wallis' back parlor, Oct. 2, 1792.

A very simple statement this, and the only record we have of Widow Beeby Wallis. Yet somehow, as we read it, the dust of a hundred years is swept away, and she stands before us, the type of the thoughtful, prayerful, earnest women of that day. In imagination we follow her in her daily round of duty about her house, or tending the flowers in the pretty back garden so necessary to every English home. How she ponders in her heart things relating to the kingdom as she sows the tiny seed, waters the thirsty plants, ties up the straggling vine, or digs about the roots that are only cumbering the ground. It may be she is sometimes hampered by the prim box border which surrounds her garden, and she looks wistfully about for a

larger place and fresher soil. As the odorous lavender and the gay colors of lily and rose delight her senses, we fancy we hear her as she breaks forth in that hymn of Watts:—

“We are a garden walled around,  
Chosen and made peculiar ground.

Awake, O heavenly wind, and come,  
Blow on this garden of perfume.  
Spirit divine, descend and breathe  
A gracious gale on plants beneath.”



HOUSE OF WIDOW WALLIS IN KETTERING.

Widow Wallis was without doubt, a well-to-do woman. Her late husband, we must believe, was a “pillar in the church” at Kettering, and their house was the home of Northamptonshire ministers as they traveled back and forth among the churches.

She knew of Carey’s baptism by Ryland in the Nen in 1770, and of his struggles with poverty at Hackleton, where he cobbled shoes and pegged away at seven languages, besides preaching, until he was ordained in Moul-

ton, in 1787. She had often heard him spoken of as an idle dreamer, a "miserable enthusiast," and one whose heart was burning for the conversion of the heathen. She must have welcomed the call for a monthly concert of prayer, and during those eight years, from 1784 to 1792, when the churches were praying "for the spread of the gospel to the most distant parts of the habitable globe," can we doubt that often, when her hands were busiest, her heart sent up the petition, "Thy kingdom come, Thy will be done in earth as it is in heaven."

Andrew Fuller has returned from the ministers' meeting at Nottingham, where Carey preached his memorable sermon from Isa. liv. 2, 3, "Enlarge the place of thy tent," etc. In the speaker and message of that hour God was answering the prayers of his people, but they knew it not. The imploring cry of Carey, "And after all, are you going again to do nothing?" must still be ringing in Fuller's ear as he tells his people of the sermon, and of the resolution to adopt a plan of a missionary society at their next meeting at Kettering, October 2d.

The time arrives. The public services of the day are over, and, as if it were the most natural thing to do, Fuller announces that in the evening the ministers will meet for forming a missionary society in Widow Wallis' back parlor. Her Christian hospitality has linked her name forever with the missionary enterprise. She could not pray or speak in public, or form a missionary circle, but her loving heart rejoiced in the new society for giving the gospel to the heathen, and her home was its birthplace. Standing at the source of the stream which was to flow out in blessing to every land, is she not at once a sign and a prophecy, which in our day have come to their fulfillment, of the helpful ministry of woman in the evangelization of the world?—*M. B. M. in "The Helping Hand."*

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## INDIA.

### CONTRASTS.

BY DR. PAULINE ROOT.

CAN you see it—the tiny mud hut, the ragged thatched roof, the narrow low doorway, and beyond it, darkness? Can you see the soft mire and filth about this hut, and the gaunt, ugly, black pigs and starved pariah dogs rooting about in it? Can you picture the dirty, unkempt babies, with their nakedness clothed only in the same filth that coats the dogs and pigs? Can you see the larger boy of eight or ten, with perhaps not even a rag about his body, and already in his mind all that is vile and coarse? Can you see

here the little pile of stones, the only fireplace, and over it the brass or earthen pot with the evening meal smoking in it? and can you now see the husband and father sitting by himself or with his little son, and waited upon by his tired, sad, and degraded wife?

I can see it all just as plainly now as I can see the faces of those dear to me. For to houses like these have I gone when the broken-spirited mother has needed me to help into the world one who seemed to me as to her—poor thing!—to be little needed. I have seen (for the poor woman could not be secluded) her rise and go about her daily cares, and have known cruel blows to fall because she faltered.

This is but a feeble picture of what I see as I look off into an outcast home among those who might be called heathen in Southern India. And heathen they are—if knowing no true God, and bowing before stone images for help “in times of hopeless trouble,” make them heathen. The question to me is, How far would you rise if this was *your* lot?

But another picture—I can see it; can you? Another mud house, a little larger—say twelve feet square, and out of that a tiny room; the roof thatched—yes, but higher. The doorway you can see is so high that one need not go in bent double—and there is a door! See the windows, too,—not plate glass, and large,—no; but though tiny and wooden-shuttered, they do let in light and fresh air. Come inside—the light comes with you. The happy-faced, smiling housewife will meet you, and clean, bright-faced babies in gay calico jackets will come up to nestle against your knee as you sit down in perhaps the only chair the house affords. I can see that the walls are whitened, and that there are bright pictures; Bible pictures, photographs of missionary, or of native Christian friends, the Christian Calendar, and text cards are pinned upon the walls. There will be, also, a little writing table, with pencil, papers, pens and ink, and perhaps a cheap kerosene lamp instead of the open, smoking native lamps. Look again and you will notice a cheap hanging bookshelf, and on it good books in English and Tamil—and a cheap American nickel-plated clock or a Waterbury watch. You see the dear home mother ill, and you see her lovingly, though not demonstratively, cared for by her husband, and while she is ill he does not think it beneath him to cook, and to keep his children clean and neat. The tiny new baby is not in this “outcast” home laid by itself to die or live, as it happens, on the foul mud floor, and with no covering for its poor, shivering little body. No; this baby is snuggled and warmed, and is given a little calico jacket (think of your new baby in a calico jacket!), and is put in a tiny patchwork quilt (our girls at home help them there); and when the tired mother is all nice and ready to rest, she gathers to her the wee baby—



glad, even though it is a girl, quite contented if a "man child is born into the world."



HIGH-CASTE GIRLS IN INDIA.

Once more we look on the other picture, and we see the poor outcast or low-cast woman, with the grains crushed and made into food. She goes out with her baby into the fields or to the builder, and the little baby is swung in its cloth hammock, and the mother works all day long carrying bricks or

pounding mortar. Weary at night, having earned five cents by the hard day's labor, she goes home, and in all probability is beaten by her "master" as she prepares his evening meal. And now see our Christian girl of the same social status. She too must work, and sometimes in the field, but she goes about her work with songs on her lips. She makes her house neat, and she finds time to read and pray with her children. If she has but her own housework to do, she gets her little children and those from heathen homes together and she teaches them to read, and sing, and sew. And always she tells them something of Jesus. When the mealtime comes we see a home, the mother and children eating with the master,—still the master, but also a dearly loved father and husband. I look back to-night, and a strange picture is very plain to me,—a loved father going with me on a three weeks' tour, bidding good-bye to his family. He did not (before me) kiss his wife, but tenderly as any American father he kissed each one of his grown children as we said good-bye. You could see, you could not help seeing, in Southern India to-day hundreds of such homes as these we have just looked into; and to the glory of God be it said, that the Christian homes of this sort are now so many that there is probably not a place of any size where one such home does not exist, a testimony known and read of all men. And what is true of this class is equally true of our middle, good-caste people. These people still are clannish; they marry not into the class below them, nor do they eat with those of other ranks. But they are growing Christians, and taking the bread and wine together they are coming to be more like Jesus,—more catholic in their love through him for his little ones.

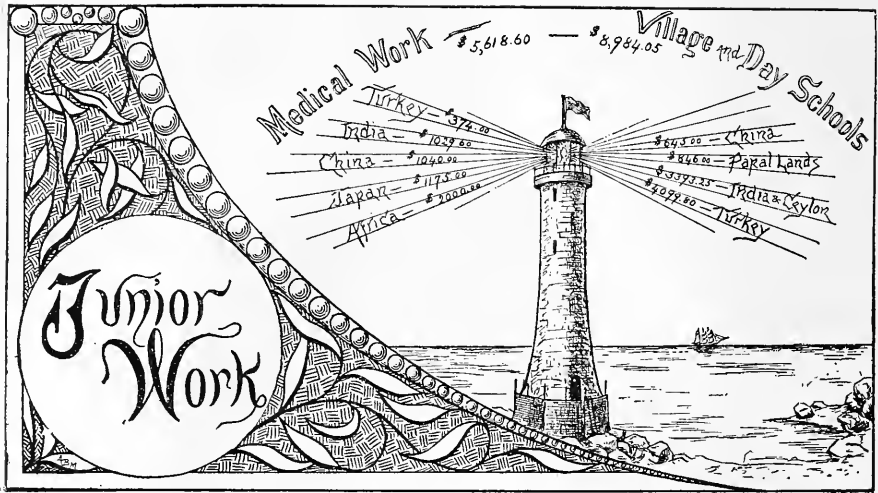
And their young women come to our schools, and they learn not only to read and write, so that many hold English Government certificates as teachers,—they learn self-reliance; they learn how to preside at meetings; and there is no difficulty in finding those who will "lead in prayer." These girls, erect, beautiful, and graceful, sometimes grow away from the drudgery of home; but they are taught to work, and we find that though they have in a mild degree the independence of American women, they need but to go into their own new homes, and to have responsibility thrust upon them, to show of what fine stuff they are made. As leaders, as teachers, as wives and mothers in heathen communities, we are proud of them.

And for our high caste and our Brahmin women what has been wrought? Many shut in crowded zenanas are sincere worshipers of Jesus. They read His words, they do not bow to idols, and they teach their children of Him. Ridicule and abuse many endure for His Name's sake; some are locked up, others starved; but through it all God is glorified, and his followers increase till they stand a multitude, known only in the Lamb's Book.



A LOW-CASTE GIRL.

Both pictures are true to-day, but once the dark picture had no rays of light,—all was somber ; to-day, to our girls who are educated, who have earned through their Christian training genuine respect and admiration, comes a new light,—the light which is found to be the only light that can illumine the lives of those sunk in ignorance, superstition, immorality, and hopelessness. “The sunlight of the knowledge of God in Christ Jesus” casts into strong relief the heavy shadows of heathenism ; but, oh ! how it illumines and attracts.



— To give light to them that sit in darkness Luke 1:77 —

## IF THEY ONLY KNEW.

BY MARY L. NINDE.

It was the month of June, and the afternoon of the Young Ladies' F. M. S. in the fashionable church at C—. The soft breeze that stole in through the open windows of the classroom touched lightly the cheeks of the groups of girls who were engaging a little listlessly in the "opening exercises." When these were over, the president rose and said: "We have not arranged any literary programme for to-day, as Commencement is so near, and everyone is so busy. But I have an important item of business to present to the society. You know we are supporting a Bible woman in India, and you all probably know, too, that we are almost two quarters behind with our payments. There is only \$2.47 in the treasury. The question is, What shall we do?"

There was a moment's silence, then a voice broke out decidedly:—

"I move we make a desperate effort to pay this debt, then keep out of trouble another year by not taking any special work. Ever since we have had this Bible woman it has been the same old story of arrears and an empty treasury, and I am getting tired of it."

“But you know we thought some special work would be just the stimulus our society needed,” protested sweet-faced Mabel.

“Yes; and so it was for a time; but our interest seems to be dying out.”

“How do you propose raising this money?” asked a pretty blonde, in a stylish summer habit. “It is dreadfully hard to get up entertainments in warm weather.”

“So hard, that a whole day at tennis, in the blazing sun, is nothing compared to it,” mischievously retorted a companion; and half a dozen joined in a good-natured laugh at the expense of the tennis devotee.

“O, the best way will be to make up the amount out of our pin money,” said one; “but I agree with Clare, that in the future we had better not assume obligations we are not sure we can meet easily.”

“Miss President!”

The speaker was a quiet, plainly dressed girl, who sat in a corner. She was a clerk in a small shop, but usually managed to get off for an hour or two every month to attend this meeting.

“Miss President,” she said, “I should be very sorry to have this Bible woman given up. It seems to me it is our duty to go on with her support, now we have begun. I, for one, am willing to do all I can to help.”

“And so are we all,” the president hastened to add, with a twinge of conscience at her own secret willingness to throw off responsibility.

“Why, of course,” cried Clare; “it isn’t that we aren’t willing. Only the weight of a burden resting on us that we feel must be lifted, no matter what happens, is rather depressing. We will pay our dues just the same, and raise all the money we can besides.”

“And may be such a tide of prosperity will pour in upon us next year that we shall be able to support two Bible women; who knows!” laughed the tennis player.

So it was voted almost unanimously to make up from private contributions the deficit in the Bible woman’s salary, and at the close of the year to drop her.

“She is such a load off my mind,” said one member to another.

“Yes,” was the reply; “and it isn’t as if by and by we cannot take up some work if we want to.”

A few minutes later the light-hearted girls were sauntering away from the church in little companies of twos and threes, while the far-away heathen and their needs were forgotten in an animated discussion of prize essays and graduating suits.

On a hot, dusty plain in Central India stands a poor little Hindu village.

One morning in spring, when the scorching winds that precede the monsoon were beginning to blow, and the air was dry and oppressive, an unusual stir might have been seen among the people, and busy preparations for a season of feasting and merry making. In one of the mud huts, surrounded by a group of chattering women, is a young girl with large, glowing eyes, and face eager and expectant.

Lachhmi is to be married to-day, and she is happier than she has ever been before in all her short life. Not because she is soon to wed the one she loves, for she has never seen her future husband, but on account of the new yellow *sari* that is draped about her slender form, and the abundant jewels she wears. Poor enough ornaments they are; but the cheap glass bracelets and heavy pewter rings that encircle the delicate ankles, seem beautiful in Lachhmi's eyes.

The ceremony proceeds, and at last the supreme moment arrives when the bride is presented to her husband. The *sari* is thrown back from her face, and for one brief instant Lachhmi raises her eyes timidly to meet those bent upon her. Only one glance; then with a swift recoil of horror she sinks back, faint and gasping. Great beads of perspiration start to her forehead, as the awful truth forces itself upon the poor girl that she is married to—a leper! A leper! And her father knew this all the time—even arranged the betrothal himself—and yet did not tell his child! Lachhmi turns to him with such a look of appealing agony in her face, that it seems as if a heart of stone would be melted by it. Her eyes fill with scalding tears, and her lips quiver. But she does not cry out; she is very quiet. Hindu girls are taught to suffer in silence; they have no redress. Besides, in this case, what good would it do to speak? It is too late.

Lachhmi now lives at the home of her husband's parents. Her mother-in-law is cold and stern. One day when Lachhmi forgets Hindu etiquette so far as to raise her eyes in the presence of this new mother, she receives such a beating that she will carry the marks of it as long as she lives. She has to do nearly all the work of the house. She scours the brass dishes, helps to cook the food, and draws water from the deep well that stands in the courtyard, though the heavy bucket makes her back ache terribly. At night, after the men have finished their ten o'clock dinner, and the women are allowed to have something, she is often too tired to eat, and only longs to rest her tired limbs on the rude little bed in the corner. But she could bear it all bravely if she just had the one thing for which her heart is most hungry, and that is love. She is naturally such a clinging, affectionate little creature that she would not find it hard to love her husband in spite of his affliction, if he would let her. But his misfortune has soured his temper, and though his

disease is only in its earliest stages, its shadow is always over him, and makes him more harsh and neglectful than he would otherwise be.

Seven years pass, and Lachhmi, still a very young woman, looks old and faded. Her life is not a loveless one, for three little girls cling to her *sari* and call her mother. But her husband is cross and miserable because he has no son. "What are girls good for?" he cries angrily; "mine will only bring me a small marriage portion, because they are the daughters of a leper. I wish I had drowned them the day they were born!"

Even to Lachhmi the children are not the comfort they would have been once. Sorrow seems to be drying up the fountains of her heart. She scarcely knows what it is to feel deeply any more.

In the inner court of her home, fastened to one of the walls, is a little shrine. It contains the household gods, and every morning fresh water is placed there, and a small handful of rice and grain. One day, as Lachhmi is making her usual offering, she gets to wondering whether these gods, whose wants she supplies so regularly, ever think of her. Do they know she is not happy? Are they sorry for her? The thought is so much in her mind, that after a while she ventures to speak to her mother-in-law about it. A scornful laugh is the reply. "Do you suppose the gods care for you or any other woman? Do not the priests tell us we are beneath their notice, that our ears are too polluted to listen even to the reading of the most holy Shasters?"

Lachhmi says nothing more, but every day she grows weaker and weaker. What has she to live for, what to hope for now?

But one lovely winter morning an unexpected joy comes into her life.

The news flies through the village that a "Miss Sahib," a missionary from a neighboring city, has come to visit the women. She goes to a house not far from Lachhmi's home, and there the women flock together to hear her talk and sing. How Lachhmi longs to hear her, too! She never saw a white face but once in her life, and that was years ago at a *mela*, when she was a little child. Why should she not go with the others to the neighbor's house? She has not yet shown any signs of the leprosy, and could not harm the teacher. In her eagerness Lachhmi gathers courage to ask permission of her husband.

"Of what use is it for Miss Sahib to waste her time in teaching women who are no better than cows!" he exclaimed insolently. "But if the teaching can do them no good, neither will it do them harm. Yes, Lachhmi may go if she likes." Calling her little girls to her she stepped quickly across the flat roofs of the intervening houses, and sits down with the others at the feet of the missionary. The children scream with fright at the sight of a

foreigner, but the mother soon quiets them, and then listens with eager intentness to what the teacher is saying. She is talking about a God, one that Lachhmi never heard of before, who was killed by some wicked people. He must have been a kind God, for he was not angry at his enemies, only sorry for them. But Lachhmi cannot understand about it, and she is too timid to ask questions, so she just sits still and looks hungrily into the sweet face of the foreign lady. The teacher is young—not much older than Lachhmi herself. She has just told one of the women she is not married, which is very strange. Were her parents not able to get her a husband? But then, thinks the Hindu girl, why should she want one? And her thoughts fly back to her childhood days in her own home, the only really happy days she can remember; and as she compares that time with the present, her heart throbs, and her great, dark eyes dilate with suppressed feeling. At last she can bear it no longer, and breaks out impetuously, “Miss Sahib, Miss Sahib! don’t ever get married; it is hell to be married!”

The missionary is startled,—there is such a ring of hopeless anguish in that young voice,—but recovering herself she says, consolingly, “Never mind, Lachhmi; you have your children to comfort you.”

“I have no children,” is the reply.

“No children? Why, is not that your little girl you are holding in your lap?”

Lachhmi looks down at the sleeping child and is silent a moment; then she says slowly, “I have three of these things, but they are only girls.”

Too pained to talk any more, the missionary sings a few *bhajans*, and then prepares to leave. The women crowd around her. “When will you come again?” they ask. “To-morrow?” “Come very soon.”

The lady smiles, “I cannot come for a long time, but my Bible woman will visit you, and will tell you many things about the loving Jesus.”

A few days later the Bible woman comes, and after that she visits the village regularly once every week, and sometimes twice. The women like her, and as she is a Hindu, they can understand what she says better than when the Miss Sahib speaks. Lachhmi goes to see her whenever she can get permission. She looks forward to these visits with almost painful eagerness. They are bringing a glimmer of sunshine into the poor girl’s life. The good words from the Bible are like balm to her troubled spirit. Not that her darkened, untaught mind grasps much of their meaning, but they soothe and comfort her, without her really knowing how or why.

“I wish I could understand the lessons better,” Lachhmi says to herself; “I will listen carefully, and perhaps by and by I will.”

One morning, after about two months, the Bible teacher meets the women



with a sober face. When the lesson is over she says very sadly, "I cannot come to you any more."

"Cannot come any more?" echo a chorus of voices in dismay.

"No; the Miss Sahib has not any money to support me. The people far away over the sea, who used to send it to her, wrote a letter, and said they could not take care of me any longer. So I must stop teaching. O Lachhmi! poor Lachhmi! do not look at me that way!" and the tender-hearted Hindu burst into tears.

But Lachhmi does not cry. She only keeps repeating in a dreary monotone, "Not come any more!" The one little star that for a few short days has shone in her dark sky is about to disappear. "Good-bye," it whispers, "good-bye, Lachhmi!"

The girl goes home that afternoon and lies down on her bed. She cannot get up when they call her; she is burning with fever. Her mother-in-law stops a minute to look at her and says indifferently, "She will die, and it is well; she was too sickly to be of any account."

Lachhmi is not sick long. Once in her delirium she clasps her hands, such poor, thin little hands, and cries out in piercing tones for the teacher. But the only answer is a coarse laugh, and the shadow of a hideous idol thrown across her face. There is no loving friend during those last hours to wet her parched lips, none to kneel by her little cot and whisper sweet words of hope and Jesus in her dying ear. Uncomfortable and alone she lies, till one dark, stormy night Lachhmi's soul takes its flight from earth to the world beyond.

Were the girls in the home land cruel, do you think? Oh, not cruel!  
*They only did not know.*

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## Our Work at Home.

BIBLE READING.

### THE WORDS OF JESUS.

ON that great day when God, the Father Almighty, spoke out of the bright cloud to three disciples on the Mount of Transfiguration, the Eternal Wisdom could utter in earthly words no higher or broader commandment than this,—to hear what the Christ should say. (This hearing involves doing.) It is no less than God's beloved Son who is our instructor. *All* Scripture is

given by inspiration, and is profitable; they were holy men who spake throughout its pages, and they were moved by the Holy Ghost, but the words of Christ himself come to us with greatest power.

A dying believer found much comfort throughout a slow decline, in the books of Baxter and Bunyan, and of more modern saints; but as the end approached, he wanted nothing but the Bible, and at last, the words of Jesus only. So we, though we gain much from experienced leaders in our world-wide work, often want to turn back for guidance to the instructions of our Lord himself. Let us "hear him," and thus sum up and crown our missionary readings.

And He said, These are the words which I spake unto you while I was yet with you. . . . and thus it behoved Christ to suffer, and that repentance and remission of sins should be preached in his name among all nations. Preach the gospel to every creature, and, lo, I am with you alway, even unto the end of the world. If ye love me, keep my commandments. Go your ways; behold, I send you forth. All power is given unto me in heaven and in earth; go ye therefore, and teach all nations. Say unto them, The kingdom of God is come nigh unto you. . . . be ye sure of this, that the kingdom of God is come nigh unto you. See Luke xxiv. 46; Mark xvi. 15; Math. xxviii. 18, 19; John xiv. 15; Luke x. 3, 9, 11.

Seek ye first the kingdom of God. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Ye shall receive power after that the Holy Ghost is come upon you. This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. And they shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God. See Math. vi. 33; Luke xii. 32; Math. xxiv. 14; Luke xiii. 29.

Lift up your eyes and look on the fields, for they are white already unto the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal. Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest. Where two or three are gathered together in my name, there am I in the midst of them. If ye shall ask any thing in my name, I will do it.

He that overcometh . . . to him will I give power over the nations . . . will I grant to sit with me in my throne. Be thou faithful unto death, and I will give thee a crown of life. I am Alpha and Omega, the beginning and the end, the first and the last. John iv. 35, 36; Math. ix. 38; Math. xviii. 20; Rev. ii. 26, iii. 21, ii. 10.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

## WAYS OF WORKING IN A COUNTRY CHURCH.

BY MRS. E. M. ROWLAND.

IN a village church in the Berkshire Hills, the money for foreign missions has always been gathered by collectors. For more than fifty years, at least, the same method has been followed. On the first Sabbath of July the pastor has read from the pulpit the names of six men of his own choosing and of six women (for the last twenty-one years chosen by our "auxiliary"), and has given notice that during July and August these twelve people would canvass the town, and has asked the parishioners to be ready with their offerings for foreign missions. For this purpose the town is divided into six districts, and it is hoped and expected that the twelve collectors will ask every person in town not known to be identified with some other congregation, to give for foreign missions through this channel. The method is the same for men and women, and during the early winter another twelve make a similar canvass for home missions; but I speak now only of the woman collector for the foreign work.

She takes a little pass book and pencil and goes to every house, once, twice, or three times, if she is an energetic collector, till she gets either money or a refusal to contribute. The contribution goes on record in the pass book over the giver's own signature, where the whole matter may be seen from year to year. Later, the treasurer copies all these names and gifts from the six little books into her larger book for a permanent reference; and it seems, in looking over this record of past years, like an anticipation of the day of judgment, when "the books shall be opened, and everyone shall be judged according to their works." This method has the merit of great thoroughness, of collecting the small offerings from people of slender means, and of training successive generations in giving. It insures unusual steadiness in the contributions, but it lessens hope of large increase, and leaves no room for sudden gains.

But after the annual meeting of the Woman's Board in Hartford, in 1891, when the special call came to go forward, although six members, unsolicited, handed in money after a monthly meeting amounting to twenty-five dollars, we felt that we must make a special effort all along the line; yet how to do it in a field already so well gleaned was a problem. Our decision was to use business methods,—to advertise, and engage more help, as well as pray. We asked the mission circle to help us. We gave every child a small list of names, and the same number of copies of "Aggressive Work," on which was written, "With the compliments of the Willing Workers." The children distributed two hundred tracts for us, the boys with bicycles

taking the remote neighborhoods, and each child putting the tract personally into a woman's hand, as far as possible. This prepared the way for the collector, kept it in mind that she was coming, and gave the children something to do. Our faith and work were rewarded when the collection which the six women brought in was \$337,—thirty dollars more than had been gathered in 1890, and with the offering in March mentioned before making \$362, against \$307 of the previous collection.

It now looked as if about as much had been raised in this way as we could hope for, but we were afraid we should drop back if we didn't keep up our efforts. An appeal had come to us suggesting a week in June for special self-denial; and we had two hundred copies of this struck off at the expense of a few dollars, changing the date of the week of self-denial to a week in July. We sent for two hundred copies of another tract published by the Woman's Board of Missions, called "The Rule of Three," and for the same number of the little yellow envelopes; and slipping an elastic over an appeal, a self-denial envelope, and a tract, we addressed one such package to every adult woman who ever comes to our church, and placed it in her seat, not omitting the summer resident, the woman who is shown to a seat by the usher every Sunday, or the girls who have just put on long dresses.

Provisionally it was a fine day, and the congregation large. Six little girls gathered the packages left in the pews as people went out of church, and we easily forwarded them by the Sunday-school scholars. In the next few weeks the six women went over their districts, and brought in \$413,—an advance of fifty-one dollars on last year.

The men's collection, meanwhile, had kept up to the sum raised for some years past, in spite of good local reasons why it might have fallen off. Besides these, the twenty-five young women of our Junior auxiliary, which enrolls both men and women, have pledged an increase through their own treasury, and hope to raise one hundred dollars instead of their usual seventy-five dollars.

An examination of the six books show just the value of this method. No one was asked to join an auxiliary. It is always easy to say "No" to such a request. The collector says, "I have called for your contribution for foreign missions." And the books show that the \$436 was given by one hundred and sixty persons. Twenty-nine women gave less than fifty cents, and it is safe to say that no gifts bore a truer proportion to the means of the giver than some, at least, of these little offerings. Ninety women gave between fifty cents and two dollars; thirty women between two dollars and ten dollars; eleven women between ten dollars and thirty dollars.

Figures are said to be dry reading, but not when they show progress in intelligence and generosity. These figures do not deal with large yields, but

with methods of harvesting the small crops. We have just made our twenty-first annual collection as an auxiliary, though, as I have said before, collections among the women have always been taken; but fewer women gave independently in former generations than now.

The first year that the auxiliary was formed, a few large gifts brought the collection up to \$337. It didn't amount to three hundred dollars again for nine years, and only reached it six times during the first eighteen years. The last three years we have made it \$307, \$362, and \$436, by business methods, by scattering information, and by pressing home a sense of personal responsibility.

The unwritten law of our church prohibits entertainments, fairs, or suppers as a means of raising money. We keep our social life distinct from our finances and charities. Whether it is the best way or not is not under discussion here; but something must be allowed in the favor of a method which, besides taking twelve small collections for foreign missions at the monthly concerts, has twenty-four boys and girls saving their cents and nickels in Willing Workers miteboxes, forty young men and women in the Junior auxiliary with monthly pledges and with miteboxes, also, for self-denial money, one hundred and sixty women making a yearly offering, besides from eighty to one hundred men (according as the collectors are energetic). There were three hundred and three givers this year, and some years there have been three hundred and fifty; and this in a country village church, continually drained of its young life to build up the city churches East and West—fortunate city churches to be strengthened with recruits trained under such tactics!

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### IN MEMORIAM MRS. CHARLES STODDARD.

DIED, in Boston, October 1st, Mrs. Charles Stoddard, in the eighty-ninth year of her age.

Once more death has entered the ever-narrowing circle of those who were active in the formation of our Board. Among the few who accepted without hesitation the proposition for a separate organization for woman's foreign missionary work was Mr. Charles Stoddard, then Chairman of the Prudential Committee, who remained our firm friend till the close of his life. Encouraged by her husband, Mrs. Stoddard entered heartily into the plans for organization, was a constant attendant upon all the meetings, and was ever ready to respond to the many calls upon time and purse, heart and brain, that came to the workers in the early days. She rendered important aid to the cause by her abounding hospitality. Her beautiful home was always open to missionaries and other friends of the Board, and was also the scene of many delightful gatherings to speed the workers on their way to their fields, and to welcome them on their return to the home land. Her long life of nearly fourscore years and ten was full of thought for others, and many were the gifts and unobtrusive kindnesses received from her by the workers both at home and abroad. The last years of her life were mostly spent in the quiet of her home. There sweetly and patiently she waited for the summons of her Lord, which came at last so gently that, like a tired child, she fell asleep to wake in the presence of Him whom she loved so well.

As we approach the end of our first quarter of a century, our thoughts turn often to those whose wise plans, constant labor, generous gifts, and unceasing prayers laid the foundation of the structure that has risen to such fair proportions. Some have already heard the "Well done" of the Master Builder; some are sitting a little apart in quiet places, rejoicing at the beautiful walls going up before their eyes; while some are still bearing the burden of the day, placing a new stone here and there as best they may, till the time shall come when they, too, shall sit apart or go to their reward.

"They are gathering homeward from every land,  
 One by one.  
 As their weary feet touch the shining strand,  
 One by one.  
 Their brows are inclosed in a golden crown;  
 Their travel-stained garments are all laid down;  
 And, clothed in white raiment, they rest on the mead  
 Where the Lamb loveth his chosen to lead,  
 One by one."

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### QUARTERLY MEETING.

THE Quarterly Meeting of the Board, held on Tuesday afternoon, November 1st, in the vestry of Park Street Church, was one of unusual excellence. The large audience contained a goodly number of young, bright faces, and the time was largely given to the interests of junior work and mission circles.

In the necessary absence of the President, Mrs. Smith, the meeting was conducted by Mrs. C. C. Creegan, one of the Vice Presidents. In the Scripture lesson and the opening remarks, she said a word of Dr. Livingstone's gave the keynote to her thought, "The spirit of missions is the spirit of Christ." Prayer was offered by Miss Kate G. Lamson, of Boston.

The first speaker was Miss Alice M. Kyle, of Portland, who has had large experience in missionary work in the Maine Branch, and who has come to assist for a few months in the home department of the Board. Miss Kyle gave a graceful and suggestive address on the ways and methods of interesting young people. It abounded in practical and helpful ideas, and was not so much a theory of what might be done, as a story of methods which had been tried and proved.

Miss Bertha F. Vella, of Lynn, then gave a specimen mission circle meeting. She asked the ladies to resolve themselves for the time into the children of a mission circle, and take an imaginary journey with her to Turkey. She pictured a native school in that country, and the contrast between that and the kindergarten at Smyrna. Miss Vella's talk was illustrated by the use of the blackboard and by kindergarten emblems; and the children of a larger growth listened attentively as she told the various ways in which some other children had raised money to send to the needy.

A short time was given to questions from the audience, and several pertinent ones were asked and answered. In reply to a question, "How can the work be made real to children?" Miss Blodgett of Pawtucket said, "Make

it real to yourselves; use pictures; take it for granted that the children do not know as much as you do; make them feel that the work is for Christ."

Dr. Pauline Root of Madura gave a sparkling talk to the girls, urging them to become acquainted with missionaries. She herself might never have become interested in the foreign work had she not first become personally interested in a few missionaries. That attachment grew until it carried her to India. She made an appeal to mothers not to hold back their daughters from the foreign field, where they are so much needed. The work has its dark side, but it is no more disagreeable or dangerous than the work in the slums of large cities at home.

Dr. Root gave an affecting picture of the little child wives and mothers in their suffering and sickness. She had known just one case where a Brahmin girl remained unmarried in her father's house until she was seventeen years old. That one such girl had done so, was a thing for which to thank God and take courage.

E. C. P.

### TOPICS FOR AUXILIARY MEETINGS.

*December, 1892.*—Mission Work in Papal Lands, see LIFE AND LIGHT for November.

*January, 1893.*—A Century of Missionary Effort.

*February.*—The Woman's Board in its Home Department of Work.

*March.*—The Power of the Holy Spirit in Mission Work.

*April.*—The Schools of the Board in Africa.

*May.*—The Evangelistic Work of the Board.

*June.*—Schools of the Board in Western Turkey.

### A CENTURY OF MISSIONARY EFFORT.

#### TOPIC FOR JANUARY.

(1) A SKETCH of the life of William Carey, the founder of modern missions. (2) The condition of women in Eastern countries in 1792 and 1892. (3) Results of missionary effort in education, in home life, in national life.

For the first division, see "Condensed Sketch of William Carey's Life" (price, 10 cents). For the second division, see leaflets describing condition of women as the missionaries find them before the gospel has affected them. See "Mothers and Homes in Africa," "Hindu Women and Their Homes," article, "Contrasts," page 553, "Woman in China," "The Women of Turkey" (2 cents each), "The Women of Japan" (5 cents). For contrast, see leaflet, "Story of Umcitwa and Yona" (Africa), LIFE AND LIGHT; for May, 1891 (India); December, 1891 (China); September, 1889 (Turkey); October, 1891 (Japan). 3. Results of missionary effort. See leaflet "What a Century of Christianity has Done for Woman" (price, 2 cents). For education, it would be interesting to give a sketch of the schools in some one country, for which material will be supplied from the Board Rooms. For home life, see LIFE AND LIGHT for January, 1891 (India), January and

February, 1891 (Turkey); public or national life, March, 1889 (Women's Meetings in Foochow), April, 1889 (Japan). "Story of the Queens of Madagascar and of the Sandwich Islands," see *Missionary Review* for November, 1890, obtained at No. 20 Astor Place, New York City (price, 25 cents); or in *Miracles of Missions* (price, 50 cents); and LIFE AND LIGHT for July and August, 1882. A *verbatim* report of Dr. Pentecost's address at the Annual Meeting of the A. B. C. F. M. has good material on the general topic, and may be obtained free. All these references, except the *Missionary Review*, may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.

Programmes and suggestions for children's meetings will be given in LIFE AND LIGHT each month, beginning with the January number. Topic cards for monthly meetings from January, 1893, to June, 1894, are now ready for distribution. They will be sent free to all who desire them. The monthly leaflet on the topics will be continued during the coming year, and will also be free to all.

THE Twenty-fifth Annual Meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, on Wednesday and Thursday, Jan. 11 and 12, 1893. All ladies interested are cordially invited to be present. A meeting for delegates will be held on Tuesday, January 10th, in the chapel of the church. The ladies of Boston will be happy to entertain all regularly accredited delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before December 10th, to Mrs. Henry D. Noyes, No. 1 Congregational House, Boston. 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 proposed that one feature of the silver wedding of the Board shall be a thank-offering service, in which every one present, if possible, shall present an offering of silver, in gratitude for the blessings of life in a Christian land, for the success that has attended the work of the Board, and for the personal uplift received from a share in that work.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from September 18 to October 18, 1892.*

MISS ELLEN CARRUTH, Treasurer.

MAINE.  
*Maine Branch.*—Mrs. W. S. Dana, Treas.  
 Falmouth, Second Cong. Ch., Aux.,  
 10.50; Waterford, A Friend, 5; South  
 Frecport, Friends, Self-denial, 8; Bid-  
 deford, Pavilion Ch., Aux., 14; Green-  
 ville, Aux., 30; Lakeside Helpers,  
 Thank Off., 2.70; South Princeton,  
 Union S. S., 1; Auburn, High St. Ch.,  
 Y. L. M. B., 30; Gorham, Aux., 23.25;  
 So. West Harbor, Miss'y Soc'y, 2.25; 126 70

Total, 126 70

### NEW HAMPSHIRE.

*New Castle.*—Mrs. F. A. Bowles, 1.00  
*New Hampshire Branch.*—Miss A. E. Mc-  
 Intire, Treas. Dunbarton, Hillside  
 Laborers, 3; Exeter, Mrs. Woodbridge  
 Odlin, L. M. Helen Lenox Street, 25;  
 Jaffrey, Lilies of the Field, p. c. L. M.  
 Miss L. S. Adams, 15; Lyme, Aux., L.  
 M., Miss Clara A. Whittemore, 27.38;  
 Meriden, Aux., 6.23; Plymouth, Y. P.  
 S. C. E., 5; Rochester, Aux., 30; Swan-



zey, Aux., Thank Off., 7.60; Webster,  
Y. P. S. C. E., 6; Bedford, Aux., 11,  
136 21  
Total, 137 21

VERMONT.

*Shoreham.*—A Friend, 10 00  
*Windsor.*—Mrs. Sarah G. Freeman, L.  
M. Jeanette Kimball Fay, 25 00  
*Vermont Branch.*—Mrs. T. M. Howard,  
Treas. Dorset, Mrs. Julia Williams,  
L. M's Mrs. Jennie D. Williams, Mrs.  
Eliza B. Armstrong, 50, S. S., 12;  
Greensboro, Aux., 1.40; McIndoes  
Falls, Aux., 2.60; West Rutland, Aux.,  
5; Stowe, Infant Class, S. S., 4; Towns-  
hend, Aux., 15; Windham, Aux., 7,  
97 00  
Total, 132 00

MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. C. E.  
Swett, Treas. Lexington, Hancock  
Ch., Aux., 21; Stoneham, Aux., 30;  
Malden, Aux., of wh. 67 a Thank Off.  
and 25 L. M. Mrs. Jane Marsh Jeffers,  
86; Winchester, Aux., of wh. 72.35 a  
Thank Off., 79.35, 216 35  
*Berkshire Branch.*—Mrs. C. E. West,  
Treas. Adams, Aux., 25 10; Dalton,  
Y. L., Aux., 21.85; Hinsdale, Aux.,  
22.20; Lee, Aux., Self-denial, 1; Lenox,  
Aux., 15; Pittsfield, First Ch., Aux., 1,  
South Ch., Aux., 33.03; Stockbridge,  
Thank Off., 5.75, 124 93  
*Danvers.*—Miss Aurelia W. Perry, 27 35  
*Essex North Branch.*—Mrs. W. Kimball,  
Treas. South Byfield, Aux., 15; New-  
buryport, Belleville Miss'y Soc'y, L.  
M's Mrs. John E. Bailey, Mrs. Charles  
E. Rowe, 50, Aux., Self-denial, 24, North  
Ch. M. C., through Newburyport Aux.,  
20, Aux., 60, Miss A. E. Wiggim's Cl., 3;  
Bankers, 5, 177 00  
*Essex South Branch.*—Miss S. W. Clark,  
Treas. Peabody, Aux., 290.56; Salem,  
Tabernacle Ch., Thank Off., 28; Box-  
ford, Aux., 35; Danvers, Maple St. Ch.,  
Aux., of wh. 75 L. M's Mrs. D. R. Gal-  
loupe, Mrs. Eben Putnam, Miss Jessie  
Fuller, 91.50; Manchester, Aux., 40;  
Gloucester, Aux., 75.25; Middleton,  
Aux., 10.25, 570 56

**CORRECTION.**—In the September LIFE  
AND LIGHT, Lynnfield Centre was cre-  
dited with 25.70. It should be Lynnfield  
South.

*Franklin Co. Branch.*—Miss L. A. Spar-  
hawk, Treas. Orange, Aux., 37.70;  
South Deerfield, Aux., 12, 49 70  
*Hampshire Co. Branch.*—Miss H. J. Kneel-  
and, Treas. Hatfield, Aux., p. c. L.  
M. Mrs. Henry More, 41.25; North Am-  
herst, Mrs. A. Dutton, 15; South Had-  
ley, Aux., L. M. Miss Mary L. Judd,  
25; Williamsburg, Aux., 7.50,  
88 75  
*Ipswich.*—First Ch., 1 00  
*Middlesex Branch.*—Mrs. E. H. Bigelow,  
Treas. Framingham, Aux., 50 cts.;  
Holliston, Aux., 40.22; Hopkinton,  
Aux., 41.25; Lincoln, Aux., 50, Self-  
denial, 3; Milford, Aux., 18; Natick,  
Aux., 71.35; Saxtonville, Aux., 24.60; So.  
Framingham, Aux., 100.64; South Na-

tick, Eliot Soc'y, 11; Wellesley, Aux.,  
57; Lincoln, M. C., 50, 468 16  
*Norfolk and Pilgrim Branch.*—Mrs. C. T.  
Tirrell, Treas. Duxbury, Aux., 1.30;  
Randolph, Memorial M. B., 30; Brain-  
tree, Aux., 7; South Weymouth, Mrs.  
J. Hunt, Thank Off., 1.25; Holbrook,  
Aux., Thank Off., 20.32; Plympton,  
Aux., 19, 78 87  
*North Middlesex Branch.*—Mrs. A. R.  
Wheeler, Treas. Dunstable, Aux.,  
39; Harvard, Aux., 31.35, Y. P. S. C. E.,  
10; Westford, Aux., 11.40, Y. P. S. C.  
E., 12.65, 104 40  
*Northampton.*—Smith College Miss'y  
Soc'y, 45 00  
*Old Colony Branch.*—Miss F. J. Rannels,  
Treas. Norton, Aux., 100; Somerset,  
Pomegranates, 10; Middleboro, Aux.,  
40, Mrs. Sherman, 20.22; Rochester,  
Sunbeams, 4.40, 174 62  
*Springfield Branch.*—Miss H. T. Bucking-  
ham, Treas. Holyoke, Second Ch.,  
Aux., 251.85; Ludlow Mills, Aux., 27;  
Longmeadow, Aux., 32.10; Springfield,  
First Ch., Aux., 297.23, Jun. Aux., 81.73,  
Jun. C. E., 14, South Ch., Aux., 117.00,  
Jun. Aux., 18; Indian Orchard, Aux.,  
32.05, Willing Helpers, 10, Olivet Ch.,  
Olive Br., 27.50; West Springfield,  
Park St. Ch., Aux., 100, Helping Hands,  
10.15, Y. P. S. C. E., 4.87, Self-denial, 1, 1,024 48  
*Suffolk Branch.*—Miss M. B. Child, Treas.  
Boston, A Thank Off., 100, Berkeley  
Temple, Jun. Aux., 10, "A," 25, Union  
Ch., Aux., 174.86; Brighton, Aux., 3;  
Cambridge, Shepard Memorial Ch.,  
Aux., 201.06; Dorchester, Mrs. S. A.  
Carruth, 10, Pilgrim Ch., Aux., 3, Vil-  
lage Ch., Jun. Aux., 20, Second Ch.,  
Aux., 115.13, Y. L. Aux., 87.28; Hyde  
Park, of wh. 40 by friends, 76.86; Need-  
ham, Willing Workers, 25; Newton,  
Mrs. Charles O. Tucker, Thank Off., L.  
M. Marion Danforth Tucker, 25, Eliot  
Ch., Aux., of wh. 50 by A Friend L. M's,  
Mrs. C. C. Creegan, Mrs. F. J. Locke, 10,  
Self-denial, 160; Revere, Aux., 5; Rox-  
bury, Eliot Ch., Aux., of wh. 25 by A  
Friend, L. M. Mrs. Page Moore, 69.50,  
Highland Ch., Aux., 8.81; Watertown,  
Phillips Ch., Aux., 25.20; Wrentham,  
Ladies M. C., 17; Waverly, Aux., 11.25, 1,172 95  
*West Berlin.*—Miss S. C. Larkin, 1 40  
*Worcester Co. Branch.*—Mrs. C. S. Newton,  
Treas. Southbridge, Aux., of wh. 26 a  
Thank Off., 42.80; Winchendon, Aux.,  
14; Clinton, Aux., 96.07; Rockdale,  
Aux., Thank Off., 33.32; Millbury, Sec-  
ond Ch., Aux., 23.25; Gilbertville, Aux.,  
Self-denial, 54.20; Worcester, Park Ch.,  
Aux., 7, Summer St. Ch., Aux., 11.20,  
Central Ch., Aux., 23.25, Union Ch.,  
Aux., 76.73; Lancaster, Y. L. M. S., 17;  
Saundersville, of wh. 8.60 a Thank Off.,  
31.39, 430 21  
Total, 4,753 73

LEGACY.

*Springfield.*—Legacy of Katharine H.  
Lombard, 3,000 00

RHODE ISLAND.

*Rhode Island Branch.*—Miss A. T. White,  
Treas. Central Falls, Aux., 26.93, Y. L.  
M. C., 60, M. Workers, 40; Barrington,

Aux., 100, Bayside Gleaners, 7.75; Bristol, Aux., 15; Little Compton, Aux., 23.50; East Providence and Seekonk, 43.36; Pawtucket, Park Place, Aux., 101; Westerly, Aux., 40.65, Y. F. M. C., 26; Kingston, Aux., 28; Woonsocket, Aux., 10, Y. L. Aid Soc'y 5; Riverside, Bud Circle, 5; Providence, Beneficent Ch., Aux., 22.25, Academy Ave., M. C., 5, Plymouth Ch., Aux., 53, North Ch., Aux., 70.83, Free Ch., Standard Bearers, 5, Pilgrim Ch., Aux., 143.78, Central Ch., Aux., 356, Mrs. Lathrop, L. M., Amy Louise Guild, 25; Wilkinson, M. C., 5; Pawtucket, Aux., of wh. 25 by Mrs. Alexander McGregor, L. M. Miss Lizzie H. McKinley, 25 by Mrs. E. C. E. Davis, H. L. M., Harold Reid Perkins, 339.01, Y. L. M. C., of wh. 100 L. M. Miss Audrey Thompson, 189.85, Golden-rod M. C. 50, Happy Workers, 30, S. S. Cont., 35.14, Y. P. S. C. E., 6,	2,068 05
Total,	2,068 05

## CONNECTICUT.

<i>East Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Norwich, Broadway Ch., Aux., 100, Park Ch., Aux., 110, Ch. End, M. C., 5; East Lyme, Aux., 3; Hampton, Aux., 17; Danielsonville, Aux., Thank Off., 81.62,	316 62
<i>Goshen.</i> —Mrs. Moses Lyman,	4 40
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Berlin, Golden Ridge M. C., 50; New Britain, Little Helpers, So. Cong. Ch., 57.19; Gastonbury, M. B., 55.60; Bristol, Aux., 59.42; Canton Centre, Aux., 15; Collinsville, S. S., 5, Aux., 77.30, M. C., 38; Columbia, Aux., of wh. 25 const. L. M. Miss Amelia J. Fuller, 60, M. C., 4.55; East Windsor, Aux., 35; East Hartford, Aux., 73.50, M. C., 25; Enfield, The Gleaners, 50; Ellington, Aux., 70; Glastonbury, Cheerful Givers, 7.23; Hartford, A Friend, 2, Fourth Ch., Aux., 2, Asylum Hill Ch., 25, Wethersfield Ave. Ch., 25, Pearl St. Ch., Aux., 1.75; Hebron, Aux., of wh. 25 const. L. M. Mrs. Corintha W. Kenny, 27.50; Kensington, Aux., 30; Manchester, First Ch., Aux., 75; New Britain, South Ch., Aux., of wh. 25 by Miss J. E. Case const. L. M. Mrs. W. I. Fielding, 86.67; Newington, Aux., 96.82, Jun. Aux., 34.75, Rain Drops, Boys' Circle, 15; Poquonock, Aux., of wh. 25 L. M. Mrs. Thomas Duncan, 60.33, Cheerful Givers, Boys' Div., 27.54, Girls' Div., 21.55; Rockville, Aux., 104, Little Helpers, 8; Rocky Hill, Aux., 12.45; Simsbury, Aux., 32.50; Somers, Aux., 23.80; Southington, Aux., 26.55; South Coventry, Aux., 10; Stafford Springs, Aux., 25; Suffield, Y. L. M. C., 15; Talcottville, Aux., 100, Little Light Bearers, 20; Terryville, Aux., 80.36; Tolland, Aux., 68.07; Unionville, Aux., 23.66; Vernon Centre, Aux., 42.54, M. C., 10.76; West Hartford, Aux., 17; Windsor, Aux., of wh. 25 by Miss Olive Pierson, L. M. Miss Mamie Wilson, 50; Windsor, M. C., 25; Windsor Locks, Aux., Y. L., 81.20, Aux., 100.59,	2,091 18
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, First Ch., Jun. S.	

C. E., 11; Chester, S. C. E., 4; Cornwall, C. G., 75.49; Danbury, First Ch., S. C. E., 10; Essex, S. C. E., 15; Greenwich, B. of L., 44.60; Ivoryton, S. C. E., 30; Middletown, First Ch., M. H., 15; New Haven, Davenport Ch., S. S., 70, United Ch., S. C. E., 75; New Milford, First Ch., S. C. E., 23.80; Norfolk, Y. L. M. C., 40; North Haven, S. C. E., 10; Prospect, Gleaners, 25; Sharon, B. B., 50; Wallingford, S. C. E., 16.40; Waterbury, First Ch., S. C. E., 10, Second Ch., S. C. E., 40; Westville, Y. L. M. C., 35, A Friend in Penn., 25; Millington, A Friend, 1; New Hartford, A Friend, 5; New Britain, M. C., 10.75,	642 04
Total,	3,054 24

## LEGACY.

<i>Winsted.</i> —Legacy of Mrs. Mary A. Mitchell,	2,000 00
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## NEW YORK.

<i>Baiting Hollow.</i> —Mrs. Wm. E. Newton,	5 00
<i>Brooklyn.</i> —Miss Grace Clark,	3 00
<i>New York City.</i> —Mrs. F. Vinton,	5 00
<i>New York Branch.</i> —Miss C. A. Holmes, Treas. Aquebogue, Aux., 24.75; Buffalo, Pilgrim Ch., Aux., 5, Cheerful Givers, 1.70, S. S., 25; Binghamton, Aux., 45; Bridgewater, Aux., 15; Berkshire, Daisy M. B., 10; Brooklyn, Tompkins Ave. Ch., Aux., 132; Candor, Miss'y Guild, 5; Canandaigua, Aux., 20; Coventryville, Aux., 5; Ellington, Aux., 4.70; Fairport, Aux., 16; Homer, Aux., of wh. 50 L. M.'s, Mrs. Francis Cory, Miss Clara Hebbard, 81.19, Mrs. B. W. Payne, 5; Jamestown, Aux., 88.58; Java, Village Ch., 3.35; Lockport, First Ch., Aux., 27; Mt. Vernon, Y. W. C. M. A., 10; Oswego, 20; Syracuse, Danforth Ch., Aux., 20; Sherburne, Aux., 28; Ticonderoga, Aux., 33; Westmoreland, Aux., 14.50,	639 77
Total,	652 77

## PENNSYLVANIA.

<i>Neath.</i> —Y. P. S. C. E.,	5 00
<i>East Smithfield.</i> —Y. P. S. C. E.,	5 60
Total,	10 60

## GEORGIA.

<i>Savannah.</i> —Bible Cl. and Infant Dept., Second Presb. Ch.,	24 00
Total,	24 00

## MONTANA.

<i>Anaconda.</i> —Mrs. Nancy M. Tracy,	25 00
Total,	25 00

General Funds,	10,986 30
Variety Account,	51 19
Legacies,	5,000 00
Total,	\$16,037 49

MISS HARRIET W. MAY,  
Ass't Treas.



## THE ANNUAL MEETING.

WEDNESDAY.

OUR Annual Meeting this year occupied the afternoon of Wednesday, September 7th, and the entire day, Thursday, the 8th. The Wednesday meeting was held in San Francisco, at the First Congregational Church, and at two o'clock a goodly number of ladies assembled in the parlors for the introductory devotional exercises. In the unavoidable absence of our President, Mrs. Jewett, Mrs. McLean presided. The exercises were opened by the singing of "In the Cross of Christ I Glory," that inspiring hymn, in which all joined with enthusiasm. Then followed the reading in unison of Psalm lxxii., and at its conclusion Mrs. Fisher led in prayer. Another hymn, "Jesus Shall Reign," was succeeded by a few moments of silent prayer, and a number of earnest and direct sentence prayers. Next in order came the various annual reports.

First, Mrs. Smith, our Recording Secretary, presented the chronicle of a year's events in the history of the Board, touching upon the monthly meetings, our money appropriations, the legacies we have received, the presence of different missionaries during the year,—notably Miss Pauline Root's stay among the churches,—missionary literature, and other topics, making up a paper of interest and value. We learn from the reports much that we should know, but do not, until it is clearly set forth by some one who has thought it out and arranged it in order for the mind to easily grasp.

Mrs. Dwinell's recent severe illness prevented her being present at the San Francisco meeting; but her report, the Home Secretary's, was read by Mrs. Wilcox, and closely followed by all. This, too, abounded in helpful thought and suggestion, and we shall look forward to its appearance in *The Pacific*.

In the Foreign Secretary's report, Mrs. Hutchinson gave an account of our nine missionaries, with necessarily brief reference to the work, trials, and encouragements of each.

Mrs. Warren, our other Home Secretary, next gave a little address of welcome to the delegates from other churches meeting with us. To the extreme regret of all, Mrs. Warren feels that she must resign her office this year, though she will still continue an honorary member of the Executive Committee, where her counsel and advice are so highly valued. Mrs. Hutchins will take Mrs. Warren's place.

After the singing of a verse of "Jesus Saves," the nominating committee made their report, and the election of officers followed. With the exception of Mrs. Warren, all remain as during last year. A concluding paper by Mrs. Farnam, on "Stewardship," was heartily enjoyed and appreciated by all. It is rarely the case that one listens to a more spirited, stirring, or brighter article than Mrs. Farnam's; and many thanks are due her for the pleasure and inspiration that she gave us.

K. K. H.

#### THURSDAY.

Promptly at the hour of 9.30 A. M., a few ladies were on hand in the First Congregational Church, Oakland, to commence the exercises of this second day of the Annual Meeting of the Woman's Board. Mrs. Sadler, after a reading in Ezekiel, called for several ladies to offer prayer, and after singing and the devotional exercises Mrs. McLean took the chair, and the reports of auxiliaries was called for. A great many auxiliaries sent in written reports, but had no delegate present. These were read by the Home Secretary, Mrs. Warren. Many delegates were present, who reported the work in their own auxiliaries. A most enthusiastic letter was read from the Southern Branch, from Mrs. Hansen, of Los Angeles. She said the deficit, which had loomed up before them so threateningly a few months ago, had been more than raised. She wrote of a young lady who was not able to go herself as a foreign missionary, but her friends knew of her great desire to send some one to take her place, so they kept sending her check after check, till at last the sum of \$500 had been sent to her for that purpose. Now her desire was to send another missionary out; not content with sending one, she wanted to send two. She spoke of their joy in sending out one of their own daughters this year, Miss Alice Harwood, of Orange. An interesting letter was also read from the Washington Branch. Captain Bray, being present, was called upon to offer prayer. Then came the greetings from other societies. Mrs. B. Spencer, of the Baptist Foreign Missionary Society of California, was the only one present. She delighted us all with her charming talk. She said we were all sisters; she liked to linger over the word sister. We are all bound by a common tie—our relationship to Christ—our Elder Brother. It is such a grand thing to be a Christian woman. Although sin first came

into the world by woman, redemption also came by woman; and the first Christian church in Christian Europe was founded in the house of Lydia. Her department is the circulation of leaflets among the auxiliaries. They cull from all denominations, and sell, not give them away. She told the story of the mission of a little illustrated leaflet, "Little Heart" (which was bought by a little girl for one penny), in a very touching manner; and other incidents were given, showing that the influence of these boughten leaflets could never be estimated. She closed her loving greeting to us in these words:—

"Go, send my gospel of joy and peace  
With loving haste across the seas;  
There is no toil but your Lord shall share,  
For lo, I am with you everywhere.

"Oh! if there shall come to the land of rest,  
From the North, the South, from the East and West,  
The souls of the ransomed we gathered there,  
In answer to faith, and work, and prayer,

"Oh! how small to us will seem the price  
Of our greatest love and sacrifice,  
In the glad new song that to you and me  
May come to our ears from over the sea."

At Mrs. McLean's suggestion a telegram was sent to our President in these words, "Love, sympathy, hope." This expression was taken by a rising vote.

Following Mrs. Spencer was Miss Carpenter, from the Islands of the Sea. She was introduced by a letter from the Secretary of the "Woman's Board of the Pacific Islands." This letter introduced her as the Mary Lyon of the Pacific, saying "she had done as much for the Hawaiian girls as Mary Lyon had for the girls of America." She made a delightful address, telling us of her experience with some of the girls with whom she had to do. Four hundred girls had been under her care. Three of them had gone out as the wives of native missionaries to Micronesia. She spoke of this as a step in advance for Hawaiians. Until the past three years they had not been willing to leave their own home and go out to the other islands of the Pacific. She held our closest attention.

After singing and prayer, the morning session closed. The ladies had been dropping in all morning, so by this time about one hundred and fifty ladies were in attendance. After a short time spent in a social way the announcement came that lunch was ready; and a most bountiful lunch it was—everything delicious, and daintily served, and young ladies in abundance to attend to our every want.

At 1.30 the meeting was called to order by Mrs. McLean, our first Vice President, and after the opening exercises the reports from auxiliaries were finished up; then came the reading of the great report of the meetings—that of the indefatigable Treasurer, Mrs. R. E. Cole. But, alas! at its close we

learned the sad fact that, although \$5,756 had been received, we had a deficit of \$244.

Mrs. McLean suggested a "self-denial week" in order to clear off this amount. Mrs. Farnam said, "Why not raise it *now*; I'll give \$5." So we caught the inspiration from her, and in a few minutes \$100 of the amount was pledged. Still we had \$144 staring us in the face. Mrs. McLean suggested still that next week, commencing Monday, 12th, be one of self-denial, and at its close the amount saved be handed to Mrs. Cole. This motion was made and carried.

At this point of the meeting Mr. Hager was called upon to offer prayer. After singing, and prayer by Mrs. H. H. Cole, Mrs. Farnam was invited to read again her helpful and inspiring paper on "Stewardship." Applause followed the reading of it. After singing "From Greenland's Icy Mountains," a delightful paper on "Children's Societies" was given by Mrs. H. H. Cole, of San Francisco. It was full of practical suggestions, based on her own experience. May they be speedily acted on, and may the girls and boys both be trained in missionary work! In the discussion which followed, Mrs. Pond, Mrs. Merritt, Mrs. Fisher, and Mrs. Wilcox took part.

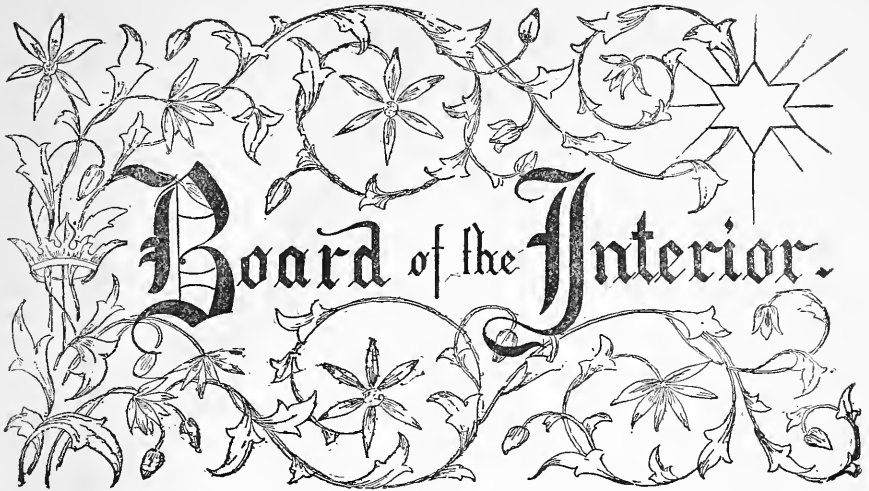
Next came the hour belonging to the Young Ladies' Branch. Mrs. McLean, in a few fitting words, introduced Miss M. Williams, the President of the Branch, who came forward and took the chair. The first thing on the programme was the beautiful selection "Come Unto Me," sung by one of Oakland's sweetest singers, Miss Fox. She seemed to have caught the inspiration of the occasion, and touched all hearts as she sang the beautiful words. Following this came the report of the Recording Secretary, Miss Marshall, read by Miss Alice Flint. This report showed twelve auxiliaries, and, with the new one of Market Street Church, thirteen in all. Then came the reports of the Home Secretary, Miss Merriam, and of Miss Dibble, Foreign Secretary.

The report of the Treasurer, Miss Grace Goodhue, showed that the young ladies had been able to accomplish great things during the year, having raised \$805,—quite in advance over any previous year. Then came a song, with violin accompaniment, and a dialogue in costume, "The Children of Christian and Heathen Nations", given by ten of the "Wide Awakes",—a little missionary society connected with the Pilgrim Congregational Sunday School, East Oakland. Then came the report from this same little society, read by their Secretary, Elsie Holway, showing that out of the \$65 they had raised during the year, \$37.50 of it had gone toward a Broosa scholarship.

Mrs. Williams gave us an inspiring talk, reporting the auxiliaries in a flourishing condition, and urging the young ladies present who had no auxiliary in their church to go home and organize one; and, certainly, if stirring words could have accomplished it, there would have been several started before this. With the Lord's Prayer, in which all joined, the delightful meeting came to a close.

Many thanks are due to the ladies of the First Church for their hospitality; to Mrs. McLean, for the graceful manner in which she guided our deliberations; to Miss Burbank, who presided at the organ; and to the young ladies who so faithfully discharged their duties as ushers.

J. D. W.



## CHINA.

### LETTER FROM MISS RUSSELL.

While Miss Chapin was absent on her trip down the river to meet Miss Haven, Miss Russell wrote as follows:—

LAST week when the home mail came, it brought me the lovely calendar you sent me. Thank you so much; and do you know, it came on the day the people were praying for me. I could not keep the tears back when I saw that, and I united with you in praying that I might be faithful to the work and the great privilege given me.

What a grand idea that was to make such a calendar! Now, we away in the foreign fields, can unite with you and with each other in praying for one another. How much closer together it brings us, and broadens our interests; and I am sure it has done me much good in the few days I have had it. I am sure I only say what every other missionary will say, "God bless the ones who arranged the calendar."

Saturday afternoon we had a new Japanese bath tub put in the girls' bathroom. After some of them had bathed, one of the girls pulled out the plug, and the water, of course, went all over the floor, two or three inches deep. We were all at work cleaning up when Mrs. Blodget came out with the telegram from Miss Haven. How we all smiled, and with what light hearts we went on with the work, I will leave you to imagine.

Early Monday morning Miss Chapin left for Tientsin. I expect they will be back some time next week. The winds have been terrible of late, and

the dust beyond description. Poor Miss Chapin, I suppose, was tied up at the bank all day yesterday. To-day has been pleasanter, so I hope she has gone on well.

The girls are all trying to be good and helpful, though some amusing things have happened in these two days. Oh, how I long to talk, and say all that is in my heart! I have come to love them so dearly that I dread giving them up. I did not think it would be so hard. Still, I shall love my work in the day schools and among the women. How true it is that we love anything we put our hearts into, or rather put into our hearts. We have a small day school on the place. To-day we had ten, besides two or more babies. At present it is taught by one of the large girls, and she does well, and the little people are fond of her. After Miss Haven comes I expect to give an hour a day to it. We have introduced some kindergarten ideas, and I believe it will be a means of blessing to many a home. I mean to have them work texts on cardboard with thread, and have them put in their homes. I also have some powder and oil for illuminating, and our boarding-school girls like that very much. I mean also to have the others do some of it, and in that way we can get a little of the heart of the gospel into some of these homes\*where otherwise we could not reach them. I am also very happy because our Bible woman, Ah-nai-nai, has asked all the women where she visits if they will let me visit them with her, and all have said yes, and been very nice. This I cannot do till Miss Haven comes back. I have decided not to put on Chinese clothes in the city visiting. I also hope to go out to a small town with Dr. Murdock once a week. Then we hope to get another day school near the North Chapel, when I shall go each day for an hour. There is so much one can see to do that it is a trial to be held back because of the lack of the language, yet looking back a year I can see a gain.

The moment I take up my pen a girl comes, and her wants are many, yes, legion; and questions follow till it seems as if the girls were a lot of interrogation points walking about. Now they are all gone, and I hope are asleep. They were telling me about a little new girl; when she came she was very much frightened, now she is happy, though always in some trouble. Well, for a few days she has not been very good, and when Mr. Chow called on her to say her lesson, she would not, so he told her she would have to be punished. While he was hunting for his ruler she ran out into the court, and such a time as they had catching her for she is very smart and sly. They got her at last, and took her to Mr. Chow. He gave her a few taps with his ruler, and told her he should do the same every day if she did not do better, so what has the little miss done but hide his ruler. This all took place while I was at lunch. I have not had any remarks with the young lady yet. The first few



days she was here, she said whenever I came near her it gave her the headache. Don't you think I had better be recalled? Now I wish sometimes she was a little more afraid of me than she is. Take it all in all, she is a character I rather enjoy; the girls say she is *l'ao chi to' lo hao*, but she has the making of a smart little woman. The other time Miss Chapin went away, one of the girls got so angry she went into a fit, and Mrs. Ament and I worked over her nearly an hour before she came out of it. I hope this time we shall not have any such scenes. What tempers the Chinese have when they give way to them! They remind one not a little of the evil spirits in the time of our Lord. I believe they were the evil spirit of an unrestrained temper. This girl I saw one day down on the bricks bumping her head and kicking her little feet; and she often used to say she would jump into the well if the girls told of her when she was bad. This time she is doing very well, and is striving very hard to overcome the evil in her. I have seen her sorely tried, and yet she has not given way. Nothing but the grace of God can help her, and she shows she is having help, and means to do right; how it rejoices our hearts. She used to have such a hard look, and no one liked her; always in trouble with the girls, and we found it very hard to overcome our dislike; but now she very seldom gets angry, and we all are fond of her. The poor child needs help and our prayers, for she had a long, hard task before her. I suppose Miss Chapin has told you of the death of one of our dear girls. She was such a comfort and help that it was hard to give her up; I miss her very much. She had helped me all the year with my Sunday-school class. Our girls were all so brave during the hard days, and I think if ever they showed the Christian spirit it was then.

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## JAPAN.

### EXTRACT OF LETTER FROM MISS GERTRUDE COZAD, NIIGATA.

THE condition of the women in the Northern Province is quite different from their condition in Southern and Western Provinces. The farming women especially fill me with such pity; and I do long to be able to do work in the farming villages. It is the women here who do the work which is done by horses at home.

All the able-bodied women are out in the rice fields working, with the mud up to, or above, their knees, wielding a heavy hoe with a blade eighteen inches long. And you see them, old and young, climbing the mountains, and cutting and bringing down on their backs great loads of firewood, and

carrying it to the cities to sell. Often in riding through the country I have just had to shut my eyes. I could not bear to look upon these sisters of mine doing such work as that; and yet, in the evening, when I went to the evening meeting in some farming village, I would perhaps see those very same women in neat, clean clothes, with hair as neat as wax, with rosy cheeks, telling of the health which their rough work brings them, or, at least, which it brings to the young women.

The older women look all worn out, as well they may; but still, it isn't altogether the rough work which ages them so. It is the unhappiness of the home life, the continual oppression, the jumping from girlhood into womanhood, which makes old women of a woman of forty: married when they are fourteen or fifteen, younger than that sometimes, going to the husband's house, where, however pitiable the condition of the mother and daughter, the condition of the daughter-in-law is far worse.

For the slightest offense the wife is divorced, and sent back to the father's house. If they could only remain divorced that would not be such a bad thing after all, but that cannot be; they are married and married again until they get where they can stay. I hear that among the coolie class a very common form of greeting is, "Have you the same wife as when I met you last?" It is this false position of women together with their hard work which breaks them down, body and spirit, by the time they are thirty-five or forty.

While I have presented this dark picture of the women of Echigo, I do not, of course, mean to imply that this is all. This is largely the condition of the lower classes only, and yet the sin and the rottenness which it reveals brings sorrow into the homes of the well to do also.

While there are many homes where the condition is very different, and where, comparatively speaking, there is much of happiness and brightness, yet in the homes of the wealthy or official classes there is an emptiness and aimlessness in the lives of the women which is perhaps harder to bear than the drudgery of the poorer women.

A woman is not considered worth educating; her training consists, first, last, and all the way between, in teaching her obedience, as a child, as a wife, and even as a mother. To this is added some sewing and cooking; the knowledge of how to bring up her children is supposed to come by instinct. It is from such a province as this, and for such women as this, that our girls' school has been started.

In this great darkness that one school is only a candlelight; and yet it is light, and however feeble it is it must not be allowed to go out. The people do not care for it; they would rather have their daughters ignorant than not.

And yet that should not discourage us ; it should only inspire us to greater exertions for the school.

Just now there is a great wave passing over the country of opposition to private schools for girls and boys, in favor of public schools. In all the schools the numbers have fallen off, and the money is slow to come in just now ; but in this country nothing ever remains in a state of equilibrium for any length of time, so it may be that this will all be changed in a short time. The waiting is pretty hard, however, and a great deal of patience is required. My own work is not in the schools, but consists of touring and visiting from house to house.

This work in the outstations is most encouraging, and I feel sure that Christianity is going to spread quickly in this region. It takes about ten days to visit all the outstations, except one or two which I am not able to visit often because they are so remote.

[Miss Cozad's friends will follow her with interest as she goes to Kobe this winter, to assist Miss Dudley and Miss Barrows in their training school for women.—ED.]

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## REPORT OF THE TWENTY-FOURTH ANNUAL MEETING OF THE W. B. M. I.

[Held in Detroit, October 25th, 26th, and 27th.]

BY MRS. GEORGE M. CLARK.

It has passed into a proverb that rainy weather is an accompaniment of the Annual Meeting of the W. B. M. I. The week in October, during which the last meeting was held, although not overblessed with sunshine, was, nevertheless, one of so clear skies as to rank itself with the honorable exceptions which prove the rule. The thoughtful loving kindness, which made the days go by in sweet succession from Monday evening, when the majority of the Executive Committee arrived, until Friday afternoon, when they took regretful leave, give certain assurance that the fair city of kindly hospitality will be remembered long by many earnest women, young and old, who there gathered store of strength and comfort. A feature of this twenty-fourth annual gathering was the all-day executive session of Tuesday, which clarified thought and prepared for the carrying on of business during the following days, with unusual freedom from delay.

The feature of the opening exercises of Tuesday evening was the address of welcome by Dr. Davis, pastor of the First Congregational Church, within the walls of whose beautiful edifice the sessions were held, followed by Rev. H. P. De Forest and Rev. L. M. Wood, of sister churches. An informal reception, including the serving of refreshments, did much to increase

acquaintance, preparing the way for the work which crowded the following days. Devotional meetings of a half hour preceding the morning sessions of both Wednesday and Thursday, were felt to be markedly blessed.

After the opening services of Wednesday morning, at which the President, Mrs. Moses Smith, presided, officers and delegates were welcomed in gracious speech by Mrs. Davis, the wife of the pastor, who remarked afterward, in conversation, that she might have related the fact that the Sunday after the dedication, at which time the indebtedness had been entirely canceled, the contribution was for foreign missions, this seeming to her as a second dedication of the church. The presence of Miss A. B. Child, Secretary of the Boston Board, had been anticipated, and her name was upon the programme for a paper, "Fellowship in Service," but to the regret of all she was detained on account of ill health.

The review of the foreign work was divided into three parts; the first, "Our work in the Turkish Empire," being given at this point. The annual review, although, unfortunately, pressure for time prevents its being given in full during the sessions, is of the first importance, and of absorbing interest. Picture after picture, painted in vivid colors, is presented to our vision until the world is before us unified by the heralds of the Lord. The especial difficulties besetting our Turkish missionaries, owing to the attitude of the government forbidding the holding of schools in private houses, were brought before the Ruler of the World in prayer.

The thought pervading the devotional half hour was that of the text chosen, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Mrs. Smith, the President of the Board, said that at one time, Miss Spencer, our missionary to Turkey, now ill in this country, hearing of the dropping, for lack of funds, of work at some point, tersely said, "You have blown out the candle of the Lord. How dare you?" This suggested asking her to write a paper upon the subject of the loss occasioned by the stopping of work at any point. In the midst of extreme weakness and pain a message came to Miss Spencer in the guise of a vision of a harvest field. It would be impossible to do justice to the beautiful parable in a few lines, but it will doubtless be printed in full.

Miss Mary P. Wright, our missionary to Turkey, led us in prayer for the enveloping love binding us to God, whom we have not seen, and to those across the sea whom, also, not having seen, we love.

After this season of restfulness we were prepared to listen to the Treasurer's report: a glad surprise to many with its summing up of receipts at \$76,783, including Kobe College. Vastly nearer our aim than could have been expected one week before the books were closed, when one third of this sum had not

been received. The living interest lying behind each gift lifts the Treasurer's report above the level of statistics, until each figure throbs with love, self-denial, and consecration, wafted not only from our own land, but from far-off Africa, Micronesia, and Turkey. When one realizes the significance of each dollar in light, comfort, and saving of souls, is there another opportunity anywhere for investment drawing such liberal dividends?

With thankfulness that the aim was so nearly reached, came the thought that if so much had been raised with so little effort, how much *might* have been attained. Branch reports were given from four States, followed by others after the opening by prayer of the afternoon session.

A review of the Home Department was given by Miss M. D. Wingate, Recording Secretary. Two of our missionaries, Miss Carrie S. Bell of India, and Miss Bértha Smith of Turkey, have during the year been called to higher service. Two new missionaries have been sent out during the year.

Many expressions have come as to the value of the Mizpah Calender as a silent reminder of subjects for prayer. We should aim to introduce it into all of our homes before the opening of the new year. The "Book of the Covenant" has received more than fifteen hundred signatures. For the points made regarding Junior and Juvenile work, the Annual Report, which will contain this report in full, must be consulted.

Mrs. Willcox gathered up the fruits of the year in the reports from Mexico and from Micronesia, and from Kôbe College in Japan, where the curriculum almost equals that of Smith or Holyoke.

What a vast power Christian missions has set in motion, and the complex woof comes back to us and up to God. We sometimes think of ourselves as set in the midst of complications. It is clarifying to our estimates to hear of the difficulties coming to our representatives across the seas.

Miss Sarah Pollock's paper "Childhood in Heathen Lands," gave a series of pictures too heart-rending for contemplation, did we not know them to be absolutely true. She closed by saying, "Shall our children, in happy homes, help these? If not, why not?" And now came in the children of happy homes, keeping step to their marching song, to the space gladly vacated for them in the center of the church, into which the sun, streaming in through western windows, made a golden glory for their heads.

After a welcome from Mrs. Smith, the chalk in the facile fingers of Miss Anna Marchant illustrated the story told them by Mrs. Willcox. All riches were piled up for the children, for Mrs. Capron gave them a story, and she was followed by Mrs. Sheffield and Miss Wright, who played "go a visiting" with Miss Nellie Farnsworth, daughter of Dr. Farnsworth of Ceserea, costumed as a Turkish woman. The happy hour was closed by Dr. Pauline

Root, who wore for them the dress of a high-caste woman in Southern India. The children's hour closed the afternoon session, and as one of the ladies was going home, she overtook two little maids on their homeward way also, when the following dialogue took place:—

“Have you come from our meeting, and will there be another for us?”

“I think not this time.”

“Won't there be a meeting this evening?”

“Yes; but I am afraid you would not be interested.”

“If it is about missionaries we would be,” emphatically declared the little women.

The addresses of Wednesday evening were by the Rev. Moses Smith, D. D., and Miss Mary P. Wright, of Turkey. Mr. Smith, formerly a beloved pastor of Detroit, introduced his address with the words, “Of all the great thoughts which occupy the Christian Church, the greatest to-day is the foreign missionary idea. God's thought is always for the world; man's religion is always for me and mine. . . . When God would advance a nation in the cosmopolitan idea, in every case the advancement of woman has borne a prominent part. . . . “Our geographers, our scientists, our archæologists acknowledge the service of the missionary.”

Then followed a glance at the possibilities of the next decade, if the missionary thought pervades the Church. The clear voice, perfect enunciation, and forcible utterances of Miss Wright, held the closest attention. We quote one thought: “The Mohammedan women are so secluded that it is impossible for men to carry the gospel to them; but their minds are so accessible that they are often converted by one hearing of it.”

The morning session of Thursday was opened by three Branch reports, full of interest. Mrs. Willcox, in the continuation of her “Review,” told of work in China, India, and Africa, closing with the thought in reference to the need of helpers in every field. “Our sisters in foreign lands are fainting under their labors. Have we used our powers of persuasion in inducing young women to go? Are we doing our duty in every little thing?”

The topic, “How shall they hear without a preacher, and how shall they preach without they be sent?” was pertinently presented by Mrs. E. J. Goodrich, Mrs. C. H. Case, and Mrs. E. W. Blatchford.

Mrs. Goodrich's paper, under the specific title, “The Needs of the Field,” opened by saying that the answer to the question, “Why did women organize themselves for foreign missionary work?” receives its answer in the reason for Christ's coming from heaven to earth,—the need of humanity. There are 8,000 workers over against 850,000,000 of heathen. She closed with the words, “Pray! pray! But first, bring your gift to the altar.”

Mrs. Case brought forcible utterances in reference to our gifts to Christ. God has a great work to do in transforming a selfish soul into likeness to himself. Stewardship of money, time, and talent is a *privilege*. If we are *asked* great things, the *giving* carries with it its own great reward.

Mrs. Blatchford, in her paper, "Serving our generation according to the will of the Lord," said: "In these last, crowded, hurrying years of the century, woman has awakened to the fact that she has fallen heir to an inheritance hitherto undreamed of. . . . To serve his own generation according to the will of God, is the Christian's business. . . . How shall we know that will? By watching the signs of the times. . . . We have, I fear, been misinterpreting the tender story of the widow's gift which our Lord approved. Two mites! Yes; but it was all her living for that day."

The consecration hour, led by Mrs. Capron, which fittingly followed, was opened with the words, "The time has now come when you are not to listen, not to hear, but to pray." The miracle of the feeding of the five thousand gave the keynote, and the words of all taking part centered around the thought of the little barley loaf, so small in itself, but enough in the hands of God to feed the multitude. "Let us go from this hour with the thought, 'I must find my barley loaf.'" "It is not what we *give*, but what *remains*." "The first book of Acts only is finished; the rest is being written as a book of remembrance."

The morning session closed with an address by Mrs. Sheffield, of China. "It will be but three fourths of a World's Fair next year, for China is left out. We talk of the lost arts; a lost *fact* is the cordial relation between China and America." Her answer to the young girls who say, "The W. B. M. I. has not money enough to send us," is, "Get your spindle and distaff ready, and God will send the flax."

Before taking their places in the afternoon session, the young ladies spent an hour together, under the guidance of their leader, in one of the pleasant anterooms of the church. The first part of the session was occupied by the election of officers, for whom an informal ballot had been cast on Wednesday, by the remainder of the Branch reports and by the report on the Home and Treasurers' reports, and by the discussions which followed. These reports emphasized the points made, all of which is recommended for careful reading in the Annual Report. During the discussion Mrs. Brunner, of Indiana, called notice to the fact that nothing had been said as to our aim for the coming year, the Columbian year, and our twenty-fifth anniversary. She suggested one hundred thousand dollars. A letter from Mrs. Ide, of Milwaukee, to this same effect, was read. After glowing words from many, it was moved that our aim be one hundred thousand dollars. This was

carried by a rising vote. A collection of silver dollars was also taken as an earnest of the silver year.

The young ladies' hour was opened by the singing of the hymn, "I Love to Tell the Story," a prayer chain, and the prayer hymn, softly sung, "More Love, O Christ, to Thee." Mrs. Baird, after a few words regarding their relation as daughters to their Heavenly Father, introduced Dr. Root, who charmed them as she told them of the bright side and of the difficulties of missionary life. After a talk about the covenant, from Mrs. Smith, and a word regarding the significance of the key, from Miss Lovell, of Michigan, Mrs. Capron gave the young reapers in the precious home field their motto for the year from the beautiful book of Ruth, "And let fall, also, some of the handfuls of purpose."

The Committee on Entertainment reported Rockford as the next place of meeting, the Second Church joining with the First in the invitation.

The Committee on Resolutions expressed the sympathy of the women assembled for the President of the United States in his sore bereavement. They were instructed to forward this resolution to the President.

A second resolution expressed appreciation of the generous and complete hospitality which had extended itself to each item of the arrangements for the meeting.

The Board was favored by the presence, for the evening of Thursday, of Dr. Judson Smith, Foreign Secretary of the American Board, who delivered an eloquent address, the thought of which was in a word, "Attempt the Seeming Impossible for God;" this fitly closing the Twenty-fourth Annual Meeting of the Woman's Board of Missions of the Interior.

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### THE MIZPAH CALENDAR.

THE Calendar for 1893 is ready, and is for sale at 59 Dearborn Street, at 25 cents, or 30 cents if postage is required. It is full of good things. To be reminded every day of some one of our missionaries, or some special need of our work, and to know that hundreds are pledged to pray with us for this object, makes us feel indeed that

"This whole round world  
Is bound by gold chains about the feet of God."

There is a fresh thought for every day, and surely one good thought a day well pondered is a blessing not to be forgotten in our thanksgivings. The faces of friends rise before us as we read stirring words of the missionaries, or bits from the reports of secretaries at home; and lines from Faber or



Montgomery, or some other well-known writer, send the whole sweet message of the old hymn ringing through our hearts. Also, since

“A dreary place this world would be  
Were there no little people in it,”

there are voices of the children, and thoughts for them. Every one who buys the Calendar will find in it society for a year, and every one who sends it to a friend will send brightness and cheer into the loneliest room.

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## Home Department.

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### STUDIES IN MISSIONS.

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#### REVIEW OF THE YEAR.

MISS SARAH POLLOCK, who has prepared our lessons for many years, has been obliged on account of overwork, aggravated by a severe cold, to take a vacation of some weeks. She had prepared questions on Turkey, as below, and we ask that those who study the work of the W. B. M. I. will arrange similar questions on other countries, referring to the Annual Report for their answers. Two copies of the Annual Report will be sent free to every auxiliary on application at 59 Dearborn Street, Chicago. By the remittance of 15 cents anyone can secure a copy for herself.

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#### REVIEW OF THE YEAR'S WORK IN TURKEY.

##### TURKEY.

MISSIONARIES.—How large a proportion of the force of the W. B. M. I. is in the Turkish Empire? How many are there? Has the force increased or diminished this year?

BIBLE WORK.—What is the hope of the Board as to the enlargement of the Bible work in the Turkish Empire? How small is our force of Bible women in Turkey?

KINDERGARTEN WORK.—What is the testimony in regard to it?

SAMOKOV SCHOOL.—How large an attendance last year? What is its religious condition, indicated by the number of church members?

MONASTIR SCHOOL.—What was the attendance the past year?

AMERICAN COLLEGE AT CONSTANTINOPLE.—What missionary connected with the W. B. M. I. at that school? How many students? What is the religious condition of the school? How many nationalities represented?

GEDIK PASHA.—Evening classes; Bible classes; Greek school; Sunday school; Bible women; coffee house.

MARSOVAN SCHOOL.—King's Daughters' Society?

## HOME REPORT.

MISSION STUDIES.—What improvements have been made this year? What is its circulation? What ought it to attain? LIFE AND LIGHT; *Day Spring*.

LEAFLETS.—What new leaflets issued by the W. B. M. I. the past year? Calendar? What is asked of officers of Branches?

FIELD WORK.—What field work has been done the past year? How many have died or returned on account of health? How many are necessary that the ranks may be filled?

[FRIDAY, Dec. 2, will be observed as a day of prayer for the Treasury throughout the W. B. M. I. The silver fund to be given in honor of our twenty-fifth year will be gathered in many places at the regular December meetings of our auxiliaries. Dear auxiliaries, let us give our first Christmas gift to this cause, in honor of Him who is to us the Unspeakable Gift. A movement has been started also to secure one thousand gifts of \$25 each, as a silver year memorial fund. See *Mission Studies* for December.—EDITOR.]

## WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1892.

## ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, Treas. Alton, Ch. of Redeemer, 49.45; Atkinson, 15; Anrora, First Ch., 76.55; New Eng. Ch., 51.61; Canton, 13.20; Chicago, First Ch., Mrs. C. H. Case, 50, Aux., 20, Covenant Ch., 20, Duncan Ave. Ch., 10.25; Kenwood Eyan. Ch., 201.35; Leavitt St. Ch., 31.30; Lincoln Park Ch., 25, Ch. of Redeemer, 15, South Ch., 150, Union Pk. Ch., Mrs. G. F. Savage, 25, Aux., 43.15; Danvers, 15; Evanston, 25; Farmington, 18.25; Forrest, 5.65; Galesburg, First Ch., 40.50; Glencoe, 39.75; Greenville, 25; Gridley, 2.75; Griggsville, 57; Harvey, 3; Henry, Mrs. Vail and Mrs. Williams and daughter, 7; Hinsdale, 155; Ivanhoe, 7; Jacksonville, 40; Lyonsville, 36.30; Lyndon, 5; Maywood, 10; McLean, 23.60; Moline, 16.65; Naperville, 9.03; Normal, 4; Oak Pk., 173.40; In His Name, E. P., 5; Oneida, 8.80; Mary F. Hennisee, 104; Ottawa, 50; Paxton, 36.80; Polo, Independent Pres. Ch., 8.75; Pittsfield, 25, S. D., 10; Poplar Grove, 4; Princeton, 12.10; Ravenswood, 34.85; Ridgeland, 81.25; Rollo, 12.72; Roseville, 3.45; Sheffield, 23; Sycamore, 5.30; Uдина, 50 cts.; Wheaton, 7; Winnetka, 20.50; Waverly, Aux., 43.90; Mrs. Richardson, 1, Mrs. Tupper, 10, 2,019 60

JUNIOR: Bunker Hill, 25; Chicago, California Ave. Ch., 4, Ch. of Redeemer, 7.26; Dover, 15.20; Illini, 49.35; Ottawa, 61.90; Wheaton, C. E., 1.71; Waverly, 26.41, 190 83

JUVENILE: Chicago, Ch. of Redeemer, 4, Union Pk. Ch., 10.08; McLean, 5; Moline, 4.50; Ottawa, 10; Payson, 19.30; Ravenswood, M. B., 19; Wilmette, 35, 106 88

THANK OFFERINGS: Alton, 4; Buda, 21.20; Chenoa, 5.06; Chicago, First Ch., 170.46; Covenant Ch., 55, Lincoln Pk. Ch., 60.01,

Porter Memorial Ch., 18, Union Pk. Ch., 231.85, M. B., 9.20; Danvers, 14; Dover, 12.26; Y. L., 2.68; Downer's Grove, 26.80; Evanston, 123.35; Farmington, 26.17; Forrest, 6.35; Galesburg, First Ch., 70.11; Glen Ellyn, 9; Harrison, Mrs. J. M. Cravy, 3; Harvey, 10; Ivanhoe, 7; Joy Prairie, 36.75; La Harpe, 9.60; Lyonsville, 27.25; Lyndon, 1.50; Maywood, 47; Moline, 16.50; Newton, 5; Naperville, 32.05; Normal, 6; Oneida, 14.03; Paxton, Mrs. Shaw, 100; Polo, Emma Pearson, 5; Princeton, 44.75; Plymouth, 20; Port Byron, 8.70; Ravenswood, Aux., 31.15, M. B., 1.08; Ridgeland, 23.45; Rollo, 32.55; Roodhouse, 10.60; Sheffield, 2.25; Sterling, 54; Sycamore, 73.76; Uдина, 4.06; Wheaton Coll. Ch., 27.60, First Ch., 25; Winnetka, 36.28, 1,581 41

Total, 3,898 78

## SUPPLEMENTAL.

Abingdon, 52.10; Amboy, 70; Batavia, 15; Bowen, 6.85; Blue Island, 15; Canton, 46; Dwight, 5; Chicago, Clybourn Ave. Ch., 50, Forrestville Ch., 40.85, Lincoln Pk. Ch., per Mrs. H. M. H., 20; Douglas Pk. Ch., 14.22, Lincoln Pk. Ch., 22, Leavitt St., 163.56, Millard Ave., 50, New Eng. Ch., 222, Plymouth Ch., 266.73, Ch. of Redeemer, 26, South Ch., 179.60; South Pk. Ch., 64, Union Pk. Ch., Oakley Br., 19.50, A Friend, 25, Warren Ave., 60; Crystal Lake, 50; Dundee, 4.10; Elgin, 77.50; Englewood, Pilgrim Ch., 126; Evanston, 156.30; Geneseo, 147.32; Galesburg, First Ch., 99.20; Geneva, 22.55; Granville, 31.67; Harvey, 1; Hinsdale, 50; LaGrange, 22.50; Lawn Ridge, 6; Lake View, 260.65; Marseilles, 96.22; Oak Park, 35.44; Ontario, 34.50; Ottawa, 19; Paxton, 3.50; Payson, 84.60; Peoria, 81.31,

Plymouth Ch., 75; Pittsfield, Rose So., 16.50, Aux., 24; Port Byron, 3; Princeton, 27.40; Providence, 28.63; Ravenswood, 46.08; Rock Falls, 11.46; Rockford, First Ch., 12.15, Second Ch., 31.25; Roscoe, 16; Sandwich, 94.06; Seward, 5, Th. Off., 22; Shabbona, 81.25; Sheffield, 5.50; Shirland, 5; Springfield, First Ch., 37; Streator, 3.15; St. Charles, 22; Stillman Valley, 64.78; Waupunsee Grove, 20; Western Springs, 13.65; Wilmette, 97.28; Wheaton Coll. Ch., 3.50; Waukegan, 16; Aurora, First Ch., 10; Buda, 12.15; Chicago, First Ch., 25, Leavitt St. Ch., 10, Union Pk. Ch., 179.35; Decatur, 5; Pecatonica, 5,

3,970 91

JUVENILE: Chicago, Lincoln Pk. Ch., M.B., 19.83, First Ch., 28, New Eng. Ch., 19.33, Plymouth Ch., Jr. C. E., 22.50, South Ch., K. M., 10.62, Union Pk. Ch., Oakley Br., Jr. C. E., 17.50, Tabernacle Ch., Coral Workers, 15.50; Evanston, 41.73; Galesburg, First Ch., 12.50; Glen Ellyn, 1.25; Joy Prairie, 25; Lake View, Ch. of Redeemer M. B., 5; Melvin, 1; Moline, Helpers, 10, three little girls, 2.70; Pittsfield, 8; Rock Falls, 2; Rockford, Second Ch., Jr. C. E., 5.11,

247 57

JUNIOR: Almi, 25; Buena Pk., 23; Chicago, Bethany Ch., 35, Kenwood Evan. Ch., C. E., 50, Leavitt St. Ch., C. E., 20, Lincoln Pk., 111.75, First Ch., 100, New Eng. Ch., 65, Plymouth Ch., C. E., 25, Union Pk. Ch., 123.18, Warren Ave. Ch., 34; Englewood, Pilgrim Ch., 69.09; Evanston, 88.50, C. E., 14; Farmington, 5; Geneseo, 12.85; Galesburg, Old First Ch., 70; Griggsville, 5.65; Glencoe, 68.06; Lakeview, 3.55; Marseilles, 15; Oak Pk., 110; Ottawa, 19; Providence, C. E., 25; Rogers Pk., 10, C. E., 12.26; Rockford, First Ch., 36.27; Springfield, C. E., 10; Wilmette, 50; Winnebago, 5.50; Woodburn, Aux., 14.25,

1,260 91

SUNDAY SCHOOL: Chicago, Bethlehem Ch.,

4 03

GFITS: Chicago, Mrs. Singer, 25, S. A. C., 22, Nebraska Ave., a few ladies, 4.50; Morris, S. L. Hoyt, 1; Mendon, two Friends, 2; Geneseo, Mrs. R. B. Paul, 10; Washington Heights, Mrs. Howe, 5; Illinois, A Friend, 3; LaGrange, G. M. V., 5; Chicago, Eliz. B. Skeele, 10,

87 50

Total, 5,570 92

(Of this, 1,797.08 is Th. Off.)

INDIANA.

BRANCH.—Miss S. M. Gilbert, of Indianapolis, Treas. Report itemized next month.

Total, 710 72

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Almorat, 5; Atlantic, 26.75; Baxter, Mrs. Brandt, 1.45, two ladies, 2; Bear Grove, 6.15; Big Rock, 8; Burlington, 7; Cass, 9; Chester Center, 3.29; Central City, 28.40; Clarion, Mrs. Houston, 5; Clear Lake, 5; Clinton, 5; Corning, 4.50; Council Bluffs, 34.14; Creston, 8.55; Cromwell, 10; Davenport, 36.55; Decorah, 32; Des Moines, North Pk. Ch., 1, Pilgrim Ch., 11.25, Plymouth Ch., 17.14; Dubuque, 75.37; Dunlap, 33.88; Eddyville, 2; Edgewood, 2; Eldora, 60; Fairfax, 5.50; Farr-

gut, 40; Gilbert, 13; Gilman, 8; Green Mountain, 15.50; Grinnell, 102.26; Hampton, 10; Harlan, 10.16; Hull, 30; Jackson, 17.45; Keokuk, 30; Kellogg, 10, Mrs. Arnold and A Friend, 3; Kellogg, 1; Keosauqua, 28.25; Magnolia, Mrs. Hillis, 20; Manchester, 60; Marion, 32.75; Marshalltown, 3.30; Mason City, 50; McGregor, 6.45; Mitchellville, 4; Monona, 10; Monticello, 15; Mt. Pleasant, 4.24; Newell, 15.61; Newton, 10; Orient, 4; Osage, 3; Oskaloosa, 57.03; Ottumwa, 60; Percival, 10; Peterson, 10; Quasqueton, 4.57; Rockford, 5.82; Rock Rapids, 10; Rowen, 3.25; Sabula, Mrs. Esmay, Mrs. Wood, and S. S. Cl., 2; Salem, 25; Sheldon, 19.40; Shenandoah, 18.88; Sibley, 5.60; Spencer, 8.95; Tabor, 22.44; Toledo, 7.01; Traer, 65.75; Wayne, 5.90; Webster, 6.75; Webster City, 17.08; Wentworth, 6.75; Winthrop, 5,

1,360 07

JUNIOR: Central City, 4.09; Clay, 40; Corning, 3.50; Davenport, 12; Decorah, 10; Des Moines, Plymouth Ch., 87; Eldora, 40; Genoa Bluffs, K. D., 1.50; Grinnell, Y. L., 34.72, Seek and Save Soc., 7.70, Iowa Coll., 4.50; Hampton, 11; Marion, 13; Rockford, 1; Traer, 50,

320 01

JUVENILE: Alden, 13.75; Central City, 2; Clay, 12.50; Council Bluffs, 5; Davenport, Sunbeams, 13, Wide Awakes, 7.50; Gilman, 1; Grinnell, Busy Bees, S. B., 10.66, W. B., 5; Marion, 9.03; Osage, 2.36; Sibley, 12; Stacyville, 10; Traer, 25; Williamsburg, 8,

136 80

SUNDAY SCHOOLS: Eldora, 1.36; Le Mars, 10; Onawa, Birthday Boxes, 3.86; Traer, 5,

20 22

C. E.: Alden, 26.50; Hampton, 2; Monona, 2; Ottumwa, 10,

40 50

SELF-DENIAL: Council Bluffs, H. A. M., 2, A Friend, 2.75; Decorah, Jun., 7; Dunlap, 1.12; New Hampton, 5; Shenandoah, 2.50; Tabor, 3.50; Wentworth, 25 cts.,

23 12

THANK OFFERINGS: Ames, 17.25; Atlantic, 44.29, Jun. C. E., 1.55; Burlington, 3.20; Big Rock, 14; Creston, 25; Clay, Jun., 1; Clinton, 15; Corning, 21; Council Bluffs, 28; Davenport, 24.60; Des Moines, Pilgrim Ch., 8.75, Plymouth Ch., Aux., 7, Y. L., 18; Genoa Bluffs, 5.50; Gilbert, 2.35; Glenwood, 25; Grinnell, 158.76; Hampton, 27; Hartwick, A Friend, 7; Iowa City, A Friend, 3; Magnolia, 5; Newell, 21.11; Ogden, 8.50; Osage, 33; Onawa, 32.42; Preston, 2; Quasqueton, 1.18; Rock Rapids, 6.60, Willing Workers, 1.40; Sabula, Mrs. Wood and Mrs. Esmay, 1; Shenandoah, 21.78; Sibley, 7.10; Spencer, 15; Stuart, 10; Tabor, Aux. and Juniors, 34.31; Traer, Aux., 24.20, Juniors, 5, C. E., 5.20; Webster City, 38; Wentworth, 5,

735 05

SPECIAL: Ames, 12.10; Burlington, Mrs. Geo. B. Little, 30.25; Cresco, S. S., 3; Dubuque, 11; Farragut, S. S. Cl., 5; Grinnell, Mrs. E. R. Potter, 30; Glenwood, M. B., 9.43, Th. Off., 18.87, for Kobe Home, 20.20, for Peking, 5; Ogden, 15.50; Rockford, 7; Wittemburg, 4,

171 35

Total, 2,808 12

Second statement; itemized next month.

Total, 218 14

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Almema, 1; Argentine, 11; Atch-

ison, 8; Burlington, 7.50; Chapman, 1.75; Clay Center, 5; Dover, 5.50; Downs, 3; Eureka, 50; Fairview, 15; Goshen, 10; Hiawatha, 10.75; Highland, 12; Kansas City, 41.00; Lawrence, 13; Leavenworth, 10; Louisville, 2; Manhattan, 82.06; Maple Hill, 9.79; Mrs. True, 5; Newton, 10; Olathe, 17; Oneida, 20; Ottawa, 10; Paola, 22; Partridge, 18.40; Pleona, 8.52; Russell, 10; Sabetha, 42.97; Seneca, 7.60; Sterling, 27; Smith Center, 2.50; Topeka, First Ch., 54.66, Central Ch., 25.21, Mrs. Officer, 5; Wabaunsee, 15; Wakarusa, 5; Sabetha, 1; Ottawa, 1; Wichita, Plymouth Ch., 10, 616 81

JUNIOR: Kansas City, 35; Lawrence, 15, 50 00

JUVENILE: Kansas City, First Ch., M. B., 5.35; Partridge, 6.60; Sabetha, 7.50, 19 45

C. E.: Sabetha, 2.50; Seneca, 5, K. D., 10; Topeka, First Ch., 12, 29 50

SUNDAY SCHOOLS: Lawrence, Plymouth Ch., prim., 2.20; Sabetha, prim., 5; Topeka, First Ch., 4.25, 11 45

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727 21  
 Less Miss Wright's trav. expenses, 3 00

Total, 724 21

MASSACHUSETTS.

*Newton Centre.*—"A," for Miss Little's salary, 85 00

Total, 85 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 38.27; Alpine and Walker, 15; Benzonia, 14.13; Breckenridge, 1.38; Clinton, 25; Coloma, 8; Cooper, Mrs. Laura Lane, 30 cts.; Chelsea, 16; Detroit, Woodward Ave. Ch., 46.58; Detroit, Plymouth Ch., 10; Edmore, 1.26; Flint, 12.96; Greenville, 19.65; Grand Rapids, Park Ch., 38.96; Grass Lake, 7.36; Lickly's Corners, 5; North Adams, 10; Olivet, 6.56; Orion, 5; Reed City, 13.80; Ransom, 5; St. John's, 6; Somerset, 5; South Haven, 10; Stanton, 10.74; Three Oaks, of wh. 3.66 is from Mrs. Ada Sherwood, 34.17; Traverse City, 20; Utica, 5.50; Union City, 6.50; Whitaker, 1.40; Watervliet, H. & F. M. S., 2.25, Self-denial, 1; Ypsilanti, 9.10, 411 87

THANK OFFERINGS: Ann Arbor, 160.40, Miss Sarah Ellsworth, 2; Alpine and Walker, 8.60; Chelsea, 8; Flint, 8.04; Greenville, 19; Grass Lake, 13.06; North Adams, 8; Olivet, 43.25; Reed City, 14.52; Romeo, 21; Sandstone, 13.20; South Haven, 5; Stanton, 20; Union City, 22.35; Webster, S. S. M. S., 7.86; Ypsilanti, 13.07, 387 35

JUNIOR: Coloma, C. E., 1.05; Covert, C. E., 2; Cooper, C. E., 6; Detroit, Woodward Ave., Y. L. M. S., 2.65, First Ch., C. E., 3, Girls' Guild, 8; Grand Rapids, Park Ch., Y. L. M. S., 30; Greenville, K. D., 5; Litchfield, C. E., 5; Three Oaks, C. E., 3.25; Traverse City, Bridge Builders, 65; Whitaker, C. E., 2.30; Ypsilanti, Y. L. M. S., 15, 143 25

JUVENILE: Benzonia, Children's C. E., 13; Detroit Ave., King's Cup Bearers, 5; Litchfield, M. B., Busy Workers, 3; Oxford, Morning Star M. B., 10; Reed City, Cheerful Workers, 3.13; Watervliet, Mountain Rills, 2.50; Ypsilanti, Children's C. E., 10, 46 63

SUNDAY SCHOOL: Cooper, 2 50

FOR KOBE COLLEGE BUILDING FUND: Per Miss Searle, of wh. 15.50 is from Niles Pres. Ch., and 5 from Mrs. Browning, of Decatur, 20 50

Total, 1,012 10

SUPPLEMENTAL.

Ann Arbor, of wh. Mrs. B. Fuller, 5, 28.50; Almont, 3.95; Detroit, First Ch., 104.50; E. Saginaw, 75; Jackson, 75; Lansing, Systematic Benev. Soc., 10; Owasso, Sr. and Jr. Soc., of wh. 3.65 is Self-denial, 48.20; Vermontville, 19, 364 15

THANK OFFERING: Almont, 6.05; Benzonia, C. D. S., 7.60; Owasso, 18.65, 32 30

JUNIOR: Detroit, Woodward Ave., Y. L., of wh. 12.61 is Th. Off., 80.65; Detroit, First Ch., Y. W. F. M. Com., 33; Flint, Y. L., 15; Stanton, Y. L., of wh. 5.50 is Th. Off., 40.50, 169 15

JUVENILE: Benton Harbor, 15.26; Detroit, First Ch., 13, 28 26

FOR KOBE COLLEGE BUILDING FUND: Ann Arbor, 1 50

Total, 595 36

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Ada, 1; Austin, 8.75; Benson, Th. Off., 8; Duluth, of wh. 27 is Th. Off., 87.20; Glyndon, 1.05; Groveland, 4.42; Hawley, 1.34; Lake Stay, 2; Mazeppa, 8.45; Minneapolis, First Ch., Aux., 56, Pilgrim Ch., Aux., 13, Plymouth Ch., 287, Aux., of wh. 32.54 is Th. Off. and 7.28 self-denial, 163.00, Silver Lake Ch., Aux., of wh. 2.40 is Th. Off., 12.94, Vine Ch., Aux., 5; Montevideo, 5; Northern Pacific Conf. col., 3.25; New Richland, 10; Northfield, Aux., 58.22; Mrs. Burt, 6.50, Charlotte R. Willard, 20; Sauk Centre, of wh. 3.50 is self-denial, 29.84; St. Paul, Pacific Ch., Aux., 5, Plymouth Ch., Aux., 77.65; Stephen, 1.25; Wadena, 5; Waterville, 3.50; Witoka, Friend, 1; Zumbrota, 13, 898 45

JUNIOR: Duluth, Friends in Council, 10; Minneapolis, Bethany Ch., Y. L., 8.25, Park Ave. Ch., Y. P. S., 10; Northfield, Y. L., 33.64; Sauk Centre, Y. L., 5.79; St. Paul, Dayton's Bluff Daily Mite Mission, 6.57, 74 25

C. E.: Mazeppa, 7.68; Sauk Centre, self-denial, 3, 10 68

JUVENILE: Anoka, Jr. C. E., 1; Glyndon, M. B., 25 cts.; Hamilton, 1; Minneapolis, Park Ave., 50; Minnesota Falls, Willing Workers, 2.46; New Richland, Lamp Lighters, 8; St. Paul, Atlantic Ch., M. B., 4; Stephen, 1.81, 68 52

SUNDAY SCHOOLS: Douglas, 6; Hancock, 3.90; Minneapolis, Silver Lake Ch., 4.05; Rochester, 5.12; St. Paul, Plymouth Ch., 1.96, 21 03

FOR KOBE COLLEGE BUILDING FUND: St. Paul, Plymouth Ch., Friend, 5, E. A. O., 3, Park Ch., Aux., S. E. S., 3, 11 00

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1,083 93  
 Less expenses, 40 00

Total, 1,043 93

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Amity, 14; Aurora, 11; Breckenridge, 7.35; Brook-

field, 15; Carthage, 32; Hannibal, 7.67; Joplin, 4; Kansas City, First Ch., 11.63, Clyde Ch., 2.70; Kidder, 12.55; Meadville, 5.30; Neosha, 3; Old Orchard, 56.35; Webster Groves, 15; St. Joseph, 9.70; St. Louis, Pilgrim Ch., 61, Plymouth Ch., 11, Central Ch., 50; Springfield, First Ch., 36.35, Central Ch., 30.05,	396 25
JUNIOR: Kansas City, Clyde Ch., 12; Springfield, First Ch., 17.18; St. Louis, First Ch., 14.21, Pilgrim Ch., 52, Hyde Park Ch., 28.22,	123 61
JUVENILE: Breckenridge, 20; Kidder, Opportunity Club, 5; Pierce City, Cheerful Workers, 1.35; Springfield, First Ch., Cheerful Workers, 7; Central Ch., Helping Hands, 10; St. Louis, Pilgrim Workers, 10, Hyde Park M. S. B., 5,	58 35
C. E.: Neosha,	10 00
THANK OFFERINGS: Breckenridge, 6.75; Cameron, 15; Joplin, 6; Kansas City, First Ch., 13.92, Y. L., 12.02, Clyde Ch., 10.77, Chips, 4; Lebanon, 25; Meadville, 15.50; Neosha, 11.62; Kidder, 8; St. Joseph, 13.70; St. Louis, First Ch., 45, Y. L., 41, Pilgrim Ch., 8.16, Plymouth Ch., 11, Third Ch., 7; Hyde Park, Y. L., 85 cts.,	257 29
FOR KOBE HOME: St. Louis, Y. L., Pilgrim Ch.,	25 00
FOR ERZROOM SCHOOL: Springfield, Central Ch., Helping Hands,	1 50
Total,	872 00
SUPPLEMENTAL.	
St. Louis, Compton Hill Ch., 75, Plymouth Ch., Th. Off., 7.55,	82 55
JUNIOR: Springfield, Central Ch., Y. P., 26; St. Louis, Plymouth Ch., M. B., 20.78,	46 78
Total,	129 33
MONTANA.	
Mrs. Herbert E. Jones, of Livingston, Treas. Chinook, Mrs. Richey, 1; Livingston, Aux., 6.78, Y. L. Soc., 3.50,	11 28
Total,	11 28
NEBRASKA.	
BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Itemized next month,	1,245 31
Total,	1,245 31
ADDITIONAL.	
Ainsworth, K. D., 14; Santee Agency, Pilgrim Ch., Indian Women, 5, Girls' M. S. of Normal School, 3.77,	22 77
Total,	1,268 08
NORTH DAKOTA.	
BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Caledonia, 2.33; Carrington, 1.80; Sykeston, 1,	5 13
JUNIOR: Caledonia, M. B., 2.45; Cumings, S. S., 7; Fargo, First Ch., Star B., 10.50; Grand Forks, Plymouth Ch., C. E., 10.56; Harwood, M. B., 7.10; Mayville, Coral Workers, 5,	42 61
Total,	47 74
OHIO.	
BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 4.40, West Ch., 60; Alexis, Mitebox Soc., 2.75; Andover, 8; Berea, 15; Belpre, 40; Berlin Heights, 10; Bristolville, 10; Brooklyn, 21.28; Chardon, 25; Cincinnati, Central Ch., 23, Columbia Ch., 3.35; Clarksfield, 23;	

Cleveland, Euclid Ave. Ch., 79.50, First Ch., 39, Mt. Zion Ch., 10, Plymouth Ch., 39.50; Conneaut, 17.50; Coolville, 13.70; Cortland, 8.50; Cuyahoga Falls, 7.16; Edinburg, 20; Elyria, 186.89; Geneva, 20.50; Greenwich, 5; Harbor, Second Ch., 2; Harmar, 32.80; Hudson, 10.65; Ironton, 10; Jefferson, 13.15; Johnsonville, 2; Kelley's Island, 10; Kelloggsville, 7.75; Kent, 14; Kiusman, 30, A Friend, 2; Kirtland, 3.10; Lodi, 3.10; Lyme, 23.91; Madison, 4; Marysville, 17; Medina, 17.52; Mt. Vernon, 36.20; Nelson, 5; Newark, Plymouth Ch., 9.46; New London, 7.50; North Amherst, 3; North Bloomfield, 3; North Monroeville, 22; Oberlin, 121, A Friend, 5; Painesville, 20.75; Ravenna, 15; Richfield, 25; Rootstown, 5.35; Ruggles, 21.10; Springfield, 40; Steubenville, 15.85; Toledo, Central Ch., 19.58, Washington St. Ch., 31; Unionville, 17.05; Vermillion, 7.86; Wakeman, 55.60; Wellington, 17.95; West Andover, 13.28; Windham, 27.68,	1,435 47
JUNIOR: Cincinnati, Columbia Ch., 25; Columbus, Plymouth Ch., 55; Lyme, 12.85; Medina, 10; Mt. Vernon, 9; Painesville, 25; Ruggles, 25; Rootstown, Their Covenant, 5.20; Windham, 2.50,	194 55
C. E.: Andover, 7.25; Chagrin Falls, 2.25; Cleveland, First Ch., 45, Plymouth Ch., 50; Oberlin, First Ch., 14.35; Sandusky, 25; Dover, 2,	120 85
SUNDAY SCHOOL: Oberlin, Mrs. Goodrich's Cl.,	3 50
JUVENILE: Bristolville, Coral Band, 2.50; Conneaut, M. B., 1.20; Elyria, King's Messengers, 5; Clarksfield, M. B., 3; Lyme, M. B., 2.50; Madison, Coral Workers, 10; Marysville, Willing Workers, 3; North Amherst, Coral Workers, 3; Richfield, Cheerful Workers, 5; Ruggles, Coral Workers, 13.40; W. Andover, K. D., 13.50,	62 10
SPECIAL: Springfield, M. B., for Hanum Dyer, Marsh,	11 00
Cambridgeboro, Penn.,	5 00
Ceredo, W. Va.,	5 00
THANK OFFERINGS: Akron, 20.60; Alexis, 1.57; Andover, 16.50; Cincinnati Central Ch., 9; Cleveland, Bethlehem Ch., 1; First Ch., 12, Plymouth Ch., 40.50; Conneaut, 30; Geneva, 12; Harmar, 8.60; Hudson, 7.35; Huntsburg, 11.53; Jefferson, 3.90; Lodi, 8.40; Newark, Plymouth Ch., 7; North Amherst, 8; North Ridgeville, A Friend, 2.50; Oberlin, 61; Painesville, 2.75; Rootstown, 11; Springfield, 16.50; Unionville, 13.25; Wakeman, 8.81; Wauseon, 20; Wellington, 75,	417 76
Marietta.—First Ch., Y. L. Soc.,	5 55
Conneaut.—M. B.,	15 00
SELF-DENIALS: Bellevue, 10; Cleveland, First Ch., 55 cts.; Newark, Plymouth Ch., 3.04; Oberlin, 4; Sandusky, 25.50; West Andover, A Friend, 25 cts.,	43 34
Less expenses,	2,319 12
Total,	2,315 67
SUPPLEMENTAL.	
Ashtabula, 14; Brooklyn, 10 cts.; Chester Cross Roads, 12; Columbus, Plymouth Ch., 57.95,	84 05
JUNIORS: Conneaut, Opportunity Club,	10 00
C. E.: Rootstown,	1 30

THANK OFFERING: Burton,	6 00
SELF-DENIAL: Cleveland, Franklin Ave. Ch., K. D.,	2 50
COLLECTION: Painesville, Annual Meeting,	12 36
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	116 21
Less expenses,	23 45
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Total,	92 76

## ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Boulder, 33.20; Cheyenne, First Ch., 72.30, Second Ch., 3; Crested Butte, 26; Colorado Springs, First Ch., 137.62; Second Ch., 15.70; Denver, First Ch., 34.55, Second Ch., 30, Plymouth Ch., 51.38, So. Broadway Ch., 28.20, Midway Club, 10, Boulevard Ch., 41.05, West Denver 28, North Denver Ch., 1, Olivet Ch., 3, 23d Ave. Pres., 1.50; Grand Junction, 18, Miss Dickinson, 5; Greeley, 28; Harmon, 1.20; Highlandlake, 17.50; Lyman, 2; Longmont, 33; Montrose, 7.25; Otis, Mr. and Mrs. G. M. Dungan, 5; Pueblo, First Ch., 20, Pilgrim Ch., 4.45; Trinidad, 5; Whitewater, 4.35, Mrs. S. B. Pickett, 2.50,	669 75
JUNIOR: Crested Butte, C. E., 1.75; Colorado Springs, First Ch. C. E., 6, S. S. Cl., 10; Denver, Boulevard Ch., C. E., 26.50, First Ch., C. E., 12.50, Plymouth Ch., C. E., 16.50; Highlandlake, C. E., 3.85; Longmont, S. S., 10.75,	87 85
JUVENILE: Boulder, M. B., 6; Cheyenne, First Ch., Coral Workers, 11.75; Denver, Boulevard Ch., Willing Workers, 5, West Denver Ch., Jr. C. E., 10; Manitou, M. B., 3,	35 75
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	793 35
Less Miss Wright's trav. expenses.	60 22
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Total,	733 13

## SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Athol, 2.50; Clark, 4.20; Columbia, 6.80; Cresbard, 5; Cresbard, Faulkton and Myron, Miss. Picnic, 10.25; Faulkton, 8, Firesteel Ch., M. S., 3.12; Gothland, 5; Lesterville, 3; Lake Preston, 10; Milbank, Ladies, 2.86; Oahe, 10; Ree Heights, Mrs. A. J. M., 2; Spring Lake, 2.75; Sioux Falls, 15; Vermillion, 13.17; Watertown, 11; Yankton, 17.45,	132 10
JUNIOR: Alcester, K. D., 2.50; Sioux Falls, K. D., 10,	12 50
JUVENILE: Lesterville, Willing Hearts, C. E.; Columbia, 5; Yankton, 4.10,	9 10
SELF-DENIAL: Oahe,	7 00
THANK OFFERING: Canton, 8; Columbia, 8.20, Firesteel Ch., M. S., 5.60; Sioux Falls, 10.73; Vermillion, 15; Yankton, 28.22,	75 75
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Total,	238 84

## SUPPLEMENTAL.

Athol, 1; Buffalo Gap, 50 cts.; Colvin and La Roche, 4.50; Howard, 4.40; Henry, 25; Huron, 5; Mitchell, Bethel Ch., 12.50; Sioux Falls, 5; Yankton, M. D. G., 2,	59 90
JUVENILE: Vermillion, M. B.,	7 00
THANK OFFERINGS: Buffalo Gap, 3; De Smet, 5,	8 00
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Total,	74 90

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Boscobel, 5; Bloomer, 4; De Pere, 5; Eau Claire, 3; Fond du Lac, 30; Ft. Atkinson, 3.50; Koshkonong, 10.10; Lake Mills, 2; Milwaukee, Grand Ave. Ch., 21; Ripon, 55; Racine, 13.50; Sparta, 52.13; Union Grove, 1; Waukesha, 22.50,	227 73
JUNIOR: Burlington, Y. L., 29.51; Milwaukee, Hanover St. Ch., K. D., 10; Sparta, C. E., 3.80,	43 31
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Total,	271 04

## SUPPLEMENTAL.

British Hollow, Mrs. Davies, 6; Menominee, 3.30, Ladies at State Conv., 28.50; Lancaster, 17.50; Arena, Third Ch., 9.34; Kinnickinnick, 3; Appleton, 8; Ladoga, 28; Elkhor, M. A. Hand, 30,	133 64
JUNIOR: Milwaukee, Grand Ave. Ch., 8.25; Fond du Lac, 10.32,	18 57
JUVENILE: Waukesha, 5; Viroqua, M. B., 2.50,	7 50
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	159 71
Less expenses,	2 60
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Total,	157 11

## ARKANSAS.

*Little Rock*.—A few Ladies,

	3 00
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Total,	3 00*

## CALIFORNIA.

*Santa Barbara*.—H. M. B., Th. Off.,

	15 00
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Total,	15 00

## CHINA.

*Pang Chuang*.—Misses Wyckoff,

	10 00
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Total,	10 00

## FLORIDA.

*Melbourne*.—Mrs. J. H. Phillips,

	25 00
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Total,	25 00

## GEORGIA.

*Atlanta*.—Miss L. M. Lawson, Th. Off.,

	5 00
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Total,	5 00

## TEXAS.

*Sherman*.—Friends of Missions,

	10 00
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Total,	10 00

## VERMONT.

*Bennington*.—Howe Benning, Th. Off., in mem. of Priscilla Nicholson,

	1 50
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Total,	1 50

## MISCELLANEOUS.

For Glory Kindergarten, Kobe, Japan, Teachers' Building, per Mrs. Mary Howe Rogers, 344; Special Th. Off., Anon., 1,	345 00
Anon. Th. Off., left at Rooms.	15 00
Sale of leaflets, 25.19; boxes, 8.97; envelopes, 1.15; article donated, 3,	38 31
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Total,	398 31

Receipts for month,	23,356 42
Previously acknowledged,	53,426 82
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	76,783 24
Less for Kobe.	8,177 30
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Total for year,	\$68,607 59

MISS JESSIE C. FITCH,  
Ass't Treas.

