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LIFE AND LIGHT

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Life and Light for Woman.

VOL. XXVII.

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No. 1.



A VILLAGE FAMILY IN TURKEY.

TURKEY.

THE OUTLOOK IN TURKEY.

BY REV. JUDSON SMITH, D.D.

THERE is in many minds an impression, real though confused, that missionary work in Turkey is practically suspended. When we are urged to stand by the missionaries and sustain their work, the question rises, "What work is there to do?" This impression and the question are very natural, though neither of them corresponds to the statements of the missionaries or to the real facts of the case. If we look closely to these sources of information, with many things to discourage, we shall also find bright prospects and wonderful openings.

1. In the first place the Gregorians are ready to listen to evangelical teaching ; they even welcome it, in great centers like Aintab, Oorfa, Sivas, Harpoot, and also in villages and hamlets. The events of the year have broken down the former barriers, and wrought a marvelous change ; and to-day the gospel may be preached to the whole Armenian nation. Here is a glorious opportunity ; a lifetime of labor had not secured it, but God's providence has brought it in a day. If every missionary, man and woman, and every native laborer in our missions could speak every day in the week, there would be crowds to hear them, and their message would reach listening ears and softened hearts. Miss Shattuck's Gregorian prayer meeting of four hundred women is as great an opening as Dr. Fuller's audience of three thousand worshipers.

2. The schools are all crowded, the higher and the lower, those for boys and those for girls. Nothing limits the number but room to receive them. This is the situation at Constantinople, at Marsovan, at Aintab, at Harpoot, at Oorfa, at Marash. The work of Christian schools in Turkey has always been marked and successful ; to-day there is no limit to what can be done but the size of buildings and the strength of the teachers. If we are wise, we shall make the most of this new phase of things ; we shall give aid to the utmost limit ; we shall extend to as many as possible the shelter, the inspiration, the Christian atmosphere, and heavenly spirit of these schools, and give to the young manhood and womanhood of Turkey, now plastic to our hands, the noblest impulses, the sweetest hopes, and the richest life. Our schools, our teachers, our text-books, are providentially ready and waiting for the very work which now crowds upon them with the energy of an unappeased and unappeasable thirst for knowledge and power, and a place in the kingdom of God.

3. The greatest opportunity remains,—the care and training of the fifty thousand orphans who appeal to Christendom for help, and life, and salvation. Left without care they must soon perish, or drift into Moslem homes, and be lost forever. Sought out, rescued, welcomed, housed, clothed, fed, trained, taught useful arts, brought forward to Christian manhood and womanhood, they will soon double the numbers of the evangelicals ; they will be trophies of Christian love ; they will help to heal the woes of the land, and to bear the nation on to greatness and peace. There our Christian women can find at once a vast enlargement of their opportunities, and a glorious reward of their labor. Our schools are widely scattered ; their buildings can be enlarged at little cost ; the missionary women can superintend these orphanages ; and the charities of Europe and America can surely be depended on to provide the needed support. The many kindergart-

ners, native and foreign, are providentially in place to meet this call; and their skilled hands and gentle hearts will find here a noble service and fit employ. And the blessings of a nation, of the Christian world, and of high Heaven will rest upon the humane endeavor.

SHALL WE HELP?

BY MISS EMILY C. WHEELER.

As I go from place to place I am often asked whether it is wise to send to Turkey money for schools and pupils, Bible women and preachers, when all seems to be going to destruction there. Many say: "All the money goes into the hands of the Turks. What is the use?"



A GROUP OF TEACHERS.

Such money does not go into the hands of the Turks. Such money goes to show, as never before, the faith, the zeal, the love of the senders. Such money is needed as never before. With reduction staring us in the face for this coming year, how can we keep up courage if our hopes are to be utterly cut off? Is not this the time when the comfort of the missionary, the preacher, the Bible woman, is most eagerly looked for? Hear what Mrs. Barnum says of calling in the darkened homes of Harpoot: "It would touch your hearts to see how the women come around me, and follow me, or invite me into their houses or rooms, and then ask me to read and pray with them.

It is a good chance to talk with the mothers and drop seeds here and there. I have been in many rooms where all there was to sit upon was a little thin, dirty cushion, and yet there was no complaint made, but quite a lighting up of the face at my visit. My large Sunday-school class and the Wednesday meeting are my great joy. How could I suggest to close the meetings, as we always have done in summer, when not less than forty to sixty attended even in the warmest days. I feel that our work among the women is most encouraging."

Would you close the village schools, when even the villages formerly inaccessible to the Protestants—villages given up as hopeless long ago—call loudly for schools? You plead that there are no workers left. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Look at this group of workers. We can give you many such young men, as well as maidens. All are not fleeing, and the college has over seven hundred pupils. Let the means be forthcoming, and I doubt not the Master will hear our prayer and raise up laborers.

Time to withdraw? Time to turn our contributions in other directions? Did ever land plead louder than does stricken Turkey for courageous giving and courageous working? Let us not go backward, but forward, and not only the persecuted but the persecutor shall find our schools, our churches, our Bible, our Christ.

Let me draw for you a couple of pictures true to life. It is a little village girl, like one of those in the picture of a village family. Her name is Anig, —little Annie,—and she used to go to school in Harpoot, the only pupil from a village which had no Protestant work in it. Alas! her father was plundered, his home was burned, and he can no longer pay her board and tuition at school, so she stays at home in Suseri. But her heart burns for the school treasures, the loving words of the teachers, the information from distant lands, the interesting reading and sewing classes, the quickening exercises of the arithmetic class, the bright songs of the singing hour, the beautiful Bible stories, with their bright-colored illustrations from Sunday-school charts sent out to the schools by Sabbath schools in America. She misses the Christian Endeavor and the missionary meetings; she longs for the Sabbath services, but alas, alas! there is no Protestant service in her village, and she does not understand the ancient Armenian service at the Gregorian Church, for she was a classmate of these little girls in the picture, and was not old enough to study ancient Armenian, as the older girls do. There is no school in her village; there is no Bible woman. She fears she will forget all she has already learned. What shall she do? She is shy, but she loves these things, and seeing how, since the massacre, the minds of her people are opened to



A VILLAGE SCHOOL IN TURKEY.

the truth, she sows her little seed and proposes her little scheme. She asks her father to persuade the other fathers to start a school in Suseri. These other fathers of dirty, unkempt children note how modest Anig is, how clean, since she went to school, how nicely she combs her hair every day, and how lovingly she gathers the children around her on the roof Sundays and tells them Bible stories, so that they do not spend the time quarreling as they were wont before Anig commenced her education. Thus she gains through her

father the ear of these other fathers, and they send a delegation up to Harpoot to the missionaries with the plea, "We would like a school." What does that school mean? It is the entering wedge for the Bible woman, the preacher, the church.

Shall we this year, this year of all years, feed their bodies and starve their souls? Poor Anig must shed her bitter tears and lose her school, and with her we lose some shining stars from out our crowns. Nay, sisters. Look at the faces of these children in a village school. See them brighten as they grow and learn of Christ. Look at these bright boys and girls from the city schools, supported by friends here in America. Which soul will you choose to cast out? Hundreds of schools larger than this one call for help. Nay, let



DAY SCHOOL GIRLS IN TURKEY.

us not only hold our own all over the globe, but now that the promise of better days rises upon the land, let us go forward; let us conquer fresh laurels for our Christ.

One of the last things my dear father did while on earth, was to persuade a friend not to withhold her yearly gift to Euphrates College, and not to change the bequest to the college contained in her will. I fancy, as he looks down on that sad land of his love and his life work, he does not regret

that last work, for he sees the end plainer than we do,—when all in Turkey shall bow before our Christ.

Another picture. They are women from a village home, old and young, like those in the picture, and they had, in those happy days before the massacre, a loving Bible woman. She was teaching them to read. One was in words of two syllables in the primer. One had just begun to read Christ's loving words in Matthew, and one had reached Acts, and was pondering over the gift of the Spirit.

Their Bible woman had often comforted them, settled their quarrels, told them how to manage their children, prayed with them,—led them to Christ. At the time of the massacre she had wandered with them for two weeks on the mountains, clothed in the one garment left her by the looters, fed only by the kernels at the root of the springing winter grain. After all was over, and they and she had been clothed and fed by your bounty and that of England, she has come back to the tiny homes built on the ruins of the old home; or to the doorless houses, left standing, but plundered of all that made life comfortable. How earnest are her words, how loving her appeals! She seems to come to them in their woe and destitution like an angel from the Lord. Had she led and blessed them before? Now, "as chastened, not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things; persecuted, but not forsaken; cast down, but not destroyed;" she is teaching them how "their light affliction, which is but for a moment, may work out for them a far more exceeding and eternal weight of glory;" how they may find that this "chastening shall afterwards bring forth the peaceable fruits of righteousness." The widows and orphans feel that her prayers bring benedictions, her love is balm to their wounded souls. The very men bless her



DAY SCHOOL BOYS IN TURKEY.

as she passes on the street. Is she not their old pastor's widow? Does not her sunny face remind them of the verse, "Rejoice in the Lord always: and again I say, Rejoice"?

We believe in self-support in the Harpoot field, and formerly those women paid their share toward the Bible woman's salary; but now even I, the daughter of an apostle of self-support, must own that these women can pay very, very little toward her salary. You and I must pay more this year, not less. I am sure you have not forgotten how "to hold the ropes"? Very dark is the pit, but we look up, up, up to the Lord. May we see your faces beside His in the light above us.

CHRISTIAN WORK IN ARMENIA.

BY PROF. J. RENDEL HARRIS.

(*Abridged.*)

MAY I tell you of the remarkable religious phenomena that are before us here. The first result of all these horrible massacres has been to draw together the various bodies of Christians, and to accomplish a religious unity such as no council could ever have found a basis for. I think I mentioned in one of my previous letters that an Armenian Protestant pastor in Constantinople had said to me, in view of the reconciliation that was going on between the Protestants and the old Armenian church, that it would not be long before the evangelical preachers would be occupying the old churches. But I certainly hardly expected to see this so soon fulfilled; still less to be myself a small factor of the fulfillment. But here in Aintab the thing is an accomplished fact; and when I tell you of it you will, I am sure, be astonished, and praise God. Yesterday my wife and myself preached to audiences of about eleven thousand people, and this alone is sufficient to make the day one of the most memorable in our lives. The way it comes about is something like this: It is the result of three operating factors. First, the solidifying influence of an awful persecution: the same cause which brought in the early Christian Church the so-called heretic before the same tribunal, and often resulted in the canonization of the heretic along with the orthodox (as in the case of Perpetua and Felicitas, and other well-known martyrs), has been at work here; and the Christians have been wonderfully drawn together by the trials through which they have had to pass. As one of the pastors said to me to-day, "We were like pieces of cold iron, but this persecution has welded us together." The second cause which has been at work is the sympathy of Western Protestant nonconformity. The Armenians know very well how much of sympathy has come to

them from the old English and American Evangelicals, and they have drawn their own conclusions. They say, "We understand the Protestants now, and know they are not heretics." And, thirdly, since the alleviation of the sufferings of the people has largely flowed through the hands of the native Armenian pastors, working with the old Gregorian Armenians, the two poles of religious thought and life have been brought into such contiguity that sparks of mutual love have been passing all the time. No doubt other higher influences have been at work which do not admit of classification under firstly, secondly, and thirdly, because they are above all, through all, and in all.

Well, one result of this upheaval in Aintab has been that the Protestants (including the college professors and native preachers) have been preaching the gospel in the old Gregorian church, and in the very midst of the old Gregorian ritual. The people, too, in the midst of their sorrows, have turned their attention to religion in a way that was probably never known before. All the churches are crowded, generally twice a day, and the people will sit for hours listening to the consolations of the kingdom of God. Yesterday, as I said, was our great day. Dr. Fuller, President of the American College, had been invited to preach at the Gregorian high mass, and he obtained permission for me to come and share the privilege with him. It was the first time he had ever had the opportunity, and the first time I had been in anything of the kind. The service began before daybreak, and as the ritual is extremely long, and without any preaching occupies about two hours, you can judge what it would be like with a couple of Protestant addresses intercalated in it. I was out of bed by ten minutes after five, and after a cup of coffee and a bit of bread we were soon on our way to the church, where we found the service already well advanced. But what a sight! From end to end of the building a sea of heads. The men stood, of course, as there are no seats, but only carpets on the floor; and I need not say that the capacity of a building is vastly increased when the people stand or when they sit close packed upon the floor. Away in the galleries and behind latticework was a throng of women, and a glance overhead at the lantern showed that a crowd of women were also listening on the roof. I suppose there must have been three thousand people present, and they say that another thousand was in the courtyard, and unable to get into the church. When the first sunbeams fell on this crowd within the church, with their red fezzes, blue jackets, and striped shirts, it made a fantastic sea of color that is not easy to describe.

The service is much more extended than most masses of which I know anything. The main features of the eucharistic method, however, were not difficult to recognize. The Nicene Creed was recited by the whole congre-

gation, and the kiss of peace was given, usually by turning one's cheeks to one's neighbors, first to the one side and then to the other, but without any actual contact between the lips and the face.

When it came to the time for the sermon Dr. Fuller was introduced, and preached to the people extempore. They listened with breathless attention, and often by a murmur of sympathy or by a responsive "Amen," expressed their approval of what was said. I was back in Antioch by this time with Chrysostom. Then came my turn to say a few words. After this the service continued; the elements were elevated, portions of blessed bread were distributed amongst the people, and finally the first chapter of the Gospel of John was read (in the old Armenian, I think); and so the liturgy concluded.

At noon the great church was crowded again; but this time 3,000 women had the floor, and my dear wife was the celebrant of the mysteries.

The afternoon was appointed for services in almost all the churches, and I promised to come and help then at the First and Second Protestant Churches, beginning with the latter, and then going on to the former. As there was likely to be a great crowd, a service was also arranged by the Protestant pastors in the old Armenian Church. Not to allow the brotherly kindness to be all on one side, the first hour of the service in the Second Protestant Church was given up to the Gregorians, who were allowed to bring their altar with them, and set it up, with a censer and other necessaries, in front of the Protestant pulpit. And when they had done their evening service the Protestant worship began. Here, again, it was a wonderful sight: the open galleries and a small part of the main floor were reserved for women; the rest was filled with a dense mass of worshipers, who filled the building long before the appointed hour, and would, to judge from their interest, have willingly stayed all day. Professor Papazian led the service and expounded the Scriptures; he then called upon me, for whom he interpreted most beautifully; and when I had done we slipped off to the other church, and left him to preach to the people on his own account.

IN THE VILLAGES.

BY MISS HARRIET SEYMOUR.

Miss Seymour sends an account of a visit to a village where, save one, a bride from a neighboring place, there is not a Protestant. Theological students who had tried to make an entering wedge for the gospel, had been beaten and driven away. She writes:—

It has been a beautiful June day, and we greatly enjoyed the two hours' ride, with fragrant yellow roses, and fields full of brilliant wild flowers, on both sides of our pathway. But it was pitiful to see that the trees which

had once adorned the village had been cut down to the trunk, the wood having been sold to buy bread. It was still more pitiful, as we came over the hill overlooking the town, to see only blackened ruins of what was once a prosperous village. Of one hundred and twenty houses only fifteen remain, and the lives that were spared are huddled together in these.

We dismounted, and stood a little while, uncertain where to go where all were strangers. But soon a voice from a distance called us, and signs were made for us to come. The welcome, beckoning hand came from the priest's house, and we were soon seated on the only two mats in the little room. He said to Mr. Gates, "You gave me these mats and you gave me these clothes that I have on." We could not have asked for a warmer welcome.

Soon some asked if the sounding board used in calling the people to the church should not be struck. A preacher, Avedis, and a layman of influence and piety, had come from a neighboring village, Mr. Gates having told them the day before that we should come, and they were a great help to us. Generally the first buildings to be burned were the churches, unless it were decided to use them for mosques; but this village church had very heavy timbers in the roof, so the Kurds decided not to burn the building, but come afterwards and carry away the timber; but before they did it the order came to stop the plundering. So, though it was not in their hearts to spare the building, God has kept it to be a place, I hope, where he will hereafter be worshiped in spirit and in truth.

On our way to the church, how glad I was when a woman whispered to me, "The women wish you to have a special meeting for them after the general service." On the way I had felt that I should be grateful if I could get a chance to read the Bible to them.

One woman especially seemed to take me under her wing, and before we entered the women's gallery she whispered, "You can take your shoes off here." I had not thought of doing so, but knowing that the Gregorians think it a sin to enter the house of God without removing their shoes, I obediently unbuttoned my boots and did not put them on again till we left the building. There was a mat for me; the rest of the women sat on the bare floor. How careful was my guide (who, as I afterwards found, was the widow of the chief man in the place) that my dress should not touch the earthen floor.

On my way to and from the church she held my hand in a firm clasp in her toil-hardened one. And she was the one who begged most earnestly for a teacher for their girls, "that they may not grow up as we have, ignorant and godless." This was the general confession and petition among the women.

I had a very informal meeting with the women, telling them the story of the prodigal son. I think there were a hundred women and girls. At first the women wished to talk and explain things to each other, but I told them I had not been to see them before and that I did not know when I should come again, and that I had something special to say to them. They soon quieted down and gave me good attention.

At the close of my talk I read the hymn, translated into Armenian, in which are the lines,

“Wash me, cleanse me in the blood
That flowed on Calvary.”

I then proposed that every woman and girl present should bow her head and close her eyes, and tell Christ in silent prayer what they had told me about themselves: that they were ignorant and weak and sinful; that knowing they were lost without him, they now gave their hearts to him to be washed from their sins in his blood, and so made whiter than snow. The room was perfectly still, and when I lifted my head every head was bowed, except those of four or five little girls.

As we came from the church Mr. Gates was sitting under a tree with a large crowd of the men around him, singing hymns and talking. The preacher from the other village had brought a few boy singers with him. He asked the Gregorians to sing some of their hymns, which they did, but when Mr. Gates asked them to tell him the meaning of the words, they could not, as their chants are in ancient Armenian. I should have told you that the general service in the church was opened with the usual chants in ancient Armenian, and the preacher, and the Protestant brother with him, sang as fervently as the rest. Then the preacher spoke very wisely about love between the Protestants and Gregorians, and union in the worship of God.

Then Mr. Gates gave them a good talk from the matchless text, “For God so loved the world.” He told them that they might think God had a strange way of showing his love in permitting a people called by his name to suffer what they had already endured and were still passing through; that perhaps God saw that they were thinking more of their fields and their houses and families than of him, and that it was because he loved them that he took these away, that they might turn to him. After the closing Gregorian chant, Mr. Gates asked the priest to close with the benediction, which he did. He afterwards told Mr. Gates that he was eighty years old, but that he felt that he was just beginning to learn something. A crowd watched us mount our horses, and we came back with glad and grateful hearts.

I had the meeting with our boarding school girls this evening, and told them the story of the day's visit, and asked them, "Who is ready to go to K—— to teach?" Quite a number of hands were raised, among them some of the teachers. . . . I am now writing in our work-rooms, where eleven women are busy cutting out suits of clothes to be sent to a very destitute region. They will complete the cutting of five hundred suits to-night. We do not sew them. The suit is a shirt and pair of drawers. A white-haired priest, with long, snowy beard, came just now to ask me for a pair of stockings for his wife. He is from the region where the underclothes are going. I asked him to come in and see the women busily working for his people. How he blessed me, saying over and over again, "If it were not for you missionaries we should all be dead."

MEXICO.

FRIENDS OF ARMENIA IN MEXICO.

BY MRS. GERTRUDE C. EATON.

It may be a question as to how long a small mission church that receives aid from the parent Board should wait before beginning to help other struggling churches and suffering brethren. Should such a church be taught that its first duty is to pay all its own expenses before reaching out toward appealing fellow-men? or may the privilege of giving be inculcated and encouraged at the same time that it is gaining strength to stand alone?

So much is said in these days of "self-support," that there may be some danger lest, while straining every nerve toward that end, the heart becomes hardened to the cry of a needy world.

How is it with our children? Do we not welcome every indication of a desire on their part to give to others, to their parents, and friends, and poor neighbors, even while they are still dependent upon us for every cent, and very far from assuming their own self-support? If it seems to us a good thing to train them to give, why should not the same principle apply to a weak, dependent church?

The church of Chihuahua, Mexico, at least, does not wish to be deprived of the joy of helping others, even while struggling to gather strength for its own support. We had a missionary meeting last Wednesday, November 4th, when our offerings were made for the suffering Armenians. We have a missionary meeting every month, under the auspices of the Christian Endeavor Society; but this was a special occasion, when the mite-boxes,

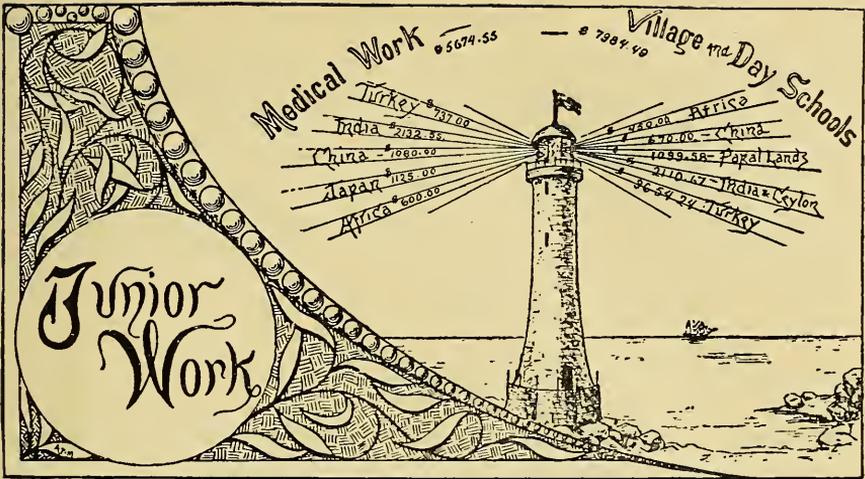
given out some months before, were to be opened. There were twelve boxes brought, and their contents counted by the officers of the church. The chink of the coins made an agreeable sound, especially when, as in the case of three boxes, every one was of silver. "The silver is mine and the gold is mine, saith the Lord of hosts" (Hag. ii. 8).

The contents of each box were counted separately, and the sums ranged from thirty-four cents to eleven dollars and eleven cents. The Lord knows the history of each; and the one which contained only thirty-four cents may have been the "widow's mite," precious in his sight.

It may have belonged to a certain old woman nearly blind, and often helpless with rheumatism, who works out in order to earn, at least, enough to eat, and who brought her box with tears in her eyes, saying that the Lord knew how earnestly she wished the gift were larger. She did not know but she ought to give up the box to some one who could put more into it; but it was such a comfort to her, a companion in her loneliness, and a link between her and her church when she could not attend the services. The box was returned to the dear old soul, it is needless to say.

But now, while we have sung a hymn and listen to further incidents relative to the persecuted Armenians (as well as we could for the chinking of the money), the counting has been concluded, and the result is ready to be announced: A servant, who had no box, has given \$2; the plate passed around has yielded more than \$4; a friend has given \$15, and the twelve mite-boxes yield \$37; a total of \$68.69. (A later letter gives the total amount as \$113.) We are glad, as we reflect, that this same poor church (poor in worldly goods, but rich in faith) is giving twenty dollars every month for the support of its Mexican assistant pastor, is paying all the running expenses of lighting and heating, Sunday-school helps and denominational papers, by their Sunday morning collections, and looking after its poor by the offerings at the bi-monthly communion service. As a sample of the way they give, I would instance my own Bible class of from twenty-five to thirty poor women, who average a collection Sunday mornings of eighty cents. When one is absent she sends her offering or gives it to me at the next meeting. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord" (1 Chron. xxix. 9).

And finally our good Deacon Rumaldo, in his poor working clothes (he is a tinsmith), holding the plate heaped up with copper, silver, and paper money, offers a prayer of consecration to the Lord, asking that his blessing may be upon our offering, and upon the suffering people, our brethren in Turkey, for whom it is destined.



- To give light to them that sit in darkness Luke 1:77 -

“FOR WHAT IS YOUR LIFE?”

MRS. E. C. BRIGHAM.

[Read at a meeting of Junior Workers in Boston.]

BEFORE the ready response from this Bible-loving audience comes, although unconsciously, yet half audibly, let me make haste to say that notwithstanding the question is from the Epistle of St. James, the answer is for each one to decide for herself.

In the pantomimic Eastern tongues life is often called a breath, a vapor, a wind, which passes and returns no more, or it is compared to the flower or the grass, which is gone before scarcely being seen.

Yet true as all this is, in a sense, we who stand in life's pathway to-day, feeling ever stronger and closer the crowding and pulsing of humanity about us, realize that life for us is no phantom, but a strong, earnest, positive, responsible reality.

Adopting for our keynote this truth, which is an accepted axiom among all thinking people, we may again ask our question, lingering for emphasis upon the first and second words.

For what is your life? The life itself is a self-evident fact, but to every acknowledged truth there comes, now and again, from each sentient being the query, “Why?—to what purpose?” From our childhood we recognize—and long before we call it by name—the law of cause and effect. Each human life is like a hyphen, connecting infinities, but we have learned long since that even polyps and animalculæ have their uses, and must have been created for a purpose. “How much more you, O ye of little faith.”

Granting we are all here for a purpose, is it not our first duty to find out what that may be? Professing to be followers of our Master, we take still another step, and say that our lives were given us to use in our Heavenly Father's service. The world is so full of work these days that no one can be at a loss for some employment. To find our work and to do it well—that is our mission. If we fear that we lack what Milton called that "inward ripeness," let us carry on the Miltonic thought to the end of the sonnet.

"Yet be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot however mean or high,
Toward which Time leads me and the will of Heaven;
All is, if I have grace to use it so,
As ever in my great Taskmaster's eye."

The work of a Christian woman should never stay at the bounds of her church. The church itself is a revolving beacon light. At the benevolent societies it flashes its rays upon the needy at our doors, and does not forget to strongly outline the struggling home missionary in the West, the colored school in the South, Indian by his wigwam, and the poor and the Mountain Whites in their wretchedness and ignorance. The foreign missionary societies are illumined, in turn, by our ecclesiastical lighthouse, and we see poor suffering Armenia stretching out her hands, schools in China, India, and Japan, with their groups of happy girls grasping in their hands the possibilities,—nay, the probabilities, and well-nigh certainties, of useful Christian womanhood.

Since our church beacon so plainly shows us the needs of the world, why do so many hesitate to give their interest, their time, their prayers, and their money?

There are two answers, which I am sure you and I most often hear: "I have no interest," and "I have no time." Some women bring both to bear upon the emphasis of their refusal to join in Christian mission work. As if either statement did not of necessity imply the other! The reason a woman has no time is a result of the cause that she has no interest. The inverse is of course equally true. She has "no time," because lacking interest, like the guests invited to Christ's parabolic feast, she excuses herself, and says, "I *cannot* come."

How to be able to answer these two pleas for inactivity, and to answer them convincingly enough to increase our workers and contributions,—(to quote our sometime friend, Publius Vergilius Maro), "This is the work; this is the labor."

And why, pray, have so many cultured young women, many of them professing Christians, come into such a mental and moral state? And what

can we do to arouse them from their lethargy? These are the important questions for us workers to answer in the best possible way.

To those of you who have the children under your care come, after all, the best results and the most satisfaction; for the children are plastic, their aims and ambitions are usually small, and can easily be diverted into missionary channels. It is when we turn to gather in the young women that tact, intellect, and ingenuity are all needed, and frequently all these things fail to be a winsome enough medium to produce the desired results. Then how we need to turn to Him who said, "Follow me, and I will make you fishers of men."

The society young woman is made selfish by her butterfly existence, and has no knowledge of, and therefore no interest in, charities of any kind, unless she may have a temporary "slumming" fever, as she has any other fad. Yet even she is sometimes reached, it may be by travel, reading, observation, the meeting of some beautiful magnetic Christian woman who is an "all round" character, as we say. Recently a clergyman spoke on the subject, "Christians who are symmetrical, and Christians who are specialists." The kernel of the address was that very many of us were specialists. We were *all* for city missions, or Christian Temperance Union work, or our faces would light up when we listened to an address upon work among the colored people, and we should gaze as stolidly as an Indian when the work among the Chinese was mentioned. Is not this too true?

If we could all keep in mind the fact that the Samaritan was a nearer neighbor to the robbed and wounded Judean than his own countrymen, if we could once for all realize there is no division of missions, and to span the boundaries, we must journey 360 degrees from our doorstep, until we find ourselves standing upon it once more.

But we were talking of the society girl, who told us she had neither leisure nor inclination for work. It is only the interest which she really lacks. And she has no interest because life to her has no serious meaning; she does not comprehend that this precious gift was for a purpose; that each hour is a golden opportunity, and that the sands in old Father Time's hour-glass can never be made to run backward. . . .

The new woman, fresh from her college laurels, looks up absent-mindedly when we ask her to join. "Alas!" she cries, "I am worn out with clubs already. I am writing papers upon 'Buddhism,' and 'The Recent Researches in Assyria and Egypt,' and have three days in each week engaged for lessons and club meetings." "Your papers are just what we want at some of our missionary meetings, my dear friend," we answer; "and do you know that almost the oldest Woman's Federation in New England is the

Woman's Board of Missions, and that no superior kind of mental, moral, and spiritual drill can be found than this same organization furnishes?"

If we can only impress upon those who do not belong to us the fact that we stimulate the intellectual powers, enlarge the sympathies, and enrich the character, would not more come into our societies? Just as this century wanes this seems to be the motive which would reach more young women than any other. Shall we not test its power, and strain every nerve to make our exercises interesting in the extreme?

And yet, behind and beyond these inducements we offer, there is something far more important for our girls to understand,—and it is the moral responsibility of every human being. If this were once comprehended as it ought to be up and down our broad land, there would be no more need to call for helpers in our work; no more need to furnish "special attractions" to draw the girls into our meetings; no more need for collectors of annual fees to go about their duties feeling like suppliants and mendicants.

We may study Ethics, Sociology, and Psychology till we die, and of what use is all the knowledge if it does not teach us the value of our own lives and the lives of others, and how to reach those who have not yet come to that moment in their lives when the why and the wherefore of existence can and must be answered?

Surely many a heathen philosopher could teach us a lesson worth learning. For months this sentence of Marcus Aurelius has been before my eyes: "Do not act as if you had ten thousand years to throw away. . . . Be good for something while you live, and it is in your power."

Whether our years be few or many they must be "ever in the great Taskmaster's eye." Again I ask, "For what is your life?" Yours, mine, and the lives of the attractive young women about us? How many privileges, opportunities, and abilities have we for which to account! May we all be able to answer our question text in such a way as to win at last the approving smile of Him who gave us these same precious, responsible lives!

OUR MISSION DAYSPRING.

BY MISS ANNIE C. STRONG.

IN these days, when no department of literature receives more careful attention than that which pertains to children, we feel that the topic for this month must include what is to be had for them in missionary lines. The Woman's Board is certainly making every effort to carry to the children in our Mission Circles, our Sunday Schools, and our Junior Endeavor Societies, each month, bright, interesting facts and stories which shall make the work abroad real to them.

Have we taken it as a matter of course that they should do this, and hardly given it a thought that it is our *Mission Dayspring*? It is ours because it is the only missionary paper for children in our denomination; and because the subscription price is so small that we all may have it and scatter it widely; ours, because as parents or leaders of children in any way, we may get from it suggestions both as to methods of work for them and of training them to work for others.

In our efforts to interest older people in the work abroad, how we long to make them see the need of taking and reading missionary magazines, of taking part intelligently in missionary meetings, and in following up what they have heard in these same meetings with prayer and further study. All this may be accomplished for the children by the *Mission Dayspring*. Any boy or girl who is taught to reckon the *Dayspring* subscription as one of their regular yearly expenses and necessities, is not likely to fail when older to be a reader of the *LIFE AND LIGHT* and *Missionary Herald*, and some of the superfluous energies of our most active children may well be spent in introducing this little paper into the homes of their friends, where perhaps a missionary magazine never goes.

Any children's meeting can be made interesting from the files of the *Dayspring*; and when each child is given a missionary to be his or her very own for a year, it is delightful to see how eagerly they search the *Daysprings* as they come for good news from their own far country, or to get some word of the school to which their money was given.

One cent a month does not seem extravagant for an illustrated story of travel, an account of a missionary hero, a poem, a puzzle, a plan for a missionary meeting, and more stories; and this is all the *Dayspring* costs if twenty-five copies are sent to one address. Shall we not, then, make it a part of our work for the coming of the kingdom to see that every child whom we can reach, from the graduates of the "Cradle Roll" to the graduates of the grammar school, shall be a subscriber to our *Mission Dayspring*.

PROGRAMME FOR CHILDREN'S MEETINGS.

TRAVELS IN TURKEY.

At the January meeting appoint each member of your society to do some traveling in Turkey during the month, and bring their report to the February meeting. Consult "Letters from Eden," chapters 1 and 2, "The Little Helpers' Missionary Meeting," *Dayspring*, March and April, 1886, September, 1887. Here you will find illustrations from which you can arrange toy horses, with boxes and baskets, to represent modes of travel.

For descriptions of touring, village and street scenes, see "Letters from Eden," chapters 7-11, and the following from the *Dayspring*: "Moslem Call to Prayer," November, 1882; "A Mohammedan School," January, 1884; "Yeghesa's Home," February, 1886; "A Visit to Harpoot," July, 1888; "Turkish Women," September, 1889; "Arab Travelers," December, 1889; "A Night on a Tour in Turkey," October, 1890; "Village Schools in Eastern Turkey," November and December, 1895, and January, 1896.

It will be interesting to add reports from Koordistan and the Yezidees. "Some Villages in Koordistan," *Missionary Herald*, November, 1891; "The Yezidees," *Dayspring*, August, 1882; "More about the Yezidees," *Missionary Herald*, April, 1892.

Reference may be made to recent troubles in Turkey, and in visiting the villages and cities the condition of thousands of orphans now found there should be described, and sentence prayers asked for them.

QUESTIONS FOR REVIEW.

1. Give the names of any missionaries in Turkey of whom you have heard?
2. What are some of the difficulties in traveling?
3. Describe the street scenes which are common.
4. Tell about village life.
5. Of what colleges or schools can you tell?
6. What are some of the nationalities to be reached?
7. What do you know of the recent troubles?

Scraps from our Work Basket.

ARMENIAN ORPHANS. Miss Nason's letter in our December number on orphans taken into our Talas School shows conclusively, we think, the part the Woman's Board should take in the care of orphans. For those of suitable age and attainments there can be no better place provided than our boarding schools. They are long established institutions that have won a high place in the hearts of the people and the respect of the community. They have teachers of long experience, tried and proven to be the right women in the right place, and an equipment which, although far short of what it might be and ought to be, is much beyond what could be secured for

years in a newly established orphanage. Moreover the girls educated in our schools are prepared in just the way necessary for future usefulness in our mission work. New orphanages are absolutely necessary without doubt, but is not the strengthening and enlarging of our boarding schools the very best method of work for the auxiliaries and members of the Woman's Board? In undertaking it we must count the cost and face future consequences. We cannot take these girls into our schools this year, and turn them into the street next year or the year following. We must be ready to support them for at least five years. Thirty dollars annually will furnish food, shelter, and a Christian education for one of the helpless orphan girls. We cannot promise that all those thus taken will prove fully worthy, but they will be selected with the greatest care and with special consideration for our future mission work, and as soon as either they or their friends can contribute toward their support it will be done. We must also face another possibility: no one can foretell the future, but these girls may come to our schools in such numbers as to require larger buildings; a more numerous teaching force, more missionaries to be sent out and supported. We may put our hands to the plow and find it grow heavier and heavier as the years go by. Are we equal to the task? Shall we turn away from our wonderful opportunity? Let us never forget that the care of these girls' boarding schools rests alone on the Congregational women in the United States. No other Boards have any responsibility for them. England, Germany, to a certain extent all Europe and the world, are coming to the rescue of the starving, suffering multitudes, but just this work belongs to us alone. Such an appeal to our humanity, our Christian womanhood, such an opportunity to make the wrath of man to praise our Lord Jesus Christ, has never come to us before, and we trust will never come to us again. What shall be our response?

**SIMULTANEOUS MEETINGS
FOR FOREIGN MISSIONS.**

Our readers have doubtless seen a notice of a grand rally for foreign missions proposed by a committee of gentlemen of different denominational boards. The proposition is that on Sunday, January 10th, all the pastors in the country be asked to preach a sermon on foreign missions, and that the other exercises of the day so far as possible be given to the same subject. It is also suggested that during the week following January 10th, mass meetings and interdenominational rallies be held throughout the land. Woman's Boards are requested to co-operate in the movement,—the special days mentioned by the committee being Wednesday and Friday. We are sure that all our congregational women societies will be glad to enter heartily into the arrangement, taking their full share in what can hardly fail to give a

strong impulse to the cause we love, and what is only little less important to bring together in a friendly way Christians of all denominations helping to recognize the strong bond which brings all mission workers near to the Lord whom they serve, and so near to each other.

THE MEETING AT MANCHESTER. From the many expressions that have come to us we are glad to believe that our annual meeting, in Manchester, was one of unusual power. We are so much in the habit of thinking each meeting "the best we have ever had," the saying has become almost conventional; but is there not something more in expressions like these: "The meeting was one of great spiritual power; it did me good in my own soul." "I came home tired, but oh! so glad that I could get tired in such a way." "The meeting was most uplifting, giving those who were privileged to enjoy it much food for thought and the desire for a deeper spiritual life. The sight of so many missionaries and the thought of their lives of consecration ought to make us better, and more willing to sacrifice anything for this great cause."

THE LATE ARCHBISHOP OF CANTERBURY. *The Church Missionary Gleaner* speaks as follows of the connection with the Society of Dr. Benson, the late Archbishop of Canterbury: "By the much lamented death of the Archbishop of Canterbury, the Church Missionary Society is deprived not only of its official vice patron,—which office is always reserved for the Primate of all England,—but also of a friend who had manifested his friendship by a long service of kindnesses and by unflinching co-operation in the many circumstances in which he and the society were necessarily brought together. Our circle generally can have little idea of the frequency and intimacy of the communications between a society working in many parts of the world and the Archbishop of Canterbury for the time being. It is interesting to remember that the very first speech made by Dr. Benson in the House of Lords was a defense of the society against the attacks of the Duke of Somerset; and we think the first of his appointments to bishoprics abroad was that of a C. M. S. missionary, A. W. Poole, to the English bishopric of Japan."

PROFESSOR HARRIS'S ARTICLE. The presence of Professor and Mrs. J. Rendal Harris, of Cambridge University, England, in Turkey in these dark times is an untold comfort to our missionaries. Their unflinching sympathy in every trial, as well as their material aid, has been a great source of light and strength. Through the kindness of Mrs. Fuller, of Aintab, we have an article by Professor Harris, written for some English periodical, which gives a vivid picture of Christian work in Aintab a few weeks ago.

PRAYER Good words for our Calendar* for 1897 come in thick and fast.
CALENDAR. We can think of no better gift for one who is interested in missions than these suggestions for definite daily prayer. Not only does the gift give pleasure in itself, but who can tell what forces may be set in motion by believing prayer, whose results only eternity can tell? Our missionaries "lean hard" upon it for help in their daily perplexities. Shall we fail them in so simple a service? One writes, "We do thank you for the gift that keeps you in mind through the year. We are helped by it as only believing prayer can help. Was there ever a time when there was so much prayer offered to God as now? . . . Are we doing all we can to answer these prayers? If we are we shall see a wonderful blessing before the year ends."

ELECTION NEWS We know of no Presidential election which has caused so much
IN INDIA. anxiety on the part of mission workers at home and abroad as the one this last autumn. Its bearing on the funds of the Boards was very direct and important. One of our missionaries writes as follows of the receipt of the election news:—

When the telegram saying that Mr. McKinley was elected came from Madras, I ran with it to the other ladies in the house, and although our dinner was ready we were too excited to eat at once. One of the ladies decked herself out in two or three American flags, and the rest of us rang hand-bells, much to the amazement and amusement of our servants. We sent out and bought a box or two of colored matches, and after dinner we all walked over to the other bungalows, ringing a bell and burning our red and green lights. The people saw us coming, and we had a good laugh over our nonsense. We finished our colored matches and ended our parade by singing "My country, 'tis of thee." The telegram came very quickly, arriving about seven o'clock Wednesday night. The world is not very large nowadays.

SUBSCRIPTIONS FOR Are you trying to help us in securing new subscribers
LIFE AND LIGHT. to LIFE AND LIGHT? We have a suggestion to make. Ask the officers of your auxiliary if they take it. You may find yourself quite surprised at their answer, and be able to secure one or more new names where you would least expect it; for, strange as it may seem, there are a number of presidents, secretaries, and treasurers of auxiliaries whose names do not appear on our subscription list. We may call their individual attention to it later, but we will give you the first chance to secure their names.

*Price, 25 cents; sent by mail, 35 cents.

EXTRACTS FROM RECENT LETTERS.

FROM MISS M. P. GILSON.

MT. SILINDA, BEIRA,

EAST CENTRAL AFRICA, Sept. 25, 1896.

MRS. BATES and I have the privilege of knowing that we are the first ladies who have ever been through the Chimanimani Pass, the most difficult but grandest part of our whole journey. This pass is five thousand feet above the sea. The mountains are solid rock at the top, most irregular in outline; the highest peak is eight thousand feet high. About noon we entered the pass and began to ascend. Our path wound in and out among boulders; sometimes the rocks projected like steps, and for rods it would be like going upstairs, only no two steps were of the same height. It was not an easy matter to climb over many of the rocks. For a long distance the path ran along the side of the mountain on a narrow shelf, while at the left was a steep precipice. About five o'clock we came to the banks of a roaring mountain stream, where we encamped for the night. High mountains rose above us and quite shut us in; great boulders were scattered about,—two of these so near our tents that we were quite protected from the cold; the river made music for us through the night. When the various camp fires had been lighted the scene was weird in the extreme. The air was cool and bracing, and in spite of the long, hard climb I slept soundly, and awoke refreshed.

I wish you could look in upon my hut; it is about sixteen feet in diameter. It has two doors, so that when the northeast wind blows too furiously I can have light and air from the northwest. The doors and window shutters are made from packing cases, and I am sure of a constant supply of fresh air. The window is three feet wide and two and a half high. There is no glass to brush or keep clean; over one half of the window cotton cloth is nailed. I have the great luxury of a fireplace. The walls are eight feet high, and in the center it must be twenty feet from the floor to the apex of the roof. I could bring up no furniture, but, thanks to Mrs. Wilder's kindness and generosity, I have a comfortable bed made up with a white spread, a toilet table made of a packing case and draped with white muslin, a couch, chairs, small round table, on the clay floor native mats covered with two lion skins, a leopard skin, and a pretty rug in front of the bed.

Mrs. Wilder will not allow that there is any heroism in living here; but when I look at one of the lion skins on the floor, and recall the fact that the owner of the skin was shot at nine o'clock one morning within a stone's throw

of my door, I do not agree with her. Within a few rods is a lovely forest, but none of us would think of walking there unless accompanied by one of the gentlemen.

FROM MISS FOSS, OF MICRONESIA.

KITI, PONAPE, Aug. 11, 1896.

I CAN hardly believe that I am at Ponape—yes, at Henry Nanpei's house, too, sitting on the veranda in a large Japanese steamer chair, and the Morning Star is anchored in Kiti Harbor. But, best of all, we have permission to communicate with the natives, all but the Jevkit and Metalinim tribes. Henry sent his boat out to the ship this morning for us,—that is, Mrs. Logan and me,—and the school children met us at the landing; and as we were coming up the hill we were joined by a crowd of people, two of whom were bearing the remains of Titus to his final resting-place. We followed on, as we had been previously invited, and took seats on a bench under the shade of cocoanut leaves, which had been driven into the ground for the purpose of protecting us from the scorching sun. We were impressed with the scene—the services were conducted by Lewellen—a Christian man and a Christian burial. Two or three hours later we visited the schools, heard the scholars sing, repeat the Ten Commandments, etc. The Governor is very pleasant, and disposed to be friendly.

JAMESTOWN HARBOR, PONAPE, Aug. 13.

We sail about noon for Ruk, stopping at Ngatik. The Captain has invited the Governor off to the ship this morning, and we are anticipating a pleasant occasion. We dined at the Governor's house last evening, and were royally entertained. Henry Nanpei, Caroline, and all six of the children came around with us from Kiti. Our stay here has been exceedingly pleasant. The Governor is a very fine man, but he will return to Spain on the steamer which sails about the 21st of this month.

HERE AND THERE.

ABROAD.

INDIA.—Letters from India are full of forebodings as to famine caused by lack of rain and the consequent high price of grain. It is said that so many—millions—people are in such depths of poverty that a rise in the price of food places it entirely beyond their ability to secure it. Our missionaries will need all the sympathy, prayer, and aid that can be given them in this trying time.

TURKEY.—Our missionaries in Turkey have most of them made their plans for the winter as follows: In Harpoot, Misses Seymour, Bush, Daniels, and Barnum expect to remain at their posts and carry on the work as heretofore so far as possible. Miss Wheeler plans to remain in this country till next autumn. There will probably be no lady missionaries in Van this winter. Mrs. Raynolds is with friends in Oroomiah. Miss Fraser is at work among Armenian refugees in Varna on the Black Sea. Miss Huntington is giving valuable assistance in our school at San Sebastian, Spain. Dr. Grace Kimball is at Vassar College as assistant resident physician. No lady missionaries remain in Bitlis. Miss Grace Knapp is in charge of the school in Erzroom. The Misses Ely are in this country, hoping to return next year. Mrs. Andrus and Miss Pratt are to carry on the work in Mardin as usual. In European, Western, and Central Turkey our workers are all at their posts, except those in this country for ordinary furloughs. These are Miss Pierce from Aintab, Miss Bartlett from Smyrna. Miss Patrick, President of the American College for Girls in Constantinople, is to spend four months in Europe for purposes of study, returning to the College March 1st. Miss Mary Montgomery has taken the place of a teacher in the school at Adana. The happiness of mother and daughter in the reunion and in working together may be imagined.

CHINA.—The semi-centennial Jubilee of the Foochow Mission, to be held early in January, promises to be a memorable occasion. The abundant harvest of souls of the past year, coming after such long years of labor and patient waiting, will add much to the general rejoicing.

JAPAN.—The coming year in Japan promises to be rich in evangelistic work, and the missionaries are entering into it with hope and courage. Those who have been set free from educational positions are rejoicing in the opportunity to respond to the many calls for touring and personal effort outside the large cities.

AT HOME.

APPROPRIATIONS.—The Executive Committee have had a long struggle over the appropriations for 1897. The amount decided upon is about \$103,500, against over \$116,000 which was asked by the missions. As was stated at Manchester, \$73,000 of this sum was paid over at the close of our financial year, having about \$30,000, to be pledged or paid over at the earliest possible moment. Of the \$12,500 asked but not granted, about \$10,000 was for buildings and new work, which though sorely needed could be postponed. For the remainder, every item was carefully considered, and it is

hoped that by some possible adjustments the work may not be seriously crippled by reductions. It will be readily seen that we can secure the sum needed, \$30,000, only by the most strenuous efforts of every member of every auxiliary connected with our Board. The receipts in contributions for the month ending November 18th were \$9,040.25, about \$125 less than the same month last year.

CALLERS AT THE BOARD ROOMS. It was pleasant to welcome at the Board Rooms Mr. and Mrs. James Smith, of the Marathi Mission, who sailed for India December 9th. Mr. Smith was rejoicing in the encouragement he had received in his efforts to raise funds for an industrial department in the boys' high school in Ahmednagar. Calls were also received from Mrs. Fowle, just returned with her children from Cesarea, Turkey, and from Dr. Pease, of the Micronesia Mission, who brought good news from the field, especially of pleasanter relations with the Spanish governor on Ponape, described by Miss Foss on another page.

Our Work at Home

THE POWER OF MISSIONARY LITERATURE.

BY MRS. MERRILL E. GATES.

THE Jesus religion has a vast literature of its own. It would be impossible to compute all the volumes which have sprung directly or indirectly from the belief in Jesus as Saviour of the world. But there is one department of this literature which is more vital than the rest,—one stream of this literary energy which has life-giving properties: this kind communicates its own vigor to those who will plunge into its crystal flow. To receive the Divine fervor and efficiency which comes into life from this source we must become absorbed in it. We must apply ourselves to it. We must determine to make it our own. Do we not take our Christianity too easily in these days? Because grace is free, it is not, therefore, superficial! It is made free in order that we may constantly sound new depths in heart experience not only, but new depths of practical obedience to the command, "Disciple the nations." In order more fully to obey this last command of our Lord, to fit ourselves more competently to do so, we should apply ourselves to that department of Christian literature which has grown out of and around the practical effort to obey this particular behest of his.

CHRISTIANS SHOULD BE STUDENTS OF CHRISTIANITY.

But they must study from the life. They must study from the best models. The truest exemplifiers of our religion are those who have done most for others. It is said of Mackay, of Uganda, that he reached "a marvelous height of Christliness," and the effect on men of trying to give out their Christianity to do good to men is to make them Christly. This is not a day in which to lose ourselves in beautiful, subjective emotions upon good things. It is a day in which to do good things. If we contemplate God aright, we shall do something for the toiling, helpless, hopeless wickedness of the world. When Isaiah saw His glory he spoke of him in that wonderful sixth chapter of his. The outcome of the glory was the response, "Send me!" If we see anything of the glory of the Lord, let us turn it into active kindness to men. To be moved to do this we must catch the fire from other hearts.

MISSIONARIES ARE HEAT-CENTERS, LIGHT-RADIATORS,

therefore we must put ourselves into contact with them; we must come into the nearest possible communication with their lives and the results of their lives. To receive their inspiration we must live with them, if not actually, then through their life histories. Missionary literature is made up, for the most part, of the life histories of men and women who have devoted themselves to the cause. Their lives, of course, include their work,—that is, what the life effected. Much other literature—generalizations of the results of such labor, estimates of different races, countries, customs—has grown out of the individual labor of these devoted people. Such books as Dr. Pierson's "Crisis of Missions" are possible only through these individual labors. If we want to get at the primal sources and partake of the life-fire at the focus, we must absorb the life and work of the men who have lived the life and done the work for God.

CONTACT WITH LIVES THE GREAT TEACHING FORCE.

God has always taught principles most forcibly by embodying them in some human life. He wraps his truth around and weaves it into the fibres of some life, and then sends that life out into the world as a teaching force. The lives of those around them are the text-books of the masses. What books are read into the life of the poor little slum-child, like the tattered and defiled pages of the lives of those whom he is obliged to call father and mother? And who that could have lived with the Apostle John would have needed other writing to read than the love written on his brow? Yes, it is noble men and women we want immediately about us to elevate, to inspire, to sublimate us to do God's work in the world. Because we do

live with such, we still walk in divine ways in a sinful world. But the whitest, most powerful, most advanced lives that have ever been lived, as far as we can judge, have been those whose inner energy of love have carried them from happy spheres of home to combat evil for the sake of Him who loved them. When Dr. John G. Paton came under one's roof, when he sat by the home fireside, when his holy face shone, and when his lips spoke Spirit-suggested words, then, indeed, one came into contact with living missionary fire. To see how the problem of lighting heathen lands with gospel light lay in such an exceptionally gifted and devoted mind as that of Dr. Jacob Chamberlain was indeed a revelation, and contact with such spiritual forces is an actual uplift to our nature that might never come in any other way.

MUST WE BE LOSERS OF SUCH LIFE BEVERAGE

because of the impossibility of daily seeing and knowing men who are such powers for good? Is there no way to supply the lack of such personal benefit as we should receive if we were with them constantly? Of all human forces, that which would most quickly and highly qualify us for missionary service, by giving us the missionary spirit, would no doubt be such intercourse. But this we may not have. We must take these life histories of missionaries and make them component parts of our being. We must absorb them into our hearts and minds. The Rev. Dr. A. J. Gordon read the life of David Brainerd once every year. Had he not a like ineradicable devotion to missions?

THOROUGHLY ASSIMILATE ONE MISSIONARY LIFE

and it will kindle and keep flaming a zeal for missions throughout our life. Once incorporated with the being, how could we fail to act out that which was a part of us? Who can tell what the influence of the study and assimilation of the lives of Judson and Carey did for the whole cause in its initial stages? Nothing so lays hold of our enthusiasm as the glorious enthusiasm of one we admire. His fervor creates fervor in us. Other nobler lives than our own are our nourishment. We draw on lives that are intellectually or spiritually higher than our own for our own ennoblement, expansion, enlargement.

THE TENFOLD POWER OF VISION.

Yes, the hundredfold power which we might have by looking through the eyes of missionaries we hardly estimate as we should. To see the world of unchristian souls through the vision of a Morrison, a Duff, or a Harrington, is like aiding our medium vision by the intensifying power of lenses. Who

would think he could acquire the Science of Astronomy without telescopes? Who would seek acquaintance with the world of the minute without the assistance of the microscope, now that we know the value of such instruments? The great heart-throbs of those mightily endowed ones passes into our feebler heart power and raises it to something like their own force. As we see with them we feel with them; as we feel with them we learn to will with them; as we will with them we may come to do with something of these God-given lives.

FOR THE UNINTERESTED.

[Two questions sent out to a few women of note, and of well-known experience in missionary affairs, have elicited the following replies.]

To the question, "What three books would you recommend to one not interested in Foreign Missions?" the following answers have been received:—

Mrs. C. L. Goodell suggests, Dr. John G. Paton's "Life in the New Hebrides;" Rev. Arthur Smith's "Chinese Characteristics;" Rev. G. L. Mackay's "From Far Formosa."

Mrs. H. E. Jewett, President of the Board of the Pacific, duplicates the first two of these volumes, but her third choice is Dr. Cyrus Hamlin's "Life and Times."

Mrs. S. L. Woolsey, of New Haven, mentions, "Woman and Her Savior in Persia;" "Mackay of Uganda;" "Modern Missions in the East," by Rev. E. A. Lawrence.

Mrs. Merrill E. Gates, of Amherst, selects, "David Livingstone's Life;" "Mackay of Uganda;" John G. Paton's "Life and Labors in the New Hebrides."

Miss E. S. Gilman, of Norwich, chooses, "Modern Heroes of the Mission Field," by the Bishop of Ossory; "Life of Joseph H. Neesima," either that by Dr. J. D. Davis or Prof. A. H. Hardy; "Life of Bishop Hannington."

Mrs. Mary A. Peloubet also mentions Dr. Hamlin's "Life and Times" and "Life of Joseph H. Neesima."

Mrs. E. H. Mead, President of Mt. Holyoke College, speaks of the biographies of Bishop Hannington, "Mackay of Uganda;" Dr. Paton's "New Hebrides;" and "Mrs. Paton's Letters."

Mrs. N. M. Waterbury, Secretary of the Baptist Board, says that her "favorite missionary books" are, "The Acts of the Apostles;" "Life of Bishop Hannington;" "Mackay of Uganda."

Mrs. C. P. Turner, President of the Presbyterian Board, advises, "The Bishop's Conversion;" John G. Paton's "New Hebrides;" E. A. Lawrence's "Modern Missions in the East."

Miss Susan Hayes Ward, President of the Philadelphia Branch, thinks "the question a hard one to answer, for one recommends books to suit the taste of the reader." She suggests, however, Dr. Lawrence's "Modern Missions in the East;" Martin's "Cycle of Cathay;" "Life of Bishop Hannington."

Mrs. S. B. Capron, like Mrs. Waterbury, puts first on her list, "The Acts of the Apostles;" and adds John G. Paton's "New Hebrides," and the "New Acts of the Apostles," by Dr. A. T. Pierson.

Mrs. Joseph Cook suggests for the uninterested woman who acknowledges and deplors her lack of interest, "Foreign Missions after a Century," by Rev. James S. Dennis, D.D.; "Modern Missions in the East," by Rev. E. A. Lawrence; "Missions at Home and Abroad;" "Papers and Addresses at the World's Congress of Missions in connection with the Columbian Fair."

Mrs. J. T. Gracey, of the Methodist Church, mentions, "The Land of the Veda," by Dr. Butler; "The Life and Letters of A. L. O. E.;" "Mackay of Uganda."

Miss Louise Manning Hodgkins, Editor of the *Woman's Missionary Friend*, considers the following "a good trio:" "Livingstone's Life;" Lawrence's "Modern Missions in the East;" Bishop Thoburn's "Christless Nations."

Mrs. Judson Smith, President of the Woman's Board of Missions, designates, "Bishop Patterson's Life;" Isabella Bird Bishop's "Heathen Claims and Christian Duty;" "Life of Livingstone," by Professor Blaikie.

Mrs. Moses Smith, President of the Board of the Interior, recommends, "Women of the Orient," by Rev. R. C. Houghton; "My Life and Times," Dr. Cyrus Hamlin; "Life in the New Hebrides," by Dr. John G. Paton.

In answer to the second question, "Why should Christian women take and read the periodicals of their own Missionary Boards?" the foregoing ladies are unanimous in the opinion, as Mrs. Turner, of Philadelphia, expresses it, "Loyalty to Christ should make us anxious to know of the progress of his kingdom. Missionary magazines contain this information. Loyalty to our own denomination should make us subscribe to and read the magazines published by that denomination, that we may know that missionary work is being done in and by our own church."

With this as the fundamental fact on which all agree, there are various helpful suggestions. Mrs. Capron feels that "one needs just such an inspi-

ration to definiteness in prayer." She urges further that as "our sisters on foreign missionary ground are really our substitutes, it argues great apathy and lack of fine spiritual sense not to care to know what they are doing." As the supreme reason, Mrs. Capron adds that "some records given by these missionary workers are inspired by the Holy Spirit, and we cannot afford to miss his influence on us through their words."

Mrs. C. L. Goodell voices the opinion expressed by others when she speaks of "the world-wide intelligence contained in these periodicals, which tends to quicken our sympathies, kindle our desires, and stimulate within us the grace of benevolence. Also because we shall pray more intelligently when we understand the pressing needs; and we shall find greater cause for praise when we learn about the good that is being accomplished."

Miss Ward says: "In these days women have no excuse for ignorance but the scriptural one that 'they love darkness rather than light,' for the means of enlightenment are within everyone's reach. So my one answer to your question is, that any woman who seeks to have an intelligent comprehension of the work of her own religious denomination in the world, must read the publications of her own Mission Board, particularly its Annual Reports."

Mrs. Gates mentions as a reason why denominational periodicals should be read by Christian women, "in order to increase interest in what already interests them. To be able to talk intelligently and helpfully on the subject. To learn where their help is most needed. To be stimulated by what others are doing, and to have their faith in God strengthened."

In Memoriam.

MRS. WILLIAM GALLAGHER.

A most interesting memorial meeting for Mrs. William Gallagher, late president of our Hampshire County Branch, was recently held at the house of Miss Merrill E. Gates, in Amherst. Mrs. Gallagher's death is mourned all through the country where she was most active in charitable and missionary work. Although she was president of the Branch but little more than a year, her influence was strongly felt among all the societies in stimulating to new life and activity. The success of the semiannual meeting of the Board last May was largely due to her enthusiastic planning and efficient executing. She was a woman of great versatility, high culture, and most winning personality, and one who consecrated her powers to labor for her Lord, and for his world. Her pastor in Easthampton writes of her: "Many are faithful, but

her faithfulness was unique for courage and cheer. We do not think of that bright soul as lost, only as transformed and transfigured. Christ said, 'It is expedient for you that I go away,' and this probably not for what was peculiar to him, but on account of forces operative for all men. The nobler nature, as the veil withdraws, is not less but more apparent. Miss Dickinson, in 'Departing,' only expresses universal experience,—

' We learn in the retreating
How vast a one
Was recently among us;
A perished sun

' Endears in the departure
How doubly more,
Than all the golden presence
It was before!'

She is not less in our hearts but more, neither can we think that her noble plans and high purposes, interrupted before they were visibly achieved, do at all fail. Somewhere in God's world she is, even where no more faith but sight is this oracle of the poet,

' Leave Now for dogs and apes!
Man has Forever.'''

C. H. H.

TOPICS FOR AUXILIARY MEETINGS.

January.—Missionary Literature.

February.—Outlook for Christ's Kingdom in Turkey.

March.—An Hour in Spain.

April.—The Condition of our own Auxiliary.

May.—Bulgaria: Its Condition and Mission Work.

June.—An Hour in the Mexican Field.

July.—God's Promises the Foundation of the Missionary Structure.

August.—A Voyage in the Morning Star.

September.—An Hour in the Austrian Field.

October.—The Personal Factor in Missionary Work.

THE OUTLOOK FOR CHRIST'S KINGDOM IN TURKEY.

TOPIC FOR FEBRUARY.

THE material for this topic is so abundant it is within the reach of all. We would suggest three brief papers: 1, The Armenians; see *Missionary Review* for March, p. 193; 2, The Calamities of the Past Year; see the same,

p. 161; The Outlook for the Future; see the Crisis in Turkey, a paper given by Dr. Judson Smith at the meeting of the American Board, Toledo (See *Missionary Herald* for November). The "Eastern Question" is also concisely stated in an article by Mr. James Bryce in the *Century* for November, 1895.

Incidents and items illustrating some one of the subjects mentioned may be found in every number of the *Missionary Herald* and LIFE AND LIGHT for the year, also in the religious weeklies, and many of the secular magazines. The *Missionary Review*, price 25 cents, may be obtained from 30 Lafayette Place, New York City.

SIDE LIGHTS FROM PERIODICALS.

New England Magazine, December: "What the Spirit of Christmas Saith to the Nations," by Benj. F. Trueblood. In same, "What the Spirit of Christmas Saith to the Churches," by Geo. Hodges.

Catholic World, December: "The Great Assassin and the Christians of Armenia," by Geo. McDermot, C. S. P.

Contemporary Review, November: "Travels Amongst the Armenians," by J. Theo. Bent.

Nineteenth Century, November: "Turkish Misgovernment," by W. S. Blunt and Gen. Chas. Gordon, in a letter written in 1881. In same, "Commercial Morality in Japan," by Robert Young.

Harper's Magazine, December: "White Man's Africa; Part II., President Kruger," by Poultney Bigelow.

M. L. D.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18 to November 18, 1896.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bangor, Miss Anna P. Stearns, 1, Central Ch., Aux., 32, First Ch., Aux., 17, Hammond St. Ch., Aux., 29, Castine, Desert Palm Soc., 20; East Fairfield, Good Will M. C., 2.78; Greenville, Aux., 23; Hancock Co., conf., 4.93; Machias, Aux., 32.55; No. Berwick, Mrs. Ellen F. Hobbs, 1; Orland, Miss Hannah T. Buck, 5, Friends, 2.85; Portland, State St. Ch., Aux., 25.94; Scarborough, Willing Helpers, M. C., 5.50; Waldoboro, Aux., 7; Westbrook, Aux., 16.75, Warren Ch., Y. P. S. C. E., 10; Wilton, Aux., 10.15; Yarmouth, First Ch., Aux., 15, 261 45

Total, 261 45

NEW HAMPSHIRE.

LEGACY.

Wilton.—Legacy of Mrs. Mary C. Pettin-
gill, 150 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Cambridgeport, Aux., 2.15; Essex Junction, Mrs. M. H. Seaton, 5; Lyndon, Buds of Promise, M. C., 2; Peacham, prev. ack. to const. L. M's Miss Sarah Ann Hand and Mrs. Asa Sargeant; Richmond, 15.60; Salisbury, Aux., Th. Off., 8.80; Woodstock, Mrs. Billings, 150, 183 55

Total, 183 55

MASSACHUSETTS.

<i>Andover</i> .—Juvenile Miss'y Soc	25 00	<i>North Middlesex Branch</i> .—Mrs. Elizabeth Hunt, Treas. Townsend, Aux., 47.32, Y. P. S. C. E., 10; Westford, Aux., 10.20, Y. P. S. C. E., 10,	77 52
<i>Andover and Woburn Branch</i> .—Mrs. Chas. E. Swett, Treas. Andover, Union Aux., 20, So. Ch., Union Aux., 67.90, Sunbeam, M. C., 6.50; Bedford, United Workers, Aux., 39; Bracont Centre, Aux., 18; Lexington, Aux., 20; Lowell, First Cong'l Ch., 10, Union, Aux., 105; Malden, Aux., 125.75; North Woburn, Aux., 3.25; Stoneham, Aux., 50; Wakefield, Aux., 60; Winchester, Aux., 36.20, Open Door M. C., 10; Woburn, Aux., 6,	577 60	<i>Old Colony Branch</i> .—Miss Frances J. Rannels, Treas. Fall River, Aux. (of wh. 16.42 coll. at Annual Meeting) 46.42; Plymouth, Y. P. S. C. E., 25,	71 42
<i>Barnstable Branch</i> .—Miss Amelia Snow, Treas. Falmouth, Aux., 5, Cradle Roll, 2.85; Harwich, Aux., 10; North Falmouth, Aux., 20; Orleans, A Friend, Th. Off., 2; Sandwich, Aux., 4.40, Th. Off., An. Meeting, 11.25; South Dennis, Aux., 10; Truro, A Friend, Th. Off., 2; Waquoit, Th. Off., 5,	72 50	<i>Sharon</i> .—Mrs. Fred. Vinton,	5 00
<i>Berkshire Branch</i> .—Mrs. Chas. E. West, Treas. Adams, Aux., 22; Canaan, Four Corners, Aux., 5, Fetna Circle, 15; Hiusdale, Mrs. K. C. Plunkett, 20; Pittsfield, First Ch., Aux., 16.20, So. Ch., Aux., 30; sale of jewelry, 1.75,	109 95	<i>Springfield Branch</i> .—Miss H. T. Buckinghan, Treas. Holyoke, Second Ch., Aux., 5; Ludlow, Aux., 2.50; Springfield, Memorial Ch., Aux., 32.16, Olivet Ch., Y. P. S. C. E., 20; Westfield, Second Ch., Aux., 2.50; West Springfield, First Ch., Dewdrops, M. C., 1.25,	63 41
<i>Boston</i> .—A Friend, 5; Friends, 30,	35 00	<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Allston, Aux., Th. Off., 20; Auburndale, Aux., 53.04, Y. P. S. C. E., 15, Berkeley Temple, Aux., 13, Mount Vernon Ch., Aux., 62, Park St. Ch., Jun. Aux., 10, Union Ch., Y. L., Aux., 75; Brighton, Cong'l Ch., Y. P. S. C. E., 10, Cradle Roll, 24.28; Brookline, Harvard Ch., Aux., 83.21; Cambridgeport, Pilgrim Ch., Aux., 10, Y. L., Aux., 40; Charlestown, Winthrop Ch., Aux., 82, Cradle Roll, 11.16; Dedham, Aux., 179; Dorchester, Second Ch., Y. L. M. Soc., 60; Hyde Park, Cong'l Ch., 68.62, Aux., 68, Jun. Aux., 10; Newton, Mrs. Mary I. Cram and Mrs. Agry, 11; Newton Centre, Aux., 25.50; Newton Highlands, Aux. (of wh. 25 to const. L. M. Mrs. C. E. Havens), 57.72; Roxbury, Eliot Ch., Thompson Circle, 5, Immanuel Ch., Aux., 38.80; Somerville, Prospect Hill Ch., Jun. Y. P. S. C. E., 5, Winter Hill Ch., Youthful Helpers, M. C., 15; Walpole, Aux., 55; Waltham, Trin. Cong'l Ch., Aux., 57.33; Watertown, Phillips Ch., Aux., 50, Cradle Roll, 9.75,	1,224 41
<i>Essex North Branch</i> .—Mrs. Wallace L. Kinnball, Treas. Haverhill, No. Ch., Aux., Mrs. M. M. Tibbetts,	53 33	<i>Windsor</i> .—Mrs. C. A. Bealls, Birthday Donation (83 yrs.),	1 00
<i>Essex South Branch</i> .—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., S. S., Home Dep't, 23; Danvers Centre, Aux., 29, Maple St. Ch., Aux., 89 (of wh. 75 to const. L. M's Mrs. H. R. Howe, Miss Bessie Putnam, Mrs. S. D. Tapley); Gloucester, Aux., 73; Ipswich, Aux., 26.50; Lynn, No. Ch., Aux., 25; Marblehead, Aux., 20; Middleton, Aux., 10; Salem, Crombie St. Ch., Aux., 53, South Ch., Aux., 374, Tabernacle Ch., Y. L., Aux., 30, Kookoo's I. T. U's, 1.50; Swampscott, Aux., 1; Topsfield, Aux., 30; Wenham, Wide Awake Workers, M. C., 3, Annual Meeting, Th. Off., 182.27,	970 27	<i>Worcester Branch</i> .—Mrs. E. A. Sumner, Treas. Ashburnham, Aux., 13; Athol, Aux., 100; Barre, Aux., 26.75; Blackstone, Aux., 9; Charlton, 17; Clinton, Aux., 16.58; Fisherville, Aux., 2; Fitchburg, C. C. Ch., Aux., 95; Ralston Ch., Aux., 55.35; Gardner, Aux., 12; Gilbertville, Aux., 16.70; Grafton, Aux., 58.92, Extra-Cent-a-Day Band, 15.38; Holden, Aux., 20; Hubbardston, Aux., In Memoriam, L. W. R., 50; Lancaster, Aux., 58.40; Leicester, Aux. (of wh. 25 to const. L. M. Mrs. Clara Gibson), 147.04, Y. P. S. C. E., 5; Leominster, Aux. (of wh. 25 to const. L. M. Mrs. G. R. W. Scott), 128; Millbury, First Ch., Aux. (of wh. 75 to const. L. M's Mrs. S. E. King, Miss Fannie May Putnam, and Mrs. James Sutcliffe), 88.40, Second Ch., Aux. (of wh. 25 to const. L. M. Mrs. Jennie M. Goddard), 32, Infant Class in S. S., 1.33; North Brookfield, Aux., 19; Oxford, Aux., 3; Paxton, Aux., 29.50; Princeton, Aux., 97, Mountain Climbers, M. C., 6.25; Rockdale, Aux., 5; Royalston, Aux., 33.55; Rutland, Aux., 3; Shrewsbury, Aux., 25, to const. L. M. Mrs. Edward Lathrop, Extra-Cent-a-Day Band, 5; Southbridge, Aux., 5, A Friend of Missions, 5; So. Lancaster, Aux., 5.50; Spencer, Aux.,	
<i>Franklin Co. Branch</i> .—Miss L. A. Sparhawk, Treas. Ashfield, Aux., 5; Greenfield, Aux., 3.16; Hunting Hills, Aux., 6; So. Deerfield, Aux., 10,	24 16		
<i>Hampshire Co. Branch</i> .—Miss Hattie J. Kneeland, Treas. Amherst, Second Ch., Aux., 10; Belchertown, Aux., 48.50; Greenwich, Aux., 11.50; Northampton, First Ch., Aux., 20, Edwards Ch., Aux., 58.57,	148 57		
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Dover, Aux., 6; Framingham, Aux., 33, Silver Keys, Jun. Aux., 10, Schneider Band, 25; Holliston, Aux., 40; Lincoln, Cradle Roll, 1; Marlboro, Aux., 57; Maynard, Aux., Th. Off., Mrs. Lucy A. Maynard, 10; Natick, Aux., 18.15; Northboro, Aux., 14.50; Southboro, Aux., 17; Southville, Aux., 3; Sudbury, Aux., 23.40; Wellesley, Dana Hall, Misses Eastman, 10,	268 05		
<i>Mills</i> .—Cong'l Ch., Y. P. S. C. E.,	4 50		
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Brockton, First Ch., Aux., 76; Hanson, Aux., 14.13; Plymouth, Aux., 20.65; Scituate, Centre Ch., Y. P. S. C. E., 15,	125 78		

17.50; Upton, Aux., 11; Uxbridge, Aux., 4; Ware, Aux., 42; Warren, Cong'l Ch., 10.22; Webster, Aux., 12; Westboro, 90.95; Westminister, Aux., 4.90; Whitinsville, Aux., 106.20, Extra-Cent-a-Day Band, 19.08; Winchendon, Aux., 78.55; Worcester, Belmont Ch., Aux., 5.60, Central Ch., 21.25, with contri. prev. ack. to const. L. M's Mrs. F. J. Barnard, Mrs. H. H. Fairbanks, Mrs. J. H. Robinson; Hope Ch., Aux., 13, Old South Ch., Aux., 16.80, L. L. Bearers, M. C., 15, Park Ch., Extra-Cent-a-Day Band, 5.50, Piedmont Ch., Aux., 58.66, Pilgrim Ch., Aux., 15, Plymouth Ch., Aux., 25, Summer St. Ch., Aux., 10, Union Ch., Aux., 70.50, 1,862 36

Total, 5,719 83

LEGACIES.

Haverhill.—Legacy of Mrs. Mary B. Jones, 1,000 00
Shelburne.—Legacy of Mrs. Sarah P. Kellogg, 500 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Brooklyn, Aux., 7.25; Central Village, Aux., 7; Hampton, Aux., 22; Norwich, Broadway Ch., Aux., A Friend, 100, First Ch., Aux., Th. Off., 15; Pomfret, Pomfret Workers, M. C., 75, 226 25

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Enfield, Aux., 3; Hartford, F. M. Smith, 5; Hebron, Aux., 13; New Britain, First Ch., Aux., 59.90, South Ch., Mrs. J. B. Smith's S. S. Class, 2.57; Simsbury, Aux., 4; Somers, Aux., 8; Tolland, Aux., 18, 113 47

New Haven Branch.—Miss Julia Twining, Treas. Bethlehem, Aux., 20.30; Bridgeport, North Ch., Aux., 136, Olivet Ch., Y. P. S. C. E., 20, Park St. Ch., Aux., 24.49, So. Ch., Aux., 154.37; Centerbrook, Aux., 2; Chester, Aux., 39.40, Cradle Roll, 1.50; Colebrook, Aux., 5; Darien, Aux., 50; Goshen, Cradle Roll, 1; Kent, Aux. (of 25 wh. to const. L. M. Mrs. Howard Mudie), 38; Litchfield, Pearl Livingston Underwood, 5, Y. L. Soc., contri. prev. ack. to const. L. M's Miss Emma L. Adams, Mrs. John Hutchins, Miss Clara B. Kenney, Miss Cornelia B. Smith, Mrs. Geo. C. Woodruff; Meriden, Centre Ch., Aux. (of wh. 100 to const. L. M's Mrs. J. T. Bridge, Mrs. C. P. H. Griswold, Miss Mary E. Murdoch, Miss Mary E. Yale), 135; Middletown, First Ch. Aux., (of wh. 25 to const. L. M. Mrs. E. A. Sawyer), 63.50; Moromas, S. S., 5; Morris, Aux., 27; New Haven, Grand Ave. Ch., Aux., 100, Yale College Ch., Aux., 125; New Milford, Aux., 101; Northford, Aux., 38; Norwalk, S. S. Circles, 63.50, Y. P. S. C. E., 2.05, Jun. Y. P. S. C. E., 6; Redding, Cradle Roll, 75 cts.; Salisbury, Aux., 24; Stamford, Y. L. Soc., 30; Stratford, H. H., 9; Torrington, First Ch., Aux., 11.85, 1,238 71

Total, 1,578 43

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Binghamton, First Ch., Aux., 14; Brooklyn, Park Ch., Aux., 6, Plymouth Ch., Y. W. Guild, 5, Tompkins Ave. Ch., Aux., 150; Churchville, S. S., Miss. Circle, 15; Coventryville, Aux., 5; East Bloomfield, Mrs. Eliza S. Goodwin, 4.10; Flushing, Aux., 43.60; Hamilton, Aux., 25; Houser, Aux., 53.12; Ithaca, Aux. (to const. L. M. Mrs. Henry A. St. John), 25; Millville, Aux., 7; Orient, Aux., 18; Phœnix, Y. P. S. C. E., 12.97; Schenectady, Aux., 22; Sherburne, Aux. (of wh. 125 to const. L. M's Mrs. T. A. Fuller, Mrs. C. S. Gorton, Miss Carrie E. Pratt, Miss F. L. Rexford, Mrs. W. A. Trow), 133; Sing Sing, Miss Bessie Foshay, 1; Ticonderoga, Aux., 24.61; Warsaw, Y. P. S. C. E., Miss Laurence, 25; Wellsville, Aux., 6. Less expenses, 45.83, 549 57

Total, 549 57

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, M. C., 103; Md., Baltimore, Aux., 57.60; Y. J., East Orange, Trinity Ch., Aux., 14, First Ch., S. S., 30.44; Jersey City, Aux., 8; Montclair, Aux., 69.35, Y. L. Soc., 208, Jun. Y. P. S. C. E., 77; Newark, Belleville Ave. Ch., Aux., 45.25, First Ch., Aux., 32; Orange Valley, Y. L. Soc., 38.81; Paterson, Aux., 40.07; Westfield, Y. L. Soc., 20; Penn., Alleghany, Maggie Lester, 1.25; Kendall Creek, A Friend, 50 cts. Less expenses, 4, 741 27

Total, 741 27

IOWA.

Mitchell.—Jun. Y. P. S. C. E., 2 00
Total, 2 00

NEBRASKA.

York.—Th. Off., Miss Mary A. Millholland, 1 00
Total, 1 00

CANADA CONG. W. B. M.

Delhi.—Miss Ida L. Foster, 3 52
Total, 3 52

General Funds, 8,688 91
Gifts for Special Objects, 351 71
Variety Account, 190 53
Legacies, 1,650 00

Total, \$10,881 15



ANNUAL REPORT OF FOREIGN SECRETARY.

YEAR ENDING AUGUST 31, 1896.

THE past year has been one of great anxiety to all lovers of missions. Three problems of unusual magnitude have confronted us: the financial stringency, the atrocities in Turkey, and the difficulties in Japan. In Spain, too, there are mutterings like a pent-up volcano, and in Africa, starvation stares the native Zulu in the face. We wonder what the Lord would teach us by these seeming hindrances. Are we called to a halt in our work, or to revolutionize our manner of doing it? or are we called to redoubled labor and consecration?

We are thankful that the portion of the field in Turkey to which we, as a Board, contribute, has not yet been visited by the desolation that has overwhelmed other places; but the trouble is in the air, and no one feels absolutely sure where it will strike next. It will doubtless be a surprise to many to learn that our beloved boarding school in Brousa West, which we have so long nursed and fostered, has been closed. This event has no connection with the Armenian trouble, but is a natural outcome of circumstances.

Brousa East is a center of Armenian work, and it was thought best to unite them all in one school. Five years ago this seemed to Mr. and Mrs. Baldwin the proper course to pursue; but, to quote Mr. Baldwin, "in view of the desire of our associates to make a longer experiment of a separate boarding school, we consent to allow time to solve the problem, with the result mentioned above." A station meeting was held early in the year to take action on this matter, and there was no diversity of opinion. Mrs. Baldwin writes: "The boarding department is small at present, but there are new applications already, in view of the change of locality; the experiment will have to be tried at least a year before we can report results. We see nothing to dishearten or discourage; on the contrary, we look for success in proportion to the provisions made and efforts expended." Mr. Baldwin, who is a trustee, and the treasurer of the station, says: "I know the first question you will ask is, 'What is to become of our beautiful building in

Brousa West?' I confess this is the most difficult part of the problem we have to solve. It remains to be seen whether the Mission can use it in any way, or whether we shall be obliged to sell or exchange for other property, or whether we can rent it on favorable terms." Mr. and Mrs. Crawford have gone to Trebizond permanently, where they were engaged in relief work during the winter; Miss Griswold to Smyrna, and Miss Cull to Constantinople. Thus Brousa ceases to be a center for the education of Greek girls. Mr. Baldwin writes, "This has not been of our choice, but an indication of Providence, and there is provision for Greeks at Constantinople, at Smyrna, and at Marsovan."

Of our work in India, we shall have the pleasure to-day of hearing from Mr. and Miss Perkins, who have labored there for the past ten years. They have come aside for a little rest, and with hearts full of love for their chosen field, they will give us fresh and comprehensive reports of the work in which they have been engaged for the Master. Our other California girl in India, Miss Gertrude Barker, is at Madura. She took her second examination in Tamil in April, and says, "I am so happy to be able now to devote all my time to the work." Until recently she has labored with Miss Swift among the Bible women; but when it was decided that Mrs. Chandler return to America, she was placed in charge of the North Gate School for Hindu girls. Already she feels attached to the little dark-skinned, bright-eyed girls. Seventy-five of them crowded into three small rooms and a narrow veranda, and all studying aloud at once,—no wonder she feels the need of a new building. Land has already been given for this, the plans drawn, and some money in sight. She is going to try herself to raise the balance. She says, "Do not forget to pray much for the work, that those who hear the words may know it is God's message to them, and that these little heathen children who are under Christian influence and teaching from morning till night may tell the story in their homes, and not only come themselves to the Saviour, but bring others with them."

Mrs. J. C. Dorward, of Umsunduzi, Africa, is still in America. Two surgical operations, the second much more severe than the first, have prevented her return, but she hopes now to be able to go back in October. Meanwhile the work under Mr. Dorward is in a most encouraging condition. An awakened spiritual interest has existed during all the year. About sixty have confessed Christ. Ten of these have united with the church, and others are ready to unite. There are fifty in the day school,—more than can be comfortably accommodated. Mrs. Dorward says, "I wonder there are fifty to come, for they must come hungry, many of them." We have all heard of grasshoppers stopping a train of cars, and now we hear of locusts

blocking our mission work. A locust is so small an object, and missions are so grand a cause! But do they affect each other? Yes. How? The locusts eat up all the vegetation, and make the people poor, and poverty makes a great difference with the work. The numbers at the boarding school will have to be diminished for lack of food, and with the "cut at Boston" and decreased home missionary work among the natives, about half the work of the native teachers and pastors must be given up. Mrs. Dorward writes: "Perhaps it is well I am not there to see the children grow thin, and finally be obliged to leave school altogether. We could not urge their return, for we know that they would tell us, as they have had to often times in past years, 'We cannot walk so far and study when we are hungry.' Even church services will suffer. The most devout will feel like staying at home when they have had no breakfast." Mrs. Dorward is eager to be again among her African people. She sends a loving greeting to all the mission workers on the Pacific Coast. God bless her on her homeward journey.

Toward Micronesia our hearts have recently been warmed and enthused by the presence among us of bright, cheery, warm-hearted Miss Crosby, and faithful, deeply in earnest, saintly Mrs. Logan,—one returning from that field, the other to it. Miss Hoppin sailed from Kusaie in June, 1895, for San Francisco, and this left all the Gilbert Island girls under Miss Wilson's care. This means that she must be to them mother, sister, nurse, teacher, counselor, confessor, spiritual guide, matchmaker, and sometimes, in emergencies, physician and surgeon. Surely a great responsibility, and no wonder she cries out, "Do not forget to pray for me." Mrs. Garland was a great help to her during her stay on Kusaie. The hearts of the missionaries are sometimes made sad and their faith is tried when one over whom they have watched for years, apparently a sincere Christian, goes out from them to her island home and falls into sin. It is not for us who have been reared in this Christian land, with a pious ancestry for generations, to know the power of temptations, or judge of the falling away of one who has behind her centuries of heathendom, and who is surrounded only by heathen relations and friends. Nevertheless, we, as well as the missionaries, are made sad. Miss Wilson says, "At times it makes my heart sick, and almost makes me ask, Who has the reign over these isles of the sea, God or Satan?" But she quickly adds: "The more we realize their weakness, the oftener it will send us to our knees, and this of itself will prove a blessing. When a person stands firm and does not fall, it shows the wonderful keeping power of God."

The Star reached Kusaie July 27, 1895, bringing to them their annual mail, which was received with joy, and opened with fear and trembling. In

August they were visited by a Spanish man-of-war, with Henry Nanpei on board. The officers visited the schools, and were pleased and surprised that the children knew so much. The missionaries also went on board the ship, and managed to communicate with the officers by means of three languages. But the visit was somewhat a strained one, and they were glad when she left. The monotony of life on Kusaie was further relieved by a German man-of-war, which touched there in December. Miss Wilson reports some special cases of soul-awakening and reachings after a higher life in the girls' school, showing that the same Spirit works by the same means on all hearts, in all places, and on all races.

The school at San Sebastian still maintains its high standard of excellence, and the teachers are to be congratulated on the rank which their graduates take.

At Matsuyama, Japan, Miss Harwood is laboring almost alone. Miss Dudley visited there two or three times during the year. A part of the year a Methodist family has been stationed at the place. The rest of the time Miss Harwood has been the only foreigner. No wonder Mrs. Johnson wrote of her, "She is very brave and faithful." Miss Harwood says: "I have gotten along alone much better than I feared I should. I was not able to do this of myself, but I had all fear and much of the loneliness taken away. I do not see anything to indicate that we are not wanted here; but it is to the contrary.

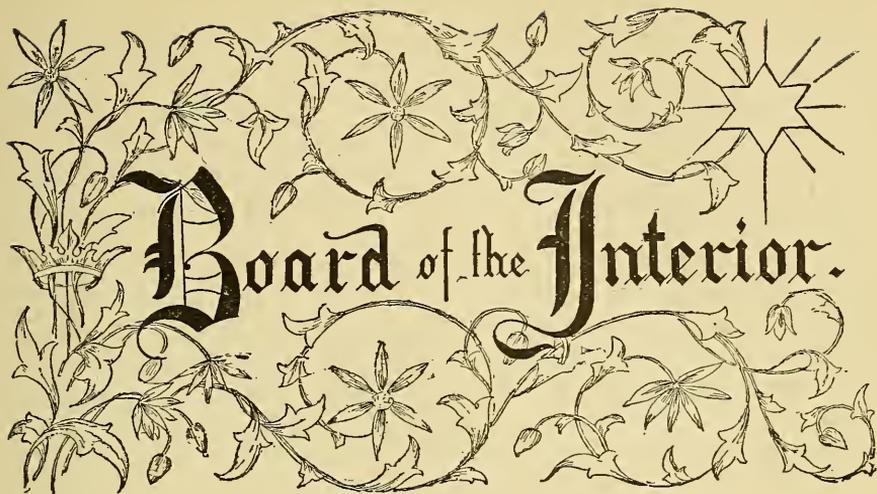
It is not necessary to speak here of the difficulties that have led to the recent resignation of the missionary teachers at the Doshisha, except so far as it concerns Miss Denton.

Through all the trying circumstances of the past year she has stood at her post, faithfully performing each day's duties as they came, and lending a helping hand wherever it was needed. But this is what she says of the situation: "My heart is breaking with the thought of it all, but I cannot but see that the decision is good." The question is, What next? We have all read of a company of Christians that was once scattered abroad who went everywhere preaching the Word, and it is possible these seeming hindrances may prove a blessing to all concerned. Already an aggressive policy of evangelistic work has been decided upon.

And so ends briefly the story of another year. The love between this Board and its missionaries grows stronger and stronger each succeeding year; and we add most fervently, God bless them all abundantly and their work.

We thank God for the privilege we each have of some share in the work. Let us take courage, and do with our might what our hands find to do.

SUSAN MERRILL FARNAM.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

The New Year greets thee,
Strong as his bracing cold;
With gifts he meets thee,
Rich, manifold.

Blessings repeated while they grow more dear,
God called them good in the first glad New Year.

Sweet Hope he brings thee,
Faith, and Courage strong,
So shalt thou overcome
The Old Year's wrong.

High up he lifts his torch that thou mayst see
Those near and far who wait in need of thee.

The New Year greets thee,
Starting to run his race—
Move to that harmony
That keys his pace.

If discords fret or griefs should dull thine ear,
God's will can guide thee so thou hold it dear.

Mrs. J. G. Johnson, in Mizpah Calendar of 1896,

INDIA.

LETTER FROM ANNA L. MILLARD.

BYCULLA, BOMBAY, Oct. 3, 1896.

MY DEAR MRS. WILLCOX: It is some time since I have written to any of the ladies at the "Rooms" about my work.

As I go from house to house I am constantly hearing of things new and strange to me, and I am tempted to put them on paper for you. Many of the things are strangely interesting, but they usually contain an element of sadness through the degradation and superstition which occasions them.

Yesterday while visiting with my Bible woman, in a high-caste house, we fell into conversation with a widow woman, who gave us an insight into some of the practices to which widows calmly submit.

She told us of a widowed *rani* (queen), who lived for a time next door to her, having been brought here from one of the native states. As her next-door neighbor she knew much that went on there, and she herself was evidently surprised to know that a *rani*, even though a widow, should have to endure the same, and even greater hardships, than she herself had known. The *rani* had her head shaven, and was dressed in an unbleached cotton cloth, the ordinary garment of a widow. The only food allowed her was the water in which rice had been soaked or boiled. Nothing in the way of solid food was given her.

On account of her rank she was allowed to have golden dishes and a silver drinking cup, also a woman to wait upon her. With only this starvation fare she, of course, did not live long. There is a point beyond which even a widow cannot endure!

Last week, after much entreaty, I brought a young widow, of perhaps twenty, home to us from one of the city hospitals. As a child of ten she was enticed away by one of her father's servants to go and see a fair that was being held in the neighborhood. She was thus brought down to Bombay, and pawned, literally pawned, to one who made a business of dealing in human life.

This servant was probably in the employ of the pawnbroker, making a commission on each child enticed away from her friends. This is a business regularly carried on here.

The father of the girl was a government official, but he could not allow her to return after she had broken caste. After some time she returned to her home, and begged to be allowed to remain, though she knew at the time that it was perfectly useless.

Last Monday my Bible woman went to see an old blind priestess who has charge of a Hindu temple. She listened with attention to all that was said, and when the Bible woman left, offered her some money. When told that we never took money for our preaching, she seemed surprised, but insisted upon her taking it, saying: "I must give it because it is Monday. Hereafter do not come on Monday if you do not want me to give it to you, but come some other day."

Such strange superstitions constantly come to our knowledge, for which the people themselves can give no reason. Freely do they take upon themselves burdens grievous to be borne. About three weeks ago I took a Beni Israelite woman with a very sick infant to the hospital. On the third day the child died, and when the mother knew that it was dying she begged to be allowed to go home with it at once, saying, "If it dies here in the hospital I will not be allowed to bury it for three days." It was at the time of one of their Jewish festivals, and this was probably one of their ceremonial rules, though she could give no reason for it.

Yesterday in visiting one of my little boys' schools I found so few present that I exclaimed, "Where are all the other boys?" One little fellow jumped up and said, "Do you not know that for the next fifteen days we must feed our ancestors?" When inquiring about it I found that it meant feeding the crows. The people make a great feast, but before eating themselves they place some where the crows can get it; and if they eat some, or even touch it, the people are made happy, thinking that their ancestors have partaken of the feast. At night we see dishes of food placed along the roadside or under a tree, with a tiny lighted lamp to guide the crow, or rather the spirit, to the right place. The boys told me that if their ancestor was fond of smoking, a cigar was placed there for him, or of drinking, a small glass of liquor. In asking a higher caste man about the truth of this, he said, "Nonsense; those low-caste people do not know anything,—they are very ignorant; we never put flesh or liquor of any kind." And yet he acknowledged that they did observe the festival. It is difficult to get at the reason for all these things, and no two persons will tell the same story. Of one thing we are sure,—they need a true knowledge of God.

"How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

DELAY to join in the march of mercy, and you will lose opportunities of honoring God and of serving your race such as never occurred to the Church before, and can never be enjoyed by you again.—*John Harris, D. D.*

CHINA.

LETTER FROM EMILY S. HARTWELL.

FOOCHOW CITY, CHINA, Oct. 11, 1896.

I INTENDED writing you before this, but when I arrived, September 22d, the weather was extremely hot, and the thermometer was above 90° for the two weeks following. Our Scientific Institute had just opened, and my entire time and strength has been taken to help arrange the work for this term. This is no light task, especially with our limited accommodations. Cowen Hall, the only building we have besides native houses inappropriate for the purpose, was built for forty students, and has two recitation rooms. We have one hundred and thirty students. There is an eight-year course, and as Chinese classics are included in the curriculum, the number of classes is necessarily greater than in a college at home. We have two sets of recitations from eight to twelve in the morning in our own house, one in the dining room and one on the veranda, and we do not know how we can manage when cold weather comes in January and February. The main schoolroom is so crowded at present, with seats full and students packed very closely the entire distance around all four sides, that it is impossible to seat all the teachers in the center of one end. The general of the barracks near us has asked us to receive two students, but we have been obliged to ask him to wait until the beginning of another year.

Many of these students come from leading families in the city. The mother of one of my class in English called last Tuesday. She comes from a family of one hundred and twenty souls, sixty of them children. How we would rejoice to put a kindergarten into that house. The family are very friendly, and some seem interested in the truth. It means a great deal to have sons brought every day under the Christian influences of our school; prayers twice a day, and Bible study every day, besides prayer meetings, and Christian Endeavor, and regular services on Sunday. We trust you will all pray earnestly that a revival will sweep over the school and bring many earnest workers into the vineyard. I took the school prayer meeting (which comes Tuesday night) just one week after landing. This required a little special study for preparation, as my long absence has made my Chinese very "rusty," but I find it coming back to me quite readily. I can understand most of the services, and with my two hours of study each day, besides my teaching, which gives me practice, I hope soon to be making an advance over my previous knowledge of this language, which, like a mirage, seems ever beyond our reach. We all need your prayers that the mental

strain to use this tongue may not so exhaust us that we lose spiritual power. Ah, how much easier it is to "mount up on wings like eagles," when the soul floats upon wings of thought expressed in the beautiful English language, than when it flounders about in Chinese idioms! One is thankful here for the silent power of the unspoken language of the heart.

You will want to know of my journey. The trip on the Canadian Pacific from St. Paul to Vancouver was most delightful. We had a large party, as my father's only sister from Cambridge and my brother's wife from Brooklyn were with me, and we came with Dr. Goodrich's family. We were very comfortable in the tourist sleeper, and were glad to save the Board a little by taking the tourist car. (I think I should hesitate about doing so if traveling alone, however, but our party occupied almost the entire car.) We obtained stop-overs without any extra expense, and spent a day at Glacier, within walking distance of a glacier twenty miles long and in the heart of the Silkerk Mountains. It was a delightful rest by the way. The voyage across the Pacific was rough, and very cloudy and cold. The ship was first class in every way, and after my work as Field Secretary I was glad of the rest, which I took by spending a large portion of the time asleep in my stateroom. Many of my dear Minnesota friends had sent me steamer letters, so I had several for each of the twelve days it took to cross, as there were over fifty letters awaiting me at Vancouver. They were a great joy and strength to me all the way. At Yokohama Miss Stewart came on board, and as I had a stateroom alone she shared it with me to Kobe. A severe typhoon had washed out all the railways, so Miss Searle could not get back to the college, very much to my regret. I had but a few hours in Kobe, but was very glad to see the new college buildings, which are so well planned to meet the needs. I decided not to stop over in Japan, as the weather was very unpropitious, and as I found on board the Empress Rev. and Mrs. MacVey, bound for the Methodist Episcopal Mission in Foochow, I decided to come on directly and be sure of company the whole way. We spent a week in Shanghai waiting for a steamer, and had the pleasantest part of the entire journey from Shanghai down through the China Sea, much to my delight, as the China Sea has a bad reputation for rough sailing. My father was waiting for me, but mother was away from home, caring for her youngest grandson, Theodore Vincent Hubbard, who came to us September 6th. From the first I have had calls every day from very many old pupils. They are scattered all over the field now, many in active Christian work, and it is a great joy to see them grown and bringing forth fruit. There is a great reward in teaching; the seeds of truth bring forth their fruit after the many days.

I am realizing now as never before the promise, "Seedtime and harvest shall not fail." When the weather is cooler and my goods arrive, we plan a reception for all my old pupils, but any extra effort was impossible in the extreme heat on my arrival. I came none too soon, however. The mission is very reduced in its numbers. We do need recruits so very much. Do send some as soon as possible.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 10 TO 21, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Abingdon, 17.70; Aurora, First Ch., 82.60, New England Ch., 124.28; Batavia, 55; Blue Island, 9; Bowen, 7; Champaign, Mrs. C. E. Maltby, 20; Chicago, Auburn Park, Union Ch., 15, Covenant Ch., 15.90, Duanean Ave. Ch., 18.70, Kenwood, Evan. Ch., 45.32, Lake View, Ch. of the Redeemer, 6.70, Millard Ave. Ch., 16, New England Ch., 167.50, North Chicago Ch., 30, Pilgrim Ch., 24.10, Plymouth Ch., 62, South Ch., 102.15, Tabernacle Ch., 15, Union Park Ch., 110.60, University Ch., 15.07, Waveland Ave. Ch., 3; Crystal Lake, 1; Dundee, 50; Elmwood, 2.14; Evanston, First Ch., 116.80; Farmington, 18.75; Galesburg, E. Main St. Ch., 7.50; Geneva, 24.87; Glencoe, 4.05; Glen Ellyn, 10; Granville, 8.75; Harvey, 3.36; Heury, Mrs. Harriet N. Yail, 3; Hinsdale, 110; La Grange, 35; Lyonsville, 23.55; Lombard, 28; Maywood, 10; Naperville, 16.74; Oak Park, First Ch., 249; Park Ridge, 7.30; Payson, 9.50; Peoria, Plymouth Ch., 2.30; Pittsfield, 3; Princeton, 6.50; Ravenswood, 15; Rockford, First Ch., 48.55; Rogers Park, First Ch., 1.50; Roscoe, 10.24; Rosemond, 8.70; Sandwich, 17.50; Seward, 10.47; Shabbona, 6.55; Somonauk, 13.50; Wanuegan, First Ch., 6.08; Waverly, 13.90, Miss L. R. Tupper, 5; Western Springs, 10; Wheaton, College Ch., 11.80, 1,892 52		
JUNIOR: Y. L. M. S., Alton, Ch. of the Redeemer, 2.75; Chicago, Doremus Ch., 56.10, Pilgrim Ch., 15, Porter Memorial Ch., 37.75, South Ch., 58; Galesburg, Central Ch., Philergians, 9.73; Glencoe, 7; Illini, 9.65; Jacksonville, 7; Oak Park, First Ch., 110.44; Ottawa, 56.13; Pittsfield, Rose M. S., 7.50; Waverly, 15.24, 392 29		
Y. P. M. S.: Galesburg, Knox College, 5; Wilmette, 25, 30 00		
C. E.: Batavia, 10; Chicago, Auburn Park, Union Ch., 6.40, First Ch., 13.50, Tabernacle Ch., 5; Summerdale, 7.50; Elmwood, 2; Granville, 15; Huntley, 2.25; New Windsor, 5; Plainfield, 5; Rogers Park, 10; St. Charles, 4.50; Shabbona, 10.20, 96 35		
JUVENILE: Chicago, Lake View, Coral Workers, 2, Millard Ave. Ch., 9, South Ch., 16.50, Union Park Ch., 17.39; Evanston, First Ch., Light Bearers, 25.27; Oak Park, First Ch., 33, 103 16		
JUNIOR C. E.: Chicago, Plymouth Ch., 14; Summerdale, 2.50, Warren Ave. Ch., 15; Oak Park, Forest Ave. Br. Ch., 6; Peoria, Plymouth Ch., 80 cts., Waverly, 57 cts.; Wayne, 1.50, 40 37		
SUNDAY SCHOOLS: Bowen, Prim. Class, birthday boxes, 1.40; Chicago, New England Ch., Prim. Class, 10; Odell, 5, 16 40		
WEE FOLKS' BAND: Chicago, South Ch., SPECIAL: Blue Island, personal gift to Mrs. Laura Seelye, 6; Chicago, Union Park Ch., The Lucy Perry Noble Memorial Fund, 100; Milburn, Western Local C. E. Union, 50, 4 00		
THANK OFFERING: Abingdon, 21.41; Alton, Ch. of the Redeemer, Juniors, 6.15; Blue Island, 12; Champaign, 6; Chicago, Mrs. D. N. Richardson, in Memoriam, 5, Covenant Ch., 14.10, Doremus Ch., Jun. C. E., 2.25, First Ch., Y. L., 42.50; Kenwood, Evan. Ch., 85.32, Millard Ave. Ch., 20, New England Ch., 88.35, Pilgrim Ch., 17, Y. L., 9, Plymouth Ch., 139.33, South Ch., 191.50, Union Park Ch., add'l, 3.25, University Ch., 11.67; Clifton, 8.05; Crystal Lake, 15.75; Danville, Mrs. A. M. Swan, 2; Farmington, 3.5; Galesburg, Central Ch., Philergians, 4.72; Geneseo, add'l, 25 cts.; Geneva, 14.28; Granville, 22.75; Greenville, 12; Gridley, add'l, 1; Harvey, 4.24; Hillsboro, 1.50; Hinsdale, 108.56; Joy Prairie, 33; La Grange, 53.15; Lawn Ridge, 13.50; Lombard, 17; Lyonsville, add'l, 1.50; Maywood, 8; Naperville, 24; Payson, 44.50; Peoria, Plymouth Ch., 9.57; Pittsfield, Rose M. S., 7; Plainfield, 25; Poplar Grove, 6.25; Princeton, 40.50; Rockford, First Ch., add'l, 50 cts.; Rogers Park, 15; Roscoe, 8.16; St. Charles, 14; Sandwich, 55.25; Seward, add'l, 1.48; Waverly, 12.90, Y. L., 7.10, 1,302 29		
TEN TIMES TEN: Chicago, Union Park Ch., 20; Summerdale, C. E., 1.50; Evanston, First Ch., 50, C. E., 5; La Grange, Union Ch., 12, C. E., 10; Rockford, First Ch., 10.50, 109 00		
Total, 4,142 38		

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. East Chicago, 5.45; Indianapolis, Mayflower Ch., 11.85, Peoples Ch., 5, Plymouth Ch., 10; Kokomo, 11; Liber, 5.32; Michigan City, 11; Macksville, 2.25; Terre Haute, 33.05, First Ch., 7, Second Ch., 2.50,	104 42
C. E.: Kokomo, 5; Liber, 2.30; Macksville, 2.15; Ridgeville, 4,	13 45
JUNIOR: Kokomo, 5; Terre Haute, First Ch., 1,	6 00
JUNIOR C. E.: Hammond,	2 10
JUVENILE: Indianapolis, Plymouth Ch., Helping Hands, 5; Ross, 3,	8 00
SUNDAY SCHOOLS: Amboy, 50 cts.; Indianapolis, Plymouth Ch., 5; Terre Haute, First Ch., 2.65,	8 15
Friends at Bethel Home, Hessel, Mich.,	3 75
Total,	145 87

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Alcona, 2.50; Anamosa, 7.75; Anita, 1; Atlantic, 15.38; Avoca, Mrs. John Single, 1; Bellevue, 3; Belmond, 5; Berwick, 4.75; Cass, 2.70; Central City, 15.05; Charles City, 5; Clarion, 8.50; Corning, 6; Corydon, Mrs. M. D. Rew, 1, Gertrude Rew, 1; Council Bluffs, 17; Creston, 8; Cromwell, 3.37; Davenport, Edwards Ch., 31.65; Des Moines, Pilgrim Ch., 25.75, Plymouth Ch., 72.21; Dubuque, First Ch., 26; Eldora, 5; Elkader, 1.70; Ft. Dodge, 15; Garner, 10; Genoa Bluffs, 7; Green Mountain, 2.50; Grinnell, 21.63; Hampton, 4; Hawarden, 8.75; Keokuk, 2; Lake View, 5; Lyons, 13.70; Manchester, 1, in memory of Miss Julia Kingsley, 1; Maquoketa, 10.50; Marshalltown, 50; Mason City, 20.44; McGregor, 7.75; Midland, 5; Mt. Pleasant, 4.75; Muscatine, German, 2; New Hampton, 2.10; Newton, 35.60; Newtonville, 2.75; Ogdon, 10.65; Ottumwa, First Ch., 12.81; Owen's Grove and Portland, 5.75; Percival, 6; Peterson, 10; Polk City, 8.32; Pringhar, 1; Quasqueton, 9.10, Mrs. E. M. Knox, 5; Salem, 11; Sioux City, First Ch., 5.25, Mayflower Ch., 5; Sloan, 7.65; Strawberry Point, Eva M. Buckley, 5; Stuart, 10; Tabor, 5; Toledo, 3.50; Traer, 60, Ten Cents a Week Fund, 10; Waverly, 10; Wayne, 1.76; Webster City, 34.75; West Chester, 1.25; Winthrop, 17,	764 57
JUNIOR: Clay, 1.45; Genoa Bluffs, King's Daughters, 1.04; Grinnell, Y. W. F. M. S., 20; Muscatine, 20,	42 49
C. E.: Charles City, 11.50; Des Moines, Pilgrim Ch., 5; Gilbert Station, 1.63; Hampton, 2.75; Hickory Grove, 2.26; Maquoketa, 10; Ottumwa, First Ch., 7; Percival, 3; Tabor, 25; Traer (Ripley), 5,	73 14
JUVENILE: Cedar Rapids, W. W., 1.20; Grinnell, B. B., W. B., 8.80; Keokuk, C. W., 1; Magnolia, 5; Olds, 3,	19 00
JUNIOR C. E.: Central City, 4.25; Des Moines, Pilgrim Ch., 3; Manchester, 3.80; Waterloo, 5,	16 05
SUNDAY SCHOOLS: Burlington, Miss Derby's Class, 5; Des Moines, Plymouth Ch., 15.05; Garden Prairie, 2; Grinnell, 4.63; Ionia, 2; Newtonville, 1.23; Reinbeck, 2.53; Toledo, 8.02,	40 46

SPECIAL: Burlington, for Mrs. Wm. Hitchcock, 45; Grinnell, for Helen Bush Olds Memorial Fund, 10,	55 00
THANK OFFERING: Atlantic, 29.35; Burlington, 56.23; Clear Lake, Mrs. L. R. Fitch, 1; Council Bluffs, 15.50; Cresco, add'l, 1.25; Creston, 14; Davenport, Edwards Ch., 11.50; Decorah, add'l, 52 cts.; Des Moines, Plymouth Ch., add'l, 7; Dubuque, First Ch., 31; Eldora, 19; Genoa Bluffs, 8; Gilman, 10; Grinnell, add'l, 47.50, Y. W. F. M. S., 17.97; Keokuk, 14; Lyons, 10.50; Muscatine, Y. L., 5; New Hampton, 38; Ogdon, 3.50; Red Oak, 30; Sabula, Mrs. H. H. Wood, 5; Spencer, 14.60; Tabor, 45.45; Traer, 32.75; Wayne, 7.21; Webster City, 21.77,	488 60
Total,	1,499 31

KANSAS.

BRANCH.—Mrs. T. S. Mason, of Topeka, Treas. Kansas City, First Ch., 35; Kirwin, 17.60; Lawrence, 35.15; Manhattan, 4.05; McPherson, 1.20; Ottawa, 18.25; Paxico, 14.25; Sabetha, 34.05; Sterling, 10; Seabrook, 5.05; Topeka, A Friend, 30 cts., Central Ch., 1,	158 30
C. E.: Fairview, 3.75; Lawrence, 15; Ottawa, 15; Sabetha, 23; Whitecloud, 3; Wellington, 7.28; Wichita, Plymouth Ch., 5,	72 03
BIBLE WOMAN, SIVAS: Dover, 1.05; Manhattan, 8.50; Maple Hill, 3.50; Topeka, First Ch., 1; St. Mary's, 3; Wabaunsee, 75 cts.,	17 80
Sale Miss Fay's photographs,	3 00
Less expenses,	268 73
Total,	267 93

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Detroit, First Ch., 99, Woodward Ave. Ch., 21.14; Flint, 6; Greenville, 4.25; Jackson (of wh. 5 is from A Friend), 52.85; Ludington, 14.89; Owosso, 58.21; Richmond, 4.60; Saginaw, E., 50; Watervliet, 3.32; Ypsilanti, 6.32,	320 58
JUNIOR: Detroit, First Ch., 25, Woodward Ave. Ch., 40.94,	65 94
C. E.: Armada, 5; Ann Arbor, 3.79; Detroit, Fort St. Ch., 10; Helena, 50 cts.; Rondo, 3.25; Richmond, 1.25; Rochester, 4.50,	28 29
THANK OFFERINGS: Ann Arbor, C. E., 8; Hart, C. E., 8.35; Fort Huron, C. E., 6.60; Watervliet, 14.63; Ypsilanti, 9.88, C. E., 15,	62 46
Total,	477 27

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Anoka, 2; Claremont, 1; Minneapolis, Missy's Union, 21.01, First Ch., 9.98, Fremont Ave. Ch., 16, Lowry Hill Ch., 6.15, Park Ave. Ch., 13.37, Pilgrim Ch., 16; Vine Ch., 4.50; New Richland, 10; St. Paul, Plymouth Ch., 6.25; Sauk Centre, 17.10; Zumbrota, 13.29,	136 65
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C. E.: Wadena,	10 00
JUNIOR C. E.: St. Paul, Plymouth Ch.,	3 53
THANK OFFERINGS: Barnesville, 10.50;	
New Richland, 7.75; Sauk Centre, 11.10;	
Wadena, 10,	39 35
Total,	189 53

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan	
St., St. Louis, Treas. Hannibal, 3.60;	
Kansas City, A Friend, 1.50, Clyde Ch.,	
9.21; Kidder, 6.25; Meadville, 5.38; Old	
Orchard, 9.30; St. Joseph, Tabernacle	
Ch., 6; St. Louis, Pilgrim Ch., 46, Hope	
Ch., 5, Tabernacle Ch., 14.90, Central	
Ch., 10.75; Webster Groves, 18.06,	135 95
JUNIOR: St. Louis, Pilgrim Ch., 16.30,	
Hyde Park Ch., 1.15,	23 45
C. E.: St. Louis, Tabernacle Ch.,	5 00
JUNIOR C. E.: Old Orchard, 4.23; St. Louis,	
Hyde Park Ch., 3.25,	7 48
SUNDAY SCHOOLS: St. Louis, Tabernacle	
Ch., 1.94; Webster Groves, for Morning	
Star, 1.05,	2 99
THANK OFFERING: Cameron, 7.90; Kansas	
City, Clyde Ch., 14.35; Kidder, 16.60; Old	
Orchard, 13.35, St. Joseph, Tabernacle	
Ch., 8; St. Louis, Central Ch., 4, Taber-	
naacle Ch., 2.10, Pilgrim Ch., Y. L., 13,	
Hyde Park Ch., Y. L., 8,	87 30
	262 17
Less expenses,	5 00
Total,	257 17

MONTANA.

UNION: Mrs. H. E. Jones, of Livingston,	
Treas. Helena, Ladies' Miss'y Soc.,	10 00
Total,	10 00

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of James-	
town, Treas. Cando, 2.25; Hankinson,	
2.21; Inkster, 7; Mayville, 10,	21 46
C. E.: Portland,	5 00
JUNIOR C. E.: Cummings,	3 65
Total,	30 11

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Den-	
ver, Treas. Denver, Third Ch., 2.90,	
North Ch., 5.80, Villa Park Ch., 6;	
Grand Junction, 13; Pueblo, First Ch., 5,	32 70
C. E.: Denver, Plymouth Ch., 8.75, South	
Broadway Ch., 10 etc.; Longmont, 5;	
Pueblo, Second Ch., 1.55,	15 40
JUNIOR C. E.: Pueblo, First Ch.,	5 00
Total,	53 10

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux	
Falls, Treas. Buffalo Gap, 1.10; Fire-	
steel, 7.43; Huron, 30; Redfield, 3.84,	42 37
THANK OFFERING: Buffalo Gap, 2.85;	
Myron, 5; Redfield, 10.63; Vermillion,	
7.25,	25 73
TEN TIMES TEN BAND: Faulkton,	4 00
Total,	72 10

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater,	
Treas. Beloit, Second Ch., 15; Colum-	
bus, 21.10; Fulton, 11.25; Grove, near	
Fulton, 1; Hartford, 10.45; Liberty	
Corners, 11 79; Milwaukee, Grand Ave. Ch.,	
25; Oshkosh, First Ch., 10; Ripon, 32.67;	
Racine, 9.50; Viroqua, 7.20; Watertown,	
1; Wisconsin, 12.37,	168 33
JUNIOR: Potosi, Light Reading Circle,	15 00
C. E.: Hayward,	13 00
SUNDAY SCHOOL: Madison, Primary,	10 00
JUNIOR C. E.: Eau Claire, 20; Milwaukee,	
Grand Ave. Ch., 6.38; North Side, 1;	
Waukesha, Forget Me Nots, 3,	30 38
	236 71
Less expenses,	14 72
Total,	221 99

LIFE MEMBERS: Beloit, Second Ch., Mrs. W. T. Ball; Milwaukee, Grand Ave. Ch., Mrs. Antoinette D. Brown.

CHINA.

Peking.—Sale of Dr. Murdock's em-	
broideries,	4 00
Total,	4 00

JAPAN.

Kobe.—E. M. B.,	26 00
Total,	26 00

NEW YORK.

A reader of the "Advance,"	5 00
Total,	5 00

MISCELLANEOUS.

A Friend,	10 00
Total,	10 00
Receipts from Oct. 10th to 21st,	7,411 76
Previously acknowledged,	68,800 69
Total for year ending Oct. 21, 1896,	\$76,212 45

ARMENIAN RELIEF FUND.

Illinois.—Aurora, New England Ch., 5.75;	
Harvey, 50 etc.; Lombard, 6,	12 25
Iowa.—McGregor, S. S., 2.03; Sioux	
Rapids, 2.70, C. E., 1; Willing Workers,	
30 etc.,	6 03
Michigan.—Grand Rapids, Smith Memo-	
rial Ch.,	5 75
North Dakota.—Cooperstown, Th. Off.,	7 00
Wisconsin.—Janesville,	8 00
Miscellaneous.—Box at Rooms,	30
Receipts from Oct. 10th to 21st,	39 33
Previously acknowledged,	667 57
Total,	\$706 90

MRS. ALFRED B. WILLCOX,
Ass't Treas.

Life and Light for Woman.

Vol. XXVII.

FEBRUARY, 1897.

No. 2.



ROYAL FAMILY OF SPAIN.

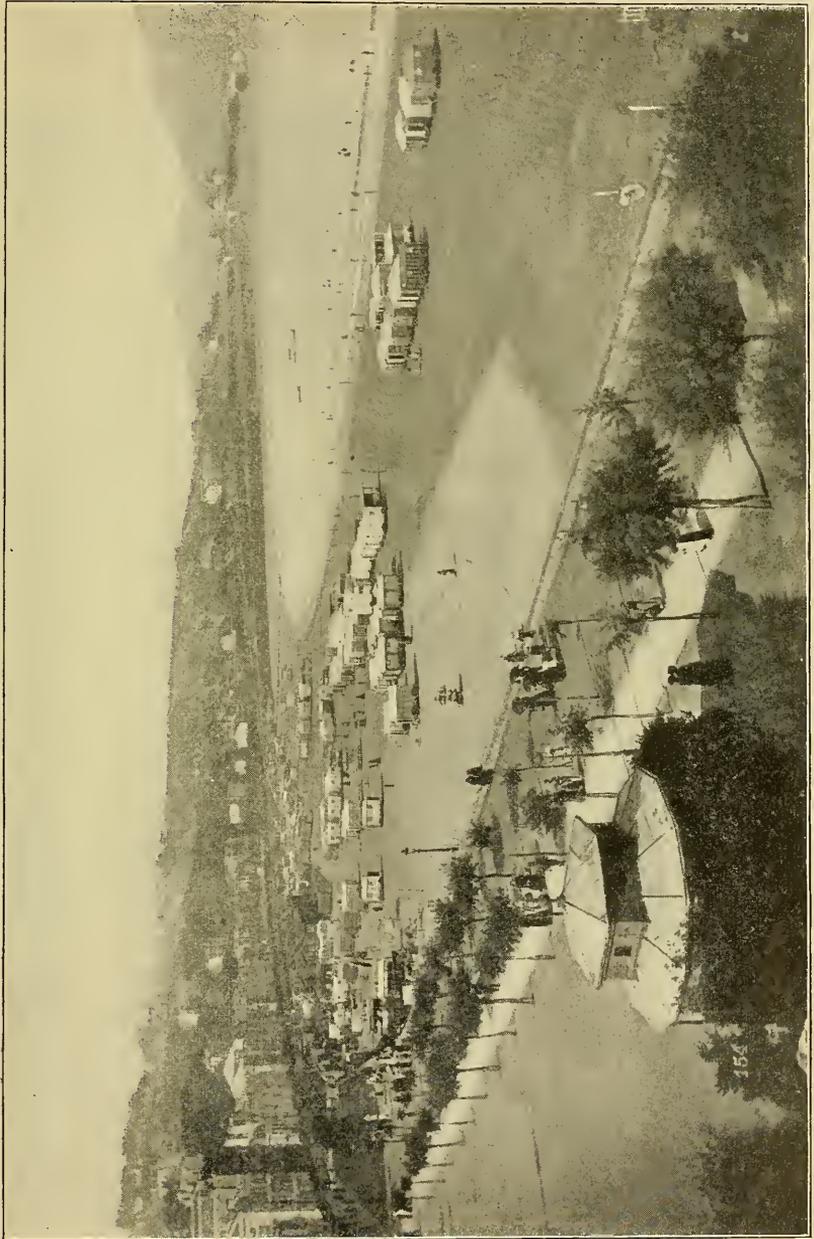
SPAIN.

SOME IMPRESSIONS OF MISSION WORK IN SPAIN.

BY MRS. S. E. BRIDGMAN.

IT was a great pleasure and privilege to tarry for ten days as a guest in the home of our beloved missionaries the Gulicks, in San Sebastian, Spain. We had always been interested in their work, and eagerly looked for reports and accounts of it in the columns of our religious press, as well as in the letters which, from time to time, we were privileged to read. But not until we were with them in the home, in the large day school, under the care of the efficient native pastor and his wife in the cramped quarters of the crowded kindergarten, where from forty to fifty bright little tots, after a laborious tug up the four flights of stairs are wonderfully packed or compressed into an eight by ten enclosure,—not until we had taken a peep into the little corner ludicrously called a laboratory, or the uncomfortable dormitories under the roof, without fire and but little light, did we begin to realize or comprehend under what difficulties and discouragements these royal, faithful workers had labored to accomplish such great results. The *auto-de-fé* burned out Protestantism in Spain, and not until 1867 was there scarce a soul who dared avow himself a Protestant: it was a crime, with the penalty of imprisonment for life, to own a Bible. After that date Queen Isabella II. was deposed, and the Government became a little more liberal; though to-day no outward sign or symbol is allowed on any edifice to indicate that it is a place of Protestant worship. Yet the word of God is not bound. "My word shall not return unto me void; it shall accomplish that whereunto I sent it." Thus saith the Lord. To-day there are in Mr. Gulick's field of labor fifteen centers of Christian influence, several churches which have a membership of over five hundred, thousands of pupils, boys and girls, under his care in schools, being instructed in the knowledge of God and higher Christian education, giving character and power to the individual, to the family life, and to the nation.

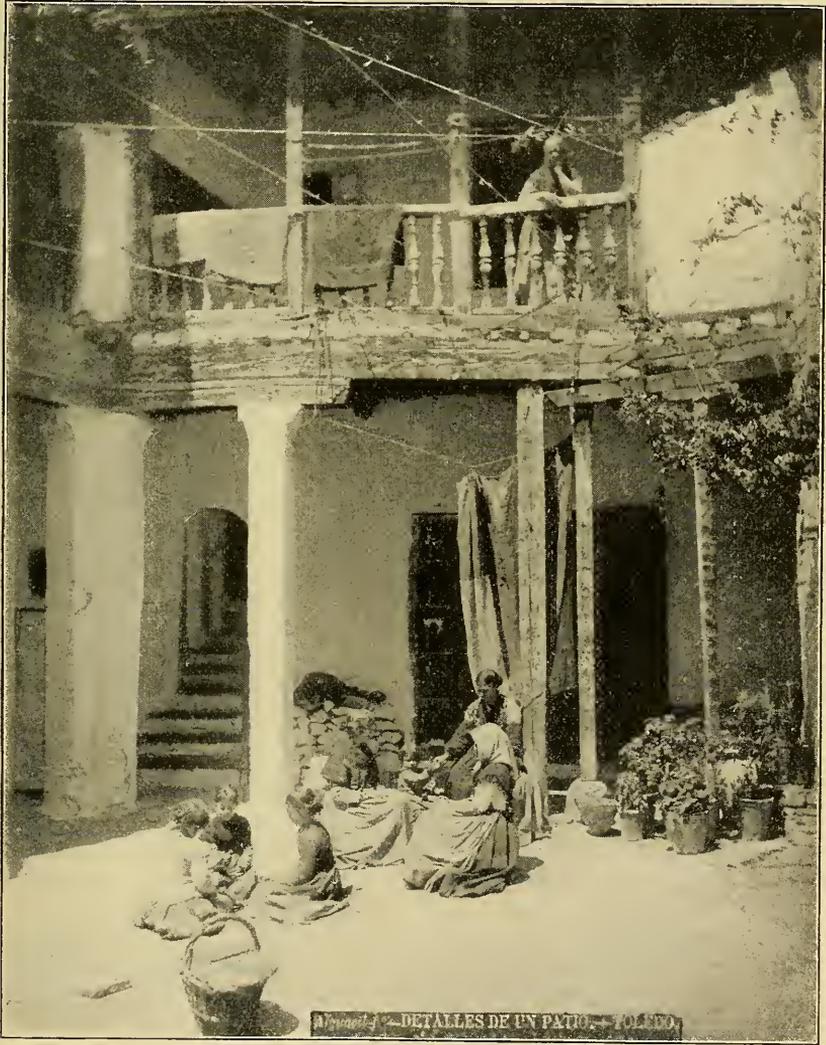
Hindrances are constantly thrown about them in their efforts to preach the everlasting gospel to this waiting people. Sometimes, almost staggered by repeated failures to obtain needed help, we have seen the moistened eye and broken spirit tell of the inward struggle for renewed courage. It was but for a moment; the bright faces of fifty beautiful Spanish girls, the glimpses of faithful native pastors and teachers, with their schools and churches, and the many Christian homes scattered all over the land, would come to the rescue, and again bravely rising above all the trials and obstacles, they



VIEW FROM GIRLS' INSTITUTE, SAN SEBASTIAN.

would bend themselves with renewed energy to their task, and privilege, as well. We had a fine opportunity of seeing something of the native work in Zaragoza, a beautiful city on the slopes of the Pyrenees. The Pastor, Don Carlos, is an earnest, faithful man, full of enthusiasm, and doing a work that is recognized by both Catholic and Protestant as genuine and honorable. He is looked up to as a valuable man in their city. The congregations are mostly made up of poor and humble people, though there are among them some who are people of influence and authority, and their principles and daily Christian living are put to severe tests by the opposition of both priests and family friends. But the power of the gospel to sustain them through it all is most beautiful and impressive. In all their afflictions and trials the good pastor stands by his flock, encouraging them, tenderly, patiently, by night and by day, though his exhausting duties in educational and religious work tell fearfully upon him, and he suffers constantly from overwork. We attended the weekly prayer meeting, about seventy-five in number. It was in a dark room out of a dark, narrow street, but it was lighted and brightened by the expectant faces of the white-haired fathers and mothers, who had "come out of great tribulations" for Christ's sake. A young girl presided at the organ and led in the singing, who was a former pupil in Mrs. Gulick's school. Several young men were present with earnest, serious faces,—among them the pastor's two sons, who listened to the words spoken as though they realized that they were, indeed, the words of life. At the close, the warm hand clasp of these dear people, the wet eyelids, and in two or three instances the Spanish kiss on each cheek from the aged mothers, told plainly of our welcome. The pastor said, "They thank you for coming so far to see them, and for your evident interest in them." The cutting down of appropriations and retrenchment is a fearful blow to the advancement of the work in this place, said Mrs. Gulick. "How can we tell this faithful man and his bright family of seven children that there is no money for them in the American Board Treasury? But it must be done. Not one dollar has he received in weeks, though his work goes on, we do not know how."

It was an unspeakable pleasure to accompany Mrs. Gulick for four or five days, in the interest of her work, through the old cities of Salamanca, Valladolid and Burgos, everywhere meeting with former pupils in the San Sebastian school, as Bible readers, teachers, assistants, presiding over Christian homes as wives and mothers, and filling places of trust and influence that must be a power and a leaven that will tell eventually throughout all Spain. These pupils entered the school without any training, either intellectual, social, or spiritual; after from four to six years in the charming



A SPANISH PATIO.

Christian home, they left it fully equipped for the widest influence and active Christian service. Who can measure such work? Who can tell the results? we exclaimed, standing in the parlors of the Girls' Institute after a beautiful welcome from them in English, and chokingly trying to respond. A bit of a feeling akin to envy crept into our hearts, watching the animated face of this rarely gifted woman, Alice Gordon Gulick, as she stood in the midst of her Spanish daughters; all the years of care, toil, and perplexity, for the moment, seemed to be in the background, and for these whom she had so thoroughly equipped and made ready for the highest service, the future, with its great opportunities and possibilities, was opening before them, willing and ready for the place or positions to which they might be called. We crave a little more space for one illustration of the many where the results of the work were so apparent. We met in one of the oldest cities in Spain a native pastor and wife, who were doing a great work in teaching and preaching. The wife was one of the brightest graduates in the San Sebastian school, but went out from them, after six years, unconverted. Her brother, a Christian man in India, sent for her to go to him; she did so, and before long she became a Christian through the influence of our missionaries in that country; she returned to her native land and married one of the young men who had been educated and trained for Christian service, under the care of Mr. Gulick. He became a pastor, and they began their work under very unfavorable circumstances and surroundings, because of the fanaticisms and bigotry of priest and people alike. She brought into the work all the earnestness and enthusiasm of her cultivated and gifted mind,—being able to teach in five different languages. Music and the graces of a beautiful Christian spirit made their home an attractive and helpful place for all who were privileged to enter it. The weary look in her beautiful dark eyes told the story of overwork and lack of needed help, but among those "who turn many to righteousness," she will "shine as the stars, for ever and ever."

NORTHAMPTON, MASS.

THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN.

ITS RECORD FOR THE LAST ACADEMIC YEAR.

FROM MISS ALICE BUSHEE.

We have had the usual number of girls in the boarding school, and good work has been done in the preparatory, institute, and university departments. The two girls in the last named leave for Madrid, in about two weeks, to take their second year examinations. I think they are even more anxious than

last year, as they have past reputations to keep up. It may be difficult to get four "sobresalientes" again. The institute examinations also begin very soon, and we are wondering if the professors will remember to their disadvantage that we are Americans, or, as they prefer to say, "Yankées," with an accent over the e. You can imagine the ferment there has been in the school as the girls read in the Spanish papers and see all that is said about the United States. Yet to their credit, be it said, they have hidden their feelings and treated us nobly. Sometimes the little ones have been quite desirous to know where we stand on the burning questions of the day. One of the smallest said to me as she stood before the map of the Americas: "I want to ask you something. Why is it that when Cuba belongs to Spain they have put it on the map close to America?" One of the others finally succeeded in convincing her that it was because it was there in the water, and not simply because America wanted it.

While on this subject I want to say that the city government has treated us with extraordinary kindness; and while in other parts of the country there have been riotous demonstrations against America and the Americans, we who unite the two names so much disliked of "Americans" and "Protestants," have been left undisturbed.

Our day school has been crowded,—so much so that the Catholics have become frightened, and are doing all in their power to break it up. A young lady, daughter of one of the principal men in town, has established a school where she teaches every day all who are taken away from here. One day a woman came with two children, and she asked the señorita to take them, saying that they had received very poor instruction in the past, and knew almost nothing. The señorita thought they were from our school, and was most cordial, talking against us with all her might. Finally the woman managed to put in a word, and said they were not from here but from the school of the nuns. Then they could not be received; they were well enough off where they were; that school was only for the "lost sheep of the Protestants." The sequel is that the woman brought them here, after all. This is only one case; as was only too natural, many were taken out by bribes or threats or the influence of social position. Many a mother has been here with tears in her eyes, saying that it must be done or they would be turned out of their house, or the husband would have no work.

About sixty-five per cent of the population in Spain can neither read nor write, and the Bible is literally a closed book to them. There has been a great lack of rain in the south and middle of Spain lately, and so the priests have had recourse to the bones of St. Isidro, who is the patron saint of rain. Great processions have been formed and many thousands of people have

gone to adore them, and yet one can see very plainly, and even the Catholic papers themselves have spoken of it, the days appointed are always those which have the prospect of rain. One day the bones were carried to a certain place, and it was so pleasant that the procession was given up until it should look more threatening.

We have about thirty-five boarders from six to twenty-five years old. All the older ones are church members, and all are members of the Christian Endeavor Society, and ready to take part as their turn comes. The regular meetings are held every Wednesday evening, but consecration and other special meetings come the first Sunday of each month. The Juniors have a meeting once in two weeks, and a good many from the day school are present and take part. Monday and Saturday evenings each teacher has a fifteen minute "recess meeting," to which girls from certain rooms come, the rooms having been chosen by lot, so that no girl could feel hurt that she was not somewhere else. The girls do nicely in taking part, and often the prayers from the youngest are very helpful from their sincerity and simplicity.

FROM MISS MARY L. PAGE.

IF you had been here in the house with us during the last days of June you would have seen lively times. The examinations at the Institute were going on, and day after day, at the appointed time, the teachers would go out with their classes for the trying ordeal. Those left at home looked anxiously for their return, and when after two or three hours there came a long ring at the door, everybody would rush out to the staircases. "*Sobresaliente, sobresaliente!*" was the first cry; but it was not always *sobresaliente*. The girls were well prepared, but standing before a tribunal of professors, with perhaps a room full of listeners, some would get nervous or have stage fright; others would be troubled and disturbed by trivial questions, so they received only *bueno* (good), or "notable"; but a few there were who made such brilliant recitations that the professors, although they yearly grew more jealous of the reputation of their boys, could not help giving *sobresaliente*. The wonder is, in view of all the feeling toward Americans this year, added to the fact of our being Protestants, the girls received as high marks as they did. But at last all was over, and we had the closing exercises of the graduating class on Tuesday evening.

We decorated the rooms with red, the class color, and brought in all the carnations we could find,—their flower, as well as the national flower of Spain. The class numbers five, and we heard the salutatory, and valedictory, and an essay on celebrated women; but the most interesting of all was the class history, which abounded in personal allusions to teachers and girls, and

provoked many smiles. After singing their parting hymn, the music of which was written by Fred Gulick, the Institute diplomas, which give them their B.A. degree, were presented to them by Mr. Gulick, who, in a few happy words, bid them remember they are worth more to them than gold. The Sabbath previous he had preached a helpful sermon, their baccalaureate, giving them for a motto, "The spirit of the Lord is upon me, to preach the gospel, to bind up the broken-hearted." We were up at an early hour next morning to bid them good-by and Godspeed on their journey home; and so they have gone out into the world to teach and to help their beloved country, Spain.

Matilde Marin wishes to study nursing, and Mrs. Gulick is hoping to get her into a hospital in America; she can do untold good here, where there is not one trained nurse in the country. Two of the others, who are fine scholars, would like to take the university course in Pharmacy, and supply the future doctors and nurses who may go out from our *colegio* with pure medicines.

The two girls who began the university course last year went to Madrid with Mrs. Gulick in June, to take their second-year examinations. We said to ourselves as they went away, "We must not expect they will take *sobresaliente* this time; last year it was a new thing, and the professors were surprised at their brilliancy; they will get used to it, as the professors have here at the Institute." But two days after they went away the word came, "*sobresaliente*" for both in the first examination! And so it went on until they received this highest grade in their four examinations, Spanish, Latin, and Greek Literature and Medieval History.

Mrs. Gulick said they earned their grades; they were not given by favor. The professors seemed to enjoy questioning them, and went on and on asking many things outside of the programme. These girls have one year more, when they hope to get their doctor's degree.

A STEP IN ADVANCE.

BY MRS. ALICE GORDON GULICK.

THE thought underlying the foundation of a school for the higher education of girls in San Sebastian was the preparation of Christian workers. For some years the need of teachers was so great that all who were fitted for school work were immediately employed as soon as they were graduated. Lately, however, we have been trying to retain a few, for special preparation and study, in order that they might endeavor to begin needed work in other directions. The first to attempt independent work was Julia Castro, of

Madrid, of the class of 1895. Under the auspices of the World's Y. W. C. A. she is influencing young girls in that city, and has a very warm place in their hearts already. Writing to me about her plans for 1897, she says she has arranged to have two evening classes for factory girls in different parts of the city. She began with six in one room and eight in the other, and expects others to join them.

A former pupil of the International Institute helps her in these classes. Once in two weeks there is a prayer meeting, in which the girls are invited to take part. The subject is given out beforehand, and the different members are invited to take part. She says: "When one is to lead the meeting who is not accustomed to do so, I help her beforehand. Our last meeting was very beautiful. Almost all took part, and one could see that they did it with pleasure. The alternate Sundays some of the girls come to my home for me to help them about these matters concerning their souls. On Tuesday I visit from house to house. Two weeks ago I went with Lidia to one house where I found many ill with small-pox." This is a wonderful beginning for a young girl in a city like Madrid, and she will need all grace, and patience, and perseverance to carry out her thoughts of love. Our prayers should follow her.

LITERATURE.

For some time the later graduates have helped the editor of the weekly paper *El Cristiano*, of Madrid, by sending translations of articles taken from American publications. The Tract Society has published several tracts translated by Julia Castro, and also a translation of the book, "The Spanish Brothers," by Isabel Alonso. The Christian Endeavor Society's *Monthly Letter* took to itself the form of a paper in printed characters, last month, for the first time. It has hitherto been type written. This is sent every month to nearly sixty of the former pupils. The Good Literature Committee, under Miss Barbour's guidance, may be pleased with the fact that they have prepared the first periodical ever printed by Spanish girls. An original hymn by Esther Alonso appears in this number.

MEDICAL WORK.

For years we have longed to see the beginnings of what will be some day a most important branch of mission work in Spain. I need not enlarge upon the need of such service, it is so evident to all who know anything of the life of the poor in large cities. Two of the class of 1896 began the study of pharmacy in September, following the course of study of the School of Pharmacy connected with the University of Madrid. Another of the same class wishes to enter a training school or hospital as nurse, but as yet we

have not found a position for her, and she is at present teaching in the kindergarten department in San Sebastian. She is well fitted for attempting the work she longs to do, and we hope her way will be made plain before her.

OUR HOPES.

When we look at Spain and Cuba engaged in this terrible fratricidal struggle, our hearts sink within us. Spain can ill afford to lose thousands upon thousands of her sons of toil, the backbone of the country. If the situation of the "people" was difficult before, what will it be when the land has been drained of its resources in men and money? I can now see the desolate homes, the untilled farms, the deserted villages, and want and misery on every hand among the people. They are the ones who will suffer from the result of the pride of those in power. We hope, however, that it may be God's time to work upon the hearts of those who have turned away from him.

We, certainly, who for twenty-five years have gone in and out among them, and who count many as our sincere friends, cannot look lightly upon their sufferings. Within a short time we shall be called upon to express the sympathy we feel. This we cannot do unless we are in our turn upheld by the sympathy of our friends in America. Already we have had to take some of the girls upon our free list whose parents have hitherto helped to support them in the Institution, or let them go back to their homes. We hope for many opportunities of doing good in these coming months. We hope for generous support. We believe still in the words sung twenty-five years ago to-day in our farewell meeting, held in Dr. Webb's church in Boston, "He Leadeth Me," and that there is no question about the future, if we only look to our Guide for his directing and his abiding grace.

CASTILE, NEW YORK, Dec. 18, 1896.

SUBMISSION AND REST.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

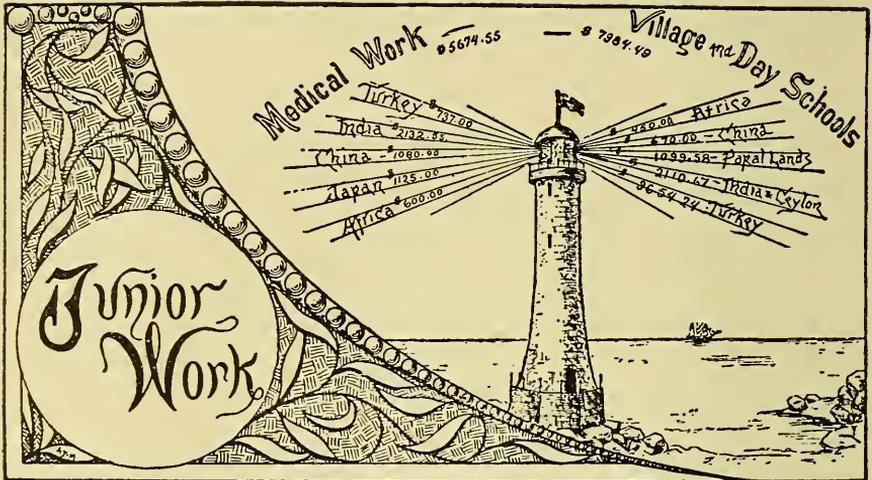
My soul, thou too shouldst to thy knees,
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

—Selected.



- To give light to them that sit in darkness Luke 1:77 -

WAYS OF INTERESTING CHILDREN IN MISSIONARY WORK.

BY THE LATE MRS. WILLIAM GALLAGHER.

[Read at the Annual Meeting of the McAll Association.]

By way of introduction to our subject this afternoon, let me tell you of a scene of which I was a witness a few years ago in the rooms of the Woman's Board of Missions in Boston. A mother came in with two little children—a girl of five and a boy of six years of age, perhaps. They emptied their tiny purses into the hand of the Treasurer, watching with eager eyes while the amount of their offering was recorded in her great book. Then the mother led them to the room above. There the missionary curiosities were kept; there were native costumes, weapons of war, "idol gods" (as the children called them) by the score, birds of rare plumage, models of missionary homes and heathen kraals, tiny shoes some Chinese belles had worn, and canoes in which wild expeditions had sailed the seas.

As I listened to their questions and her answers, noted their eager interest, and her sympathy and patience, I felt sure those children would never know where they began to be interested in missionary work.

So my first thought to-day is the very old one, that to beget an interest in missions we must begin as near the cradle as possible; and, mothers, grandmothers, sisters, all who have to do with life in its beginnings, I believe we

can begin a great deal nearer the cradle than we think! We lay our little ones in bed for the night, and tell them again and again of

“The little Lord Jesus asleep in the hay.”

We teach them to pray as Luther taught his babies two hundred years ago and more,—

“I love Thee, Lord Jesus; look down from the sky,
And stay by my bed, watching my lullaby.”

Then as they beg for just one more kiss, just one more story, a golden opportunity is ours.

We can tell them, from time to time, of the little children in India, China, France, in the distant parts of our own land, who are as dear to the Lord Jesus as they, over whose beds he bends just as lovingly as over theirs, but who do not know him,—whose parents, even, do not know him.

We would not shadow these young lives, especially at the twilight hour, by detail of sorrow or pain which they cannot alleviate; but we may tell of the brave and loving ones who have gone to live among these children, teaching them, clothing them, nursing them, ministering to them, just as the Lord Jesus himself would do were he here. How easy, then, to suggest to the little hearts, already responsive, “Would you, too, not like to do something to help these little children?” And when the morrow comes the ways are countless which love can devise to set hands, feet, and heart at work.

Are the children fond of adventures? Tell them of the Pitcairn Islanders, once a company of mutineers, who, after sending captain and crew adrift, captured a few helpless savages, and with their women for their wives, made of a lonely, mountainous island their home, till quarrels and bloodshed had reduced their original number to one man. Tell them of the Bible and the prayer-book they had unwittingly carried with them, of the change these wrought in the generation growing up, and of the sweet, Christian lives that have been lived in that lonely island for nearly a hundred years. Tell them of John Paton and his wonderful life, painting the picture so carefully that they will be interested less, if possible, in the adventures of the man than in the man himself, his elevation to his work, his love for the very savages who thirsted for his blood.

Or of Livingstone: not only of his escape from the lion's jaw, from poisoned arrows, from butchery and fever, time after time, but of his love for Africa and for her children; of his steadfast purpose to find or make a way by which the products of the poor black could find a market; of his hatred of the

slave trade, and the publicity he gave to the dreadful deeds done in that dark continent; of the good faith he kept with the humblest of his followers, and the devotion with which they repaid him in death, guarding his sacred dust in ways that seem marvelous in the telling, till it rested at length in the Abbey a nation thought honored by its presence!

Or of the missionary vessels threading their way through dangerous coral reefs, carrying the gospel to dusky islanders, supplies of food and the yearly mail to them who watch as they who watch for the morning.

Or of the French Huguenots hiding in dens and caves to hold their simple service, counting life cheap, but love and loyalty to God dear.

Do our older children love to read or to listen while others read? Select for them the freshest and most interesting information from missionary fields; point out on maps where these fields lie; find pictures for them of nations and their costumes; tell them of the products and customs in that far-off land; take an imaginery journey thither.

Have you a blackboard? A simple outline of one country at a time, with one place only indicated, and a story, a picture to make it seem real, will help more than you think. I knew of one mother whose last labor each Saturday night was to draw a picture and print a verse or hymn on the little home blackboard, that hung in a curtained recess at the foot of the stairs. I know, too, of little children whose eager feet were quick to reach that curtained recess when the first day of the week dawned, and whose earliest thoughts were suggested by the picture, verse, hymn, or simple story they found thereon.

Do you ask where mothers shall find time for all this? The twilight hour is hers, if she will: the long winter evenings can yield an hour or two; and Sunday afternoon is a rich time, when scrapbook, blocks, dissected map, pencil, or chalk, can each help to illustrate her book or story. The long summer afternoon, where for an hour, at least, the tired child throws himself down on the grass or sofa for an enforced rest, is hers also. No workbasket need be so crowded that it cannot hide a book or a "clipping," and surely no work is more important than that of holding high ideals before these impassible minds!

But we are leaving the hands and feet of our older children little to do, and that's a pity!

Is it nutting season? After the trees have shaken down their generous stores, and the harvest is measured out by hands grown brown by honest toil, whisper: "Where are you going to put the missionary nuts? I'll buy them of you, gladly, and your box will be so much the richer." Is a rainy day on your hands? How fortunate! You were just wishing for a chance

to set these nimble fingers making scrapbooks! One can cut, one can arrange, one can paste. Have they a taste for gardening? Can they be persuaded to raise even one missionary squash, or a few hills of popcorn of the same variety? Missionary flowers have been known to bring a very good price in the market.

Many of us have already tried the experiment of making a number of children investors of a penny or a nickel each. If our own investments only yielded such rich returns, there would be few of us deploring our inability to give generously into the treasury of the Lord!

But right here we shall meet the objection urged by many of our most conscientious children: "Must I give all I can earn or save to Missions, or to the poor? May I not have a little for myself?"

What better time to teach them two things: the real value of proportionate giving,—that is, the setting aside of a definite portion of what they earn as they earn it for benevolent objects,—and also the perfect right they have to the fullest use and enjoyment of the remaining portion.

If we would have our children generous givers we must not overdo the matter, nor let them imagine their simple tastes are all to be sacrificed for "the heathen," "the poor." The child's love for candy is as pure and natural as for a book, and his generous impulses will grow much more readily if we sympathize with him in his plans for his own gratification, also, when these plans are wise.

We must train the children, likewise, to speak, sing, help in the countless ways our mission circles and other organizations suggest, and to show an interest and enthusiasm ourselves in their plans and organization is our duty also.

Little Mary's lip trembled as she turned to say good-by to the mother who had dressed her so daintily for her afternoon Mission Circle. "You never come yourself to see what we are doing. Some of the other mothers do." Until that moment that mother had supposed her duty done when her daughter, suitably dressed and in a suitable frame of mind, was started for the monthly meeting. But now her eyes were opened, and a new duty stood revealed. The tempting needlework was laid aside, and, despite the heat, the mother hurried after her child, more than rewarded for her self-denial by the beaming eyes that met hers as she took her seat among the "other mothers." She learned, too, that afternoon how a little child's quick sympathy and unselfishness could awaken in a mother's heart an interest in objects for which before she had cared little.

It is a circle you see, a circle complete. If we can awaken an interest in any unselfish work in the hearts of our children or scholars, their young en-

thusiasm will kindle our duller minds, their quicker steps quicken ours; they will lead us whither we never thought to go.

So many attractions open before our young people we must teach them early to choose wisely, to desire to possess that which shall endure.

Would that we all had the wisdom of one mother whose young son loitered at her side, lost in admiration of one of the stately houses in a large city. "When I am a man, mother, and have money, may I spend it for just such a house?" "Yes, my son," was her answer, "if you do not wish to spend it for something better." The wisdom of her reply grows on me as I recall it. How much she left unsaid which her son's mind working by itself would suggest! How much food for thought, for question, suggestion, resolution, her reply made possible!

This brings us face to face with the fact that so many of our young people do not yet realize that there is something better for which to labor, to plan, to dream, than their own comfort, pleasure, adornment, education, even! Why, only a few days ago a beautiful girl of seventeen asked in all seriousness: "How can you bear to go to so many missionary meetings? Are they not all just alike?" I tried to tell her of the young widows in the East, only seventeen, her age, whose lives were one long scene of woe without the gospel of Christ; of the girl babies thrown out on the hillside to die, because they were girls; of the women in harems and zenanas, whose narrow lives only female missionaries could reach; and just hinted that even missionary meetings were not dull nor all alike, when we were planning how to help these. The expression of her face was a wonder as she answered, a little doubtfully, "Oh, if you put it in that way!" A little light had entered her mind, but she could not fully understand, because, though never dreaming of it, her life had been one of receiving only, not of giving.

But while many of our young people have not yet awakened to the blessedness of working for others, countless numbers of them are already asking, "Lord, what wilt Thou have me to do?" and in their various lines of work are making life happier, sorrow and death easier to bear.

"They are beautiful as angels," whispered the dying lips of a poor woman, as two young girls in our own little town bent over her, moistening her lips and whispering words of comfort. We know them only as pretty girls, full of fun, ready always for a frolic; the dying woman knew them better than us: "They are beautiful as angels!"

In the mountainous regions of Mexico, hundreds of feet above the sea level, in places seemingly inaccessible, are found caves, evidently once used as homes for women and children of the Aztec nation, when war made flight from the villages below necessary. In the mortar with which one of the

caves was cemented, hundreds of years ago, is the print of a child's hand, as fresh and clear cut as though the impression had been made yesterday.

God give us wisdom and strength so to train our children and scholars that they may be not only as beautiful as angels, but that the influence of their lives, the touch of hand, head, and heart, may defy the hand of Time itself, and endure unto eternity!

FOR CHILDREN'S MEETINGS.

AN HOUR IN SPAIN.

Call the room in which you meet the San Sebastian School. Appoint some of your members to represent the American teachers, some the older girls wearing mantillas and bright scarfs, and others the kindergarten children. Pictures of all these will be found in: *LIFE AND LIGHT*, November, 1893; *LIFE AND LIGHT*, September, 1895; *LIFE AND LIGHT*, April, 1893; *Dayspring*, July, 1892. After all these have had opportunity to speak let the boys tell in turn the following stories: "Story of a Colporter," *Missionary Herald*, January, 1895; "A Spanish Evangelist," *Missionary Herald*, February, 1883; "Zaragoza," *Missionary Herald*, July, 1880; "The Gospel in Spain," *LIFE AND LIGHT*, November, 1892; "Visit to a Spanish Village," *LIFE AND LIGHT*, October, 1891; "Letter from a little Spanish Girl," *Dayspring*, August, 1889. Ask the children to pray that the children of Spain may learn to know and love our Bible. Leaflets: Day Schools in Spain; Mrs. Gulick (3 cents); A Message from Spain (2 cents).

QUESTIONS FOR REVIEW.

1. Where is Spain?
2. What do you know about the Spanish people?
3. What do you know of the little king?
4. What do we mean by Papal Lands?
5. Why do the people of Spain need missionaries?
6. What is our only mission station in Spain?
7. Who is our only male missionary there?
8. How many missionary ladies can you name?
9. Tell all you can about the Institute for Girls at San Sebastian.
10. What is the work done by a colporter?
11. How much is the Bible read in Spain?
12. Will you try to interest some one in Spain this year?

Scraps from our Work Basket.

AT SANTAN- The first work of our Board in Spain was in Santander.
DER. The last annual report of the mission was the following: This station was founded by Mr. and Mrs. Gulick, on their arrival in Spain in 1872. The experiences through which the station has passed would make a story stranger than fiction. During the first two years they were frequently hooted on the streets, and were spit upon from the balconies; and if Mrs. Gulick ventured out alone she would often return with her dress soiled by the mud and filth of the street, that had been thrown upon her. During a period of eighteen years the chapel and schools, driven from pillar to post by hostile or timid landlords, occupied eight different hired premises, and for two years it was impossible to secure any rooms for the mission work. Now the chapel, and the Spanish pastor and the school-teacher, with their families, occupy a house that is held by Mr. Gulick in trust, and the schools have been for twelve years in a hired apartment in the best part of the city for the work, and where they may continue, probably, as long as the rent shall be paid. For two years unceasing effort has been made to destroy the schools, but these efforts have not essentially diminished the number that seek our instruction, which is now about three hundred. The Evangelical Mission there has become one of the public institutions of the city.

OUR BIBLE WOMAN She is the pastor's right hand. In closest contact
AT ZARAGOZA. with the people, personally acquainted with every member of the congregation, and with multitudes in the community around, she has facilities and opportunities for offering the gospel that no other one possesses. An important field that has become opened to her is the small factories employing from ten to twenty women and girls, and connected with the furnishing shops of the city. There are several of these where she is always welcome to read and talk; and in some of them the manager will even stop the sewing machines and other noisy work, so that the women can hear her. In not a few private houses she calls regularly for reading and conversation, where frequently she comes into contact with every member of the household. Her testimony is that there are hundreds in Zaragoza who confess that the simple gospel message, as given to them by the Bible woman, commends itself to their minds and refreshes their souls.

A SPECIAL CODE OF MORALS. Mrs. White, in writing of the establishment of her new home in Tsuyama, Japan, says: "We brought our netting windows from Okayama, and we leave our sleeping rooms without closing anything, else at night. When we asked if we should dare do it, the reply was: 'O, yes; you need have no fear of thieves in Tsuyama. The people would not stoop to anything so degrading. If they get mad at a person they kill him, but they never steal.'"

INDIVIDUAL WORK. Henry M. Stanley, in writing of the wonderful "gospel victories" in Uganda, pays a high tribute to missionary workers, saying, "Each one has done his part by conscientious performance of the work to which he was appointed, just as though each knew that the whole depended on his particular effort." Is not this the true secret of success in all work? If every member of every one of our auxiliaries should have this conviction and should act upon it, what wonderful progress we should see!

TAOIST MORALS. He who wishes to become an immortal of heaven must do thirteen hundred good works. He who wishes to become an immortal of earth must do three hundred good works.—*Taoism's Kan Ying Press.*

MISSIONS A FAILURE? A woman after eighteen months' stay in the Japanese capital reported that missions were a failure: that she had resided opposite the mission chapel a year and a half, and never saw a Japanese enter it. Never having entered it herself, she did not know that it was a chapel for English-speaking residents only.

FAITH IN MISSIONS. We should never forget that the missionary cause is an enterprise of faith. It requires faith in the promises of God, in the power of God. . . . It is a work of the Spirit of God, "whom the world cannot receive;" therefore the world can approve of missions only when they go forward with the highest prosperity. Let no friend of missions become discouraged when the work goes slowly. . . . Among our forefathers in Europe a whole century was occupied with the introduction of Christianity. Sometimes a nation received Christianity to cast it off again after thirty or forty years. It required a thousand years to bring them up to the height at which we now stand.—*Rev. Andrew Murray.*

W. F. M. S. OF THE M. E. CHURCH. The Woman's Foreign Missionary Society of the Methodist Episcopal Church received the past year \$285,770. Twenty-five missionaries were sent out during the year. The society supports one hundred and seventy missionaries.

WAKING THOUGHTS. The other day I was saying to them (Chinese women) that a good test of spiritual condition is our waking thoughts,—what we think of when we wake. And I asked each one what she thought of first that morning. One said, “I thanked God for being here;” another said, “I prayed God to help me to-day;” a third said she “saw the sun shining in, and was glad of its brightness”; two said they “just thanked God, and were so happy.” I do not remember the others, but all except the woman who rejoiced in the bright sun had some thought of God. I felt much rebuked by their simple words and their evident light-heartedness. I then asked, “Before you came to God what were your waking thoughts?” With one consent they said: “Sadness, wondering how we should get through with our work; how we should find food, generally, how we should find support; constant care and worry about these things. Now we are not troubled in waking with such thoughts; our life is changed.” I fully believe that it is so, and I wish you could have seen the bright smiles on all their old faces as one after another testified of her present changed waking.—*Miss Rickett in “Our Sisters in Other Lands.”*

MRS. ALDEN GROUT. The death of Mrs. Alden Grout in Springfield, December 26, 1896, removes from us one more of the earnest workers of the early days of our Board. A missionary life of thirty years in Africa had not dulled her appreciation of any new movement that promised well for the cause she loved. She returned to this country in 1870, and all through the early years her hearty sympathy was a strength and comfort in the time of doubt and questioning as to the desirability of Woman’s Boards. Hers was a beautiful and serene old age, and none can doubt that she has already received the “Well done” of the Master whom she served so well.

WOMEN IN KOREA. It appears that, in Korea, until lately a widow was not permitted to marry a second husband, except of inferior rank. Classes are sharply divided there, so that this restriction was a serious disadvantage. Under the influence of Japan, however, this usage has been abrogated. Women in Korea stand high socially; higher, apparently, than even in Japan, much higher than in China.—*Missions’ Friend.*

UNSELFISH CHILDREN. Miss Daniels, of Harpoot, has adopted the custom of giving simple hot lunches to the hungry day scholars who come to the college: She says, “It was touching to see them at their hot lunch yesterday. Some of them took the meat from their *pilaff* (rice cooked with meat) and rolled it up in a piece of bread to take home to their families.”

WHO WILL SACRIFICE? It is as true of the Church as of her Lord, that only sacrificing power is saving power. It is said that Napoleon once stood before his Guards and asked for a hundred men to lead a forlorn hope. He explained that every man would doubtless be killed the moment the enemy opened fire. Now who would die for the emperor? "A hundred men forward! Step out of the ranks!" And not a hundred men, but the whole regiment, as one man, sprang forward in solid line, and rang their muskets at his feet. And shall Christ and humanity fail to command an enthusiasm which Napoleon kindled? Is there nothing worthy of supreme sacrifice to-day? There are many who would die for Christ, but in these days he calls for men and women who are willing to live for him. Thank God the heroism of martyrdom has not been rare in the history of his Church! But what is needed to-day is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the sustained resolve, the renewed self-giving, the daily consecration. The Captain of our salvation summons his Church militant to-day, not to a forlorn hope, but a certain and glorious victory. Oh that the whole Church, with unbroken line, might spring forward to offer the living sacrifice until the kingdom is fully come, and God's will is done on earth as it is in heaven!—*Selected.*

EXTRACTS FROM RECENT LETTERS.

FROM MISS M. L. DANIELS.

HARPOOT, Nov. 10, 1896.

OUR thoughts naturally turn backward at this time. One year ago to-day we watched the burning villages on the plain, and sat with our girls in the dormitory, and talked and prayed. I never can forget how good and brave the girls were. The next day the storm swept over us, and left us without homes. To-day our hearts are filled with gratitude at the way our Father has led us. He has cared for us very tenderly, and supplied our needs. He has allowed us to work for Him another year. He has helped us to supply the needs of the suffering ones about us. At times the long winter that is coming fills our hearts with dread for the destitute ones, but we look up to Him, and trust that as he has cared for this people in the past, so he will in the future.

The new school year opened on the 9th of September. A large house in the city was hired as a home for the boarders and for the college. Gifts from friends in America enabled us to repair the building and to purchase some of the most needed furnishings. Here forty college girls gather for

their daily lessons, and fifty boarders find a home. We are very grateful for this building. It is so much larger than the printing room that we feel quite rich! The preparatory and primary schools are carried on in four buildings in different streets. The number of pupils is three hundred and forty, and increases weekly. Fourteen native teachers and one assistant teacher help us in the training of these young people. Money from America has enabled us to put some girls into school; but we have required each pupil either to pay a part of the required sum, or to work for the same.

The spirit of the school seems good. The teachers are earnest, and willing to do all that they can. The college girls are making special efforts in self-government. The improvement is quite noticeable. The meetings this year are unusually good. New members are admitted to the Christian Endeavor Society every few weeks. The girls have taken a pledge for four liras (\$17.60) to help support girls in Inanda Seminary. For a number of years we have had a Junior Society; recently a society in the Primary department was formed.

The destitution and suffering in the land are awful. We hear of hundreds without beds. We see women with only one garment on. We know that many from one week's end to the other eat only bread.

FROM MISS GILSON, MT. SILINDA, EAST CENTRAL AFRICA.

It has been so easy to fall into the way of life at Mt. Silinda, to eat *ipoxo* bread, to live in a hut, to take care that there is no "lion in the way" if going in the evening to Mr. Wilder's, five rods from my place, that I find it hard to realize that I have been here only two weeks. Three years ago the missionaries were three months in making the journey from Beira to Mt. Silinda; we were fifteen days. They were not able to avail themselves of any railway or wagon road; we traveled one hundred and fifty-eight miles by train, and the last sixty-five miles in a wagon drawn by eighteen oxen. The pleasantest part of our journey was the walk of eighty miles, which could be made as enjoyable as a walking trip in Europe if a party had a few more carriers than we were able to secure, and would be content with walking not more than twelve miles a day. I have much less sympathy than before with the children of Israel during their forty years of wandering, for tent life has its own peculiar fascinations.

I am impressed with what has been accomplished by our friends in the short time that they have been here, and with the limited means at their command. A large variety of fruits and vegetables are being grown, though as yet the supply of fruit is very limited. A beginning has been made in school work, and several native boys are well grounded in Bible

truth. The missionaries have gained both the respect and the good will of the settlers, and have much influence throughout the whole district of Melsetter.

FROM MISS ALICE ADAMS, OKAYAMA, JAPAN.

There seems to be no lack of evangelistic work for our missionaries in Japan. Miss Adams writes :—

I enjoy the touring work very much, and it does one good to see the earnest, simple faith of these country people. There is one village, about sixteen miles from Okayama, where I am to go once a month for a meeting with the women. I generally ride on a bicycle, and a Bible woman goes with me in a jinrikisha. As we near the place of meeting and pass the Christians' houses, they come out and give us a warm welcome. We go directly to the house of the evangelist, which is also used as a church. Until last November these Christians were members of the Okayama church, but at that time it was organized as a separate church. Dr. and Mrs. Johnson, being here at the time, went to the meeting, and Dr. Johnson addressed them.

We usually go to this place in the morning and back at night. After we arrive callers drop in, and our time is taken up with them and dinner until we begin the meeting. This consists of, first a Bible talk, by the Bible woman and myself, then a short talk on woman's work, and then a half hour of singing, in which we teach them new hymns. After the meeting is over tea is served in little cups, and while drinking this we have a social time. There are no chairs at all, and all the time we sit on the floor with our feet doubled up under us; and although I have been here five years I am not accustomed to sitting in this position, and find it far from comfortable.

In the country places the Christians are much scattered, but they will walk five or ten miles gladly to attend the meeting, often bringing a child on their backs. This country work makes one feel how much there is waiting to be done for Christ, with the doors wide open. I pray that God will give me wisdom and strength to do even a little of it. Of course there are some trials and hardships, but we try not to think of those, remembering what Christ said, "I came not to do mine own will, but the will of him who sent me.

FROM MISS BESSIE NOYES, MADURA, INDIA.

Miss Noyes writes as follows of her welcome back to Madura :—

After a very uncomfortable night I reached Tuticorin, the most southern point of India, early Tuesday morning, and the sight of a steam launch with my sister Mary in it gladdened my eyes and heart. We reached Madura

after a five hours railway journey about eight in the evening ; the missionaries were there in force to welcome me, and it was like getting home. I wondered why none of the teachers from our school were at the station to meet me, but when I reached the East Gate Church, near our mission compound, we found them there with the girls and other Christians waiting to welcome us. They gave us wreaths of flowers and limes, and the girls filed by singing a welcome song, and showering us with jessamine flowers. Then, still singing, they escorted me in procession with torchlights and fireworks past the school to the mission house. I felt quite overwhelmed with such honors, especially as the heathen crowd around us thought it was a marriage procession, and kept peering into the carriage to find the bridegroom. Don't you think I ought to be wedded to my work after that? A few days later the girls had a formal meeting in Otis Hall, and gave me an address of welcome. . . . There are one hundred and twenty boarders this year still in the old crowded quarters, and every day I find five or six sick girls lying on the floor of a room adjoining the one where the primary class is held.

FROM MISS BARKER, OF GEDIK PASHA, CONSTANTINOPLE.

The attendance in our schools was not very large the first two or three weeks of the year. The chief aim of the people seemed to be to get out of the country, and hundreds left here daily. Of late we have taken in a good many new pupils, and some of our former ones have returned, so that we have an attendance of one hundred and fifty. In September three of our teachers left the country. We are pleased with the ones we have secured to fill their places, and feel that the change in two instances has been an improvement. All our teachers are faithful, earnest workers, and I believe our children are daily learning lessons that will lead them to a thorough knowledge of the Bible and, we trust, to a personal love for Christ.

Naturally under the present circumstances the work here has been and will be different from what we planned. Psamatia and Gedik Pasha and vicinity have fallen to us to care for. There are now one hundred and thirty-six families of this locality on the list. To many of these bread is being given daily, some have received clothes, and now we are giving out sewing. . . . Two days every week have been given by one, and sometimes two of us, to the work in Psamatia. At that place the revolutionists made a demonstration, and the loss of life is very great. It is terrible to see the suffering of the people and hear their sad tales. Our list for that quarter has run up to three hundred and twenty families, and crowds of new faces appear every distributing day. In this locality our Bible women have been

very helpful in visiting the homes of the people. They find many opportunities for evangelistic work.

Our Sunday school has suffered from the great flight of people from the city. Seven of the workers failed to appear the first Sunday, and it has been very hard to fill their places, but we now have seventeen classes, with an attendance of nearly three hundred and fifty. Of this number a good many are adults. It has not been possible to have any evening service, but we have a woman's prayer meeting every Wednesday afternoon, which is well attended. Oh that these people may learn their need of a Saviour!

FROM MISS MORRILL, PAO-TING-FU, CHINA.

Miss Morrill gives us the following "observations" on the eclipse of the sun in China last August:—

On Sunday, just as Pastor Mêng Ch'ang Lo was drawing his sermon to a close, a most horrible discordant din broke in on our Sabbath stillness. We had forgotten all about the eclipse in our joy at seeing the much-needed rain, and were first reminded of it by hearing this clash of tin pans. The Chinese have a superstition that whenever there is an eclipse of the sun or moon it is being devoured by a great black dog. In its daily round the sun becomes polluted, since all the unclean things that he looks down upon become engraved on his face. His brightness once obscured, how can he enlighten humanity. So the restorer comes as a god in the shape of a great black tiger-dog, and proceeds to eat the erring celestial body. As the people watch him disappearing bit by bit into the monster's jaws, they strike gongs and beat tin pans in hope of frightening him from his prey. Gradually he begins to release his victim, who after being rolled around in the dog's mouth has become clean, and is ready to be reinstated in office. It was very funny on this occasion; to look at the dripping sky we could not realize that anything unusual was going on, but the time having come the people rallied to the rescue.

FROM MRS. MONTGOMERY, ADANA, TURKEY.

My own working text for the year is, "Serve the Lord with gladness." Has it not a glorious ring in spite of all that has happened in the Eastern Mission and in some portions of our own? I felt afraid that a good many of our American women might feel as if their prayer closets for October were carpeted with ashes as they turned over the leaves of the Calendar! I wondered if I should feel so had I been driven out of Van and Bitlis. As it is, I can't help exulting in every *para* of money that has been lavished, not on that field, but through that field on our Lord. I have a feeling that under the

blood-soaked ashes something even now is getting ready to grow that will make us all glad, and that never could have fructified except for the praying, and giving, and working that has preceded all these later events. It needs to be dark, very dark indeed, for faith's glow to show at its best. It does seem to me that however much some of Satan's doings may grieve us, nothing should ever be able to daunt the Christian, or even cool his enthusiasm. Faith, if it is anything more than a farce, ought to be absolutely unquenchable with every one of us.

FROM MRS. H. J. BRUCE, OF SATARA, INDIA.

My daughter and I have just returned from a three days' tour, with our hearts aglow over the good times we have had. Our going out and coming in all seemed ordered of the Lord, and he gave us good returns in added strength as a reward for work undertaken at his command.

We visited four villages, and had thirty opportunities of presenting the truth. Two preachers were with us, and we sometimes divided our forces so as to give the women special opportunities. We had three audiences of about one hundred each, and in one place where my daughter was speaking to a spellbound crowd a man exclaimed, "Is this a mortal, or is it the most high God." The preacher sitting by stilled him, saying: "She is telling you God's message. Hear it!" One day we went to a village four miles away in a springless cart, where even the patient oxen had a hard time drawing the cart through the bed of the river which must be crossed, and we had a long day among the people.

HERE AND THERE.

ABROAD.

CHINA.—Accounts have come from two of the conferences of Christian workers held in China through the visit of Mr. Mott, of the Student Volunteers, in his journey around the world. The conference was held in Peking. Miss Gould writes that there were registered as attending the meeting one hundred and four foreigners, ten of whom were not missionaries, one hundred and ninety Chinese students, and two hundred and twenty-four other Chinese, besides a number who did not register. The key-note of the meeting was "How to deepen the spiritual life," and the conditions constantly mentioned were, "Bible study for personal spiritual growth," "Meditation," "Secret prayer," combined with a "spirit willing to obey all that God shall require." There were addresses by Mr. Mott, Rev.

Gilbert Reed (Independent), Mr. Lourie (Presbyterian), Mr. Ament, and Dr. Sheffield (of our own Board), and others.

Of the one in Foochow, Miss Newton says: "Mr. and Mrs. Mott brought us a great blessing. We had three days of union meetings, and the native Christians were brought closer together and closer to Christ. A large number have joined the circle who promise to keep the "morning watch," and a new interest has been awakened in Bible study. The largest number present at any one service was between nine hundred and a thousand, and five hundred partook of the communion together the Sabbath after Mr. Mott left.

INDIA.—It is a great relief to see the telegraphic message that more rain is falling in India, and that there is hope that the April crops may be saved, bringing forth their usual abundance. Meanwhile high prices continue, school treasuries are becoming exhausted, and the need of advanced contributions is greater than ever.

AT HOME.

WE rejoice to report the contributions for the month ending December 18th, as \$7,610.22, being \$1,623.73 more than for the same time last year. The remarkable manner in which our Branches, almost without exception, have taken up the advanced work is delightful to witness. We believe it to be an earnest of the steady, persistent, unremitting effort that will enable our Board to go forward in the way in which our Lord shall lead us.

It was a great privilege to the friends of the cause of Christ in Turkey to listen to addresses of Dr. Grace N. Kimball, of Van, and Rev. W. A. Farnsworth, D.D., of Cesarea, in Park Street Church on Tuesday, January 5th. Dr. Kimball's forcible, clear showing of the long oppression of the Armenians, of their excellent characteristics as a race, and their present deplorable condition, was listened to with the greatest attention. Dr. Farnsworth's plea for the sympathy and support for the missionaries in Turkey, coming as it did from one who had given so many years to untiring service in that land, touched all hearts. The large audience which came together in spite of most unfavorable weather, testified to the unabated interest in the suffering Armenians.

OUR Friday morning meetings since the new year began have been unusually full of spiritual power. The influence of the Holy Spirit on Mr. Moody's gatherings at Tremont Temple is making itself felt in all places where Christians come together. Many are hoping and praying that the city may be stirred to its foundations, and that great results may follow for our Lord's work the world over.

It has been pleasant to welcome at our Board Rooms the past month Dr. Grace Kimball, from Van, and Consul Jewett, from Sivas, Turkey; also Mrs. William Gulick, from Spain, who is now seeking health in this country. Dr. Mary A. Holbrook arrived from Japan late in December, and is to spend the winter months in Newark, N. Y.

A LEAF FROM THE SPRINGFIELD BRANCH.

It was not a lovely autumn day, with clear, bracing air and bright sunshine, such as October often gives us, or as we could have wished. It was a dark, gloomy one; dense fog filled the air, and a chilliness crept over us which might have dampened the ardor of any one, and suggested sending regrets to an invitation for any ordinary occasion. But this was an extraordinary one. We had been invited to attend the twentieth anniversary of the Indian Orchard Auxiliary of the Springfield Branch. To hear the story of twenty years in the life of a missionary society in a small church, was in itself attractive. We wanted to know the secret of this vigorous, long continued existence; many equally interested could not come on account of the weather, and we must go to encourage those who had planned these interesting anniversary exercises, and we also knew by many glad experiences that it always pays to go to a missionary meeting.

On entering the church we quite forgot outside disagreeables in the enjoyment of the comforts within. The parlor into which we were first ushered was homelike and cheery; a profusion of beautiful flowers gave the adjoining chapel a festive appearance; glad faces welcomed us, and not one thing was wanting to prepare our hearts for the feast of good things that followed.

After the roll call by the president, Mrs. Hutchins, the pastor's wife, response to which was made by the recitation of passages of Scripture or the verse of a hymn, the Scripture lesson was read by one of the charter members, of whom there were three present. The twenty years' report was read by the secretary, Mrs. Herrick.

It is a small church, not yet numbering two hundred members, but in 1876 a faithful few opened their eyes to see the need of Christian effort and prayer, and organized an auxiliary to the Springfield Branch of the Woman's Board of Missions. It was with fear and trembling they began, but the zeal of the leading spirits has never flagged, and after twenty years of alternating progress and discouragement they celebrated this anniversary with thanksgiving and hopefulness; and to us they furnish a shining example of how much can be accomplished by small means and numbers with unwearied effort in well-doing. With the exception of one year there has never been a vacancy opposite the name in the annual Branch report of benevolences, and this last

year their gift was double that of the first. In their tenth year there was born to them a wide-awake daughter, a band of "Willing Helpers," which has proved itself worthy of its name. And I rejoice to say the time has not yet come when the members of this band are too old to belong to a mission circle, but with true loyalty to the spirit of missions, often assists in the meetings of their elders, bringing into them just what they need, the freshness and enthusiasm of youth.

The secretary says: "The story of what has been done during these years is a very simple one; we make no record of great things accomplished, but we do not count all our offerings in dollars and cents. Our prayers, our love, our time, and our strength have gone with the silver and gold, and the Master knows how to place them. To say of our monthly meetings that they have been regularly sustained is to give them high praise. The efforts to be present, the careful consideration of the programme, the consecrated zeal which is always an inspiration, and, above all, the uplifting prayers which have gone with every effort made, are only known to Him who can give each their true place and value."

She gratefully recorded helpful visits from time to time of the officers of the Branch and others, and once they entertained the Branch at its quarterly meeting.

The other exercises, including solo singing, congratulatory words from the pastor, from Mrs. Palmer and Mrs. Derby, with earnest prayers, were all interesting, uplifting, and instructive. All this, and the social hour with the breaking of bread together which followed, made those of us who responded to the invitation that dark day rejoice then, and be glad ever since, that we were included in the number of guests.

A poem was written for the occasion, and read after the secretary's report.

Our Work at Home.

WHAT? WHY? HOW?

BY MRS. WASHINGTON CHOATE.

WHAT are our women doing for foreign missions? *Why* are they doing it? *How* are they doing it? The first question, *What*, is naturally answered this way: We are holding meetings, raising money, and sending this money to distant lands to be used, we hardly dare say according to our prayers, for the conversion of the heathen. This answer we might call our

answer on the foreign side. What is the answer on the home side,—the individual side? What are we women doing in this work? We are furnishing ourselves with one of the finest means of spiritual development which it is in our means to employ. We bless the heathen with our prayers and gifts, but, like mercy, “It blesses him that gives, as well as him that takes.” Have you never felt in your own souls an increase of spiritual vigor, clearly the result of missionary effort on your own part? Have you never felt a widening of your horizon, possibly narrowed by too much contemplation of worldly things, when you stopped to consider, even if but for one hour a month, the world, and the inhabitants thereof for which Christ died? Have you never felt the humdrum routine of life lifted and transformed, when you realized that you were working with God for the redemption of the world? What adds finer impulse to our lives, what fairly brings heaven down to our homes, more than personal interest in and labor for the sin-sick of the whole world! What teaches us more the brotherhood of man than a realization of the thought that the Chinaman, the Turk, the blackest African, is a part of that world which “God so loved,” and therefore our spiritual brother. Yes, we think our foreign missionary work means only praying and giving; but let us not forget that praying and giving react upon ourselves, and that God, by using us for this work, has given us a most wonderful aid to spiritual self-development.

Let us now ask our second question. *Why* are we doing this work? Some reply, “Because I love it; it is my privilege;” others say, “It is my duty;” others say, “So and so asked me, and I did not like to say no;” others who are in the work less than half-heartedly, make no response. Let us each put this question to ourselves. *Why?* There is one answer that touches bed rock, and that is this: I am a daughter of God, a child in my Heavenly Father’s family. It is my Father’s command, “Go.” It is my Father’s business. If we can thus answer the question, “Why am I working for foreign missions?” we have a foundation that debts, temporary embarrassments, domestic claims, social pleasures, and, let us add, the apostolic category, length, breadth, depth, height, life, nor death can ever destroy. One great reason for our missionary fluctuations, our financial depressions, the dreaded spurts in societies, always to be followed by a setback, is that we have not brought ourselves to this grand, impelling reason. Duty may grow weary. I had to, is soon exhausted. My Father’s business has an immortal impetus. My sister, engaged in this work, is your reason for your labor one like this, so high up in the mount of God that the clouds, storms, disappointments, and pleasures of life never move you to slacken your hold? Does your soul hold to this work like the “needle to the pole,” because

your purpose is immovable? If not, will you not thoughtfully consider if you are thoroughly in sympathy with the aims of the spiritual household of which you count yourself a part? Are you in close and loving sympathy with your Father and Elder Brother who are working hitherto? Can you add truly the saying, "and I work?" . . .

If, now, we can bring ourselves to this high ground of spiritual life, or if, rather, we can permit ourselves to be brought to this point by the working of God's Spirit on our hearts, we shall have gained an impetus in missionary activities which will know no staying, and which will count no service too great. This impelling force we must have, and never has it been needed as now. The doors open to all lands and nations. The ignorant and wicked world asking for the gospel, and yet our treasuries containing diminished receipts, and the answer, No, no, given to calls which to us ought to be the voice of God!

Where is the help to come from? Is our missionary work to be thus seriously crippled in these closing years of what we call the great missionary century? The Lord will not meet these deficits by miraculous means. He has given the Church the gold and silver, and says, "Use these for me." Something vital, something permanent must be accomplished to rouse the Church to this service. Nothing is permanent or lasting that does not touch the springs of life. So we must come to these foundation principles for a genuine, never dying, never withering missionary enthusiasm.

Let us in view of what we have said ask ourselves the third question, How? You may say, These spiritual reasons, this spiritual growth, this heavenly mindedness must be accomplished by spiritual means. Truly so. Prayer is our first great weapon. But do we not talk too much and pray too little,—or, rather, talk too much with one another, and too little with God? Do we not also pray too much for the heathen in comparison with our prayers for ourselves? Prayer is a mighty force. It multiplies our loaves and fishes so that they feed a multitude. But if God judge the quality of our prayers by our gifts, he must think that we are not very earnestly set to do his work.

Would it not produce practical results if some of our missionary meetings were devoted to prayers for ourselves, that God would illumine this great truth to us, and help us to live up to our divine light? An effective and telling prayer was once offered by an aged saint who besought the Lord to open the doors of all nations and advance his kingdom, adding, in conclusion, "O Lord, give us the go!"

Besides, our prayers are our gifts. These may be made a truly spiritual means. "Thy prayers and thine alms," is a scriptural statement. Personal

gifts always awaken personal interest ; personal interest in spiritual things always adds those things to our prayer calendars. Prayers and alms are, like faith and works, both most essential, neither to be spared. Is it necessary for me to add, some knowledge of what we are trying to do is essential to our well doing? Do you pray for a thing you know nothing of? Do you give to a thing you are wholly ignorant of?

Many illustrations could be given of great ignorance on the part of women who think themselves interested in the work. Do you call it dull? By that very admission you reveal that you know nothing of our grand missionary heroes, than whom no nobler men and women ever walked the earth! Does the club appeal to you with stronger force than the missionary meeting? Then you do not understand that the writings of men long dead, grand as they may be, have no comparison in power to uplift and educate to the words and works of those who live to make men better, and so make life sunshine. Let us remember that our attitude to God's kingdom and the interests thereof marks the true standard of our lives. But we must add another thought here, and that is that in our work we must use the best modern methods. There is constant growth and development in the world. We accept these new methods along many lines. We heat and light our homes by approved modern appliances. We supersede the horse car by the trolley or cable road. We introduce the kindergarten and other new methods into our schools. We organize into clubs for the study of new modern ideas, and then we carry on our missionary work by the same old methods, and wonder we have no more success.

But you say, Modern ideas have no connection with Christ's kingdom ; and we reply, They have everything in the world to do with Christ's kingdom. When Christ came to the Jews, his whole gospel was a new idea to them ; they did not believe in new ideas ; the old was good enough ; and they lost their great spiritual opportunity. Every fresh idea, every new thought, ought to be utilized. New methods put into operation. Fresh arrangements of our meetings. This might involve expense. Yes ; and five dollars a year, or even ten, put into printer's ink in the way of programmes, invitations, reminders, etc., would bring in return to the treasury more than was spent. All successful business men advertise ; and while we might not call it advertising, we must keep ourselves before the people until they begin to ask what manner of people we are, and what we are doing. This means life ; this means energy ; this means growth ; and this means work. Oh, this latter is hard,—we are so busy we can't take time to plan and execute for the kingdom of God! May it not be that some of us in our heavenly home will look back on our earthly experience and regret that we did not more evenly dis-

tribute our time, and while we rendered to the world the things that were the world's, we were not more conscientious in rendering to God the things that belonged to God? For to Him we must render an account both of what we did and what we failed to do.

In summing up this matter, we notice that we started with spiritual thoughts and have ended with practical suggestions. What could be a better illustration of our theme? A deep, spiritual purpose in every heart to serve God in God's way; a joining of ourselves in the service of God because we are God's children; a reception and expression of our heavenly family spirit, showing itself in interest in the salvation of the world; the work which is our Father's business; a desire to fit ourselves for heaven in this training school of service in which Christ is the head master; and all this acts as a mighty engine, and drives our lives out into practical, helpful, steady, never fluctuating work for men. The roots deep down in the soil draw nourishment from the heavenly springs, and the leaves are for the healing of the nations. "His leaf also shall not wither, and whatsoever he doeth shall prosper." Do not these reasons as we look at them seem at first selfish? as if it was all for our own spiritual good? But blessed be God, he has provided that advancing Christian life begins in self and pours itself out on others. It is always a stagnant Christian who is uninterested.

Let us then cease to think of our work as only for the Chinaman, the Turk, the African. It is a grand work for ourselves, training us into women in Christ, and through us blessing the world.

Let us refresh ourselves with the thought of what it means and involves, and let us dedicate ourselves to it, bringing every fresh and inspiring motive, every new and energizing thought, to its service.

Let us be as wise in our generation as the children of this world. Let us be all things to all men, that thereby we may gain some.

TOPICS FOR MISSIONARY MEETINGS.

February.—Outlook for Christ's Kingdom in Turkey. See LIFE AND LIGHT for January.

March.—An Hour in Spain.

April.—The Condition of Our Own Auxiliary.

May.—Bulgaria: Its Condition and Mission Work.

June.—An Hour in the Mexican Field.

July.—God's Promises the Foundation of the Missionary Structure.

August.—A Voyage in the Morning Star.

AN HOUR IN SPAIN.

TOPIC FOR MARCH.

For this topic we would suggest three divisions. (1) The people of Spain. See, in *Atlantic Monthly* for November, 1896, "A Night and a Day in Spain;" and in the *Cosmopolitan* for July, 1891, "The Evolution of the Spaniard." (2) Educational work. For the North American Institute for Girls, see LIFE AND LIGHT for November, 1892, April, 1893, June, 1894, and the present number; also *Missionary Herald* for November, 1885, August, 1886, February, 1888, and February, 1892. For day schools, LIFE AND LIGHT for April, May, and June, 1896. (3) Evangelistic work. See *Missionary Herald* for January, 1882, July, 1892, January, March, May, and August, 1894. For illustrations, see "Story of Opposition," *Missionary Herald* for February, 1883; "Story of a Colporteur," January, 1895; and "The Gospel in Spain," LIFE AND LIGHT, November, 1892.

SIDE LIGHTS FROM PERIODICALS.

New England Magazine, January: "Mt. Holyoke College," by Henrietta Edgecomb Hooker.

Harper's Monthly, January: "White Man's Africa; Part III., Portuguese Progress in Africa," by Poultney Bigelow.

Lippincott's, January: "A Christmas Midnight in Mexico," by Henry Willard French.

Contemporary Review, December: "Armenian Exiles in Cyprus," by Emma Cons.

Fortnightly Review, December: "The Impending Famine in India," by T. M. Kirkwood.

Scribner's, January: "A Bystander's Notes of a Massacre: The Slaughter of Armenians in Constantinople," by Yvan Troshine.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18 to December 18, 1896.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Augusta, Aux., 50; Bath, Winter St. Ch., Aux. 93, S. S., 10; Belfast, Jun. C. E. Soc., 5.25; Bethel, Aux., 14; Bridgton, Aux., 4.50; Gorham, Aux., 45; Hal-
lowell, A Friend, 5; Harpswell Centre, 1; Portland, Second Parish Ch., Aux., 25; Williston Ch., Aux., 50,

302 75

Total,

302 75

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Acworth, Aux., 6.50; Brentwood, Mayflowers, M. C., 3; Concord, Aux., 12; Gilmanton, Mrs. M. E. Hidden, 10; Hampstead, Aux., 14; Han-
over, Aux., 93.50, Mrs. Chas. P. Chase, 15; Kingston, Aux., 7; Lebanon, West, Aux., 15; Manchester, First Ch., Aux., 14, Th. Off., 26; Nelson, Aux., 3.58; Ply-
mouth, Mrs. M. B. Stanley, 10; Ray-

mond, Aux., 10; Stratham, Lamplighters, M. C., 5; Sullivan, East, C. E. Soc., 1.50; Swazey, Aux., Th. Off., 7.25,

253 33

Total, 253 33

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 4; Bethel, East, Mrs. S. E. T., Th. Off., 10; East Corinth, Ladies of Cong'l Ch., 9.70; Kirby, C. E. Soc., 1.02; Newport, Aux., 8, Th. Off. (of wh. 25 to const. L. M. Miss Emma L. Richmond), 32.35; Rutland, Aux., 14.35; Springfield, Jun. C. E. Soc., 5; St. Johnsbury, No. Ch., Aux. 40.17, South Ch., Aux., 26.30; Vergennes, S. S., 40; Waterbury, Aux., 1, Th. Off., 7.25,

199 14

Total, 199 14

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Maplewood, Aux., 43.61; Medford, Aux., 20.20; West Medford, contri. prev. ack. to const. L. M. Mrs. S. R. Colson; Winchester, Aux., 8.75; Woburn, Aux., 20,

92 56

Barnstable Branch.—Miss Amelia Snow, Treas. Orleans, Aux., 5; Yarmouth, Aux., 10.25,

15 25

Berkshire Branch.—Mrs. Chas. E. West, Treas. Two Friends, 225; Dalton, Sen. Aux., 142.68, S. S., 19, Penny Gatherers, M. C., 21.28, Mrs. Louise F. Crane, 100, Miss Clara L. Crane, 50; Housatonic, Aux., 13.11, Th. Off., 22.60, A Friend, 10; Peru, 10; Pittsfield, First Ch., Aux., 1.50, S. S., 10; Sheffield, Aux., 11; Stockbridge, Aux., 8.55; Williamstown, Aux., 311.50,

956 22

Cambridge.—M. A. E.,

5 00

Draeut.—In memory of Bertha Fox,

2 00

East Lynnfield.—A Friend,

1 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Georgetown, Memorial Ch., 10, Sunbeams, M. C., 5; Merrimac, Aux., 16, Prim. Dept., S. S., 5; Newburyport, Aux., 45, Belleville Ch., Aux., 50; West Newbury, First Ch., C. E. Soc., 4, Jun. C. E., 2,

137 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Saugus, Aux.,

18 50

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., 5; East Northfield, Jun. C. E. Soc., 11; Greenfield, Aux., 3.70; Northfield, Aux., 21; Shelburne, Aux., 5; Shelburne Falls, Aux., 4.50; So. Deerfield, Aux., 14.75,

64 95

Hampshire Co. Branch.—Miss Hattie J. Kneeland, Treas. Amherst, Aux., A Friend, 1, Miss Grover, 50; Hadley, Aux. (of wh. 23.65 Th. Off.), 51.99; Hatfield, Aux., 2.25; Northampton, Edwards Ch., Aux. (of wh. 2.30 add'l Th. Off.), 7.90, First Ch., Aux., Th. Off., 77 71; So. Hadley, Aux., 25, to const. L. M. Mrs. F. M. Buffington; Southampton, Aux., 35.25; Worthington Aux. (of wh. Mrs. Hubbard 5), 21, C. E. Societies of Western Hampshire Co., 38,

260 60

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Lincoln, Aux., 4; Maynard, Aux., Mrs. Lucy A. Maynard, 12; Milford, Aux., 4; Saxonville, Aux., 2.50,

22 50

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Abington, Aux., Th. Off., 14.50; Brockton, Aux., 40; Easton, Aux., Th. Off., 8.25; Hingham, Aux., 13.50; Mattapoisett, Jun. C. E. Soc., 4.25; Plymouth, Pilgrim Stepping Stones M. C., 60,

140 50

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Littleton, Th. Off., 12; Shirley, C. E. Soc., 5, collected, 13,

30 00

Old Colony Branch.—Miss Frances J. Rannels, Treas. Edgartown, Aux., 11; East Taunton, Aux., 23; Fall River, Central Ch., C. E. Soc., 15, Cradle Roll, 1; Marion, Aux., 25, to const. L. M. Mrs. H. L. Brickett, Miss. Band, 3; No. Middleboro Light Bearers, M. C., 5, Cradle Roll, 1,

94 00

Readville.—B. D.,

2 00

Sharon.—A Friend,

5 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, First Ch., Aux., 13; Ludlow Mills, Aux., 2.50; Mittereague, Aux., 25; So. Hadley Falls, Aux., 25; Springfield, So. Ch., Aux., 55.60, Y. W. Miss. Soc., 11.40,

132 50

Suffolk Branch.—Miss Myra B. Child, Treas. Anburndale, Aux., 15; Boston, Central Ch., Aux., 169, S. S., 5.82, Mt. Vernon Ch., Aux., Miss Mary C. Colburn, 1, Y. L. Miss. Soc., 50, Old South Ch., Y. L. Soc., 25, Soldiers of the Cross, M. C., 10.30, Shawmut Ch., Aux., 15, Brighton Ch., Aux., 101.42; Cambridge, Pilgrim Ch., Y. L. M. C., 3; Cambridgeport, Pilgrim Ch., Y. L. Soc., 10, Jun. C. E. Soc., 10, Prospect St. Ch., Th. Off., 63; Chelsea, Third Ch., Jun. C. E. Soc., 5; Dorchester, Central Ch., Aux., 10, Pilgrim Ch., 5, Second Ch., Aux., Th. Off., 65.02, Y. L. Soc., 20, Go Forth Miss. Band, 1, S. S. Class, 5; E. Somerville, Franklin St. Ch., Aux., 23; Franklin, Mary Warfield Miss. Soc., 100; Everett, First Ch., Ladies' Miss. and Aid Soc., 5; Needham, Aux., 30; Newton Highlands, Aux., Cradle Roll, 24.38; Norwood, Aux., 60; Roxbury, Eliot Ch., Aux., 9.95, Immanuel Ch., Aux., Th. Off., 159.50; Somerville, Mrs. W. N. Snow, 5, Broadway Ch., Aux., Th. Off., 21.18, Prospect Hill Ch., Woman's Union Soc., Mrs. E. S. Tead, 3, Winter Hill Ch., Aux., Th. Off., 12.75, Y. L. Miss. Soc., 10; South Boston, Phillips Ch., S. S., 15; West Newton, Aux., 25; West Roxbury, Aux., 20, contributed at meeting October 17th, 3,

1,116 32

Worcester Branch.—Mrs. Minnie D. Tucker, Treas. Clinton, Aux. (of wh. 5 from Mrs. K. B. Vroom), 7; Fitchburg, C. C. Ch., Aux., 24.15; Greendale, People's Ch. S. S., Prim. Dept., 4; Northbridge Centre, Aux., 2, C. E. Soc., 1; North Brookfield, A Friend, 10; Oxford, Aux., 5; Winchendon, No. Ch., Aux., 29.70; Worcester, Old South Ch., Aux., 25, Plymouth Ch., Aux., 50, Union Ch., Aux. (of wh. 31 Th. Off.), 51,

208 85

Total, 3,304 75

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. G. E. Luther, Treas. Little Compton, Aux., 12; Newport, Aux., 25.80; River Point, C. E. Soc., 10; Saylesville, Memorial Chapel, C. E. Soc., 4.25,	52 05
Total,	52 05

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Jewett City, Aux., 6.60; Mystic, Aux., 43.08; Norwich, Broadway Ch., Aux., 160.92; Pomfret, Aux., 32; Taftville, Aux., 17,	259 60
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Columbia, Cheerful Givers M. C., 15; Ellington, Aux., Th. Off., 52; Hartford, First Ch., Aux., 361.25, M. C., 15, Fourth Ch., Aux., 3.75, Pearl St. Ch., Aux. (of wh. 25 by Mrs. W. P. Williams, to const. L. M. Ruth Beardslee), 227.83, S. S., 40, Prim. S. S., 5; Plainville, Aux., 70; So. Coventry, Aux., 2, Jun. C. E. Soc., 3; Unionville, Aux. (Th. Off. 33.55, of wh. 25 to const. L. M. Mrs. G. L. Hill), 50 90, Cradle Roll, 4.50,	850 25
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Brookfield Center, Aux., 1; Canaan, Aux., 13, Y. L. Soc., 15; Chester, Aux., 6.20; Cromwell, Aux., 95.81; Danbury, First Ch.; Aux., 5.75, C. E. Soc., 20; Durham, Aux., 10.50; Goshen, Aux., 19.50; Guilford, First Ch., Aux., 11; Killingworth, Aux., 21.65; Madison, Aux., 110; Meriden, Centre Ch., Aux., 12, First Ch., Aux., 200, to const. L. M.'s Mrs. W. E. Benham, Mrs. Albert Foster, Mrs. Wm. Griswold, Mrs. Henry Leip, Mrs. C. B. Merriam, Mrs. Sarah E. Pierce; New Haven, Grand Ave. Ch., Aux., 25, Plymouth Ch., M. C. (of wh. 25 to const. L. M. Miss Lurel Russell), 40; Northfield, Aux., 11.55; North Haven, C. E. Soc., 18.70; Portland, Aux., 7.55; Prospect, Aux., 15, Gleaners, M. C., 32; Salisbury, Aux., 41, Miss. Band, 6.37; Sharon, Aux., 50; Sherman, Aux., 26.67; So. Britain, Aux., 20; Stamford, Aux., 51.39, T. H. M. C., 15; Stratford, Aux., 34; Wallingford, C. E. Soc., 6; Warren, Aux., 25, to const. L. M. Miss Emily A. Carter; Washington, Aux., 21.20; Watertown, Aux., 5.70; Westport, Aux., 10,	1,063 54
Total,	2,113 39

LEGACY.

<i>Somers.</i> —Legacy Mrs. Eunice C. Shepherd,	1,177 33
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NEW YORK.

<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Albany, First Ch., Aux., 100, S. S., Jun. Dept., 5; Angola, Aux., 5; Aquebogue, Aux., 8.25; Brooklyn, Central Ch., Aux. (of wh. 25 to const. L. M. Mrs. L. R. P. Stockton), 175, Lewis Ave. Ch., Aux., 50, Evangel Circle 15.25, Park Ch., L. M. C. 37.60, Tompkins Ave., Aux., 251.43; Buffalo, First Ch., Aux., 30, S. S. Class, 5; Carthage, Aux., 5; Cortland, Aux., 50, to const. L. M.'s Mrs.	
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Harriet Van Alstine, Mrs. Ella M. Tuttle; East Bloomfield, Aux., 15.16; Golden's Bridge, A Friend, 1.40; Morrisville, Lucy A. Dana, 2; Mount Vernon, Jun. C. E. Soc., 5.70; New Haven, Aux., 25, Willing Workers, M. C., 13.75, C. E. Soc., 10, A Friend, 20; New York, Bedford Park, Aux., 5, Jun. C. E. Soc., 5; Northville, Aux., 27.75, C. E. Soc., 5; Nyack-on-Hudson, 20; Ovego, Aux., 3.50; Plattsburgh, Mrs. P. D. Moore, 8.80; Fort Leyden, Aux., 10; Poughkeepsie, Aux., 14; Riverhead, Aux., 64, S. S., 11.23; Syracuse, Geddes Ch., Willing Workers, 10; Warsaw, Aux., 70. Less expenses, 52.29,	1,026 53
Total,	1,026 53

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C. Washington, A Friend, Capitol Hill, Th. Off., 3.80; Mount Pleasant, Aux., 16.35; N. J., Round Brook, C. E. Soc., 21.20; Montclair, Y. L. Soc., 17; Newark, Belleville Ave. Ch., Aux., 2; Orange Valley, Aux., 30, Ladies, 13.25; Passaic, Aux., 5; Westfield, in memory of Martin Rice Welles, member of Cradle Roll, 100, S. S., 27.55; Woodbridge, Aux., 19.53; Penn., Philadelphia, Germantown, Mrs. Robert Boutillier, 50. Less expenses, 32,	273 68
Total,	273 68

GEORGIA.

<i>Atlanta.</i> —Central Cong'l Ch., Ladies, for Miss. Soc.,	15 00
Total,	15 00

FLORIDA.

<i>Intertachen.</i> —Aux.,	5 00
Total,	5 00

WISCONSIN.

<i>Oak Center.</i> —Mrs. S. B. Howard,	5 00
Total,	5 00

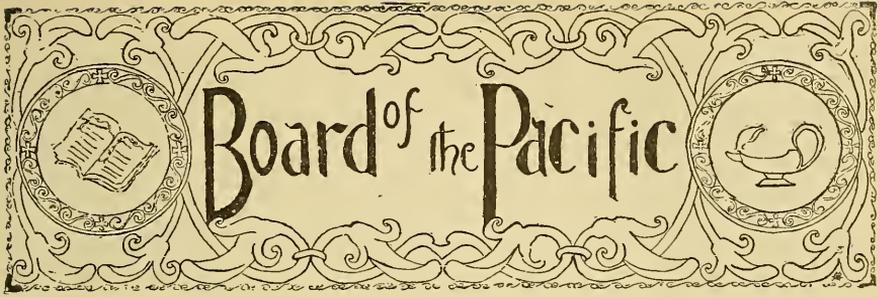
KANSAS.

<i>Leavenworth.</i> —Mrs. M. C. Wiggin,	5 00
Total,	5 00

CANADA CONG. W. B. M.

<i>Quebec.</i> —St. Andrews, East, Aux.,	45 00
Total,	45 00

General Funds,	6,977 60
Gifts for Special Objects,	623 02
Variety Account,	133 00
Legacy,	1,177 33
Total,	\$8,910 95



HOME SECRETARY'S REPORT.

THE books of the twenty-third year of the Woman's Board of Missions for the Pacific and the first year of service of the present home secretaries are closed, and sealed against the final opening at the judgment day. The record is made. It is a solemn thought that the past is no longer ours; its good and ill are irrevocable.

She whose duty it is to give you the summary of the work of the Home Secretaries for the past year, has not the wit for the telling sentences or the grace for the rounded periods of her colleagues who will report to you other phases of our work. She only asks your attention for a few moments to some facts and suggestions. And first for the facts.

The Woman's Board has four branches, very much alive,—the Washington, Oregon, Southern California, and Young Woman's Branches,—all doing work along financial and educational lines. Your secretaries have written, in all, nearly two hundred and fifty letters, postals, etc. To the one hundred and fifty letters sent out at the beginning of the year we received twenty-eight replies; to the fifty letters sent out at the close of the year we received nineteen,—leaving one hundred and fifty-three unanswered letters. Into those letters, which we made personal to those whom we addressed, we put all the enthusiasm of which we were capable. In our ignorance and inexperience we were sure that such eager enthusiasm as we felt must win replies from those to whom we wrote. The statistics given show how our hopes were realized. Pastors and people alike disregard our entreaties for answers to questions regarding condition of fields, possibilities for new organizations, etc. We are disappointed. We have not found the spirit of fellowship between the home Board and the auxiliaries and churches that was our ideal, or that seems to us the best condition for earnest, effective work. Those are the plain, simple facts.

Now for the suggestions: Allow me to say first of all, that the home Board does not wish to be regarded as a distinctively money-raising institution. We would be an advisory body as well,—a suggester, a helper, a center of Christian fellowship. Among the various clubs throughout this our much-clubbed land,—clubs economic, psychic, art, social, physical, political, poetical,—there is a feeling of mutual interest, a sort of federation of societies, their aim being the physical, moral, and intellectual uplift of their members. Methods may differ, questions under discussion may be "as wide asunder as the poles," but in any of these organizations let a stranger

make herself known as a club woman and she is at once the object of eager interest, and breathes an atmosphere of fellowship. I venture the assertion that not one member, male or female, of any club in America would have left unanswered a personal letter upon club affairs. Is there not something wrong with our ideals and our methods when we who are laboring for one common cause, our fellow-men, with one common aim, their highest good, under one common Leader, our Lord and Saviour Jesus Christ, show such lack of interest in each other and in our Master's cause? That big-hearted lover of old, St. John, said, "We know that we have passed from death unto life, because we love the brethren."

Measuring ourselves by his standard, how much do we love each other and our cause? If we truly love, what will we not do for the object of our regard? Pardon me if I speak too plainly. I do not wish to appear ungracious, but I have reason to deeply deplore the lack of fellowship and unity in Christian work.

It is probably the fault of the inexperience of your Secretaries that they have no more facts concerning the different auxiliaries in their field to give you. That we may do better another year, I would suggest, secondly, that we organize ourselves more systematically.

This is the age of organization. The Salvation Army, the Christian Endeavor movement, the Grand Army, and auxiliary Relief Corps and numberless lodges, show us the benefit of complete organization. Could not we organize our auxiliaries into small associations or districts, with district superintendents, that should have quarterly meetings, sending in quarterly reports to the home Board, giving for our use throughout the State information of value, results of new methods and ideas, inspiring statistics, and, above all, success in interesting the uninterested,—that question of perennial freshness, that question which, like Banquo's ghost, "will not down." Such meetings, I firmly believe, would be invaluable in educating, inspiring us, and, above all, in stimulating that sense of fellowship that we lack.

I would suggest, third, that we have a complete statistical report from all the auxiliaries annually, with list of officers, number of members in each, amounts contributed by each, with other items of interest, such as special meetings, annual meetings, etc. Also a printed list of questions for answer as to the various hindrances met with, best means of dealing with these, programmes found to be interesting, difficulties in obtaining suitable material for programmes, most successful ways of raising money, etc. These and many other questions could be asked and answered, and the whole tabulated for future use. Can we not bring business methods to bear upon this work to our lasting benefit?

We would suggest, fourthly, that a programme committee be appointed by the home Board to urge the adoption of systematic courses of study—courses fundamental in their nature, and satisfactory in their achievement; a committee that would study the most approved methods, and endeavor to supply the best literature at the least cost; a committee who knows that if anyone will have the best he must pay its price, and who would endeavor to teach the people not to be afraid of taking too much trouble to have a good missionary meeting. As we found the "costume hour" so entertaining and

instructive, why could not our committee have costumes to loan to any auxiliary who wished to have a similar hour, and would pay for the transportation? If that be objected to as too expensive, we reply that education is what is needed to make the money flow into our treasury, and the more we expend for education, the more we shall have in our bag.

Above all, let me plead once more for a warmer Christian fellowship. To cultivate this feeling it must be watched and tended assiduously. Even love itself dies if not nourished and carefully cherished, and, above all, is practical. Let us practice daily this "love of the brethren."

Suffer me a word in concluding this very sketchy, and by no means exhaustive, outline: This is an age of intense intellectual and moral activity. Shall we go on in the old beaten paths, "at rest in Zion," piously shouldering the responsibility upon God? Knowledge of all kinds has never been so eagerly sought, and methods of imparting knowledge have never been so carefully studied. Shall we, relying on the high dignity and sanctity of our cause, remain placidly content with hoary, moss-grown methods? Men and women have never been so interested in and thoughtful about all questions pertaining to the grand possibilities of life? Shall the Church be found wanting? Shall she not arise in all her activities, put on her beautiful garments, and command the respect of the world by her intelligent appreciation of the new conditions, her prophetic foresight, and her ability to meet all the questions of the day in a spirit broad enough and deep enough to satisfy the entire world?

A. J. CRUZAN.

TREASURER'S REPORT.

FOR THE YEAR ENDING AUGUST 31, 1896.

RECEIPTS.

Alameda, 58.75; Auburn, 7.50; Berkeley, 238.80; Campbell, 30; Cloverdale, 53.50; Claremont, 6; Cottonwood, 5; Field's Landing, 1.25; Glen Ellen, 8; Grass Valley, 35; Idaho Union, 12.30; Lodi, 16.51; Lincoln, 16.69; Little Shasta, 14.75; McIntosh, Ga., for special object, 5; Oakland, First Ch., 307.36, Pilgrim Ch., 85.76, Plymouth Ave. Ch., 71.75, Fourth Ch., 33.81, Market St. Ch., 2.30; Oleander, 3.10; Pacific Grove, Mayflower Ch., 28; Pescadero, 3.50; Petaluma, 28.20; Paradise, 5; Rocklin, 8.75; Rohnerville, 1.90; San Francisco, First Ch., 56.30, Plymouth Ch., 136, Bethany Ch., 50; Third Ch., 38.85, Olivet Ch., 3.50; Sacramento, First Ch., 122; San Jose, First Ch., 100, West Side Chapel, 15.20; Stockton, 55; Sonoma, 15; Seminary Park, Mills College, 25; Santa Monica, 5; Santa Cruz, 32.85; Saratoga, 40; Santa Rosa, 5, San Juan, 5; Tipton, 10; Tulare, Mrs. H. J. Harding, 5; Utah Union, 11, for Armenian Relief, 2.50; Vacaville, 5; Woodland, 1.70; Young Ladies' Branch, 637.10; Southern Branch, 1,118.70, for special object, 55, Debt of American Board, 65, Armenian Relief, 27.50; Oregon Branch, 255.78, for special object, 5, Armenian Relief, 16.05; Washington Branch, 389.15; A Friend,

for Work in Mexico, 2.50, Armenian Relief, 1; Collections, 31.60; Dividend on Bank Deposit, 26.05; Donation for Visitor's Expenses, 2.60; Room Fund, by special donations, 85.65, 4,548 16

Total, 4,548 16

SUPPLEMENTARY RECEIPTS.

Collection at Annual Meeting, 18.55; San Francisco, First Ch., Cephas Soc., a Friend, 40, First Ch., Cephas Soc., 3, Plymouth Ch., 24; Redwood City, 7.50; Smol Glen Church and Sunday School, 6.01; Young Ladies' Branch, 264.63; Southern Branch, 10; Washington Branch, 12.76, 386 45

Total, 386 45

STATEMENT.

Receipts as above, 4,548 16
Supplementary Receipts, 386 45

Total, \$4,934 61

BESSIE B. MERRIAM, Treas.

OAKLAND, Sept. 22, 1896.

SEPTEMBER 23, 1896.

I have examined the accounts of the Treasurer of the W. B. M. P. and the Annual Report for the year ending August 31, 1896, with the vouchers for the disbursements, and find them correct.

WALTER FREAR, Auditor.

Eleventh annual report of the Young Ladies' Branch, for the year ending September 1, 1896.

RECEIPTS.

Alameda, King's Daughters, 45; Bethlehem, Jun. C. E., 1; Berkeley, Theodora Soc., two scholarships in Arrupukottai Boarding School, 30, Theodora Soc., Bible woman in India, 7.50; Clayton, 4.50; Cloverdale, Gleaners, 10; Campbell, Mrs. Williams' Sunday-school class, for a scholarship in Arrupukottai Boarding School, 15; Elk River, First Ch., 3; Lodi, C. E. Soc., for Mr. and Mrs. Perkins' work in India, 1; Newcastle, C. E. Soc., toward a scholarship in Arrupukottai Boarding School, 7.50; Oakland, First Ch., Young Ladies' Soc., 250; First Ch., C. E. Soc., two scholarships, boy and girl in Arrupukottai Boarding School, 30, Market St. Ch., 15, Market St. Ch., C. E. Soc., 1.50, Plymouth Ave. Ch., C. E. Soc., on the Fulton Pledge, toward a scholarship for a girl in Arrupukottai Boarding School, 6, Plymouth Ave. Ch., a friend, 10, Plymouth Ave. Ch., C. E. Soc., a friend, 10, Pilgrim Ch., King's Daughters, 7.05, First Ch., proceeds from Mr. Wadhams' lecture, 5.80; Oroville, 2.50, Sen. and Jun. C. E. Soc., 5. Jun. C. E. Soc., towards a scholarship in Arrupukottai Boarding School, 6; Petaluma, C. E. Soc., scholarship in Arrupukottai Boarding School, 15; San Francisco, First Ch., Puritan Soc., scholarship in Arrupukottai Boarding School, 20, Plymouth Ch., C. E. Soc., scholarship in Arrupukottai Boarding School, 15, Plymouth Ch., Mizpah Circle, 64, Bethany Church, Bethany Gleaners, 50, Richmond Ch., C. E. Soc., 1, Third Ch., Mr. J. M. Madison, for the support of a child for one month in Arrupukottai Boarding School, 1.25, Third Ch., Miss R. A. Hutchinson, scholarship for a boy in Arrupukottai Boarding School, 15, Third Ch., Mr. and Mrs. Clark, scholarship for a girl in Arrupukottai Boarding School, 15, Third Ch., Miss McKee, membership fee, 1; Saratoga, Mission Circle, 10; Santa Cruz, Cheerful Workers, 25; Soquel, C. E. Soc., scholarship in Arrupukottai Boarding School, 15, a friend, 10; Mr. Hugins, 1, from a friend, to const. Miss Florence L. Scott L. M. of the Y. L. B., 25, collection from branch meeting, 3.65, collection from annual meeting, 11.38,

766 63

Total, \$766 63

Offerings for Morning Star Mission:—

Alameda, Sunday School, 14.55; Bethany, Sunday School, 1.80, Benicia, Sunday School, 3.45; Berkeley, 5.20; Crockett, 2.50; Cottonwood, 1; Corralitos, 2; Campbell, 2.66; Cloverdale, 5; Ferndale, Humbolt Co., Sunday School, 1.80; Field's Landing, Sunday School, 1.75; Friend, 93 cts.; Glen Ellen, Sunday School, 2.05; Lodi, Sunday School, 7.50; Lewiston, Sunday School, 1.50; Little Shasta, Sunday School, 5; Lockeford, Sunday School, 4.35; Kenwood, Sunday School, 1.20; Martinez, Sunday School, 1.45; Murphys, Sunday School, 10 cts.; Oakland, First Ch., Sunday School, 23.60, Second Church, Sunday School, 3.75, Plymouth Ave. Ch., Sunday School, 3.85, Pilgrim Ch., Sunday School, 15; Oleander, Sunday School, 10 cts.; Pescadero, Sunday School, 1.50; Peachland, Sunday School, 2.61; Richmond, Sunday School, 85 cts.; Rio Vista, 5; San Francisco, Plymouth Ch., morning Sunday School, 15, Plymouth Ch., Primary Class, afternoon Sunday School, 50 cts., Third Ch., Sunday School, 9.10, Bethany Ch., Sunday School, 10, Bethany Ch., Sun Beams, 3.40, Park Ch., Sunday School, 4.50; San Jose, Sunday School, 7.48; San Rafael, Sunday School, 1.05; Saratoga, Sunday School, 7.50; Stockton, Sunday School, 2.35; Vacaville, Sunday School, 3; Cash, 10 cts.,

952 66

Total, \$952 66

SUPPLEMENTARY RECEIPTS.

Since the Treasurer's books were closed the following sums have been reported:—

Alameda, First Cong'l Ch., C. E. Soc., 2; San Jose, 5; Santa Cruz, First Cong'l Ch., C. E. Soc., toward a scholarship in Arrupukottai Boarding School, 3; San Francisco, Third Ch., C. E. Soc., 10; Cloverdale, Gleaners, 5; Field's Landing, a friend, toward a scholarship in Arrupukottai Boarding School, 25 cts.; San Francisco, Third Ch., Sunday School, offering for Morning Star, 20 cts.; Ferndale, Sunday School, offering for Morning Star, 20 cts.; Oakland, Plymouth Ave. Ch., offering for Morning Star, 10 cts.,

25 75

Total, \$25 75

GRACE E. GOODHUE,
Treasurer Y. L. B.

TREASURER'S QUARTERLY REPORT.

SEPTEMBER 1 TO DECEMBER 1.

RECEIPTS.

Cash on hand, 45.11; Berkeley Auxiliary, per Rev. W. Frear, 2.50; Rio Vista Auxiliary, 17; Etna Mills, Rev. B. F. Moody, 2.50; Lodi Auxiliary 10.75; Vacaville, Collection, 2; First Church Auxiliary, Oakland, 43.70; Plymouth Church Auxiliary, San

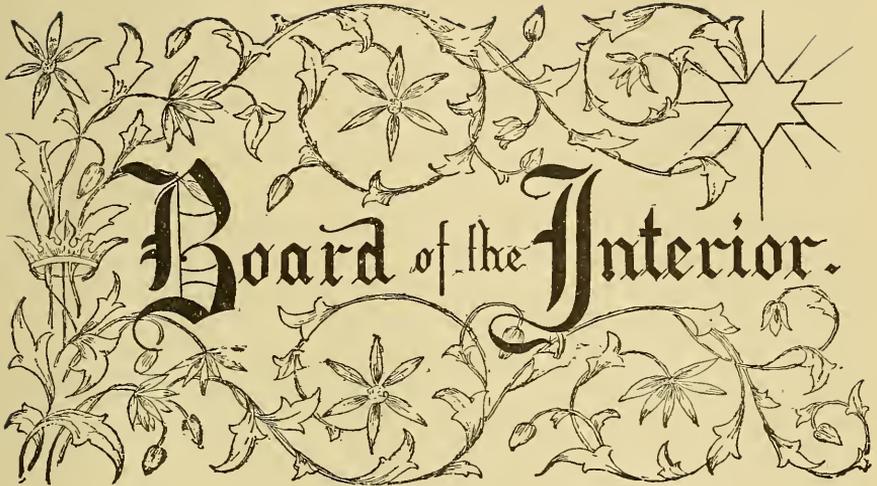
Francisco, 15; Oregon Branch, 23.50; Southern Branch, for the support of G. Sellamal, care of Miss Mary Noyes, Madara, 15; Young Ladies' Branch, 14; Young Ladies' Branch, to complete appropriation for 1896, 25.75; Utah Missionary Union, 21.80,

238 61

Total, \$238 61

OAKLAND, December 1, 1896.

BESSIE B. MERRIAM, Treas.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place. Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

IN these opening months of the year it is difficult to tell which one of our missionary fields would excite most interest in an impartial observer. The more they are studied the more important seem the crises in all of them. From many villages in India where converts wait for baptism and instruction, with no teacher to be had, there comes now the news of terrible famine. "Many of the keenest sufferers are native Christians. These belong to the humblest classes in India, and high prices have brought upon them the greatest distress." So the bread for spiritual and for bodily necessities is more called for, perhaps, than ever before.

Many of our number are personally interested in the building of the Lucy Perry Noble Bible School in Madura, now so near completion that probably some classes are already under its roof.

TURKEY draws the eyes of all the world to its needs and sufferings. Just now, perhaps, the needs of the orphans appeal most strongly to all hearts. To us, the crowding of eager learners into our schools and churches, which

our teachers report with every mail, ought to make us more ready to do our part. A letter from Miss Chambers, who is with Miss Shattuck at Oorfa this winter, gives such a picture. Mrs. Gates, wife of the President of Harpoot College, at home with her children in Chicago, has spoken a few times as her health has permitted. Miss Willard, of Carleton College, Minn., has taken Miss King's work in Marsovan for one year at least. She had visited and aided Miss King, and was with her in her last illness. These visitors, who are also helpers, are better tonics to tired workers than anything else that could be discovered. It is often so with the transient guest who, on her way to enjoy the sights and experiences of a foreign land, turns aside to speak a word of greeting and of cheer to our teachers; perhaps to visit their classes, and to inquire into the progress and needs of the schools.

AFRICA makes us think of Miss Nancy Jones in her little brick cottage of one room, which is now a boarding school for three little girls, and four boys who sleep in a hut outside. She has a class of boys besides, and she has sheltered and helped many a girl who has fled to her for refuge. She says, "One by one my little family are coming to the Saviour."

MISS ZIMMER, writing from Scutari, December 12th, tells in a very interesting letter of her mission to Germany in behalf of the orphans. The Germans, she said, seemed most interested in this orphan's work, and asked for a missionary to attend their meeting. She went, and "forty thousand marks were given for our work for the orphans." She adds, "We have had nearly a hundred children under our care. Quite a number were sent to Germany, the relatives of many left Turkey, and took the children with them. For more than two months we had personally cleaned up and straightened out the children, and as soon as they had learned to trust and obey us, we had to give them up again."

Miss Zimmer tells of the new plans for this work of the German Relief Society, and of the sending out of the Countess Von Groeben to look after, and to install, if possible, a permanent work.

TURKEY.

PART OF LETTER FROM MISS CHAMBERS.

OORFA, November 16th

MISS SHATTUCK seems very tired, and I am very glad I could come. We have united schools with the Gregorians, and have fourteen departments in all, with more than one thousand children, and soon will have twenty teach-

ers. We also have fourteen Bible women at work, teaching women and grown girls to read. Many more wish to learn as soon as we can arrange with them to have a teacher.

These teachers are newly made widows, and support, or at least partially support, their families by this means. Besides the readers, there are five who hold little meetings and visit the sick. Those who pass a satisfactory examination in reading are allowed to enter a Bible class I conduct every Wednesday morning. We are to study the life of Christ according to Matthew. Pray for us. Our Sunday school is very large, having sometimes as many as one thousand one hundred children. I have a class of twenty-six large girls. We have a teachers' meeting every Monday evening. Our women's meetings, which Miss Shattuck and I have together, are crowded, as are our church services. We also have an industrial department, in which we employ a number of persons. I believe there are now one hundred and ten in all. Besides this, we have our orphan boys and girls. We are taking in new ones all the time,—will have one hundred and twenty-five when our number is complete. Every minute is filled up. There is scarcely time for anything to be thought about or talked over except the work on hand. We have no time to borrow trouble or worry about the future.

JAPAN.

From a description of a tour in the Hokkaido, by Mr. Cary, November.

EXCEPT in two or three of the largest towns there are no jinrikishas, so that traveling is done in boats of various kinds, on horseback with various kinds of saddles, by coach, by cart, and on foot. Last Friday I left this town, Meeri, by coach. It was not a very elegant vehicle, but it compared well with the bony horse that dragged it, while they were superior to the so-called "road" over which we traveled. That must be under the special care of the Society for the Promotion of Cruelty to Animals. In places there was deep mud; in others, holes that made the vehicle tip and toss. The last five miles was through deep sand, varied by deep sloughs, and interrupted occasionally by bridges raised several inches above the roadbed, so as to give the horses a good strain in ascending, and the horses a good jolt in descending. It had grown dark, and it was necessary to keep well braced, and to hope that the driver was well enough acquainted with the road to insure us against a complete wreck.

The next day it seemed a pleasant change to take a walk of twenty-eight miles. The last four miles of that had also its unpleasant side; for, just as it began to grow dark, there came up a violent thunderstorm with blinding lightning and driving rain. Much of the way was through a muddy slough. Seldom is a hotel more welcome than was the rough frame building, smoky and drafty, that finally furnished me shelter. This was in the little colony named "Emmanuel," a number of the settlers being Christians. The next day was Sunday; a windy day, with occasional storms of snow and hail. In the morning I went to the hut of a farmer who lived near the center of the settlement. The hut was made of reeds, supported by a framework of posts and poles. Its one room may have been twelve feet by twenty-four. About half had only the earth for floor; the other had a raised platform of boards, a part of this being matted. Farming and household utensils were ranged about the room. In one corner was the chicken roost. In the middle of the room was a place surrounded on three sides by the board platform above mentioned, which served for the fireplace. Here were burning the ends of five or six large sticks of wood, that were gradually pushed up toward the center as they were consumed. There being no chimney, the smoke went wherever the puffs of wind might send it. As we sat around the fire before meeting commenced, it would be driven into the faces of now one, and now another. The Japanese would squint their eyes and make no ado; as for me, I became a weeping prophet. I had been practicing at the hotel, though there I had only the smoke that drifted in from the kitchen, and that of the imperfectly burned charcoal in my own room. Notwithstanding these rough surroundings we had a pleasant service; and it was encouraging to meet these persons who were trying to lay the foundations of a Christian town. Some of them have been there five years, and have made a good start toward independence. We have no evangelist there, though one is being sought. The people meet on Sundays for Bible study, and frequently have a sermon by one of their own number, some of them having had a good education. In some respects the colony resembles some to be found in the newer parts of our own country.

UNION PRAYER MEETING IN CHICAGO.

THE Union Prayer Meeting of the Woman's Boards of Foreign Missions, that have their headquarters in Chicago, was held January 6th, from 10 to 12 A. M., in the auditorium of the Y. M. C. A. It was a real union meeting, no denominational banners being seen or thought of. "The Indwelling and Power of the Holy Spirit" was the theme, and Mrs. C. H. Case, president

of the Illinois Branch, was the leader. Her opening words impressed her hearers with their utter helplessness without this gift. Mrs. Lamoureux spoke for the young ladies on the need of this indwelling Spirit, what it would cost us, and what it would mean to our Christian work. Mrs. Wm. Blair described a beautiful Christmas card sent her from London by Dr. Gibson, a former pastor, as one that brought an important message. It had a picture of Jesus knocking at the door, and just three lines below: "If any man will hear my voice, and will open the door, I will enter in and dwell with him." Two things, hearing and opening wide the door, are all we have to do. The Lord will enter in and dwell with us.

Mrs. C. F. Gates, who has left her home and her husband in Harpoot, Turkey, in the midst of alarms, gave a very touching Bible lesson on the waters of Mara. God led the Israelites through the thirsty land and to Mara. They murmured, and they found fault with Moses. But when Moses cried to God, instant relief came. "Don't you think that if they had cried to God in the first place, instead of murmuring, He would have delivered them at once? I have tried this again and again," said the speaker. "If we go first to God we need never murmur nor complain."

Mrs. Gates held up Dr. Gordon's little book, the "Ministry of the Spirit," and begged each one to buy a copy and read it. The meeting closed with our "Covenant," read in concert by all standing, and prayer for the coming of the kingdom.

M. J. W.

In Memoriam.

MRS. MARY EMERSON HAVEN.

OUR brief space can do little justice to this dear saint, who went home on the morning of the last day of the old year. As a pastor's wife, as the loving assistant of a professor in the Chicago Theological Seminary, a charter member of Union Park Church, and also of the W. B. M. I., as the mother of one of our dear missionaries, a leader in all Christian work for women, a leader also in most valued educational work for women, as an indefatigable teacher and ripe scholar, her name is known and honored in New England and in the Interior. Her descent from scholars, her careful early training, her methodical habits of study, her earnest piety, made her a rare woman. The call came suddenly, but she was ready. The very early morning had often found her in communion with God in her upper chamber. Early in the morning of December 31st she entered into the presence chamber of her King, to go no more out forever.

M. J. W.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 21 TO DECEMBER 10, 1896.

ILLINOIS.

October 21st to November 10th.

I RANCH.—Miss Mary I. Beattie, 223 North St., Rockford, Treas. Bloomington, 18.50; Chicago, F. H. C., 2, First Ch., one member, 25; Forestville, 8.75; Grace Ch., 19, Pacific Ch., 6, Pilgrim Ch., 1; De Kalb, 8; Dundee, 5; Eminington, 2; Griggsville, 2; Harvey, 50 cts.; Ottawa, 13.25; Wheaton, First Ch., 27.18; Winnebago, 5,	143 18
JUNIOR: Chicago, First Ch., 8; Lake View, Ch. of the Redeemer, 19.44; Glencoe, 35; Marshall, 5,	67 44
C. E.: Elgin, 20; Payson, 10,	30 00
SUNDAY SCHOOL: Evanston, First Ch.,	28 30
THE KING'S DAUGHTERS: La Grange,	3 75
JUVENILE: Evanston, First Ch., Light Bearers,	5 55
JUNIOR C. E.: Toulon,	10 00
THANK OFFERINGS: Austin, 15.15, Juniors, 2.25; Marshall, 11.75; Moline, First Ch., 13.82; Ottawa, 20.75, Juniors, 20.75; Peoria, First Ch., 71.50; Port Byron, 17.52; Thawville, 5.40,	178 89
Total,	467 11

November 10th to December 10th.

Chicago, Mrs. Follett, 2.50, First Ch., A Friend, 125, Green St. Ch., 4.75, Millard Ave. Ch., 16.50, New England Ch., 11.05, Plymouth Ch., Mrs. Slafter, 1, Union Park Ch., 75, A Friend, 25, Warren Ave. Ch., 29, Washington Park Ch., 2; Elgin, 10; Highland, 6; Hinsdale, 38.04; Homer, 15.32; Melvin, 4.50; Providence, 3; Rockford, 1.40; Roscoe, 1; Salterman, Schoolhouse, 2.50; Somonauk, 6.50; Stark, 7.25; Waverly, 3.25,	391 08
JUNIOR: Chicago, Union Park Ch., 27.10; Galesburg, Central Ch., Philergians, 12,	39 10
Y. P. S.: Galesburg, Knox College,	5 00
C. E.: Chicago, Warren Ave. Ch., 75;	88 00
Highland, 3; Spring Valley, 10,	
SUNDAY SCHOOLS: Oak Park, Second Ch., 4.16; Rockford, Second Ch., 15,	19 16
JUVENILE: Elmhurst, Forget-Me-Not Soc., 5; Highland, Morning Star Band, 2.50; Joy Prairie, 6.25; Poplar Grove, 2; Woodburn, 7.30,	23 05
JUNIOR C. E.: Chicago, California Ave. Ch.,	5 00
Wee Folks Cards,	2 00
THANK OFFERINGS: Chicago, Green St. Ch., 10.86, Union Park Ch., Juniors, 2.50; Hinsdale, 1.50; Joy Prairie, M. B., 50 cts.; Rockford, Second Ch., 1; Waverly, 2.50,	18 86
Total,	591 23

CORRECTIONS: In December LIFE AND LIGHT, Chicago, Leavitt St. Ch., should be (of wh. 25 is Th. Off.) 55; La Grange, Charles W. Vial should be 23 cts.; Hinsdale, Juv. should be (of wh. 15 is Th. Off.) 25.

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Angola, 11; Elkhart, 1,	12 00
JUVENILE: Ft. Wayne, Kindergarten,	1 00
SUNDAY SCHOOL: Angola,	3 13
Total,	16 13

IOWA.

October 21st to November 8th.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Anamosa, 50 cts.; Burlington, 4; Chester Center, 2.09; Dubuque, First Ch., 8.30; Eldora, 5; Garden Prairie, 10; Gowrie, 4.10; Iowa Falls, 7.50; Magnolia, 3.25; Onawa, Mrs. J. R. Thurston, 1; Oskaloosa, 6.50; Shell Rock, 2.50,	54 74
C. E.: Council Bluffs, 5; Mt. Pleasant, 5; Onawa, 5,	15 00
JUVENILE: Wayne,	3 00
JUNIOR C. E.: Anamosa, 2; Anita, 1,	3 00
SUNDAY SCHOOLS: Genoa Bluffs, 2.50; Red Oak, 1.60,	4 10
THANK OFFERINGS: Eldora, 5; Sibley, 12.13,	17 13
Total,	96 97

November 8th to December 8th.

BRANCH: Bear Grove, 3.35; Cedar Rapids, 4.05; Des Moines, Pilgrim Ch., 1, Plymouth Ch., 9.90; Eldon, 5; Emmetsburg, 1; Grand View, 3.75; Grinnell, 27.35; Harlan, 3.40; Humboldt, 1.50; Le Mars, 2.75; Manson, 1; Mondamin, 5.50; Moorland, 1.25; Old Man's Creek, 10.15; Ottumwa, Second Ch., 5,	85 95
C. E.: Dubuque, Immanuel Ch., 18.20; Grinnell, 2; Manchester, 1; Nevinville, 1; Ottumwa, First Ch., 2.45; Postville, 10,	34 65
JUVENILE: Cedar Rapids, Willing Workers, 80 cts; Grinnell, Busy Bees, W. Br., 8.25; Peterson, 10,	19 05
JUNIOR C. E.: Postville,	5 00
SUNDAY SCHOOLS: Des Moines, Pilgrim Ch., 2; Grinnell, 7.58; Mason City, 5,	14 58
THANK OFFERINGS: Masonville, 75 cts.; Waterloo, 16.85,	17 60
For Miss Anna B. Jones' traveling expenses in Iowa.—Eldora, 2; Marshalltown, 80 cts.; Rockford, 2.50; Webster City, 7.31,	12 61

Total,

591 23

Total,

189 44

KANSAS.

October 17th to November 7th.

BRANCH.—Mrs. T. S. Mason, of Topeka, Treas. Burlington, 2.35; Carson, 6; Olathe, 12.70; Topeka, First Ch., 2,	23 05
C. E.: Great Bend,	82
JUNIOR: Fairview, 5; Arkansas City, 3; Smith Centre, 3,	11 00
Total,	34 87

November 7th to December 8th.

BRANCH.—Douglass, 2.75; Emporia, 10; Garnett, Th. Off., 3; Gaylord, 2.45; Topeka, First Ch., 1; Western Park, 5,	24 20
C. E.: Wakarusa Valley,	1 00
JUNIOR: Osawatomie,	1 50
	26 70
Less expenses,	1 00
Total,	25 70

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alba, 3; Almont, 10; Allegan, 1.75; Ada, Friends, 5; Clinton, 19; Columbus, 5.40; Calumet, 35; Grand Rapids, Second Ch., 1.50; Greenville, 5.20; Hudson, 5; Kalkaska, Aid Soc., 1; Laingsburg, 7.51; Muskegon, 35; Portland, 1.55; Reed City, 11.82; Ransom, 8; Romeo, 2.40; Red Jacket, 78.23; St. John's, 17.25; South Haven, 25; Saginaw, E. S., 25.02; St. Clair, 30; Somerset, 1; Tipton, 10; Vermontville, 20.97; Wheatland, 8.35; Webster, 3.40; Wyandotte, 20; Michigan, The Lord's Funds, 125,	522 35
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FOR THE DEBT: M. A., 1; Cheboygan, from a friend, a gold dollar, wh. was a wedding gift, 1.25,

JUNIOR: Detroit, Woodward Ave. Ch., 41.06; Traverse City, Bridge Builders, 59.50,

C. E.: Alpena, 7.10; Bradley, 50 cts.; Flint, 3.33; Gaylord, 3; Lansing, 18; Manistee, 2.50; Ovid, 5; St. Clair, 10; Vermontville, 2.75; Ypsilanti, 20,

JUVENILE: Traverse City, Light Bearers, JUNIOR C. E.: Covert, 1; Flint, 3.20,

SUNDAY SCHOOLS: Detroit, First Ch., Intermediate Dept., 10; Greenville, 12; Traverse City, Miss Oviatt's Class, 6.30; Webster, birthday boxes, 67 cts.,

THANK OFFERINGS: Allegan, 1; Covert, 8.15; Chelsea, 5; Dowagiac, 14; Eaton Rapids, 10; Romeo, 24.73; Somerset, 18.50; Wheatland, 6,

Total, 823 39

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Anoka, 2; Dexter, 82 cts.; Duluth, Pilgrim Ch., 42.02; Excelsior, 8; Faribault, 2.25; Grand Meadow, 75 cts.; Luverne, Friend, 5; Lyle, 1.50; Minneapolis, Park Ave. Ch., 21.80; Plymouth Ch., Friend, Birthday Offering, 50, Aux., 2, Vine Ch., 3.60; Northfield, 27.15; St. Paul, Bethany Ch., 3.35; Park Ch., Mrs. W. S. Alexander, 40, Aux., 2.50; Sauk Centre, 2; Stewartville, 3; Wadena, 3.75,	221 49
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C. E.: Anoka, 75 cts.; Burtrum, 2; Clearwater, 15.96; Minneapolis, Robbinsdale Ch., 2.73; Winona, First Ch., 100,	121 44
JUVENILE: Graceville,	1 00
JUNIOR C. E.: Minneapolis, Vine Ch.,	2 75
THANK OFFERINGS: Hamilton, C. E., 1.50; Hutchinson, Aux., 10; Lake City, Aux., 27.01; Rochester, Aux., 60.85; Waseca, Aux., 6.25,	105 61
SPECIAL: St. Paul, Park Ch., F. C. G. Club, for pupil girls' Boarding School, Marsovan, Turkey, care Miss Gage,	10 00
	462 29
Less expenses,	37 58
Total,	424 71

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Carthage, 22.02; Hannibal, 1.85; Kansas City, First Ch., 10; Lamar, 8.45; Noble, 10 cts.; Springfield, Central Ch., 7.45, First Ch., 3.77; St. Louis, First Ch., 18.12, Pilgrim Ch., 25.90, Compton Hill Ch., 13.50, Plymouth Ch., 12.65, Central Ch., 2, Memorial Ch., 10, Immanuel Ch., 1.50,	137 31
JUNIOR: St. Louis, First Ch.,	13 50
C. E.: Amity, 10; Joplin, 1.62; St. Louis, Pilgrim Ch., 25, Immanuel Ch., 1, Redeemer Ch., 5,	42 62
THANK OFFERINGS: Springfield, First Ch., 60 cts.; St. Louis, Plymouth Ch., 7,	7 60
Total,	201 03

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Cummings,	9 00
C. E.: Amenia, 5; Wahpeton, 11.62,	16 62
Total,	25 62

OHIO.

October 8th to November 8th.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Claridon, 11; Lyme, 6.50; Marietta, M. B. D., 1.50; Pittsfield, 5; Tallmadge, 2; Toledo, First Ch., 110; Ceredo, W. Va., 3,	139 00
JUNIOR: Cleveland, Euclid Ave. Ch., 12; Marysville, 5; Lyme, 20,	37 00
C. E.: Burton, 2; Cleveland, Hough Ave. Ch., 3.33; Columbus, Plymouth Ch., 10; Jefferson, 4.70,	20 03
SUNDAY SCHOOL: Oberlin, First Ch.,	11 71
JUVENILE: M. B., Ceredo, W. Va., 1.30; Th. Offs., Charlestown, Ready Workers, 1; Painesville, Enterprise Circle, 4,	6 30
JUNIOR C. E.: Cleveland, Euclid Ave. Ch., 4; Columbus, Plymouth Ch., 10; Painesville, 5,	19 00
THANK OFFERINGS: Akron, West Hill Ch., 8; Lyme, 1.75; Steuben, 10; Wauseon, 7.85,	27 60
COLLECTION: Twenty-third Annual Meeting Ohio Branch at Elyria,	14 28
	274 92
Less expenses,	50 40
Total,	224 52

CORRECTIONS: In December LIFE AND LIGHT, Cleveland, Plymouth Ch., should be 30.57; Geneva, 32.20; Newark, 11.61; Richfield, 20; Columbus, Eastwood Ch., Aux., 5, was omitted. Totals correct.

November 8th to December 8th.

BRANCH: Bristolville, 11; Cincinnati, Columbia Ch., 15; Cleveland, Hough Ave., 7.50; Columbus, Eastwood Ch., 5; Conneaut, 17.50; Elyria, 20.91; Mansfield, First Ch., 10; Toledo, Washington St. Ch., 8; Wellington, 5.69,	100 60
C. E.: Lindenville, 5; Norwalk, 2.50; W. Andover, 5,	12 50
JUVENILE: Elyria, Jun. Boys' Club,	3 26
JUNIOR C. E.: Cleveland, Trinity Ch.,	5 00
	121 36
Less expenses,	7 59
Total,	113 77

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, 25 Lincoln Ave., Denver, Treas. Longmont,	10 00
JUNIOR: Pueblo,	10 00
SUNDAY SCHOOL: Longmont,	5 00
C. E.: Boulder, 2.50; Colorado Springs, Second Ch., 2.50; Fruita, Florence Nightingale Soc., 2; Highland Lake, 2.51,	9 51
Total,	34 51

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Deadwood, 5.50; De Smet, 5; Faulkton, Ladies' Aid Soc., 5, Ft. Pierre Ch., 2; Pierre, 15, South Shore Ch., 2.25, Waubay Ch., 2; Webster, A Friend, 1,	37 75
JUVENILE: Oahe, Little Light Bearers,	2 00
C. E.: Faulkton,	4 00
THANK OFFERING: Wakonda,	3 00
Total,	46 75

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Ashland, 25; Beloit, First Ch., 17.50; Delevan, 9; Hartland, 4.10; Lake Geneva, 30; Milwaukee, Grand Ave. Ch., 30, Mrs. Lydia Williams, of the Protestant Home for the aged, 1; Roberts, Mrs. H. E. Osgood, 2; Waupun, 50,	168 60
C. E.: Elkhorn, 7.50; Genesee, 5; Hartland, 3.75; Norrie, 2.20; New Richmond, 7.60; Rosendale, 9.24; Waupun, 5,	40 29
JUNIOR C. E.: Milwaukee, Grand Ave. Ch., J. C. E. and M. B., 10, Lake Geneva, 5,	15 00
JUVENILE: Two Rivers, for boy in Japan, 15; Stoughton, Miss Lydia Hand, to const. L. M. Miss Winifred Bird Hand, 25,	40 00
Y. L.: Brandon,	9 75
SUNDAY SCHOOL: Norrie,	37
	274 01
Less expenses,	15 48
Total,	258 53

WYOMING.

UNION.—Mrs. H. G. Smith, of Rock Springs, Treas.	
C. E.: Sheridan,	2 00
Total,	2 00

CALIFORNIA.

Pasadena.—Mrs. Walter Brown,	5 00
Total,	5 00

CHINA.

Kalgan.—Mrs. Isabella Williams, sale of embroidery,	5 00
Total,	5 00

GEORGIA.

Atlanta.—Miss L. M. Lawson, 6, Central Cong'l Ch., 20,	26 00
Total,	26 00

IDAHO.

Boise.—Aux., 4.77; Mt. Home, Aux., 7.50,	12 27
Total,	12 27

MICRONESIA.

Kusaie.—Miss Alice Little, const. L. M. Ruth Garland,	25 00
Total,	25 00

NEW YORK.

New York.—Mrs. Clarence W. Bowen, const. L. M. her daughter, Roxanna Weitworth Bowen,	25 00
Total,	25 00

MISCELLANEOUS.

Sale of leaflets, 43.44; boxes, 8.88; envelopes, 4.55; waste paper, 1.48; cards, 1.50; books, 45 cts.; sale at Des Moines of articles donated, 8; money advanced for special expenses, returned, 194.88,	263 18
Receipts from Oct. 21 to Dec. 10, 1896,	\$3,937 73

ARMENIAN RELIEF FUND.

Illinois.—Caledonia, 65 cts., Jun. C. E., 50 cts.; Chicago, Mrs. Follett, 2.50; Gridley, 6.80; Springfield, First Ch., C. E., 5,	15 45
Idaho.—Boise, First Ch., C. E.,	5 00
Iowa.—Grinnell, for Mrs. Coffing, 25; Old Man's Creek, 8.57,	33 57
Kansas.—Manhattan, Mrs. R. M. Tunnell,	4 00
Minnesota.—Excelsior,	7 00
Ohio.—Elyria, Fortnightly Club,	25 00
South Dakota.—Erwin, 5; Columbia, Mrs. C. M. Cory, 2,	7 00
Total, Oct. 21 to Dec. 10, 1896,	\$97 02
MRS. ALFRED B. WILLCOX, Ass't Treas.	

Life and Light for Woman.

VOL. XXVII.

MARCH, 1897.

No. 3.



BIBLE WOMEN IN JAPAN.

JAPAN.

THE WORK OF BIBLE WOMEN IN JAPAN.

BY MISS ELIZA TALCOTT.

AMONG the earliest converts to Christianity in Japan were some intelligent, earnest women, whose counsel and co-operation were of great service to the missionaries at a time when their ignorance of the customs and modes of thought of the people was as great a hindrance to successful work as was the lack of ability to use the language skillfully. But every year the importance was more and more felt of having carefully trained Bible women to work either with the missionaries or independently, as circumstances and their own capacity or inclination might dictate, and in 1881 the Women's Bible School was started in Kobe by Misses Barrows and Dudley. Over fifty women have graduated from this school, and are scattered all over the land, doing a most valuable work in helping to establish the Christian church in Japan. Some of them have developed a capacity for independent work that has exceeded our expectations. In one parish, where the mission has been helping the church support its pastor and a Bible woman, when recently the necessity for retrenchment was mentioned, the Christians said if they must give up one of their Christian teachers they must at all events retain the Bible woman.

It shows the power of a Christian faith and training to raise women above the conventionalities of life, and make them a power for good, and is also an evidence of the wisdom and efficiency of those in charge of the Bible school, in their selection of pupils and their close and constant influence over them during their terms of study.

"And what do these women do?" do you ask? They go into a community, get acquainted with as many people as possible, and by their lives and words win the people to listen to the story of what Christ has done for them. Often they teach the women to read intelligently; they labor to remove prejudices and jealousies, and to rouse the women of the church to a sense of their privilege and responsibility to reach out beyond their own homes. Usually, they learn while in the Bible school to read the simple music of the Christian hymns, and if the Christian community to which they go is the proud possessor of a baby organ, they play the tunes, and thus lead the singing in the public services.

Two and sometimes three of the Bible women were engaged in visiting the soldiers in the military hospitals during the war with China. Our frontispiece gives a picture of three Bible women; all widows without children.

The two on the left of the picture were engaged in the hospital work for

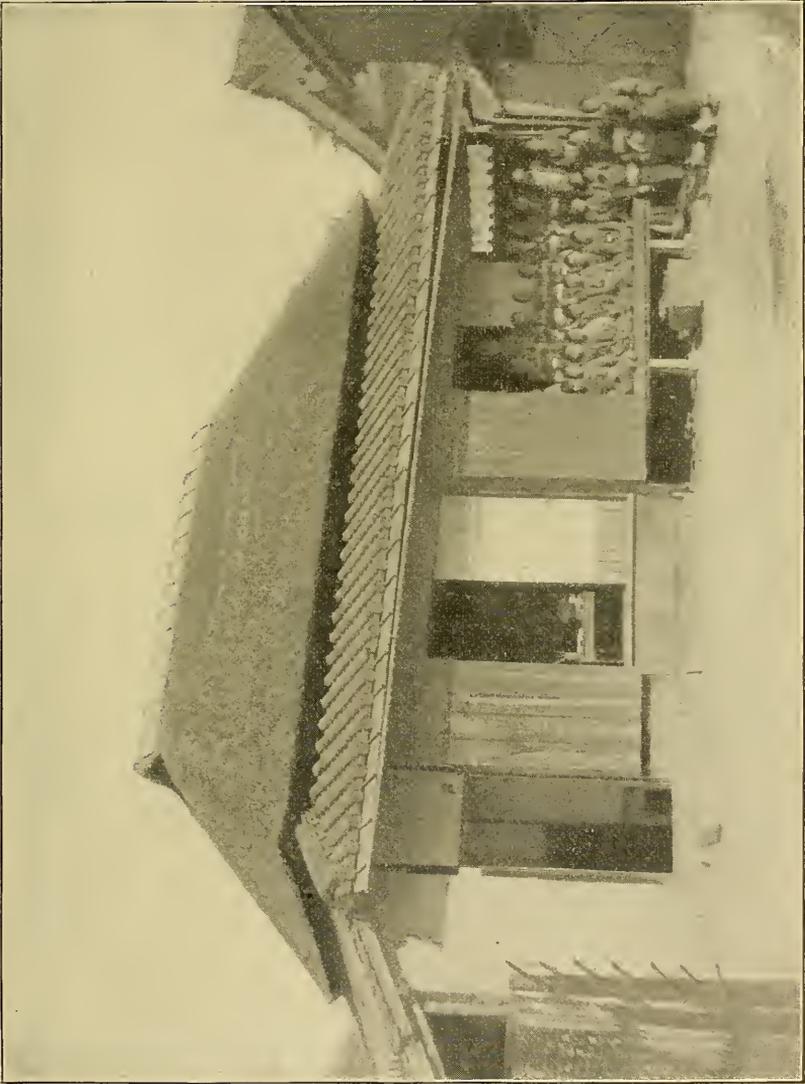


MRS. SO.

about eight months. The one in the center is Mrs. Foulk, whose husband, Prof. Geo. Foulk, was formerly a lieutenant in the American Navy, but more recently Professor of Mathematics in the Doshisha University at Kyoto until his death, three years since. She and Mrs. Kato, on her right, were most efficient in work among the soldiers. They constantly won the gratitude of the sick men, and the thanks of the surgeons and nurses. One day they stopped beside the bedside of a sick man who had just returned from the seat of war, and seeing he was too weak for conversation they simply expressed their sympathy, and asked if they could not serve him by sending a telegram or a postal card to his friends. On the next visit to that hospital the mother had come from her distant home to care for her boy, and seeing the visitors enter the ward he immediately called to his mother, saying, "Come and thank these Jesus women for their kindness to me the other day."

Mrs. Sō, another childless widow, has been for two years associated with Mrs. O. H. Gulick in working with the Japanese church in Honolulu. Although there are so many Japanese women in Hawaii who are not virtuous, that one of their nationality going into the poorer parts of the city is liable to insult from low-minded men, she bears it fearlessly for the sake of the Master and the people whom she hopes to reach. She teaches mornings in a Japanese kindergarten, which is under the auspices of the W. B. M. of Honolulu, and thus she not only helps the children, but through them reaches the parents.

One of our most efficient Bible women is Mrs. Sumiya, of Okayama. She has never been in the Bible school, but was for a little while in the Kobe Girls' School, and has since been for many years in close contact with missionaries,—an invaluable help to Mrs. Pettee in her city work. With great natural talent and energy fully consecrated to her Saviour, Mrs. Sumiya can enter with equal ease the home of the governor of the province and the cottage of the humblest peasant. A petted concubine of a wealthy and influential man when she gave herself to Christ, she broke away from the entanglements of her situation, and chose a life of honest poverty and privation. Going back to her adopted father, who, not sharing her Christian faith, and having been with her a dependent upon the man from whom she now separated, was strongly opposed to her new resolves, she quietly bore his opposition, making his miserable little house neat and bright with her presence, until at length the old man's heart opened to the love of Christ and his righteousness. She has been for years a most valued adviser of Mr. Ishii, in the Okayama Orphanage, the "mother of the Asylum," as Mr. Ishii calls her, and far and wide her name is honored as an earnest, wise, and efficient worker.



A BUILDING OF THE OKAYAMA ORPHANAGE.

A little church some distance from a missionary station had been for years most unfortunately divided upon some practical issues in the conduct of their work. Neither party could support a pastor, yet pride would not allow any yielding on the part of the leaders of the seceded party, and their followers were bound to be loyal to them. Mrs. Sumiya visited the church, and became acquainted with both parties. She felt she was sent of God to heal the dissension, and her faith and love triumphed. Proud men and women yielded, and the church was reunited, and has worked harmoniously together ever since.

The privilege of association with such women as these is one highly prized by the missionaries, and if those in this land who have so generously helped to educate these women, and are helping them now to carry on their labor of love, could see what has already been done, they would rejoice in being allowed a share in such a good work, and would be encouraged to pray more earnestly that many more such laborers might be trained and sent forth into that part of the Master's vineyard.

INDIA.

A LETTER FROM INDIA ABOUT INDIA'S WOMEN.

BY MISS E. M. SWIFT.

A JANUARY Monday morning in India. The church bell rings at seven o'clock, and we must be up betimes, for the Week of Prayer meetings begin to-day. As the palace clock strikes six, the sound of singing comes floating into that "large upper chamber whose windows open toward the sun-rising," and as the missionary listens to the well-known voices, she breathes a prayer for the faithful Bible women who find a home in the little tiled house across the street. The sun glints through the palm trees rustling in the morning breeze, and an inquisitive crow perches on the window sill and looks in, as if to say, "That bell will ring before you have your tea if you don't get downstairs soon;" so downstairs we go, and find every door in the house stretched wide open to let in the cool morning air.

The second bell is ringing, and we must be off to church. Pith topee, white covered umbrella, Tamil Bible and hymn-book are gathered up, and we start off across the compound. A stream of gayly dressed women are going in the same direction, with their little children beside them. Men in white coats and muslin draperies, their heads covered with gayly colored turbans, join the company of church-goers.

As we traverse the short distance between the mission compound and the church, we are greeted with "Ammah!" salaam from twenty little

throats. The little men and women are all dressed in nut-brown clothes of nature's first providing, and all feel that the costume is a Sunday go-to-meeting-best, for they will often troop in at the side door and stay a little while, and then run out again to play when our back is turned. These little urchins from the street are as free as the wind, and nothing can hold them long. The doors of the stern New England church building are open, and the little company assembled. As the bell ceases its call to prayer the pastor reads the Week of Prayer topics, and song, and prayer, and talk follow his opening remarks, while the hour swiftly slips away.

After the meeting the missionary returns to the bungalow, followed by a troop of eager women, who talk happily together as they walk. The broad veranda offers us grateful shelter from the sun, which already begins to flame though it is but half past eight of a morning in January. "Now sit down, my sisters, and we will talk of our plans for the week." This is a special week, and we are going to do special work; so the forty dark-faced, bright-eyed women sit down on the floor, and they vie with the green parrots in the palace courts for the chattering among themselves,—all so happy, and eager to begin their work. But when the missionary begins to speak every woman is ready to hear. We have only three little carts, and all the women couldn't crowd into them; and besides that, some are mothers with little children, and these should not be sent out, so it is decided that five or six women to a cart is a sufficient number this time to go out to the villages to speak to the women of the "Glad News," and that the others should go in little companies through "highways and hedges" nearer home. The bandy boys are peeping at us from behind the white pillars down the veranda, and their oily little shoulders leave a black mark on the fresh whitewash; but never mind! If only the black smutches were all on the whitewashed pillars we should count it a good time; but alas for the hearts and lives all about us! The little company kneel in prayer to Him who can make white and clean, and there on the open veranda, with no fear of man before our eyes, we invoke God's blessing upon the work of the day and of the year.

Off they go rattling along in their little carts, each woman with a little wad of cold rice tied up in a cloth, and a bundle of books and tracts and her Bible. The roads in the city are smooth enough, but once out in the open, they must leave the beaten track to cross the fields of living green to reach the brown mud homes of the people. These little rats of bullocks do bravely on the highways, but when it comes to the hedges the load must be lightened. So the women walk together along the embankments of the tanks and through the thorn-bordered path, past the pool of standing

water, from which the villagers drink, and in which the cattle and the other population take their daily bath, on into the narrow street between the thatched-roof huts, where the children swarm about, and the women sit to watch their gambols. But what excitement is this in the town? Why, here are three carts, with a lot of strange women! Where could they have come from, and what are they in search of? Even the men on the village common drop their gambling, and the more industrious their work, and all flock to look at the strangers. Many rumors are set afloat before the women are well into the center of the place. They have come to beg; for what should any one come to their village for except to get something? No; they look neat and clean, and are not like any beggars we ever saw before! What can they have come for? By this time the women have begun to sing, and all the remnant of the population, from the very outskirts, come running at the unwonted sound. The women naked to the waist and below the knees, the children with hair matted and uncombed, the men in not over-clean waist cloths,—what a sight to behold! And as to their gods, a thorn-tree not far away covered with rags reveals the height of their minds' aspirations after the Divine. A god who loves old dirty rags is not apt to have worshipers who long for the pure and the beautiful; and, truly, there is nothing beautiful to be seen in this place. Ah, yes, there is one thing beautiful, and that is the faith of these simple-hearted women that God can save even these. They are singing, "There is not one good, no, not one." It is true enough, and the people say so with many nods of assent. "But One came from heaven to show us how to find the only Good One." "And who was that?" asked a woman in the crowd. "Jesus Christ, the Lord from heaven," came the reply; and in song, and Scripture reading, and simple speech the "old story" was told again. As the glory of His salvation was unfolded, the woman who asked the question wiped from her forehead the crimson mark of Siva, the destroyer, saying: "This is of no use. I can get no salvation by this. But who before has told us of these things? It is only now that I have heard it. Come not once, but often, to tell us of this Saviour."

The message had been delivered, and the next village lay in sight, so our preachers passed on to find themselves at last in the midst of a robber-caste crowd. Here it was of the judgment and the coming Judge they spoke. The glories and terrors of that day when Christ shall appear again upon earth were set forth. A robber woman struck herself over the mouth, exclaiming: "I am a great sinner! Shall I have to stand before that Holy One! I shall worship henceforth only this Jesus!" A man came up to the brave preachers and said, "I believe in your Bible, and I want one to



BIBLE WOMEN IN MADURA, INDIA.

read." He produced a copper coin from a fold in his waist cloth and purchased a copy of Luke's Gospel, and turned to the assembled crowd, saying, so that all could hear, "This is indeed the true religion."

But the time is slipping away, and a third village must be visited to-day; so, bidding the friendly people good-by, they start on through rice fields and brambles, talking together of what they should say at the next place. Here it is the story of Lazarus and the rich man, with its revelation of the future life. Some Brahmin women stood in the crowd, and these with a number of Tamil women listened with great attention. At the close of the talk they said: "We have no one to teach us, and one telling is not enough. Send us a teacher to live among us." "The way of the Christians," said a man standing by, "is the only way that tells of salvation; all others are a lie and a vanishing shadow." "You talk about God," said another man; "show him to me." "What!" came an angry exclamation from an elderly man near him. "When you hear about good things can't you be quiet? If you want to know about God, buy their book and read it. What's the use of all our gods? Not one of them can even make it rain!"

The sinking sun warns our workers to turn toward home, and weary with their day's work they trudge along beside their little cart, and now and then get in to ride awhile. As they come into the city across the river bridge, the evening sun sets upon a picturesque scene. Long lines of coconut palms, stretching as far as eye can see down the river banks, are here and there broken by the stone steps of the bathing ghauts. The rest houses, where swarms of dirty, vagrant monks find shelter, stand on either side. The flat-roofed houses of the city rise beyond, and there, looming up against the sky, are the great temple towers, with their myriad images of the gods. One's eyes rest upon the soft blue of the hills beyond, and a thought fills the heart of the promise, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever;" and our little band soon wend their way to their humble homes, happy in the thought of God's blessing and presence.

The next morning all the Bible women meet again on the veranda to give a report of the day's work and to pray for a blessing upon all that should be done. After this pleasant hour they start again as bright and fresh as if it were all quite new to them, and thus every day of the Week of Prayer is passed.

"Where we see but the darkness of the mine,
God sees the diamond shine."

TURKEY.

A GREAT OPPORTUNITY.

BY DR. GRACE N. KIMBALL, OF VAN.

IN all the history of the work that our churches have done in Turkey, there has never been greater need of renewed and enlarged enthusiasm and devotion; nor has there been such a magnificent and practical opportunity presented. Much of our usual work is hampered by the dangerous and disturbed condition of the country. Many of our native workers have either fallen victims, or rather died as martyrs to the faith of Christ. And much even of former freedom in going from place to place is, for the moment at least, denied to our missionaries. Nevertheless they are working, and working grandly. The gospel is preached; in some places it is preached with a power, and finds a receptivity in the hearts of the people as never before.

The schools are open even in brave Harpoot, where buildings and school paraphernalia have been destroyed. Their schools are as a rule larger than ever, because the local Armenian schools are so many of them closed by reason of the loss of buildings and teachers, and because the people are so terribly poor and so utterly demoralized that they cannot and dare not continue their work. But while the numbers increase, the receipts from the people in the interests of self-support must not be expected to increase. Quite the opposite, as the people as a rule cannot even supply the barest physical necessities, much less pay for schooling.

But the great opportunity lies in opening up a new, but always important work,—a work now rendered almost obligatory to those who in that country stand as the preachers, and teachers, and exemplars of the religion of Him who gathered little children to himself; and to those at home who believe their Master when he said, “Inasmuch as ye did it to the least of these, ye did it unto me.”

Probably it is an understatement and not an exaggeration to say that 50,000 men, adults and fathers, died in the massacres; for after the preliminary massacre at Sassoun, the outraged public opinion of Europe,—which succeeded in doing little else,—did compel the Sultan to an almost more merciless policy of killing only the men. Taking two as the number of children for each man, that alone gives us 100,000 orphans!

But let us not be overwhelmed and disheartened by numbers. Nay, let us put numbers entirely aside, and merely hold our attention to the fact that there is a great body of orphan children who to-day have neither home,

parent, nor relative able to care for them; who are shivering in ragged, inadequate clothing, as we sit clothed and comfortable; who are hungry, and get the little bread they have by begging from door to door in the bitter cold, often barefooted, even in the snow, and who even when bread is given find it accompanied by harsh words or blows; who at night, as we and ours retire to warm and comfortable beds, creep into some damp and cold corner, even then but ungraciously granted them by people only less poor than themselves, and there shiver in misery till daylight sends them out into a cold world to search for colder charity.

What is the best, most lasting way to aid these helpless ones? While these physical hardships and privations appeal most strongly to us, we as Christians can but look deeper, and see what moral and spiritual privations these waifs are suffering. For while their bodies grow, fed as are the ravens, their higher development is at a standstill, or rather suffers constant perversion; and this array of children, those of them who do not succumb, unpitied and untended, to disease and death, grow up mentally benighted, morally perverted, and spiritually dead.

It is all this, brought home and particularized, that presses into the very souls of our missionaries in Turkey to-day. How can they preach the gospel of love and yet close their doors to all the constantly repeated and pitifully, irresistibly insistent appeals for aid from these little ones, many of them children of those who laid down their life for the faith? Is there any place for them so adapted to these deeper needs as our girls' boarding schools? There is not a mission station in all Turkey to-day into which might not be gathered in a week's time two or three hundred orphans if only assurance came from us at home that their support was insured, that the added expense in the schools could be met. No new buildings, no new missionaries, no expensive furnishings, no outside expenses would be needed, —only a maximum of \$30 a year to rescue, soul and body, one of these of God's little ones. For myself I feel that it is too much to ask of our brave missionaries to ask them to stay in that country if they are to bear the nervous and heart strain of not being able to help, and to help an adequate number of these children. What will be the advantage of this work other than the obvious one of help to the individual?

First, it will be fulfilling a very real and imperative Christian obligation, which we, having put our hand to the plow, having assumed the virtual responsibility for Christian work in Turkey, have no right to disregard. It is an opportunity that only the slow of heart will not see. For every hundred orphans thus sheltered and trained, and brought under the life sway of Christ, we should else have had a hundred ignorant, worthless, and probably

actually criminal souls. Is not this worth while for itself, for the community, and for the kingdom of God?

Again, in the general aspect of the matter, there can be little doubt but that our work is to be sorely tried by political policies, which will try to exclude Americans and evangelical Christianity from Turkey. Now, the broader, the stronger, and the more evidently useful we make our work in these months that are now upon us, the more assurance we have of weathering the storm, the more popular and political sympathy will we have.

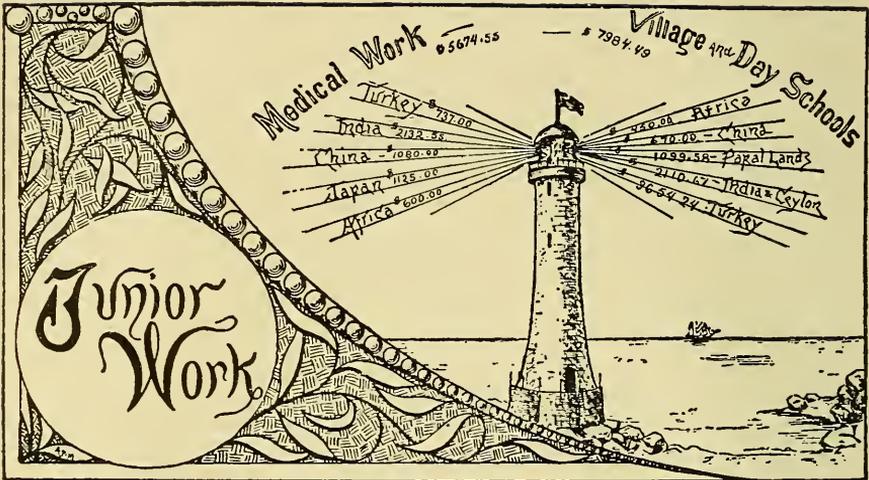
Moreover, up to the present time it has been a great advantage to our work, and a great economy of money and power, that other bodies have observed "missionary comity," and that our three sister Boards have alone carried on the work. If the constituency of the American Board and the Woman's Board do not rise up at once, and strongly, and bid them go in and occupy this field of work for orphans, and occupy it adequately, other agencies will surely come in; agencies which would, doubtless (save in the case of the Catholics), willingly employ our agents for the distribution of their gifts, were it sure that our plans were broad enough to do so.

Now, I am sure that one half of the membership of our Congregational churches could add the sum sufficient to support one orphan to their present contributions without suffering themselves, and we are not forbidden even to suffer. I am sure that there are enough individuals in this one half of sufficient means to give the value of our orphans' support, *per capita*, to the one half who are not able. And this would mean a great and wonderful work, not alone in Turkey, but in Christian America as well.

Let us attempt this work. Let us not allow others to come in and take away our crown. Let us not miss the opportunity of moving out and on to larger things, whereby we shall reap for God and Christianity the splendid results that are the legitimate fruitage of sixty years of liberal sowing. Our children's societies will help so gladly; our young people's societies, seeing the definiteness and beauty of the work, will show such zeal; and we older ones, seeing, perhaps, more widely and more clearly the full meaning of this work to the kingdom, which our Master said was of little children, will surely find new inspiration and new blessedness in our efforts and in our gifts for his little ones.

VASSAR COLLEGE.

Logically, evangelism always precedes education; historically, it must often follow. . . . If we cannot begin where we would, we must begin where we can. The proper starting point is the point of opportunity.—*E. A. Lawrence, D. D.*



THE WHY AND WHEREFORE OF THE JUNIOR AUXILIARY.

BY MISS KATE G. LAMSON.

It has been a glory of our own as well as of kindred Boards, that a host of young people and children were being systematically trained in the grand cycle of its organization to understand their personal responsibility toward the work, and to shoulder that responsibility conscientiously and intelligently. To most of us the "reason for being" of our young ladies societies is too apparent to need reviewing; but, perhaps, to look over the ground afresh will do none of us harm, while it may help us to answer the objections raised by that somewhat superficial, short-sighted thinker whom we all have an occasional experience of meeting.

On the part of the older friends of the work we seldom hear criticism of the Junior Auxiliary on more than one ground. They believe their daughters should have this most important factor in their education, they know the value of its influence in shaping and developing character; "but why," they ask, "cannot the girls come into our ladies' auxiliary, where we need so sadly the inspiration of their enthusiasm? Can they not receive their training there?" To this we answer with an emphatic no. The chances are that your girls will never come at all into the society officered by their mothers and aunts, because they will have a natural feeling that they do not

belong there. But even if they should be coaxed or driven into it, it will be to take the seat in the farthest corner, to be as unobtrusive as possible, while older and wiser heads carry through the programme of the hour. Or, supposing a point more to have been gained, and her share in the work of the organization to have been assumed by a girl, will not all her efforts be aimed at obliterating spontaneity, and conforming as exactly as possible to the well-formed methods of her elders? Now, this is not altogether the end and aim of our desires for these fresh young lives springing up in our midst.

What, then, is the result of an organization of the girls, by the girls, for the girls? In the first place they will feel the charm of a society all their own. Some wise fathers, when their daughters arrive at an age to understand the nature of a trust, make over to them a small amount of invested property, in order that they may learn the value of money and the proper management of it. They do not expect their own example as able business men to do the work of training their daughters, so that they shall themselves be competent to handle their own affairs when need arises; nothing but personal experience will do this, and they know it. Moreover they realize the increase of self-respect, as well as the feeling of pride of ownership, which comes to a girl who has something to call her very own. If this be true in business interests, why not equally so in those which directly concern the growth and expansion of the moral and spiritual life? The girls' own missionary society will appeal to their powers of leadership, of marshalling forces, of planning and executing campaigns. There will be no mothers or older friends to do it all for them, but only to stand behind them with ready sympathy and advice. Since all that is done must be done by the girls, they will have a pride in seeing that something is accomplished. Who can measure the developing power of responsibility? It calls out every faculty, and tests it to the utmost.

Another argument sometimes advanced against the formation of a Junior Auxiliary is, that there are too many societies already in the church. One answer should quiet this objection in the heart of every Christian: if there is no society in your church which is training your young ladies to positive, aggressive, intelligent participation in foreign missionary work, you have one too few, even though the name of other existing organizations be legion.

"But there is not money enough to support so many," you say. There is money enough to go to waste in every Christian community of our land. Redeem that for Christ, and even cut short the outlay for some things, good in themselves until you hold them up beside this other interest, the value of a hobby offset against the value of a soul. Money enough? There is too much money, not too little. It is because our souls have so delighted them-

selves in the fatness of things temporal, that they have only apathy left for the contemplation of things eternal. It is pleasant and easy to fall asleep on the enchanted ground, but it is fatal.

An objection much like the foregoing refers to the lack of time for a missionary society among the girls. They have their studies, some home duties, the needful exercise, none of which can be interfered with, certainly. Add to these their social engagements, their painting, their music, their lecture courses and clubs, as soon as they escape from the routine of school life, their dancing lessons, their French and their German, what wonder they have no time; and are we so sure these last may not be interfered with? We are in danger of coveting for our daughters every grace, every accomplishment our nineteenth century civilization can give except that matchless, unsurpassed grace of a heart in harmony with God; that accomplishment of a life set to following closely after Him who came "not to be ministered unto, but to minister."

Having then, as we hope, proved the right to existence for our Junior Auxiliaries, let us set ourselves to consider what should be their relation toward the Senior Auxiliaries. To reply fully involves negative as well as positive statements. They should not be rivals except as they serve to stimulate one another to good works. There should never be any feeling on the part of the Juniors that the Seniors are old foggy, and cannot appreciate their aims for their society; nor on the part of the Seniors that the Juniors carry all before them, and "it is of no use for us older ones to try to do anything." The Junior Auxiliary should be the preparatory school for the Senior Auxiliary; the West Point of the army of Christian volunteers who are doing service under the banner of the cross against the hosts of sin. Let the older workers show their appreciation of the younger by asking them to render some service in their meetings from time to time; by opening their houses now and then to the girls for a meeting; by turning to them confidently for co-operation when the Board sends its urgent calls for advance all along the line; by having an occasional conference of executive committees. Let the Juniors meet all these advances half way; let them seek the advice of those who have worked so long and accomplished so much. Furthermore, let there be no reluctance on the part of any to promote those who have served their time in the younger society to the ranks of the older. It should be a natural process of growth, not a case of forcible ejection on one side, or of unwilling reception on the other. Try regular graduation exercises. A girl stands with regret at the end of her school life, but she would be mortified if school days were to last always for her, and she goes out to larger activities, proud that she is counted worthy to enter upon them.

Eliminate the young people from our homes, and what have we left? Old men and women and little children. Will these last bound at once from childhood into advanced mature life? Nothing in God's world grows in that way. Little by little, with experiments which are sometimes failures and sometimes successes, with a growth which is the result of many forces, seen and unseen, known and unknown, the child develops and is lost sight of in the youth in whom we live our own lives over again. It keeps us fresh and young; we help it to grow symmetrical and beautiful. God knows that either one without the other would be a mockery, an impossibility. May we who have seen the worth of lives fashioned after that of the Saviour of a lost world, aim that "our daughters shall be as corner stones, polished after the similitude of a palace."

PROGRAMME FOR CHILDREN'S MEETINGS.

THE GODS OF INDIA.

GET children to copy on large sheets of paper with colored crayons the gods of India referred to in articles here mentioned. Pin these sheets about the room in such a way as to indicate heathen shrines. Let some one be appointed to tell the story connected with each of these idols. Encourage the children to work in partnership. For stories and illustrations refer to: *Dayspring*, July, 1882, November, 1882, April, 1883, June, 1883, September, 1883, October, 1883, November, 1883, November, 1884, January, 1885, May, 1885, June, 1888, July, 1889, August, 1892. Leaflet, *The Gods of Hindu Children* (two cents). After the idols have been described, have two children tell about breaking cocoanuts over the wheels of idol cars and breaking the idols, *Dayspring*, April, 1885.

At the close, bring out the contrast between the true God, who hears and answers our prayers, and these idols, who can neither hear nor help their suppliants.

QUESTIONS FOR REVIEW.

1. In what other places beside temples are these idols worshiped?
2. What sort of homes does idolatry make?
3. How do the worshipers think these gods feel toward them?
4. How do the people feel toward them?
5. In what way does our God differ from these heathen gods?
6. How has God shown love to us?
7. How should we feel toward God?

Scraps from our Work Basket.

LIFE AND LIGHT. Many appreciative expressions have reached us as to the new dress in which our magazine appears for 1897. They are like this: "It (LIFE AND LIGHT) is an inspiration and benediction to me." "I cannot forbear thanking the editor of LIFE AND LIGHT for its new, beautiful, and attractive dress. It is an inspiration to look at the cover, and to open it is a deepening of the inspiration. I am glad its motto is placed on the cover, and also that the Woman's Boards of Missions of the Congregational Church is there too. I do not see how its appearance could be improved." "May I say that I think our LIFE AND LIGHT was never more interesting and beautifully gotten up."

THE CONFERENCE OF FOREIGN MISSIONARY SOCIETIES. The conference of foreign missionary secretaries of all denominations, which has become an important factor in missionary work, was this year followed by a similar conference of Woman's Boards. It met in the Presbyterian Building, in New York City, January 15th. There were representatives present from ten different Boards: the Congregational, the Dutch Reformed, the Methodist Episcopal, the Southern Methodists, Baptists, Southern Baptists, Disciples of Christ, Presbyterians, Southern Presbyterians, and Episcopalians. Mrs. A. F. Schaufler presided at the morning session and Mrs. H. N. Beers in the afternoon. Papers were given on "Problems in Woman's Work Abroad," by Miss A. B. Child; on "Christian Unity through Foreign Missions," by Mrs. C. H. McGrew, of the Methodist Board; on "What is Expected from the Conference," by Miss Sarah Doremus, of the Woman's Union Missionary Society. Interesting discussions followed each paper, showing the oneness of the work in all ways, in the difficulties met both at home and abroad, in methods, and in rejoicing over results achieved. A most valuable part of the programme was a question box, conducted in the morning by Miss F. B. Hawley, in the afternoon by Mrs. D. J. Burrill. So many questions had been sent in it was impossible to have any lengthened discussion on each one, or even to present them all. The earnest spirit of the conference, and the eagerness to gain the benefit of the experience of others, made very evident the desirability of continuing the conference year by year. At a brief meeting of delegates at noon it was voted to arrange for a similar gathering next year, and a committee of ladies from five different denominations was appointed to have the matter in charge.

CHRISTIAN ENDEAVOR IN SPAIN. The Christian Endeavor Society of the International Institute, San Sebastian, Spain, issues a monthly letter for all the alumnae and former students, most of whom are engaged in evangelical work in different parts of Spain. The November number contains an article on the higher education of woman and its relation to prosperity, written by one of the students. At one of the October meetings of the San Sebastian society, Señor Eurique de Tienda, the Santander pastor, spoke enthusiastically of the society in his own church. He considered it especially helpful in retaining the interest of young men who have been members of the day schools. At the same meeting a member of each committee of the San Sebastian society gave an outline of the work planned for the present year. The Flower Committee, besides decorating the chapel on Sunday, carries flowers to sick members and to the families of the day-school children. The Social Committee gives a monthly sociable, and endeavors to increase the membership of the society. The Prayer Meeting Committee chooses subjects for the meetings and leaders for the same. The Sunday School Committee distributes the books of the Sunday school library to the children of the day school, cares for the worn books, and purchases new ones. The Music Committee appoints some one to play the organ at each service, and takes charge of the hymn books. The Temperance Committee writes monthly letters to different societies. The Missionary Committee holds a meeting every month for the women of the congregation. And, lastly, the Good Literature Committee publishes the monthly letter, with contributions, in turn, from the members of the other committees.

CALENDARS.—Our supply of calendars for 1897 is nearly exhausted, and those who still wish to secure them should send orders as soon as possible. It is not yet too late to make some friend happy by sending it as a gift. One has come to our knowledge as sent to a friend in an isolated village, which resulted in a generous donation to the Board, and deep gratitude that “while separated from those who are earnestly engaged in the work,” she could “keep in sympathy with them through the calendar.”

UNION MEETING IN BOSTON. In response to the call for interdenominational foreign missionary meetings in January, Methodist, Baptist, and Congregational women of Boston and vicinity united in a meeting, held Thursday afternoon, January 21st, in Clarendon Street Baptist Church, long associated with enthusiastic interest in foreign missions, under the leadership of Dr. A. J. Gordon. In spite of rain, a goodly company gathered, representative of the different Woman's Boards. Mrs. Alvah Hovey pre-

sided. Professor Currier, of Wellesley, read the Scriptures, and Mrs. Capron, Mrs. Hanaford, and Mrs. A. J. Gordon led the devotional exercises. Miss Child talked about her pilgrimage among missions, speaking especially of the work of Methodists and Baptists, as she saw it in India and China, where she was cordially welcomed, and made to feel at home as if among our own missionaries. An open parliament was admirably conducted by Miss Hodgkins, editor of the *Woman's Missionary Friend*, with discussion of the following themes: Missionary Literature, and How to Use It, opened by Miss Hodgkins; The Neglected Grace of Giving, opened by Mrs. Joseph Cook; and The Workers of the Nineteenth Century, opened by Mrs. Waterbury,—herself once a missionary in India, and now Secretary of the Baptist Board. Each of these topics was presented in a very interesting way, and prompt discussion followed, in which more ladies were ready to participate than the limited time allowed. Among the hymns sung, Dr. Gordon's "My Jesus, I love Thee" was a most appropriate selection. The two hours allotted to the meeting proved quite too short for the riches of suggestion in such a union of resources, and one impression produced found expression several times repeated, "We must have another union meeting next year."

EXTRACTS FROM RECENT LETTERS.

FROM MRS. E. S. HUME.

BOMBAY, December 20th.

THE city news is very sad. This terrible Bubonic Plague is working fearful havoc in nearly all branches of the native community. Thousands have left town. The streets are full of carts and people removing. The Baroda Railroad alone has put on six extra trains a day to provide accommodations for those leaving by this line. In the railway station here, at Byculla, there sit scores and hundreds waiting for an opportunity to leave by the Great Indian Peninsula trains. The people are dazed and terrified.

In the Hindu burning ground, on Queen's Road, Dr. Jeddo, the assistant coroner, told Mr. Hume that the papers gave not a fractional part of the facts as to the plague. In that one burning ground, the day before, there had been one hundred and fifty bodies brought, and they could not dispose of them fast enough. In the Mohammedan burying grounds, we are told that they are laying four or five bodies in one grave. Yet, with all this about us, not a native Christian has had an attack. Eight Europeans, if not more, have died of it. In one family near the fort their only three children have

all taken it. At first it was thought that about thirty per cent recovered, but later facts from various sources show the fatality to be even greater.

Since the death of a little girl in one of our Hindu day schools, the doctors have ordered all four of our outside schools closed; and I have had to rush around to give them a quiet treat, without sweets of any kind,—they are not safe now,—and close every one until January, when, if the sickness abates, we hope to reopen. Our Christian school with the two boarding departments had to be closed on Wednesday without prize giving or annual exhibition, and those of our boarders who have homes have been sent away. The others are here with us as usual. . . .

Two months ago a woman came to Miss Abbott's rooms in Seven Roads to join the Christians. She is a cast-off wife. Her husband left her and took another woman, because, as he said, "Your shadow has fallen on me!"—a saying which indicates that her complexion was some shade or shades darker than he had desired. Instead of growing up fair, she had grown dark! So she was sent away, and without redress. It was hard for her to bear her lot. While her mother lived she had a home, but since her mother's death her father has married again, and the stepmother will not have her in the house. She was formerly in our school, and she knew that the Christian's God would "in no wise cast her out." She is under Miss Abbott's care and training, and I trust that, ere long, she may be baptized.

FROM MISS GLEASON, AT HASQUEY, CONSTANTINOPLE.

Miss Cull and Miss Gleason, having returned to their house in Hasquey, which, it will be remembered, was looted and stripped of every article at the time of the massacre last August, Miss Gleason writes:—

Last week we got somewhat settled. We have borrowed various articles, buying but few things, till the house begins to look quite like home. It is so good to begin again—to gather the people together and comfort them with the precious words of the gospel. I will confess that I dreaded coming back, as I kept hearing what dreadful things might happen any day, and we are so far from friends, and I am naturally timid. I knew it was what I ought to do, and how glad I am that I had the courage to start. I can see that nothing could have been more wisely planned for us. To have missed the joy, the privilege, of being here would have been the greatest misfortune. To-day has been one of the happiest days I have ever known. This morning Pastor Avedis gave us such a good sermon, and we have had a beautiful Sunday school. To-morrow we begin our schools here in the house,—one for the little ones, and the other for larger girls,—as before. We have not

yet found any one brave enough to undertake the boys' school. One cannot blame a young man for not wanting to undertake anything that would expose him to arrest and imprisonment. . . .

In all, we have helped about eight hundred families to clothing, comforters, and money, mostly in small sums. When one remembers that over eight hundred houses were robbed of everything, the help we can give seems very little, but it means so much to them. The Government has repaired broken doors and windows in some of the houses, but the people are afraid to live in them; so they are mostly crowded into houses near the church, to which they can quickly flee in case of danger. In some houses I found six or eight families sitting about on the floor by the few miserable things they had saved from houses well filled with everything necessary to their comfort. One and another would tell me of husbands and sons killed or in prison.

November 25th.—This afternoon we had a meeting for the women. Nearly two hundred came, and listened so well to the words of comfort that Pastor Avedis gave them. If we can only help them spiritually, how glad we shall be! Do pray earnestly for this. The two schools are crowded, and all are pleading for a boys' school. I am thinking so much these days about the great cloud of witnesses, the many that be with us, that we need fear no evil, and my heart is at rest.

December 6th.—It has been very cold. If you could only see the rags I take off the children, and how their faces shine with joy as I dress them in the nice clean, warm clothes you have sent from America! Don't let any one pity me for a moment. I never was so happy as now. To be able to relieve in any way the suffering people is a work anyone might enjoy. From morning till night the people come for help of one kind and another. No one can know how many lives will be saved this winter by your generosity. To the dear old women who come shivering with cold, I especially delight to give warm clothing, and to the mothers with little babies. I wish you could hear the prayers, the blessings, they call down upon you all. Wednesday, although it was cold and stormy, one hundred and fifty women were here, and we had such a good meeting. And now what wait we for but the outpouring of the Holy Spirit? Do not forget to pray earnestly for this, and then our joy will be full.

SISTER Dora gave up her life to nursing sick people. At the head of her bed a bell was fixed by which sufferers could summon her at any hour of the night. As she arose she used to murmur these words, as if they were a charm: "The Master is come and calleth for thee."—*Ex.*

Our Work at Home.

HOW THINGS BRIGHTENED IN THE DAYSVILLE AUXILIARY.

BY MISS ALICE M. KYLE.

"I'm clean discouraged," said Miss Roxy, throwing LIFE AND LIGHT down on the table and sinking into an easy-chair with a sigh that emphasized her words. Her very bonnet strings had a limp, dejected air, and flopped helplessly about as she nodded her head at her invalid sister and repeated, "Yes, Susanna, I'm clean discouraged."

"Poor Roxy;" and her sister reached out a thin, white hand and patted Miss Roxy sympathetically. "I do believe that auxiliary meeting will be the death of you yet. What is it this time?" And Miss Sue's tone indicated that nothing would surprise her.

"O, nothing new; only this was our annual meeting, and so it seemed a little worse than usual. There were only ten people there to begin with, but lame Jane Hall slipped in toward the last. Poor thing, I don't believe she felt repaid for her long walk, for all she heard was my report, and you know that was not very encouraging. Only think, Sue," and here Miss Roxy sat up, and looked so indignant that her bonnet strings began to bristle in sympathy, "only seventeen paying members in our church of over two hundred women, and five of *them* haven't paid this year! And our thank offering was so small,—only seven dollars and twenty-nine cents,—so we really have not raised the twenty dollars we always pledge for Mrs. Bright-hope's salary; and to fail this year, when all the American Board work has been cut, too!"

"It does seem hard," murmured Susanna.

"I would not feel so bad, sister, if the people were poor," went on Miss Roxy, "but they're not. Of course we ain't, so to speak, a rich church, but we always pay our minister reg'lar, and you know the ladies are real generous about Thanksgiving dinners for the poor, and the barrels for Miss Cathcart; but when it comes to *foreign* missions some of 'em do find the greatest amount of excuses. I met Mrs. Candour, as I was comin' home, and as I 'most knew she didn't send her envelope into the thank offerin', and she wan't there to-day, I stopped and told her 'bout bein' seventy-nine cents short on our pledge, and how bad I felt. 'Law, Miss Roxy,' says she, 'I'd give you something in a minute if I had it, but Marietta and I

went in town to hear M. last Tuesday, and we were so delighted that we just had to go again, and so I haven't a cent this time. May be Miss Dale can help you out; and as Miss Dale came tripping along in her lively way, Mrs. Candour told her about it. But Miss Dale had been buying Christmas presents, and showed her empty pocketbook and laughed as she said: 'O, forgot all about the meeting,—how many were there? I don't suppose I lost much! Good-by; I'm due now at my physical culture class;' and away she flew, busy and generous 'bout everythin' else. What a help she would be in our auxiliary! But she was more'n half right about the meeting. The vestry was cold, and there wasn't a soul there to play, so I had to start the tune; and you know, Sue, I wasn't cut out for a singer, so it went kind of limpy, and we didn't sing no more. Then Mrs. Borous wa'n't there, and Mrs. Call asked me to pray,—Mrs. Borous generally does that, you know,—and really, Sue, I do wonder how she ever manages to think of so much to say? I was so scared I could hear my heart beat, and I don't believe any one but the Lord heard a word I said! I thought before I went I never see such an interesting number of LIFE AND LIGHT; but I declare, Miss Slowman and Mrs. Lowe read so low I couldn't hear more'n half of it, and the pieces seemed amazin' long, someway. Mrs. Call was going to resign being president, but no one else would take it; so she finally said she would for one year more rather'n see the auxiliary die, because her mother would feel so bad if it should be given up. You know old Mrs. Doing organized our society nigh onto twenty years ago, and we used to have a lot of members, and real good meetin's,—you know how t'was, Susy. I declare, I don't know but it might as well die's live on at this poor dyin' rate. I'm just as discouraged as I can be!"

"Sho, now, Roxy, I wouldn't feel so. Here comes Katie. Maybe she can help you to mend it up as good's new, or better," said Miss Sue, always a comforter, though she had lain ten years on her couch a helpless invalid. Just then the door opened, and their niece came hurrying in out of the cold, home from her day's work as teacher in the High School. The good ladies were very proud of this niece,—their brother's only daughter,—a college girl, who was spending her first year after graduation with them.

"What is the matter, auntie? You look as though you hadn't a friend in the world. O, auxiliary meeting to-day, and it was worse than usual? Dear me, I wish I knew how to help you! Mamma is president of ours at home, but I've been away so long at school I'm afraid I don't know as much about such things as I ought. But I'll write to mamma this very night, and then I'll help you plan the next meeting. We'll surprise the good people, so cheer up, you blessed old soul!"

A busy month followed. Many letters passed between Miss Roxy and her brother's wife. Kate enlisted some of "the girls," and dainty notes of invitation found their way into the home of every woman who attended the Daysville Congregational Church. These notes read as follows: "Miss Susanna Ready desires the pleasure of your company at her home Monday afternoon, February the fourth, from three to five, to meet the charter members of the Woman's Auxiliary."

The day, into the thought of which had gone so much of planning and praying, dawned clear and beautiful. Early in the afternoon carriages began to stop in front of the humble little home, and a number of elderly ladies, all evidently feeble and some of them crippled, were assisted or carried by strong arms into the house. Later a goodly company of younger ladies gathered,—some from curiosity, others from a real desire to honor these mothers in Israel.

The old-fashioned parlors wore an air of decorous festivity, and the exercises opened with a carol of "Welcome," written by one of the musical young daughters of the church, and sung by a bevy of Katharine's girls, who were having a week's vacation, and had all been enlisted for this meeting. Mrs. Call read the forty-fifth Psalm, and her voice trembled as she glanced at the dear old mother, present for the first time for five years at her beloved "meeting," and the prayer of thanksgiving "for the beautiful lives lived among us" was neither long nor formal. Then came an account of the early days of the Woman's Board and the story of its marvelous growth, pithily written and charmingly read by one of the Sunday-school teachers, whose invalid mother, for the first time in ten years, had been brought outside the four walls of her home to meet with the dear workers of other days. A friend of Katharine's, who was visiting her, told of the very successful Cradle Roll in her home church; and as she pleaded for the little ones of Christless lands, and told of the poor mothers whose babies are torn from them and hurried out of the world by the fathers, who scorn the little girl lives, tears filled the eyes of many happy women. The minister's wife, who had a new little darling in her home, was especially moved, and whispered to her next neighbor, the mother of three little daughters, "I don't see what we are thinking of not to have a Cradle Roll here."

Mrs. Newcomb, who had become a resident of Daysville within the month, bringing with her all the enthusiasm for missionary work which characterizes the —— Branch, gave a report of the annual meeting of the Board. She spoke of the many sufferings and hardships borne so uncomplainingly by the devoted women in Turkey, China, and other fields. "I always think of these words when I see our missionaries," she said, reverently, "'This I did for thee. What doest thou for me?'" for you know they are really our

substitutes. They bear the heat and burden of the day, while we sit at ease in happy Christian homes."

Then there followed a "Privilege Service," when one after another of the dear mothers and grandmothers spoke of their joy at meeting once more with the auxiliary, and of all the blessings brought into their own lives by the foreign missionary service. Miss Susanna, her pale face aglow with joy at the "luxury" of attending a missionary meeting, made an appeal for new members.

Little pledge cards were distributed bearing these words: "Acknowledging the personal claim of foreign missions, I will endeavor, God enabling me, to pray for missions every day; to attend the regular meetings of the auxiliary; to give for their support . . . per week through the Woman's Auxiliary of Daysville Congregational Church. Signed," No one was surprised when the treasurer, with beaming face, announced later that twenty of these little cards had been handed to her signed.

"You see," said Miss Dale to her dearest friend, as they went home together, after the happy social hour and tea drinking which followed the meeting, "I never dreamed it could mean so much to be a live member of a missionary society. Those dear old saints so thankful over this one meeting, makes me want to realize what a model missionary society might do here."

Esther Dale was one of the twenty, and all the others were apparently of her way of thinking.

A year has gone by since then, and almost all of the new members—not to mention the old—have brought yet "another woman" into the auxiliary. The attendance at the meetings has trebled; the young mothers, who gave their babies without much thought to the Cradle Roll, came one by one to realize that they must be ready by and by to answer eager little questioners who should ask, "What for is it, mamma, to be a little light bearer?" So it came about that there were new names on the list of LIFE AND LIGHT and *Dayspring* subscribers, new and earnest voices in the prayer service of the missionary meeting, and one day, lo! the old formal routine had quietly slipped forever out of sight.

The Prayer Calendar found its way into many a home, the lesson leaflet became a well-loved visitor each month, and when it came time for the annual thank offering, a happy host of workers brought generous gifts.

Perhaps Esther Dale spoke for many as she said to Miss Roxy, at the close of that meeting, "People used to urge me to 'take an interest' in missions, 'because,' they said, 'it is more blessed to give than to receive;,' but I've been receiving ever since I came into this blessed society! I want to begin to give, now. Miss Roxy," and the fair young head was bowed to whisper the words, "Miss Roxy, do you think I might give myself, and be,—a real, live missionary?"

HOW TO REVIVE A FEEBLE AUXILIARY.

As the topic recommended for auxiliary meetings in April is "Our Own Auxiliary," we have sought suggestions from experienced workers on the above question, and have received replies from eighteen of our twenty-three branches. Nearly all speak of the advantages of personal hand-to-hand work in some form,—in invitations to meetings, distributing literature, and giving certain parts in the meeting to those not thoroughly interested. The addition of a social hour or afternoon tea when interest lags is also recommended.

We make a few extracts from letters.

"It is not so much conviction that makes societies 'go' as personal influence."

"In one case, which sometimes seemed hopeless, the auxiliary was only aroused when the entire church met with a spiritual awakening. In one case a change in the president was a great help, as the former one was too old and feeble for duty. A wide-awake vice president, with time and strength for continued work, could do much."

"Administer stimulants wherever you see signs of life, at frequent intervals, with vigorous rubbings."

"Appeal to the minister to 'feed the lambs.'"

"Send some one to talk to them who is herself an enthusiast in missionary work," from a neighboring auxiliary.

"Get the Branch or Board Bureau to help them by sending literature, with request to circulate. The leaflet, 'Why Our Society Did Not Disband,' has been useful in this way."

Mrs. James D. Eaton's first interest in missions as a distinctive branch of Christian work, grew out of her taking charge of a mission circle at the request of her pastor. Duty and desire to please him were her only motives at first, but "love grew with knowledge." A request from the pastor might in many cases secure efficient leaders and helpers.

"A healthy condition of an auxiliary depends upon numbers and spiritual life. For recruits we must draw very largely from the children of the church; the most effective workers grow up in a missionary atmosphere. It seems to me that many societies are keeping out the younger life of our churches by a reluctance to acknowledge advancing years; and on the other hand there is an unwillingness to step out and up into an auxiliary of older women whose ranks are thinned by illness, age, and death. Keep the mission circles clear of girls in their teens, and the Junior societies free from women in the thirties:

"A case is reported where the leader of a society being disabled, on account of advanced age, was prevented from taking part in the leadership, but

urged the four members to still continue their offerings. A meeting was called to revive the auxiliary. The day being stormy only two ladies were present. Again a meeting was called, and they succeeded in enlisting one of the best Christian Endeavor workers, and are in working order again. Patience and perseverance accomplished much in this instance."

"Some feeble ones have been quickened and two new ones formed as a result of the meeting of the Branch being held in their churches. Such a meeting would be my first prescription in case of alarming symptoms; that is, so far as human instrumentalities are of avail. Of course the greatest need of all is the 'descent of the Holy Ghost,' that each one for herself may hear the Master's voice saying, 'Ye shall be my witnesses unto the uttermost part of the earth.'"

"After all, it is live officers, earnest and enthusiastic, capable and spiritual, who can do the most toward kindling any auxiliary."

"Make the personal work persevering and persuasive, and having done all, be of good courage, adding to faith patient continuance."

"To simply bring chance articles or items from our missionary magazines or papers which can be read at home, without definite plan, and expect to make a meeting interesting, is surely what we should not think of doing in a literary club. Can we wonder that our meetings are dull, not only to outsiders, but to our own members? I cannot help feeling that we work on a narrower basis in this special matter of missionary meetings than in almost anything else, when we might so enlarge and widen it that it will seem worth while to our bright, thinking people to have a part in it."

"Eternal vigilance is the price of safety for any auxiliary. Prevention, surely, is better than any cure."

"To revive a feeble auxiliary I think we need at least one woman of faith, energy, and real enthusiasm. There must be some one who believes in the possibility that dry bones can be made to live again. Then there will be an effort to get out of a rut, and to make the meetings more attractive by a change of time, place, or programme.

"A delegate to the W. B. M., November, 1895, came home full of zeal about reaching the women of the church of which her husband was pastor. She conferred with the officers of the auxiliary, planned a musical programme that would enlist many young people, sent out copies of the programme with invitations to the meeting, and secured an attendance of forty to hear her report of the annual meeting, instead of the usual eight or ten. The meetings were well attended for months.

"In another church much was gained by insisting upon a change of leaders for the meetings. I think they began several years ago by having

different women prepare the programme ; but some six years ago the president, at the annual meeting, announced the names of those who were expected not only to arrange the programme, but, in turn, to conduct the meetings. And with few exceptions they have done it ! I saw a list of some thirty-five or more women who had conducted at least one meeting during five years, and some had taken it a second time, as substitutes. I am assured that the one asked to lead becomes much interested, and enlists new people often to help carry out her programme or to be present. The result has been a larger attendance and increased gifts. Of course the auxiliary officers hold themselves ready to lend a hand, furnish material, etc.

“In our own church we have just adopted this method, though many did not want it, and we shall have some leaders who do ‘what they thought they couldn’t.’ One has promised to conduct the March meeting who told me that it looked to her as formidable as it would to me to take her place in the choir and sing a solo. But she will do it. I am sure the visit of an outsider is often helpful. If a society cannot secure Miss Kyle,—and of course she cannot go everywhere,—let them ask a Branch officer or a delegation from a neighboring auxiliary to come and help, giving notice of the expected visit.

“Meeting sometimes at a private house instead of the large chapel, or even there with a change of furniture, to make the room more attractive, and having occasionally a simple cup of tea at the close of the service, to encourage social feeling and give a chance to talk informally about missionary work and methods, is often worth while.

“It seems to me well to ask a strong auxiliary to bear the infirmities of a weaker one in the neighborhood, by proposing an exchange of visits, and by lending helpful material. But especially do we need the power of the Holy Spirit in all our societies, resting on officers and members, and fitting them for service.”

One Branch is divided into eleven districts, each having a delegate to represent it at the annual meeting of the Board. The delegate, or her associate, is supposed to visit each church in her district, and to help the auxiliaries in any way in her power. Neighborhood meetings are held in the different districts once a year, in the month of February. “In one case the repeated visits of the delegate and her associate, and bringing the auxiliary before the executive meeting of the Branch for special prayer, led to revived interest and a reorganization. Other ways are to hold the district meeting with the smallest and weakest auxiliary, to make a change in officers or an entire change of method. I do not believe in reviving dead ashes ; in such a case a new organization is necessary.”

“The lone missionary worker in any church has only to say, ‘God is mine helper,’ and then pray herself into success. The auxiliary is dying, you say; not dead, but dying. Here is an emergency, then, in missionary work. The executive committee of the Branch hears the faint tones of the auxiliary secretary, as she passes into the shadows. The executive committee must assume the responsibility of that auxiliary life until some one closer can receive it. One loving, prayerful woman in that particular church must have the emergency pressed home to her,—that the life of souls abroad, in the very home church, it may be, are at stake upon the reviving of the auxiliary in her church. How that woman will work in that particular case I cannot say. Paul always found it best to work in his own individual way, which he defined as a very comprehensive way; viz., all things to all men. But if Jesus and that one woman get together in the prayer closet, that auxiliary will be revived.”

One woman reports: “I know of no better means than a real live woman: one who thoroughly appreciates the privilege and importance of the work, and whose heart is full of love to God and man; such a spirit is contagious.”

“One leader wrote to several ladies, asking why the missionary society was not gaining, and asking them to make suggestions at the next meeting; the meeting was well occupied.”

“It is wise to secure rotation in office.”

President Storrs, in a grand missionary address, once said that “one Christian soul alive with consecration will illuminate and enkindle a church.” Let us suppose that one to be a woman. Can there not be found one in every church who will arouse it to greater activity?

“Enlist the interest of the ministers, particularly a new one in the very first of his coming. ‘They don’t know’ is more certainly to be truth about the ministers than indifference or neglect.”

OUR BOOK TABLE.

In the Tiger Jungle, and Other Stories of Missionary Work among the Telugus of India. By Rev. Jacob Chamberlain, M.D., D.D., thirty-seven years a missionary of the Reformed Church of America, at Madanapalle, India, with an introduction by Rev. F. E. Clark, D.D. Published by Fleming H. Revell Co. Pp. 218. Price, \$1.00. 1896.

Those who have read Dr. Chamberlain’s deeply interesting sketches of his work in India, which have appeared in a wide range of periodicals, will rejoice that they are now gathered in book form. Dr. F. E. Clark, in his

introduction, speaks of the author of this book as "one who knows how to make even a commonplace story interesting, and an interesting story fascinating." He further says that this "is a book which may well be placed in every Sunday-school library, and should be owned by every Christian Endeavor Society and Mission Circle."

Some of the titles are dramatic enough to attract the youthful reader: "In the Tiger Jungle," "Winding up a Horse," "Encounter with a Ten-foot Serpent," "The Stick-to-it Missionary," "Treated with a Shower of Stones," and others of like character. There is nothing cheaply sensational in the substance of these chapters, but each one of them contains some deep truth, some rich experience.

The instance of Dr. Chamberlain in the tiger jungle, when in sorest straits he appealed to the guidance and protecting care of the Most High, whose errand he was on, is, perhaps, as trustworthy an illustration as we have of a prompt answer to prayer. Reading it, years ago, in the *New York Independent*, and being greatly impressed by it, I was glad to find it in this permanent form. That sketch alone is worth the price of the book. It stands first in the collection of sketches, and the second, entitled, "The Man with the Wonderful Books," is given, not as a sample of what usually occurs on preaching tours, but it is most encouraging to know that such eagerness to receive the printed Word could ever occur. There are twenty-three sketches in all, and not a dull one among them. The book is sure to have wide circulation, and, to quote Dr. Clark, once more, "it will make missions a real and living thing to a multitude to whom it is now a misty dream of heroic service."

Knights of the Labarum. Being studies in the lives of Judson, Duff, Mackenzie, and Mackay. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for foreign missions: formerly missionary in China. Chicago, Student Volunteer Movement for Foreign Missions, 1896.

The somewhat enigmatical title of this little volume of one hundred and twelve pages is taken from the name of the standard used by the Emperor Constantine after his vision of the Cross. A silk banner, on which the first two letters in the Greek name of Christ were placed in the form of a cross, was used as a standard to move in front of his armies, and was called the Labarum. In the explanatory note Mr. Beach says that this is intended "as an outline text book for mission-study classes, whether conducted by the Student Volunteer Movement or carried on by Young People's Societies and women's missionary organizations." At the end of each chapter a list of books is given bearing on the subject for those who desire a more thorough

acquaintance with the topic under consideration. It is a portable and comprehensive digest of material which will be instantly appreciated by those who have had practical acquaintance with preparation for missionary gatherings.

Report. America's Relief Expedition to Asia Minor Under the Red Cross. This special illustrated edition of the "Armenian Relief Report" of one hundred and forty-three pages can be obtained, postage paid, for thirty cents, by sending the money and address to The American National Red Cross, Washington, D. C.

A great multitude of those who have been deeply interested in the persecuted Armenians, and who have contributed to the various agencies for their relief, will want to own this report of Clara Barton, President and Treasurer of the American National Red Cross. It is addressed, "To the people of the United States," and is the authentic story of all that happened, from the pen of the honored leader of the expedition.

Miss Barton's unqualified praise of our American Board Missionaries is most gratifying. The members of the Board in Constantinople called on Miss Barton the day after her arrival, and she says: "Here commenced that friendly intercourse, which continued without interruption, strengthening as the days wore on through the half year that followed, till moistened eyes and warm hand-grasp at parting, told more plainly than words how fraught with confidence that intercourse had been. If one would look for peers of this accomplished Christian body of our countrymen, they would only be found in the noble band of women who, as wives, mothers, and teachers, aid their labors and share their hardships, privations, and dangers. I shall always feel it a privilege and honor to have been called, even in a small way, to assist the efforts of this chosen body of our countrymen and women, whose faithful and devoted lives are made sacred to the service of God and their fellow-men." Again she speaks of them as that "matchless band of missionary workers," and she affirms that it was through their assistance that "I owe what we were able to do through all Asia Minor." The report of George H. Pullman, financial secretary of the organization, follows that of Miss Barton. Then come four reports from the field agents' physician, employed in relief field work in Anatolia. The book is enriched by half-tone portraits of prominent missionaries of the American Board in Turkey and other illustrations. To give an idea of the methods used in carrying on the work in Asia Minor, a transcript of the telegrams sent and received while the expeditions were in the field is given. Nearly all the messages were in Turkish or Arabic. A *facsimile* is given of an ordinary message with the translation. From these object lessons one can form some idea

of the difficulty of working among strange people with a strange language. Interpreters were not always to be found, and at times the translations were very unlike the original telegrams. Although Miss Barton's face is not unfamiliar to us, we regret that it does not appear in this report of her high achievement.

We have received from Fleming H. Revell Company four little books, *Eric's Good News*, *Cripple Tom*, *Reliques of the Chriit*, and *Inebriety, its Source, Prevention and Cure*.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

North American Review, February: "South Africa and its Future," by John Hays Hammond. We learn by this article that, notwithstanding the drawbacks of 1896, a bright prospect commercially lies before South Africa. The chief industry, mining, is largely under the direction of American engineers. We can but think of those other American engineers, our missionaries, who, in the three missions of the American Board, are, under God, directing the moral, intellectual, and spiritual forces of the newly awakened Africans. How threatening to character the bright business prospects without the Christian teaching!

Contemporary Review, January: "Armenia and the Forward Movement," by G. W. E. Russell. In the same, "The Commercial Expansion of Japan," by H. Tennant. This is a tardy review for our publication; yet, though it seems old when this number of LIFE AND LIGHT reaches its friends, those who have not seen these articles upon two of our important mission fields will feel repaid to read them, especially the latter upon Japan.

Littell's Living Age, January 23d: "Some Peking Politicians," by Robert K. Douglass.

Arena, February: "Should Hawaii be Annexed?"

The Westminster Review, January: "The South African Question."

The Century, February: "The Death Dream of Armenia" (poem).

TOPICS FOR AUXILIARY MEETINGS.

March.—An Hour in Spain. See LIFE AND LIGHT for February.

April.—The Condition of Our Own Auxiliary.

May.—Bulgaria.

June.—An Hour in the Mexican Field.

July.—God's Promise the Foundation of the Missionary Structure.

August.—A Voyage in the Morning Star.

September.—An Hour in the Austrian Field.

THE CONDITION OF OUR OWN AUXILIARY.

TOPIC FOR APRIL.

For this subject we would suggest a thorough consideration of the condition of the auxiliaries in the different churches. First: Let the Secretary give a statement as to MEMBERS, the present number; a comparison with

previous years as far back as practicable; a statement of the number of women church members not connected with the society, and a consideration of the way in which the membership may be increased. Second: Let the Treasurer make a similar statement as to contributions. Unless there is a reasonable increase on the receipts of the previous year, let plans be discussed for bringing up the amount to at least a ten per cent advance before the close of the financial year of the Board, October 18th. Third: Let the President or some member bring up the subject of meetings, calling for ideas as to how they may be improved. It might be well to send to each lady in the habit of attending the meetings for a suggestion as to how the programmes can be improved. A similar brief consideration as to the numbers of LIFE AND LIGHT taken would also be valuable. For suggestions on different points, see Leaflets, "A Model Auxiliary; No. 1, How to Organize;" "No. 2, Duties of Officers;" "No. 3, Duties of Members;" "No. 4, Conduct of Meetings;" "No. 5, Proportionate Giving" (one cent each); "Possibilities of Work in Our Auxiliaries" (price, two cents). A Plea for the King's Treasury, (Free). Also articles in LIFE AND LIGHT as follows: "Business Principles in Mission Work," January, 1893; "Nehemiah's Method," May, 1892; "Personal Element in Mission Work," October, 1891. *For Meetings:* "How We Try to Interest People," August, 1893; *Giving:* "Christian Giving," July, 1893; "Moving the Fences Farther Out," July, 1892; "Way of Working," December, 1892; "Proportionate Giving," August, 1894, *Literature:* "Mrs. Agnew Canvassing for the Missionary Magazine," November, 1893. For the close we suggest a prayerful reading of the Leaflets "Walking with God in his Quest for Souls" (price, two cents).

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1896 to January 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bath, Central Ch., Aux., 38.24; Bremen, Ladies, 3, S. S., 2; Calais, Aux., 25; Camden, Aux., 17, Elm St. Ch., S. S., 5; Deer Isle, Ladies' Un. Miss'y Aux., 7.84; Hallowell, Aux., 7; Newcastle, S. S., 8; New Gloucester, Aux., 26.20; No. Cumberland, Conf. Cradle Roll, 25 cts.; Phippsburg, S. S., 1.50; Portland, High St. Ch., Aux., 5, St. Lawrence St. Ch., Aux., 12.75, State St. Ch., Aux., 29.62; Searsport, C. E. S., 10; Somesville, M. C., 2.20; Thomaston, Aux., 13, S. S., 2.80; Topsham, C. E. S., 2; Waldoboro, S. S., 7; Waterville, Aux., 4.50,

229 90

Total, 229 90

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Bath, Aux., 8; Concord, Aux., 57.75; Derry, First Ch., Aux., 29.13; Exeter, Aux., 42; Hanover, Children's Off., 6; Keene, Second Ch., Little Light Bearers, M. C., 5; Lebanon, West,

Aux., 4.45; Lyme, Aux., 37.50; Nashua, Aux., 43.80, Y. L. Soc., 6, Individuals, 10; Newport, Newport Workers, M. C., 25; Rochester, 10; Salem, Aux., 10; Temple, Aux., 7; Warner, Aux., 3, Cheerful Workers, M. C., 2. Less expenses, 65,

241 63

Total, 241 63

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn Miss. Soc., 50; Brandon, Aux., 7; Brattleboro, West, Aux., 6.75, C. E. S., 10, S. S., 22; Bridgeport, 5; Burlington, 50.58; Dorset, Aux. (of wh. 25 to const. L. M. Mrs. C. F. Harwood), 30; East Corinth, Ladies, add'l, 30 cts.; Franklin Co., Aux.'s and Alburgh and Friends, 30; Middlebury, Aux., 101.60; Milton, Aux., 5; New Haven, Aux. (of wh. 3.25 Th. Off.), 16; Putney, 2; Rutland, Aux., 40; Saxton's River, Merry Rills M. C., 2; St. Johnsbury, No. Ch., Aux., 8, Th. Off., 44.75, South Ch., Aux., Th. Off.,

60.26; Stowe, C. E. S., 3.06, S. S., 5.50; Waterbury, Aux., 3.69; Waterford, Lower, Mrs. L. M. Bean, 1; Woodstock, Aux., 25, Cradle Roll, 1. Less expenses, 128.75,

401 72

Total, 401 72

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Andover, Union Aux., 147.80, Y. L. Soc., Ch. Workers, 63.57; Bedford, Golden Rule, Jun. Soc., 2.55; Billerica, A Friend, 1; Lawrence, Lawrence St. Ch., Aux., 34; Lowell, High St. Ch., Helping Hand Soc., 5, Highland Ch., Aux., 10, Kirk St. Ch., Aux., 6.50, Union Ch., Aux., 15; Medford, Mystic Ch., C. E. S., 25, McCallum M. C., 81; Melrose Highlands, Jun. C. E. S., 3.60; Stoneham, Sunshine Circle (of wh. 2.22 from mite boxes), 8.20; A Friend, 3,

406 22

A Friend, 10 00

Barnstable Branch.—Miss Amelia Snow, Treas. East Falmouth, Aux., 5; Orleans, Aux., 5; Sandwich, Aux., 12.50; Yarmouth, Aux., 5,

27 50

Berkshire Branch.—Mrs. Chas. E. West, Treas. Dalton, Senior Aux., 3.70, Y. L. Aux., 25.38; Great Barrington, Aux., 60; Hinsdale, Aux. (of wh. 15 by Mrs. Chauncey Goodrich), 62.12; Housatonic, Berkshire Workers, M. C., 25; Lee, Jun. Aux., 94; Lenox, Aux., 13; No. Adams, C. E. S., 12; Pittsfield, First Ch., Aux., 25, Weekly Offering, 5.79; Richmond, Aux., 13; Sheffield, Aux., 3.52,

342 51

Boston.—Miss E. F. Thayer, 5, M., 10,

15 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Union Ch., Jun. C. E. S., 3; Haverhill, M. L. C., 2, Union Ch., 11; Newburyport, Aux., 60,

76 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 150, S. S., Home Dept., 16.50; Danvers, Maple St. Ch., C. E. S., 10; Gloucester, Aux., 6; Lynn, Central Ch., Aux., 18,

200 50

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Bernardston, Aux., 2; East Charlemont, Riverside M. B., 3, Hawley, Aux., 5.37, Montague Ch., 3; Shelburne, Aux., 4.11; Shelburne Falls, Aux., 2.75, Light Bearers, M. C., 2,

22 23

Hampshire Co. Branch.—Miss Hattie J. Kneeland, Treas. Easthampton, Aux., 62.90; Hatfield, Wide Awakes, M. C., 5; Northampton, Edwards Ch., Aux., 1.15; Southampton, contri. prev. ack. to const. L. M. Mrs. J. H. Vincent,

69 05

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Hopkinton, Aux. (prev. ack. 40, but credited by error to Holliston), 4; Marlboro, Aux. (of wh. 25 to const. L. M. Mrs. Hattie P. B. Goodrich), 28; Natick, Aux., 48.25, S. S., 5; Wellesley, Dana Hall, Misses Eastman, 125, Miss. Soc., 60,

270 25

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Abington, Aux., 16; Braintree, Aux., 7; Bridgewater, Aux., Th. Off., 3.15; Brockton, Aux. (of wh. 25 Th. Off.), 51; Halifax, Aux. (of wh. 8.05 Th. Off.), 12.40, Jun. C. E. S., 1; Hanover, Aux., First and Second Ch., 6; North Carver, Ladies, 7; Plymouth, Aux., 25;

Plympton, Aux. (of wh. 5 Th. Off.), 5.50; Rockland, Aux., 14; South Weymouth, Old South Ch., Aux., Th. Off., 25.80; Weymouth Heights, Old North Ch., Aux., Th. Off., 13, Prim. Dept., S. S., 5, 191 85
North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Concord, Mary Shepard, Watchers, Prim. S. S. Class, Birthday Off., 5.50; Littleton, Aux., Th. Off., 12, 17 50
Old Colony Branch.—Miss Frances J. Runnels, Treas. A Friend, 5 00

Southbridge.—
Springfield Branch.—Miss H. T. Buckingham, Treas. Longmeadow, Aux., 2; Springfield, Mary K. Stevens, 20, Memorial Ch., Aux., 15, North Ch., S. S. Class, 2.50, Park Ch., Aux., 18.50, C. E. S., 10, First Ch., S. S. Class, No. 12, 33, 101 00

Suffolk Branch.—Miss Myra B. Child, Treas. A Friend, 25; Allston, Aux., 3, Th. Off. add'l, S. S., Prim. Dept., 10; Auburndale, 5, Y. W. Miss. Soc., 45.62; Boston, by Miss L. B. Chamberlain, 20, Berkeley Temple, Aux., 11, Central Ch., Aux., 383.50 Mt. Vernon Ch., Aux., 10, Old South Ch., Aux., 25, Park St. Ch., Jun. Aux., 20, Shawmut Ch., Aux., 88.31, Shawmut Helpers, M. C., 75; Brookline, Harvard Ch., Aux., 50; Cambridge, First Ch., A Friend, 10, Extra-Cent-a-Day Band, 50.43, Captains of Ten, M. C., 5; Cambridgeport, Pilgrim Ch., A Lady, 1, Wood Mem. Ch., Aux., 10; Charlestown, First Ch., Aux., 22; Chelsea, First Ch., Aux., 303.72; Dorchester, Pilgrim Ch., Y. L. Miss Soc., 10.42, Second Ch., 94.41, Go Forth M. B., 5; East Boston, Madura Aux., 24.35; Hyde Park, Aux., 46.50, Jun. Aux., 20; Jamaica Plain, Boylston Ch., Int. Dept., S. S., 5; Mansfield, Aux., 10; Melrose, Aux., 22.73; Needham, E. P. S., 1; Newton, Eliot Ch., Aux., 67.83, Helpers, M. C., 16.58, C. E. S., 15; Newton Centre, Aux., 188.15; Newton Highlands, Aux., 21.94; Newtonville, Y. L., Aux., 21.12; Roxbury, Eliot Ch., Aux., 14, Mayflower and Eliot Star M. C.'s, 8, Immanuel Ch., Aux., 15.74, with contri. prev. ack. to const. L. M's Mrs. S. A. Mason and Mrs. Royal T. Brodrick, Prim. Dept., S. S., 5, Walnut Ave. Ch., Aux., 230; Somerville, Broadway Ch., Earnest Workers, M. C., 20; Waltham, Trin. Cong. Ch., Aux., 16.24; Wellesley Hills, Aux., 119; West Roxbury, Mrs. L. W. Stevens, 1.50; West Somerville, Day St., Aux., 9, 2,198 11

West Brookfield.—Cong. Ch., 25 01
Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Baldwinville, Mem. Ch., M. C., 10; Fitchburg, Raiston Ch., 15.83; Gilbertville, Aux., 5; Southbridge, Aux., 31.55; So. Lancaster, Aux., 2.67; So. Royalston, Aux., 4; Warren, Aux., 59.78; Webster, Aux., 27.30; Worcester, A Friend, 40 ets., Central Ch., Aux., 67.30, Park Ch., S. S., Prim. Dept., 3, Pilgrim Ch., Aux., 21.86, Plymouth Ch., Aux., Mrs. R. P. Beaman, 10, Union Ch., Aux., 66.45, 325 14

Total, 4,303 27

LEGACY.

Haverhill.—Legacy of Mrs. Mary B. Jones, add'l, 1,500

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. G. E. Luther, Treas. A Friend, 1; Barrington, Aux., 10; Central Falls, Aux., 41.13; Providence, Pilgrim Ch., Aux., 45, Th. Off., 14.56, Union Ch., Aux., 15,	126 69
Total,	126 69

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Colchester, Aux., Th. Off., 33, Wide Awake M. C., 1.75, Boys' M. B., 1.57; Danielson, Aux., 21.14; Groton, S. S., 17.32; Lebanon, A Friend, 40 cts.; Lyne, Aux., 15; New London, First Ch., Aux. (of wh. 25 from Mrs. R. McEwen to const. L. M. Miss Jane R. Perkins), 95.20; Norwich, I, First Ch., Jun Aux., 10, Second Ch., 102.93, Aux., 20; Oakdale, Mrs. G. H. Morse, 2; Stonington, First Ch., Aux., 23.60,	344 91
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. A Friend, 90; Berlin, Aux., 81.10, Golden Rule, M. C., 50; Enfield, Aux., 39.25; Farmington, Aux., 15.26; Hartford, Asylum Hill Ch., Aux., 214.94, Pearl St. Ch., Aux., 7; Kensington, Aux., 16.80; New Britain, First Ch., Aux., 80.91, South Ch., Aux., 106.40, King's Messengers, M. C., 10, Y. W. Ch. League, 16, Cradle Roll, 75 cts.; Somers, C. E. S., 30; So. Coventry, Aux., 3; Vernon Centre, Aux., 15; West Hartford, Aux., 41.24,	817 63
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Aux., 22; Bethel, Aux., 75; Braunford, S. S., 5; Bridgeport, North Ch., Aux., 25 from Mrs. A. B. Wordin to const. L. M. Mrs. Jane C. Warren, Olivet Ch., Aux., 25 by a Friend to const. L. M. Miss Cornelia E. Sherwood; Canaan, Aux., 10; Danbury, First Ch., Aux. (of wh. 25 to const. L. M. Mrs. Chas. Sanford), 151.51; Darien, Aux., 10; East Haddam, Aux., 24; East Hampton, H. H. M. C., 5; Guilford, First Ch., Aux., 3, Third Ch., Aux., 9.45; Ivoryton, Aux., 6.50; Kent, S. S., 6; Middlefield, C. E. S., 7.15; Middletown, First Ch., Aux. (of wh. 25 from a friend to const. L. M. Mrs. Henry Gilbert), 100; Millington, Aux., 5; Naugatuck, Aux., 18; New Hartford, C. E. S., 26.16; New Haven, Centre Ch., Jun. M. C., 30, Ch. of the Redeemer, Aux., 66, Y. L. Miss. Soc., 315, C. E. S., 18, Davenport Ch., Aux., 38, S. S., 70, English Hall, Aux., 5, Taylor Ch., Y. L. M. C., 10, United Ch., Aux., 50, S. S., 20, Welcome Hall, S. S., 15; New Preston Hill, Aux., 10; Norfolk, Cong. Ch., 40.58; Northfield, Aux., 30; Northford, C. E. S., 9.25; North Haven, Aux., 24; Redding, W. A. M. C., 15; Salisbury, Cradle Roll, 77 cts.; Waterbury, First Ch., Aux., 100; Westport, Aux., 18.50; Westville, C. E. S., 9.40; West Winsted, C. E. S., 17.21; Winsted, Aux., 42.88, First Ch., C. E. S., 5; Woodbridge, Aux., 13.25,	1,523 95
Total,	2,686 51

NEW YORK.

<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Albany, First Ch., Aux., 8; Berkshire, Aux., 47.65; Brooklyn, Friends, 25, Lee Ave. Ch., Aux., 15.84; Puritan Ch., Aux., 50; Buffalo, First Ch., Aux., 86.56, People's Ch., Aux., 25, Central Assoc. coll., 3.14; Churchville, S. S. M. C., 20; Clifton Springs, A. G. W., 5; Deansboro, Aux., 3.75; Ellington, S. S., 9.33; Fairport, Aux., 40; Flushing, Aux., 13.50, Home Dep't, S. S., 6.60, Acorn M. B., 2.35; Homer, S. S., 22.29; Ithaca, C. E. S., 22.31; Middletown, Aux. (of wh. 50 to const. L. M's Mrs. Robert D. Mapes, Mrs. Emmet A. Tice), 55; Miller's Place, Aux., 13.10; New York, Bedford Park, Jun. C. E. S., 3, Broadway Tabernacle, 188; North Parma, 40 cts.; Norwich, Aux., 25, to const. L. M. Miss Agnes McCaw; Oswego, Aux., 42; Poughkeepsie, S. S., 23; Saranac Lake, Friend of Missions 50 cts.; Syracuse, Danforth L. U. (of wh. 25 to const. L. M. Mrs. H. A. Manchester), 56, Good Will, C. E. S., 1.43; Summer Hill, Aux., 55; Sinclairville, Aux., 1; Walton, Aux., 33.45; Warsaw, S. S., Inter. Dep't, 15.63; West Winfield, Aux., 25, to const. L. M. Miss Lizzie Harrison. Less expenses, 5,	938 85
Total,	938 85

PENNSYLVANIA.

<i>Meadville.</i> —Woman's Miss. Soc., 10; East Bradford, A Friend, 3,	13 00
Total,	13 00

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 75, to const. L. M's Mrs. Mary E. Catlin, Mrs. Abby G. Martin, Mrs. Anna R. R. Warner; N. J., Bound Brook, C. E. S., 25; Montclair, Aux., Th. Off., 35.50; Orange, East, Trin. Ch., Aux., 25.70; Orange Valley, Aux., 50; Paterson, Auburn St. Ch., S. S., 12.69; Plainfield, Aux., 10; Westfield, coll. by persons of Cong. Ch., 21.47; Penn., Philadelphia, Aux., Th. Off., 22.50,	277 86
Total,	277 86

FLORIDA.

<i>Winter Park.</i> —Wom. For. Miss. Soc.,	10 00
Total,	10 00

OHIO.

<i>Cleveland.</i> —M. C., 37; North Kingsville, 9.40,	46 40
Total,	46 40

DAKOTA.

<i>Oriska.</i> —W. C. T. U.,	5 00
Total,	5 00

General Funds,	8,484 65
Gifts for Special Objects,	796 18
Variety Account,	176 99
Legacy,	1,500 00

Total, \$10,957 82



AFRICA.

BLIND JOHANNES.

BY MRS. AMY BRIDGMAN COWLES, OF THE ZULU MISSION.

YESTERDAY'S special blessing came in the shape of some wonderful preaching by a blind man who is spending a few days here. This man, Johannes, has a remarkable history, and is doing a remarkable work. He is traveling all over the country, going wherever he is called. He spends a few days in each place, then goes on to the next. He rides on a little pony, which is led to the next place of preaching by some one from the last place where he has preached. He is now three hundred miles from his home, and still he is going farther down the coast to whatever place God calls him. Never in my life out here have I seen such crowds of natives flocking to a service. Almost an hour, or two hours, before the preaching begins the people begin to stream over the hills: dressed people in clean print gowns, and heathen people in beads, and paint, and feathers; little groups of each dotting all the pathways that wind about, and over, and around the many hills. Then long after the service the people come pouring in. The chapels are far too small to hold the crowds, so they gather out of doors. Yesterday Johannes stood on our veranda, while the crowd gathered in the yard in front of him. A more original way of conducting a service, and a more dramatic speaker, I am sure, never was seen. His methods and his manners are peculiar to himself. What Mr. Finney was to our people, I think Johannes is to the Zulus. His preaching takes a most tremendous hold of the hearts of his hearers. We were perfectly amazed yesterday to hear confessions of great sin from the lips of those who for years had denied that they had ever fallen into the sins which now, with streaming eyes, they were confessing. Those who had been deceiving the church now confessed to their years of lying and sin. As Johannes prayed, his own face bathed in tears,

the whole congregation seemed given over to moans and crying. Some threw up their arms and fairly screamed over their sins; the whole audience seemed to be swaying back and forth crying.

But Johannes knows his people too well. He knows that for them to get into a frenzy of feeling is dangerous to good works. So when the tumult of sobs had gone far enough he took out a little pocket whistle and gave three or four little toot, toot-too-toots, and at once there was perfect silence. One could hear a pin drop. Then these poor people of emotions were brought down with a thud to practical things.

"Now, then," said the preacher, "who will come up here and confess their sins?" At once one after another went up to him. Then each one that came up received a most terrific overhauling and scolding. "What's your name?" was his first question. "Are you a wife or maiden, boy or man, dressed or undressed?" To those who replied that they were dressed, he said, "How many years have you dressed?" The replies varied, eight, five, ten years. "What! eight years dressed and only just confessing Christ now? What business have you had with clothes all these years? What did you put them on for? Do you realize what you have been doing? Do you know how angry God is with you? You put on clothes and pretend you are a believer, and yet living in all the sins of your heathen state. Do you realize how many heathen you have misled by your hypocrisy? Oh! you make me angry; I feel like striking you. God is angry with you. Now you say you are sorry; are you sorry?" "Yes." "Are you quite sure?" "Yes." "Will you leave this sin, and this, and this, and this?" "Yes." "Well, get right down here on the floor and pray, pray, pray! If you ever go back to your sins again, remember God's wrath will be upon you."

Such severe handling was not encouraging to those to come forward who were only moved by temporary emotions. Only the most in earnest dared to confront such a blast. Twenty-one in all did brave it out, and we hear that others are determined to come forward at the next meeting. It does seem as though the Lord himself directed Johannes in his words to the various ones confessing; seeing nothing, he yet seemed to read their hearts like an open book. One young man ventured a confession who is noted for his wickedness. He is one of the best educated, and most finely dressed and polished in manners, of all the young men here. He knows well how he should walk, but his wicked heart keeps him in bondage. He is continually leading the young people wherever he goes into wickedness. Johannes had not heard a word about him, and knew nothing whatever of his life. When he came up confessing, one of the first questions Johannes put to him was as to how many girls he was courting. "Many, very many," was the reply. "What

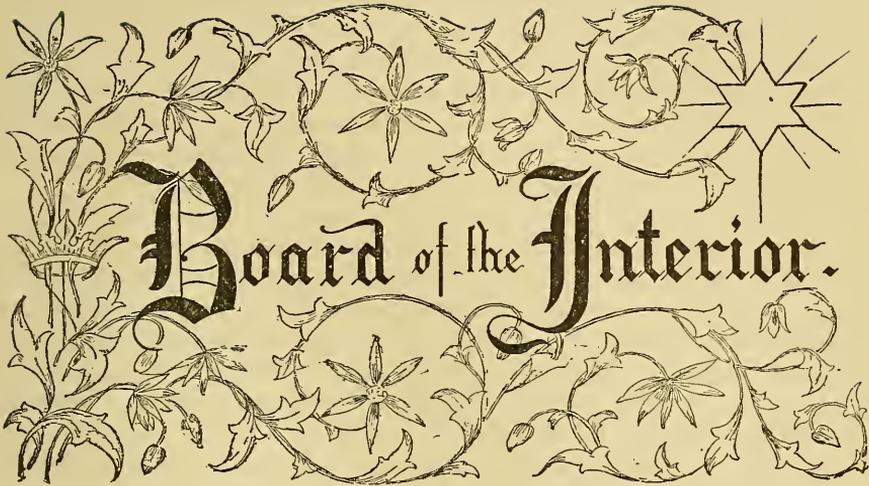
will you do about it?" "I shall give up every one," M. replied. Then the preacher turned upon him; "Lies, lies, lies!" he shouted, and he fairly pushed him away. "Go away!" he said, "go, and for three days think and pray; then come to me and speak the truth." No treatment of this fellow could have been better, and all the people marvel at Johannes, and praise his method. He afterwards explained to us that he knew M. was lying, because he said he would give up all his girls. Johannes said that it was impossible for a young man like him to do that. Had he said he would give up all but one girl, then he could have believed that he was sincere. We hope that M. may now be led to a sincere repentance. The discovery of his hypocrisy was just the lesson he needed. He has played the game of penitent sinner too often on the church.

At the close of two long services Johannes came to our dining room for a little refreshment. As he sat eating he told us the story of his conversion. I have never known of a conversion so nearly like St. Paul's. Johannes told it in such a quiet, simple, sincere way, our eyes often filled with tears at his pathos. He says he was a very wicked young man. He had many girls, and the courting of them was his chief business. One day he was going off on one of his courting tours; he was finely dressed in paint and beads, and had on his person lots of little bags of love medicines. He was going alone along a pathway, when suddenly he saw a light in front of him; it looked like a lamp, he says. It came nearer and nearer, and finally settled on his eyes. Then he found he could scarcely see. He saw just enough to enable him to grope his way home, and after two days he could see absolutely nothing. Then he spent two years in going to the doctors. The native doctors told him he had been poisoned with love medicines. He went to the white doctors. They did not tell him what was the matter with his eyes, but they told him he would never see again. Then he grew desperate, and decided to kill himself and end his misery. He wanted a knife to cut his throat, but he couldn't find one. He wanted a rope with which to hang himself, but he couldn't get that. Finally, one day, he was left in the hut alone with the children. He lay down on the floor and told the children to go out doors and set fire to the hut and burn him up with it. While they delayed, a beautiful, beautiful person appeared before him. "Oh," he says, "such a very beautiful person!" and I heard him speak, and the voice said, "Go, go and work for Me." He seems not to have doubted that it was God who spoke to him. He knew only snatches of the Gospel story, and as he had heard the people repeating after they had been to some service. But he knew two lines of one hymn. He says he at once began to preach with those lines as a text. After a while he went to a mission station and studied

the Bible more, but now he says he cannot rest. A voice is always speaking to him, and it seems when he is asleep that some one is shaking him, and the voice says, "Go preach, preach, preach." He knows much of the Bible by heart, and repeats all the hymns as fast as his tongue can work. He is spending all his time in this work. He will not allow any collections at the services to be made for him, for fear the people will say he is preaching for money. I do not know how he is supported, unless by private gifts from various ones, very likely. Johannes is a nice-looking man, with a finely shaped head, and a very peaceful, sweet expression lighting up his whole face. "Oh," he says, "I am so happy, so happy in my Jesus! I thank him for this blindness that has led me to such joy. I shall be glad never, never to see again, that I may continue in this so great joy." A heathen woman asked my father yesterday if he thought Johannes would ever die. "Didn't he think that Johannes would go to heaven without dying?" The natives never heard such preaching, and the whole country is stirred very deeply by his words. This is the fourth blind preacher we have. All are so very, very happy, praising God, and preaching his Word everywhere. All are doing a glorious work for the Master, but Johannes is the most gifted as an evangelist.

But, though the world be sad or gay,
 The needs of the world are the same alway,
 And for every message of hope and cheer,
 There's always some soul that is glad to hear.
 So let the song of Faith ring out,
 Till faith awakes in the heart of Doubt;
 Let the voice of Hope ring loud and clear,
 Till it wakens hope in the heart of Fear.
 Bid Love, divinest of all the three,
 Of Life both servant and master be,
 Till the story, that fair and good
 Are the sweet small joys of our humanhood,
 Teach the lesson how Love with Duty
 Turns humble service to heavenly beauty;
 To the lands afar send the Christ's own call,
 "Brothers and sisters are we all."

—*Carlotta Perry.*



EDITORIAL COMMITTEE.

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THE DESIRABILITY OF TRAVELERS SHOWING AN
INTEREST IN MISSIONS BY VISITING THE
REMOTE STATIONS.

To the question as to whether or not it is desirable for a traveler to show his interest in Christian missions by taking the necessary time and trouble to visit those mission stations which are, more or less, remote from the beaten paths of travel, there can be but one reply. Such a visitation is most certainly desirable, whether viewed from the standpoint of the traveler himself, the missionaries concerned, the community visited, or the general public, including the Boards carrying on work in those localities.

I. From the standpoint of the traveler himself.

A traveler goes to a foreign land, presumably to see that country, to get a good, general impression of it, and to gain at first hand as much information and observation as the time at his disposal will permit. As a matter of fact, however, few travelers carry through the good intentions of this

kind with which they start out. He is a member of an "excursion," perhaps, and is "personally conducted" at an exhausting and blinding pace from one great freight center to another, till his exhaustion and blindness prevent his getting a clear and balanced conception of anything,—even the freight. He follows beaten tracks, visits the great railroad centers, gets a glimpse at the most artificial (and, consequently, the least natural) side of the country's life, sees only the things which others before him have seen and handled, and which are generally the worse for wear.

By resisting this temptation to "follow the line of least resistance" in his travels, the traveler will add a freshness and variety to his notebook that will amply repay the extra trouble incident upon the departure from the routine. Above all, he will carry away with him a far more correct impression of the country, as a whole, with proper perspective of topography, manners, customs, government, roads, industries, and economic conditions. Not the least of the many advantages will be the contact with the missionaries to be found in these places.

Whatever his previous views in regard to missionaries and mission work, such a personal contact with the workers in their chosen element, cannot fail to give him some new views and ideas for which he will be glad to find a place in his diary. And if he be a Christian man, having at heart in any degree the progress of the kingdom of God on earth, he cannot fail to find pleasure, and profit, and satisfaction in the reflex action upon himself of the good which such a trip into the interior may do, and doubtless will do, for others.

A full, rounded-out, complete and profitable journey can be made only by one who carries his broad, human sympathies along with him, and who lets those sympathies display themselves by showing an interest abroad in those things in which an interest is professed at home, by making the slight exertion necessary to visit those who are set in the more solitary places, and to whom human sympathy in this form comes but seldom.

While the time consumed in preparation and in going to such places may seem at first to be a loss, it is hardly too much to say that he that loseth his time in this sense shall find that it has been a gain; and while he will have the blessed consciousness that he has been able to impart much, he will also have to confess in the end that he has received much.

II. From the standpoint of the missionary.

What has already been said has more than intimated the joy with which the missionary in the interior would welcome the traveler whose interest and sympathy had caused him to turn aside from the regular routes for the purpose of acquainting himself with this more remote work.

The "Station" may consist of a solitary sentinel; it may be a single family, or, possibly, a little group of several families; but however many or few, however long they may have been at their work, the time never comes when the advent of a new face from the "auld countrie," and a new voice with the old-home accents, and a new hand with the warm grasp of sympathy, fails to stamp that occasion as one of those moments of supreme pleasure which is the memory of a lifetime.

The writer well remembers once being routed out of bed after midnight to meet a belated traveler, whose interest in the mission work of that region had induced him to make the several days' journey over the mountains necessary to bring him to his destination. Dwelling alone in a little native house, far from kith, kin, or race, what a joy it was to stir up the dying embers and transform their warmth into a hot cup of tea, to ransack the larder for "such as I have"! And what a veritable "communion of saints" it might have been—had we both been saints! Eight years of varied and exacting work have failed to obliterate one iota of the vividness of that recollection or the joy of that memory.

But such visits as that do not contribute merely to the emotional pleasure of the workers on the field. There are far too many, and great, and serious problems always confronting such workers to allow the whole time to be frothed away in social ebullitions. And that traveler who can bring the widest experience and the deepest sympathy to bear upon some of these questions in serious conversation and earnest discussion, not only confers the most profound, and rational, and abiding pleasure by inducing fresh ideas and suggesting new standpoints and possible solutions, but also receives in himself the deepest joy and satisfaction in the consciousness of the real good which he has been able to do,—the actual missionary work in which he has had a part.

III. From the standpoint of the community visited.

In all probability the missionary at the interior station stands as the sole representative of the foreign races. Foreign trade has not yet opened up, probably, to attract the merchant or the consul, visitors from the outside are seldom or never seen, and all the immediate contact which the community has with the outside world is through the person of the missionary.

It is only natural, then, that curiosity should extend a warm welcome to any newcomer, and the town would take a reasonable degree of pride in the thought that there was enough of interest centered there to cause a stranger to turn aside and tarry there awhile.

But curiosity is not the only factor which enters into the welcome. There will be gathered about the mission efforts a little community of those who

have actually entered upon the higher life; and to their ever-hungering and thirsting souls the presence and voice of a sympathetic stranger will be indeed meat and drink,—a feast whose flavor will abide forever. There will be, also, around this inner community, a fringe of those who stand in friendly relations, but who, for causes almost as varied as the individuals, have never been able to come into closer touch. They are, nevertheless, well within reach, easily susceptible to influences, and would be among the first to extend the hand of welcome, as well as among the first to receive direct benefits, from such a visit.

Such a visit as this might easily prove of incalculable good in filling up cracks and crevices, in disarming prejudice by independent and corroborative testimony upon points and topics where, heretofore, the missionary had been the sole arbiter, and the sayings and opinions of a wise visitor would be often quoted, long remembered, and always influential. Within a more limited circle and in a less degree, perhaps, such a one might stand in his relation to one of these less frequented localities, where our ex-President Grant stands in his relation to the whole Japanese Empire. Though nearly twenty years have passed since his friendly visit to that country, the interest and sympathy which he showed for the welfare of that nation is still remembered with warmest affection, and his opinions and suggestions still quoted with praise.

IV. From the standpoint of the general public, including the Mission Boards interested, such an exhibition of interest is extremely desirable.

Some of the Boards have recognized this, and have attempted to satisfy the need by sending out deputations to visit all stations, near and remote, for conference, for gathering information, and for giving a part of their own selves (which is better than giving money) to this work. The results have always been excellent, and the more of this kind of work that can be done, the better it will be. But it will always remain true that with certain classes of the general public the casual and *ex parte* testimony will have far more weight than any statements made by such "interested" parties.

One cannot journey in a steamer bound to or from a mission land, or stop long in an open port in a country where mission work is being conducted, without coming to feel and to know of the general hostility to such work which exists in the mind of the average traveler and the ordinary dweller at the port. From steamer officer to warehouse clerk, he will hear the endless repetition of the threadbare story of the "luxury," and "arrogance," and "avarice" (!) and "narrow-mindedness," and "laziness" of the missionary, and all his puny efforts characterized as totally barren of

results for good, and his very presence there an insult to all self-respecting natives.

It would almost seem as though such reports in themselves would quicken the desire of some travelers to go and see those atrocious specimens of humanity disporting themselves in their chosen haunts. And no one would welcome more gladly than the missionary himself such an interview and investigation. "This thing was not done in a corner," with any intention of concealment; and if one deems it easier to listen to the old traditional stories, believe them, and pass them on to the next generation, than to make the necessary exertion to go to that corner and investigate the truth or falsehood of the traditions, the missionary might, at least, be exonerated from the one charge of "laziness." And if there be any truth in the criticisms which are so freely offered, and which constitute a sort of stock in trade for a certain class of superficial and supercilious "trotters," it ought to be dealt with by up-to-date methods, scientifically investigated, and thoroughly exposed.

Lord Bacon's suggestions in regard to the proper methods of studying nature are capable of a wide application. "First get the facts." That is the first and most necessary move in every investigation. And having once obtained the facts, one is bound to draw the plain inferences. The more light that can be turned onto the whole missionary problem, the more facts that can be obtained in regard to work, workers, methods, and results, the better will the cause of truth and righteousness be advanced in the world. And whoever in his travels in foreign lands is willing to turn aside from the ordinary routes, and make a personal investigation of these things, and add a few new facts to the sum total of the world's knowledge of these ever-present questions, will not only find benefit for himself, but will find himself unconsciously constituted as an active agent of truth, justice, and fair play in all his further travels, and cannot fail to become a genuine benefactor to all who have at heart the coming of the kingdom.

H. B. NEWELL.

FAREWELL RECEPTION

CHICAGO, Jan. 23, 1897.

MISS EMILY M. BROWN expects to sail for Japan from San Francisco February 13th, to resume her duties in Kobe College. She is to be accompanied by Miss Daughaday, of the Boston Board, and by Miss Gertrude M. Willcox, of Chicago, who goes out for the first time.

The departure of Miss Willcox was made the occasion of a pleasant reception at the house of Mr. and Mrs. E. W. Blatchford, on the afternoon

of January 23d. As Miss Willcox is the daughter of one of the secretaries of the W. B. M. I. and of a professor in the Chicago Theological Seminary, unusual interest was felt by a large number. Many young ladies from the city and suburbs were present, besides the members of the Executive Committee, several pastors with their wives, and others.

Addresses of welcome to the work were made by Rev. James Gibson Johnson, who was in Japan in 1895; by Prof. Wm. Douglass Mackenzie, whose parents are missionaries in Africa; and by the Vice President of the American Board,—all of whom bade Miss Willcox the Godspeed in which her many friends heartily unite.

She sails on the City of Peking, and hopes to spend a few hours at Honolulu, on her way to the land of the Rising Sun.

PARAGRAPHS FROM "THE CHRISTIAN WAY."

WE hear frequent reference made to "New India," and the changes that are taking place are quite as marked in their way as are those which have occurred in any other country during the last fifty or seventy-five years. More Brahmans and other high-caste Hindus are going to England now than ever before, and there are said to be hundreds of them in the law and medical schools of London and Edinburgh. It is sad that few of these men come back Christians; most of them are agnostics. They might wield such a power for good in their native land had they been but sought out and influenced during their sojourn in a Christian land!

A small book by an orthodox Hindu lies before me, in which he says: "Our country is changing; our social life is not certainly what it was fifty years ago, and possibly in the next fifty years we shall be wholly changed. Festivals are being replaced by other institutions. The past will fail to be recalled without the aid of printed histories and memoirs." Thus do we see that the people themselves are conscious of these changes. May we be ready to meet the demands that are being and will be made upon us, in increasing measure, in the near future.

ANNA MILLARD.

BOMBAY, INDIA.

A JUBILEE IN CHINA.

We are just in the midst of our annual meeting. This is our jubilee year, and we are taking an entire year to celebrate. The meetings are held under a large tent, and there are about eight hundred in attendance. There are over two hundred students from our Scientific Institute and

the Girls' Boarding School. These students sing very well, and so the music is good, and the reminiscences of the past fifty years have been very interesting. We heard the oldest Christian speak. He was the third person baptized in the province. He is six feet tall, and for years has been an instructor in the Scientific Institute.

Another of our earliest Christians told how his teacher, Rev. Mr. Doolittle, said he came to China because he dared not face the heathen in the judgment day, and have them ask him why he did not tell them the way to heaven? So he came to China because the Spirit told him to come, or he held responsible for the souls of this people. My father told how Uncle Seneca Cummings, who came in 1846 with Dr. and Mrs. C. C. Baldwin, said that he came to China because he could not pray for the conversion of the world unless he went to tell the heathen that there was a God and a Saviour; for how could he pray that they might believe when they had never heard of their existence? Did those early missionaries think aright, and did it pay for them to live true to their convictions? Who could doubt it if they once could see these happy, up-turned faces and hear the hearty songs of praise!

This has been a jubilee indeed. My father alone of all the earliest missionaries remains. The mission is very short-handed indeed. We need especially more young lady workers. The force of single ladies is reduced to three. The English mission has over forty single ladies at work in their portion of the field. Our work suffers unspeakably on account of this lack of workers. My work is in our Scientific Institute, or College, and at the last mission meeting I was appointed assistant principal, with power to act as principal in Mr. Peets' absence. He goes to America next spring for a much-needed rest. We have one hundred and thirty young men and boys, the majority young men, some of them married men. About ninety are studying English. I am teaching and studying methods, besides classical Chinese two hours a day. A thorough course in Chinese classics, scientific studies in Chinese classical languages, besides English and Mandarin, are taught. Pray that I may have strength and wisdom for this great undertaking.

EMILY S. HARTWELL.

FOOCHOW, CHINA.

LETTER FROM MISS GERTRUDE WYCKOFF.

LI LU CHUANG.

I AM here in this place, about twenty miles from home, holding one of our winter classes. Last year I had a large class; this year a small one, but a very interesting one. Some have really good excuses for not coming, but some might enjoy the privileges of the class if they were real anxious to know more of the truth. A case of severe persecution in the little church here, in which the helper was beaten by the official of the district, has made the temperature of the church and some of the members a very low one. The beating was a violation of the church and treaty rights, but attending circumstances make it very difficult for the pastors and the church to manage the affair as they would wish.

Before coming here, Grace and I made a short tour to the Kao Tang district; in five days we visited six places, meeting as many circles of Christian women, some larger, some smaller. As I see into the lives of so many about me, and realize how strong custom is, and how difficult to change it, especially to see both old and young bringing Christianity to bear its fruit in the home life, and its relations one to the other, surely our great hope must be in the coming generations.

I think we have a number of young women who desire most earnestly to live as Christians, but their mothers-in-law understand comparatively little, and have lived so long selfish lives, and given way to evil words, that these young women have no help, but, on the other hand, much to hinder. It is very hard to exhort either side when you know much fault is where, according to Chinese custom, it would be too much to ask to change. My sympathy goes out very much to the young Christian women of China's church.

In September, sister Grace and I attended the meeting of Christian Workers in Peking, held in the fine new building of the Methodist Church Mission, costing ten thousand dollars, and seating over a thousand people. It was inspiring to see that intelligent Christian audience of over four hundred Chinese and one hundred and four foreigners, representing missionaries from the different denominations working in North China. The addresses by Mr. Mott and other speakers were all very earnest, simple, and impressive, and much help and strength came to all who attended. This is the first such gathering I have attended in these nine years, and it was a great treat. Our mission meetings are always good, but small compared to this gathering.

OUR missionaries in Samokov, Bulgaria, are rejoicing over the good news received that their laundry and gymnastic building is at last assured. To quote from a recent letter from Miss Mary M. Haskell: "I had just made up my mind that we should never have this; that if Miss Stone had not succeeded in her endeavors for it no one ever could; and so to the end of time the ghostly sheets and underclothing would adorn our stovepipes and benches on Saturday evenings through the long winters. And now it has come, the good news, that our feeble prayers in that direction have been granted."

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 10, 1896, TO JANUARY 10, 1897.

ILLINOIS.—Total	\$1,476 24	WISCONSIN.—Total	\$171 53
INDIANA.—Total	9 90	WYOMING.—Total	19 00
IOWA.—Total	284 34	CHINA.—Total	50 00
KANSAS.—Total	69 11	JAPAN.—Total	6 50
MICHIGAN.—Total	493 20	TURKEY.—Total	5 50
MINNESOTA.—Total	248 53	MISCELLANEOUS	55 89
MISSOURI.—Total	60 37	Total since Oct. 21, 1896	\$7,594 22
MONTANA.—Total	7 00	ARMENIAN RELIEF FUND	91 40
NEBRASKA.—Total	80 34	Total for Armenian Relief Fund	188 42
OHIO.—Total	369 24		
ROCKY MOUNTAIN.—Total	122 50		
SOUTH DAKOTA.—Total	77 30		

Mrs. ALFRED B. WILLCOX,
Asst Treas.

Life and Light for Woman.

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REV. AND MRS. G. D. KYRIAS.

ALBANIA.

THE OPPORTUNITY IN ALBANIA.

SOME fourteen or fifteen years ago there was graduated from the Collegiate and Theological Institute in Samokov, Bulgaria, a young man with one of the brightest minds ever educated there. This was Mr. Gerasim D. Kyrias, an Albanian by birth, whose family reside in Monastir, Macedonia, where he studied the elementary branches as a day pupil in the girls' school. The faculty of the Institute in Samokov would gladly have retained him as an instructor in that institution, but his soul was set upon devoting himself to the elevation of his nation; hence he declined to remain in Bulgaria. Eager to secure the best possible fitting for his work, he was anxious to continue his studies somewhere in Great Britain; but as no path opened before him he did "the next thing," and became the agent for the British and Foreign Bible Society for Albania, with his headquarters at Monastir.

Here he was of great assistance to the missionaries, and was esteemed by all of them as a brother beloved. Although always ready to assist in the Bulgarian work by preaching or teaching, playing upon the organ or singing, his heart never forgot his poor Albania, for which no educational or evangelistic work had been begun. He urged that an Albanian department be established in the girls' school in Monastir, if there were no funds for the opening of a school in Albania, and himself taught classes there in his native tongue and modern Greek. He also conducted a preaching service in the Albanian language. As a member of the National Albanian Committee, he had a part in deciding upon the common alphabet to be a bond of union between the different parts of the nation, and began the publication of some books,—the beginning of a national literature. Mr. Kyrias was untiring in his co-operation, and had the confidence and esteem of the foremost Albanians. In prosecution of his work as agent of the Bible Society, Mr. Kyrias translated into his mother tongue the four Gospels, the Psalms, Proverbs, and other parts of the Bible, and many hymns, and some small text-books for schools. As it is never the policy of the Turkish government to encourage the development of the native languages of its subject nations,—like the Bulgarians, Armenians, or Albanians,—the publication of these works necessitated repeated visits by Mr. Kyrias to Bucharest in Roumania, where the printing was done. His devoted friend, Rev. Alexander Thomson, D.D., of the British and Foreign Bible Society, did all in his power to aid in this work, to which he gave his full sympathy and funds solicited from Great Britain. A little hektographed paper was for a time issued by Mr. Kyrias and his next younger brother, George, who, upon his graduation from the Institute in Samokov, joined his elder brother in his evangelistic work, and became Depository for the Bible Society at Scotari in Albania.

One day, when the elder Kyrias was on his way to a preaching station, he was seized by brigands, who mistook him for a wealthy merchant, for whom they were lying in wait. When they learned that their captive was connected with a British society, they refused to release him, expecting that a large ransom would be paid for him. Then followed four months of indescribable dangers and sufferings in his wanderings and hidings with the highwaymen. His death, even, was resolved upon by them, but this was not to be. The captive knew no fear; his heart was fixed, trusting in the Lord. He preached Christ to his cruel captors, even when they tortured him to make fun for their idle hours.

In the meantime prayer was made without ceasing for him, and the prayer was accompanied by untiring efforts on the part of his friends to raise the

ransom demanded. At length the brigands accepted the terms offered them, about one fourth the exorbitant sum which they at first named, and released their captive. What joy filled all hearts when it was known that Mr. Kyrias was once more safe among his friends! He came out of his captivity more zealous than ever for the evangelization of his country. It was the passion of his soul.

One more of the Kyrias family was to be used of God in making an opening for the gospel in Albania. The sweet young sister, who had graduated from the mission school in Monastir, and then from the American College for Girls, in Constantinople, with her graduation honors fresh upon her, joined her brother Gerasim in opening the first school in Albania for girls, in which the native language is used. It was a day school in the city of Kortcha, or Koritsa. Miss Kyrias also gave all the time she could spare to Bible work in the homes, weekly meetings with the women, etc. Her brother assisted her as much as possible in the school. He was a fine singer, and translated many hymns into Albanian and some also into Bulgarian. The school leaped at once into the confidence and appreciation of the people. Preaching services and a Bible school were held on the Sabbath. It was attended by great dangers. More than once attempts were made upon the life of the intrepid founder, but the angels of the Lord, encamped round about him, delivered him. In the spring of 1890 Mr. Kyrias was ordained at Monastir as an evangelist, shortly after his marriage to a young Christian Greek woman, who had been educated in Athens. One child, a beautiful boy, was born to them, whom the young parents named Stephen. Not long after he was left motherless, and early in January, 1894, consumption claimed the life of his father also. The brief, intense earthly life of Gerasim Kyrias was ended, but he, "though dead, yet speaketh." "He lived the life of an angel," were the impassioned words of a young American missionary who worked with him during the last year of his life. "We love him like a son," said a missionary father and mother, who had known him from boyhood.

What of the work in Albania, left so soon without its head? Did it die? By no means. A double portion of the spirit of their elder brother seems to rest upon the sister and the brother who were left in the work. The young teacher returned to her school from the burial of her brother; associated with herself another graduate of the Monastir school, who took an advanced course at Samokov, and graduated there also; and the two young women pressed on undauntedly. The school grew, and the work in the city also. This year an Albanian girl, one of their own pupils, has joined the force of teachers; and there is a preacher.

A vivid account of the last Commencement, June 30th, is given by Mr. Bond, of Monastir, in the *Missionary Herald* of last September. A private letter from Miss Kyrias described the great interest which the Mussulmans, as well as the Greek Catholic Albanians, manifested in those exercises. They urged her to open a boarding school, so that girls from all parts of Albania might be educated there, as well as the girls from Kortcha. She wrote, "They seem to think that we can do anything, but, alas! we have no power to do more!" Since this article was begun a letter has been received from Miss Kyrias, dated January 27th, from which we give an extract: "Our school is going on well; all the scholars are making good progress. Our enemies have seen the growth of our school, tried to put an end to it, but failed. A curse was proclaimed in the Greek Church against us, and against the parents who send their daughters to our school. Some were persuaded to prevent their girls from coming, while other girls stayed at home till the storm passed, and then came back again."

Here is a noble opportunity for some man or woman who wishes to help one more little Christian nation in the Balkan Peninsula up into the light. To any consecrated, well-equipped woman blessed with wealth, so that she could go out under the Woman's Board at her own charges, here is an opportunity which angels might covet. Or to one who cannot go herself, but could maintain another at the front as her representative, here is a field already opened up to a degree, supplied with faithful Albanian helpers, and which promises most heart-satisfying returns upon all investments of money, labor, and prayer. The time is ripe. More than once the late Mr. Kyrias expressed to the writer his conviction that men and means must be found for the more adequate prosecution of the work in Albania. "If the American Board cannot do it, we must apply elsewhere," were his words. The American Board can do it if that man, or that woman, or that church whose heart the Lord opens to attend to this Macedonian call, will provide the means. Let us all pray for this.

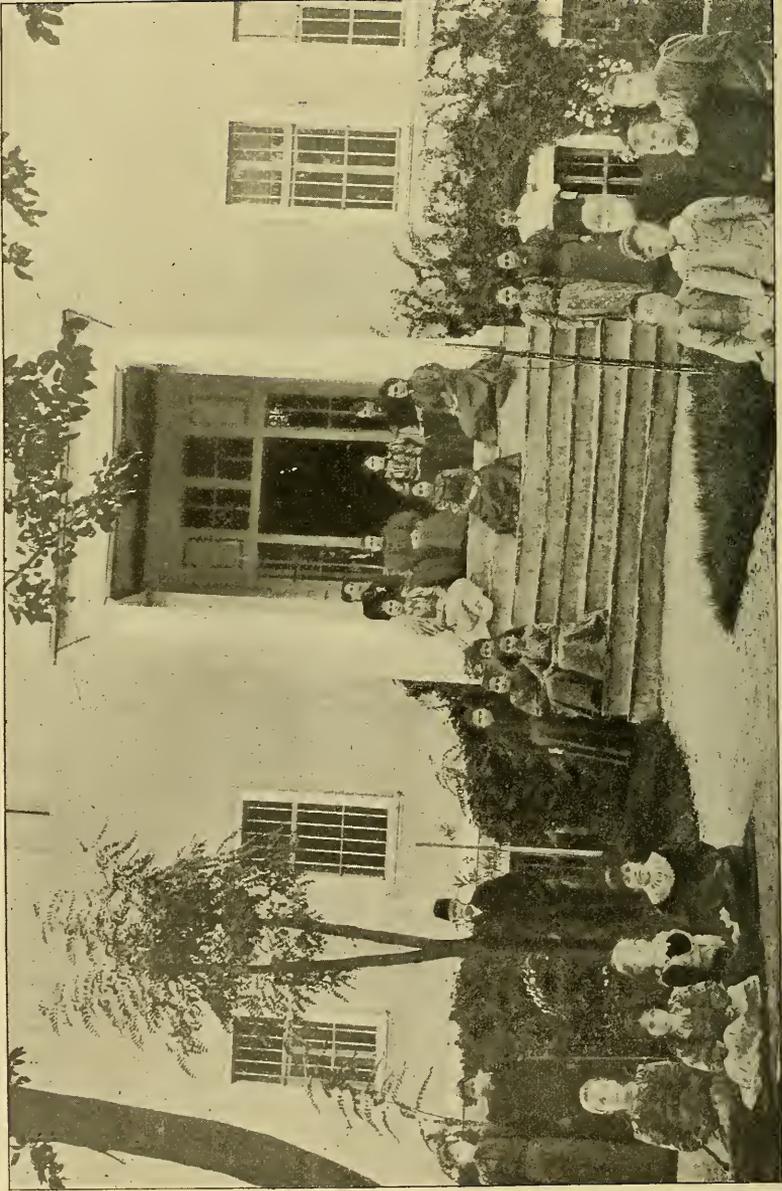
Albania lies within the field of the European Turkey Mission, and the workers at present in it have all been educated in the institutions under its care. There are splendid qualities in the Albanians,—and American Christians may well be proud that God places this opportunity before them. They may be permitted, under God, to lift this nation, down-trodden and oppressed by Turkey, but never cowed or tamed, into the stature of the perfect manhood possible for them in Christ Jesus. Shall Albania be redeemed?

BULGARIA.

OUR SCHOOL IN MONASTIR, MACEDONIA.

FROM several photographs recently received from Monastir; giving the exterior and the interior of the building now used as a chapel, also the girls' school building and the school, we present to our readers the group of boarders and their teachers. Miss Mary L. Matthews, who was joyfully welcomed back last October, after an extended absence in America, stands in the back row, at the right. Just before her sits one of the Bulgarian teachers, who was herself educated in this school. At the other end of the line stands Miss Harriet L. Cole, of Syracuse, N. Y., who first went to the work in 1883, and who bravely carried the responsibility of the school during the enforced absence of her beloved associate. Before her sits Donka, the other Bulgarian teacher. She graduated from the school in Samokov, but heard the Macedonian cry, and though so far from her home and widowed mother in Eastern Bulgaria, is giving whole-hearted service, in her Master's name, for Macedonian girls. Next to Miss Matthews stands Mr. George D. Kyrias, agent for the British and Foreign Bible Society in Albania, his headquarters being in Monastir. He is a brother of the esteemed and lamented Rev. Gerasim D. Kyrias, "the Apostle to the Albanians," his fellow-countrymen. Mr. Kyrias is a trustee of the school, and also teaches Greek in it. Still another brother, Hristo, is the photographer to whose skill we are indebted for the picture.

The number of boarders is larger than ever before, in answer to special prayer and effort, coupled with large faith. Among the number is a pupil who last year taught successfully the village school at Monospitovo, and this year returned to Monastir to complete her course of study and to take her diploma. She tried in vain to save three pounds Turkish, from her pittance of a salary last year, to pay for her return to the school last September. When Miss Cole wrote the facts in the case to a friend in America, and asked if anything could be done for this girl, who gives promise of being a noble worker in the future, generous hearts in Massachusetts and Connecticut opened to the story of her need, and sent the amount required for this year, and enough more to pay for the first girl who ever came to the school from Todorak. Can any one pick this village girl in the picture? The desire to study was aroused in her, and her parents were encouraged to send her to Monastir, by a wise-hearted Bible woman, who last year was the first one to work among the women of Todorak. Miss Cole wrote that this new pupil made surprising progress from the time of her entrance into the school. Sometimes months are necessary for such a pupil to accustom her-



GIRLS' BOARDING SCHOOL, MONASTIR, TURKEY IN EUROPE.



GIRLS' BOARDING SCHOOL, MONASTIR, TURKEY IN EUROPE.

self to the change from her village home to the school life, and for the awakening and quickening of the mental faculties. The school has about twice as many day pupils as boarders.

Better even than the progress which pupils are making in mental acquirements, is the advance in spiritual things. Most of the pupils, day scholars as well as boarders, give great encouragement to their teachers by their growth in character. The Christian Endeavor Societies, Circle of King's Daughters, Missionary Society, and weekly prayer meeting for women, furnish scope for their activities, through which they show forth their love to Him who hath led them into his marvelous light. God bless the school in Monastir, and make it a beacon indeed in the darkness of poor Macedonia! Let much prayer be made for it, and for those who have gone out from it to live Christian lives in that still down-trodden province of European Turkey.

IN A BULGARIAN VILLAGE HOME.

BY MRS. Z. A. M. LOCKE.

DEAR READERS OF THE LIFE AND LIGHT:—

ON the swift wings of your imagination come with me to the far country of Bulgaria, and visit with me in one of its many villages scattered over the broad plains. We shall not stop in its cities or villages of a large size, as the homes you would there find are more or less modified by contact with European civilization. The conditions of village life have changed somewhat since Bulgaria was freed from Turkish oppression. Parents no longer fear that their daughters will be taken to increase the number of wives in Turkish harems, and the people are not ground down by such heavy taxes as formerly. Schools have been established where the children may obtain a good elementary education.

You will wish to have the pleasure of trying one mode of traveling in this country, so I invite you to take this *talica* with me. We are supplied with a plenty of cushions and *yorgans* (comforters), which will make for us a very easy seat. The *talicagee* starts up his lively span, and we go bumping over the cobblestone pavements for a while, but we are soon out of the city, and rolling smoothly over the plain.

A few hours' ride brings us to the village. You see that it is a small cluster of houses with red-colored roofs. Tiles, not thatch, are used here. You notice two buildings larger than the others; one is the church, the other is the schoolhouse. The houses are quite scattered, each having a large yard. We will stop at this one on this corner, and the *talicagee* will



A VILLAGE GIRL, BULGARIA.

go on to the khan. A woman comes to welcome us, and she invites us to sit with her on the porch, which in pleasant weather is preferable to the room inside. She brings two cushions and lays them on the floor for us. A low seat, you think, but there is no other, and we get down as gracefully as one can, not being accustomed to them. Our hostess, a pleasant woman, is very talkative, and while she plies us with various questions we notice that she is well dressed in coarse homespun garments. She is a skilled worker. That "she seeketh wool and flax, and worketh diligently with her hands," is as true of her as it was of the industrious woman in Solomon's time. She buys her wool, washes, cards, spins, colors, and weaves it. "She layeth her hands to the spindle, and her hands hold the distaff," though in some places the little spinning wheel is used to expedite matters. Her fabrics are well made, and they are resplendent in all the primary colors of the rainbow. "We would like to see some more specimens of your handiwork," we say, and she brings out a dress lately made for her daughter Mareeka. It is of dark, native flannel ornamented with bright-colored strips up and down on the skirt, and is truly quite gay. All such dresses in this village are made in the same fashion, and you may know from what village a woman comes if you know the styles of the different villages. The linen undergarment is embroidered in colors around the bottom, which, when worn, shows below the dress skirt. The dress sleeve comes only to the elbow, but the sleeve of the undergarment is long and full, and handsomely embroidered.

"How do you manage to do so much work?" I ask. "We need to," she says. "In winter we prepare our clothing, and in summer we go into the fields. We women make most all of the cloth used in our families. We make the *chergers* (rugs) which we sleep on, and the heavy blankets which cover us, and the cushions. We dig in the vineyards, plant corn, reap the grain in harvest time, help husk the corn and thresh the grain. We cook, chop the firewood, make *pet-meg* (grape syrup), help in making wine, and scold the children." "But what does your husband do?" I ask, not seeing very much work left for him. "He works in the fields, ploughs, sows, sets out vineyards, helps reap the grain, goes to mill, gets wood or provides other fuel, and takes care of the animals. In winter, I am sorry to say, that he likes too well to sit in the wine shops, to drink and smoke his time and money away."

"How many children have you?" "I have six," she says. "Evan, my oldest, is a soldier in the army; he is now in Sophia. Stoyan is learning the shoemaker's trade in Philippopolis. Mareeka is here with me; and the three younger ones attend school. Mareeka is soon to be married to our neighbor Mehol. She is about finishing her *cha eese* (trousseau); would



A VILLAGE GIRL, BULGARIA.

you like to see it?" "Very much," we say; so she takes us into the only room the house contains and leads us to a large trunk. Mareeka comes forward with two tiny cups of coffee, which she has been making for us. We sip it, while her mother displays before our wondering eyes the contents of that box. First she unfolds a large, thick outer garment, embroidered in various designs; then follow dresses, underwear, aprons, stockings, embroidered sleeves, head handkerchiefs, bracelets, strings of beads, and strings of gold or silver coins, or their imitation.

Notice Mareeka's long, beautiful braids of auburn hair,—enough to make American girls envious could they only see them. Her teeth, too,—how white they are! I believe that the coarse, black bread that they live on keeps their teeth in such good condition that they have little need of brushes and tooth powders.

Packing the things back nicely into the trunk, she says that they will all be taken to Mehol's house on the morning of the wedding. There will be much music and dancing after the married pair return from the church, also feasting and drinking.

As it is near dinner time our hostess invites us to stay and eat with them. We accept her invitation, and seat ourselves with the family on the floor about a low, round table. The three children from school sit with us. Each one is provided with a wooden spoon and a piece of bread. Following the example of the others, we dip our spoons into the central dish, which contains bean soup, and eat our slice of bread. A dish of sliced pumpkin preserved in grape syrup is passed to us. We take a little, and find it very good. Many of these village women know how to make very appetizing dishes, using onions, garlic, and pepper galore.

As we eat we take a look now and then around the room. On one side is the chimney, in the fireplace of which much of the cooking is done. The bread is generally baked in public ovens, or in clay ovens in the yard. Here each family has its own oven built outside. The floor of the room is of beaten earth, which is washed with a kind of mud-wash, which makes it smooth. It is easily swept, and the dirt goes into the chimney. There is not a chair or a divan on which to rest your cramped limbs. At the rear of the room is a pile of folded-up rugs, blankets, pillows, and clothing. You see the meal chest, and the bread tray in which the bread is mixed, and the copper buckets for bringing the water from the village well. It is astonishing with what ease these women will swing to their shoulder the long stick with a bucket of water hung on each of its notched ends.

In the ceiling above you see two large hooks. From them ropes can be suspended, and a hammock speedily made in case there is a crying baby

that wants a little sleep. Very young infants have the privilege of being encased in swaddling clothes for two or three months, in which they can hardly squirm. They are treated to a hot bath once or twice a day, and come out of it looking like a half-boiled lobster, but sorry that they cannot be a little longer in the cooking process.

That bookcase-looking arrangement in one corner of the room with a picture of the Virgin Mary at the back, and a little cup of oil swinging in front, is one of the icons. On the Virgin's name days the tiny wick in the cup of oil is lighted, and burns all day.

Here comes in a neighbor of our hostess with her baby boy, and we exclaim at once, "What beautiful eyes he has!" but we do not feel like kissing him. His face needs the application of soap and water. He wears a woolen cap ornamented with a bit of lace, a little gilt cross, a gold coin or its imitation, charms to keep off evil spirits or sickness.

We must not tarry here longer. Thanking our friends for their kindness to us we bid them *sus dravie* (good-by), and pass out.

The neighbor with the child gently touches my arm and says, "Will you spit at my boy?" "Spit at your boy!" I exclaimed. "Why?" "You admired his eyes just now, and lest some evil come upon him, I want you to spit at him." Not having practiced this new kind of accomplishment I hesitate how to comply with her request, but it must be done, so I give a little "*ph*" with lip and tongue, and she is satisfied.

We hunt up our *talicagee* and are soon on our way home, thankful that we do not have to sleep on *chergas* on a hard earth floor, as these villagers do. We are also glad to think that in many just such homes the Bible woman goes with the Words of Life, and in that little cupboard-like arrangement you would no longer see the icons or the little lamp, but in their place the gospel light shines out from the sacred page, and the hymn book is its companion. As we approach the city we pass some soldiers singing their national song, one verse of which is written below:—



Schu-me Ma-ret - sa O kru-vo-ve - na Pla-che vdo-vet - sa



Lu-to ra-ne-na. Marsh, marsh Ge-ne-ro-le nash



Raz, dva, tree Marsh vo-e-net-se.

COMPLETED LIVES.

BY MISS ELLEN M. STONE, PHILIPPOPOLIS.

IT is only the life which has been rounded out and finished for earth upon which we may look as a completed life, and judge as to its value, as we would judge of some perfectly cut cameo or polished diamond. In the following paper we may touch upon a few lives only which have been rounded out in Christ's service in Bulgaria, and must confine ourselves to mentioning a few of our sisters there.

The first two Bulgarian teachers in the Samokov school for girls were women of marked faith and prayer. Mareeka and Elenka left their impress not only upon the pupils under their care, but upon the school itself. Prayer had a large place in the lives of many of the earliest pupils. While the school was still in Eski Zaghra, where it was started, the closets and even the woodpiles echoed with the voices of pupils at prayer. Both these consecrated teachers early laid down their lives. Mareeka died a young wife and mother, her husband testifying that her death led him to life in Christ. He is still, as he has been for many years, one of the most whole-hearted and successful of workers for the evangelization of his country. Elenka endured "the loss of all things" for Christ, being driven from her home because she had become a Christian. She was "faithful unto death," and left a shining path behind her as she entered into glory.

In the autumn of 1878 there was a gentle-souled girl in the Samokov school whose previous association with one of the families of an American missionary of the Methodist Mission, north of the Balkans, had given her a degree of fluency in speaking English which was very comforting to the newly arrived teacher from Bulgaria, ignorant of the language of the country to which she had come. Through the same association this pupil, Stepha, had also acquired a skill and deftness in household matters which made her exceedingly valuable not only to her teachers, but to at least one young missionary family, as they were accustoming themselves to the new conditions of life in Bulgaria. After her graduation, Stepha for a time undertook the unique and beautiful service of performing a sister's part to these young people, who were so far from their own. Later she took up her distinctive work in the mission, and was for a year Miss Stone's first assistant in her touring work. In this capacity Stepha quickly won hearts, and was apt and happy in the various meetings for women and children, as well as in house-to-house visitation. She was subsequently called by the Methodist Mission, in which her father was the oldest preacher, to become the first Bulgarian teacher in the girls' school in Loftcha, which was then opened.

Late that same autumn a fever laid her low, and she went to her rest from the threshold of a noble life in that school. Kaka Stepha, as the girls still fondly call her, loved her Bible and the hour of prayer. She taught all who came under her influence that here lay the secret of her power. She is well and lovingly remembered in the places which she visited as a Bible worker, though more than half a score of years lie between the date of her single visit and the present time. A little Stephanka in the village where she did her last work as a Bible woman, testifies to the love cherished for her in the heart of the woman who was then her hostess. "Only remembered by what I have done," fitly expresses the desire of this dear girl's life.

One of Stepha's Bulgarian teachers was Katerinka, of Bansko, who enjoyed not only the esteem but the tender love of her missionary friends, who knew her best. Before the removal of the girls' school from Eskizaghra to Samokov, she and her sister Magdelina had been sent to the Roman Catholic School in Salonica, Macedonia. There they became fluent in the use of the French language, and Katerinka, at least, was deeply impressed by the beliefs and rites of the Romish Church. Hers was naturally the spirit of a devotee. The father of these girls became an earnest Christian, who for years has been Deacon Pater, of the Bansko Church. Upon the establishment of the mission school for girls in Samokov, he removed his girls from the Catholic School, and sent them thither. Magdelina became a lovely Christian, and married one of the first pastors in Bulgaria, honoring by her sweet, consistent life, though in the humble sphere of a village pastor's wife, her high calling as his helpmeet. Her sister's experience was checkered. During the relief work of Lady Strangford, of England, in connection with the Russo-Turkish war, in 1876-77, the more advanced pupils in both the boys and the girls' schools in Samokov rendered good service as interpreters for the English doctors and nurses. A couple of years later Lady Strangford invited Katerinka and her college Bulgarian teacher of the Samokov school to go to England, under her patronage, to fit themselves to become trained nurses. After spending several years in England they returned to Bulgaria. Katerinka engaged in teaching and Bible work, giving some attention also to medical work. She had especial access to Turks in villages adjacent to Bansko. As she spoke Greek and Turkish as well as French, English, and Bulgarian, she acquired a strong influence in many directions; this influence she used for Christ. She tried to point every soul to the Saviour of the world. I well remember a visit to a wealthy Turkish family, where Katerinka was greatly honored because of her medical services to the mother. Her grateful friends entertained us at dinner, showed us their house and its furnishings, the trousseau already provided for

a young daughter, and, most wonderful of all, the youngest daughter-in-law, fifteen years old, who held in her arms a stout baby several months old, of which she was the mother. They brought out a Bible, which had been given them by a pastor formerly in Bansko, and invited us to read and sing, which we were most happy to do. Into how many souls of Turks as well as of Bulgarians may not rays of light from the Sun of Righteousness have streamed because of this irradiated soul!

Katerinka went by a chariot of fire into heaven one June day. Her light dress caught fire from a live coal which flew down, unnoticed, from the receptacle for coals which her aged father had with him in his fruit trees, which he was trying to rid of worms. They two were alone, and though her presence of mind did not forsake her when her father shouted that she was on fire, and she rolled herself upon the grass, the flames could not be extinguished until she was mortally burned. After a day of agony she was forever done with earthly pain. In the midst of her sufferings she attended to every detail concerning the care of her burns, and when she perceived that she was to die and not live, gave commandment concerning her burial. The whole village came to do her honor as she lay for the last time among them. She had known that they would do this, and most wisely had given to him who was to conduct the services careful directions as to the subject to be presented, hymns to be sung,—in short, she arranged the entire service, so that in her death, it might be said, she preached to more than in her life.

Comparatively late in life, a widowed daughter-in-law in a proud old Macedonian family was brought into the fold of Christ. Grievings had broken her heart, and the balm of Christian sympathy came most sweetly to her spirit. She accepted the God of all comfort as her Saviour, and became a most consecrated Christian. Persecutions came to her. Her own children would not have her in their homes, though their pride forbade them to leave her to suffer for the material necessities of life. Her trials only drove her nearer to her Lord. She was continually about her Master's business, as though conscious that she had been late in entering the vineyard, and must redeem the time. How she worked among the society ladies who had been her former friends! Only the last great day will reveal how many shining stars she won for her crown of rejoicing during her short, but full, Christian life. Blessed Baba Sevastia! Her lamp was trimmed and burning when the summons came to rise and meet her Lord. She was watching for Him.

Time and space fail us to look into more of the completed lives which we have known in Bulgaria and Macedonia; lives which had grown into the likeness of Christ, and then called to be forever with him. Their names "are written in heaven."

TURKEY.

A THANKSGIVING MEETING IN HARPOOT.

BY MISS C. E. BUSH.

WE thought last year that our Thanksgiving meeting, coming so soon after the massacre, was one more full of gratitude than any we had ever passed, but it did not begin to come up to the one of this year.

As we gathered together in our little service at three P. M., we "read around" the one hundred and seventh psalm; then each one told the chief causes for gratitude which he or she felt that day, and gave out two verses of a hymn in harmony with these thoughts. It seemed to me that you might enjoy hearing some of these reasons for thankfulness, and might thus get a glimpse into the inner life of our missionary circle.

The leader of the meeting, Mr. Brown, gave thanks: first, that our own country had been saved from deep distress and injury by the election of so good a man as Mr. McKinley, and that business is reviving and hope springing up; second, for the privilege of carrying on our work here with such a degree of safety and comfort, so different from last year; third, that the two oldest families of our station are in safety in America, and one of their number, so honored and beloved, at rest after his long sufferings; fourth, for the comfort in which he had left his own family; and fifth, personally, he felt himself to have more blessings than ever in his life before. And I will add that this last is in face of the fact that he has made the great sacrifice of returning to his work without his family, and with house, books, and furniture all burned or stolen!

A lady missionary was most grateful that the money and clothing that came for relief, so generously sent from England and America, has been kept and none been lost; that we had had such strength and joy through the year in working; and also that, in spite of so many interruptions and cares, God had led her on in spiritual things to learn more and more of him in his love. Another thanked God, first, that we had been enabled to continue our work; second, that she had the privilege of being her father's amanuensis; third, for the lessons in trust learned through the year.

One, burdened as he is by relief work, and with his family in America, had been almost tempted to feel that he had no special cause for gratitude; but as he thought it over, many came to him, chief of which was the fact that such help had been given us in the relief work, the money and letters been so protected and work unhindered; that news of the safe arrival of his

family had just come to him; and most of all he gave thanks for God,—his being, and what he is to and for us. Another gave thanks for the school, and that it had been allowed to continue on without hindrance; also for answers to prayer and for the Lord's loving kindness. A third praised God for the spirit of kindness which prevails in all classes more and more in America, and that it has led young men to more of a missionary spirit in all work; also for the friendship of Christ.

Mrs. B.'s eyes shone as she spoke of the health and strength given all the year to all of us, even when work for relief pressed so heavily; second, for the encouragement given us by the visits of the Red Cross friends and Professor and Mrs. Harris; third, for Mr. Browne's safe return and the cheer it had brought; and personally, that though she had often suffered much from fear in her life, yet God had seemed to take it away in these times of danger, and she believed none of us had been kept awake at night from timidity, even in the worst times.

Thanks were given for the sympathy and oneness we have in each other; and for the fact that service in Turkey in these times of danger had brought us into fellowship with the noblest souls in England and America.

Your correspondent was moved to gratitude by the "keeping power of God" in all our journeys, in perplexities, in the matter of health; and, second, for many answers to prayer. I have been in dark places and hard places the past year, but prayer for help and wisdom has always been answered.

I have lately returned with Mr. Browne and Dr. Gates from a tour to Arabkir, Egin, and Malatia. How many, many in the first and last-mentioned places "have no bed yet." At my request a list of the needy was made out and sent me from Arabkir, verified by the pastor. There were four hundred and seventy pleading for beds. I sent them on £50 of your money, and have received grateful acknowledgment. We will try and supply some for Palu villages out of the rest now in hand.

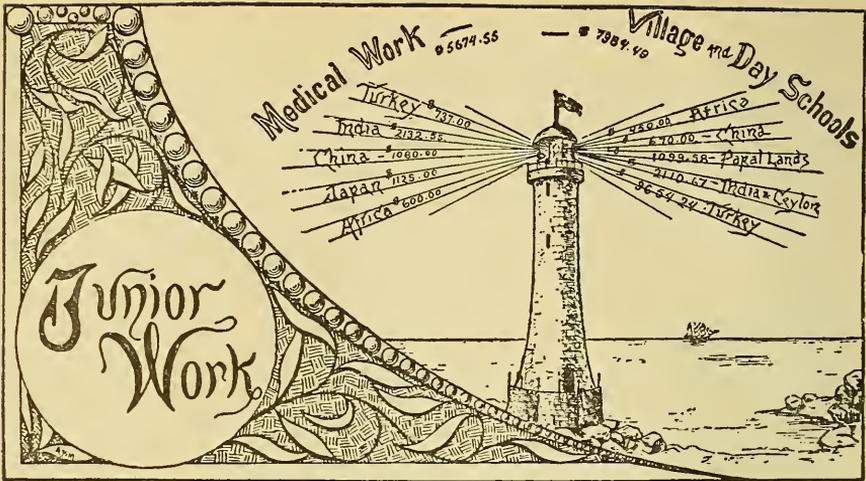
Of course "The Event" in Egin was fresh, having occurred only a month before our arrival there. We were glad to see that the government had a hospital for the wounded, which was pretty well supplied with bedding, and that it was sending daily to desolated homes some fairly clean and good beds and kitchen utensils. Can you imagine what it must seem to a mother whose husband, three sons, and two grandsons were cruelly massacred, to pass each day standing over the ruins of her elegant mansion, watching the laborers as they dig, hoping that they will unearth some necessary utensil, money, or a memento of the precious past, and then go home at night to a rented house without glass in the windows, with broken plaster on the walls,

a dark hole of a kitchen, and no rugs or soft divans? What wonder that, as she looks about on her young daughters and daughters-in-law, the dear face grows pale and the kind eyes dim with weeping. God comfort the many such, and help them, as this saint has surely done, to "lay up treasures in heaven, where thieves do not break through nor steal."

I gave in Malatia some money to a dear Christian girl, ill with such a loathsome and contagious disease that the neighbors begged me not to go into her room, though I did, to offer a prayer. What a happy, comfortable home she had before the plundering last November. Her poor father, one of the best men in our church, was massacred then. Often have we eaten of dainty dishes in their home, and when her aged grandmother appealed to me for a bed, some of your money went for that also. There was another poor woman, named Markarid, who had been straining every nerve to build a house, and had no means of getting bedding. There was an old man who had just received a letter from his son in America, over which he wept bitter tears, for no money or offer of help had come with it. One bed was a great comfort to him and his poor wife. Two other beds were given to a couple of poor orphans whom we had placed in the care of a kind old woman for the year. There have been many touching cases which, in the pressure of work, I have not recorded, as that of a poor sick man from Maden, who came the distance of ten hours to get some help.

What a comfort your thoughts and prayers for us have been I cannot tell you. We are dealing with a hard problem. It was our effort to stop relief work as far as possible in the summer and fall, but the first wintry one of the season drove the people to us in despair from every direction. One says she has no fuel, and it is suddenly so bitter cold; a boy begs for shoes, an old woman for warm flannels; two women have walked up from Mezereh in the storm to ask for bedding and clothing, and Miss Seymour comes in to lunch, in despair over five wretched women from Per-tag who have no shelter, and pitifully plead for money and clothes. I sometimes wonder if it is right for us to enjoy our food with the hearty appetites we have; but God has blessed us in the midst of all this misery with rare and abundant blessings,—“our cup runneth over.”

After each religious service in Egin, the women on every side grasped my hand to kiss it and poured blessings upon our heads, they felt themselves so comforted and helped by our presence. These grateful hands reach out to you, and the trembling lips say, in an ecstasy of joy to have found such friends, “May you be immortal;” “May you be in the middle of the Kingdom;” “May your hand always be green;” “God give to you,” and “God bless you;” to which I respond, “Amen.”



- To give light to them that sit in darkness Luke 1:77 -

INDIA.

VISIT OF DR. F. E. CLARK IN SIRUR.

BY MRS. M. C. WINSOR.

SIRUR, POONA DISTRICT, Jan. 7, 1897.

SUNDAY, the 27th of December, we were made very happy by receiving a letter from President Clark himself, saying that he would accept of our invitation and come to Sirur.

We could hardly believe that Dr. Clark was really to come to our station. We knew he would enjoy the drive from Poona to Ahmednagar,—for others had,—and we dared to hope that he would enjoy seeing the people and the work of our little parish. His tonga would run along a distance of forty-eight miles through the center of the parish.

Monday the teachers, who had come in for the first of January, gladly joined in making an archway of bright colors, and in trimming the chapel, etc., and in putting up “Welcome,” and “Salaam,” and various mottoes on the walls.

Tuesday morning, about eleven o'clock, we sent a schoolboy, who could ride fast, out on the road to catch the first sight of the more than welcome guest. The boy soon came galloping back with the joyful words, “He’s come!” “He’s come!”

And sure enough. The mail tonga, with its little rollicking, rushing Indian ponies, came right up under the pretty arch into the compound, bringing Dr. Clark, looking as fresh as if he had just started, instead of having come

the more than forty miles since early morning. The scholars waved their flags and sung, "What joy we feel," which was re-echoed in our hearts.

Dr. Clark thought it was a pretty scene, the red dresses of the little ones, with the white dresses of the older ones, mingling with the yellow and blue flags, and banners; and he said, "I must take a photograph of the little scene."

He was soon met by the pastor and others. He had a smile and a kind word for all. He visited the Boys' Station School, and was especially pleased with the drawing, and said "it would do credit to any school in the world." He was also delighted with the Girls' Station School. The dialogue which commences with the words of the "Idle Girl," and finishes with the song, "Work for the Night is Coming," pleased him very much, as did other exercises in the school's pleasant rooms.

But oh, what a treat it was to hear him speak in the chapel! To hear him tell of the thousands and millions, even, who were connected with, and part of that grand, grand society, the Christian Endeavor. He so put Christ forward, he so seemed to hide behind Jesus in all those words, that one almost forgot that the one who was telling the story was often called the "Father of it all." Blessed indeed were those of us that heard that story! I wish you could have seen those upturned faces as he spoke,—Mussulman, Hindu, Christian, young and old,—yes, all were held wonderfully, as he simply told them what was being done for Christ by the Christian Endeavor in different lands, and that he was going on to meet other companies in China, Japan, and Africa. And when he solemnly told them, in the last words of Phillips Brooks, "Never say No to God," how it affected all hearts! And was it not interesting that all rose to their feet to express their desire that their Christian greeting should be extended to other assemblies in other lands!

He took a photograph of the boys of the Junior Society, held in the hollow on the hills, behind the bungalow. But I wish I could have taken one of him as he stood by a little group of Christians, as one held his little son and begged Dr. Clark to name it, or as he stood beside another group to answer the petition to name a little girl.

He had just received a bright *pagota* as a "gift of remembrance" from the church, and had kindly and gracefully put it on his head—even the people could see how "well he became it." Now another has come to beg for a name for her pretty baby girl. It was an honor, indeed, to receive such names as were given. How good of Dr. Clark to name these little children of the Christians for dear and noble Christians in the home land. But oh, how proud these mothers were to know that their "wee ones" were to be photo-

graphed, and how surprised to receive a badge, to keep for the dear little ones until they would be old enough to join the J. S. C. E!

In the morning of Wednesday, Dr. Clark kindly visited the dormitories of the boys connected with the Industrial School, and saw some of the boys at work in the place which they were using temporarily, and also saw the rebuilding of the Industrial School in progress, the aloo plantations, etc., for all of which he showed a keen interest.

And was he off so soon! Twenty-two hours, and only thirteen waking hours for Sirur. "Can he not come back?" a high-caste heathen man asks. "If that President Sahib will come and speak again, I'll bring all my cash to hear him," said a Mussulman of much influence. No, he cannot come back, but his influence, or the influence of Christ through him, will go on and on forever. Some of those who came forward for baptism last Sabbath were led to do so by his earnest words. The two societies, Junior societies, connected with our church, have already been increased by others. For we have learned that these societies in the different villages are just exactly what the President likes to see formed. Yes, Dr. Clark passes on, but let us thank our Heavenly Father for the privilege we have all had by this visit. Truly not until "the books are open" shall we know how much and how great has been his influence, and what a blessing it has been to all this people. Yea, not until they are gathered from the east, and from the west, from the north, and from the south, before the great white throne.

FOREIGN BABIES.

OUR CRADLE ROLL.

GET all the mothers with babies to promise to bring them to this meeting.

Try to have those who have not already done so make the babies members of the Cradle Roll and take enrollment cards and mite boxes, both of which are provided free by the Woman's Board of Missions on payment of postage. Get help in this from the children throughout the month. At the meeting have as many dolls or little children dressed as foreign babies as is possible. Try to get models of cradles used in foreign lands, and in one corner hang a hammock with a doll done up like an Oriental baby in swaddling bands. Suggestions as to costumes in addition to those here mentioned may be found in children's picture books. Care must be taken to have the stories told by those old enough to hold the interest of all, even though the help of the young ladies' society has to be enlisted.

"Little African Amy," LIFE AND LIGHT, July, 1892; "Japanese Babies," LIFE AND LIGHT, October, 1892; "A Letter from Japan,"* *Dayspring*,

September, 1888; "Throwing away the Girl Babies," *Dayspring*, March, 1885; "What are Girls Worth?" *Dayspring*, June, 1885; "Hanging the Baby,"* *Dayspring*, November, 1885; "Saving the Baby," *Dayspring*, August, 1886; "A Baby in India,"* *Dayspring*, October, 1887; "Yung Fu,"* *Dayspring*, November, 1888; "A Japanese Baby's Funeral," *Dayspring*, July, 1889; "Little Gale of China," *Dayspring*, August, 1889; "A Chinese Baby's Funeral," *Dayspring*, September, 1889; "The Baby Tower," *Dayspring*, April, 1890; "Children in India,"* *Dayspring*, July, 1890; "Babies in Turkey,"* *Dayspring*, February, 1891; "Peshawar Children,"* *Dayspring*, May, 1893; "Japanese Babies,"* *Dayspring*, September, 1893; "Baby Days in Siam,"* *Dayspring*, June, 1894; "The Story of Wang Ling Te," *Dayspring*, August, 1893.

Starred material 18 cents.

Scraps from our Work Basket.

SOME NOTABLE CONTRIBUTIONS. The last China mail brought two contributions to our treasury. One was eighteen dollars from the Woman's Christian Association in Tungcho for the support of their Bible woman in Ceylon, and the other was five dollars from the women and girls in Pao-ting-fu. These last are making great efforts to buy a communion set for the church, but were anxious to send this portion for Turkey. Miss Morrill writes: "Last Friday we had a tea meeting and opened our red mite boxes,—condensed milk cans covered with red paper,—and the result exceeded our expectations. . . . Our native pastor's wife, Mrs. Meng, always says, 'Please send to the place where they are most miserable and will be glad of a little, for we can only give a little as yet.' I have opened my box like the women's, and send on the money. Some of the blessings for which I dropped in tickets at the beginning of 1896 have been snatched away, but I still have the joy of having known them, and there has been a balm and comfort in every loss. Greater than all has been the gladness of another year of service."

BURNING ARTICLES FOR IDOL WORSHIP. The last report of the Foochow Mission, just received, is full of interest. The need of evangelistic work among women is strongly presented. Miss Newton writes:—

A request came one day from the wife of one of our native pastors to visit with her a young bride, whose brave determination to follow Christ seemed

in danger of being overcome by her heathen relatives. On the way we called at her mother's house. The mother was an inquirer, but knew very little; the brother had recently been baptized, while his wife was only beginning to look with favor on the new religion. We were cordially received in the common room of the family, part of which was used as a country store, and were chatting pleasantly when we chanced to discover a quantity of incense and idol paper on the shelves. On inquiry we learned that it was the stock on hand when the young man became a Christian, and, although he did not intend to deal in such merchandise hereafter, he thought it no harm to sell out what was left. It required but little persuasion to convince him that this course was inconsistent, and he and his mother began cheerfully to gather up the questionable articles. We proceeded to the kitchen together, unfastened the packages, and soon had a great fire in the furnace. The day was hot, and the room uncomfortable, but it was a glad service to feed the flames with these emblems of idolatry. The neighbors crowded about and looked at us curiously, thinking what a waste it was, and asking that they might have some of the condemned offerings. Meanwhile the young wife's face grew clouded, and she but poorly concealed her fear and displeasure. The young man did not hesitate, however, and kept bravely at his task, but it took so long that at last he took up what was left and threw it on the pile of burning refuse in the yard.

DESTROYING THE MOTHER GODDESS. On our way home we made another call. The husband in the family had recently been baptized, and his wife was an inquirer, but we saw the "Mother Goddess" still in its shrine in her bedroom. She said she did not worship it any longer, but seemed to think it no harm to give it to another member of the family who had no interest in Christianity. After a little talk, however, she took down the idol, walked to the front door, and in plain view of the neighbors smashed it on the stone pavement.

IN THE FIJI ISLANDS. "In 1850 you could buy a man in the Fiji Islands for seven dollars, butcher him, and eat him without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine tenths of the people may be found assembled in the churches for public worship." Could this last be said of Christian America or England? Do missions pay?

GIVING IN A CHINESE CHURCH. An American professor at Peking University says of the Chinese church, of which he is pastor, that it is rapidly coming to self-support. "If the Methodist Church in the United States would do as liberally in proportion to its ability it would give about

fifteen million dollars annually for missions." We believe our Methodist friends have never passed the one million line in their missionary contributions, and they are not behind other denominations in their generous gifts.

LIFE AND LIGHT. Friday, February 12th, being the day for prayer on our calendar for LIFE AND LIGHT, the topic was largely dwelt upon at the morning prayer meeting on that day. Among the pleasant words of appreciation of the magazine were the following from Mrs. Louise Kellogg, Secretary of the Woman's Home Missionary Association. Mrs. Kellogg has kindly written out her remarks for our readers: "Jesus said to his disciples, 'Greater works than these shall ye do.' He spoke to a few. We print our words, and they are scattered far and wide. The LIFE AND LIGHT goes into thousands of homes. It is a power to be used. Some women place it where its attractive appearance wins for itself a reading by the family. How wise it is to subscribe for this magazine to be sent to some who will become intelligent givers if they will read it. It is only in the LIFE AND LIGHT that all the work of our Congregational women for foreign missions is presented in unity, for while the Woman's Board of Missions, the Woman's Board of Missions of the Interior, and the Woman's Board of the Pacific each undertakes to do a part of the work of the American Board, it is an entirely distinct part, so that without this monthly magazine one Board would know little of the work of the others. The LIFE AND LIGHT introduces us to all the workers under the three Boards, and furnishes interesting material for our meetings. Our lives have also been enriched. Have we not felt a deep, personal interest in Mrs. Capron and her work, with her Bible women, in Madura; in Miss Mary Porter and Miss Chapin in their work for women in China; in Mrs. Sturgis and Mrs. Logan in Micronesia, Miss Laura Day in Africa, Miss Seymour in Turkey, Mrs. Crawford in Mexico, Miss Talcott in Japan, and in Mrs. Alice Gordon Gulick in San Sebastian, Spain? Then, too, we have become familiar with the names of the officers and workers in the several Boards, so that when Mrs. Judson Smith and Mrs. Constans L. Goodell came from the Interior, and Miss Lucy Fay from the Pacific, they were welcomed by the W. B. M., and were given a place in the work at Boston. If the twenty-six volumes of the LIFE AND LIGHT were piled up on a table, what a treasure house they would seem to us. How much of interest is recorded there. When the great Judgment Day comes and the books shall be opened, will these books be opened, and shall we be judged out of the things written in them? When every man shall be rewarded according

to his works, will the treasure which we have laid up for ourselves in Heaven, our eternal treasure, be greater because of our works recorded there?"

MORE WORKERS The curtailments made imperative by the reductions are
IN BULGARIA. the poorest kind of economy in any mission, doubtless; they certainly are extremely harmful in the progressive young nation of the Bulgarians. If only the forces of evangelical Christianity could keep all they have gained, and press on with a doubled force of Bulgarian co-workers, with no material increase of the missionary force or in the cost of administration, that would be true economy and business sagacity; for so much the sooner would the nation be evangelized to such an extent as to make it possible for the Board to pass it over into the care of the native brethren and churches, who long and plan for that time. May God hasten it! Bulgaria is the nation of the Balkan Peninsula, upon which the light of the gospel has shone. Montenegro and Herzegovinia are still in gross darkness; so also is Servia, where the one independent missionary, a noble Scotchman, Mr. Francis A. McKenzie, who maintained himself from his own resources, died a few months since. The quality of the curses of the Servian soldiers horrified the Bulgarian soldiers, during the Servian war, though they were by no means unaccustomed to this sin. The light must shine radiantly in Bulgaria to penetrate the thick darkness of the surrounding nations, if the Balkan Peninsula is to be taken for Christ. Our missionaries in Macedonia have found it to be extremely desirable that certain tracts be printed in the Servian language for distribution in that portion of Macedonia which abuts upon Servia. The Bulgarian Evangelical Society in Sophia undertook this work.

VISIT OF MR. AND Miss Julia A. E. Gulick, of Kumamoto, speaks of a
MRS. MOTT. visit from Mr. and Mrs. Mott, who are making a tour of the world in the interests of the student volunteer movement, and who have been holding enthusiastic meetings in India and China. Mr. Mott spoke most acceptably to large numbers of students at Kumamoto, and after the men had withdrawn Mrs. Mott spoke very simply and effectively to the women. In October, Mrs. Bird Bishop visited Kumamoto, and was entertained by the ladies of the Church Missionary Society. The notable event of her stay was the invitation to speak to the students at the Koto Gakko. Mrs. Bishop prefaced her lecture, which related to her travels in China and Korea, by some complimentary remarks on the progress in Japan; but she pointed out the need of reform along temperance and social purity lines. These remarks were approved and emphasized by the presiding officer. Miss Gulick says, "This is certainly the first time any such body of students has listened to a woman in this part of the country."

EXTRACTS FROM RECENT LETTERS.

FROM MISS E. B. FOWLER, SHOLAPUR, INDIA.

You have probably heard from other sources of the hard times here from the lack of rain. Already there is much suffering and a famine seems inevitable. With famine prices it is quite an item to support the girls in my school, and I found a short time ago that I should have scarcely enough money to carry us through the year. I had been very anxious to increase the school, and I had admitted every new applicant until it became necessary to curtail expenses.

When I realized the condition of things I told the girls all about it. The day before the subject of our Christian Endeavor prayer meeting had been Home Missions, and so I asked them if they were ready to do home missionary work. I told them I wanted them to consider how much better off they were than so many who were finding it so hard to get anything to eat, and explained that it would be very difficult to meet the expenses for the remainder of the year. I told them a little about the way the money was sent out here; that people at home often denied themselves of things they needed in order to give to missions, and asked if there was any way they could help by denying themselves. I also mentioned two new scholars that I felt I must refuse for lack of funds.

That night the matron came to me and said the girls asked her to tell me that I need not get them any more *dal* (a kind of grain), as they would have meal, which would be cheaper; that they would go without rice altogether; that if I would take the two new girls who wanted to come they would not ask for any extra allowance of food, but would divide their daily rations with the new girls. Their daily portion is not abundant, and the dividing will mean much to them. It seems that the girls went to the matron and told her what I had said, and talked it all over with her, suggesting what things they might do without. I was much pleased with the spirit the girls showed, and although I do not expect to let them suffer, I think it will not hurt them if they feel some inconvenience. Since that time I have had eight applications that I could not accept.

THE FAMINE IN INDIA.

Sad stories of famine are beginning to come from our missionaries in India. The following from Miss Gordon, of Wai, is most pathetic. She says most distressing stories come from the Central Provinces and the North. The people are dying of starvation; a number of orphans have been brought to Bombay and Poona from there, and they say: "We cannot look at them without crying: they are nothing but skin and bone, and in some cases the bones are protruding through the skin, and they are covered with famine sores. May we be spared such suffering in this part of the country. I read such a sad story in the paper to-day. There was a family who had nothing to eat, and at last the father sold their only child for a rupee (thirty cents), and bought a rupee's worth of grain and took it home, and his wife prepared

the dinner, but would not eat until the boy came. At last the father confessed that he had sold the boy, and when the mother heard it she rushed out and threw herself into the well. Her husband jumped in after her and they were both drowned." As our readers ask God's blessing at their well-filled tables will you not add a prayer for these sufferers?

FROM MISS MELLEEN, SOUTH AFRICA.

Communion service was held last Sunday, when three men united with the church upon profession of faith. One of these is an old man with a most interesting experience. He worked for Mr. Tyler as a boy and learned to read, went back into heathenism, and married two wives; "his conscience pricked him all the while, but he loved the things of the world." Sickness and death came among his children. One wife became a Christian, was the means of leading him to Christ, separated herself from him, and three months ago was admitted to the church. This man has shown a most zealous Christian spirit, started a preaching service five miles from his home, to which he goes every Sunday, teaching and preaching to a large congregation. I visited the place two weeks ago. When asked at his examination if he was truly separated from one of his wives, he answered: "Yes, absolutely; but I shall always help her and her children, never ceasing to love her, for she was the first to find the light and lead me into it, and has now made it possible for me to join the church by willingly separating herself from me" (a beautiful tribute, we thought, from a native man). The other wife was present, and declared her desire to be a Christian also.

FROM MISS GILSON, MT. SELINDA, GAZALAND.

My night school now numbers thirteen. A brick school building, twenty-eight feet by sixteen feet large, is now being erected. If there is no unexpected delay, I hope to have the school organized by the end of the year. In the beginning everything will be very primitive. Instead of glass, the windows will have unbleached calico; the seats will be of split logs, with sticks driven in for legs; the floor will be of clay, and I am to have a platform of bricks covered with clay, which will be much safer than standing so near the ground. I feared that a table would be a luxury with which I should be obliged to dispense for the present. I appealed to the gentlemen with more success than I had anticipated, and one is to be made from an old door, whose boards had previously done service in a packing case. You cannot imagine what a luxury a wooden box is here. I even save all the match boxes upon which I can lay my hands. There is a forest of very fine hard wood only a few miles away, but with no machinery it is very expensive to make it ready for use. . . . This afternoon the "Clover Culture Club" has its weekly meeting. There are but five members, but all are enthusiastic. To-day we discuss current events, each lady taking a continent. Nothing small in our aims, you will perceive! Two afternoons in the month are devoted to Bible study and prayer. On the fourth we have a musical and literary programme.

HERE AND THERE.

AT HOME.

WE regret to state that our contributions for the month ending February 18th were \$301 less than for the same month last year. The total increase for the first four months of our financial year is about \$1,300. By this we see that in one third of our year we have about one eighth of the increase asked at Manchester. These four months that have passed are much the best working months of the year, but results of good work are not always immediate, and we hope it will prove so in this instance. We trust that the topic suggested for April meetings will be carefully considered in all our auxiliaries, and that definite plans will be made for bringing about the total increase by the middle of October.

PERSONALS.—It has been pleasant to welcome in our Rooms Miss Annie Howe (W. B. M. I.), of the “Glory Kindergarten” in Kobe, Japan. Miss Howe has been making a brief visit with relatives in Boston, giving much of her time in visiting kindergartens in the city, and gaining all the information possible for her chosen work. Miss Adelaide Daughaday, much to her sorrow, has been detained in St. Louis, where she stopped for a day or two on her way to take the steamer for Japan, by an attack of la grippe. It was a great disappointment not to carry out her plan of sailing from San Francisco, February 13th, with Miss Emily Brown and Miss Willcox, of Chicago, but she hopes soon to be on her way to her beloved Japan.

MEETING OF On Saturday, Feb. 20, 1897, the young ladies of Suf-
JUNIOR AUXILIARIES. folk Branch of the Woman’s Board of Missions came together in Phillips Church, South Boston, for their annual meeting. God’s smile was on the day and in the bright young faces, and from the beginning the note of joyful praise was sounded. An earnest spirit of consecration characterized the devotional services; the reports were prompt and gratifying, showing good results; the thoughts offered in the discussion were practical and helpful. Mrs. Joseph Cook, by her presence and by her words, led us to a higher appreciation of our privileges in the way God is developing us as “workers together with Him.” Miss Abbie B. Child and Miss Emily C. Wheeler took the audience away from the home land into the dwellings of India, China, Japan and Turkey, in a very realistic manner. The meeting, as a whole, was one of good cheer, suggestion and spiritual uplift. One member of a senior auxiliary was heard to remark, “I have no fears for the Woman’s Board after this meeting: it will be taken care of.”

I. G. B.

ABROAD.

AFRICA.—Is Africa also to be added to the list of nations in dire suffering? Word comes of the ravages of the rinderpest among the cattle, which constitute so large a part of native property. Many have lost their all, much or little as the case may be, and starvation is the threatened result.

TURKEY.—Tidings of crowded schools, church services, and prayer meetings continue to come from our missionaries in Turkey. There is also

much rejoicing over the power to relieve suffering which has come to them through the *Congregationalist* orphan fund and other contributions. Touring has been resumed to some extent, and the little scattered communities are slowly beginning to rise from the terrible depths into which they were plunged.

INDIA.—Letters from Bombay dated as late as January 23d speak of the continued ravages of the plague in that city. “The exodus from the city has been immense, funerals everywhere, dead bodies continually carried by the house, people coming in great distress, widowed, orphaned, or having nearly all their possessions burned by order of the municipality.” At the late date mentioned they can still say, “So far not one of our church community has had the plague.”

CHINA.—This year, as last, in our Foochow mission we have the good news of hundreds of inquirers flocking to both missionaries and native workers seeking to know of the “doctrine.” This is especially true in the Shaowu region, where the numbers are overwhelming to the little force of Christians.

MICRONESIA.—A chance mail by way of Japan brings letters from Ruk. Mrs. Logan writes that the “governor of Ponape, having sent a request that the Morning Star should go to Ponape, received Captain Garland and herself very kindly and cordially, giving them permission to go anywhere on the island, with two exceptions, and to talk with the people as much as they pleased. Three boxes of Ponape Testaments were taken on shore in the governor’s own boat, and the prospect of reopening missionary work there seems hopeful. There were painful evidences that the need is very great.” It seemed probable that health reasons would oblige Miss Kinney and Miss Abell to come to this country on the next trip of the Morning Star.

Our Work at Home.

SOME PRACTICAL SUGGESTIONS FOR A WOMAN WRITING HER FIRST MISSIONARY PAPER.

THE manner in which the invitation to write a missionary paper is received has a great deal to do with its success or failure. If it is accepted in a half-hearted, ungracious way, as if it were a great bore and you only accepted because you were ashamed to decline, you may rest assured that you will receive no enjoyment in writing your paper, and your hearers but little pleasure and profit in listening to it. So, begin by accepting the invitation to take a country or a topic for a certain month, with a gracious manner, and say you will do the best you can. It will be of as much help to the president of the society as to yourself.

Do not wait till a few days before the meeting to begin your paper, as so many do, but as soon as you reach home, write down your topic and begin to cast about in your mind what you would like to say, and what books you can consult. Enthusiasm is a requisite for success in any undertaking, and in writing a missionary paper it holds a first place. By using the following methods enthusiasm can be enkindled. I know this from experience.

1. Have a commonplace book in which to write any helpful thought you may get while talking to friends; or to copy a sentence or paragraph from a borrowed book or paper; or an illustration that flashes through your mind at a most unexpected time or place, and which, if not put down, is apt to be forgotten.

2. Have a large business envelope or an empty envelope box in which to put clippings from the newspapers relating to your country or topic. Take them from the daily and religious papers and select items of all kinds.

3. Have a mucilage bottle, for you will want to paste several short clippings upon a half sheet of paper, so that you may give a part of your information in a convenient form to some member of your society to read at the meeting.

4. Subscribe for as many missionary magazines as you can possibly afford. . . . At your Board Rooms you will always find missionary biographies, *The Missionary Review*, and books of reference.

Every housekeeper knows how easy it is to get into a rut and have the same dishes for the table over and over again, week in and week out. Have you never been so tired with your work for the public and your home cares that all you could think of for dinner was beefsteak and mashed potatoes? I have, and then I take down Mrs. Henderson, Marion Harland, and Miss Parloa, and read their tempting recipes till my mouth waters, and I have no trouble in ordering what I shall have for dinner. So, in order to spread a tempting feast for your missionary meeting, you must study the magazines till your heart burns within you at what you learn of the missionaries, and how God is blessing His Word to the conversion of the heathen. By this time you will find your enthusiasm glowing, and now you are ready to make the skeleton of your paper, dividing it into heads. Here you will find your commonplace book and envelope of clippings, and mucilage bottle, and missionary magazines of the greatest help. Select carefully what you think of interest and value, and fill in your skeleton.

It is probable that you will not be satisfied with the result; but put away your paper for a few days and then read it over and you will be able to make the needed alterations, culling out superfluous matter, and changing the sentences until they run smoothly. "But this takes so much time," some one will say. Of course it does, but it is time well spent. It takes time to have a pretty gown made, but I have yet to know the woman who foregoes the gown because of the time spent upon it. It takes time and strength to go to an afternoon reception to meet a company of women, each talking at the top of her lungs, trying to make herself heard above the confusion of voices, but the women all go! . . . Surely every woman will be willing to give hours and days in gathering materials for a missionary paper, when she considers that she is writing about the kingdom of Christ, which is an everlasting kingdom.

Copy your paper neatly and have it ready several days before the meeting, and when the day arrives, go to your society feeling you have a pleasant part to take in it. Read your paper in your cheeriest voice and most animated manner, as if you enjoyed it, and you will, I promise you, and your hearers will enjoy it, too.—*G. C. S. in Woman's Work for Woman, Abridged.*

OUR BOOK TABLE.

Chosen of God. By Rev. Herbert W. Lathe. Fleming H. Revell Co., 1896. Pp. 306. Price, \$1.75.

The writer in his prefatory note says that "the object of this book is to lead the child of God into the richer experiences of the life in Christ." The twenty chapters are divided into three parts. In Part I. it is shown that the Christian is one chosen of God unto eternal life. In Part II. the light from this fact of the believer's adoption is thrown upon other great truths of the gospel, and itself is illuminated by them. Part III. is given to the practical results of this fact when fully accepted by the believer and the Church. Each chapter is prefixed by six or eight mottoes most felicitously chosen. The chapter on "A Missionary Motive" is the one that naturally claims our first attention. The writer emphasizes the early motive that had such power in rousing missionary enthusiasm in the home churches that "the heathen world is a lost world—not unfortunate merely, not miserable chiefly, but guilty and under condemnation, needing not improvement but conversion." He says that "Tyler in his 'Primitive Culture' calls attention to the fact that savages civilized but not Christianized lose old virtues and gain new vices. The world is not to become the kingdom of our Lord and His Christ by means of the severe sciences and the polite arts."

Dr. Storrs, in his stirring speech before the interdenominational missionary societies in Carnegie Hall, at which twenty-two denominations were represented, speaks of the "increasingly secularized temper of the Church as one of the causes of the strange diminution of enthusiasm, in our own land, for this sublime enterprise of God on the earth." Mr. Lathe says most truly: "Christian missions call for the highest type of piety in the churches. A deep spiritual life is required to sustain a steady interest in missionary work. . . . If we wanted a revival of true religion in a lukewarm church, we should be sure of it if we could secure a revival of missionary zeal." Every word of this chapter could be profitably quoted, and it might do much good published as a separate leaflet and widely circulated.

General Gordon, the Christian Soldier and Hero. By G. Burnett Smith. Fleming H. Revell Co. Pp. 160. Price, 75 cents.

Out of an embarrassment of riches in materials for a biography, the author has seized the salient points and has told briefly and effectively the stirring story of Gordon's life, from the point of view of the Christian soldier and hero. The book is strikingly illustrated with incidents in Gordon's eventful career. The frontispiece represents the death of Gordon as he stands, drawn up to his full, manly height, and facing, unflinchingly, the mob of turbaned Orientals, as they come creeping up the stairway with dozens of cruel spears

veled at that brave breast. The closing picture shows the life-size figure of Gordon which was erected to his honor in Trafalgar Square, London.

Prof. Jebb wrote a singularly happy Greek epitaph upon Gordon, which closes with these words: "Thy death was not wrought by the God of War, but by the frailties of thy friends. For thy country and for all men God blessed the work of thy hand. Hail, stainless warrior! Hail, thrice victorious hero! Thou livest, and shalt teach aftertimes to reverence the counsel of the everlasting Father." The little negro boy whom General Gordon rescued from the slave dealers, in 1879, paid a most remarkable tribute to his magnetic force when he said he was "quite sure Gordon Pasha could see in the dark, because he had the light inside him."

A facsimile of Gordon's signature and postscript in his last letter to his sister is given, and this final message must be most precious, for he says, "I am quite happy, thank God, and, like Lawrence, I have *tried* to do my duty."

Through Egypt to Palestine. By Lee S. Smith. Fleming H. Revell Co., 1896. Pp. 223. Price, \$1.25.

This vivid pen picture of a delightful trip is made still more vivid by fifteen full-page illustrations from photographs taken by the author. Some of these notes of travel appeared originally in the *Pittsburg Christian Advocate*.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

Arena, March: "The Armenian Refugees," by M. H. Gulesian. Mr. Gulesian, an Armenian manufacturer in Boston, presents in this account a vivid picture of his countrymen who have fled here for refuge, and whom he has so generously taken under his protection. One can scarcely read a more pathetic commentary upon the Turkish massacres.

Harper's Magazine, March: "White Man's Africa," Part V. The Last of a Great Black Nation, by Poultney Bigelow. In same, "The Awakening of a Nation" (Mexico). Second paper, by Chas. F. Lummis.

North American Review, March: "The Famine in India," by Sir Edwin Arnold. An historical and somewhat scientific discussion of "The Plague," may be found in the *Nineteenth Century*, for February, by Dr. Montague Lubbock.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

April.—The Condition of Our Own Auxiliary.

May.—Bulgaria.

June.—An Hour in the Mexican Field.

July.—God's Promise the Foundation of Mission Work.

August.—A Voyage in the Morning Star.

September.—An hour in the Austrian Field.

October.—The Personal Factor in Mission Work.

BULGARIA.

TOPIC FOR MAY.

1. Its Political Status. 2. Education. 3. Work of the Bible Women.

1. Its Political Status. An article by Edward Dicey in the *Fortnightly Review* for April, 1896, entitled "Russia and Bulgaria," furnishes good material for this part of the topic. There may also be stirring events bringing Bulgaria to the front, during the next two months, in connection with Cretan affairs. Many facts may be gleaned from current newspapers and magazines. See also *Missionary Herald* for February, 1884, November, 1885, and April, 1886. For general mission work see pamphlet "Bulgaria and Salonica in Macedonia"; sketches of stations Samokov, Philippopolis, and Monastir, in *Missionary Herald* for March, August, and October, 1892, also June, 1888 (contrasts after twenty-five years). 2. Education: A brief account of the girls' school in Samokov and Monastir would be interesting under his head. See *Mission Studies* (to be obtained of Miss S. A. Pollock, 59 Dearborn Street, Chicago, price five cents) for May and July, 1886, April, 1887, August, 1890, and May, 1892. 3. Work of the Bible Women. See *Mission Studies* for April, 1888, June, 1890, and LIFE AND LIGHT for April, 1890, May and July, 1891, August, 1892, and October, 1893. For incidents see *Missionary Herald* for July, 1887, January, 1888, and July, 1894. All references, except *Mission Studies*, may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from January 1, 1897, to February 18, 1897.

MISS SARAH LOUIS DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Aux., 46; Y. L. M. B., 30; Brewer, Cong. Ch., Aux., 14; Brookesville, E. J. W., 1; Gorham, Aux., 39; Kennebunkport, So. Ch., Aux., 7.50; Lewiston, Pine St. Ch., Aux., 20; Norway Centre, First Ch., C. E. S., 2; Portland, Y. L. M. B., 200; Bethel Ch., Ocean Pebbles M. C., 11; Union Th. Off. meeting (of wh. State St. Ch., 77.80, High St. Ch., Aux., 81.92, Second Parish, Aux., 24.47; Williston, add'l, 8.07. St. Lawrence, 2.83; Bethel Ch., 6.20, Woodford's, 25 cts., Mrs. N. M. Moulton, 1, Cora May Perkins, 25 cts., Other Sources, 1.22), 204.01,

574 51

Total, 574 51

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Barrington, Aux., 8.05; Campton, Aux., 16; Concord, Aux., 41; Mrs. Lydia F. Lund, with S. S. class, 15; East Jaffrey, C. E. S., 3; Keene, Second Ch., Aux., 25, to const. L. M. Miss Bessie M. French, C. E. S., 20; Swansey, C. E. S., 6,

134 05

Total, 134 05

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, C. E. S., 15; Brantford, Mrs. E. S. Young, 5; Burlington, A., 40; Hartford, Aux., 14, C. E. S., 4; Highgate Cong. Ch., 3.70; Manchester, Maer John F. Tuttle, 82 cts.; Northfield, A Friend, 50, to const. L. M's Mrs. Geo. H. Bradley and Miss Martha M. Heze; Pittsford, Aux., 3; Mrs. C. H. Smith, 40 cts., two shares each in Morning St. Mission for Willie Denison and Howard Smith; Rutland, Aux., 2, S. S., 15, with rev. contri. to const. L. M's Mrs. Martha B. Gilchrist and Miss Helen B. Smith; St. Johnsbury, East, C. E. S., 2; Union Hill, Aux., 5. Less expenses, 11.65,

148 27

Total, 148 27

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Chas. J. Swett, Treas. Lawrence, A Friend, 5; Lexington, Aux., 25.41; Lowell Highland Ch., Aux., 17, Union Ch., Aux., prev. contri. to const. L. M's Mrs. J. W. Clark, Miss Fannie Clark, Miss Mary Fletcher, Mrs. Geo. E. Brown, and Miss Willey; Medford, Mystic Ch., C. F. S., 5; No. Woburn, Jr. C. E. S., 6.35; Wakefield, Aux., 60,

118 76

<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. East Falmouth, Aux., 5; Falmouth, C. E. S., 6.73; Hyannis, A Friend, 2; Orleans, Aux., 20; Waquoit, Aux., 5,	38 73	Hope Ch., Aux., 50, South Ch., Aux., 30, Opportunity Club, 35,	131 00	
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. So. Williamstown, C. E. S.,	57	<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, C. E. S., 10; Arlington, Pleasant St. Ch., Aux., 20; Auburndale, Aux., 106; Boston, Hope Chapel, C. E. S., 2.50, Jr. C. E. S., 1.25, S. S., 25, Mt. Vernon Ch., Aux., 70, Old South Ch., Aux. 25, to const. L. M. Mrs. Wm. T. Shapleigh, (prev. contri. to const. L. M. Mary Stoddard Johnson, 25); Brighton, Ch. Aux., 39.60, C. E. S., 10; Brookline, Harvard Ch., Aux., 200, Leyden, Ch. Aux., 10; Cambridgeport, A Friend, 1, Pilgrim Ch., Aux., Cradle Roll, 9.50, Prospect Ch., Aux., 77.87; Charlestown, Winthrop Ch., Cradle Roll, 84 cts.; Chelsea, First Ch., Aux. (of wh. 25 to const. L. M. Mrs. Emma B. Evans), 30.28, Third Ch., Aux., 51.79, Floral Circle, 5; Dorchester, Harvard Ch., Aux., 10, Second Ch., Go Fort M. B., 2; Foxboro, Aux. (of wh. 25 to const. L. M. Mrs. K. B. French), 43; Franklin, Aux., prev. contri. to const. L. M. Mrs. Lucius W. Daniels, Y. P. Aux., 10; Hyde Park, Aux., 105.58, Jr. Aux., 16; Jamaica Plain, Central Ch., Aux., 158.10; Newton, Eliot Ch., Aux., 174.66; Newton Centre, Gratitude, 10; Newtonville, Y. L. Aux., 22.90, Morning Star M. B., 8.50; No. Cambridge, A Friend, S., 1; Norwood, 28; Roxbury, Eliot Ch., Aux., Th. Off., 55.25, Immanuel Ch., Aux. (of wh. 25 by Mrs. F. J. Ward to const. L. M. Mrs. G. W. Foster), 35, Walnut Ave. Ch., Aux. (of wh. 15 for Cradle Roll), 25; Somerville, Broadway Ch., Aux., 105.82, Y. L. M. S., 5, Franklin St. Ch., Aux., 16, Highland Ave. Ch., Aux., 10, Winter Hill Ch., Aux., 6.43, Youthful Helpers, M. C., 9.43; South Boston, Phillips Ch., Aux. (of wh. 25 by Miss Lucinda Smith to const. L. M. Miss Carrie M. Achorn), 32.50; Waverly, Aux., Mrs. J. C. Palfrey, 5,	5 00	1,590 80
<i>Essex North Branch.</i> —Mrs. Wallace L. Knibball, Treas. Haverhill, West Cong. Ch.,	5 00	<i>Worcester Co. Branch.</i> —Miss Minnie D. Tucker, Treas. Brookfield, Aux., 20; Globe Village, Free Evau. Ch., Aux., 7.28; Grafton, Extra-Cent-a-Day Band, 22.36; Holden, Aux., Th. Off., 11; Millbury, Aux., 25; North Brookfield, Happy Workers, M. C., 5; Spencer, Aux., 88.50, Prim. S. S., 4.50; Templeton, Aux., 2.50; Ware, Mrs. Geo. B. Cutler and others, 3; Warren, Aux., 21; Westboro, Aux., 29.25, C. E. S., 10; Whitinsville, Extra-Cent-a-Day Band, 19.79; Winchendon, Aux., 28.50; Worcester, Old South Ch., C. E. S., 12, Park Ch., Aux., 6, Extra-Cent-a-Day Band, 4, Piedmont Ch., Aux., 50,	41 00	369 73
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux., 20; Lynn, First Ch., Aux., 1; Lynnfield Centre, Aux., 10; Salem, South Ch., Y. L. Aux., 10,	41 00	Total,	3,522 82	
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. East Charlemont, Riverside M. B., 1.59; Gill, C. E. S., 2; Greenfield, Aux., 25.70, C. E. S., 5; Hunting Hills, Aux., 7; Montague, King's Girls, 5; Northfield, Aux., 6.25; Orange, C. E. S., 10; Shutesbury, K., 40 cts.; So. Deerfield, Aux., 5, C. E. S., 5; Turner's Falls, C. E., 2.50,	75 40	LEGACY.		
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux., 50, Jr. Aux. (of wh. 25 to const. L. M. Bertha A. Pierce), 102.50; Belchertown, Cong. Ch., C. E. S., 9.50; Easthampton, Covenant Band, 23.59; Northampton, Edwards Ch., Aux., 2.50; South Hadley, First Ch., Aux., 20.48, S. S., 9.52, Faithful Workers, M. C., 10, Mt. Holyoke College, 25, Williamsburg Ch., 25, Aux., 19.75,	297 84	<i>Quincy.</i> —Legacy of Miss Helen A. Bates, Chas. A. Howland, exr.,	500 00	
<i>Merrimac, Ch.,</i>	1 00	RHODE ISLAND.		
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Natick Jr. and Prim. C. E. S., 5; South Framingham, 15; Wellesley, Aux., 61.70, A Friend, 15, Wellesley College, 200; Wilmington, A Friend, 2, Miss G., 40 cts.,	299 10	<i>Rhode Island Branch.</i> —Mrs. G. E. Luther, Treas. Newport, Un. Ch., Aux., 250, S. S., 281.86; Providence, Plymouth Ch., Jun. C. E. S., 5, Beneficent Ch., C. E. S., 10, Central Ch., Aux., Mrs. T. C. Salisbury, 5, Cradle Roll, Cornelia Penfield,		
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Aux., 21.50; Hanover, Aux., First and Second Chs., 3; Milton, Aux., 1.50, Unquity Band, 5, with prev. contri. to const. L. M. Mrs. John A. Tucker; North Abington, Mrs. J. H. Jones, 1; Quincy, Bethany Ch., C. E. S., 10; Randolph, Aux., Th. Off., 19; Rockland, Branch annual meeting, Th. Off. (of wh. Cohasset, 4.50; East Weymouth, 65; Hanover, 6.55; Kingston, 20; Milton, 21.10; Plymouth, 39.35; Rockland, 11.33; South Weymouth, Un. Ch., Aux., 44.42; Wollaston, 91.50, Friend, 3; Misc. 3.94), 310.69, Miss Emma W. Gleason, 12.15; Scituate Centre, Willing Workers, M. C., 5; South Weymouth, Un. Ch., Aux., 45; Weymouth and Braintree, Aux., 52; Wollaston, Aux., Miss Mary T. Caldwell, 5, to const. Rachel Murray a member of the Cradle Roll,	490 84			
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. Freetown, I. L. Nichols, 2; Norton, Wheaton Sem., Miss Alice D. Adams, 25,	27 00			
<i>Springfield Branch.</i> —Miss Harriet T. Buckingham, Treas. Holyoke, First Ch., Jun. C. E. S., 10; Indian Orchard, C. E. S., 5, Jr. C. E. S., 1; Springfield,				

25 cts., Pilgrim Ch., Little Pilgrims M. C., 14; Slatersville, Aux., 20,	586 11
Total,	586 11

LEGACY.

<i>Providence.</i> —Legacy of John E. Troup, Samuel R. Dorrance, exr.,	2,500
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CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Hanover, C. E. S., 5; Norwich, First Ch., Light Bearers M. C., 20, Second Ch., Aux., 43.14; Preston, L. S., Aux., 16.50; Putnam, Miss. Workers M. C., 30; Taftville, C. E. S., 3.75,	118 39
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Hartford, Asylum Hill Ch., Aux., 5, First Ch., Aux. (of wh. 50 by Mrs. Francis B. Cooley to const. L. M.'s Miss Bertha P. Dennis and Mrs. J. Gilbert Calhoun), 108.60, Miss. Band, 7.40, Pearl St. Ch., Aux., 2.50, South Ch., Aux. 84, Windsor Ave. Ch., C. E. S., 5; Simsbury, Open Hearts M. B., 55; Terryville, Jr. Aux., 5; West Hartford, F., 40 cts.; Windsor Locks, Aux., 156,	428 90
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethlehem, S. S., 2; Branford, Aux. (of wh. 25 to const. L. M. Miss M. Belle Linsley), 36; Bridgeport, Union Meeting, 25, Black Rock Ch., C. E. S., 5, North Ch., Palmer Mem. C., 55, Olivet Ch., Aux., 84, Park St. Ch., Aux., 36.13; Centrebrook, Aux., 3; Cheshire, Aux., 43 75, with prev. contri. to const. L. M.'s Mrs. John E. Paddock and Miss Pholisia Hotchkiss; Colebrook, C. E. S., 2; Danbury, First Ch., C. E. S., 20; Deep River, Aux., 4; Greenwich, Aux., 55, in mem. Mrs. L. P. Hubbard; Ivoryton, Aux., 2.33; Killingworth, C. E. S., 3.65, S. S., 5; Middletown, First Ch., Aux., 37.25; Nangatuck, S. S., 4.70; New Haven, Centre Ch., Aux., 529.48, S. S., 20, Ch., of the Redeemer, S. S., 22, United Ch., Aux., 314, Y. L. M. C., 35; Norfolk, Aux., 34; Norwalk, Aux., 2.50, Jr. C. E. S., 4; Plymouth, N. E. Star C., 5; Sherman, Aux., 4; Sound Beach, Aux., 25.92; Stratford, Aux., 51.86, Whatsoever M. C., 40, Two Friends, 6; Torrington, Third Ch., S. S., 4.40; Waterbury, Second Ch., C. E. S., 25; Watertown, S. W. M. C., 10; West Torrington, S. S., 40 cts.; Woodbury, First Ch., Aux., 21.60, Mary G. Miller, 5, Fairfield Co. meeting, 22.15,	1,606 12
Total,	2,153 41

NEW YORK.

<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Brooklyn, Lewis Ave. Ch., Earnest Workers M. C., 10.80, Tompkins Ave. Aux., 100; Bedford Park, S. S., 5; Binghamton, First Ch., Jrs., 5; Churchville, Aux., 25; Corning, Aux., 15.75; Cortland, 5.21; Flushing, Aux., 10, S. S., 11.79; Gloversville, Ladies' Benev. Assoc., 30, S. S., 13.31, C. E. S., 1.63; Greene, Aux., 2.13; Groton, Aux., 3.90; Homer, Aux., 55; Howells, Ladies' Aid Soc., 4; Ithaca, Aux., 8.75; Madrid, Aux., 5; Moriah, Mrs. Dewey, 10; New York, Mrs. L. C. Sweetzer, 4.50; North-
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ville, Aux., 20; Phenix, Jr. C. E. S., 2.50; Smyrna, Aux., 16; Spencerport, Aux., 30; Syracuse, Danforth Ch., Ladies' Un., 7.32, Plymouth Ch., Woman's Guild, 130.01, South Ave. Ch., Aux., 2.50; Utica, Plymouth Ch., Jr. C. E. S., 3.65; West Winfield, Mrs. C. D. Wheeler and Mrs. N. Spencer, 10, S. S., 31.40, Jr. C. E. S., 10. Less expenses, 22.87,	567 34
Total,	567 34

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 40; N. J., Closter, Do Something Band, 10; Montclair, Aux., 25; Newark, Belleville Ave. Ch., Aux., 22, Miss. Band, 55; Plainfield, Aux., 10; Westfield, C. E. S., 8, Prim. Cl., S. S., 9.35; Penn., Germantown, Neesima Guild, 10,	189 35
Total,	189 35

FLORIDA.

W. H. Missionary Union,	19 20
Total,	19 20

ALABAMA.

<i>Jenifer.</i> —E. A.,	5 00
Total,	5 00

MISSISSIPPI.

<i>Moorhead.</i> —Frances A. Gardner,	2 70
Total,	2 70

LOUISIANA.

<i>New Orleans.</i> —University Ch., Aux., 10, Little Builders M. C., 2,	12 00
Total,	12 00

MICHIGAN.

<i>Port Huron.</i> —First Ch.,	30 00
Total,	30 00

KANSAS.

<i>Wichita.</i> —Fairmount, W. M. S.,	17 00
Total,	17 00

CALIFORNIA.

<i>Pasadena.</i> —	40
Total,	40

CANADA.

Cong. W. B. M.,	554 16
Total,	554 16

ENGLAND.

<i>London.</i> —Miss S. L. Ropes,	25 00
Total,	25 00

CHINA.

<i>Pao-ting-fu.</i> —Miss Mary S. Morrill and Station Class, 16.65; Tung-cho, Woman's Christian Assoc., 18,	34 65
Total,	34 65

General Funds,	8,253 78
Gifts for Special Objects,	322 19
Variety Account,	113 48
Legacies,	3,070 00
Total,	\$11,689 45



MICRONESIA.

FROM MRS. PRICE'S JOURNAL.

PERHAPS you may be interested in hearing about my first meeting with the women at a place where Mr. Price has been going Sunday mornings for six or eight months. I have a young married woman with me, who has been very well instructed in Mrs. Logan's and Miss Kinney's school, and as Mr. Price is very anxious to have something done for the women, I thought Ruth and I could hold a meeting for them; Ruth to do the talking, and I as a figure-head to give dignity to the meeting. Mr. Price took us almost there in the boat, but as it was low tide we had to walk about a mile along the beach. We held the meeting in the canoe-house, where Mr. Price has his services on Sunday. As soon as we arrived they blew the conch-shell, and soon the women began to come in twos and threes along the shore, most of them with a child on her back. They gathered all about us as we sat on the ground, about forty of them, dirty, painted, and almost naked, and nothing but the eye of faith could see anything in them but half-naked savages. To me they looked like nothing of the kind, but precious souls for whom Christ died. Oh, how I did long to be able to talk to them, and tell them of that wonderful love! We sang a hymn that Mr. Price had taught them, and Ruth led in prayer. She then spent some time in teaching them the Lord's prayer, after which a little talk on Christ's blessing little children, which I had taught her the evening before. It is a very different thing teaching these girls that have been under Christian influence for so long, from teaching the heathen. Ruth did very well, and I was quite proud of her. She is only about eighteen years old. We sang again, and Ruth closed with a short prayer. We had good attention all through, and felt that our first meeting was a success.

April 6.—To-day we went to Uman, to see Moses and his wife. All of you who are at all acquainted with the mission know who Moses is—Mr. Logan's old helper, and the first one to open up work here in these islands. I have long been wanting to go and see them. We started about 9 A. M.,

and arrived at Moses' place about noon. He has a nice four-roomed house, built of boards and a thatch roof. It was nice and clean, and had tables, chairs, and beds, pictures on the walls, a good clock, and looked quite like living. Moses and his wife are fine specimens of what Christianity can do for these people. The people from all around came out to meet us, neatly dressed and clean—so different from the half-naked heathen we meet in so many other places. We went into the house, and Moses had the bell rung for a service. As I was very tired I did not go out to the service; and after all had gone out I took my waterproof and spread it down in one corner to take a little rest. Zipporah, Moses' wife, came in, and I said, "I am very tired." "Yah," she said, and went into next room and brought out a nice clean straw mat, a quilt and a pillow, and with these made up a pallet for me. She then stretched a cord across the room and hung a sheet on it, so that no one could see me from the door. This was all so unlike the natives that it filled me with wonder. After service Zipporah laid the table with a cloth, knives and forks (you know the natives eat with their fingers entirely), plates, glasses, a nicely cooked breadfruit, fried fish, and with our canned peaches, sandwiches, and milk we had a royal dinner. After dinner Mr. Price brought out his medicine-box, and dispensed medicine to all who came for an hour.

At 3 P. M. we were under way with a good wind. We had a lovely sail home, enlivened by a tropical pour, which soaked the boys and girls who were with us; but they do not seem to mind that in the least. We reached home at six o'clock, and as this was my first long sail, and I was only a trifle sick, I feel greatly encouraged. Helen is never so happy as when on the boat, and is all over it, from one end to the other. She would go every time her papa goes if she could, but as he goes two or three times a week, that is not possible. Even little missionary girls must study. Some of the places, too, her papa does not think it best for her to go, as there is rather too much of a display of heathenism. How we long for the time to come when the glorious change shall come, as it surely will if we are only faithful.

RUK, MICRONESIA.

SOUTHERN BRANCH W. B. M. P.

OUR general topic for this month is Africa, and our special mission field is Umsunduzi, in the Zulu Mission. Our missionary, Mrs. Dorward, has been in very poor health for some time. In February, 1894, she returned to the station, hoping to be able to continue in her beloved work. A year of faithful, happy work followed, but in June, 1895, she was obliged to

return to America. Two severe surgical operations detained her in this country longer than she anticipated, but she hoped to return last October, and is doubtless already with her husband and the children who are flocking to her schools and love to call her "mother." Pray for Mrs. Dorward, that her strength may prove equal to her task. There are fifty in the day school, and more applications for the boarding school than can be received, because of the lack of food. Retrenchment has been ordered in this mission, as well as in all orders, and about half the work of the native teachers and pastors must be given up. But in spite of these hindrances the report of the American Board is very encouraging. It reads: "This has been a year of special blessing. Fifty persons at least have openly confessed Christ for the first time, and ten have been received into the church. Many at the kraals where preaching is regularly maintained give evidence of genuine conversion, on one occasion fourteen expressing their purpose to live a Christian life, and at another kraal nineteen having become earnest Christians. In one outstation eighteen have united with the church, and thirty-two children have been baptized. These people have just built a stone chapel with iron roof at their own expense. At Itumfasi there have been twenty-eight additions to the church."

Perhaps it may be of interest to see for ourselves the familiar verse, John iii. 16, in the unfamiliar Zulu dress. *Ngokuba utixo wa li tanda kangaka izwe war li nika indodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo banga bubu, kodwa ba be nobomi obungapeliyo.* This is taken from the American Bible Society's Zulu Bible.

Miss Crosby, of Micronesia, tells this bit of personal experience in connection with the Zulu mission. Three years ago she was at a farewell meeting in the East for some missionaries on their way to Africa. During her address she told the story of Dubi, a Zulu chief. His tribe were about to go to war with a neighboring tribe, but the baby son of the chief was left at a mission station. The tribe was conquered, and well nigh exterminated. The boy grew up under the care of the missionaries, received a good education, and became a Christian. Finally he received word from his old tribe that they wished him to come back to them as their chief. "No," was his response; "you take the Lord Jesus Christ as your chief, and I will come to tell you about him." Just at this point in the story a voice was heard from the further end of the church,—“May I interrupt the young lady a moment?” Fearing lest her story was to be proven untrue, Miss Crosby consented, and the young man went on,—“I only wish to say that this story is literally true, and I am the son of the man of whom the young lady is speaking.” Amid signs of greatest enthusiasm and interest he was brought to the

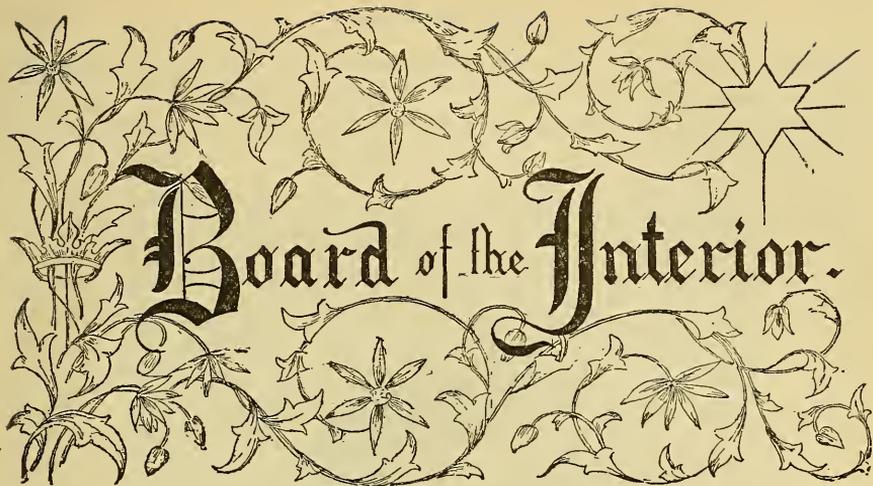
platform and asked to tell his story. He had just come from Oberlin, and was on his way back to Africa to serve as a helper in the mission. Since then he has returned to this country, and has studied at the Pacific Theological Seminary. Surely our Zulu mission has paid!

LITTLE record is made of the thousands and hundreds of thousands of lives which have been wasted in seeking gain in Africa. Comparatively few in number have been the lives sacrificed for its redemption. A noble missionary in this continent says: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones lying in an African grave, I am content."—*American Board Almanac, 1896.*

ONE eighth of the pagan population of the world is found in Africa. From Senegambia, forty-five hundred miles across to Abyssinia, are ninety millions of people, and one hundred languages into which the Word of God has not been translated. It lies unentered, and almost untouched. The Koran is carried thither by the Arabs. Is the gospel carried by Christians? No. Traders have reached the heart of this country. Gin and gunpowder are finding their way in thither, but the messages of Jesus, the water of life, not yet.—*American Board Almanac, 1897.*

A NUMBER of Hottentots go to England. One of them, taking leave of the London Missionary Society, expresses himself in his broken English as follows: "What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread and hold it for yourselves, not to give one little bit, one crumb, to poor heathen. There are so many millions of heathen, and you have so much bread, and you could depend upon it you should not have less because you gave; but the Lord Jesus would give his blessing, and you should have the more."—*A. C. Thompson, in Foreign Missions.*

As regards the object of missions, it is to give the Gospel to those who need it. If the heathen do not need the Gospel then our human race could have done without it. If it is not a blessing to them, then how can we consider it a blessing to us? . . . If the Gospel is the sweetest message of God to man . . . then there is no object worthy of fixing the purpose of disciples of Christ which transcends in dignity the simple gift of the Gospel to those who need it.—*James S. Dennis, D.D.*



CORINNA SHATTUCK.

MRS. JAMES G. JOHNSON.

THE churches and various societies have just been studying the life of Mary Lyon, and the beginnings of the higher education for women. It will interest us to learn a little of another New England woman, because of the especial work she has so bravely taken up.

Corinna Shattuck was early left an orphan, and was brought up by her grandmother in good old New England ways. She was trained into practical housewifery, and then into a school-teacher's life of self-denial, of study, and of outgiving to others; so she was fitted for what came to her.

As to her Christian character these words tell much: "Not being able to look back to some definite past of which I could say, 'Then and there I was converted,' I have been led constantly to rely upon present evidence of being a Christian."

Miss Shattuck offered herself as a missionary, and was sent to Aintab, Turkey, in 1873. A few months after her arrival Miss Proctor, principal of the girls' school at Aintab, was forced to come home for her health, and her responsibility fell upon Miss Shattuck. Besides this great care there was the study of the language and of the new surroundings, and of the customs of the people, so necessary to learn in order not to offend.

The next year Miss Shattuck toured about that region, riding over one thousand miles on horseback. In the fall of '76 she went with a native helper to Oorfa, to start an advanced school for girls. She must have been a successful pioneer worker, for the next fall she went to Kessab for the same

purpose. I think she has "the saving sense of humor," for she wrote: "Such a queer, out-of-the-way place! No post, no markets! It seems like the ends of the earth we read about and hear about in the prayers for missionaries. I hope I shall be prayed for often."



MISS CORINNA SHATTUCK.

She taught her 170 girls in the Kessab school, and visited the villages of that region. The next fall she went to Adana with Miss Proctor, and another school was begun there. Meantime her health was breaking, which does not seem strange. An enthusiastic Woman's Board is just learning that its missionaries need to be held back in their early ardor. These had been six

full years, and she went home, called there by the death of her only sister and by her own imperative need of rest.

There followed a period of weakness and suffering. The physicians found that her lungs were diseased, and ordered her to Colorado Springs. As she was not able to go back to her chosen work after a year, her New England conscience, as some one has called that sensitive, often over-burdened organ, obliged her to resign, that the Board might not have to contribute any longer for her support; and she worked for her living in the college library. After four years she attended the meeting of the American Board at Detroit, and it was learned that she had been able, besides supporting herself, to do a good deal to increase the interest and the contributions for foreign missions in Colorado. A physician gave her a certificate to do half work, and she went back to Turkey.

She seemed to arrive, as before, just in time to take command, and was put in charge of Marash College. This position she held for several years, besides organizing and sustaining a kindergarten.

About three years ago she went to Oorfa, where she had started the school eight years before, and was there when the massacres took place in the fall and winter of 1895. She was alone with native helpers, a tower of strength to her terrified associates, pupils, and neighbors, sheltering refugees, dressing wounds, and, when too ill to be on her feet, overseeing and directing from her bed. Now, at the close of another year, we see her still at her post, for though greatly in need of rest she has said: "I could not leave our orphaned people."

She has organized relief work, and arranged educational work for the increased demands upon it. Our mission schools unite with the Gregorians, having more than one thousand children and twenty teachers. Some of the widows are trained into Bible women, some visit the sick. The Sunday school numbers over one thousand, and there are large classes. One hundred and twenty-five orphans are cared for, and there is an industrial department. That certificate for half work ought to be revised.

Mr. Everett Wheeler said in his address before the American Board in Toledo: "That ever memorable incident in the history of our citizens in Turkey—Miss Corinna Shattuck at Oorfa! as we say, 'General Grant at Vicksburg.' There in her single person she stood for all that the American government stands for,—for righteousness, for justice, for law. There she had been sent by your Board. There she had been established with the consent of the Turkish government. There she had organized a home, and used it for the education of children and their parents, and for the relief of the suffering and distressed. When a cruel Mussulman mob sought to outrage

and slay the native Christians, they took refuge with her. Her little enclosure was packed with the innocent victims of Turkish outrage and rapacity. She faced the howling mob. To every demand that she should yield, and allow them to pass, she interposed the dignity and authority of her womanhood and the sacredness of treaty rights, secured for her and all our citizens by the government of her native land.

“During the massacre she writes: ‘Our house was full; two hundred and forty found refuge. We began to have refugees Monday and Tuesday, and all our houses and schoolroom are full of widows, and orphans, and wounded. How willingly I would have died could my death have spared parents to their children!’

“Corinna Shattuck at the door of her house in Oorfa, standing as a protection and shield for hundreds of innocent Christians, would more than repay all the toil and expenditure of the past.”

We can imagine her now, as she leads the prayer meeting of four hundred Gregorian women, or watches over the school, or mothers the orphans, or plans industries or needed supplies for dependent ones, rejoicing over the crowded church and Sunday school, making much of the affection of her people.

This is a dimly drawn picture of a New England woman who is worthy to be in the list with Mary Lyon, and who belongs to our own Woman’s Board of the Interior, supported by funds growing out of the interest she herself aroused in Colorado. And she is only one among many heroic missionaries. To study their lives is to

“Honor those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.”

A GLIMPSE AT ISLAM.

We are permitted to make the following extract from a private letter of Mrs. J. H. Barrows, who accompanies her husband on his lecture tour in India. By way of corroboration we give the official prayer of Islam; *i. e.*, the Moslem faith which is used throughout Turkey, and daily repeated in the Cairo “Azhar” University by ten thousand Mohammedan students from all lands. The following translation is from the Arabic:—

CAIRO, EGYPT, Nov. 28th, 1896.

I WISH I could give you some idea of the unlikeness of this country to anything you have ever seen; but I am discouraged about it because I had read so many descriptions and yet was wholly unprepared for the reality. I don’t

think I ever could get used to it: trees, flowers, beasts, fruits, architecture, are all unlike Europe or America. And the people! Yesterday when I went to the howling dervishes (I believe they are howling frauds, and are doing this for the money people give to see it), and saw men fall in fits, and no one pay any attention to them, and to-day when I went to the Mohammedan University and saw thousands of young men seated, barefooted, each on a sheepskin rug on the floor, and heard the wild-eyed, matted-bearded old sheik yell at them (every sheik looks as if he had not washed himself for a year, and was a raving maniac besides), I came to the conclusion that either I had the nightmare, or else the Mohammedan world was stark mad!

Our — friends expressed themselves before we left America to the effect that when your father saw the other religions as they are in their native loveliness, so to speak, he would return to America a convert to one of them. They can scratch Mohammedanism off the list. That has no show at all. We saw it in Constantinople, dirty, cruel, beastly; here in Egypt we have seen its highest forms; its greatest university, with from seven to ten thousand students (to which men come from India and all the Mohammedan world), and its holy men, these dervishes. These last are such saints that we saw babies carried among them yesterday to receive their blessing. There were not six of them that did not look like criminals, so wicked were their faces. I should not have been surprised at any moment to see them rush upon us, with knives to kill us. No; your father does not at all feel drawn to the great and noble religion of Mohammed.

ROCKFORD ASSOCIATION.

BY MARY PAGE WRIGHT.

FEBRUARY 16th the Woman's Missionary Societies of the Rockford Association held an all-day session in the First Congregational Church, at Rockford, Ill.

The afternoon was given to home missions with an interesting programme, to which Mrs. Mary F. Bryner's address during the children's hour added greatly; but your correspondent took notes only of the morning session, which was devoted to foreign missions.

Mrs. J. L. Keep, president, had drawn on manilla paper a map of the Association, and conducted the meeting with the spirit one would expect of a woman who knows the value of maps. (Oh for a map in every missionary meeting!)

Reports from the various societies were hopeful. That on the missionary

work of Junior Endeavorers deserves especial comment, both from the importance of the subject and its graceful presentation by Miss Edith Penfield, of Rockford.

The missionary address was upon "The Condition of Woman in Heathen and Moslem Lands."

A symposium on Endeavor work was well planned and led by Mrs. Nellie Rose Waugh, of Rockford, who assigned different phases of the subject to Misses Manlove and Waterman. The latter kindly furnishes the following *resume* of her address:—

To promote a greater interest in Christian Endeavor Missionary programmes: 1. Interest the members in missions, for without such interest no programme, however carefully prepared, will be enjoyed by them. 2. You cannot work up enthusiasm once a month over a missionary topic, if there is no enthusiasm on the other three Sundays. 3. What you need is an active, healthy, Christian spirit among the members, since that is essentially the missionary spirit. 4. Do more practical home missionary work in your own city. Reports of such work are always interesting if well given. 5. In your reports from different fields use as few statistics as possible, for they are always a bore. 6. Let the participants learn what they have to say, rather than read it. 7. "Sing unto the Lord a new song." The old songs are good, but there is inspiration in new music, if appropriate and well sung. 8. Have some special field of work in which the society has a personal interest. 9. Let as many as possible take part in the meeting, especially the younger ones. 10. Let the reports from foreign fields be as recent as possible. 11. Bright, short stories with missionary themes add greatly to the enjoyment. 12. When available, have addresses from workers in the field, giving personal experiences. 13. Close on time. Don't get a reputation for prolonging missionary meetings half an hour beyond regular time.

The devotional exercises, led by Mrs. E. S. Carr of Stillman Valley, and Mrs. H. D. Adams of Caledonia, were worthy of the name.

The question box, in charge of Mrs. S. J. Caswell, of Rockford, was especially helpful. The questions are appended with names of the ladies who responded, and a hint of the thought expressed.

Is it advisable to use the lessons in Mission Studies for our programmes? Miss Durin, of Rockford.

Yes. Mrs. Williams said at the Des Moines meeting: "Use the lesson studies as you would the bill of fare at a hotel. Take what you want."

How use them? Shall we prepare them beforehand, and tell the thoughts contained? or shall we simply read them at the meetings? Mrs. Day, of Seward.

Tell them if possible. If they are read, let different persons read each one paragraph.

Should all communications to secretaries of societies be read to the societies? Mrs. Fred Lewis, Stillman Valley.

Yes, if they are of interest to the societies.

Should we have much or little prayer in our meetings? Mrs. Gibson, Rockford.

Much. "A Christian's prayer ought to have as much meaning as a check from a millionaire."

Life members. What is their duty and privilege? Ought not their names to be recorded upon our Secretary's book?

In response, Mrs. Kennedy, of Rockford, spoke warmly of the honor of life membership in the W. B. M. I.

How can we make Christian women feel that giving to missions is more a privilege than a duty? Mrs. Hubbell, Belvidere.

Feel it deeply ourselves.

How can we interest the majority of our Christian women in missionary literature? Mrs. Foster, Poplar Grove.

Make it the subject of conversation, as we do other literature.

How shall we plan for the election of officers at the annual meetings of our local societies? Miss Katherine Dickerman, Rockford.

Have a primary, or caucus, as politicians do, so making sure that the nominees will not decline office.

Which is the more important, home or foreign work? Mrs. H. W. Taylor, Rockford.

They are one.

Is it advisable or helpful to have printed programmes in our local societies? Mrs. Carrie Sovereign, Stillman Valley.

Yes; printed, hektographed, or otherwise multiplied where practicable.

Should we pay all or part of the expenses of a delegate to our State meeting? Mrs. A. C. Moses, Byron.

Circumstances must decide. Pay all if practicable.

What is the Wee Folks' Band? Mrs. Dr. Helm, Rockford.

It is a department of the W. B. M. I. for children of the church of any age, from one day old until they join the Mission Band or Junior C. E. They are made members on payment of any sum above five cents, and receive a handsome picture card of membership.

How interest women in mission work was eloquently discussed by Mrs. L. E. Herrick, Rockford, herself the mother of Mrs. Bates, of Africa, and sister-in-law of Dr. Herrick, of Turkey.

Supposing you were a physician, and after diagnosing a case you prescribed the remedy; how would you get the patient to take the remedy if he were disinclined?

To this veiled reference to the circulation of missionary information Mrs. E. W. Chandler, of Rockford, replied as follows: When I first read this question I thought, "If he *won't* take the remedy let him die;" but as I applied the query to missionary interests I reconsidered my somewhat heartless decision, and realized that the patient's foolish refusal concerned not merely himself, but all who would be blessed by his taking the prescribed remedy. "No man liveth unto himself, and no man dieth unto himself."

I would study my patient and seek to discover how to get that particular individual to receive the cure. To one I might say, "You *must* take it;" another I would coax; and to a third I would present the *duty* of doing so, while the last might be influenced by a presentation of the evil which would follow his refusal, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment."

A bright lady to whom I read the question said, "I would sugar-coat the remedy, or perhaps give it in apple sauce." Yes, make it just as attractive as possible, so that it will taste good, and do him good, and also will be a benefit to many others to whom his spared life may be of service.

I would fain show those uninterested in missions that we must never even *think*, "Am I my brother's keeper?" or the Father of *all* will say, "The voice of thy brother's blood crieth unto me from the ground."

Those who take the remedy simply for self-cure, may have the congratulations which they seek—they give to be "seen of men." Some hope by a spared life to do more for their immediate friends—*home* missions; but whole-souled persons, whose hearts are full of loving kindness akin to the Saviour's love, will gladly go or send of their means to *any* who say, "Come and help us."

What was the Great Physician's remedy for the ills of the souls of men? "Go ye into all the world, and preach the gospel to every creature."

"Thy strength I'll supply and thy wages I'll pay;
And blessed, thrice blessed, the diligent few,
Who finish the labor I've given them to do."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 10, 1897, TO FEBRUARY 10, 1897.

ILLINOIS.—Total	\$1,396 47	Receipts for the month	\$3,701 21
INDIANA.—Total	5 65	Previously acknowledged	7,544 22
IOWA.—Total	273 86		
KANSAS.—Total	21 30	Total since Oct. 21, 1896	\$11,245 43
MICHIGAN.—Total	598 49	ARMENIAN RELIEF FUND.	
MINNESOTA.—Total	374 35	Received this month	71 60
MISSOURI.—Total	272 71	Already forwarded	188 42
NORTH DAKOTA.—Total	10 00		
OHIO.—Total	483 18	Whole amount for Armenian Relief	
SOUTH DAKOTA.—Total	20 81	since Oct. 21, 1896	\$260 02
WISCONSIN.—Total	203 75	MRS. ALFRED B. WILLCOX, Ass't Treas.	
MISCELLANEOUS.—Total	40 64		

Life and Light for Woman.

VOL. XXVII.

MAY, 1897.

No. 5.

MEXICO.

THE CONDITION OF ITS WOMEN TO-DAY.

BY MRS. GERTRUDE C. EATON.

THAT a wonderful change is being wrought in the social and public life of Mexico, is undeniably true; and the recent series of articles in *Harper's Magazine*, entitled the "Awakening of a Nation," presents in a forcible manner the truth that railroads, telegraph lines, telephones, electric lights, and good public schools are all doing much toward developing rapidly the latent possibilities of the descendants of Guatemoc. Outside of the principal cities, however, this change is not so marked, and if one leaves the great highway of the Mexican Central Railroad, and penetrates into the country districts, there will be found the same ignorance of, and indifference to, the great world about, that there has always been. Within sixty miles of Chihuahua City, it is easy to find many people who have never even seen the capital, who regard with superstitious fear the thought of a locomotive, and who believe that the railroad is

the greatest enemy their country ever had. You will find numbers, also, who have never learned to read, and who feel no ambition even to have their children learn. And yet, the gospel of Jesus Christ, preached by some



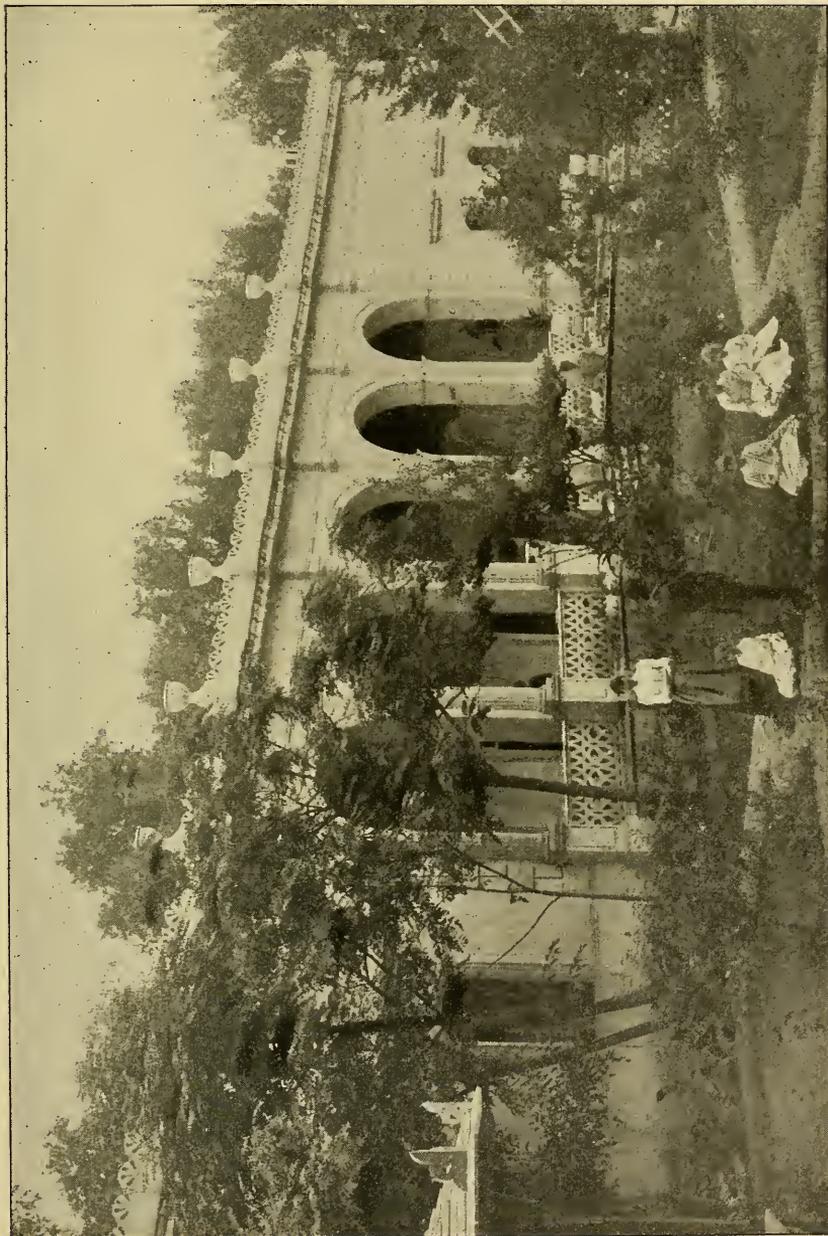
THE GRADUATING CLASS OF 1897.

humble colporteur or Mexican evangelist, has been known to awaken in such hearts a thirst to know more, and a desire to be able to read for themselves. The entrance into such a town of the weekly or semi-monthly religious paper is a wonderful educative influence in itself, and the coming of an American *hacendado*, or miner, to take charge of the little country community, whether sent by a missionary society or not, will, if he be the right kind of a man, result in a school that will awaken these, also, to the fact that they are living in the nineteenth century. Quiet Christian influences are at work in this land, and have their part, also, in helping on its progress.

This fact is recognized by some of the leaders of the nation, as one instance will help to show. President Diaz recently visited the city of Guadalajara, and the American colony there tendered him a reception, at which our missionary, John Howland, was asked to make the address. The President responded with evident emotion; and, among other grateful and appreciative things, said that the present prosperity of Mexico was owing, in great measure, to the presence and aid of its American residents.

We who have lived here for fifteen years, and to whom the mayor of the city said when we first arrived, "The people here are two hundred years behind the age;" who have seen such great changes in so short a time, marvel that a man of Mr. Lummis's keen observation of material things could have deliberately shut his eyes to the share that Christian influences have had in this "Awakening of a Nation." That he could have become so familiar with the streets of Chihuahua, and yet have ignored completely the stately church that crowns the brow of the hill on the principal street leading to the Alameda, which he must have passed many times on Sunday afternoon, and where he might have seen, any Sunday morning, a company of a hundred and twenty-five Mexicans, of all ages, engaged in studying the word of God. We wonder that in his minute study of the excellent public schools of our city, he should not have inquired even for the only two Christian schools in the place; that he should not have informed himself and his readers that the first school in the city to introduce modern desks, maps, text-books, and English, now in demand in all the schools, was the mission school, known as the *Colegio Chihuahuense*, and that at least four or five schools in the State, where no school for girls existed, have been started, and carried on by girls educated in the same school.

But what of woman in these fifteen years? How has the awakening affected her? Has the sleeping beauty been aroused from the sleep of ages, and does she respond to the voice of her awakener? Most decidedly, yes. Whereas, a generation ago, it was unusual to teach a girl to write; now the public schools are open to girls as well as to boys, and industrial and normal



A VILLA IN CHIHUAHUA.

schools fit them to earn their living honestly. Mexican women are proving themselves the equals of any of their sex as teachers, and are beginning to take positions at the telephone, not as yet, that I know of, the more public place of telegraphy, and one woman, in Mexico City, has been given the degree of M.D. The central telephone office of this city is occupied by two sisters, who received their education in our schools, and their knowledge of English, which is indispensable to the position, was, no doubt, what enabled them to get it.

Socially, woman is still much restricted in Mexico, though even these customs are becoming modified by the example of so many foreign residents. In the first year of our residence here, a lady and gentleman were never seen on the street together, even husbands and wives, but it is now not unusual to see the sexes walking freely together, and even driving in company.

It is, however, not proper that any familiar intercourse should be had before marriage, even during the courting days. The old custom of "playing the bear"* still prevails, and it is rare, I imagine, that the ardent lover ever has an opportunity to speak alone with the object of his adoration. At their balls there is one dance, known as the lover's dance (*la danza*), which is so slow in its rhythm as to allow time for occasional interchange of words, and the young people are not slow to make use of this chance. Immediately upon the conclusion of the dance, the young lady must be returned to her mamma or chaperon, and the young men range themselves on the other side of the room. At a wedding in high life, at Christmas time, at which my husband was the officiating minister, the couple being Americans, though connected with the first Mexican families of the city, I, innocently chatting with an American physician who was present, suddenly became aware that I was the only lady besides the bride who was conversing with one of the other sex, who were all seated on the further side of the room!

Temperance societies are as yet unknown, though sorely needed here. The supper that evening was plentifully supplied with wines of which all partook, with the solitary exception of the minister and his wife; and at the close of the collation, all the gentlemen went to another room, where cigars, coffee, and liquors were served.

The Mexican wife is virtuous, and as a mother is most loving and devoted, but unwise in the training of her children. Obedience is not enforced, and *el no quiere* (he does not want to) is a sufficient excuse for any lack in fulfillment of duty.

The Mexican woman is religious, devoted to her church, and loyal to its priests. When such a devotee comes to know the liberty of the gospel, and

* See *Ladies' Home Journal* for February.

the beauty of holiness as it is revealed in Christ only, she becomes a power in the church and a consecrated worker. One who is capable of kneeling in the public street, at sight of a carriage bearing the host to some dying soul, as I saw a well-dressed woman do last week, will not hesitate to confess her Lord and Master before the world, when she comes to recognize him as her Saviour.

But the bonds of custom and of society are strongly fastened upon these women of the upper classes, and even though they may feel kindly toward the Bible teaching, as I know many of them do, it takes great resolution to break away from friends and relatives, and the "religion of our fathers."

"The common people heard him gladly," is true here, as elsewhere. We do not see Parisian hats and tailor-made gowns on the women of our congregation. They still cling to the loose dress and *tapalo* (black shawl) of their nation. But true and devoted hearts beat beneath those black shawls, and their wearers fear not to trample on time-honored customs, if so they may carry the Water of Life to other thirsty souls.

At the recent assembly of Christian workers in Mexico, woman's work was the subject of one afternoon. After the presentation of an excellent paper by Miss Susan Jones, of the Baptist Church, whose work is entirely in the homes of the people, the question was asked, if she had never had any difficulty, through going alone about her mission work, which is against the custom of the country. She replied that she had visited the worst parts of the city, but had never received an insulting word. A young Mexican woman, who works in the same way, was called upon, and gave similar testimony, adding, "We go not alone, for Christ is with us." A member of our church who visits the city hospital, took with her a girl from our school, to speak English with some Americans who were there, and who listened gladly to the words of invitation and truth from the lips of a Mexican girl.

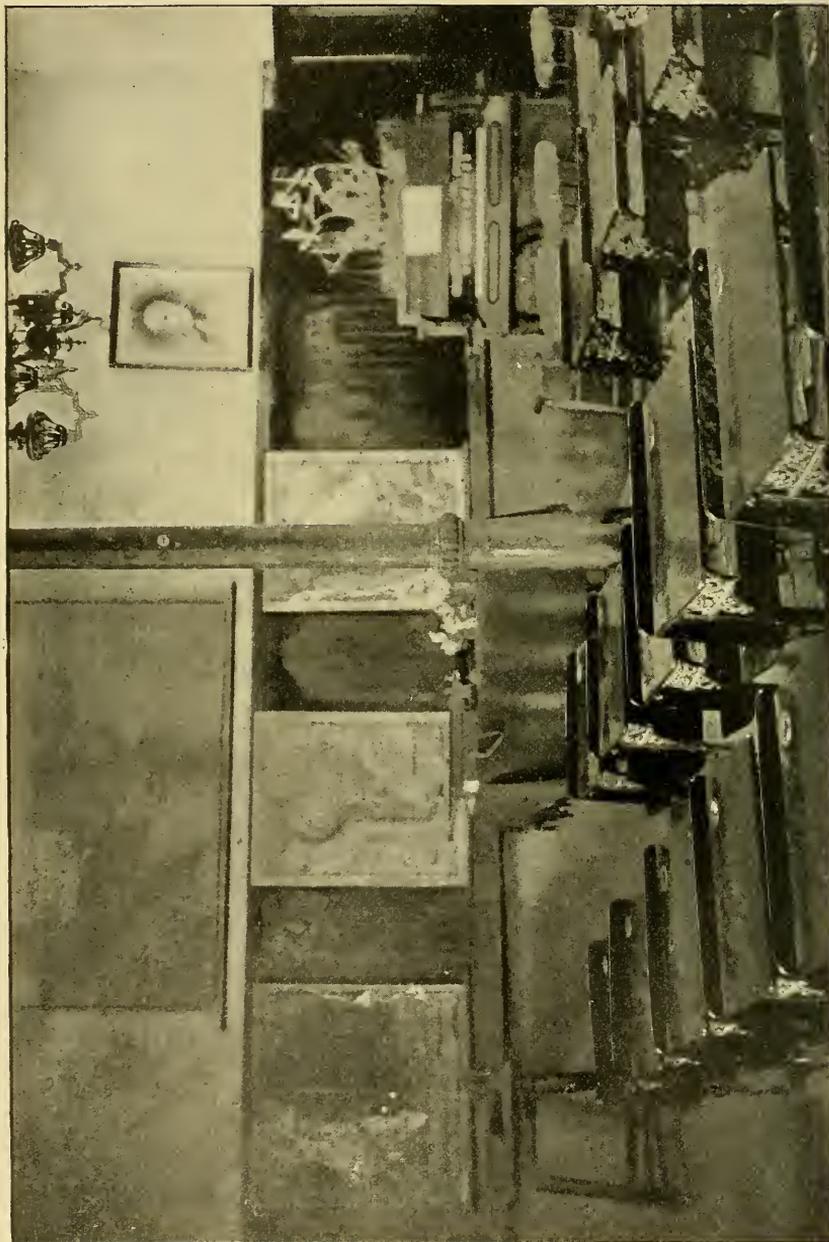
Thank God, there are many Mexican women who have truly become "new creatures in Christ Jesus."

CHIHUAHUA, March 12, 1897.

COLEGIO CHIHUAHUENSE.

BY MISS MARY F. LONG.

POINTS of view are exceedingly numerous, and having the advantage of a writer's choice, I shall ask you all to step with me to the sunny side of our beloved school. Not that there are no difficulties, no disappointing girls, but after a year and a half in its very heart, though now far removed, the



THE SCHOOLROOM AT CHIHUAHUA.

school has come habitually to represent to me a glad, strengthening hope. Its atmosphere, the order, the punctuality, the self-respect, if I may so call it, are an invigorating oxygen. The work done there, be it geography or numbers, ancient history or natural science, is important,—important enough to take precedence of visitors, feast days, or even Christian Endeavor sociables, which do not dare to suggest themselves on other than Friday nights. Contrary to the trying Mexican custom of suspending whatever recitation may be in progress on the entrance of friends, in the Chihuahua school such value is placed on a common, daily recitation, that even on the Friday afternoon programmes, to which the parents are especially welcomed, the prominent feature is regular class work. The community's estimate of the school is growing in this way. Ignorant parents begin to feel some pride in the evident advancement of their children, and place a value on what before was but a dimly realized obligation to send them to school if,—oh that innumerable train of ifs that make some children's attendance so precarious; happily they are growing less as the will increases.

The bright schoolroom is a pleasant and privileged place to the pupils. Pre-eminently a work room, there is never disorder even during relaxation. Playing and loud talking are left in the court yard. She who enters there feels an involuntary desire to compose herself, and looks around for a book. The desk presents its huge dictionary, of course, and a neat pile of constantly changing reference books. The records, too, are at hand; and how inexorably the tardy marks are reiterated, until what seemed impossible is a reality, and those of the house at least regard scrupulously the daily calls to duty.

The vase of flowers is seldom missing, nor blossoming plants in the windows. How it helps one to glance up at their serene, struggleless existence. They have a right to rest in their perfection, and so we, too, shall attain and rest.

The very closets of Miss Hammond's schoolroom are educational; locked they are; books, and pencils, and ink bottles distributed and collected with care. Those who have not lived in Mexico will not realize how much this lesson is needed, especially among the poor where improvidence forever hinders rising, but much more is it needed where nature herself induces to prodigality, and it almost seems a national fable (I speak of the poor) that everything grows. Our own books and little accumulations of industry and care are looked upon, we often realize, as gifts of the gods. The value and care of books, the dignity and responsibility of possession, are not often learned from a text, but may be from closets.

The beautiful blackboards, Miss Holcomb's gift, are another significant feature in the school. Not only are they clean and neat, but a real index to

the various lines of work in progress. I have seen a whole menagerie depicted by the zoölogy class. Curious flowers and interesting structures are posted by the students of botany. Maps are frequent, and outlines of history, the new, difficult word in the English lesson, the ruling sovereigns of the day, the first perfect long-division problem, how endless are the inspiring records seen there, stirring in all the commendable ambition to know and produce something worthy of the common attention. But all of this, you say, is what we would find in any New England village. I grant it, to the honor of New England; but it is just what we find in few Mexican institutions. So let me repeat as noteworthy the atmosphere of this Chihuahua school, its order, punctuality, self-respect, and sense of responsibility, touching in every one of these points a national weakness, in our girls. The school with the best course of study, that fails in these respects in Mexico, must fail also to produce vigorous, educated character.

The home department has been under Miss Dunning's loving charge now for six years. The two long dormitories, divided into tiny apartments for two girls each, have excited much comment among the natives, to whom privacy is almost unknown. This year a girls' parlor has been fitted up, and last year a library opened. To some of the girls who have been in the school five, six, or even more years, it is home indeed. Amid all of the joyous anticipation of the first graduation this summer there is a certain sadness in remembering that it also means a break in the home circle. The trio, Lydia, Josefa, Jesusita,* will be greatly missed.

They are all second generation girls, as we may call them. From San Buenaventura, in the mountains of northern Chihuahua, a little band of believers traveled one hundred and sixty miles to be received into an evangelical church during the early years of Mr. and Mrs. Eaton's work. Among them was the father of our Lydia, then a tiny little girl. Thus she has grown up among a small company of those who kept the Lord's Day, and met for worship. She is darker than her picture, to the left, shows, with passive Indian stolidity, but a smile, if you can win it, a flash from some soulful depths, that only the diamond true can show. Lydia must grow much yet, and in her quiet village, amid the round of homely duties and the companionship of those who understand not many of her joys and aspirations, do we not fear retrogression? No, she has had a "vision of the world, and all the beauty that may be." Narrow walls can never again shut in the soul that has found its wings. God bless our Lydia.

From the same beautiful valley comes Josefa, daughter of one of the first preachers sent out from the El Paso school. There is a peculiar tenderness in our thoughts of this bright, attractive, motherless girl. A surface life

* See cut on page 193.

she lived naturally, finding it easy and enjoyable to dominate her companions. Surely no girl ever received more willing admiration from her schoolmates, nor wore more graciously an invisible crown, than Josefa. She, too, has had the vision. Real joys and pleasures have been found that make the former things, we have reason to judge, of paling worth. If all desires are fulfilled, next year will find her still in the school, a most capable and useful assistant. A real talent for teaching has been shown in her conduct of practice work required in the course. We could wish her to devote herself to the work, but God's ways are not our ways, and we accept the future that seems to open for her, trusting that the young man, who is patiently waiting, may prove worthy of so bright and lovable a wife, and that he will help her to make a true Christian home, to the glory of God and the help of Mexico.

Jesusita, the one to the right, is the oldest of all the students, and has also a precious Christian inheritance. She is the one truly unselfish girl among them. Having already taught several years, she is more established in character, and, in spite of considerable self-depreciation, has a love and sense of duty and Christian experience that enable her to take a leading part when required. Would that I could make you all love these dear girls, as we do. Do not look into their faces casually, as we glance at each other in the street, but let a prayer for each one rise from hundreds of hearts,—dear girls, like your own girls at home,—with life before them, starting out bravely, the sunshine on their faces, to be buffeted, we know, with sordid claims and lack of sympathy. May they be strong, vigorous souls in Christ that can lift up others. They must, or be themselves dragged down.

I should like to introduce every one of the twenty boarders to you. Ciria, dear child of our prayers; Maria, born in a Catholic chapel and wrapped in a saint's own cloak, the soul-burdened Maria; Ismaela, whose unconverted father is prince of his little village; Evarista, who made cheeses all summer to earn her return. Of the day pupils, too, you should know Mercedes, who writes, "I want to know more of the Truth of God," and Francisca and Julia, to whom school has been indeed the Beautiful Gate into the Temple of God.

Sixty girls, day and boarding pupils, two lady missionaries, one resident Mexican assistant, one large rambling building,—thus runs the simple inventory of the Chihuahua school. Could we look above, however, might not a far different record appear in the books of God? Sixty girls? Rather sixty precious souls brought from darkness into light, and almost without exception, into His love and love of him. By what name God would enter two missionaries, who can tell?—servants, or friends, or daughters of the

King? A native teacher might read, first fruits of a golden harvest; and even the building in Heaven's own truer language, I imagine, may bear the name of some marvelous cocoon, from Him who has placed within its sheltering walls that mysterious life from which not one only, but hundreds of beautiful souls shall fly away.

JOYFUL DAYS IN GUADALAJARA.

BY MRS. SARA B. HOWLAND.

It seems as though there never were so many things for which to praise God as the last year has brought us, and it is most fitting that we should try to tell of his loving kindness, that the dear home friends may join us in thanksgiving.

It is not quite a year since the life of a dear child hung in the balance, and the little band of missionaries met with us to pray for special guidance. Soon came the answer, in the suggestion of the physician that we should at once start for the United States as the last hope for recovery; and, in a few hours, we were ready. Loving friends packed our bags with every comfort and luxury that affection could imagine; both Americans and Mexicans thronged the house with offers of assistance; and it was a touching sight as the long file of school children passed through the room where the wasted little form lay on a couch, each one pausing to kiss her hand and say good-by, all bravely smiling until they had passed out into the *patio* again, where they wept in each other's arms, for all loved the baby of the mission. When the train moved away, leaving a crowd of tearful friends, whom we knew would follow us daily and hourly with their prayers, we felt, that should the journey fail of its purpose, we could never doubt that God is good to have given so much joy and comfort in sorrow.

But the prayers were answered, and in the beautiful sanitarium at Battle Creek, which was kindly opened to us through the courtesy of our fellow-workers of the Adventist Mission, health and strength came slowly back to the sick one, and we were able, during the many weeks of convalescence, to enjoy the help and stimulus of life in our own country.

The absent ones in Guadalajara were kept in health and strength during our months of separation, and there came at last a glad day when the train moved into the station to meet the same dear friends, smiling and happy now; and the merry baby was passed from one to another, while all exclaimed, in English or Spanish, as the case might be, "Isn't it wonderful! Now we know that God does answer prayer!"

We cannot forget to give thanks for the new member of the mission, who had come in our absence ; for she is truly one of God's special blessings to us. Miss Long, who has had two years' experience of work in Chihuahua, kindly consented to come to the help of Miss Haskins, who had been alone ever since Miss White left us, and her lovely character and earnest consecration have already made themselves felt in school and church. She has brought a fresh, sweet impulse into our mission that has gladdened our hearts, and we give most hearty thanks to God for sending her here, where she is so much needed.

The experience of answered prayer was a helpful one to our church in Guadalajara, and a spirit of deeper earnestness has been noticeable ever since. On New Year's morning, at the sunrise prayer meeting, the church was filled, and all seemed to feel that it was the beginning of a deeper spiritual life for our people. During the Week of Prayer, the Holy Spirit seemed to be hovering over us, and many of the church members reconsecrated themselves, though the special meetings did not draw in as many new people as we had hoped. Then came the "Assembly" in Mexico City, when all the Christian workers met to talk over special problems, and pray for the presence of the Holy Spirit in power among us ; and our church was moved to pray most earnestly for this during their pastor's absence, and were ready to receive a new impulse from the reports that were brought back of good-fellowship, Christian unity, and divine power manifested at the great meeting.

The harmony among all of our evangelical workers, comprising fourteen denominations, is one of our greatest causes for rejoicing. At the meeting in Toluca, two years ago, at which Mr. Moody was present, many of the old missionaries were moved to confess their faults, one to another ; to ask for forgiveness, and for a divine outpouring of the Spirit. Strong men wept like children, and all hearts were touched and moved to deeper consecration. At one of these meetings, Arcadio Morales, a Mexican, who has been a minister in the Presbyterian Church for twenty years, was present, and though he could not understand a word of what was said, yet the blessing came to him in greater fullness than to any one else. He says that as he saw the brethren, after prayer, throw their arms about one another, weeping and laughing with joy, there came to him a wonderful sense of the Spirit in his own heart, and since then he has been used of God in the conversions of hundreds of souls. Special blessings have followed his visits to Saltillo, Chihuahua, Zacatecas, and other cities, and we longed to have him among us ; so it was decided to ask him to spend a week in Guadalajara, the last of February.

The other denominations, Methodist, Baptist, and Adventist, united in the meetings, though most of the services were held in our church as being most central and suitable. There was a sunrise prayer meeting every day, and these were some of our most impressive moments, as all hearts seemed to be wonderfully uplifted and strengthened.

Mr. Morales' methods are thoroughly evangelical, marked by an entire absence of controversy and by a most beautiful spirit of Christian love. He took the familiar parables and teachings of the Bible and by them showed the love of Christ for sinners and the joy and peace that there is in believing.

The presence of the Spirit was first felt in the hearts of the missionaries, workers, and church members, and many were impelled toward a new consecration of themselves and all they possessed to the work of saving souls for Christ. At the close of each service, an invitation to rise was given to those who wished to publicly confess Christ before men, and our hearts throbbed with joy as one after another gained courage to express their desire for prayer, or their belief that God had forgiven their sins and accepted them as his children.

Among the girls of the boarding school, only three were members of the church, though the teachers have felt for a long time that several were very near the kingdom, and have been working and praying for them most earnestly. What was our joy to see one after another rise and publicly manifest her desire to follow Christ, all uniting in prayer for others as soon as they felt their own sins forgiven, until fifteen have shown signs of real conversion, and all of those who are old enough to have an intelligent idea of what they were doing, have come out on the Lord's side. Now the school is filled with a different spirit, old jealousies and rivalries are laid aside, and the girls, with beaming faces, are planning for their weekly prayer meeting at recess time, and for various lines of Christian work. What may not these dear girls do for their acquaintances and relatives, and what a different thing life will become now that the motive power is changed!

Three of the girls are from Roman Catholic families and are prohibited from attending church. They may have much persecution to endure, but we pray that they may be faithful and be the means of bringing many more into the light. There are also many adult members of the congregation who have professed faith in Christ. We have a list of about forty persons whom we hope will be found ready to unite with the church before many months have passed; probably about twenty-five will be received at the next communion, which will be celebrated on Easter Sunday. Ah, what a joyful resurrection day for them! We pray that they may prove that they are indeed risen with Christ by their earnest desire to "seek those things that are above."

There have been several causes for especial giving of thanks in this wonderful revival time. One is that all the denominations have been able to unite in such perfect harmony, the different pastors talking and working with inquirers without regard to denominational preferences, leaving all that to come about naturally afterwards, as believers are attracted to special churches. We believe that this could not have been done if the hearts of all had not been united in real Christian love and warm personal sympathy. Let us thank God for the blessed "communion of saints!"

It is a source of profoundest gratitude that the special blessing has come, under God, through the instrumentality of a Mexican. If a foreigner had been thus able to stir the hearts and awaken a desire for the real presence of the Spirit, we might say, "When he dies or leaves the field, alas for Mexico!" But this arising of an evangelist among the Mexican people, this wonderful work being done by one who calls this his native land, one who is thoroughly Mexican in thought and feeling, is the greatest hope for the country. Now we have faith to pray that the Spirit may transform many more into able instruments to do His will in this beautiful land.

Lest we foreigners should feel that there is no place for us longer, God has given us abundant proof that the seed sowing and daily work bear abundant harvests, in the fact that nearly all of those who have professed a hope in Christ are those who have been members of the school and congregation for a greater or lesser time. Many have been objects of special labor and prayer, and several have felt that they were Christians, though they had not quite gotten to the point where they were ready to confess their purpose. Is there not reason to bless God and take courage, while working and praying as never before that these dear people may be gathered into the kingdom?

GUADALAJARA, March 12, 1897.

TURKEY.

THE NEED IN TREBIZOND.

BY MRS. L. S. CRAWFORD.

FOR sixteen months it has been thought inadvisable for young ladies, beginning their missionary life, to come to Turkey. The reasons for this have been obvious. With uncertainty and danger on every side, while the missionaries already on the ground have continued their work, seriously realizing that they knew not what a day might bring forth, and when, in a few cases, it has seemed necessary to withdraw the young ladies already here,—under these circumstances, none of us could advise the sending out of new ones. We could only hold on for the time, and do the best we could.

But now we begin to look about, and to look forward. And whatever speculations we have had as to how our work and we might be affected by the intervention of one or more oft-quoted "powers," yet really, we have no expectation that any power, or combination of powers, is going to drive us out of Turkey. We expect to stay, and we not only expect, but begin to see, opportunities for missionary work, such as we have never had before. A letter recently received from one of our missionary ladies,—one who needs a vacation, and yet has been held here by circumstances,—says, "I must confess, I never was more desirous to remain in Turkey. The opportunities for work seem so great, and the need of workers so pressing. Our congregation is large, and there is good material in it, a lack which our station has long felt." We think these opportunities are not for this year alone, but for years to come.

Now, if that is the case, we should be prepared to meet them. Let us think what preparation we have. Look over the field. Van had formerly two missionary families, and three lady missionaries, one a physician. This year, until quite recently, one lone man has been carrying on the regular missionary work, school work, relief work (including an industrial department), medical work (poverty brings sickness with it), and has opened orphan asylums that accommodate two hundred children. A few weeks ago, another lone man came to his aid. Two men, without their families, occupy Bitlis. Of these two, the one fully equipped with language, and at home in the field, is already in need of rest and recuperation. The second is borrowed from the Bulgarian mission for the emergency. Erzurum has one missionary, and one lady teacher. At Harpoot and at Cesarea, the missionary force is sadly depleted. Brousa and Trebizond have one missionary family each,—no teachers. Smyrna's force is incomplete. And we do not forget that, within a short time, death has twice visited our missionary circle at Marsovan. I have not gone over the whole field, only the part of it nearest home, with which we keep most in touch.

Let us remember that, with this decrease of force, there has been an increase of work. Some of this,—the direct relief work,—we hope is temporary. And we will continue to hope so, in spite of dark prospects. Some of it, we hope, is not temporary. We hope the breaking down of prejudice and the access to the people that has come out of this black darkness, in which we have been living, is not all temporary. We hope the doors now open to the Bible reader are not all temporarily open. And certainly, these orphanages, that are springing up here and there, as fast as the money comes,—and we are surprised and thankful to see how fast it does come,—these must be continued for some years. And while lady teachers

are not being sent out, schools continue, and the number of pupils is increasing. The especial provision for orphans in some of our boarding schools not only makes the increase larger, but adds to the duties of our teachers in many other ways. Motherless, homeless girls and boys require more care than those who can go to their homes once or twice a year.

I want to call the attention of any young lady, who is asking God where he will have her go, to the needs of Trebizond. We feared our schools would be almost broken up this year. When we opened in the fall, the city was in a panic, caused by the recent events in Constantinople. The Armenians were leaving this post for Russia, by the hundreds and thousands. It seemed as if there would be few scholars left. The call from Oorfa was very pressing, and it was decided that Miss Chambers be transferred there. We have been obliged to scatter our forces thinly this past year. But, as soon as our schools were opened, there was no lack of scholars. While many have left Trebizond, many have come here from interior places. We have now on our lists one hundred and forty pupils; seventy kindergartners, forty-four primary scholars, and twenty-six in the higher school. Now, we are refusing to take more scholars. In fact, were it not that the daily attendance is less than the registered number, we should be much overcrowded now. If we had more workers, we could enlarge, and open a new department, for there is room available. We have stringently enforced our rule that we must receive some compensation for every scholar, be it ever so little. Some pay one cent a week. Some have knit stockings, yarn being furnished by the relief fund. Some parents have washed our floors. One woman carried water for a neighbor, and earned a pair of woolen stockings, which she brought for her children's tuition. In making clothing for the poor, we have been able to furnish sewing to a few.

One day, a poor child came into the kindergarten room as a visitor. Some scholars began to laugh at him. The teacher immediately tried to turn their ridicule into pity, and said, "Now wouldn't you like to have this child in school with you?" They all thought they would. "But," she said, "you see he is poor, and has no money. Can you pay for him?" The idea pleased them, and, in a few days, nine piastres (forty cents) was contributed by the kindergarten children themselves, for the support of a poor child. When the poverty is extreme, we demand very little tuition, and I confess that, sometimes; in demanding even that little, my heart fails me, and I shuddering, say to myself, "Am I doing right? Or am I 'grinding the faces of the poor?'"

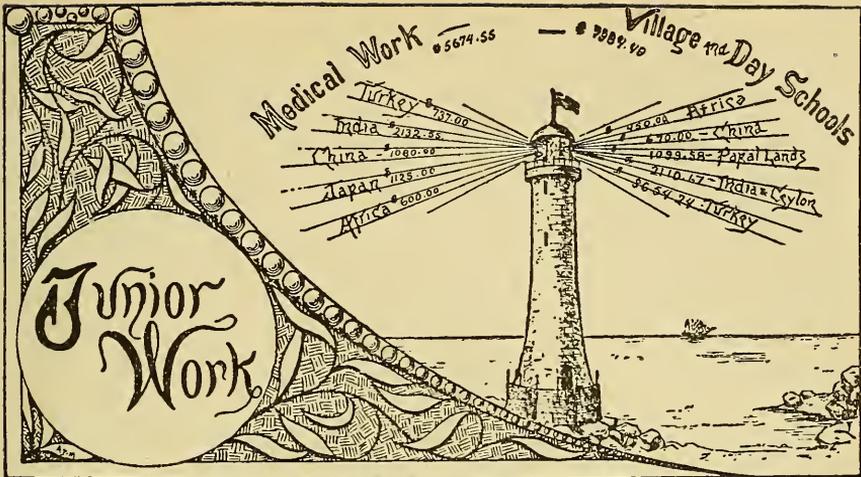
Be that as it may, by some means or other, we have received compensation, either in money or work, for all but eleven of our one hundred and

forty scholars. From nine of these eleven we still hope to receive something. Two have taken the yarn given them for knitting, and left town with it. Observe that the standard of morality is still sufficiently low to furnish opportunity for ethical instruction to any teacher who may come here.

Doctor Parmelee is now in America with his family. He plans to return to Trebizond this summer, and hopes to find, ere that time, some young lady ready to come here and do this work that is waiting for her. Would that two young ladies might be found ready! An essential qualification for one of them is a knowledge of the kindergarten system. There is much work, also, outside of the schools. Every child received in school opens the door to a home. This sounds trite, as I write it, but still many of these open doors remain unentered. Growing directly out of the school work is a very interesting Sunday school work. A Young People's Society of Christian Endeavor ought to be formed among our teachers and older pupils. Our flourishing out-station, Ordo, calls for a lady to take charge of its schools, and it needs one. But even such supervision of the schools there, as could be given by one of the Trebizond teachers, would be a stimulus and help.

So much work to do, and such a beautiful work! Is it not time for us to stop saying to young ladies that Turkey is not the place for them? I think we may now say to them: "God needs you right there, just now. Trust Him to take care of you. Where God needs you is the safest place for you to be." Mothers and Fathers, many young lady teachers have remained in Turkey during all these terrible months. Not one of them has suffered harm. Will God care less tenderly for your loved daughter than he has cared for these? Ask any one of these if she would be willing to leave out of her life the richness of this past year's work and experience, for the sake of having been in a quiet, safe place. We know what the answer would be. Will you deprive your daughter of her share in this richness of blessing?

WE are entering on what is called the second century of Christian missions, under auspices so much more favorable than the first that there is a call for tenfold effort. The whole world is open and expectant. The facilities are a hundredfold greater, the prospects of success are a thousand times brighter than they were a hundred years ago, if only the Church would awake to the magnitude of her destiny and the majesty of her Leader.—*Rev. James Johnson, F.S.S.*



- To give light to them that sit in darkness Luke 1:77 -

INDIA.

"THE CLIFF," MAHABLESHWAR.

BY JULIA BISSELL, M.D., AHMEDNAGAR, INDIA.

WEBSTER'S Unabridged defines the word cliff as "a high, steep rock; a precipice," and derives it from the verb *to climb*, meaning "to ascend or mount laboriously; to ascend as if with effort; to rise to a higher point." This is quite true of most cliffs, and may help to define, but cannot describe, the cliff of which we are speaking. Webster, you see, had in mind *a cliff*, while ours is "The Cliff," which makes all the difference in the world, does it not? We have more than one cliff, really three,—or, to be accurate, three in one,—as you shall soon see.

I.

First, then, there is the cliff as nature has made it. The Unabridged is right in calling it a rock, but let us try to paint it more fully, this cliff which we have learned to love. A nearly straight wall of sheer rock rises from the side of the hill. At the foot of this rock is a bare platform, partly natural, partly artificial, from one end of which the carriage drive descends to the gate. Around the platform far and near are sloping hillsides, clothed in vivid forest greens, reaching down, down, down to the valley below. Through the waving tree tops gleam many a white roof, and here and there a bit of country road winds its way in and out of the woods. The earth is a light brick red on these hills, contrasting strongly with the bright green of glistening leaves.

To the north Elphinstone Point range springs from the range on which we stand, plunges boldly into the valley, and stands serene, erect, calmed by the magnificent scenery around him. To the southwest Sidney Point, somewhat nearer, rises from the valley to support the dignity of his side against Elphinstone Point. And that valley between and beyond! How describe a place that is not the same two days in succession! Twenty-five miles west of us the sea bounds the valley, and on rare days, when recent showers have cleared the valley of its mists, we see the ocean, a glistening strip in the sunlight, or a bit of blue water lapping the shore. Mr. Bruce says he has from "The Cliff," and with the naked eye, seen boats plying to and fro in that bit of ocean, so we tell our friends that "boats are visible from here," and then strain our eyes, if perchance that good fortune may be ours. A silver river finds its way among the low ranges of hills, crossing and recrossing the valley, then loses itself in the sea. Against the horizon are piled ranges of hills, faintly blue in the haze of distance. Do you wonder we find delight and rest in the view before us?

II.

"The Cliff" as the Woman's Board and the American Marathi Mission have made it. This is quite distinct from Cliff I. This is the house that stands on the platform at the foot of the rock. It is a red stone house (all houses on the hill are red stone), with an iron roof. Only iron and stone could stand the deluge of rain that falls here every year from June to October, and even stone walls must be carefully thatched in each season from the rain, and the man who cares for house and grounds builds fires in the house once a week, to keep the furniture from molding hopelessly.

It is a long, narrow house, with six rooms in a row. Each room opens on to the front porch. There are two bedrooms at each end and two sitting rooms between, so that we can be two families of four each, or one family of eight. And the pantries? Well, they are on the back porch. Each pantry consists of a standing cupboard, a table, a provision box, and a hanging cupboard with walls of fine wire screens. The kitchens are off at one side of the house, as all India kitchens are, and our tidy native cooks run back and forth with dinner, breakfast, and tea, daily. And when it rains? Why, then it rains, that's all, and the much-enduring cook is caught in it with his steaming hot dinner, and knows he has our sympathies.

This house has a history. Seven years ago our mission began to realize that its sanitarium quarters could not accommodate the workers of the Woman's Board. Moreover, we, those same workers, felt that the wearied mothers who came with their little ones to the hills for rest, should not have

a houseful of boarders to provide for. For we are no small army! So the mission said to the Woman's Board, "We would build us an house," and received the answer, "Build ye." This was in May, 1891. Then our committee of three ladies forthwith started to consider a site and plans, and not long after the missionaries put on record the resolution, "That we express our sincere thanks to the Woman's Board of Missions for their timely and generous response to our appeal for the ladies' bungalow at Mahableshwar." One clause in the report submitted by the committee suggested, "That as air and pleasant views are essential features in needed rest and change, the cottage be built on high ground." The report was approved and adopted, and the cottage arose soon after.

It was no light matter to choose an appropriate name for this abode, and a list of proposed names was passed around the Mission Circle. The list included such names as "Arcadia," "Columbia Lodge," "Sorosis," "The Arcade," and even "Beulah" and "The Nunnery," among many others. It also included "The Cliff," which finally won the general approval.

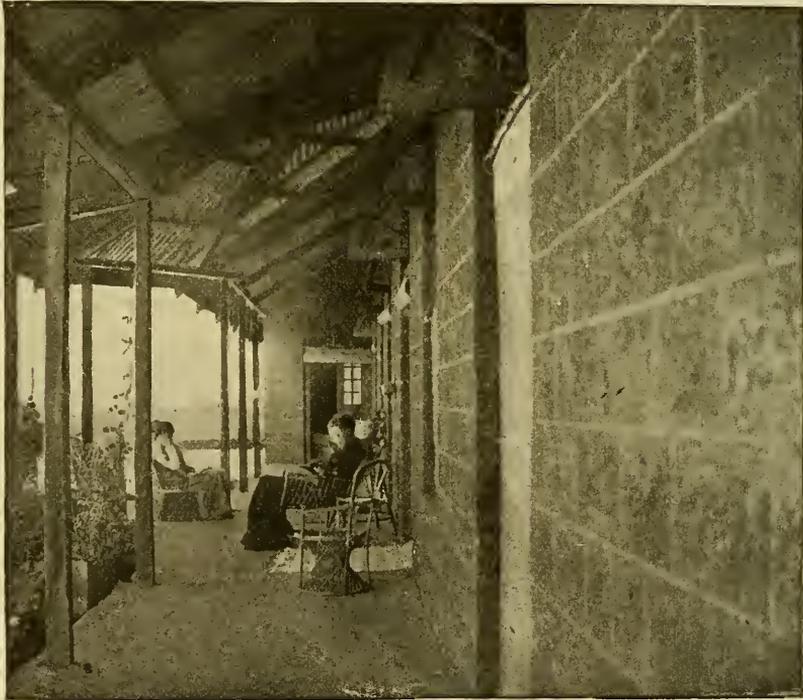
The cottage, built and named, was still not furnished. Its future occupants then met, and decided to contribute the wherewithal themselves for this purpose. Accordingly, the committee received thirty-five dollars from each of the single ladies, and the furniture was bought in Bombay, and "The Cliff" was declared ready for occupation. Since then we have added chairs and tables, and one of our number, on a recent visit to America, sent out some rugs for the sitting rooms, and we are very well content with our summer home.

III.

"The Cliff No. III." means the family that inhabits the house that the Woman's Board and the American Marathi Mission built, that stands on the platform at the foot of the rock. The *personnel* of this family varies, more or less, from year to year. One member may be at home on furlough this year, another taking her vacation elsewhere, and a third on the way to the homeland. And yet, whoever may be in the cottage, our family name never changes. We are referred to in a body as "The Cliff." If there is an excursion planned to any point, people ask if "The Cliff" is going. As a rule, we are divided into "The Cliff North" and "The Cliff South," these names meaning the two families of four each that occupy the two ends of the cottage; but we think of ourselves, and like others to think of us, as one family, surnamed "The Cliff."

On the whole we are a busy family, even in vacation. There are our simple afternoon teas on the tennis ground to plan for, and we must confess

that "cliff cake" is appreciated by those who frequent the tennis court. We enjoy seeing our friends at our "At Homes," of which we usually have one, sometimes more, every season, with charades, parlor games, and music, both by home talent and by friends who care to join with us. Then there is always one Pundit, or Brahman teacher, often two, to help us over hard places in the language. Indeed, the front porch sometimes looks as though there were a real summer school in progress. Arrears in accounts and re-



THE FRONT PORCH OF "THE CLIFF."

ports are made up at "The Cliff," and those unanswered letters are brought up to be answered in leisure hours,—those letters which are so welcome, and for whose answers our home friends must often wait long and patiently. We are truly thankful for the letters, and for the patience that bears with us for the answers. The work to which we shall return, on leaving "The Cliff," is planned and its details arranged, so far as possible here, that it may run smoothly the rest of the year. Then there are the mission business meetings

in May to attend for ten days or two weeks. Arrears in dressmaking and general sewing must have attention, that they may not interfere with the work afterwards. Each is anxious also to learn the other's experiences in her work, and there are questions without number to talk over; and then, too, the mission treasurer, and secretary, and finance committee want our estimates made out for next year's work. Accordingly we have next year's work and its growing needs to bear in mind, and state on paper, in rupees and annas, and dollars and cents. And there are long, quiet hours for Bible study, which are denied by pressure of the work at our stations, in the thick of the fight. There are also meetings with members of other missions on the hill: were not we a body of sixty missionaries of all creeds and one faith last year? In these, and in many other delightful ways, the days at "The Cliff" pass quickly by.

What more shall we say? For time and the pages of LIFE AND LIGHT fail us in which to tell of the refreshing of soul and spirit that becomes ours, as we gather with others for seasons of prayer, or, each by herself, learns from the myriad voices of earth and sky the lessons that the great teacher Himself would plant in her soul, to bear fruit unto life eternal.

And this is Cliff III., but, altogether, I., II., and III. make up "The Cliff" that we love. We have not found it an effort to climb up to it, nor has the ascent been a laborious one to us at any time. And most of our friends agree with us on that point, so we like to think. However, after a month or two in this summer home, we have felt the truth of the last clause in Webster's definition, and have realized that we have "risen to a higher point." For the rest and refreshment, and all the happy days that "The Cliff" brings us, we do each year feel most grateful to the Junior Auxiliaries of the Woman's Board, the Executive Committee, and all who have helped to give us this home, "The Cliff."

FOR CHILDREN'S MEETINGS.

MEXICAN CHILDREN.

CALL one portion of your room Chihuahua and the other Guadalajara, consulting the map for the relative positions of these places. Appoint a boy to represent a secretary of the American Board of Commissioners for Foreign Missions visiting some of the mission stations in Mexico, and when he comes to Chihuahua let him describe his journey to the children he finds there, and let them tell him about a picnic they have had.

Dayspring, September, 1892; "About Life in Chihuahua," *Dayspring*, November, 1892; "Boyhood in Mexico," *Missionary Herald*, September,

1887; "Bible Scenes in a Land without a Bible," *Missionary Herald*, June, 1885; "Our Boarding School," LIFE AND LIGHT, May, 1894; * "Mexican Sketches," LIFE AND LIGHT, November, 1892, "Story of One Day," LIFE AND LIGHT, May, 1889; "Persecution," LIFE AND LIGHT, April, 1890. When the Secretary reaches Guadalajara it will be Holy Week, described in *Missionary Herald*, August, 1893. Let him take a walk in Guadalajara, * *Dayspring*, June and July, 1895, after which he will enjoy a trip to Happy Valley, *Missionary Herald*, September, 1895, and see something of Village Life in Western Mexico, * *Dayspring*, December, 1885. As he returns to the city he meets children who tell him of Baby Francisco, * *Dayspring*, October and November, 1894, and a Modern Heroine, LIFE AND LIGHT, August, 1890. Leaflets—"Children in Papal Lands;" price, 4 cents.

Starred material, 13 cents.

Scraps from our Work Basket.

MRS. MARGARET J. PRESTON. One of the sweetest of our American singers, Mrs. Margaret J. Preston, has gone to join the heavenly choirs. Our readers will remember the beautiful poems which she has contributed to our pages, and many of our auxiliaries and mission circles have been stirred by the recitation of "Myrrh Bearers," "For Love's Sake," and other poems on missions. Her going was a blessed release. Three years of extreme nervous prostration ended with three days of quiet sleep, and she awoke in heaven.

PUNDITA RAMABAI AND THE FAMINE SUFFERERS. A late number of the *Bombay Guardian* contains a most interesting account of famine experiences by Pundita Ramabai. She first gives an account of the sufferings of her own family in the famine of 1876. As her father grew old, and infirm, and blind, he lost nearly all his property in one way and another, and they "foolishly spent all the money we had in hand in giving alms to the Brahmins, to please the gods whom we thought would send a shower of gold mohurs upon us and make us rich and happy. We went to several sacred temples and places to worship different gods, and to bathe in sacred rivers and tanks to free ourselves from sin and the curse which brought poverty upon us." Their money was soon exhausted, and they began to sell jewelry, costly gar-

ments, and even the cooking vessels of brass and copper, till at last the day came when they had finished eating the last grain, and apparently nothing remained for them but death by starvation. A family consultation decided them to go into the forest, where none could see their misery, and there to die. For eleven days and nights the Pundita, her old father and mother, a brother and sister, subsisted on water and leaves and a handful of wild dates. At last their sufferings drove them back to the village at the foot of their mountain retreat, and a little later the father, mother, and sister died from the fever caused by starvation.

We cannot wonder that such an experience in her youth makes the Pundita's heart very tender toward the present famine sufferers. Early in January she "could no longer keep still," and started for the famine district to see what she could do for the suffering women and children. Her description of their condition is most pathetic—the victory of the animal over the human was appalling. She says: "The Father, who is a very present help in trouble, has enabled me to get some sixty widows, forty-seven of whom will go to school to study, and others will work. The Lord has put it into my mind to save three hundred girls, and I shall go to work in his name. My girls and I are quite ready to forego all our comforts, give up luxuries, and live as plainly as we can. We shall be quite contented to have only one meal of coarse food a day, if necessary, and so long as we have a little room or a seer of grain left in this house, we shall try to help our sisters who are starving."

Surely this will appeal to the Ramabai Associations in this country to give her all the aid and sympathy in their power.

RECEIPTS FOR THE MONTH. The receipts for the month ending March 18th, we are glad to say, amount to about \$800 more than for the same month last year. This makes the total increase for the first five months of the year about \$2,700. To achieve the advance of \$10,000, toward which we are all working, it will be necessary to make an increase of more than \$1,100 for each of the remaining months. We believe that the next few months will show good results of the winter's work, but we cannot relax our efforts for an instant. Let us all pray as if the result depended on our prayers; let us work as if it depended on our work.

CONFERENCE OF WORKERS IN MEXICO. A most valuable missionary conference of representatives of all the missionary societies in Mexico was held in Mexico City, the latter part of January. There were present Adventists, Baptists, Congregationalists, Friends, Methodists, North and South, and Presbyterians of three or four divisions. One of the impor-

tant things accomplished was the appointment of a committee of one from each society to go over the different versions of the Bible circulating in Mexico, and make an improved version. There are now in Mexico, 58 ordained foreign missionaries, unordained, 52; missionaries of women's societies, 51; native ordained preachers, 129; other native workers, 338; number of communicants, 16,000; adherents, 60,000; pupils in day and boarding schools, 7,000; pupils in Sunday schools, 10,000.

SWAMI VIVEKANANDA condescended to let his holy presence rest a brief period in Madura on his way from Ramnad to Madras. A meeting was held at the Native College which was addressed by the Swami, but which from all accounts that have reached us was not a complete success, owing either to the miscellaneous character of his audience, or to the abstruseness of his remarks. At all events he does not seem to have held the attention of his audience, and spoke only a few minutes.—*The True News and New Age, India.*

EXTRACTS FROM RECENT LETTERS.

FROM MISS MILLARD, BOMBAY.

I FEAR that you cannot possibly realize the awful state poor Bombay is in. Out of a population of eight hundred thousand people at least six hundred thousand have left, and they are still leaving at the rate of a thousand or more a day. About fifteen thousand have already died of the plague, and the daily death rate is over two hundred, and this notwithstanding the enormous exodus that has taken place. The municipality has been very slow in grasping the situation, and not until it had been raging for nearly five months have they opened a really suitable hospital, with complete arrangements. This week the old government house at Parel has been thoroughly fitted up, and with a competent physician and six English sisters or nurses, we may now hope that the poor sufferers will be well cared for. Dead carts go rumbling through the streets, and those found in the streets or in their homes are carried off. People refuse to recognize their own relations, so that they need not bury them. The burying grounds are so full that they will be a source of great danger to the city for years to come. The Mohammedans still refuse to bury outside of the city, and will listen to no explanation, and the municipality is too weak to insist. All schools and colleges are closed, and though an effort was made to open them at the beginning of the January term, it was unavailing. Mills and thousands of shops and business houses are closed, and about the only people to be met in the streets are those carrying the dead. As the hot weather comes on it seems to increase rather than

decrease, as had been hoped. Nothing can be done now but to let it run its course. Within this week, after six hundred thousand people have left the city and carried the plague into every large town in the Presidency, a strict quarantine has been put upon all second and third class railroad passengers leaving Bombay, and we are in strict quarantine with every important port in Europe.

FROM MISS ANDREWS, TUNG-CHO, CHINA.

I wish you could have gone with me to Kung-Chuang, the village I visited to-day. There are no Christians in the village, but it is the home of my head chair bearer, and it was to his house I went. A chair ride of more than an hour brought me to the village, where a crowd of children were already gathered, waiting for me. They poured into the room and up on the "kang" as soon as I was seated, and it was with difficulty I could clear a place to gather the women about me as they came in. The little room was literally packed all the time I was there, and as it had only a "dead window," that is, one which did not open, the air after a little while was not exactly pure. It was a very noisy crowd, as is apt to be the case when so many children are packed close together. They pushed, and scolded, and quarreled, and the women, with their loud, harsh voices only added to the din in trying to keep the children and each other quiet. It was wearisome trying to talk, and again and again I was obliged to stop and wait for the tumult to subside. However, there was a brighter side to the picture. There were a number of women who seemed really anxious to hear, and they crowded close around me and listened intently as long as I stayed. I had taken pictures of the Prodigal Son, and also of the sufferings of Christ, and the verse, "Not willing that any should perish, but that all should come to repentance," written on tiny picture cards to give away. First I tried to tell them of our Father's love for his wandering children, his longing to welcome them back; his willingness to forgive. That story always appeals to the Chinese, and though it was read and told with many interruptions, yet many of the women were interested in it, and there were questions to answer as to how to come back, and how to worship, and little side talks about repentance and prayer.

Afterwards I taught the verse to the women and children, giving the little pictures to those who learned it. Then followed a talk about Jesus, his coming down to earth, his life of love and suffering, his death on the cross; only an outline, of course, for there was not time for more. Will any of those wandering children be drawn by the Father's love and the Saviour's suffering and come back to him to-night? I do not know; I can only tell the story and pray.

REPORT OF THE GIRLS' SCHOOL IN OSAKA, JAPAN.

The trustees of the school, consisting of the four Kumiai pastors and eleven of the leading Christians in their churches, chose the Rev. A. Miyake to be the acting principal of the school.

Mr. Miyake has an active pastorate at the Tenma Church; is also editor of *The Endeavor*, besides doing other literary work, yet still finds time and strength to be at the head of the school and teach three hours every week. In his opening address, in September, he told the girls that whatever had been the reputation of the school in the past two years, from then he wanted it to be known as a Christian school, and as a Christian school only. He hoped also that it would be a school where Christianity not only would be taught, but practiced also. Accordingly four mornings in the week there have been four classes in the study of the Bible. The fifth morning, Mr. Miyake, or one of the other pastors, has given a good helpful Bible talk. At the earnest request of the thirty boarding pupils, Rev. T. Miyagawa has come every Tuesday night, for an hour's study in the Gospel of John.

About one third of the pupils connected with the school are Christians, and there are still two of the teachers not yet Christians.

The buildings on the opposite corner from the boarding department, which contained the dining room, sewing room, and singing room, have been made over into two Japanese houses. The cost of repairs on these houses, 1500 en, was met entirely by one of the trustees, who rents the houses for a term of ten years. He pays into the school 17.50 en per month rent. Besides this rent the school also receives about twenty en per month from the trustees, graduates, and other friends. The expenses of this term have been met and even a little money left in the treasury.

FROM MRS. ANSTICE ABBOTT, BOMBAY.

In this our time of distress and sorrow we must turn to those most interested in our work. You have heard something, no doubt, but as to what it all means only those can at all realize who have experienced living amongst the plague and famine.

We realized in September that the plague was in the city, but it was in a part distant from us, and although it steadily increased, it was only in December that it began to tell upon our work. Then it was in our midst, but only a few cases here and there. The schools closed full for the holidays, but many people said they should leave the city as soon as the examinations were over. And an exodus began in our part of the city, as it had already been going on in other parts. The Hindus of the better classes

seemed to leave in a body. They always have relatives in the country to go to; the Mussulmans belong more to the city. Our Bible women found many a street almost deserted; hundreds of houses were closed. By the middle of January, when we hoped to open schools again, there were but a handful of pupils anywhere to attend. Schools and colleges all over the city were obliged to close. Death had been very busy by that time. In Jacob Circle, where I have three schools, there was hardly a house where death had not entered. In the building where I have my Girls' School, some of our native Christians live on the same floor, and on the floor above two European families, and below some Ben-Israelites. In that house there has not so far been a case, but on each side, these houses not being two feet away, there have been to my knowledge twenty-three deaths. Of all our outside schools one only is going on, and that is in the poorhouse, where, strange to say, the plague has not yet entered.

The Boarding School began after the holidays, but with smaller numbers, as the parents outside of the city did not dare to send their children into danger of infection. As the schools were closed, I gave my time more to the women, especially the Christian women; but every day cases of sorrow and distress claimed my time, sympathy, and purse.

On the 24th of January we had a case in Bowker Hall among our servants' quarters, the next morning another case. Mr. and Mrs. Hume consulted the doctors, and they advised the immediate removal of the girls from Bowker Hall; so as many as possible of the girls were sent to their homes, and the others were moved into the Humes compound. The third day still another fatal case occurred. Our servants, who had until then been faithful to us, were in a panic, and we gave them all leave to go to their homes, but while they were wondering how they could leave us without servants, the doctors ordered us out of the house; so many dead rats were found that it was the same as so many persons dead of the plague. We departed at a few hours' notice, our house and compound being left to the mercy of the fumigators and whitewashers. From every direction we had the most cordial invitations to stay with friends until our house was again fit for habitation. The Humes have brought their school here to Ahmednagar, where every thing has been done for their personal comfort, and for the accommodation of the school.

The present outlook is sad and depressing. The plague is raging the hottest now in the vicinity of our houses; Bowker Hall is especially in a bad place. Over two thousand people died last week in Bombay, nearly all of the plague! For weeks before the number has been from seventeen hundred to nineteen hundred; now it is worse than ever. The exodus from the

city also continues from one to three thousand a day. People who remain find it almost impossible to get servants, workmen of every kind have fled, offices are very poorly manned, tailors have left in a body, cartmen and coachmen have gone, and even the drivers of public carriages. Corpses make a death-dealing procession night and day.

The distress of the bereaved and those bereft of houses, and clothes, and bedding, which have been necessarily burned, is something that cannot be understood; and added to this is the famine price for everything.

It is a wonderful thing that Europeans born out of the country have been almost wholly exempt; but more wonderful it is that so far not one of the members of our church have taken the plague. Our people live on the ninety-first Psalm.

In all your prayers, may the Church of God remember the thousands "about to die" without the Saviour, that they may find him before it is too late.

Our Work at Home.

THE NEGLECTED GRACE OF GIVING.*

BY MRS. JOSEPH COOK.

"If you want to liberalize a Christian, spiritualize him." This was one of the many pregnant and felicitous epigrams with which the saintly and now sainted pastor of this church was constantly enriching our daily speech as to sacred things. That brief apothegm solves the problem that is vexing the various Mission Boards represented here this afternoon: how to carry on constantly increasing work with shamefully inadequate means; how to raise the diminishing missionary enthusiasm of the home churches, to meet the splendid opportunities now opening for the spread of the gospel through all the world.

There could be no better object lesson for us to contemplate than the history of this Clarendon Street Church, and the way Dr. Gordon for a quarter of a century trained his people in the Christian grace of giving.

*The above was the opening speech of a discussion on this subject, at a meeting in the Clarendon Street Baptist Church. The Baptist, Methodist, and Congregational Woman's Foreign Missionary Societies of Boston and vicinity were represented, and took part in the discussion.

Read that last searching and tender pastoral letter to his church, written at the close of his twenty-five years of service among them. It seems to me as truly inspired by the Holy Spirit as any epistle to the early Church written by Paul, or Peter, or John. The closing exhortation is as follows: "Forget not that your first and principal business, as a disciple of Christ, is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. I warn you,"—and here Dr. Gordon's words remind one of the ancient prophet who "cried aloud and spared not,"—"I warn you that it will go hard with you when your Lord comes to reckon with you, if he finds your wealth invested in superfluous luxuries, or hoarded up in needless accumulations, instead of being sacredly devoted to giving the gospel to the lost." And in closing this last appeal to the flock he had shepherded for a quarter of a century, Dr. Gordon says, "I counsel you to seek the special grace and anointing of the Holy Spirit, that he may work in you that consecration of heart and life on which so much depends."

At the time of Dr. Gordon's death, less than two months after this letter was written, Clarendon Street Church was supporting ten missionaries in the foreign field, ten in evangelistic work at home, and gave in 1894 more than \$12,000 to foreign missions. It was no uncommon thing for Dr. Gordon to give one thousand dollars from his own salary each year for benevolence.

The earlier a child is taught the difference between giving money and raising money for helping on Christ's kingdom, the sooner and surer a good foundation is laid for conscientious benevolence. By giving, I mean the laying aside a portion of the small sums which most children have from time to time to spend as they please.

Dr. Cyrus Hamlin's experience in this line as a boy, which he relates in "My Life and Times," is a case illustrating my thought that the child should early be taught that some self-denial is necessary to make the gift wholly acceptable in the eyes of Him to whose cause it is devoted. Money may be also earned for this sacred purpose, and the effect on the child's education is very different from that which comes in the excitement of raising money by an entertainment, even when the child has had the somewhat onerous task of selling tickets from house to house.

A great opportunity of wise instruction in the grace of giving comes first to the parent in the home, during the earliest years of a child's life: a little later Sabbath-school teachers, and leaders of mission circles, and Christian Endeavor Societies can help on this good work. More and more I value the impressionable and responsive hearts of children as the most hopeful soil in

which to sow good seed. I shall never cease to feel indebted to that gracious woman who was the leader of the mission circle I attended from six to ten years of age, and whose inflexible rule was that we should earn our pennies either by doing something or doing without something. The principle of active or passive self-sacrifice thus early inculcated was of lasting service to the members of that circle. This wise woman was one of Mary Lyon's pupils at Mt. Holyoke. She with the other two women, to whom I feel most indebted for spiritual uplift, bore that wonderful impress of Mary Lyon's personality which was a marked feature of the early graduates from that school. You know it was Mary Lyon's habit to give until she felt it, and while that would not be a safe standard with some niggardly Christians, it often meant with Mary Lyon one half her income. She held that the great work of converting the world "can never be fully accomplished without the most strenuous and self-denying efforts of which we are capable." So much for what can be done by one human being for another, as illustrated by Dr. A. J. Gordon and the founder of Mt. Holyoke Seminary. But the supreme fructifying influence is in the touch of the unseen Spirit on the individual heart. It has been well said that "the two obstacles to the missionary progress and triumph of the Church to-day are a spirit of unbelief on the one hand, that fears to do great things for God, and a spirit of selfishness on the other hand, that makes it impossible to do great things for God."

We all know what a common temptation it is to pass the responsibility of giving generously on to the very wealthy. Who of us has not heard the shallow remark made *ad nauseam*, "If I only had a million dollars! or were as rich as —— (some one named), how glad I would be to give!"

But this is very cheap talk. President Gates, of Amherst, shows that when Christ cautions his followers as to the deceitfulness of riches, the essential meaning of the word translated "riches" is, *usable values embodied in material things*. The word used is one that lays no stress upon great wealth. It is a word that may properly be used for very small possessions. Does it not seem as though our Lord and Leader intended that his work should be carried on by the self-denying gifts of the many rather than by a few large donations from the rich? He desires to develop in his people the grace of giving. Personal consecration has been wisely and wittily called *purse-and-all consecration*.

The first legacy received by the American Board, as early as 1813, was from a woman in humble life, a house servant, whose wages had never exceeded fifty cents a week. And yet she left for the cause of missions \$345.83! Two years later the largest legacy received for many years was \$30,000 from Mrs. Norris, of Salem, Mass.

The signs of the times in the religious world, in the Church of Christ, seem to point toward systematic and proportionate giving as the next duty which is to be urged upon all Christians.

I believe thoroughly in the use of the mite box, in the extra cent a day plan, in the Sabbath nickel, in the birth-day offering, in the self-denial fund, —in all these devices which our ingenuity has conceived to satisfy our consciences to meet the stupendous needs at home and abroad. But I believe yet more thoroughly in systematic and proportionate giving, which would

so soon solve this sad problem of deficits in our Missionary Boards if all Christians could see it to be their duty, and would act accordingly.

The President of the Woman's Board of the Pacific, in her appeal to their auxiliaries in the Annual Report, says: "The women in the Congregational Churches of Oregon, Washington, and California, according to the last Year Book, number fifteen thousand seven hundred and forty. Our aim is to enlist the prayers and sympathy of every one of these women for the women and children of heathendom. Then from our annual minimum fee of a dollar would come an offering of \$15,740 a year for foreign missions. And yet your Executive Committee tremble before a pledge of \$4,500 for this work."

This sad showing that only a fraction of the Christian women of the Congregational Churches on the Pacific Coast give anything for the cause of foreign missions, to say nothing of systematic and proportionate giving, might be duplicated in the Board of the Interior and in the Eastern Board.

We in the home churches are put to shame in the matter of giving, not only by the native Christians rescued from heathenism; we are also put to shame by our missionaries, who, from their meagre salaries, will give to carry on the work which they cannot bear to see crippled, in consequence of the fatal word retrenchment.

Hearing of great needs without responding to the utmost of our ability, blunts the sensibilities and hardens the heart. Many professing Christians in Congregational Churches have certainly been through this process of induration during this last year by listening unmoved to the piteous, even heart-breaking, appeals of their substitutes at the front, who are suffering from cut downs and retrenchment.

A much larger proportion of native Christians give a tenth of their income into the Lord's treasury than we, and make far greater sacrifices to do so. It may be true that those who compose the Christian community of Asia or Africa have not the temptations to spend money that assail us at every turn. Their homes are simple, their dress is scanty, and the illustrated monthlies, the fascinating books, the candy shops, and the flower stands are not constantly bewitching the dimes and quarters out of their pocketbooks. We are the victims of an insatiable, luxurious civilization. At every wedding I attend I am amazed to see the new and ingenious devices to bring the recipient of bridal gifts into bondage to things. Our lovely homes are often so overcrowded with senseless bric-a-brac that one sighs for the severe simplicity of a Japanese interior. Not only the native Christians, but those who worship false gods, put us to shame in the matter of giving.

Rather more than a year ago I stood in the new Buddhist Temple at Kyoto, and saw the two hundred and fifty highly polished monoliths of Keyaki wood, which no ordinary fibre of rope was strong enough to move. Then the Japanese women offered their most precious personal possession, their glossy and abundant black hair, to be coiled into strands which could bear the strain of these massive pillars, which were to adorn the temple of their god Buddha. So numerous were offerings of long tresses that, at last, the priests had to give out the word that no more would be accepted.

I stood also in the colossal head of the bronze image of the Dai Butz at

Kobe, and saw the metal mirrors which had been left over from the offering by women of these cherished heirlooms, and out of which this immense figure had been made.

Such, my friends, is what our sisters of the Orient do for the gods they worship. And what have the gods done for them? You know that in all the ethnic faiths women rank with the beasts that perish. And yet these women are regarded for the most part as beings of no intelligence, and unworthy of salvation.

One of the most delightful mountain trips I have ever made in Europe or Asia was from the templed town of Nikko to Lake Chuzenji, which lies among the mountains 4,375 feet above the sea. From this point a superb view is obtained of Nantaizan, one of the sacred heights of Japan, and here the pilgrims rest before making the final ascent.

It was most pathetic to hear that the gentle Japanese women, who are willing to make such sacrifices for their gods, are not allowed to join these pilgrimages, although exception is made in their favor three days in the year. English travelers who spend some time at the picturesque hotels bordering the lake have told me that on these three days the women come in crowds, and may be heard all through the night, bathing to attain physical purity in the crystal waters of the lake; and then they start so that they may reach the summit of the holy mountain in time to greet the rising sun.

When Christianity gains the women of the Orient for our Divine Lord and Master, will he not begin to see of the travail of his soul and be satisfied? In contrast with these less-favored women, how hard and unresponsive our hearts seem that they do not flow out in more generous and loving service when we behold the cross and hear our Saviour say: "This have I done for thee. What hast thou done for Me?"

HERE AND THERE.

ABROAD.

AFRICA.—A hopeful sign in South Africa is the appearance of several native evangelists. They have great power with their own people, knowing just how to deal with them. May their number be speedily multiplied.

TURKEY.—Accounts of the crowds of Gregorians in attendance at Protestant meetings still continue. It is said that the Armenian patriarchs in Constantinople are becoming alarmed lest they be deserted by their people. The kindness experienced at the hands of Protestants and missionaries, and the relief that comes through their agency, prove to be a wonderfully drawing power to them in such sore need. Word comes from the American College for Girls in Constantinople that, although the numbers are smaller than usual, the regular routine is carried out as in other years. While the enthusiasm is not quite so great with small numbers, there is opportunity for some lines of work not practicable in a larger college. The Christian Association, carried on by the students independently of the American teachers, has proved most helpful in the religious life of the College and in its benevolent work.

INDIA.—The *Times of India* gives a pitiful account of the efforts of the panic-stricken people to leave Bombay. Crowds around the railway ticket offices grow almost frantic in their effort to secure passage to a place of safety. At every train the struggle is renewed, scores of hands outstretched over each other's heads to purchase the coveted bit of pasteboard that entitles them to a place however small in the car. When the last train at night is gone they lie down in and about the stations, so as to be able to renew the attempt in the early morning. Every effort is being made to persuade the people to give up their usual pilgrimages to sacred places lest they carry contagion all over the country; with what success remains to be seen.

JAPAN.—Mr. J. V. Mott, of the Student Volunteer Movement, has been having a most successful tour in Japan the past winter, particulars of which will be given in our next number. Miss Adelaide Daughaday sailed from San Francisco for Japan April 1st.

AT HOME.

The fourteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 9-15, 1897. All persons, either men or women, who are, or have been, foreign missionaries in any field, of any evangelical denomination, constitute the only membership of the Union, and will be entertained without cost during the week. Provision cannot be made for the children of missionaries. Missionary candidates under actual appointment will, as far as practicable, be hospitably entertained. Board in private houses, at low rates, can be secured by other persons attending. Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

The Children's Missionary May Festival, to be held in Berkeley Street Church, Boston, May 8th, promises to be one of unusual interest. The main topic is to be China. Representations of Chinese life will be given, and there will be addresses from Miss E. M. Garretson, of Foochow, and Rev. J. H. Roberts, of Kalgan.

It was pleasant to welcome at our Board Rooms Mr. and Mrs. Nikambè, from Bombay, a native pastor and his wife in the Scotch Presbyterian mission. They have been in this country about a year, gaining a knowledge of the various kinds of Christian work carried on here. Mrs. Nikambè is an intimate friend of Pundita Ramabai, and came to Boston to speak at the annual meeting of the Ramabai Association.

Miss Mary F. Long has been appointed a missionary of the Board in Mexico. Miss Long has been at work in a mission in Mexico for more than a year, and has proved so valuable an assistant, she has been made a regular missionary.

The Executive Committee of the Board have voted to begin to raise money for the enlargement of the building for our girls' boarding school in Foochow. The school is in very great need of more commodious quarters, and it is hoped that the money will be largely raised by the children in our mission circles and churches. We believe that the boys and girls who have such beautiful school buildings in this country will be glad to help their little friends in Foochow in this way.

SIDE LIGHTS FROM PERIODICALS.

The New World, March: "The Armenian Church," by Wm. F. and Louise F. Pierce. Turkish outrages of Armenians have revealed what was a surprise to many, that there was a Christian church in Asia. This is not strange, since Armenia is a subject nation and her religion has less than four million adherents. This article explains the when and the how of this spark of Christianity in the midst of Mohammedanism and heathenism.

The Westminster Review, March: "The New Situation in China," by Wm. Robertson.

The Fortnightly Review, March: "China's Present and Future," by Dr. Sun Yat Sen.

The North American Review, April: "How India Fights the Famine," by the Marquis of Dufferin and Ava.

The Century, April: "New Conditions in Central Africa." "The Dawn of Civilization between Lake Tanganyika and the Congo." Extracts from the Journal of the late E. J. Glave.

Harper's Monthly, April: "White Man's Africa, Part VI., At the Cape of Good Hope," by Poultney Bigelow. In the same, "The Awakening of a Nation" (Mexico), by Chas. F. Lummis, Third Paper—The Man.

TOPICS FOR AUXILIARY MEETINGS.

May.—Bulgaria: Its Condition and Mission Work. See LIFE AND LIGHT for April.

June.—An Hour in the Mexican Field.

July.—God's Promise the Foundation of Mission Work.

August.—A Voyage in the Morning Star.

September.—An Hour in the Austrian Field.

October.—The Personal Factor in Mission Work.

AN HOUR IN THE MEXICAN FIELD.

TOPIC FOR JUNE.

1. Chihuahua. 2. Guadalajara.

In the early history of missions in Mexico Miss Melinda Rankin was a prominent feature, and a brief sketch of her life may be interesting, taken from her book, "Forty Years Among the Mexicans." The book is out of print but may be found in Sunday school and other libraries. It might be better, however, to take up only the two cities mentioned in our topic.

1. CHIHUAHUA.—For general description of the country and people, see *Missionary Herald* for July, 1882, and June, 1883, June, 1885, and July, 1886; also LIFE AND LIGHT for May, 1886, and June, 1896. For general mission work see leaflets, historical sketch (price five cents), and condensed sketch (free). Also LIFE AND LIGHT for August, 1885, and March, 1886, November, 1892; evangelistic week, December, 1888, May, 1887, May, 1889; converts, August, 1890, November, 1892, October, 1895; boarding school, May, 1894.

2. GUADALAJARA.—Description and beginnings of work. LIFE AND LIGHT for June, 1881, October, 1882, January, April, and September, 1884, November, 1892. Persecutions, November, 1885, April, 1890, March, 1893. The story of Cuca, May, 1894.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18, 1897, to March 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Calais, Aux., 50; Castine, Desert Palm Soc., 40; Franklin, Conf. Aux.'s, 5; Machias, Aux., 4, C. E. S., 22, King's Daughters' Circle, 20, Centre Ch., S. S., 10; Madison, C. E. S., 25; Minot, Centre Ch., 16.25; Portland, Bethel Ch., Aux. (of wh. 25 to const. L. M. Miss Ella M. Farrington), 40, High St. Ch., Aux., add'l, Th. Off., 2, Mrs. W. H. Fenn, 100; St. Lawrence St. Ch., Aux., 10, State St. Ch., Aux. (of wh. 125 to const. L. M.'s Miss Laura Carlton, Miss Isabel T. Clark, Miss Ella H. Hayes, Miss Harriet Hobson, Miss Deborah A. Soule), 128.40, Williston Ch., Aux., to const., in part, L. M. Mrs. Clara A. Dunn, 10; Rockland, Aux., 50; Westbrook, Intermediate Dep't, S. S., 6.62, C. E. S., 30; Yarmouth, First Ch., 10,

579 27

Total, 579 27

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Concord, So. Ch., Kimball Circle King's Daughters, 10, Jr. C. E. S., 24; Dunbarton, Hillside Laborers, M. C. (with prev. contri. to const. L. M. Mrs. John B. Ireland), 6; East Brentwood, C. E. S., 10; East Jaffrey, Buds of Promise, M. C., to const. L. M. Miss Florence E. Duncan, 25; Hampton, Buds of Promise, M. C., 5; Hanover, Cong. Ch., S. S., 18.17; Laconia, C. E. S., 10; Manchester, First Ch., Aux., 50, D. 5; Meriden, Hillside Lights, M. C., 4.51; Milford, Heralds of the King, 22; Plainfield, Mrs. S. R. Baker, 5,

194 68

Total, 194 68

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Benson, Aux., 20; Brattleboro, Lad. Assoc., to const. L. M. Mrs. S. B. Emerson, 25; Cambridge, Aux., 7; Duxbury, South, Aux., 2.50; Lyndon, Aux., 5; Morgan, A Friend, 40 cts.; New Haven, C. E. S., 10; St. Johnsbury, North Ch., Aux., 41.19, South Ch., Aux., 28.25; Townshend, Aux., 5; Wallingford, Aux. (with prev. contri. to const. L. M.'s Mrs. J. D. Miller, Mrs. A. P. Stafford, Mrs. J. S. Tupper), 40; Windsor, Aux., 2. Less expenses, 7.75,

178 59

Total, 178 59

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Andover, Union Aux., 23.25; Bedford, United Workers

Soc., 15; Lowell, A Friend, 1; Medford, Mystic Ch., Prim. Dept., S. S., 5, Union Ch., Jr. C. E. S., 5; Reading, C. E. S., 10, —M. H. S., 5, A Friend, 1, A Friend, 5, 11 00

Barnstable Branch.—Miss Ameha Snow, Treas. Harwichport, S. S., Children's Off., Arbutus Sale, 2 12

Boston.—Friend of Missions, 100 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, North Ch., Aux., 50; Pentucket, M. B., 15, Union Ch., C. E. S., 4, 69 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., C. E. S., 30 00

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Hawley, Aux., 3.90; Shelburne, Aux. (of wh. 8.43 Th. Off.), 12.43; Sunderland, Jr. C. E. S., 3; West Hawley, Cong. Ch., 2.30; Whately, C. E. S., 10, 31 63

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, East, Aux., 2; Amherst, North, to const. L. M. Mrs. Annie F. Gaylord, 25; Amherst, South, Aux., 4; Easthampton, Aux., 25; Florence, Aux. (of wh. 25 to const. L. M. Miss Alice Rice), 50; Northampton, Edwards Ch., Aux., 5.45, First Ch., Aux., 20; So. Hadley, Aux., 1.50, 132 95

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Ashland, C. E. S., 25; Holliston, Aux., 40; Lincoln, S. S., 20; Northboro, Aux., 1.50; Wellesley, Jr. C. E. S., 12, 98 50

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Duxbury, Aux., Th. Off., 3.70; Easton, Aux., 10; Plymouth, Aux., 38.48; Scituate Centre, Aux., 25; So. Weymouth, Un. Ch., Aux., 7.45; Weymouth Heights, Friends, 5; Wollaston, Aux., 20, 109 63

Springfield Branch.—Miss Harriet T. Buckingham, Treas. Holyoke, Second Ch. Aux., Th. Off., 40, I'll Try Band, 10; Palmer, Aux., 10; Springfield, Mem. Ch., Aux., Mrs. Emily P. Bissell, to const. L. M. Mrs. Simon Brooks, 25, Park Ch., Aux., 19, 104 00

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Central Ch., Jr. Aux., 88.61, Adabazar M. C., 44.64; Brighton, Miss Elsie L. Travis, in mem. of Little Stanley, 3, Mt. Vernon Ch., Aux., 27, Old South Ch., Aux., 769, Shawmut Ch., Y. L. Soc., Emily C. Wheeler, 19; Brookline, Harvard Ch., Aux., 50; Cambridge, First Ch., Aux., 30, North Ave. Ch., C. E. S., 10; Cambridgeport, Pilgrim Ch., Lad. Miss. Soc., 30; Chelsea, Pilgrim Band (of wh. 1.27 by four little boys, Carlton, Fred, Ralph, and Roger), 2.27; Dorchester, Mrs. R. J. Lord, 1, Central Ch., Jr. C. E. S., 1.66, Second Ch., Y. W.

M. S., 50; Hyde Park, Aux., 20.10, C. E. S., 20; Newton, Elliot Ch., C. E. S., 20; Newton Centre, First Ch., Aux., 80; Newton Highlands, Aux., 14.65; Roxbury, Walnut Ave. Ch., Aux., 100; Rosludale, Jr. C. E. S., 5; Somerville, C. E. P. and H. M. G., 2; Waltham, Carrier Pigeons, M. C., 20; West Newton, Aux., 25,	1,422 93
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Baldwinville, Mem. Ch., M. C., 3.50; Fitchburg, Rollstone Ch., Aux., 46.25; North Brookfield, Aux., 46.25; Ware, Aux., 25; Winchendon, prev. contri. to const. L. M.'s Mrs. Dwight Q. Mason, Miss Mary J. Parker, Miss Lulu K. Smith, Mrs. Almena Todd, Mrs. Hattie M. Weston; Worcester, Belmont Ch., Kindergarten, S. S., 4, Immanuel Ch., C. E. S. (of wh. 25 to const. L. M. Mrs. Geo. S. Dodge), 44, Old So. Ch., C. E. S., 10, Pilgrim Ch., to const. L. M. Mrs. Ellen K. Bancroft, 25, Plymouth Ch., Aux., prev. contri. to const. L. M.'s Mrs. Lora B. Hoyt, Mrs. Henry Jerome,	204 00
Total,	2,375 01
RHODE ISLAND.	
<i>Rhode Island Branch.</i> —Mrs. G. E. Luther, Treas. Barrington, Bayside Gleaners, M. C., 50; Bristol, Aux., 18; Kingston, C. E. S., 10; Pawtucket, Park Pl. Ch., Jr. C. E. S., 8.64; Providence, Beneficent Ch., Aux., 176.85, Highland Chapel, Jr. C. E. S., 5, Plymouth Ch., C. E. S., 2,	270 49
Total,	270 49
CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Abington, Aux., 2; New London, First Ch., Aux., 61.32, C. E. S., 16.23, Second Ch., Aux., 41.40; Norwich, Park Ch., Aux., 10.76; Pomfret, Aux., 13; Willimantic, Aux., 10; Woodstock, Earnest Workers, M. C., 5,	159 71
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Aux., 25.25; Burnside, Long Hill Aux., 5; Coventry, Aux., 27.50; East Windsor, Aux., 10; Hartford, Asylum Hill Ch., Aux., Mrs. Geo. Kellogg, 15, First Ch., Aux., 8, Prim. S. S., 5, Park Ch., Aux., 51, Pearl St. Ch., S. S., 50.76, Windsor Ave. Ch., Aux., 58.45; New Britain, South Ch., Aux., 59.39, S. S., 30; Poquonock, Aux., 1, Cheerful Givers, M. B., 25.32, Cradle Roll, 2; Terryville, Aux., 22, Mrs. Lois Gridley, 7.60; Tolland, Aux., 7; Windsor Locks, M. B., 10,	420 37
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Barkhamsted, A Friend, 80 cts.; Bethel, Y. L. M. C., 30; Fairfield, Ladies' Missy Soc., 13.50; Kent, Aux., 43.50, C. E. S., 11; Litchfield, Aux., 31.22, Daisy Chain, M. C., 112; Middletown, First Ch., Aux. (of wh. 25 from a friend to const. L. M. Mrs. Etta Foster Eno), 53, South Ch., Aux., to const. L. M.'s Mrs. Elizabeth M. Bailey, Mrs. Clara J. Fisher, Mrs. Susan Inglis, Mrs. Edith D. Slanter, Mrs. Maria A. Ward, Mrs. Ellen M. Wells, 150; Naugatuck, Aux. (of wh. 25 to const. L. M. Mrs. Howard Tuttle), 132.50; New Canaan, Aux., 40;	
New Hartford, North Ch., P. A. D. Band, 26.63; New Haven, Centre Ch., Aux., 42, Dwight Place, Fairbank M. C., 25, C. E. S., 18.72, Grand Ave. Ch., Self-Denials, M. C., 25; Norfolk, Aux., 16; Norwalk, Aux., 30; Prospect, Cong. Ch., 18, S. S., 7; Salisbury, Aux., 25; Sharon, C. E. S., 10; Southport, Lad. Miss. Soc., 16; Stratford, S. S., 25; Washington, Aux., 50.65; Waterbury, Second Ch., Aux., 142; Westbrook, Aux., 2; Winsted, Aux., 25,	1,121 52
Total,	1,701 60
NEW YORK.	
<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Albany, M. T. W., 6, First Ch., Aux., 40; Aquebogue, Aux., 7.60; Binghamton, Aux., 10; Brooklyn, Central Ch., Aux., 150, Lee Ave. Ch., Aux., 10, Lewis Ave. Ch., Earnest Workers, M. C., 34.32, Plymouth Ch., Y. W. Guild, 17.65, Puritan Ch., Aux., 55, M. B., 20, Tompkins Ave., King's Daughters, 80, S. S., 50; Ellington, Jr. C. E. S., 5; Elmira, Park Ch., Aux., 40; Flushing, Jr. C. E. S., 6.83; Gainesville, C. E. S., 2; Honeoye, Aux. (of wh. 25 to const. L. M. Mrs. H. H. Reed), 65, C. E. S., 10; Java, Aux., 1; Massena, Aux., 7.25; New York, Bedford Park Ch., C. E. S., 10; North Collins, Aux., 6; Ogdensburg, Aux., 13; Oxford, Aux., to const. L. M. Mrs. Ward T. Sutherland, 25; Poughkeepsie, Aux., 36; Riverhead, Aux., 36, Friends, by Misses Woodhull, 86; Rodman, Aux., to const. L. M. Mrs. Emma Cooley, 25; Rochester, Mrs. Geo. W. Davison, 5, Plymouth Ch., Aux., 25; Saranac Lake, A Friend, 40 cts.; Sherburne, Aux. (of wh. 25 to const. L. M. Mrs. C. A. Fuller), 40, Little Lights, M. C., 10; Syracuse, Danforth Ch., C. E. S., 5; Presbytery (of wh. Fulton, Wom. Miss. Soc., 12; Skaneateles, Do What You Can Band, 11), 23; W. Bloomfield, 20,	982 95
Total,	982 95
FLORIDA.	
<i>Tavares.</i> —Aux.,	1 00
Total,	1 00
CALIFORNIA.	
<i>Santa Barbara.</i> —A Friend,	35
Total,	35
CANADA.	
<i>Quebec.</i> —Waterville, Lad. Miss. Soc.,	5 00
Total,	5 00
CHINA.	
<i>Foochow.</i> —Ella J. Newton, 5, Boarding School, C. E. S., 5,	10 00
Total,	10 00
TURKEY.	
<i>Harpoot.</i> —Wom. Miss. Soc.,	4 14
Total,	4 14
General Funds,	6,098 75
Gifts for Special Objects,	204 33
Variety Account,	61 72
Total,	\$6,364 80



TURKEY.

EXTRACTS FROM MRS. BALDWIN'S LETTER.

BROUSA, Jan. 18, 1897.

LAST week much anxiety and fear prevailed again because of rumors of another massacre at Trebizond, but our minds were set at rest last night by a few lines from Miss Crawford, that no such thing had happened.

One of my teachers, Miss Rebecca, was in Constantinople during those dreadful days in August, and we were not able to begin school till September 7th; even then only half the pupils came, on account of the great fear prevailing in the city. Things had begun to go smoothly when great consternation was caused by an order from the Pasha to the effect that Armenians were not to send their children to foreign schools.

The French and Russian Consuls immediately took such measures that the Pasha either denied that he had given such an order or failed to have it carried out.

For some time no traveling permits were issued for Armenians, and business became very much deranged, and people who had come to the place for only a few days, perhaps, were detained here till patience was well-nigh exhausted. Several teachers had come here for the vacation, and they were thus prevented from getting back to their work in time, and all our influence and efforts were unavailing to help them.

In these days, and even now, you would be surprised to see how much confidence the people have in our ability to help them, when sometimes it is only a word of sympathy that we can give, but still they come.

Miss Rebecca's sister, who suffered so terribly in the Arabkir massacres, finally got back to Constantinople with her two little children.

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The month of November will not soon be forgotten. The last day of October, late in the afternoon, three houses were simultaneously searched, and

that in a way contrary to law, and without any charge being made three of our young men were thrown into prison, two belonging to our Protestant church, and the third, though nominally a Gregorian, has lately accepted the position of teacher of our boys' school.

The town was shocked as if by an earthquake, and no one knew who next would be subjected to such indignities. (I wish I had time to describe the searching of one of the houses which was almost directly opposite to us. It would make your blood boil.) The whole story in detail would interest you exceedingly,—but I forbear. In vain was proof searched for that they had been guilty of any offense against the government; enemies abounded, but they were put to shame, but as the case dragged on from day to day and there was danger of their being sent off to Constantinople, or something worse, the grief of their families was hard to witness.

In the meantime my husband thought best to go to Constantinople again, and toward the end of the month they were released on bail, on condition of appearing at government headquarters once a day, and forbidden expressly to leave the city. This last restriction was not withdrawn until Saturday evening, January 16th, though the general-amnesty had been an interesting topic in the European papers for weeks, and probably in American papers too.

A few moments ago I learned that the government demands a photograph of each, and one at least has been obliged to take an oath of fidelity to the government. Of course the others will have to do the same.

From the 12th to the 20th Mr. Baldwin was in Constantinople, and on his return brought with him a German countess, who had come to the East to see what could be done for some of the numberless orphans.

After her visit we had another from a Swiss gentleman with the same object in view, and wishing, if possible, to unite the present orphanage, which is full to overflowing, and the new enterprise under one administration. This, however, has not been accomplished, and our mission felt that longer delay was neither wise nor kind, so they have authorized us to open the orphanage at once, and to this we have been directing our energies lately.

Mr. Baldwin went to Constantinople again in December, conferred with the missionaries and English friends there, bought a supply of bedding, blankets, etc. We did what we could in term time, and threw ourselves into the work in earnest last week when our day school had vacation.

The Crawfords, Miss Cull, and all who have been interested formerly in the school, are delighted to have the buildings used for this charitable purpose. I am sure you will share these feelings with us. Our native pastor and his family have moved to that part of the city, and are at present in the school building with the seventeen orphans whom we have gathered as a be-

ginning; and when the number increases so as to crowd them out the family can move into the adjoining mission house.

Five days last week, from early morning till late, I was there working as hard as I could, and you can imagine the genuine satisfaction with which I helped prepare the beds and do what I could for the comfort of these children, orphaned in such a heartrending way. We have ten from Arabkir, two from Ergingian, and five from a village nearer home, where there was a repetition, on a smaller scale, of what we have grown so used to reading about in the more remote regions.

One Arabkir girl is so ill from the effects of fright, starvation, and exposure that I fear even the best of nursing will not spare her to us. Saturday I was busy for them in another way, and to-day being Christmas, I thought we would hold up a little. I wish you could have seen their eyes brighten when we put shoes and stockings on their feet. Some of them who had been waiting at the other orphanage a few weeks had on a proper suit of clothes, but for the others we could do nothing but give them a bath and put their old garments on again, as we had no clothing ready. A day or two after Mrs. Newell sent us some ready-made garments, and they were welcome indeed, and we have material to make up as soon as we can enlist friends to help us.

We had to get the building in order so that the pastor's family could come in, and then thought that food and bedding took precedence of clothes. This week we plan to attend to this.

Beatrice, our first graduate, is helping in the day school, and now Sur-poohi, the second, will have charge of the schoolroom at the Orphanage. She seems delighted at the prospect of teaching these children.

Mr. Baldwin thinks he can find room for sixty, and now that the work has begun, our missionaries will be sending them on from the devastated regions. Next term Beatrice will have to live with us, so as to be near the school, and the pastor plans to give us two more sisters as boarders. They are well on in their course and are promising pupils. I should be sorry to lose them. Our number has kept up remarkably well, considering the fact of so many families leaving Brousa. I have not the roll book at hand, but the number does not fall much below fifty, as several new girls have come in, mostly from Gregorian families. There has been a spirit of study in the school such as we have not seen before, and hence progress is being made.

The other teachers work in great harmony, and all are with me in their desires and efforts for the moral and spiritual welfare of the girls.

Through the term we scarcely let ourselves think of what we should do for the children; at the last it seemed as if we could not plan even a week

ahead, but when study weeks had all been filled up from September 7th to January 7th, we felt that they must have a bright day, and they had it; even the weather was like spring. Your gifts and the nice supply of scrap-books and music, together with the contents of a small box from my sister, arrived in good time, and in order to specially please the girls we had a tree. We had never had one in this school before, and many of the pupils had never more than heard of one. The teachers helped me, and our spare time for a week was well filled up, but not a whisper escaped as to what was going on.

As usual, we prepared Christmas songs and an exercise in which nearly everyone had some part.

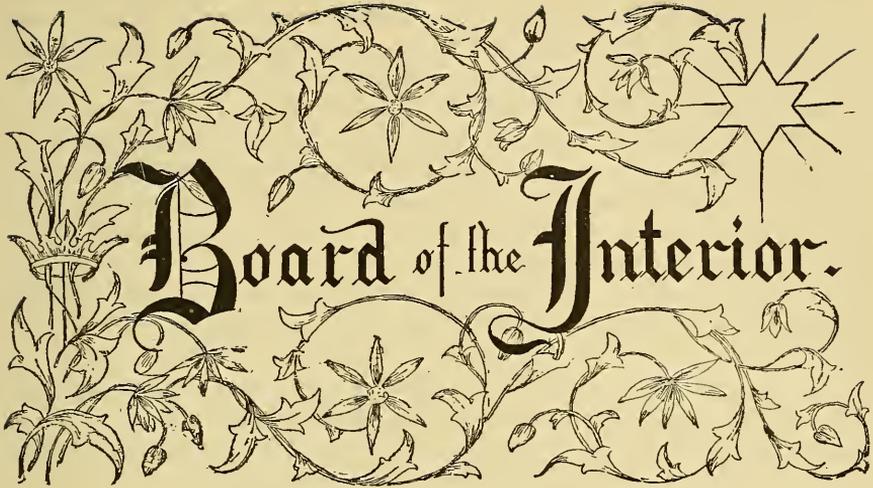
On Thursday evening, after dark, we had the tree and the baskets of fruit carried to the schoolroom. Mr. Baldwin set it in place, on the platform, and next morning the teachers had it well trimmed before I got there to do my share. We put the room in order, locked it up, and came home, so as to go back at noon, which was the time fixed for our closing exercises.

What a surprise! What a glad time! The exercises were mostly in English, so we had united the native friends who could understand that language, and also the boys' school with their teacher. What a pretty sight it was! I wish you could have been here with us. The regular scholars at their desks, the boys on settees on the right side as you entered the room, with their teacher, and the pastor, and missionary, and a few other gentlemen. On the left side the piano and ladies. In front of all the Christmas-tree, surmounted by a large gilt star that just touched the ceiling.

The three teachers were in their places, an interesting trio, and the writer here, there, and everywhere, the happiest of all. There must have been about ninety in the room. At the close of the exercises of music, singing, and recitations, the tree was spoiled of its fruit, distributed to the expectant ones, and, in fact, no one was forgotten.

The American fruit was most prized, of course. There were cards and bright bags of candy for all boys and girls, or warm tippetts for each of the boys, while the girls' gifts were more varied, — dolls, aprons, fans, work baskets, needle-cases, stationery, toys, fancy articles, hair ribbons, scrap-books, Testaments, hymn-books, puzzles, balls, and the like. They each said, "Thank you," when their names were called, and they came up to receive their gifts; but at the close, when I asked them what I should say to American friends who had sent the fruit from so far, the hearty response from all the voices together was, "Thank you! thank you!"

We can smile in loss as we smiled in gain,
And we thank Thee, Lord of the year, for the good,
And we bless thee for the pain.



LETTER FROM MISS LIZZIE S. WEBB.

ADANA, TURKEY, Jan. 15, 1897.

WE are having a vacation of eight days, taking in the New Year (old style) on the 17th and the Armenian Christmas on the 18th. It is *such* a relief to have the house quiet and to sit down to a table with only our own family. It is not quite this, for the two Greek teachers are with us; but the eight girls who eat at our table are all in their homes, and there is a great difference between a family of six and one of fourteen.

I think I told you that we opened our family table to any who could pay enough for it. This year we have eight, and were obliged to refuse applicants, as our dining room will not hold any more. What we are to do another year I don't know.

There are thirty girls and teachers in the boarding department and about 150 in all departments of the school.

Since beginning this letter I have had a trip to Tarsus on horseback, where I took lunch with Yester Hanum, Mrs. Coffing's teacher. You know she is the wife of the Tarsus preacher now. Afterwards the preacher and I called at the homes of all our Tarsus girls. After spending the night with Mrs. Christie we came back the next morning. The trip did me ever so much good. My sister succeeded in making about sixty calls during the vacation. I was kept in by my cold, so only made about twenty. Now we are in the round of school work again.

January 25th.

All day I have been trying to find a chance to finish this. Our weekly school prayer meeting comes to-day, the last hour in the afternoon, and this kept me busy until school was out; but after the day scholars were gone I took my pen and had finished one line when a knock came! Some relatives of one of the girls wanted to see the building. But while the girl had gone to bring them up, another knock, and a poor woman came in and threw herself on the floor at my feet. Finally she told her story. Her husband was killed in the massacre near Harpoot last year, and she has wandered down here with her three little children, among utter strangers, and with no one to look to for support. She can earn from two to three cents a day in picking cotton from the husks, but that is not enough to keep them from being hungry.

In the interior they must see hundreds and even thousands of just such cases. I don't see how they endure the unspeakable sadness of it all. I took this woman to one of our deacons, who promised to look into the matter, and gave a very little to keep her from being hungry to-night.

From there I went to see a blind woman who is desperately poor, and now sick in bed. By the time I came back supper was ready, and now it is evening.

I promised to write about our Sunday school. Our numbers still keep up to three hundred or more, notwithstanding that Mr. Mead has started a branch school which numbers nearly a hundred.

The last Sunday of the year we took them upstairs for an "examination" before the congregation. We had it just at noon,—an hour and a half after the morning service,—thinking in this way to escape a crowd; but the crowd came even at that hour. There was not a particle of spare room, and a great many stood all through the service.

The children had been studying the lives of Elijah and Elisha. The large pictures were hung in front of the pulpit and each class was prepared on a certain lesson, each teacher preparing the questions for his own lesson, so there was quite a variety in the methods.

The lesson on Naboth's vineyard was rather the most striking, the whole thing being made up of a dialogue between Ahab and Jezebel. Of course each one in the class must have something to say, so the Ahabs and Jezebels changed personages from time to time. They were arranged facing each other, all the Jezebels in one line and all the Ahabs in another.

Don't imagine I knew anything about it. It was a surprise even to me, but the audience evidently enjoyed it and never thought of smiling.

The singing was as hearty as ever. Sometimes I cannot help wishing it

were a little less hearty and a little more in tune. We have a kindergarten class of fifty, and the song they sang alone was the best of all,—a Turkish translation of

“ Who is He in yonder stall
At whose feet the shepherds fall?”

I wish you could have seen them. They sat on the pulpit platform, and their bright faces did make a pretty picture.

Each class has a little bag for its money, and these yielded \$22.50 as the result of three months' effort. They give this for the support of the city kindergarten. The rest of the year they are going to work for the support of a preacher in Missis, a village eighteen miles away. There are not many Protestants in the village, and they are very poor. Our appropriations are so cut down that we can only give him \$5.00 a month; so this help from the Sunday school will mean a great deal to him.

Three weeks ago a very sad thing happened in our Sunday school. A little girl had left her shoes in the entry, and when it came time to go some one had walked off with her shoes and left an old, worn-out pair of sandals in their place. I talked to the children about the sin of stealing, and tried to find the thief, but without success. . . . Don't forget to pray for us. I so long for a special blessing on our school! . . .

The retiring bell has rung. Good-night, and good-by for the present.

[Our readers perhaps do not need reminding that the smiling band in the pulpit above mentioned were seated upon the floor, and that it was in accordance with Turkish custom for the little girl to leave her shoes in the entry before passing into the church.]

TARSUS. .

A side-light upon Miss Webb's letter is the following from Conybeare and Howson's "Life of Paul" :—

“THOUGH a cloud rests on the actual year of Paul's birth, and the circumstances of his father's household must be left to imagination, we have the great satisfaction of knowing the exact features of the scenery in the midst of which his childhood was spent. The plain, the mountain, the river, and the sea still remain to us. The rich harvests of corn still grow luxuriantly after the rains in spring. The same tents of goat's hair are still seen covering the plains in the busy harvest. There is the same solitude and silence in the intolerable heat and dust of summer. Then, as now, the mothers and children of Tarsus went out in the cool evenings and looked from the gardens round the city or from their terraced roofs upon the heights of Taurus. The same sunset lingered on the pointed summits. The same shadows

gathered in the deep ravines. The river Cydnus has suffered some changes in the course of eighteen hundred years. Instead of rushing, as in the time of Xenophon, like the Rhone at Geneva, in a stream of two hundred feet broad through the city, it now flows idly past it on the east. The channel which floated the ships of Antony and Cleopatra is now filled up, and wide, unhealthy lagoons occupy the place of the ancient docks. But its upper waters still flow, as formerly, cold and clear from the snows of Taurus, and its waterfalls still break over the same rocks, when the snows are melting, like the Rhine at Schaffhausen."

The only works of man's hand remaining in Tarsus from Paul's time to the present are an arched stone gateway,—a triumphal arch, it might be called,—mosaic palace floors which were excavated at a depth of thirty feet below the street level, and foundations of several Roman palaces (among them Mark Antony's), with here and there the marble capital of an ancient pillar built into the adobe or limestone walls of a modern hut.

From a height just outside the town one looks northward to the Taurus Mountains (crossed by the gorge which for ages has borne the name of "The Cilician Gates") and eastward to "The Syrian Gates,"—leading into Syria,—while to the south the Mediterranean is often seen at sunrise or sunset.

“SEND HER AWAY, FOR SHE CRIETH AFTER US.”

MARY FORD HENNISEE.

Armenia's still crying. "Lord help me!" she saith.

"Help me, men,—brothers,—God!" is her agonized cry.

Tho' alien in language yet kindred in faith,

"O Christians!" she calls, "see, I suffer, I die!"

Our couches are soft and our paintings are rare,

Our culture refined both in work and in play;

It troubles us sorely, this cry of despair,—

"Send her away, Master, send her away!"

Our time is so full of our own petty cares,

It pains us to know of those woes far away,—

We plunge into pleasure, we stop up our ears,

And say to the Master, "Oh, send her away!"

But no; for her crying is still in our ears,—

He bids us to heed it through seeming delay;

And know ye, He counteth her sighs and her tears:

"Heed and help," saith the Master, not "send her away."

DOES GOD HEAR PRAYER?

MARY PAGE WRIGHT.

DR. CHAMBERLAIN, of the Arcot Mission in India, answers this question from experience in the volume, "In the Tiger Jungle" (published by Fleming H. Revell Company, New York, Chicago, and Toronto; \$1.00).

In 1863 he was crossing a flooded, thorny ratan jungle with four Indian preachers and thirty-six coolies, bearing loads of Bibles and tracts. The first day the bearers deserted, but securing others he pushed on, watching sharply for any signs of desertion.

About four o'clock in the afternoon he thought he saw increased uneasiness in the caravan. He stopped to review them at a bend in the footpath, and found two missing. A leap into the bushes across the angle made by the path, his navy revolver at a cooly's ear and the shout, "What are you doing?" just as the two men were throwing down their loads and springing into the jungle! They leaped back, caught up their burdens, joined the caravan, and reported that just as they were leaving, the *dhowa* had jumped down from the clouds on horseback with his "six-eyed gun." This in their eyes was supernatural. There was no more danger of their desertion, but danger enough of other sorts.

They learned from passing huntsmen that a flooded stream barred them from their camping ground. The sun was but an hour high. Tigers, waiting only for night to attack them, could be heard roaring even then. The missionary fell back and prayed as his pony plashed on through the mud; and an answer came distinctly to him, though unheard, "Turn to the left, to the Godávery, and you will find rescue."

He questioned the guides. They knew of no help at the river, no place for camping on that side, no boat, no timber dry enough for rafts.

"March on! I will consider what to do."

Again he fell back and prayed, with the same answer in the same words. A second appeal to the guides brought no light. But now at the left a path appeared leading toward the river. Again after prayer came that message, distinct, yet inaudible, "Turn to the left, to the Godávery, and you will find rescue."

They turned to the left to the river, a mile away, and found there a government flat boat large enough to contain the whole caravan. It had drifted that morning from its place spite of all efforts of the men in charge, who said: "We have fought all day to keep it from coming here. It seemed as if it were possessed. Don't have us punished for letting it come here; we could not help it."

Like Abraham's servant, Dr. Chamberlain "bowed down his head and worshiped the Lord" at this means of rescue, and he closes his description—full of thrilling details which could not be given here—with the words, "Some who have not tested it may sneer and doubt; *but we five know that God hears prayer.*"

The foreign names and the wild scenery of the tale add to our impression of the supernatural as we read; but in our own land, too, scores of praying hearts know, as Dr. Chamberlain did, that God incites to prayer and answers it, so giving us a share in his work. I have forgotten the date and the exact place of the breakdown, but I remember well the awed face of the Christian woman who told me that about three o'clock one night she waked suddenly, and while wide awake seemed to see a stagecoach descending an awful mountain road with a precipice at one side. Her brother's face appeared, and she lifted her heart in prayer for his safety; then seemed to see the stage overturned, but did not see what became of her brother. The scene was so vivid that she could but pray fervently for him, though she did not think of it as a divine invitation to aid him by her prayers until a letter came describing his escape from just such danger at the very same hour, allowing for difference of time between Wisconsin and the Pacific Slope.

I know another Christian woman, who waked one night with the thought, indeed the very words, in mind, "Pray for ——. She is in danger." The thought that —— was in danger of disgrace gave fervor to her prayers, until, just as distinctly as before, the words seemed to reach her (she did not think she heard them), "The danger is over. Go to sleep!"

For months she reproached herself for unworthy suspicions whenever she recalled those prayers; but afterwards —— came and told her in confidence that the danger that night had been all too real, but that she had passed it safely.

Such cases as these are not necessary to faith. We have, as Peter said, comparing the evidence of miracle and of Scripture (2d Peter i. 19), "the more sure word of prophecy." Yet to those who have seen the tearful faces and heard the awed tones of those who tell them, they add weight to the conviction, "God does indeed hear prayer."

This truth reinforces our missionary efforts, for by prayer we may aid—and that immediately—those who are far distant, "even unto the uttermost parts of the earth;" and it furnishes ground for such messages as that recently sent by a missionary in Turkey, "We are living upon the prayers of our friends."

EXTRACTS FROM PRIVATE LETTERS.

JAPAN.

THE CALENDAR.—I have had two nice letters and a calendar from you. I thank you very much for your kind thought of me. How carefully and beautifully it is gotten up! Some one has spent much time and pains on it. Perhaps several had a hand in it. The pictures are splendidly executed, I think Miss Dudley's especially.

BURIAL OF THE EMPRESS DOWAGER.—If you were here you would be interested in the curious period of mourning for the Empress Dowager, who died the 11th of January. There has been an outward display of national grief somewhat after European custom. For fifteen days black streamers floated beside the flags put out at entrances. Then the streamers were looped up to half mourning. To-morrow the remains will leave Tokyo for Kyoto, when the streamers will be let down full length. Also a bit of black, coarse cloth is worn pinned on the left sleeve near the shoulder. Nothing flashy or ornamental is allowed. Music and entertainments are forbidden.

Great preparations are made for the interment. For a time three thousand coolies were at work on the vault. The burial is to take place at night, according to ancient custom. One old carpenter who assisted in the construction of the "hearse" for Emperor Komei, thirty years ago, was found, who could undertake to make one like that. An important thing about said hearse, which is an immense ox cart, is that the big wheels must give out a peculiar groaning sound as they revolve. Great pains were taken to find the right oxen to pull the cart. A flecked black and white one, a dun colored one, and a black one, seem to be the right make-up, and of course go tandem. Little piles of sand are put along the middle of the road the procession is to go over, and will be spread evenly, to make it a completely fresh, new road. Tubs of water are out at every door, which seems to be an ancient custom at such a time, with purification meaning, though some say it is meant in case of fire.

We are asked to keep our front blinds closed for five days, also to have no large fire made in the house that would send up a noticeable smoke from the chimneys. The streets on which the procession will go are to be draped in black, and no lights nor fires are to be allowed.

This coming Sunday evening at six o'clock the remains will be taken to their last resting-place, a vault eighteen feet deep. All business, schools, meetings, must cease on that day and the next. And furthermore, only those can be spectators of the procession who are dressed after a certain fashion, no head wear, shawls, or overcoats being allowed.

MEXICO.

Miss Prescott writes from Parral, Mexico :—

WE are just receiving the finishing touches of the rainy season. Last week we scarcely saw the sun at all; this week it has not rained so much. The mornings and evenings are growing quite chilly, and it is natural that we should use the sun for heat. Wood is so expensive that we use as little of it as possible. We have never had a fire in school till last winter. The house we have rented for this year has no glass in the windows and no place for a fire. We have not decided what will be the most economical plan to make ourselves comfortable.

Of the forty-nine pupils we have enrolled, twenty-three are boys. Perhaps you know it is not customary for boys and girls to be in school together in Mexico, and we have been criticised quite severely for having both sexes, but I feel as if we have been successful, and that there will be in time a change in the public, and other private, schools.

Our attendance has been quite small during the past week on account of the cold, wet weather: the children who have shoes and stockings are the ones to suffer most at such times. They don't seem to realize that wetting the feet will do them any harm if their heads are only kept dry. Those who are accustomed to go barefooted at all times of the year, and in all kinds of weather, do not take cold so easily. Some of my boys have never had a shoe on, and of course their feet are not very sensitive, but when they have to keep them on our cold stone floors for several hours at a time, they begin in the cold weather to sit on them. I try not to see them, because I feel sorry for them, and still I cannot encourage that way of conducting themselves in company.

We are so crowded now that I doubt if there will be room for feet in seats this winter. We received a small gift from a Willing Society of little children a few days ago, and I have been thinking we would have some more seats made.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1897.

ILLINOIS	\$813 79	MISCELLANEOUS	\$176 57
INDIANA	8 84	Receipts for the month	3,063 15
IOWA	788 52	Previously acknowledged	11,245 43
KANSAS	54 17	Total since Oct. 21, 1896	\$14,308 58
MICHIGAN	387 93	ARMENIAN RELIEF FUND.	
MINNESOTA	241 72	Received this month	\$19 85
MISSOURI	54 65	Already forwarded	260 02
MONTANA	2 00	Whole amount for Armenian Relief since Oct. 21, 1896	\$279 87
NORTH DAKOTA	33 75	MRS. ALFRED B. WILCOX, Ass't Treas.	
OHIO	272 71		
SOUTH DAKOTA	35 83		
WISCONSIN	184 17		
JAPAN	5 00		
OKLAHOMA	2 50		

Life and Light for Woman.

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No. 6.



MRS. E. R. MONTGOMERY.

As is the
Mother
so is her
Daughter.

That our
Daughters
may be as
Corner Stones.



MISS MARY W. MONTGOMERY.

GOD'S COMMAND THE FOUNDATION OF THE MISSION-
ARY STRUCTURE.

BY MRS. E. R. MONTGOMERY.

A GOOD, wholesome, heartening sound has your June topic, dear LIFE AND LIGHT,—“God’s Promises the Foundation of the Missionary Structure.” I like the word structure. It somehow suggests hands in the making; and Webster says of it, “chiefly, a building of some size and magnificence.” But I am wondering if there is not a command under the “Promises,”—a command looking toward ourselves, which is our basis of action; and, underneath both command and promises, God’s love—His basis of management? Thus reckoned, the “promises” would more properly be what illumines and makes all-glorious the divinely commanded work, since we may be so sure of its grand, final outcome.

The word “structure” brings to my mind, “And he showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God; and they shall bring the glory and the honor of the nations into it.” It is said that every magnificent pile of buildings existed first as an ideal in the mind of the architect who planned it.

Thus we can well conceive this “structure” as fully in the Divine mind from the beginning; and I think, without going far astray, we can imagine, also, a possible soliloquy something like this: “Had I better fashion and complete this alone, and altogether according to my own ideas of fittingness and glory, or share the joy of it with those I have created in mine image and then redeemed?” Having decided for the latter, there could have but come before Him visions of clumsy, fitful, ignorant, and sometimes careless work that would greatly mar the “structure;” yet, for all that, I cannot imagine Him as even wishing He had kept all in His own hands, because of His great love for us, and the training we should get in such blessed work-fellowship. But that any of His children should openly confess, “We do not care to help in that structure,”—would that also come into His mind? Alas and alas! we can but believe it must and did (oh! the grief of it). So, because of His love, which could not endure that we should cheat and rob our own selves where love would not constrain us, there came the command, “Go, all the world,—the whole creation.” Just according to the attitude of our own hearts toward Him, sound to us the cadences of that command from the living God,—stern, peremptory, authoritative; or, tender and pleading, “I came to you, in the person of my Son; now you go to others for Me.” It is upon this command that we stand in our espousal of the missionary cause. Rock, indeed! Magnificent foundation! What assurance it gives

us in speech ; yea, to stand anywhere else were sin, as well as shame, to every one of us. But that is a wonderful promise coupled with the command, "Lo! I am with you alway." I have been looking through my Bible to see if I could find any command regarding God's work, which had not with it something to show that he fully expected to stand by and see the thing through, as it were, whenever people really and fully committed their ways unto him to bring to pass as he saw fit, and in the search I dug up some remarkable passages, many of them familiar, others less so. I think I made sure of this, that whenever commands were given it was with the expectation of obedience, and that we should likewise teach these commands to our children. Also, in connection with the expected obedience and the teaching of the commands to our children, Moses adds, "For it is no vain thing for you ; because it is your life." In the nature of things I should say that commands issued after Calvary's cross, and by a risen Redeemer, were fitted to move the world even more than those given amid the thunderings and quakings of Sinai. In my search I could not seem to discover, as far as expected obedience was concerned, any essential difference in commands given to the prophets of old and those delivered by Christ to his disciples. Obedience, full and prompt, was evidently looked for in both cases. We all know that recreant prophets came to grief, and should halting disciples expect to fare better? It is refreshing to read of some of the old worthies. "Thus did Noah ; according to all that God commanded him, so did he." And "Joshua left nothing undone of all that the Lord commanded Moses." Of his "servant Caleb" God said, "He hath followed me fully," which links us to the oft-repeated command of the Master, "Follow me." One has an instinctive feeling that this is good company in which to be found. Surely nothing, either with prophet of old or modern disciple, gives a clearer ring to the tone or greater steadiness to the voice, than the good old-fashioned, "Thus saith the Lord!" It is He to whom "all authority has been given in heaven and on earth" that issues to us the command, "Go ye, therefore, and make disciples of all the nations." Now let us see whether this Commander stays as loyally by, to cheer and sustain, to work with and for, as did the patriarch's God. It might all be summed up in the Master's words to Paul, the great missionary : "To this end have I appeared unto thee to appoint thee a minister and a witness, both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee ; delivering thee from the people and from the Gentiles unto whom I send thee."

After years of service under that same Commander, when Paul could say, "The time of my departure is come," what word has he for us?

“The Lord stood by me and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear.”

Did you ever know or hear of any missionary with whom the Lord did not stay by in every emergency? I never did.

And was there ever a more reasonable command than this one of which we have been speaking?

Was there ever one wrapped in more sublime and assuring promises? No wonder that to some, these latter seem almost to obscure the command, which, it seems to me, is the real “foundation” of our “structure.” What a lever that command gives us with every communicant at our Lord’s table!

There are some fearfully solemn words in one of John’s letters. I cannot endure to transcribe them, yet I suppose they were written to be read and pondered. They are in the fourth verse of the second chapter of his first epistle. And John, the apostle of love, wrote them! If there is ever a time when I feel wholly sure of my ground, and that no apologies whatever are necessary, it is when the claims of missionary work are being discussed. I just rest back on the, “Thus saith the Lord,” aspect of it. It is an amazing tonic to a weak faith.

On the business side of it there is no if, or but, or please about it. No choice is given us. There is absolutely nothing left for us but to get up and go! Thank God for this much—that in these latter days people are beginning more to reckon the “field” as the “world.” I take small stock in a missionary spirit that fails to “begin” its work at “Jerusalem”—the Jerusalem of one’s own home and country; but to “potter” in Jerusalem all one’s days, seems to me a failure to comprehend God’s gift of a Son to the “world,” and also a sinful ignoring of the authority of the Divine command that “repentance and remission of sins be preached unto all the nations.”

Where the necessity comes in for the preaching of this “repentance” “unto all the nations,” it does not behoove us to speculate, so long as the command is written in such plain characters that “he may run that readeth it.”

But to go back to the vision of the New Jerusalem which the word “structure” brought before me. For what does any city exist except for the people who dwell within it? And they are always of more value than the buildings that shelter them, however magnificent these may be. Is there no relevancy between the missionary cause and the assertion regarding the city which lieth foursquare, that “they shall bring the glory and the honor of the nations into it”? What contribution could Africa or China have that should add anything to the city that came down out of heaven from God, except for missionary work done in those countries? Ivory and silks

may do for a Chicago or a Paris Exposition, but perishable things have no fit place in the New Jerusalem. Besides, what is the true "honor and glory" of any nation, if not the men and women of grand character which it produces? And what character so grand as that worked out by God himself within the hearts of his consenting children? When He undertakes this for white Caucasian, dusky African, or yellow Mongolian, and keeps patiently at it till the sanctified character shines with heaven's own luster, then those nations have somewhat to bring of "glory and honor" into the Holy City. And we? Can we be content that through reluctance or indifference of ours, God's city should lack any adornment that we might have put there for him? The matter would have been different had He undertaken the structure alone. Having resolved to share the work with us, whatever of shabbiness or emptiness confronts and distresses Him through our slackness, there it is, and there it remains through all eternity. Oh the pity of it, when He alone would have made everything so perfect!

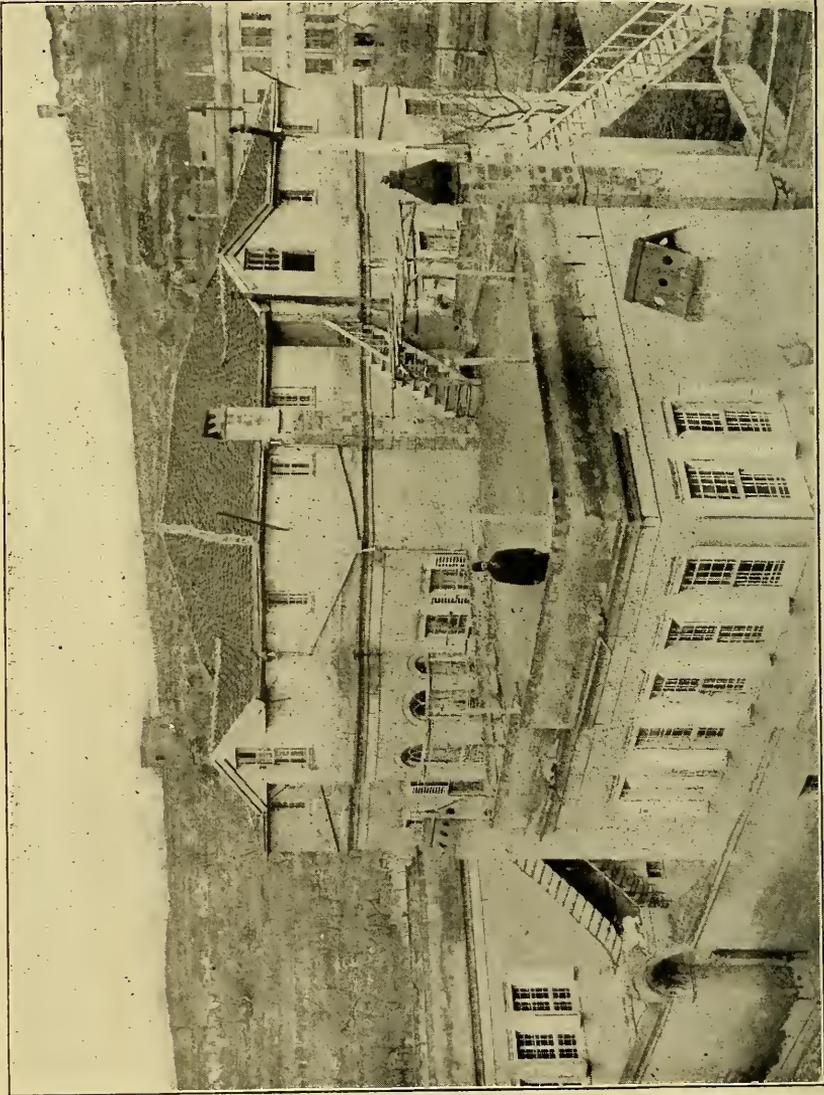
Urged to missionary effort by Divine command; constrained thereto by adoring love and gratitude; quickened and sustained in it by wonderful promises from the covenant-keeping One, it would seem as if the tide of missionary consecration within us should rise and rise, till all banks of indifference or hesitancy are broken down, and every vestige of opposing hindrance swept away by the on-rushing floods!

ADANA, TURKEY.

PROMISES FULFILLED.

When they are calling, I will answer; and while they are yet speaking, I will hear.

THE missionaries of Talas, Turkey, were longing and praying for a suitable place for the Girls' Boarding School. For years Miss Closson and her associates had gotten along with every sort of inconvenience. The girls had been huddled together in crowded rooms, which served as bedrooms during the night and dining and school rooms during the day. At last, the funds having been granted by the W. B. M., a fine, large garden in the lower part of the town was purchased, and the work of securing a government permit to build was begun. This permit was drawn up, and some of the signatures attached. Only one or two remained, and then—that was the end of it! Our thanks are due for this sudden ending of our plans to the rich and influential Turkish neighbors, who were determined that no Protestant school should disgrace the quarter of the town where they lived.



SCHOOL BUILDING IN TALAS.



GROUP OF ORPHANS IN TALAS BOARDING SCHOOL.

Meanwhile the missionaries had been constantly praying that God would help us to get a good and suitable home for this school. How earnestly and with what faith and determination Mrs. Bartlett prayed and worked! Her hope was so strong, and the permit seemed so near and tangible a thing, that large quantities of building material was bought, and the work of laying the foundations and making the cisterns was begun and finished without trouble.

While we were praying and struggling with slippery officials, our prayer was being beautifully answered, and we knew it not.

Up in the rich and influential part of the town—about three hundred feet above us—a wealthy Armenian was building himself a house. He laid the foundations broad and deep. The walls were very thick and strong, and the rooms and halls were unusually broad, high, and airy. What intricate carving was put into the ceilings and other woodwork, and what fine and well-seasoned timber was used! The terraced garden and vineyards were well cultivated, and a great cistern or reservoir, extending five hundred feet into the hillside, was made and cemented to hold water for all possible needs of house and garden. This old gentleman was building, as he supposed, for himself and his descendants, and great was the care and thought he put into the work.

He enjoyed his fine home for a few years, and then died, leaving it to his sons. Meanwhile business interests made it undesirable for the sons to live together, and as no one of them felt inclined to buy the share of the others, they decided to sell at far below the cost price. At the same time the missionaries had become convinced that another place must be found for the school, and so it came about—eight years had passed—that this fine establishment, with its vineyards and fruit garden, its cisterns and all, like fruit fully ripe, fell into the lap of the W. B. M.

We now praise and bless the Lord for the school and its beautiful location, as it overlooks the Cesarea plain, its finer air, its better water. Looking back, we can see that He began to answer our prayers in his own far better way, when every move we made was foiled and brought to naught.

Neighbors, officials, and all were used as a part of the “all things” that “worked together” for a greater good.

May not this experience encourage us to pray with greater faithfulness and zeal that God may work out his own plans for that land of terror and sorrow, and that in spite of all man’s wrong and evil doing, his cause of right and truth may be marching on to a grand and glorious consummation?

MRS. C. P. FOWLE,

Cesarea, Turkey.

For I the Lord God will hold thy right hand, saying unto thee, Fear not, I will help thee.

Harriet, one of our Bible women in Madura, is certainly not great as the world counts greatness, but her fearlessness and zeal have made her a marked character throughout the city of Madura. Her gentleness is such that she can live in peace under the same roof with any one, and at the same time be a peacemaker among those not so endowed by grace.

Harriet does not speak much of herself and her own sorrows. These, which have been many, she has given over to the Lord, and lives now only for her suffering Hindu sisters. Early in her married life, being childless, she was deserted by her worthless and heartless husband. She then left her own village and found work in Madura. Here she adopted an orphan niece as a comfort in her loneliness.

I well remember one scene which I would like to picture. I was visiting the houses in which Harriet was teaching. It was our custom to visit three houses of an afternoon, first hearing the women read and repeat their verses and catechism, and then explaining some Bible story or portion to them. We rarely met with rudeness, but my inexperience (I was only temporarily in charge of the work) occasionally made me fearful, while Harriet's long service had given her much "holy boldness." We always tried to get the women alone, but sometimes a horde of children from the street would press in, making quiet conversation impossible; again, the men would come into the room and greatly disconcert me.

One afternoon we had come to the house of a well-to-do merchant,—a substantial brick house, but so dark and dingy within that I could hardly see. The women were friendly, however, and we had settled ourselves down for a good time with them, when the lord of the house, an oily, pompons man, with nothing but a loin cloth about him, came in. With him were a number of other loud-spoken men, and they took no pains to conceal their displeasure at seeing us there. They talked so fast and angrily that I was thoroughly frightened, and could hardly say a word. Harriet, however, welcomed this as an opportunity to testify to her Lord, and without the least shadow of fear she turned from the now silenced women and talked for ten minutes vigorously to those men.

After we were safely out of the house I said to her, "Harriet, how was it that you were not afraid?" She replied: "The fear of man used to often trouble me, but I determined with God's help to overcome it. So I prayed often, and as I worked and prayed the Lord took it all away. It was all in answer to my prayers."

Harriet is emphatically a woman of prayer. When sleepless at night



HARRIET.

she will often spend a whole hour in communion with Jesus. Her prayers have been to me a comfort and inspiration, and she stands in my mind as an illustration of that beautiful verse, "Thy gentleness hath made me great."

MRS. H. S. CHANDLER,

Madura, India.

Thou wilt keep him in perfect peace whose mind is stayed on thee.

"All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."

To believe this is the strength and joy of Christian workers. A beautiful and striking instance of the fulfillment of the promises of God for faithful seed-sowing was seen in the life of Rev. S. F. Woodin, of the Foochow Mission. His nearly forty years of devoted service were attended by much that to one of smaller faith would have seemed discouraging. But his eye was ever on his Guide, and the Master's smile of approval cheered him all the way. By the eye of faith he saw results, and so was able to keep on his way rejoicing.

Others would mourn and be cast down by the slow increase of converts, but his answer always was: "Faithful labor will have its reward. We may not see the harvest, but some one else will," and "Those who sow and those who reap will rejoice together." His words have proved true. In the Ing Hok region, to which he made so many journeys, the fruit is being gathered in abundant measure. Just as the faithful, cheerful, hopeful worker heard the first notes of the harvest song, the summons came, "Enter thou into the joy of thy Lord." And in heaven's clear light he can read more plainly how his life and teachings prepared the way for the entrance of the True Light into the hearts of many in the Land of Sinim.

In my sister's and my own work in Foochow, promises, the fulfillment of which stand out with the clearest brightness, are, "My God shall supply, all your needs according to his riches in glory by Christ Jesus," and "If any lack wisdom let him ask of God . . . ; and it shall be given him." Again and again have supplies for work given out, and there seemed no way to procure them without great delay, but they have come to hand just when needed. Again and again has wisdom and courage been given for tasks that seemed far beyond our measure. When rest has been needed opportunities have been given for which we never could have planned.

Surely "He is faithful who hath promised."

Whenever we have been able to exercise faith in any special promise, the fulfillment has come. And in seasons when it seemed not possi-

ble to walk by sight or faith, the promise, "I will lead the blind by a way they know not," has been a rock on which to lean until light has been given.

KATE C. WOODHULL, M.D.,

Foochow, China.

My word . . . shall not return unto me void.

A notorious thief found himself at Kobe station, one day, with only a few sen in his possession; and as "business" had been dull, and the prospect of a supper and night's lodging were not very encouraging, he purchased a ticket to the next station, proposing to try his hand at whatever fortune might favor him with. In this he was no more successful than he had been all day, but venturing his last sen on a return ticket, in the five minutes between the two stations he "picked up" two watches and a purse. By this means he secured a night's lodging; but not in quite the hotel he anticipated, for he was arrested, and spent that night and many more in the custody of the city.

One day a fellow-prisoner received a New Testament from his wife, who had been commissioned to buy him some reading matter. Greatly incensed, he asked why she brought that book, and threw it upon the floor in angry scorn. "It was the largest book I could buy for the money," she meekly ventured.

The thief picked up the book, and asked what it was. "It tells about Christianity," was the reply.

"And what is Christianity?"

The other prisoner told him all he knew in a few words, and said he could probably find out all about it in the book, which he was very welcome to, if he was interested enough to read it.

We might wish that there had been a Christian chaplain in that prison; but God has not left himself without a witness, and by means of that New Testament alone, this man understood and accepted Christ as his personal Saviour, and now is one of Mr. Ishii's most trusted and efficient assistants in his work for discharged convicts.

M. A. HOLBROOK, M.D.,

Kobe, Japan.

Call upon me in the day of trouble; I will deliver thee.

Teria, a child of heathen parents, had developed, through four years in the school, into an unusually womanly and promising Christian girl. On the annual tour of the Morning Star through the Gilbert Islands, upon anchoring at Nonouti, her home, rumors of the determination of Teria's heathen friends to hold her made it seem unwise to let her leave the ship. Yet there was unwisdom in seeming to distrust her father, who assured us

of her safe return, should she go ashore. We watched the boat as it left the ship, carrying Teria and her teacher, and our hearts misgave us, as we thought of the dark, heathen village whither she went, and of what might await her there.

Our fears were realized, for when the boat returned there was no Teria; but we heard the cruel story of her seizure by her father, who in his fury threw her down, dragged her by her beautiful hair, and at last, aided by a brutal mob, carried her, vainly struggling, into the bush. Was not escape impossible for her? Ah! there was One "mighty to save," and we prayed his help,—the captain at evening worship, the teachers and girls in their rooms.

In the small hours we were wakened by a sound of voices over the water, and the plashing of paddles. Soon came the cry, "Teria has come!" And as we listened to the exhausted girl's story of the close watch, of the arguments and threats of her angry relatives, and of her escape at last from the lighted hut, under the very eyes of her unsleeping guard; of her stumbling journey of five miles in the darkness to the mission station, where she found a small canoe and a friend to take her to the ship, anchored as many miles from the shore, we knew that it was as she said, smiling through tears, "The Lord sent an angel to lead me out of prison, as he did to Peter, when he prayed for help."

MRS. SARAH SMITH GARLAND,

Micronesia.

SOUTH AFRICA.

RELIGIOUS INTEREST IN INANDA SEMINARY.

BY MISS MARTHA E. PRICE.

ANOTHER school year closed December 9th; a year of which we must say, "Goodness and mercy have followed us." There has been no serious illness either among ourselves or the girls, no real trouble of any kind. And then, to crown the year, He gave to us during the last week of the term a rich spiritual blessing. He sent us an apostle of His,—I cannot call him by any less name,—who held meetings first at Mapumulo, our most northern station. Letters began to come to us from our former pupils there, telling of the wonderful meetings that were going on; how men, women, and children in the church were confessing their sins and promising to forsake them; how they themselves had confessed and given themselves to the Lord as never before; how in the chapel were hanging the pipes given up, the snuff-boxes, and even the witch doctors' medicines, the ornaments, etc., left there

by those who had now renounced them. One girl sent a shilling and ten pence for me, and one penny each for Mrs. Edwards and Miss Phelps, which she should have paid when in school a year ago; but as we forgot it she just kept it. Another wrote of owing us, promising to send the money as soon as she could.

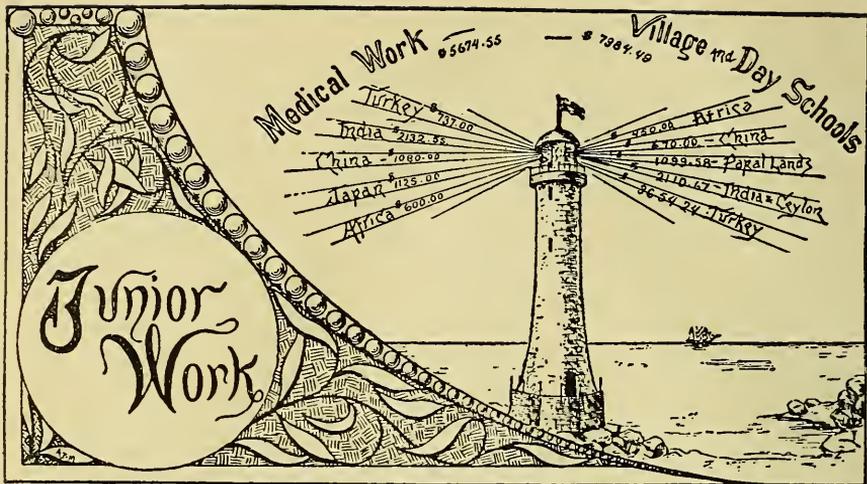
Next we heard from our missionary at Umvoti, who asked Mr. Weavers to that station, of similar scenes there. . . . After this Mr. Weavers came to us at Inanda. He held meetings daily in the chapel, which our girls attended, and many little meetings besides for the girls alone, when perhaps a few who were seeking forgiveness or the filling of the Spirit, came asking his prayers and counsel. That the Spirit was present in power, convicting of sin, we could not doubt. Many confessions were made of sins done at their homes, such as stealing fowls from their parents or from neighbors, and selling them to passing coolies, in order to get sugar or something for themselves, lying to hide their sins. One confessed to having taken some beads from a shop in Durban; another, who had worked in town, confessed to taking soap and sugar from her mistress. In all these cases they promised to go and confess to the persons wronged. Many, too, confessed to sins that we call greater,—immorality. We have to remember that these Kraal girls were untaught until they came to us, and these things they hardly thought of as wrong when they did them; but now the Spirit showed them that such things are sins against God, and they were sorry for them, and wanted to confess and be forgiven.

The station girls, too, in the school had their confessions to make; many came to us teachers to tell of some little thing in which they had deceived us, or had broken some rule and not confessed it. I have been in this school nearly sixteen years, and I do not remember a time when the Spirit of God has been so manifestly present, producing such blessed results, as during that last week. Many of these who confessed sin were, we believe, Christian girls, but needing to be quickened and established, and to receive more of the power of the Spirit. Some, we trust, did receive a special baptism of the Spirit, especially our native teacher. I shall never forget her face and her words on that last day of the term, as she stood in the chapel and said, "The Lord has blessed me and filled me with His Spirit, but I have something to confess,"—and there before all she confessed to two of those present that she had sinned against them in believing some foolish and wicked stories circulated about them, and she asked their forgiveness. These stories were founded on superstitious beliefs which we thought our teacher could not hold, and it is humbling to find that she did; but what years of education and even Christian teaching had failed to do, the presence of the Spirit in

the heart in power accomplished in a moment. All these beliefs have been swept away, and she wonders at herself now that she could have believed them. If these meetings had accomplished nothing more than this, we feel that we would have abundant reason to thank God for them.

As usual, most of our girls went to their homes at the close of the term. That last evening, as they were all gathered in our pleasant schoolroom for the parting meeting, Mr. Weavers gave them, it seemed to us, just the right words of counsel, of warning, of encouragement. How he urged upon them the study of the Word with prayer, assuring them that in the absence of human helpers, they would surely find here all needed guidance. His fatherly, loving words went straight to their hearts, and as they crowded around to say good-by to him there were tears as well as thanks. Their good-by to us was in the early dawn of the next morning, when they started off to their various homes, each with her sack of clothes on her head; some had a two, or even three, days' walk before them; others were only a few hours from home. A few remained to work in the vacation, and soon after some new girls appeared, runaways, who were evidently determined to come in season this time to make sure of a place, for we usually have to send away twenty or thirty girls at the beginning of each term for lack of room. But our new building, given through the generosity of the Misses Stokes, of New York, is now being built, and will probably be ready for use at the beginning of next term. It is a two-story building; the lower story is one room, probably to be the dining room for the whole school; the present dining room, in that case, will be the schoolroom for the Primaries. The upper story is to be one large dormitory for the Primaries, who now have to sleep in the schoolroom, and also for additional ones, those who now have to be turned away. There will be room, I suppose, for one hundred and fifty, at least, instead of one hundred and ten, as now, the number to which the committee limited us.

How very sad and trying it is for the missionaries in Armenia. We have been specially interested in those in Harpoot, because the girls there have for some years sent money to support a girl in our school at Inanda, and some of our girls have written to them. We sent a small contribution last year from our girls, adding something to it ourselves; and lately, at Mrs. Edwards' suggestion, a good many of the girls have worked in all their spare time for some weeks to earn money to send for the relief work. It is terrible to think of the sufferers there, while we have every comfort



- To give light to them that sit in darkness Luke 1:77 -

FOREIGN MISSIONARY WORK IN OUR GIRLS' COLLEGES.

At our request members of four of our Eastern girls' colleges have sent the following sketches of the foreign missionary work done in them.

MT. HOLYOKE COLLEGE.

TRUE to the spirit of Mary Lyon and the early days of the Seminary which she founded, Mt. Holyoke College is to-day doing the work for which it was established, the full development of Christian womanhood. As in the Seminary days, it is not content to labor for the women in our own country only, but is reaching out its helpful hands to women all over the world, hence the subject of foreign missions is a familiar one to Mt. Holyoke students. The consecration to, and the zeal for, this cause which inspired Mary Lyon, and which she helped to infuse into the churches of her day through the young women then under her influence, has gratefully reacted upon her institution, and the College has felt the impetus given this work by the churches in these later days, through the Woman's Missionary Societies, the Christian Endeavor Societies and other agencies, and has made steady but quiet progress in missionary zeal and enterprise. The ten years just passed have marked an increase in Christian effort and benevolence, as compared with the ten or twenty years preceding. During the whole period of its existence, sixty years, there have entered into foreign mission work, two hundred and seventeen of its graduates. Since the Seminary began to give

place to the College, nineteen have gone. During the present scholastic year, three have begun work in their respective fields; one in China, one in Japan, and one in South America. At the present time there are probably as many as fifty engaged in foreign work.

There has been a Student Missionary Volunteer Band in the College since the year 1889. Miss Grace Wilder, who with her brother, Rev. Robert Wilder, now of India, was one of the instigators of the Volunteer Movement, was a graduate of Mt. Holyoke Seminary, of the class of '83. The band has varied in numbers from twelve to twenty-six, the number of last year, ten of whom were seniors; consequently, the number is not so large this year, being eighteen. Many of the graduate Volunteers are making further preparation for their life work. A number are in medical schools, several in Hartford Theological Seminary, and one in Mr. Moody's Training School in Chicago. The band holds weekly meetings for prayer, which are marked by a deep spiritual earnestness and consecration. Until recently, a systematic course of the study of foreign mission fields was pursued, but this is now done by the Mission Study classes under the auspices of the Young Woman's Christian Association. From fifty to sixty students are thus becoming acquainted with the needs of the world and the work of the boards of the churches.

There is also a missionary society in the College, "The Mt. Holyoke Missionary Association, which is similar to the Woman's Missionary societies in the churches, and is auxiliary to the Woman's Board. It holds monthly meetings, which are attended by the College in general. Its membership is usually between fifty and seventy-five, and is composed of both students and members of the faculty. This is the oldest missionary organization in the College, and for a long time was the only one.

These various societies are departments of the Y. W. C. A., and under its jurisdiction, yet sufficiently independent to control their own interests. In the Y. W. C. A. we find the practical side of mission work, which is carried on through its numerous committees for visiting the sick, the infirm, collecting and sending out religious literature, holding meetings in outlying districts, etc.

There has been an increase in the College benevolent contributions in recent years. Last year there were contributed for both home and foreign work, \$1,258.62. Of this amount, \$543.77 were for foreign missions. The year before last \$1,227.74 were contributed; with \$600.00 to the foreign work.

Aside from the efforts put forth by the students, the members of the faculty are always ready to counsel, co-operate with and encourage every

worthy effort made by them, and it is in the faculty that the cause of foreign missions finds its most permanent and strongest support in the College.

S. A. W.

VASSAR COLLEGE.

In 1867 a missionary society was organized in Vassar College, being at that time the only religious organization among the girls, but this was short-lived, for in the next year its place was taken by the society for General Religious Inquiry. This for the first ten years or more was largely missionary, and an active missionary interest was felt throughout the college, but in later years the interest has not been so strong, and at the present time it seems to be rather difficult to arouse any particular enthusiasm on the subject of foreign missions.

What is done now is in the hands of the missionary committee, one of the standing committees of the Young Woman's Christian Association. It is the duty of this committee to arrange for the regular missionary meetings, which once a month take the place of the usual Thursday evening prayer meeting. This year a general plan for each meeting has been made by the committee, and the girl appointed to conduct the meeting can follow this plan as she wants. At times some returned missionary talks to us.

Dr. Kimball who has been for so many years in Armenia, and who is now assistant physician at the College, has, of course, talked to us this year, and Mrs. Dale has also spoken to us on the work in the Girls' schools in Syria. During the two years before, Mr. Pitkin and Mr. Sherwood Eddy have each spoken for the Student Volunteer Movement, Miss Emma Cummings of South Africa, Mrs. Waterbury, who has charge of the young people's work in the American Baptist Foreign Missionary Society, and Dr. Root, who was in Madura under the Congregational Board, have all been here during that time.

Our contributions to foreign missions have been much smaller than those to home. Last year and this we have been sending \$40 toward the support of Miss Agnes Hill, General Secretary of the Y. W. C. A., in Madras, India. In 1894-95 and 1895-96, \$25 was sent each year, for the support of a Korean theological student. In 1895-96 Miss Cummings received \$25 for her Cape Colony College, and \$25 was sent to Dr. Kimball in Van, making \$75 for that year. This last year we have sent \$20 to Mr. Packer, for rebuilding some burned churches in Burma.

Comparatively few of the alumnae have ever devoted themselves to foreign missionary work, though in the past few years there have been a number of student volunteers in College. There is now, however only one. The only ones I have been able to find who have been on the field are Mrs. Catharine

Hale Cochran, '76, Persia (not living) ; Miss M. A. Whitman, '78, Japan ; Miss Mary Olmstead, '80, India ; Miss Anna B. West, '83, Japan ; Mrs. Alice May Fenn, '89, China. It is hoped that soon an active missionary spirit will be a vital part of the spiritual life of the College.

HELEN L. WHITMAN,
President of the Y. W. C. A., Vassar College.

SMITH COLLEGE.

Smith College has an organization of about ninety members called "The Smith College Missionary Society," which includes both home and foreign work. Meetings are held on the second Sunday evening of each month, and the attendance is better than the membership would indicate. During the past year Dr. Grace Kimball of Van, and Mrs. Waterbury, a missionary for several years in India, spoke to the students in behalf of the foreign work, and Mrs. Bainbridge, of New York, told of mission work in that city. Besides these women speakers one of our professors told us of his personal acquaintance with mission work in Ceylon. One meeting during the year is devoted to prayer for missions.

Contributions vary from year to year, but average about \$500 for home and foreign work. We support two Bible women in the East, and are educating a girl and supporting a nurse in Japan. We have two scholarships at Hampton, and send a certain sum to Bishop Hare for his work with the Indians. During the winter the New York College Settlement and the Home for the Friendless each receive a large box of clothing from our society. At Christmas time we sent a box of toys to an Indian school at Oklahoma. There are often extra collections which are not included in the \$500, which goes to our pledged work. At the opening of this college year we had a Student Volunteer Band of two. Since then one of these volunteers has left college. We have no missionary in the field now, and I know of but one Smith College graduate who has been in the foreign field, though there may be others.

WELLESLEY COLLEGE.

It was Mr. Durant's most earnest desire that Wellesley College should be distinguished for its missionary spirit. He was wont to say that his heart's desire would be satisfied if he lived to see the first foreign missionary go from Wellesley. Though his thought was of one who had completed her course of study, yet his prayer was answered when, at the close of the first college year, Miss Henrietta Chandler sailed for India, supported by the College Missionary Society.

This society was organized soon after the opening of the College, and has continued its work ever since, although it is no longer a separate society, but, with its chairman, treasurer, etc., is one of the committees of the College Christian Association.

Miss Etta Chandler passed away in 1879, and her sister Gertrude, a member of Wellesley's first class, that of '79, took her place. She continued to be supported by the College Missionary Society for ten years. In the spring of 1889 she returned to this country on account of her mother's health. Her mother died in the fall of 1891. In June of 1892 a charming wedding was celebrated in our college chapel, when our beloved missionary became Mrs. Wyckoff. The College Christian Association gave the wedding; it took place at 5 o'clock on the evening of Alumnae Day, and "Wellesley's Daughters gathered to it from far and near." Though no longer "our missionary" Mrs. Wyckoff is still in the work, her husband being a member of the Arcot mission, India, under the Dutch Reformed Church.

Dr. Julia Bissell, who was studying medicine in this country, was chosen as Miss Chandler's successor. She returned to India in 1894, and is established in a hospital, of which she has sole charge, in Ahmednagar, near Bombay. A good sketch of Dr. Bissell and her work, written by a member of her class and society in College, appeared in the *Wellesley Magazine* for October of 1896.

During the twenty-one years since the opening of the College, thirty-one of its students have entered the foreign work. This number includes four who have taught in the Huguenot seminaries in South Africa. Of this whole number three have passed to the higher service, and four or five have returned to this country.

Besides these, fifteen at least have taught in various schools for the negroes in the South, or in Utah, under the New West Education Society, several have taught among the Indians at Carlisle, and one in Dakota, one was in Alaska two and one-half years; five have been for a longer or shorter time in city mission work in New York or Chicago, making twenty who have engaged in various forms of home mission work. The figures given probably fall short of the actual number. Besides these, many others, as teachers, or in their own homes, are engaged in helping on the work.

The money raised during 1895-96, including a contribution for the Armenians, was not far from \$1,000. Seven hundred dollars is pledged for home and foreign missions this year. For several years the missionary society supported a city missionary in New York, and we are still caring for some of her beneficiaries. At one time it contributed to the salary of a teacher in Utah, and for a while helped pay the expenses of an Indian student at

Hampton, Va. Nearly every year, in addition to her salary, a box containing a great variety of articles, and ranging in value from sixty to a hundred dollars, has been sent to our missionary in India.

Money was raised at the College to furnish a library for the present Morning Star before she sailed on her first voyage; boxes and barrels, almost without number, have been sent to various points West and South; and for several years papers and magazines were collected for prison distribution. I am not sure that furnishing a Thanksgiving entertainment for the women at the Reformatory in Sherborn, and at the Home in Dedham, can be called strictly "missionary work," but this was done for a series of years.

There is now at the College a chapter of the College Settlement, and several of our students have resided either at the house in Boston or New York. Every year the students at the College assist at the entertainments at the Boston home, dress dolls for the children for Christmas, besides contributing a considerable sum of money.

Missionary meetings are held monthly. At most of these we have a speaker from outside, usually a missionary or some one representing the work. Attendance at these meetings is voluntary, and ranges from one hundred to two hundred or more. There are two classes for missionary study; average attendance this year, fifteen.

There are at present four Student Volunteers. These constitute a "Volunteer Band," and hold meetings weekly. Number of volumes in missionary library: Periodicals (bound volumes) 282; books, largely missionary bibliographies, 160.

MARCIA CLARKE.

FOR CHILDREN'S MEETINGS.

HOW CHILDREN WORSHIP IN CHINA.

DECORATE the room with all the Chinese articles you can collect,—pictures, flags, screens, umbrellas, fans, and idols, or pictures of them,—before which incense sticks should be burning. Have all the descriptions given by the children in the first person, as if they were Chinese and had taken part in this worship. Let them tell of "Confucius and his Son," *Missionary Herald*, May, 1889; "Festival of Grandmother Goddess," *Missionary Herald*, February, 1892; "The Idol of Flesh," *Missionary Herald*, July, 1883; "Chinese Stories," *Missionary Herald*, August, 1884; "A Gala Day in China," *Missionary Herald*, November, 1888; "Worship of Fairy Fox," *Missionary Herald*, May, 1892; "Chinese Sunday," *Missionary Herald*, October, 1892; "*Gods that will Burn," *Dayspring*, January, 1883; "*Helpless Gods," *Dayspring*, August, 1883; "Women's

Prayers in China," *Dayspring*, September, 1883; "*Kitchen Gods," *Dayspring*, December, 1891; "*Ride of the Rain God," *Dayspring*, June, 1886; "How Men become Gods in China," *Dayspring*, July, 1886; "*Hog Worship in China," *Dayspring*, July, 1888; "Little Hop Wang's New Year," *Dayspring*, January, 1890; leaflet, "*Chih, the Little Chinese Girl," 2 cents.

Starred material, 12 cents.

GENERAL QUESTIONS.

1. In how many parts of China has the American Board missions?
2. Name one missionary in each of these sections.
3. From what part of their country do most of the Chinese in America come?
4. What is China's greatest curse?
5. What is being done to deliver the people from this curse?
6. What Boarding Schools in China are supported by the Woman's Board?

Scraps from our Work Basket.

VOICES FOR SERVICE. "Doth not wisdom cry? and understanding put forth her voice?" (Prov. viii. 1.) "My lips shall utter knowledge clearly." (Job xxxiii. 3.) "With my mouth will I make known thy faithfulness." (Ps. lxxxix. 1.) Can we impress upon the women of our societies the importance of voice cultivation? Who has not gone to a Presbyterial meeting eager to hear some well-known missionary, and only seen that her lips were moving? In our own society we have a most excellent treasurer, not a word of whose reports ever reaches her audience. Now that the meetings are so large as to be held in churches, I believe that two thirds of the women present cannot hear the speakers. I was unable to attend a recent meeting, and received the following account of it from those who were present: "Who were elected officers?" "I don't know,—we couldn't hear the report." "Who presided?" "Mrs. ——. She was almost inaudible." "Was Dr. —'s address good?" "Yes, fine, though he spoke indistinctly; but I never saw a lunch so perfectly served. It was delicious; and they gave us each a carnation!" To what end is so much trouble, and labor, and expense, if not to feed our minds and souls? There are a few noble exceptions among our

women of those who speak without effort, clearly and distinctly. All can do it. It is an art requiring cultivation ; let us try to attain to it.—*Woman's Work for Woman.*

GIVING money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental ; it is put in the forefront of our religious duties.—*Rev. T. L. Cuyler, D.D.*

SURELY this of all times is not the time to disbelieve in foreign missions ; surely he who despairs of the power of the gospel to convert the world to-day despairs of the noontide just when the sunrise is breaking out of twilight on the earth.—*Phillips Brooks.*

CHINESE WOMAN'S MISSION-ARY SOCIETY. The Woman's Missionary Society of Foo-chow has existed for about three years, and has seen a steady growth from the first. One of the missionary ladies is treasurer, and the natives seek the advice of the missionaries, otherwise the society is under Chinese control. Each member of the society is a committee to do Christian work whenever and wherever the opportunity presents itself. One faithful sister, Mrs. Gong, over fifty years of age, while busy sewing during the day, finds time to read a chapter, or converse about the truth with her neighbors. One of these is an old woman over eighty, who, when younger, often came with a company of women to hear Mrs. Hartwell tell of Jesus' love. Not long ago Mrs. Peet and Mrs. Gong went one Sabbath afternoon to talk and read with the women of the street where this old woman lives. Meeting her, so lame, and nearly blind, and deaf, they began to speak of the Master. At first it seemed as if she could not grasp the meaning of their words, but gradually her mind opened, and she told them her story—how long ago she had planned to become a Christian, but an ignorant woman had told her that the foreigners would take away her tables and idols, and send them to a foreign country. Because of this she was afraid, and did not give herself to God. Mrs. Gong has since been to visit her almost daily, and her neighbors bear witness that she is receiving the "bread of life." This is only one instance of many that could be related. Many of the women are unable to leave their homes, but try to speak of God's love to those whom they meet in their own houses. The society has been quite successful in raising funds. During the past year they have supported a young woman in an outstation who does Christian work among the villagers, in addition to teaching a day school. They have also supported the teacher for the woman's station class at Ha-Puo-Ga, besides

meeting the traveling expenses of some of the pastors wives, or Bible women, when they visit homes in the more remote suburbs or go to examine the day school referred to above.—*Miss Newton, in Annual Report of the Mission.*

A STOLEN VISIT. A young widow accompanied by her mother appeared at my door a few nights since. She has long been shut up in her home, and I was greatly surprised and delighted to see her. “How were you able to get away from home?” was my first question. “It has been so long since I have had prayer in my house, and I was so hungry to hear something more about the Lord, I thought I must come to you; so I told the people in the house I was going to visit God, and they thought I was going to Meenachi’s temple, and let me go. Then my mother showed me where to come.” And so we got our Bibles and spent an hour, which was truly like a visit to God, in the fellowship of Christ.—*Miss E. M. Swift, Madura.*

DR. BARROWS IN INDIA. Reports came to us from the missionaries of India and from the English newspapers of that country of Dr. John Henry Barrows’s uncompromising defense of evangelical Christianity in his seventy and more lectures delivered in Bombay, Madras, Calcutta, Lahore, Agra, Ahmednagar, Poona, and elsewhere. Doubtless the criticisms of the Parliament of Religions by some missionaries, and the entire misunderstanding of many of the foreign delegates as to the real mood of their American audiences, led Dr. Barrows to define his own position more carefully than he might otherwise have done. In an interview with Dr. Barrows, published in the *Hindu* of February 8th, the American visitor, while perfectly courteous to his native interlocutor, is also refreshingly frank. He says that popular Hinduism has filled him with pity and distress. “The hideous idolatries which I have witnessed in many places appear to me thoroughly debasing to the people. I know what excuses and explanations are offered by the pundits. I am sorry that they think the degrading worship is fitted to an unenlightened population. I am sorry that they do not cherish a loftier faith in the possibilities of the common mind. Even granting, which I do not, that idolatry is fitted to national infancy, three thousand years of idolatry constitute too long a period of childish enslavement. Christianity in three hundred years swept away, in large measure, the degrading forms of Greek and Roman polytheism. I know that there are hundreds of brave-hearted reformers in India who are hoping and working for the spiritual uplifting of the people, and I wonder that hundreds of thousands of educated Hindus do

not devote themselves to a similar noble task. In Western Christendom it is believed that the lowliest and most ignorant are worthy of the best illumination, and the preaching of the gospel to the poor has wrought some of the chief marvels of Christian history." In reply to the question, "If it were given to you would you like to live the simple life of India?" Dr. Barrows says: "I am not sure that I understand what is meant by 'the simple life of India.' If it means the half-clothed distress, the pitiful hunger of the many millions who generally live in mud hovels without the comforts which are enjoyed by some of the aboriginal tribes of North America, I should neither like it for myself nor for the poorest and most abject people of Europe and America. . . . I look upon the simple life of the naked mendicant and the dirty fakir as neither an ornament nor a credit to religion and humanity." In this connection it is edifying to read the utterances of Swami Vivekananda, who has at last reached his native shores, and is giving his countrymen the benefit of his observations in the Occident. He says that while "the vagabond in India is contented to receive readily what he is given readily, and lives a peaceful and contented life, the vagabond of the West turns robber, the enemy of society, and necessitates the organization of police, jails, and botheration of that sort. Poverty there must be so long as the disease known as civilization exists, and hence the need for relief." As Vivekananda himself poses as a mendicant monk, he would probably be slow to discover that laziness has quite as much to do with Western vagabondism as civilization!

G. H. C.

CONTRIBUTIONS FOR THE MONTH. It is with much gratitude that we report the contributions for the month ending April 18th, as \$1,557.17 more than for the same month in 1896. This makes the increase for the first half of the year, \$3,630.53. The legacies are at present \$9,008.36 less than last year. This makes it necessary that such definite plans be made for the summer months as to insure, if possible, a continuance of the advance in contributions.

THE EVANGELIZATION OF RUSSIA. One of the greatest problems of the twentieth century will be the evangelization of Russia. At present no country on earth is farther removed from toleration. But her hermit exclusiveness cannot long withstand the progressive spirit of the age. The pressure is becoming very great, and the obstructions must give way. When once open to the free proclamation of the Gospel it will be one of the most fruitful in spiritual results of any country on earth. Already the Bible is being widely distributed among the people, through the agency of the British Bible Society, which spends one seventh of its income for that

purpose. The peasantry of the country read the New Testament with great interest, and even embrace and kiss it as though it were a living personality. The people have great reverence for sacred things, and are readily led into a true spiritual experience. A few years ago Lord Radstock, of England, visited Russia, and led Count Korff and Colonel Pashkoff into a rich religious experience. They, in turn, led others into the light, but were soon arrested and banished. Many of their converts still hold out, and the good work goes on in a quiet way. Then there are the Stundists, numbering about 250,000, who, sorely persecuted, are not only continuing to exist, but growing in numbers and influence. They are sometimes called the Methodists of Russia, and are a very spiritual people. Here is a description given by an eyewitness of a religious service: "They salute each other with handshakes and embraces; the men kissing the men, and the women the women. Then they sit down, the men on one side, and the women on the other. The elder takes his place at the table and gives out a chant. He then reads and explains a chapter in the Bible, and gives an opportunity for anyone else to add a word of explanation. Women are not permitted to teach, but following I. Cor. xi. 5, they are permitted to pray in meeting. After several hymns and prayers the elder closes the service with a sermon." When the doors of the empire are thrown wide open, as they will be early in the twentieth century, these Stundists will be ready to give a hearty welcome to our Bulgarian Methodists. Perhaps the Lord has stationed us in Bulgaria that we may enter Russia as soon as the door is ajar.—*Dr. A. B. Leonard, in "The Gospel in All Lands."*

EXTRACTS FROM RECENT LETTERS.

FROM MISS MARY MORRILL, PAO-TING-FU, CHINA.

MISS MORRILL writes, under date of December 7th, from Ch'ing liang Chêng, an outstation of Pao-ting-fu, where she had been holding a station class for three weeks, living among the Chinese women, wearing the Chinese dress, and learning to do without many comforts, for the sake of teaching these hungry hearts more of Jesus. She gives a very interesting account of a communion service: "Before I came away (from Pao-ting-fu), Mr. Ewing planned about the appointments for preachers. Pastor Mêng was to come down and administer the communion, and as they had not received it for some time, I thought there should be a preparatory service. I sent my man Friday round to tell the church members that there would be a prayer meeting Saturday evening. I expected Pastor Mêng to lead the service, but he didn't come, and I led it myself. There were only twelve or thirteen present, but every one took part. Very often, when helpers come down here to preach, they leave Pao-ting-fu early in the morning, and get in on

time for service. I concluded that was the pastor's plan, but imagine my dismay when at eleven o'clock there was still no sign of him. I looked at the good number of women around me who had come in to see their friends in the class, and at the twenty-five men, or more, in the outer room, and I decided something must be done. I made a retreat into my little room, and found some notes I had been making on the verse, 'They took knowledge of them that they had been with Jesus.' Now, I have not been set apart for the ministry, so I talked my first lay sermon, not without some trepidation. Fifteen minutes after we had concluded with some volunteer prayers, Pastor Mêng came in, smiling. To quote his own words, 'it was a case of a very big man and a very small donkey.'

"He evidently thinks foreigners are never without resources, for he came a little later and asked if I would prepare the elements for the communion service. He added calmly, 'I bought some raisins yesterday, but I came off without them. Can you do anything?'" Of course I had no raisins, but I dissolved some apple jelly, and prepared the bread. I had to use towels for a tablecloth, and my agate ware traveling dishes for the service; but I arranged everything as nicely as I could, being very anxious to have the women feel what a sacred and beautiful thing it is to obey our Saviour's last command. Before the service two women were examined for baptism, and three for probation. All were accepted, and the service went on. It was late before the communion began, but the outside women were very quiet, and no one went out until it was over. The little room was cold and dark, but I do not think there was a thought of anything else but deep thankfulness that, no matter how humble our surroundings, five souls were born into His kingdom, and He was truly in our midst. It seemed to me as though in that hour He took away all my weariness and little anxieties as to whether I had fulfilled the new duties rightly or not; I knew I had tried to do them for Him.

"In this branch of our church the men far outnumber the women, and it was a pretty sight when the men came forward after service, and making very low bows, said, 'Ta hsi, ta hsi,' that is, 'Great joy!' The same expression is used at weddings and on the birth of a son. They were telling me that it was my 'great joy.'"

FROM DR. ROSE A. BOWER, BAILUNDU, WEST CENTRAL AFRICA.

Day-school hours are from half past one to four in the afternoon, and dispensary hours from four till dark. . . . It was decided at our annual meeting to charge a small fee for medical treatment to the natives as far as practicable. I find they all receive it as the right thing, and recognize that our charges are a mere trifle compared to those of their own native doctors. It also has the effect that only those come who really feel the need of medicine. They have before this often come with some excuse to get the bottle or tin cup containing the medicine, their illness being only a pretense and a sham. They all have quantities of coin to waste in making beer and getting drunk, and surely they can give some of their coin for medicine. . . .

I have been asked how these people received the Gospel. In one way too easily. They are always ready to say "the words are good and right, and

we *tava*, or accept them"; but it is an acceptance of the mind and not of the heart. We often go through the villages on Saturday afternoon and invite the people to church services on Sunday; and one and all will say, "Yes, we will come," when mostly they have no intention of coming. They like to give us the answer that they think we would like, and if we remind them afterwards of their promise they have a ready excuse on their tongues, usually a falsehood also. Some of them are really true believers; but for many it is hard to get rid of the hosts of spirits that are so real to them, to see that there is only one true God, and to feel their sinfulness.

Our Work at Home.

GOD'S PROMISES THE FOUNDATION OF OUR MISSIONARY WORK.

A MEDITATION.

MRS. C. H. DANIELS.

"WHY do the heathen rage, and the people imagine a vain thing? Why do the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed?"

"O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name forever?"

Did the Psalmist, looking out into the world of his time, and onward into Messianic days, gaze also far beyond, with prophetic vision, into this age which we call ours? If he lived and wrote to-day, the same questions might appropriately fall from his pen. God's children still ask them in their meditative hours. Perhaps, considering the elevation of our standpoint above that of the ancient Psalmist, we realize as much as he a raging of heathen and the vain imaginations of the world. We ourselves have beheld some rulers taking counsel together against the Lord and his Anointed.

There are even now adversaries who reproach, enemies who blaspheme. Did not the Anointed himself say something like this? Yes; here it is, in Matthew's Gospel,—a prophecy from the King concerning his own kingdom,—truths so mysterious and so solemn that he takes his chosen cabinet apart and speaks them privately in their ears: "False Christs deceiving many, wars and rumors of wars; but the end is not yet. Nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places; but these are only the beginning of sorrows. After that, you (my chosen ones, my co-laborers in this kingdom) shall be set upon with persecutions and death, and shall be hated of all nations for my sake. There shall even be feuds and jealousies within my Church, and because iniquities shall abound the love of many shall wax cold." O Master, that thou must needs look forward to

such apostasy on the very eve of thy mighty sacrifice for the world! Hate repaying love,—such was the picture before thy dying eyes; for “all these things must come to pass.”

But it was no time-serving monarch who was obliged to admit the intervening reign of Evil before he could have his turn. Nay, he spoke in majestic calmness, conscious of power which was to prevail everlastingly, when Satan and all his host should long since have passed their brief day of permitted triumph. And so he could add, that day on Olivet's slope, notwithstanding, “See that ye be not troubled. The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.”

“See that ye be not troubled!” That word connects us back to the Psalmist, who exhorts, “Fret not thyself because of evil-doers.” Are we asking “Why”? “How long?” From calm heights the Lord Jehovah puts aside the questions, as mothers necessarily put aside the useless queries of their eager little ones, while with loving tact they lead the thought into safer channels. So a motherly, tender touch falls upon our unquiet hearts as the Divine voice speaks, not in answer to our querulousness, but appealing to the better nature: “Be still, and know that I am God. I will be exalted among the heathen. I will be exalted in the earth.” It is enough. We do know that thou wilt be exalted in the earth one day, and our hearts will be still,—still of distrust, still of complaint, still of impatience, still of discouragement.

What more could be done than the Lord hath done to undergird this great missionary enterprise which he intrusted to his Church? Promises multitudinous form its enduring support. And the word of God is “yea and amen.”

There are the promises concerning the triumph of Christ and the glory of his kingdom, one day to fill the earth. The psalms and the prophecies teem with their richness. Seers of old were led by the Spirit to mountain tops of vision, whence they beheld the completed work,—a world redeemed from sin, and re-established in purity, righteousness, judgment, and mercy. Poor human language was feeble to express the beauty and the glory which these favored seers were shown by God. And yet we count their descriptions the sublimest poetry ever written.

Not alone the outlines of this fair, new kingdom, but even distinct features appear in these apocalypses found in psalms and prophecies; the lands and peoples who are to “flow together,” the special consideration afforded to Gentiles, and the characteristics of the new life to be enjoyed.

It will be for the spiritual quickening of our souls to study anew these fertile prophecies of Christ's blessed triumph. It will be for our increased faith in ultimate victory, and the more, because as we read we can say, here and there, “Thus and thus hath the Lord fulfilled already.” Is that which remains more difficult? We enter into the largeness of the full promise to-day, claiming even now the world for Christ. The warfare of the Church militant with the world, the flesh, and the Devil, is warfare for a victory pledged in advance by a covenant-keeping God.

In searching among these foundation stones of Promise, we come upon many a precious word of encouragement for tired and troubled workers.

The "Fear nots" of the Old Testament, with their accompanying promises, are sufficient to require a separate heading in the concordance. To these the Master added his tender word, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." The "little flock" of those days was twelve, rather eleven men. To-day the force of workmen and workwomen numbers its hundreds of thousands, doubtless. Angels only can keep the count. Our missionaries in little squads here and there among vast areas of peoples, must realize that the Christian Church is still but a "little flock." We gather our forces in the home churches, and, thinking of the multitudes who pass by or never come our way, we sadly reckon the laborers as still a "little flock." Christ's "Fear not" is for you, dear missionary sister, beset by fears, sometimes, within and without; even to you shall the kingdom be given, by your Father's own good pleasure. And if we have your spirit of sacrifice and consecration to make us likewise faithful laborers, then the promise is also to us.

If there is one personal promise which shines from pre-eminence, it is that word of Christ which only an omnipresent God could utter, "Lo, I am with you alway!" Notice its connection. It is quoted often as a promise of comfort in loneliness, in sickness, in trial; and, indeed, is rightly so appropriated. But the Lord spoke these words in direct attachment to his command, "Go, preach the gospel to every creature." "In your going and preaching I will be with you alway, even unto the end of the world." With such special girding about of the missionary enterprise, how secure it is against every foe! Thus supported by the Master's presence, every worker, even the Feeble-Minds, the Ready-to-Halts, the Fearings, and the Despondencies, may keep a brave heart and a cheerful face. Serenity holds peaceful sway where the Master abides, and the promise of victory is in the strength he imparts.

Meditation lingers with pain of heart over one phase of the missionary endeavor. It seems as if a strong, cold clutch from a great worldly monster were laid upon the Church of Christ. Again, it is as if a ruling evil spirit had measured out a sleeping potion, and administered it to members in Christian churches, while he, in demoniac glee, rejoiced at just so much more time gained for himself on earth. The cries of stirring nations for a helping hand seem to have lost their poignancy ere they reach across the waters. Only ears kept sensitive by communion with the Lord, can hear such cries. The fact that the continent of Africa still contains in this enlightened age vast areas of unexplored country teeming with millions of wretched savages—this fact, of itself alone sufficiently serious to call forth serious action, is not impressing the Church apparently by more than a finger pressure. Is it nothing that hundreds of devoted missionaries, able men and women, the best we have to send, have been adopted and sent by the churches, and now stand in jeopardy, indifferently supported by those to whom they have the right to look? It is not strange that to some of these faithful ones, in their perplexity and pain, should come the thought which has been expressed, "Are not the churches at home satisfied with our work as well as they once were?"

Satisfied with your work? The Church of Christ in America doesn't know

enough about it to be either satisfied or dissatisfied. She is busy about other things. God forbid that we should presume to put our churches into one grand condemnation, because the missionary societies stagger and Christ's kingdom suffers delay. We pass no judgment. We, you who read and I who write, are parts of these churches, and may God alone judge us all.

Somehow the great missionary purpose with which the Christian Church was organized is not possessing and thrilling the Church to-day. How long before the Spirit shall be felt quickening us all through this land to keen perceptions, to earnest zeal! Such an inspiring, soul-filling purpose this, to regenerate the world! Only just this vast purpose can satisfy the Church, and furnish the food by which she shall expand, and flourish, and glow with joy.

This glorious Church which we love, whose praises we sing, the strongest organized body on earth, this Church is languishing for want of the great missionary purpose, the outgoing, outgiving spirit, which cannot stop short of complete victory. There are promises for these churches all, given by the risen and glorified Lord, to those seven churches which were types of all others to come. The shining One is walking among the seven churches, and he bears in his hand seven stars, which are the personalities of the seven churches. He speaks an individual, special commendation, warning, and promise to each church so intimately dear to his heart.

Those seven "Overcomes," with their attached promises, what sources of inspiration to every church to overcome lukewarmness, worldliness, false doctrines, poverty of spirit! There was a great mission for those early churches just emerging from heathenism themselves, a mission in which Paul set the example. There is a mission before the churches of our time no less broad, no less urgent. And the Son of man walks in the midst of us with majestic personality, his voice as the sound of many waters, commending, warning, urging, promising glorious rewards of everlasting life, the new name, power over the nations, white garments of purity and victory, open confession by Christ before his Father and the angels, and a place with him upon his throne.

We meditate upon this in humility of heart; we must all pray about it, for the Church to awake and put on her beautiful garments; for the Spirit to be poured out upon all flesh; for the kingdom to come in power. And in prayer, and in work alike, the rich, strong promises of the eternal God support us all round about.

OUR BOOK TABLE.

The Sister Martyrs of Ku Cheng: Memoir and Letters of Eleanor and Elizabeth Saunders, of Melbourne, Australia. By D. M. Berry, M.A., Canon of Melbourne. Published by Fleming H. Revell Co. Pp. 308. Illustrated. Price, \$1.50.

The first thing that attracts the eye on opening this book is the faces of three women. The noble countenance of the widowed mother forms the center of the group, and the bright, alert faces of the two young girls bend lovingly toward the older face.

Before becoming acquainted with the history of these women, one lingers over the picture, and while reading the graphic letters which these young girls send back to their mother, one turns again and again to look at their faces. In 1889 the founder of the China Inland Mission, Mr. Hudson Taylor and his assistant, Mr. Beauchamp, made a visit to Australia, and their account of Gospel work in China so roused the interest of these ladies that they gave themselves to the work there.

The mother could not accompany her daughters, although she hoped to join them after disposing of her property in the suburbs of Melbourne, and for some time it was a question whether mother and daughters could bear the separation from each other; but since their brief service has ended in martyrdom, the mother sees the reason for her delay in the fact that if she had gone too, these letters would never have been written.

On the 15th of October, 1893, the mother and daughters took a final leave of one another in the harbor of Brisbane. The watchword between them was, "Jesus only;" and as if by mutual consent no tears were shed at parting.

With a slender thread of connecting narrative the book is entirely made up of the journals and letters written by these brave young girls for their mother's eye alone.

There is something very charming in the perfect naturalness and spontaneity of these letters. These two consecrated young workers are "real girls." They write about being "nearly dead," and about people being "awfully good" to them, and about some of their new experiences as "perfectly horrid," and it is pathetic to read of their longing for home and for mother-love as they struggle with a strange language in the midst of strange scenes. One of them says: "Really it is wonderful the way the Lord can give one power to get over the minor disagreeables of life. Imagine us eating rice and milk for breakfast, and thoroughly enjoying it. Of course we had other things, such as eggs and bread, but we had tea instead of coffee. Now, if there is one thing on this earth that used to make me feel ill, it was tea for breakfast. I have got not to mind it at all. With every trial He makes a way to escape, and Mr. Stewart says that the best way to eat when you have something nasty, is to count thirteen times one, etc., and you get so interested that you forget the taste of the stuff you are eating. The recipe for eating slugs is to put the slug into your mouth and say 'Amen!'" They discover early in their work the inspiring fact in all woman's work for woman that "there is no way for men to reach the women in China, and until the women are reached there is not much good in getting hold of the men, because the children are what their mothers make them." In another letter to the absent mother the younger sister writes: "So near in God's love, and yet so far away. How I long to rest my head on your shoulder just for one minute. Is it very weak-minded? I have said nothing about its being my birthday, although they are all so kind, and I love them very much, still I preferred to enter on my twenty-first year alone." The sisters learn the language with surprising rapidity; they adopt the native dress after the fashion of those who join the China Inland Mission; they bear all their privations with cheerful courage, and so their brief eighteen months of ser-

vice slips away, and then comes the swift translation through the cruel gates of martyrdom into the celestial city.

This book should be an inspiration to every young girl interested in missions, and should rouse an interest where it does not exist.

A lecturer from this country chanced to be in Melbourne when a memorial service was held in the great cathedral of that city for these martyred sisters. He was one of the three thousand who thronged that building to do honor to their memory. It was a most solemn and impressive occasion. There were eleven victims of this savage outbreak, most of them women and children. Miss Hartford, of the American Methodist Mission, escaped most miraculously, and she has since been in this country.

It is said sometimes that in these days it does not mean much to be a foreign missionary. But the massacre at Ku Cheng shows the possibilities that await those who count not their lives dear unto them. G. H. C.

Ratanbai: A Sketch of a Bombay High-caste Hindu Young Wife. By Shërantibai M. Nikambè, with a preface by the Lady Harris, C.I. Published at London, 1895.

This is a little book of less than one hundred pages. It is written by the wife of a native pastor of Bombay, who has a school for high-caste girls which was started in November, 1890, with five pupils. Lady Harris says: "Ever since her school has been started the young wives, widows, and grown-up girls of the high-caste community have taken advantage of it. Young mothers have come, too."

This is the story of one girl, and gives the details of her daily life, and the difficulties that a high-caste Hindu girl meets in gaining an education.

SIDE LIGHTS FROM PERIODICALS.

Lippincott's, May: "Earning a Living in China," by Dora E. W. Spratt.

Frank Leslie's Popular Monthly, May: "A Glimpse of Life in India," by R. Blechenden.

Harper's, May: "White Man's Africa, Part VII., The White Man's Black Man," by Poultney Bigelow.

Review of Reviews, "The Crisis in the Orient."

TOPICS FOR AUXILIARY MEETINGS.

June.—An Hour in the Mexican Field. See LIFE AND LIGHT for May.

July.—God's Promises the Foundation of the Missionary Structure.

August.—A Voyage in the Morning Star.

September.—An Hour in the Austrian Field.

October.—The Personal Factor in Mission Work.

November.—Thank-offering Meeting.

GOD'S PROMISES THE FOUNDATION OF THE MISSIONARY STRUCTURE.

TOPIC FOR JULY.

THIS topic gives opportunity for an interesting promise meeting. 1. As an exercise it would seem that every voice in the room might be heard in either reciting or reading a promise, as many as possible relating to the Gentiles. It might be well for the leader to bring with her a number of promises to supply those who are not prepared to give them. 2. Let some one take a Historical Sketch of some one mission and trace out the fulfillment of promises in the history. 3. Let the same be done in the life of some native worker; as, for instance, the life of Yona in Africa [Eze. xxxvi. 25, 1. cl. 27]. See leaflet "Umcutwa and Yona;" price, 10 cents. 4. Let some one take a file of LIFE AND LIGHT for 1895 or 1896 and mention fulfillment of promises, as Ps. xxxvii. 5 for the article, "The Present Outlook in Foochow," August, 1896; Ps. cxxvi. 5 for "A Glimpse at Mission Work in Ahmednagar," April, 1896; Is. xxxii. 20 for "A Day in a Missionary's Home," May, 1896, etc. For fulfilled promises as to answered prayer see pamphlet, "The Place Occupied in Missionary Work by Prayer," by Rev. E. K. Alden. The monthly Leaflet on the subject is by Mrs. S. B. Capron.

All references may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House.

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Receipts from March 18, 1897, to April 18, 1897.

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Phillipston.—Mrs. Mary P. Estey, 1 10

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 20, Mrs. W. W. H., 5; Auburndale, Aux., 11, Mrs. Geo. M. Adams, 20, C. E. S., 10; Boston, Berkeley Temple, Aux., 58, Hope Chapel, S. S., 25, Mount Vernon Ch., Aux., 35, Old South Ch., Aux., Mrs. Mary E. Hall, to const. herself L. M., 25, S. S., Kindergarten class, 5, Park St. Ch., Ladies, 1.62, Aux., 249.91, Union Ch., Young Ladies, Aux., 40; Brighton, Jr. C. E. S., 5; Brookline, Harvard Ch., Aux., 25; Cambridge, First Ch., Aux., A Friend, 10; Dorchester, Second Ch., Y. W. Aux., 105, Village Ch., Aux., 88; Everett, Mystic Side Ch., Aux., 1; Jamaica Plain,

C. P. S., 5, Daughters of the Covenant, 20; Newton, First Ch., Aux., 60; Newton Highlands, Aux., 6.91; Roxbury, Eliot Ch., Aux., 30, C. E. S., 7.78, Immanuel Ch., Aux., of which 25 from Mrs. J. F. Fisher to const. L. M. Mrs. A. H. Porter, 43.81, Jr. Aux., 40, Walnut Ave., Jr. C. E. S., 21; Waltham, Trin. Cong. Ch., Aux., Mrs. M. T. Goodrich, 3, C. E. S., 5; West Roxbury, Aux., 35, 1,017 03

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Barre, 10; Fitchburg, Mrs. J. L. Perkins, 2; Gardner, Aux., 28.25; Ware, Aux., 45; Webster, C. E. S., 2.75; Westboro, Aux., 34.25; Whittinsville, 110, Miss Helen L. Abbott, deceased, 25; Worcester, Central Ch. and Friends, 38, Prim. Dept. S. S., 30, Old South Ch., 17, C. E. S., 10, Plymouth Ch., 15, Aux., 25, Union Ch., Aux., 67.46, A Friend, 5.40, 465 11

Total, 3,557 74

LEGACIES.

Boston.—Legacy of Mrs. Hannah Greenwood, Thos. Weston, Trustee, 880 00

Worcester.—Legacy of Mrs. Rebecca B. Estabrook, G. Henry Whitcomb, exr. 1,250 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. G. E. Luther, Treas. Barrington, Bayside Gleaners, M. C., 5; East Providence, Newman Ch., Prim. Dept., S. S., Birthday Off., 3.50; Knightsville, C. E. S., 5; Pawtucket, A Friend, 10, A Friend, 5; Providence, Elmwood Workers, M. C., 10, A Friend, 1, A Friend, 2, A Friend, 1, M. D., 10, Beneficent Ch., Aux., 79, Union Ch., C. E. S., 10, 141 50

Total, 141 50

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Chaplin, Aux., 15.25; New London, First Ch., Aux., A Friend, 5; Norwich, Miss Sarah E. Francis, 10, Broadway Ch., Y. L. Aux., 10, Park Ch., Aux., to const. L. M. Mrs. Susan May Jensen, 25; Wauregan, Aux., 25; Windham, Aux., 20, 110 25

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Buckingham, Aux., 10.25; Collinsville, Aux., 10.55, Hearers and Doers M. C., 25; Farmington, Aux., 11.56; Hartford, First Ch., Aux., 4.50, M. C., 44, Pearl St. Ch., Aux., 2, Windsor Ave. Ch., Aux., Miss Clara E. Hillyer, 1,000; Rockville, Aux. (of wh. 44.50 Th. Off.), 64, Cradle Roll, 1; Terryville, Jr. Aux., 5; Unionville, 11.35; Vernon Centre, C. E. S., 4, 1,193 21

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 20.50, C. E. S., 53.96, Jr. C. E. S., 2.93; Brookfield Center, Aux., 14.32; Centerbrook, Aux., 4.75; Clinton, Aux. (of wh. 25 to const. L. M. Mrs. Chas. Grinnell), 40.92; Essex, C. E. S., 5; Greenwich, Aux., with prev. contri. to const. L. M's Mrs. Bisbee, Miss Elizabeth Stillson Mead, Mrs. Jabez Mead, Mrs. Sanford Mead, Mrs. Daniel Pecor, Mrs. Joseph Russell,

120.50; Ivoryton, Aux., 25; Kent, Aux., 10; Meriden, First Ch., Aux., Cheerful Givers M. C., 30; Middletown, First Ch., Aux., 157.70, Miss. Helpers, M. C., 25, The Gleaners, M. C., 65, South Ch., Good Will B. (of wh. 25 to const. L. M. Miss Hattie Bell Foster), 30; Milford, First Ch., Aux., 4; New Haven, Howard Ave. Ch., Aux., 50, Humphrey St. Ch., Aux., 30, Plymouth Ch., Aux., 85.75, Second Ch., Aux. (annex), 51.53, United Ch., Aux., 58.05, Y. L. Aux., 78.40, C. E. S., 125; New Milford, Y. L. Aux., 50, Golden Link, M. C., 20; Newtown, Aux., 34; No. Woodbury, Aux., 27; Portland, W. and W. M. C., 7; Salisbury, Aux., 39; Shelton, Aux., 10; South Canaan, Aux., 5; Stamford, Aux., 25, Y. L. Aux., 8, C. E. S., 30; Stratford, Pearl Seekers, M. C., 30; Torrington, Aux., 33; Trumbull, Aux. (of wh. 25 to const. L. M. Mrs. Eli P. Burton), 37; Warren, Aux. (of wh. 25 to const. L. M. Mrs. Austin Humphrey), 49; Washington, Aux., 50 cts.; Waterbury, Second Ch., Aux., 3.65; Westchester, Aux., 10; Westport, Aux., 10; Whitneyville, Aux., 51.25, C. E. S., 11,	1,578 71
Total,	2,882 17

NEW YORK.

<i>Albany.</i> —The Misses MacNaughton, 10 00 <i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Albany, First Ch., S. S., 10, Busy Bees, M. C., 5, Helpers Band, 6, C. E. S., 4; Autwerp, Aux., 46.08; Aquebogue, Cradle Roll, 1.75; Baiting Hollow, A Friend, 10; Binghamton, First Ch., Aux., 26; Brooklyn, Central Ch., Aux., 1.25, Lewis Ave., Jr. Evangel Circle, 17, Zepho Circle, 5, Plymouth Ch., Mayflower Jr. C. E. S., 33.33, Tompkins Ave. Ch., Aux., 100, King's Daughters, 25, Briar Hill, Aux., 10.67; Buffalo, Mrs. W. G. Bancroft, 100, First Ch., W. G. Bancroft Band, 35, C. E. S., 10; Burr's Hill, Aux., 5; Cambria, Molyneux Corners, Miss. Soc., 10; Camden, C. E. S., 5; Canandaigua, Aux., 285, Columbus, Aux., 2.66; Copenhagen, Aux., 20; Cortland, Aux., to const. L. M. Mrs. Hannah Davenport, 25, Y. L. Band, 5; Cradle Roll, 2.75; East Albany, Aux., 7; Ellington, Jr. C. E. S., 4; Fairport, Aux. (of wh. 25 to const. L. M. Mrs. A. L. Beard-ley), 40.90; Flushing, Aux., 50, Acorn M. B., 36.16; Franklin, Aux., 48; Homer, Aux., 5.68, C. E. S., 5; Honeoye, Y. L., Aux., 10, Cheerful Givers, 7; Ithaca, Aux., 15, C. E. S., 5; Jamestown, Aux., 25; Java Village, Aux., 8, Mrs. Morrill, 2; Lockport, East Ave. Ch., Aux., 18.75, First Ch., Aux., 25; Lysander, Aux., 15, Y. L. Band, 5; Madison, Aux., 22.90; Middletown, First Ch., S. S., 5; Millville, Aux., 1; Mount Sinai, C. E. S., 5; Mount Vernon, Aux., 16; Neath, Pa. Aux., 5; Newark Valley, Jr. C. E. S., 10.50; New York, Bethany Ch., Helping Hand, Aux., 11.62, Broadway Tabernacle Soc., W. W., 366, Forest Ave. Ch., Wide Awake M. B., 5, Manhattan Ch., Woman's Guild, 50; Mount Hope, Christ's Ch., Aux., 13, Pilgrim Ch., Aux.,	
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50, Trinity Ch., Aux., 40; Niagara Falls, Penny Gatherers M. C. in part to const. L. M. William A. Marzoff, 21.58; North Evans, Aux., 5, C. E. S., 3; Northville, Aux. (of wh. 25 to const. L. M. Mrs. Frank B. Reeve), 26; Oswego, Happy Hearts, M. C., 6; Patchogue, C. E. S., 10; Ferry Centre, Aux., 21; Philadelphia, Aux., 5; Phoenix, Aux., 54; Poughkeepsie, C. E. S., 25, Opportunity M. C., to const. L. M. Miss Florence Bodden, 25; Saratoga, Aux., 10; Scranton, Pa., Aux., 27; Sherburne, Jr. Aux., 25; Sidney, W. M. U., 13.17; Sloan, Halsted Ave. Ch., Aux., 10; Syracuse, Danforth Ch., Lad. Un., 10, Geddes Ch., Mrs. G. C. Gere, 20, Good Will Ch., Aux., 23, Pilgrim Chapel, Aux., 5, Plymouth Ch., S. S., 29; Tannersville, Aux., 2; Utica, Plymouth Ch., Aux., 1.40; Walton, Aux., 26, Little Helpers, M. C., 5; Watertown, Aux., 10; Wellsville, Aux., 5.61; West Winfield, Aux., to const. L. M. Mrs. H. H. Wilcox, 25, Daughters of the Covenant, 3.26, Cradle Roll, 1.20, C. E. S., 10, Jr. C. E. S., 10; Woodhaven, Aux., 20; Woodville, A Friend of the Daughters of Sorrow, 1; Yonkers, Mrs. Allan Bourne, 50,	2,407 97
Total,	2,417 97

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux. (of wh. 25 to const. L. M. Mrs. S. M. Newman), 60, Y. L. Aux. (of wh. 25 to const. L. M. Miss Alice Atkinson), 100; N. J., Bound Brook, Aux., 16; Closter, Aux., 5, S. S., 8.34; E. Orange, First Ch., Aux., 21.29, Trinity Ch., Aux., 37; Newark, Belleville Ave. Ch., Aux., 15, M. B., 50, First Ch., Aux., 15; Orange Valley, Aux., 45; Westfield, Y. L. Aux., 70; Penn., Germantown, Neesima Guild, 14; Troy, Miss H. E. Perry, 1. Less expenses, 51.50,	406 13
Total,	406 13

FLORIDA.

<i>Daytona.</i> —Aux., 10; Waldo, Mrs. S. Morton, 4,	14 00
Total,	14 00

OHIO.

<i>Canal Dover.</i> —Welsh Ch., Miss'y Band,	5 55
Total,	5 55

MICRONESIA.

<i>Kusaie.</i> —Girls' Boarding School,	13 00
Total,	13 00

General Funds,	9,992 83
Gifts for Special Objects,	519 21
Variety Account,	44 83
Legacies,	2,485 16
Total,	\$13,042 03



TURKEY.

EXTRACTS FROM MRS. BALDWIN'S LETTER ON THE NEW ARMENIAN SCHOOL IN EAST BROUSA.

HAVING written you at various times through the year, there is but little to write concerning our school work. Wonderfully blessed were we compared with the numberless schools throughout the land, which were either broken up altogether or greatly interfered with. We sometimes queried if we were living under the same government or in the same land. The children could not comprehend what they had not seen or experienced, and it was well that they could give their undivided attention to lessons and work. We felt that real progress had been made when we came to the examinations at the end of the year. As usual the schoolroom was trimmed and fifty pieces of needlework, which attracted no little attention. The fifty girls seated at their desks, however, all apparently eager to do their best, drew all eyes to themselves. The exercises began promptly at 12.30, and there were not many late comers. Just at my right sat the Bishop of the Armenian Church, next him the Minister of Public Instruction (a Turkish official), and besides the parents and friends of the pupils and many of our Protestant community, there was quite a representation from prominent Gregorians and teachers in the national school. The exercises, of course, were in two languages, Armenian and English, but I am sure the details of the programme would weary you. We had a few classes examined, to give an idea of the kind of work we are doing, but special interest centered about the graduating class of *one*, the second daughter of our native pastor. She had been examined previously in all her studies but two, which had been reserved for this day, Armenian Rhetoric and Prosody and English Moral Philosophy. She did *well* in both, and afterwards read her essays distinctly and modestly; subject of the one in Armenian, "The Advantages of Edu-

cation," of the one in English, "Friendship." Surpooki has shown remarkable proficiency in music, and through the kindness of a Scotch lady has taken piano lessons the last two years of her course. Her time for practicing was limited, four hours a week, but you would be surprised to see what progress she has made. It would be a good thing if she could continue taking lessons, so that she might help sometimes in giving instruction to younger pupils. It was a happy moment for her teachers when Mr. Baldwin, with fitting remarks, presented her with her diploma; we felt that she truly deserved it. As I said, the programme was a varied one, dialogues, recitations, vocal and instrumental music, even the youngest pupil in school having something to do. Ten girls sang some familiar motion songs, and as they went through the motions, in perfect time, the audience was greatly pleased. During the last hour the girls all went out, and when they returned they were so adorned with flowers that they looked like a walking flower garden. I had made selections from the Cantata of the Flower Queen, and they marched in singing, "We are the flowers, the fair young flowers." They chose the graduate for their queen, which gave her the opportunity to sing a very pretty solo, and at the close we had the farewell song. The choruses and recitations were all in English, but it was all so simple that even those who did not understand the language could get an idea of what it all meant.

It was a bright and happy occasion, but what touched me most were the hearty thanks and good wishes expressed by the friends of the girls, as one by one they shook hands with me at the close. In the midst of congratulations they would say, "May God give you strength," "God grant you many years for this work," "Great patience is necessary; may God give it to you."

There is such a responsibility connected with school work where the results of moral training are so much looked for, that sometimes it seems to quite overwhelm me. Oftentimes the school work is not expected to *supplement* the home training, but rather to take the place of both. Pray for us, that even our mistakes may be overruled for good. The motto for Surpooki, our graduate, was, "Not your own," and the verse on the card tucked into the book I gave her was:—

"Every day and every hour,
Every gift and every power,
Consecrate to Him alone
Who hath claimed you for His own."

During the year she made a public profession of her faith in Christ, and our great desire is that she may spend and be spent in His service.

I look back over the four years since this day-school has opened with great thankfulness, and forward to the future with hope and courage, though the work and responsibility will be greatly increased by the addition of the boarding department. Moreover, since in this way the funds placed at our disposal will benefit so much larger a number, we will try to forget ourselves and think only of them.

Rejoicing in the confidence and sympathy of Christian sisters at home, and above all relying on the promise "Lo, I am with you alway," I remain,

Yours sincerely,

TILLIE J. BALDWIN.

JULY, 1896.

SOUTH AFRICA.

LETTER FROM MRS. F. A. DORWARD.

UMSEMDEREYI, M. STA., February 19, 1897.

MY DEAR MRS. FARNUM: Your letter New Year's Eve came last night. I am sorry there is not a letter on the way for you; I have wanted to write so much, but there has been so little quiet time. I have had far more to do than I was able for, and yet I have been wonderfully helped through it all.

I reached Durban the 23d of December, and Umsemdereyi the fifth of January.

As I write, Mr. Dorward is lost in one of his tunes that he is trying to improve. He has written several very good ones, also ten Zulu hymns and several English ones. It was a great comfort to him in his lonely hours, and now that he is started I hope he will go on, and have many more for the new hymn book, which will come out within a year, I hope. His temperance hymns go into his temperance catechism, which he is printing on his new printing press. He already has over 500 copies of the first eight pages of this catechism, and the rest is set up, and he hopes to get it done soon.

By the time of the annual meeting in July he must have a specimen copy of the Pastor's Hand-Book, which has been put into his hands to finish up if possible. I want very much too, that a letter be printed on the "press," and a copy sent to each one who contributed towards it, telling them of the work already done on it, that they may know their money was well spent.

Our girls' schools at Inanda, Umzumbe, and Adams have opened, and are running over full. There are a good number of boys at Jubilee Hall. We expect great things this year, for many of our missionaries have received

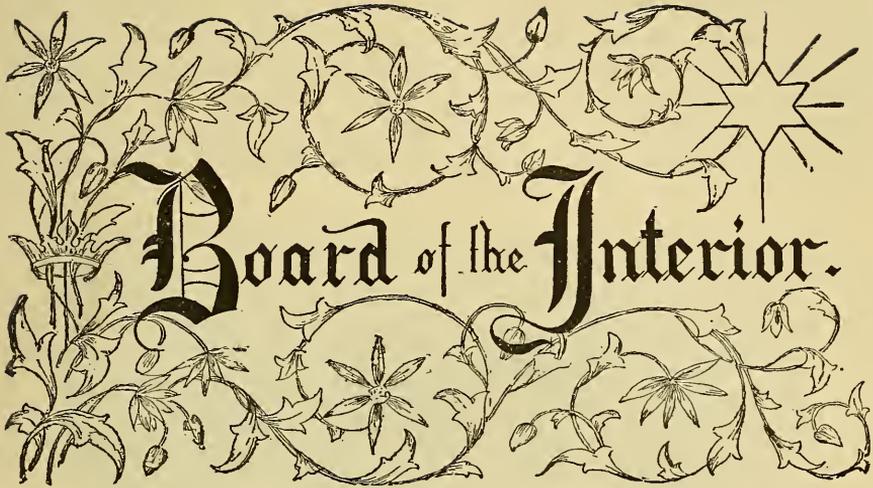
new light, and the Holy Spirit is in our midst in very truth. All the Inanda teachers have received a wonderful blessing, and those of us who cannot say that we have received, can say that we are pleading as never before.

I hear that the people of Boston are looking for a special blessing this winter. Oh that He would come in power on all workers, for apart from him we can do nothing!

The children on the station are coming to school fairly well. Quite a good many are kept at home to watch the gardens, which are very precious to them. The locusts have gone; we hope for good. The new corn is several feet high in some of the gardens, and in others the corn has eared, and they are eating sparingly of it. A great deal of corn was brought into the country at the time the locusts were so numerous, and the people were able to supply themselves at a reasonable rate; still there was much suffering, and even now they do not have all they need. When the grenadillas were ripe in the grove near the house, the children came constantly to ask if they might gather them; for they said, "We are dying of hunger." But as they scampered off in high glee when they had obtained the desired permission, they seemed to have a fair amount of life. You would smile to see the clothing of these boys. Some of them have on big coats; some dirty shirts that they bought or worked for the term before. One little fellow, who is to be chief sometime, if he lives, wears, or has worn until lately, a big vest, which reached half way down to his knees. He has a shirt now, and looks very neat indeed.

I cut up twelve yards of shirting the other day, and am sending for a whole piece more, and a piece of unbleached cotton cloth to make chemises for the girls. I have three schools to prepare sewing for, and I do not find it easy work. Your inquiry about what to send for Christmas, 1897, can be answered in this way: anything like shirts, dresses and chemises, basted merely, would do double duty, give employment for sewing days, which come three afternoons in the week, and make the most useful Christmas gifts possible. Then as to smaller things, patchwork, handkerchiefs, either small ones for the pocket, or yard-square ones for the heads of the women (colors, black or red), bags, needlebooks, little pincushions, to hang up in their houses, and pins, needles, thread and thimbles, are always prized very highly.

It is an interesting fact that, though Central Africa is inhabited by hundreds of tribes using different dialects, these are so allied that one language will enable a man to cross from the east to the west coast of the continent.—*Missionary Outlook.*



PICTURES FROM SAMOKOV.

The accompanying picture presents Miss Esther T. Maltbie, of Samokov, Bulgaria, with two "grandchildren" (*i e.*, children of one of her pupils), Mary Demchevsky and Esther Maltbie Demchevsky, aged respectively three and six years.

In response to some questions as to her cousin, the city, and the customs of Samokov, where she spent five weeks in 1895, Miss Martha Maltby kindly sends the following, which we are glad to insert without change; only alluding to the appreciation of Miss Maltbie's work shown by Prince Alexander's visit to her school and words of commendation some years ago, and by a letter from Mr. Shopoff, Commissioner of the Bulgarian Government at the World's Fair in Chicago, which appeared on page 485 of *LIFE AND LIGHT* last year:—

I HAVE no paper prepared on my visit to my cousin, Esther T. Maltbie, in Samokov, which I could send you, but I can answer the questions after a fashion.

Samokov is a city (in the Bulgarian sense of the word) of 10,000 inhabitants, and is situated in a basin valley in the mountains, nine hours' drive from Sofia, and some five or six hours from the nearest railroad station, Banya. The surrounding country reminds one of Colorado scenery, and the mountain ranges stand out boldly with some sharp peaks, the highest of which is about 5,000 feet above the sea. The foot hills are pasture land mostly, while the valleys furnish some plowed land. From the hills east of

the city a fine view of the town is obtained, and one looks down upon houses nestling among fruit trees and surrounded by gardens. The two or three remaining minarets of old Turkish mosques add to the picturesqueness, and the Greek churches and American school buildings, together with the new Government school building and the ancient clock tower, are the large buildings of the city. The narrow, crooked streets, the squalor and dirt everywhere, are obscured to the view by distance or glorified by the afternoon sun.



Descending into the town, one picks his way over the running streams, which serve for both water supply and sewerage carriers, contests the path with cattle and buffaloes, or discreetly surrenders it, minds the goats and dogs, turns aside for pack horses or ox wagons, and constantly watches his landmarks in order not to lose his way (if he is a stranger), until he comes upon the one long, straight street of the city, which is the result of the Europeanizing influence felt in Bulgaria since her nominal independence from Turkish rule. The new houses are European, the older ones Turkish, with

high walls or uninviting exteriors on the street (if the highways can be called by this name). The city is in the transitional period between the old dress and customs, semi-oriental, and the European modes of living. Village costumes walk side by side with the coat and trousers of Central Europe, or the Butterick pattern-cut gown, and often the two are curiously united. Jews, Greeks, Turks, Albanians, Macedonians and Bulgarians are seen everywhere in the business portion of the city, which is usually termed "the market."

The climate is much like that of New England, with cold, late springs, cool summers, beautiful autumns, and long, dreary, cold, foggy winters.

Maltbie Summit is a mountain spur some two hours' ride southwest of Samokov, which affords a beautiful view of the city, seven or eight villages, three mountain valleys, or cañons, and the mountain range which divides Macedonia from Bulgaria. Miss Maltbie was the first American to ride up there and discover the beautiful view; so her friends have named it "Maltbie Summit." Miss Maltbie is a fearless horsewoman, and in this exercise she finds all the rest and relaxation in her busy daily life.

The Bulgarians strike one as a cordial people in many ways, but very jealous lest they should be "looked down upon" by foreigners. No, they are not extremely ceremonious. The etiquette of society requires a hostess to take her guest to call upon the hostess's friends and acquaintances soon after the stranger's coming into the city. Callers are entertained with Turkish coffee, "slatko," and Turkish candy during a call. On the whole, this mode of entertainment is quite as pleasant as the English five-o'clock tea.

"Slatko" is some kind of preserved fruit, which is passed by the servant with teaspoons and glasses of water on a tray. The guest takes a spoon, dips into the fruit, eats what she has taken, places the spoon in the dish for soiled spoons on the tray, and then takes a sip of water. The hostess stands during the process, and as the servant passes the refreshments to each guest, wishes that "it may be sweet to you," to which the caller responds, "May you never lack for sweets!" It is never proper to leave the house before the "slatko" and Turkish coffee have been passed. So the entertainer can time the length of her caller's visit to suit her own pleasure.

Miss Maltbie has more calls than she can conveniently answer. She is a most busy woman during the school year, and in vacations also. She teaches several classes; opens the school with religious exercises each morning; attends to the discipline of the girls; nurses them in their illnesses and ailments; mothers them; talks to them; watches their manners and morals, and tries to teach them a high Christian civilization. Living in a building

with from eighty to one hundred girls is no joke even in the United States. But with girls from villages scattered over the whole country, coming from homes unused to our mode of living and ways of doing work, quite unused to any study,—why, the work is enormous!

There is nothing more needed in Bulgaria than just such boarding schools as hers, where girls are taught how to cook, clean house, keep things tidy and sew, besides their studies, which, after all, take most of their time.

The twenty-six years of her work as “Directrix of the American School for Girls in Samokov” have had a profound influence in the uplifting of women and the home life of Bulgaria. And the Bulgarians know this, and, in some degree, appreciate her work. Her girls are in great demand as wives for officers in the army and for government officials. She can hold them only a short time as teachers for this reason, which greatly increases the difficulty of her work.

These girls are interesting, and one sees a great change in them, from year to year, as they progress in their studies.

But I am spinning on! Now use little or much of this, as you like, but put it into shape, for I have written most hastily, and at once, on receipt of your questions.

MARTHA J. MALTBY.*

The above we are permitted to supplement with extracts from the letters of Miss Esther Maltby to friends in America.

I never realized more fully that we are in an uncivilized country than this evening. This afternoon Miss Haskell and I went to ride alone, as it was difficult to secure a gentleman’s company at the hour when we could go. We wished to go up to that place I am fond of, but when we got out on the plain south of the city, some idle young boys hooted after us so much, that we feared to go on in that direction; so we turned our horses and went up a hill to the southeast, and returned through a part of the city where I have never been except in company of gentlemen.

We hoped to escape the boys by keeping outside the city as long as we could, but they were on hand, and followed us screaming and throwing stones. The last time I went with Mr. Clark a stone hit me, but to-day they fortunately threw low. A man who happened to be in the street turned the first crowd back, but we had gone on but a little farther when another crowd shouted, “Protestant,” and ran after our horses. Some old women succeeded in turning their attention to something else, but another company a little farther on were ready to assail us. At last we turned our horses.

*Miss Martha J. Maltby, a graduate of Oberlin, is the first woman ever honored by a Ph D. from the University of Göttingen.

I was on little black Nestor, William Clarke's horse. He is full of life, and only wanted me to give him the rein to plunge into the boys in earnest, but I restrained him. Mr. Clarke's Michy understood what Miss Haskell wished, and he chased the boys for a brief space until they succeeded in hiding; then we came on in peace, except that one other boy, who did not know of the chasing, persisted in following us. These things are unpleasant, but they are nothing to what many have suffered for the gospel's sake. Notwithstanding, we had a good ride over the hills, and I feel refreshed. Oh, how this mountain scenery does rest one's spirit!

To see signs of more conscientiousness and faithfulness is very delightful to me, and there are other things which make me feel that I labor not in vain, but they cannot be written out. I try to go out every Sabbath to visit the sick and talk with the women as I have opportunity. Yesterday as I was out with two of my girls I stopped, as I often do, to speak to a group of women who sat by the street door talking together. They seemed willing to talk, and we were having a very interesting conversation, one of them telling me what she remembered to have heard about Jesus, and one of the girls finding and reading the incidents she mentioned in the Testament; when suddenly an old, miserable priest came up the street with a cane in his hand and drove away the women, telling them that he would beat them if they did not leave. We told him not to blame the women,—that we were reading the Testament which he professed to believe; but he did not deign to notice us, and the poor, frightened women slunk away to their homes. I felt I would be willing to do anything I could to loosen the hold these ignorant, drunken priests have upon the poor people.

A little later, as we sat by a sick man, I asked him if the priests came to see him; he replied, "Very seldom."

"What do they say to you when they do come?"

"They tell me I must not allow the Protestants to come into my house; but I tell them my house is my own, and that Jesus Christ is my mediator, not they; also that I do not need their visits, and I invite them to leave."

It is a joy to us to be welcomed anywhere where a soul desires to hear the words of life. This man and his wife are very poor, and he has been sick for several years. I hope he is a child of God. He seems very patient and trustful.

Her last, dated March 19, 1897, contains these words:—

Now that we have daily mails we are not so far from you as we used to be. I am glad to hear that our school was remembered especially at the Friday meeting at the Rooms, 59 Dearborn St., Chicago, and I believe

prayer is being answered. A number of the girls hope they have become Christians lately, and a number who have not made a public profession of Christ hope to do so next communion. We are especially thankful about one who has come out very decidedly, and given her name to be examined for the church. Her friends are none of them Christians, nor are there any in the town where she lives. She knows she must suffer much persecution, but she means to go forward trusting in God.

NUGGETS FROM THE ILLINOIS BRANCH MEETING.

GOD will put that church in a corner that puts missions in a corner.

NOTHING that is human can ever be foreign to me.

SOME Christians give as if these grand causes were tramps at the back door of our churches, and only needed a few nickles or some soup.

MR. ROCKEFELLER gave \$2.50 a year to benevolent objects when he was paying \$9 a year for his clothes.

MANY do not hear the call to go because they are not within calling distance.

THESE hard times are to salt our religion.

ONE Christian woman and her daughter deny themselves all luxuries and wear their clothes three or four years so they may give twelve and fifteen dollars yearly to missions.

THREE requisites to successful missionary work are grace, grit, and greenbacks.

A WHOLE church became interested, each member averaging \$2.50 for missions, through the efforts of one woman.

ONE new society was organized in a cottage meeting during the Week of Prayer.

GOD'S causes should have the right of way.

MISSIONS are merely the footsteps of God on the way to the millennium.

WE should not call our giving "Missionary Benevolence"; we should call it God's business.

MANY seem to think that because a missionary is one sent, our contributions should be one cent.

REMEMBER you never do any thing for God that fails entirely.

BETTER times are coming by the Church coming up to her opportunities in the present time.

WE are waiting to pay our gifts to God when we ought to be hastening to pay our debts.

ARE not many of us like the little boy with one penny for missions and one for candy, who, having lost one, was sure it was the missionary penny?

Do you think when we reach heaven it will matter so much whether our ancestors came over in the Mayflower, or are descendants of Washington, as whether we have been instrumental in saving a soul?

OUT OF FASHION.

Mrs. Evans, sister of Miss Anstice Abbott, of Bombay, was formerly a missionary under the London Zenana Mission, and writes to *The Zenana*, for March, some notes of a recent visit to her former field, from which we take the following:—

ON my way back to Bombay from Australia I spent a fortnight in Ceylon, and then traveled up through the south of India, visiting missionaries in Palamcotta, Madura, Tinnevely, Trichinopoly, Tindivanam, Pondicherry, Madras, and Coonoor. I think there is nothing so interesting in the way of sight-seeing as to visit different missionaries and see the varieties of work, the different methods, and, above all, the earnestness and devoted energy that they all have. How I did wish I had some of those blind people with me who declare that missionaries are doing nothing! India is all undermined,—riddled through and through by Christian teaching. It does not yet appear on the surface, but one day there will be a crash, and Hinduism, so long a hard crust, will fall, and Christ's kingdom will be the ruling power.

The more I go about the more I see what missionary effort has done. Twenty years ago, when I left India, the few Hindu papers there were seldom referred to Christianity, and then only to speak in bitterness of the missionaries as a feeble folk, paid by the number of people they converted, who would soon die out or leave.

Now the Hindu papers, although many times very bitter, yet often copy a sort of Christian tone, and even sometimes quote from our Bible to show their knowledge. They are ashamed that they themselves have no widows' homes, no orphanages, no charitable institutions, and say: "Why have we left these things for missionaries to do? Let us start these things, and not give all our young to the Christians." They talk and talk, and write and write, but have not yet started these, but continue to send their children, and orphans, and poor to the missionaries.

Twenty years ago one never went into a caste Hindu's family without seeing the niche in the wall filled with the red-daubed household god; now this is seen only in the villages. I spoke to a Brahmin about it the other day, and he laughed and said, "We are ashamed of such things in Bombay; they are out of fashion, and our household gods have been sent to our country houses."

I wish I could say that many are openly confessing Christ; they come out

singly, and suffer great persecution ; but I believe the time will soon come when they will come out by tens and twenties, and then more and more, till hundreds will together confess Christ, and these persecutions will cease.

And this change has come about by the teaching of the women and children.

THE CRISIS.

H. L. KEYES.

CHRIST is coming ! The gospel is being preached in all lands. If we would share His triumph, we must prepare his way. The nations are turning. Whoever would help them, must help now. Such opportunities, once let slip, never return. We inherit the answers to our fathers' prayers. The door is open for us to do what they never could. The church of the coming century is arising to meet the demand. We must help these young people and set an example to the givers of the next generation. A Pocket Revival is needed—not a wave of excited liberality, followed by a corresponding depression, but a permanent advance of the whole church in its theory and practice of the duty of giving. Whatever may be said of the individual Christian's right to luxuries, has he a right to them now? Ought not the selfish claims of the lower nature to be sacrificed to the exigencies of the Master's work? Let Bunyan's child Patience teach us to wait for our luxuries till we come into our kingdom. It is true that an average giving of one tenth would meet the need. But Dr. Trumbull has truly said that "the average man never does his duty. It is the extraordinary man who accomplishes anything in this world—not the extraordinarily rich man, nor the extraordinarily able man, nor the extraordinarily good man—but the extraordinarily faithful man" and woman.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 10 TO APRIL 10, 1897.

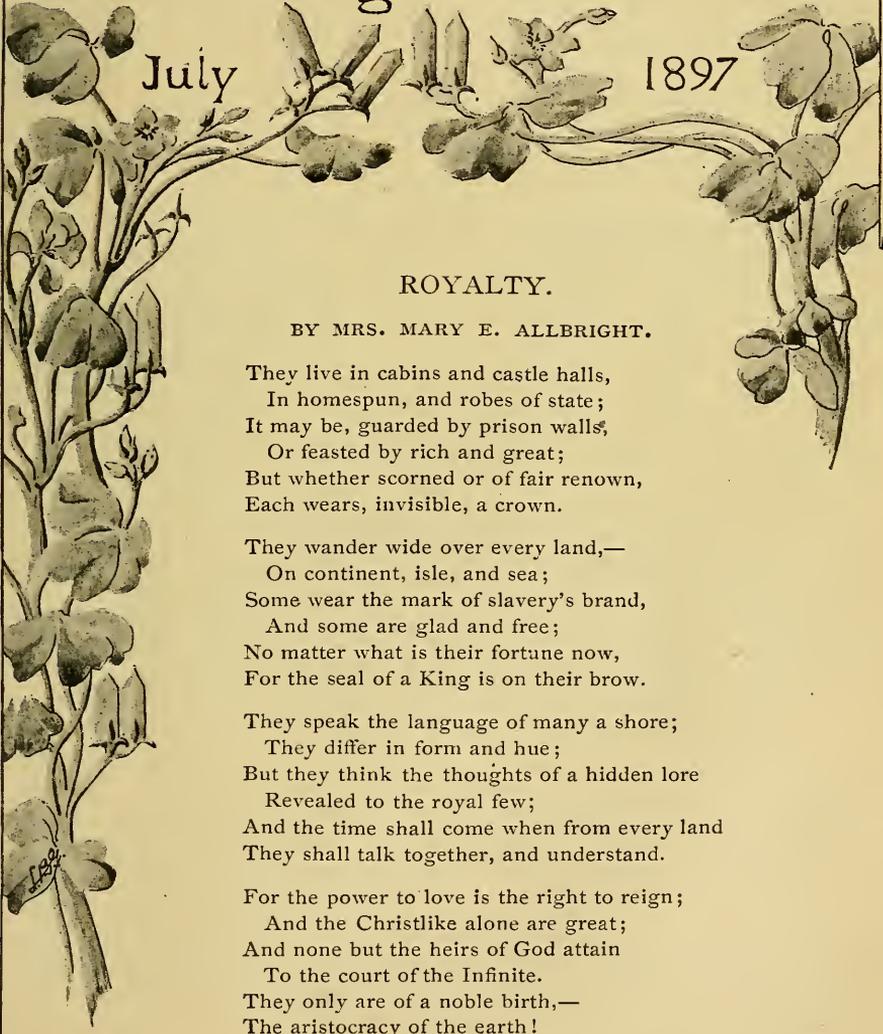
ILLINOIS	\$2,404 79	Previously acknowledged, \$14,308.58,	
IOWA	652 13	less \$12.75 for India Famine Relief	\$14,295 83
KANSAS	99 13		
MICHIGAN	440 80	Total since Oct. 21, 1896	\$22,301 99
MINNESOTA	1,777 10		
MISSOURI	1,180 67	ARMENIAN RELIEF FUND.	
NEBRASKA	127 24	Received this month	\$85 72
NORTH DAKOTA	23 05	Already forwarded	279 87
OHIO	331 39		
ROCKY MOUNTAIN	104 05	Whole amount for Armenian Relief	
SOUTH DAKOTA	63 60	since Oct. 21, 1896	\$365 59
WISCONSIN	365 87		
ALABAMA	10 00	INDIA FAMINE RELIEF.	
ARIZONA	13 00	Received to March 10th	\$12 75
NEW MEXICO	3 00	Received this month	25 00
NEW HAMPSHIRE	355 17		
MISCELLANEOUS	55 17	Total for India Famine Relief	\$37 75
Receipts for the month	\$8,006 16	Mrs. ALFRED B. WILLCOX, Ass't Treas.	



Life and Light for Woman

July

1897



ROYALTY.

BY MRS. MARY E. ALLBRIGHT.

They live in cabins and castle halls,
In homespun, and robes of state;
It may be, guarded by prison walls,
Or feasted by rich and great;
But whether scorned or of fair renown,
Each wears, invisible, a crown.

They wander wide over every land,—
On continent, isle, and sea;
Some wear the mark of slavery's brand,
And some are glad and free;
No matter what is their fortune now,
For the seal of a King is on their brow.

They speak the language of many a shore;
They differ in form and hue;
But they think the thoughts of a hidden lore
Revealed to the royal few;
And the time shall come when from every land
They shall talk together, and understand.

For the power to love is the right to reign;
And the Christlike alone are great;
And none but the heirs of God attain
To the court of the Infinite.
They only are of a noble birth,—
The aristocracy of the earth!

MICRONESIA.
A VOYAGE OF THE MORNING STAR.

BY MRS. SARAH L. GARLAND.

AFTER all the bustle and stir of the last days in Honolulu, the monotonous quiet of sea life, during the first few weeks of a voyage on the Morning Star, comes as a restful change to her passengers. Day after day, with a favoring wind, we bear steadily toward the southwest, under soft tropical skies, over waters of marvelous blue. Sometimes we are all together on deck, silent, with idle hands, simply resting, as we watch the sailors about their work, or catch glimpses of ocean life,—porpoises playing about the ship, a whale spouting in the distance, or a school of flying fish, their gleaming shapes shooting like silver arrows from one wave to the crest of the next, as the ship startles the little company. At one time we busy ourselves with needle and book in the cabin; again, we separate, some to nap, some to read, some to write, in the shade of a sail.

After our five o'clock supper we walk or sit upon deck, to watch the sudden fall of the tropic night, and the shining out of the stars in constellations unfamiliar to Northern eyes. Evening is the pleasantest part of the day, on a Southern voyage, and we find endless diversion in tracing out imaginary cloud figures in the gorgeous sunset masses.

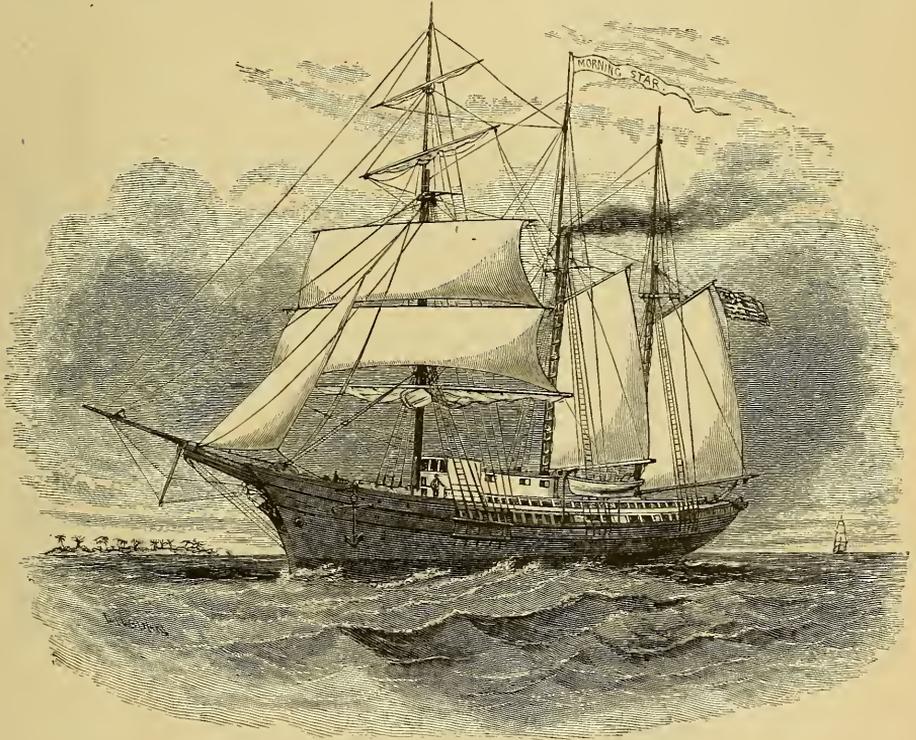
At six bells (seven o'clock) the passengers and many of the ship's company come together in the cabin for evening worship, conducted by the captain, and the little gathering often represents many corners of the world, English, Scotch, American, Japanese, Chinese, Hawaiian, and South Sea Islanders.

As the ship draws nearer the equator the heat becomes more oppressive, the breeze lighter, and at last we strike the "doldrums," the region of calms. How one's heart sinks to wake in the small hours to hear the flapping of sails, the creaking of the booms, the dreary groan and rattle of the cordage, which betoken a calm, while the ship rolls over in the trough of the sea, then with a mighty lurch recovers herself, to roll as far in the opposite direction! We spend a spiritless day in the cabin, under the vertical rays of the sun, rocking and rolling; then, indeed, the throbbing of the engine is a joyful sound, and we call down blessings upon the children who gave us steam.

Our first "Land ho!" two and a half weeks from Honolulu, marks a red-letter day in the voyage. A faint, far line, like a cloud on the horizon, resolves itself, as we draw nearer, into a long, low strip of land, with its fringe of cocoanuts and white stretch of sandy beach, the breakers rolling

up over the reef; here and there can be discerned through the glass a tiny cluster of low, thatched, native huts. At last we descried figures gathering on the beach; a canoe is run out,—another and another can be seen making toward us, the natives, three or four in each, making them skim and dip gracefully along as they handle the paddles with easy skill.

And now, with furled sails, we steam slowly through the narrow, treacherous passage, across the wide lagoon, past rocks and shoals. At a word



MORNING STAR.

from the captain the anchor rattles down over the side; the whistle sounds loud and long in greeting. The sun beats down hot and direct, but we forget all discomfort in the loveliness of the shaded water all about us, the exquisite tints over the shelving coral beds away in shore, changing into the vivid blue in which we lie.

The great awning is quickly stretched, and soon a laughing, jabbering crowd of dusky natives, in their scanty costume, come clambering up over our ship's rail from their canoes, to trade off mats, shells in rudely woven

cocoanut leaf baskets, and other like wares. They peer and pry, with endless curiosity and noisy mirth, while the chickens, brought from shore to replenish our larder, add to the din with their crowing.

At last our visitors are sent ashore, and we may enjoy a quiet evening on deck. One by one the twinkling lights shine out from the fishing canoes all along the reef, so thickly that we might imagine ourselves transported to the harbor of some flourishing city. We listen drowsily to the quiet lapping of the water against the sides of the ship, and remember joyfully that the first stage of our voyage is ended.

But if we are to make a ten months' voyage in a few pages, we must "scorch" a little, to use the phraseology of the day. Touching at each of the Gilbert Islands, where a Hawaiian teacher is located, to leave his yearly supplies and mail, on we go to Kusaie, far in the west,—beautiful Kusaie,—its deeply serrated hills clothed from base to summit with a rich, green garment; such a marvelous contrast to the low, narrow strips of coral land which we have left behind us. On this lovely island the missionaries eagerly await our coming with the yearly news from home, the yearly stores, some of which they sorely need, and the fresh help, for which they so often look in vain. A week at Kusaie, and on we sail, seven hundred miles still farther west, to carry help and cheer to the lonely missionaries at Ruk. The stores all landed, good-by again to Ruk, and away for Kusaie!

You will remember that at Kusaie are stationed the training schools for the Marshall and Gilbert Islands, and that, with Kusaie for a starting point, a yearly tour of about eight weeks is made through each group in turn; thus giving the missionary in charge of the work in each group opportunity to visit all the native schools and churches, and find new pupils, and allowing the scholars from the Kusaie schools to revisit their friends. So, as I am giving you simply glimpses of life on the *Morning Star*, let us look at her on one of these island tours.

A curious sight she presents now,—the veritable missionary packet. The stern railing is adorned with a fringe of taro hanging across it in large bunches. The after deck bears a great pile of sugar cane, fifteen feet long, and bamboo poles, which the boys are taking home to give their friends. In between decks close-hung bunches of bananas form a green wall, swaying with the motion of the vessel. From the long, two-story chicken coop at the stern come squawkings and flutterings as Ah Sing, our Chinese cook, selects his victims for dinner.

Our passenger list numbers now more than seventy, and as we pass along the deck the boys and girls seem to be everywhere. The ship is lively enough in the cool of the day, the boys climbing the rigging, hauling ropes,

and playing ring toss, the girls jumping rope or singing in little groups. Our cabin is crowded now to its utmost capacity at evening worship. In many of the lagoons anchorage is a mile or more from shore, and the ship's large boats are kept busy with trips to the mission station, carrying often sixty or seventy passengers. Meetings are held, churches and schools examined, books distributed, medicines dispensed, and the native teachers cheered and encouraged in the day or two spent at each island.

On we go: now with a fair wind that sends us gently on our course with every sail filled; now beating wearily with the wind dead ahead, or blowing from all directions in turn except the direction from which we long to see



A PATH IN THE WOODS ON KUSAIE.

it. Sometimes the night is heavenly, and we sit and watch the quivering, scintillating track of the moonlight across the water, and reflect on the poetry of sailing; but again, as we find ourselves in the hot cabin with closed ports, while squall follows squall in quick succession, and little streams meander about our feet, we long to be on *terra firma*.

One day there is a ripple of excitement over a double wedding on our ship home, when just at sunset Boari and Katua, Tibwere and Bereti, stand on deck, with the "stars and stripes" floating above them, and promise to love and help each other as they go out from the school homes to teach their own people of the love of Christ. Again, a little one is taken from its

mother's arms by the Good Shepherd, and we prepare the baby's body for its resting-place in God's acre at Kusaie. Another little life makes its first acquaintance with the world while we are at sea, and the happy mother christens her baby boy "Morning Star."

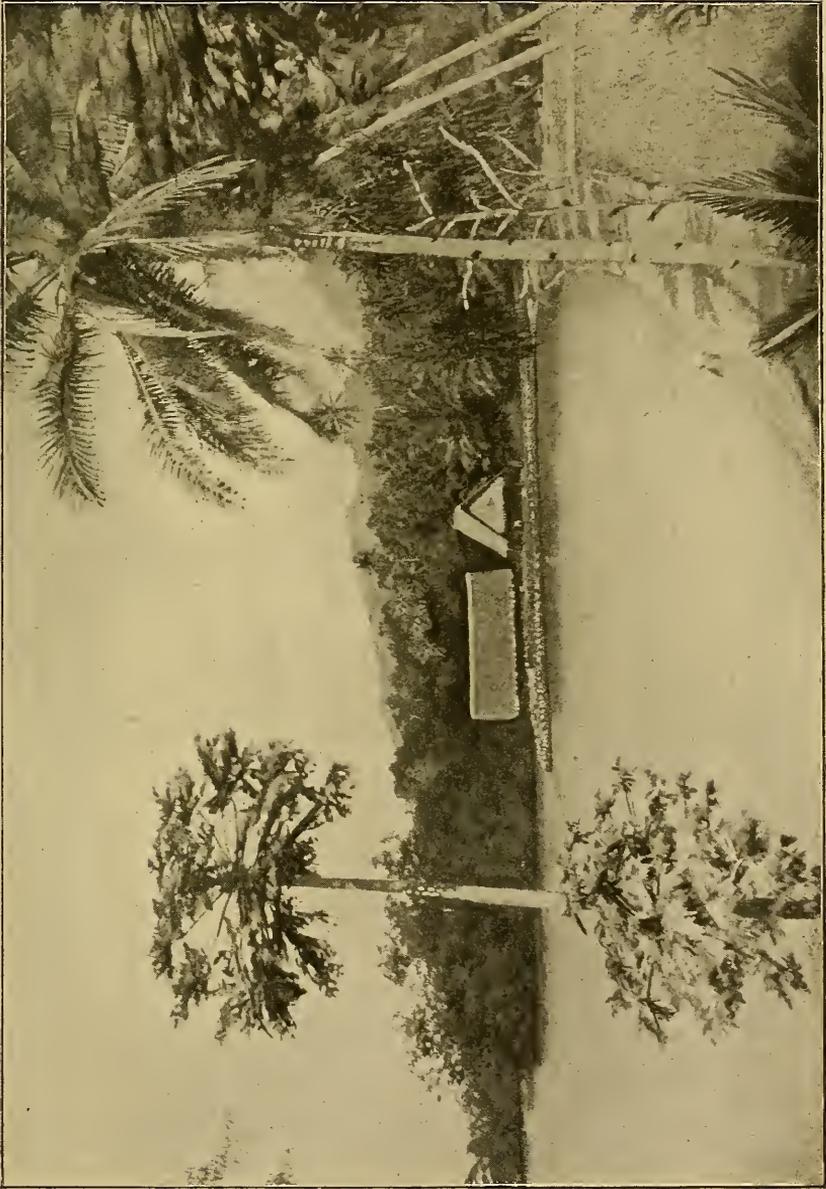
Our tours ended and the ship once more anchored in the quiet harbor at Kusaie, preparations are made for the homeward voyage. The great tanks must be refilled with fresh water from the river, cords upon cords of fire-wood stowed in the hold for ballast, the ship dressed in her best sails, in readiness for gales; while the missionaries on shore are hurriedly finishing last letters and penning last orders for the coming year's needs. When, at last, the good-byes all said, we steam away, the island looks very lovely as it fades into the distance, and we bear in our hearts the little group of missionaries who, by our going, are again so cut off from communication with the civilized world.

Once more we anchor at Ruk, to call for the last mail, and then, with the Godspeed of the missionaries following us, we are homeward bound. Our home port, Honolulu, lies twenty-five hundred miles to the northeast, but in order to take advantage of the winds our curving course must take us over four thousand miles. The six weeks are well spent in putting the ship in trim for her arrival in port; painting, scraping, oiling and "tarring down" are finished, and then a pretty ship is your Morning Star, with the red decks and gleaming white of rails, stanchions and skylights, the straw-colored ventilators, freshly oiled masts, booms and blocks, and the shining black of the tarred rigging, all set off by the rich blue of the white-capped sea.

The homeward voyage is often stormy and rough, but the line on the captain's chart marking each day's run grows longer, home draws nearer; and when, at last, with the pilot on board, we steam past Honolulu Light, through the passage, and into the still harbor, we forget all the hard experiences of the voyage, and remember only, "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet: so He bringeth them unto their desired haven."

EXTRACTS FROM MRS. LOGAN'S JOURNAL.

THE Morning Star sailed from Honolulu, Monday afternoon, June 22, 1896. There were brief religious exercises on board at 2 P. M., during which the Australia was slowly making her way into the harbor. We waited for the mail and some other things, so that it was toward five o'clock as we cast off the line and waved our adieus. One who has not passed through the experience would perhaps find difficulty in understanding



MISSION BEACH, KUSAIE.

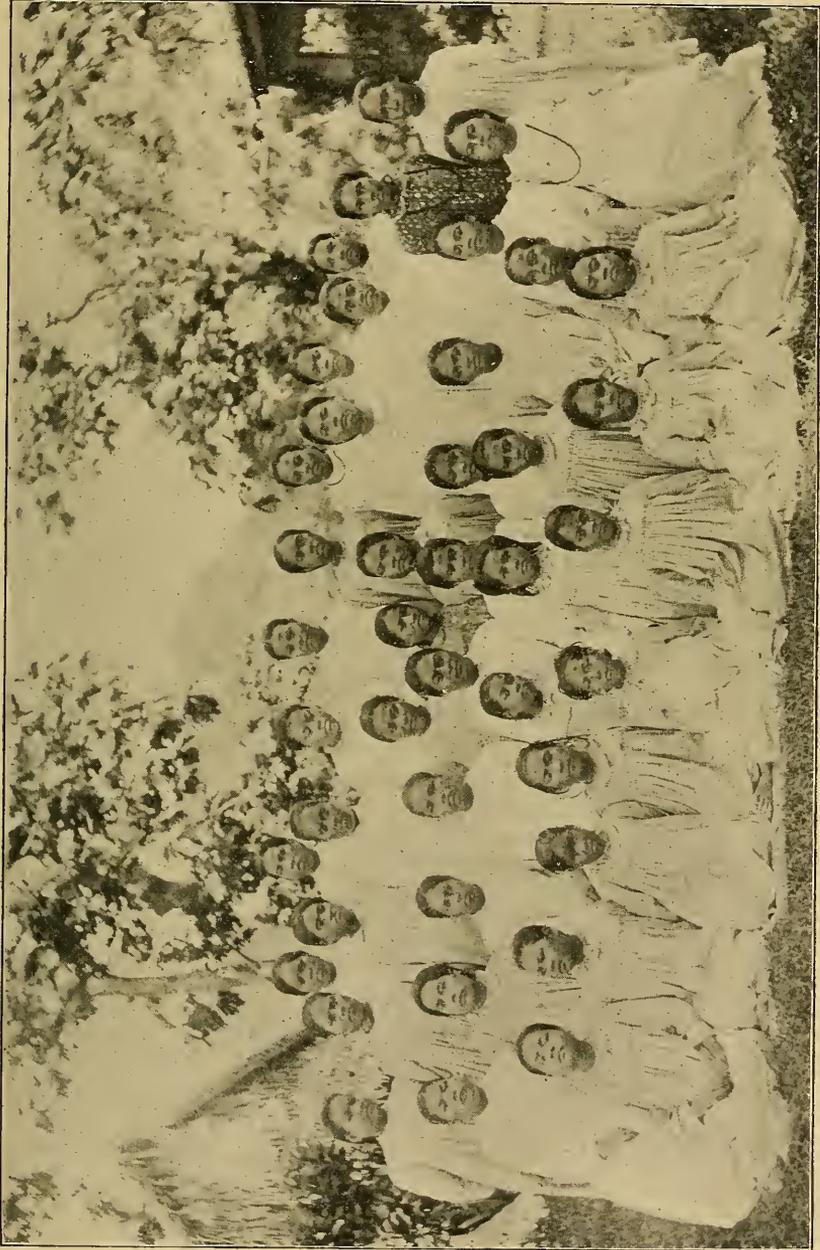
the feelings of a Micronesian missionary as, standing on the deck, he sees the form of friends grow dim, the outlines of the little city with its spires recede in the distance, and finally the whole island and its mountains sink out of sight.

The feeling that the last connecting link between us and native land and so much that we hold dear is now severed, is very keen ; but that is not all : we are going out into another world widely separated by months of time and thousands of miles of space from this one which we have just left,—a world of darkness, where rays from the light of Christianity have wrought little outward change. The cheering thought as we went our solitary way down into the cabin was that God is our Father here as there, and that we go In His Name.

Our first port was Butaritari, where we found Mr. Walkup with the little schooner Hiram Bingham, and were glad to hear from him concerning the work in this group. Some of you know that Mr. Walkup has his home entirely on the little schooner Hiram Bingham, and spends his entire time in touring among these islands ; but I think that very few of you understand much about the sacrifice involved in such a life : no other home than the cabin of this little vessel, which is not greatly larger than the cabin of a good-sized whale boat ; always sitting down alone to meals prepared by the native Gilbert boys, who are his crew and his helpers in every way, and his only companions. I was struck with a remark made on the Star since leaving Butaritari. One said,—and he is a Christian man, too,—“I have been thinking all day about that man on the little schooner, and I believe he must have something in his Christian life which I have not, which helps him to live a heroic life like that ;” and surely there is a sublimity about it which is above and beyond earthly things.

From Butaritari to Kusaie was a voyage of eleven days, and the Star reached the latter port on July 27th. A tarry of nine days enabled Mrs. Logan to visit the girls' school, to see the good work done among them, and to encourage the hearts of the weary and overworked teachers. Her journal continues :—

We left Kusaie, August 4th. I was glad to have Miss Foss decide to go with us to visit the stations at the west. I was glad also to go on shore with her at Pingelap, which island we reached next day. There is no anchorage here, and the Star has to “lie off and on” while the missionaries are on shore. The landing by boat through a small passage in the reef with the breakers running high is rather exciting, to put it mildly. A great crowd of children and older people were assembled on the shore to welcome us. They were all singing at the top of their voices a Ponape hymn which goes to the tune of “John Brown's body.” We were warmly welcomed, and escorted to the house of Thomas, the pastor and teacher. Thomas was anx-



KUSAIE GIRLS' SCHOOL, '95.

ious to know if there was not a minister on board. His wife departed this life some two years ago, and he has chosen a successor, and was anxious to be married. It seemed too bad that there was no minister along, but Thomas must wait until a native minister from some other island can get to Pingelap.

I ought to speak of the ornamentation and decoration which we saw in the church,—the same old church of coral rock built so many years ago. We could but notice it as we entered, and Thomas hastened to explain that they had a Fourth of July celebration, and had not yet taken down the emblems which they had used for the occasion. It was something between the pathetic and the ridiculous. A large part of it consisted of paper cuffs, a great number strung about the room in various ways. We wondered where they could have obtained them. A tree the size of a small Christmas tree stood beside the platform, the bare branches wound with various colored rags, and there were other ornaments of the same kind all about the room. To the great body of the American nation it would not be striking, but I saw in it a love and a loyalty for a few of the children of that nation whose joy it had been, through some little sacrifice, perchance, to scatter among them some rays from the Divine and heavenly light which had penetrated the thick darkness of their heathenism.

Monday, August 10th, we reached Ponape, and came to anchor in the Jamestown harbor, near the Spanish colony and seat of government. The captain called upon the governor at once (an invitation to visit Ponape having been received while at Kusaie), and found that he had no special object in view in inviting the *Morning Star* to come to Ponape, except to show his good will and kindly feeling toward the American missionaries at this time, as he is about to leave the colony, his term of office having expired. We were given permission to go where we pleased on the island, two exceptions only being made, and to talk with the people freely. The *Star* went round to Kiti Harbor, where Henry Nanpei lives. The people were joyfully glad to see the dear ship once more, and could hardly believe their eyes. Henry said reverently, as he stood at the foot of the stairs ready to come up, "God's good gift."

We spent two nights here, Miss Foss attending the morning and evening services, and meeting the people in a somewhat public way. Dear Mary Magdalene's heart overflowed into her eyes, which was also true of many of the other Christians, especially of those among the older ones. We attended the funeral of Titus, one of the earlier Christians who many years ago did some missionary work on Pingelap, and later on Nama, and at Ruk. As we thought of the past few years and what they have brought to this people of evil persecution and deprivation of gospel privileges, it meant much to us to

stand by that open grave and see this Christian burial conducted by the native pastor. Standing there by the grave the Christians sang, "Safe in the arms of Jesus," Henry Nanpei having recently translated it into the Ponape language.

Returning to Jamestown Harbor yesterday, Captain Garland, Miss Foss, and I went on shore to call upon the governor, and accepted an invitation to remain and dine with him. Henry Nanpei and his family were with us also. We had a pleasant visit with the governor, as we did also this morning when he came on board the *Star* by the captain's invitation. We could only talk with him through an interpreter, who also found it rather difficult to express himself in English. We got under way soon after ten o'clock with our faces again set westward. One more stop and then Ruk! Henry Nanpei thinks there are four hundred Christians on Ponape who have remained faithful through all their trials. I hope it is true, but fear there are not so many. One new church building is now ready to be dedicated, and another is soon to be begun. The people seem hungry for books and for religious teaching.

On August 27th, a little more than two months after leaving Honolulu, the *Star* reached Ruk. We found that quite a beginning had been made in the great work of moving the mission station from Anapano to Kutna, on the adjacent island of Toloas. The distance is perhaps not more than six or eight miles, but it is no small matter to move houses that distance in Micronesia. We found the Prices, Fosters, Misses Kinney and Abell, with the girls' school, all stowing themselves away as well as they could in the two houses which had been moved and put up at Kutna. My welcome back was warm and sincere, from both associates and natives.

The site chosen for our girls' school is a pleasant one, and when our house is once more in livable shape we shall be profoundly thankful. It is a matter for thanksgiving, too, that Mr. Bowker is here to work for us. Miss Kinney is very much worn, and has a troublesome cough. Miss Abell is far from well, also, and just now we are in special distress because little Christie Price, a beautiful child of six months, is very sick. Such times try the souls of parents. No medical advice, no human help, outside themselves. Watching, waiting, hoping, praying, despairing? Dear mothers in the homeland, with remedies and skill at your command, can you understand it?

September 15: Little Christie lingered with us until one week ago to-day, when he went to sleep in Jesus. He had been very restless for two or three days, sleeping little, so that it was almost a comfort to see the weary eyes close.

We tried to do all we could to help and comfort the sore hearts of the parents, who truly bore their sorrow in a sweet and submissive way; a way

which must surely be an object lesson to these heathen people about us. The grave was made in a pleasant spot not far from where our house is to stand; after a simple Christian service he was laid away to rest. Thus have we consecrated ground here on this new mission station, as at Anapano.

SOME MICRONESIAN EXPERIENCES.

BY MISS E. T. CROSBY.

At Ruk.—In 1895 I felt that if I were a globe trotter, I should be competent—or consider myself so—to give a full account of Ruk: of the people, the work and workers. If I have not seen enough to “write a book,” I have seen enough to fill me with dismay, and make my heart ache with the wretchedness and the heathenism with which our fellow-workers there have to contend.

I have seen the heathen in the Marshall Islands; I have seen the heathen in the Gilbert Islands; and at Kusaie, Mokil, Pingelap, and Ugatic, of this Caroline group; but I have never dreamed of such awful creatures as the Ruk heathen, and the more awful as they seem to be of rather a higher type than the people in the other islands. Men with erect, graceful figures, clear-cut features, bright eyes, and very intelligent looking, but covered from head to foot with yellow paint, and cocoanut oil, and dirt,—their long, black hair held in a tangled mass by a “skewer” on the top of the head; immense apertures in their ears, filled with ornaments made of cocoanut shell and coral; unclothed, save a dirty strip of calico or two strips of native cloth thrown over the shoulders. I saw Levi, the old witch doctor, and perhaps the most powerful man in Ruk. When Mr. Logan went there, ten years ago, Levi welcomed him, and gave him land for the mission station. His expectation was that when their house was built he would live in it with the Logans, and share their possessions; and when he found this was not to be, he turned from them, and now declares that as he “introduced the missionaries to Ruk, so he will drive them out.” He is a hideous-looking old fellow, and is, perhaps, the most formidable opponent they have, aside from the depraved hearts of the people. Yet the outlook is brightening for Ruk.

Sunday evening I met the girls in the school, and told them something of the boys and girls in America, and of their interest in hearing of the boys and girls in Micronesia. At the close of the meeting I asked if they had any message they would like to send to the young people of America, and of course they had. One after another gave her message, which Miss Kinney interpreted for me. Here are a few of them:—

“Tell them we love them.”

“ We thank them for loving us.”

“ We are trying to be good here, and want them to pray for us.”

The last one, I remember, was very original: “ Tell them we are trying to be good and serve Jesus here, and if they will obey him in America we will obey him here, and then we shall all please him.”

They are such bright, attractive girls! I wish you could see them. Ruk is beautiful, and the view across the lagoon is magnificent: it is like looking across a bay, and in the distance are eight or ten islands rising from six hundred to a thousand feet above the level of the ocean. During the day they are very clearly seen, but at dusk they are hid in silvery mists and shades, while the tops are still glorious in the light of the setting sun. Later, the fishing torches appear along the shores, while the mountains loom up behind, weird and beautiful in the moonlight, or dusky shadows against the starlit sky.

Sunday I went out to the spot where Mr. Logan lies. I had never before realized what a burden he carried in coming to this Ruk lagoon, and beginning the work here. Now it is heathenism such as I have never seen in the other islands, and yet there are some who are clothed, who have come out of the darkness into the light, and who are trying to serve the Lord Jesus. Standing there, single handed and alone, save for such help as his consecrated wife could give him, no wonder he sank under the load; and only forty-four years of age! He was so young to have thus borne the burden and heat of the day, and to have laid his burden down and entered into rest!

The verse on the white marble shaft that marks his resting place tells the story:—

“ Servant of God, well done;
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master’s joy.”

As I stood there thinking of Mr. Logan and dear Mrs. Logan, several little heathen children gathered round me; they were attractive little ones in spite of the dirt, and paint, and oil which forms their principal covering, and their masses of unkempt hair. But the black eyes peeping out from among the tangles were very bright, and the gleam of white teeth as I smiled down at them made me think of what some one has christened the negroes—“ black sunshine”; the little faces they raised to mine were very sunshiny. Suddenly one of the little painted savages thrust her hand through the fence that protects the grave, and plucking a pretty blue flower from it thrust it into my hand; seeing I was pleased, the others gathered

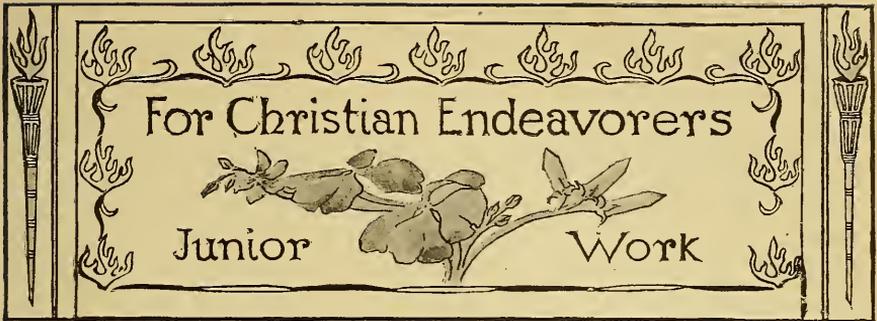
more and gave them to me. I longed to be able to speak to them, and tell them of the loving heart that had worn itself out in service for their fathers, and of the One greater than he who has given his life for them, but I could only smile into their faces and give them a loving caress as I left them.

A MICRONESIAN WELCOME.

At Niejij.—We spent a day at this island, and such an experience as we had! Niejij is a small island, and has no lagoon. After everybody was out of the little boat that brought us near the land, one of my boys and Larejib, the native pastor, made a hand chair and carried me ashore; a crowd of people were waiting to receive us, and gave us a hearty welcome. One old woman clutched me by the dress and said: “Ah, I do love you so, and the Morning Star! You have pity on us, and come in love to help us!” Another said, “My heart has been heavy with sorrow all the year for fear I should not see your face again!”

Larejib had only been there three years. Dr. Pease says that when he was there two years ago the people were all “studied in bronze”; now we saw but one man with the native fringe; all the others, men, women, and children, were clothed. There is a population of less than four hundred on this island, and in the meeting we had an audience of more than three hundred, and nearly a hundred and fifty women in their meeting. We had a funny experience after that meeting with the women: several of the very old women came up to us, and one of them threw her arms around me and hugged me tightly as she said, “I love you, I love you!” Another old woman was hugging Mrs. Rife; then the others tried to get their arms around us, too, trying to hug us both in one embrace. They were very much excited in their joy, and seemed to have “lost their heads,”—pulling and pushing us around in their efforts to show the greatness of their love; screaming at the same time how they loved us. We were very dear to them; we were the crown of their heads—their mothers.

At last one old woman began beating a tattoo on my chest, and at the same time another tried to kiss me. I succeeded at last in freeing my hands, and managed to get hold of two of the most active among them,—the two who were shaking and pounding us with love pats, I suppose, according to their ideas. When I could make myself heard I told them they hurt us; they must not do so. “But we love you; you are very dear to us,” they exclaimed. “Yes, we know you do.” we replied, as we gradually worked our way to the door. They were too excited to try to talk rationally with them, so we made our escape to the teachers’ house, where Dr. Pease was awaiting us.



FOR CHRISTIAN ENDEAVORERS.—THE TENTH LEGION.

BY MRS. F. E. CLARK.

It was a bright Saturday morning in May. The ten o'clock train on the Albany Road was carrying its usual crowd of suburbans into the city. A little group of schoolgirls in the forward car occupied two seats facing each other, and made a pretty picture with their bright, attractive faces and their merry chatter.

"What is the matter with you, Nan?" said Nellie Severance, the pretty girl with the fair, fresh face. "I do believe you have not spoken for five minutes."

"What do you suppose I've been and gone and done?" answered Nan, with a quizzical look. "You'll never guess."

"Got A's in all your lessons in this month's report," said Grace Merrill.

"Got engaged," said May Arnold.

"Joined the Society for the Promotion of Piety among the Parsees," said Nellie, with a laugh.

"Well," said Nan, "you are nearer to it than you thought, though that is not what we call it. I've joined the Tenth Legion."

"When? why? what is it?" came in the same breath from the three girls.

"A month ago. Because. It's a kind of a new, nineteenth-century edition of the famous Tenth Legion," said Nan, answering the three questions at once.

"Now don't tease, Nan; tell us all about it," said Grace Merrill. "You know you are aching to tell."

"All right, I'll tell; only you mustn't laugh. I did not speak about it sooner because I was afraid I should not keep it up; but I like it so much better than I thought I should that I'm going to persuade you all to join. I don't know how long it will take, but I warn you that I am going to begin on you now.

"All right, go ahead. We are just pining to be persuaded," said Nellie.

"Well, it began with a missionary sermon about a month ago," said Nan. "I knew as soon as Mr. Winn gave out his text that it was going to be a missionary sermon, and I had only ten cents in my pocket; for, of course, I had spent all my money on Saturday, and I made up my mind that I would not put in so little as that anyway. Well, Mr. Winn began with Christ's command, 'Go ye into all the world;' and he said that command was meant for me, Nan Seymour, just as much as it was for Peter, or Andrew, or Thomas. Of course he did not call my name right out in meeting, and I do not suppose he was thinking of me at all, but it meant me just the same. Then he told us how the disciples began to obey the command, and how they went all through Palestine preaching the Word. Then he told us how Paul began his missionary work, and where he went, and something of what he accomplished. Then he told us a little about the pioneers in modern missionary work; and then he gave us a bird's-eye view of the world as it is to-day. Then he told us a little about the army as it is to-day. He said that the words 'Go ye' were our marching orders, and all of us could go or send. He said that we all ought to know where the fight was hottest, and how the battle is going, and what lands have been taken; and we ought to know at least the names of some of the officers, and some of the brave things they have done, and we ought to know the latest news from the front. I can't begin to tell you what he said, but he made me feel as though I did not know anything, and I was so ashamed to think that I had not even wanted to know. And then when he prayed that we might all be loyal soldiers, and that God would make us willing to give and glad to give, I just made up my mind to begin right off. So when the box came around I made myself put in that poor little ten-cent piece, just to shame myself."

"But what has all that to do with the Tenth Legion?" said May Arnold.

"And what are you going to convert us to?" said Nellie. "Are all the members of the Tenth Legion going on a mission?"

"One of the members is going to know something about missions anyway," said Nan.

"But you haven't told us yet what the Tenth Legion is," said Grace. "Is it another new society?"

"Hardly that," said Nan, "for there are no officers and no meetings, so far as I know. It is only an enrollment. It was started by the Christian Endeavorers of New York City, and now the United Society of Christian Endeavor has adopted it. Anyone can belong who will promise to give not less than a tenth of his income to the Lord."

“But what is the good of promising, and why should one join the Tenth Legion?” said Grace, thoughtfully. “It seems to me there are societies enough already.”

“It does not involve any more work,” said Nan. “You simply write to Mr. Baer for a card, and then you sign this promise and your name is enrolled with the others, and then you get the inspiration of numbers and the fellowship. I felt that I needed the help of the promise, and I like the feeling that, though I cannot give much, there are a good many others who are giving in the same way, and our gifts taken all together will count up. Why, just think, if a million of the Endeavorers should enroll in the Tenth Legion,—and our president thinks there will be more than that one of these days,—and if each of them should give only a dollar a year, that would count up to a million dollars. O girls, I’m glad I belong, and I believe that we shall have more than a million members one of these days, for surely that is included in our Christian Endeavor pledge. Isn’t it a part of the “Whatever He would like to have me do”?”

“Why, Nan, you are really eloquent. I almost would sort of half like to belong, but how can I give a tenth of my income, when my income is just nothing at all?” said Nellie.

“But you have some money to spend this morning, haven’t you?” said Grace. “It must have ‘come in’ to you in some way, whether you call it an income or not.”

“Yes,” said Nellie, “I have just ten dollars; but it will not begin to buy half the things I need, and I shall not have a cent left over.”

“Don’t you think, Nell, that we sometimes begin at the wrong end?” said Nan. “We take what we think we need for ourselves, and then if we have anything left over we are willing to give it. I know that is what I have always done, and I have only just begun to do the other way,—and take out the Lord’s money first and put it away to use for him, and then make the rest of it do for me. And I think I seem to have just about as much to spend, too, or else the money goes further. Of course I do not have all the things I want, or think I need, but then I did not before, and I think I come just as near it now; and then it is so much more fun to give. Why, I used to just dread to see a church collector or a contribution box, because I never had anything to put in; and if I did have any money I wanted it for something else, and it was like pulling teeth to give it. But now I feel so rich because I always have something to give, even if it is only a little. The only question is how shall I make it do the most good, and how much shall I give to this object and how much to that. And then, of course, when I have given some money I want to know what becomes of it, so I have been reading up, and I

never had any idea how interesting the LIFE AND LIGHT and the *Missionary Herald* were. Why, girls, if you would just read the last number you would not only join the Tenth Legion, but you would feel as if your tenth was such a little to give when there is so much need, that you would try to get as many more members as possible, so as to roll up that million dollars quicker."

"Just what do you mean by giving a tenth?" said May. "Do you mean that I ought to give a tenth of my allowance, or of all the money that I get in any way?"

"Why, all the money that 'comes in' is income, isn't it?" said Grace.

"Yes," said Nellie; "I should think it means that out of every dollar I get I should give ten cents to the Lord. I wonder if I could do it. How do you manage it, Nan?"

"Do you remember, Nell, that lovely little jewelry box that Uncle Will gave me last Christmas? Well, you know I haven't much jewelry, and what I have looked rather cheap in that lovely box, so I thought perhaps missionary money would be more becoming to it, so I use that for my treasury; and whenever any money comes in to me in any way I drop a tenth of it right into that box, and there it is, all ready when called for. Oh! it is great fun to have a bank to draw on, and I like to see how much it will do. Why, girls, I already own a tiny little share in a village school near Ahmednagar, in India; and I think I must own at least one bottle of medicine in several hospitals in China; and I own a few nails in a home mission church out West, and a shingle or two in a parsonage; and I own a small share in one of those little Armenian orphans in Cesarea; and, what is more, I know a little something about every place where my money has gone. I do not know yet all about the battlefield, or even where the battle is hottest, but I have learned the names of a few of the commanders, and something about the victories they have won. Do you know, girls, the more I read about it the more I want to give, and the more I give the more I want to read about it all. It works both ways. Oh, girls, you just must try it!"

"I have a great mind to do it," said Grace.

"Let's all promise quick while we feel like it," said Nell, "for I am afraid I shall not do it at all unless I agree to it now, while I am all stirred up by Nan's preach. I think you ought to be a minister, Nan."

"Agreed," said May. "I'll promise it for a month, at any rate, and I will lay aside one tenth of the money that is in my pocketbook this minute."

"So will I," said Grace.

"Me, too," said Nell, "and if it works well I'll coax two more people I know to join. But here we are in Boston. I hope I shall not go into White's and order a half a yard of Tenth Legion."

A CHRISTIAN ENDEAVOR SOCIETY IN SAN SEBASTIAN, SPAIN.

BY MISS ANNA F. WEBB.

Confiado eu que el
 Señor Jesucristo me ayude, le
 prometo que procurare hacer todo lo
 que El quiere que yo haga; que se-
 ra regla de mi vida
 cion y leer la Biblia
 todos los dias, y sostener mi iglesia de todos las maneras
 que me sea posible, especialmente asistiendo a los cul-
 tos, tanto en el domingo como entre semana, a noser
 impedido por motivo
 algun que pueda pre-
 sentar en conciencia a mi
 Salva dor y
 que hasinita mi ta donde me lo per-
 tante tocurare inteligencia, y du-
 da mi vida, pro-
 curare vivir co-
 mo cris tiano
 verda dero. Co-
 mo miem bro acti-
 vo de la sociedad
 del Es fuerzo
 Cristiano premeto asistir y tomar alguna par- te
 (a mas de cantar) en todos los cultos de oracion, siem-
 pre que no sea impedida por alguna razon que pueda
 presentarse a mi Señor y por jus-
 ta a mi Si me veo
 Maestro. obligado a estar au-
 sente de la reunion de consagracion, hare
 lo posible por enviar un texto de
 la Sagrada Escritura.

THE CHRISTIAN ENDEAVOR PLEDGE IN SPANISH.

The work did not begin to spread until about three years ago, when our Spanish pastor in Santander started one in connection with his church. Now he is most enthusiastic over its success, and considers it one of the most important adjuncts to his work in that city. Then one of our graduates began a society in her day school near Huelva, in the copper mines of Rio Tinto. The fourth society was started a year and a half ago by another of our graduates in her school, also in the mining region, near Cadiz.

Two Junior Societies have also been organized, one in San Sebastian and the other in Santander. The latter is conducted by another of our graduates, all of whom are very loyal Christian Endeavorers. But our last-formed society, the seventh, is for boys, and it is about this one that I want to write.

In our day school in San Sebastian we have a great many boys who are allowed by their parents to attend our school until they are old enough to take the *primera comunión*. Then they are obliged to confess, and as ab-
 solution would not be given them by the priests if they still had connection with the *Protestantes*, at the age of twelve or fourteen, the very time when

MY DEAR FRIENDS: I am sure you will all be interested to know that Christian Endeavor work, which has done so much to develop spirituality and Christian activity in the young people of America and England, is beginning to take hold of the Spanish Protestant youth, and show them that there is a share for them in the work of advancing Christ's kingdom. For a long time there has been a Christian Endeavor Society here in the College in San Sebastian, but the

we want to keep the firm hold upon these lads, they are removed from the school, and we often lose them entirely.

For a long time we have been wishing to find some way to keep our influence over them, and attract them to our church services. Two or three methods have been tried, with indifferent success. At last we determined to see if it would be possible to interest them in Endeavor work, and Miss Bushée, another member of our faculty, Doña Esther, one of our graduates, and I invited to meet us one Sunday afternoon two boys who had been pupils of our day school some three years ago, and who still occasionally attend our services.

Even if we could form a society, it was a great question when we could hold the meetings, for the boys are busy at their shops or offices until 6 p. m. or later, and then attend the city night school, to continue their studies in bookkeeping, French, mathematics, drawing, etc. So there was absolutely no day but Sunday. And this, from time immemorial, has been a *dia de fiesta* (feast day) for every Spaniard. That afternoon and evening is the time for the bullfight, the best concert, the theater, and, lacking any of these attractions, this opportunity is improved by the promenade, or the long walk *al campo* (in the country) of which the Spaniard is so fond.

So we wondered if any of the boys would be willing to forego these diversions for what they would consider the doubtful pleasure of a prayer meeting. You must remember, too, that the words Christian Endeavor mean no more to them than Greek. Several days previous to the appointed Sunday we spent in wondering how we could possibly arouse their interest. Singing always makes a meeting lively; but could these lads sing? Would they be too shy to if they could? Would they be too bored by what we did and said to ever come again? At any rate we would make it short; it should not be longer than a half hour. And so on and on; we feared and trembled, but we did not forget to pray.

The afternoon came, and it was raining,—no, it was pouring bucketfuls. I have seldom seen such a downpour even in Spain, and I solemnly assure you, dear friends, that is saying a great deal. Two o'clock, the hour appointed, came, and Miss Bushée, Doña Esther, and I assembled in a room with a piano and waited. The doorbell rang, and a boy who had been our *portero* for a while came in with two of the oldest lads of the day school, who will probably soon leave it. While they were shaking the water from their clothes like big Newfoundland dogs, two others were ushered in, Luis and Benito, who left us some years ago. Our long-desired opportunity had come! You can all imagine the fervent prayers that sprang from our hearts that God would take them and us under his all-wise guidance and teaching.

I suggested, rather timidly, that we should sing some hymn that they knew, relying upon Doña Esther's strong voice to carry us through without an absolute breakdown, and gave out one that is something on the order of "Onward, Christian Soldiers" (*Adelante siempre*). I began the verse; in one minute I had lost my place in surprise and stumbled to catch up; but it made very little difference really, for even Esther's voice was drowned in the volume that poured forth. Evidently they liked to sing, and had not dared in the regular services. How they sang—sweetly, clearly, joyously! So we tried another, with like success. Then, after a short prayer, Miss Bushée told them about the beginning of a society in America composed of young people, and how this society had grown, and extended to nearly every part of the world. They listened attentively to every word, especially when she read the pledge. Of course it is an associate members' pledge, but we have made it include much more than an associate's in America.

Then we proposed that one of them should select a hymn, which was done immediately, and was sung with the same zest as before. I told them then about the great convention at Washington last summer, showing them various badges, and telling them about the music, the tents, the people (more than in all San Sebastian), the enthusiasm, the cheering for Dr. Clark and Mr. Baer, and just a little of the speeches. After an earnest prayer by Doña Esther and another vigorously sung hymn, we encouraged them to talk. They began a little shyly to ask questions, and then grew very much interested and wanted to form a society, saying they could meet at 2 P. M. every other Sunday afternoon. We would not let them sign the pledge that afternoon, but allowed them to elect a president and secretary out of their number. And our boys' society was formed! They went away, and we looked to see if the half hour was up,—and we had been there an hour and a half!

The following Sunday was Christian Endeavor day, and the evening service had been given into the charge of the two societies here, the College and the Juniors. It had been arranged for before the boys' society existed. But the young men were on hand, and evidently wanted to take part; so we provided them with a little badge of red and yellow ribbon (the Spanish national colors), and some little notices to read of world-wide Christian Endeavor movement. When their turn came, each rose and read his article in a clear voice. One coincidence pleased them very much,—the Christian Endeavor's sixteenth anniversary was also the sixteenth birthday of their newly elected president.

The following week the president came early in a state of excitement. It was a great feast day, and two of the boys had been invited by their fathers.

who have positions in the railway offices, to take an excursion that afternoon with them. He was going to see if he could persuade them to give it up, so he might be late. We waited some time, talking to the two faithful ones, who had brought with them two recruits, and then, when we began to fear that President Luis, too, had been enticed by the prospect of a free excursion, in he walked with the other two boys. Please, those of you who think that to give up a most rare railway excursion is a small thing, remember how you felt when you were a boy.

In all, seven were present, and six insisted on signing the pledge. The secretary was shown how to write and read the Act (minutes), and our society was formally started.

They were delighted to learn some new hymns that the College Christian Society had translated,—“Scatter Sunshine,” “Let a Little Sunshine In,” etc. How they did enjoy them! For a while we had a regular singing society.

As every one of these lads must be a soldier in a very little while, we have taken up as subjects,—the true soldier; his weapons, his enemies, and his Captain. They listen earnestly, even taking some part; and when voluntary prayers were asked for, we were surprised and touched by an earnest, boyish prayer from the president. With two meetings we have now seven members.

Dear friends, pray, oh! so fervently, with us that this society may be God's means of great spiritual blessing, not only to these boys and others whom they may bring into it, but through them to all Spain.

FOR CHILDREN'S MEETINGS.

A VOYAGE IN THE MORNING STAR.

FOR all information up to the sailing of the last Morning Star, as well as illustrations interesting for the meeting, procure from the American Board of Commissioners for Foreign Missions Rooms, * “Mission Stories of Micronesia and the Morning Star.” (Price, 15 cents.) A small map may be found in this book or in LIFE AND LIGHT, July, 1894. After opening the meeting let the exercise “Mission Ships” be given, * *Dayspring*, July, 1892.

Let the leader tell, in a brief and interesting way, the story of the three Morning Stars which have preceded the present vessel. Have the chairs arranged in circles to represent coral islands, and let the children choose on which island they will live. Let the largest boy represent Captain Garland, and if desired have a little girl, with sails pinned to her shoulders, represent

the new Morning Star, wearing the name of the vessel on her forehead. As they cruise among the islands, let Captain Garland describe: "Some Days on the Star," *Missionary Herald*, August, 1894; "The Twelfth Voyage on the Star," *Missionary Herald*, August, 1895; "A Seafaring Bible," *Dayspring*, August, 1886. Let the Star anchor at Butaritari, and let some one living on the island tell of the formation of coral islands, **Dayspring*, February, 1884, and others give the following articles: "The Story of Butaritari," *Missionary Herald*, July, 1892, and June, 1896; "How We Dined with the King," *Missionary Herald*, June, 1893. The Star will then sail on to Ponape, where the tales may be told of "Home in Micronesia," *Missionary Herald*, October, 1885; "A Nanakin of Ponape," *Dayspring*, November, 1891. Let the good news be given that the Morning Star is allowed to anchor at Ponape, *Missionary Herald*, December, 1896. The Star sails on, touching at Kusaie, where several of the Boarding School girls will tell of * "How They Live on Kusaie," *Dayspring*, August, 1889; Leaflet, "A Day in Kusaie," price 2 cents; "Letters from Micronesian Girls," *Dayspring*, August, 1890; "The Story of Nei Uana," *Dayspring*, June, 1896; "Fourth of July in Micronesia," *Missionary Herald*, December, 1886. Sailing on to Ruk, we hear of "Mission Life at Ruk," *Missionary Herald*, June and August, 1887; "Little Enoch of Ruk," *Dayspring*, September, 1891; * "The Story of Ipan," *Dayspring*, October, 1891. Let the meeting close with sentence prayers for the children of Micronesia, not forgetting to ask for the safety of the Morning Star and opening of work again on Ponape.

Starred material, 23 cents.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The report of our contributions for the month ending May 18th fills us with dismay, as it gives a falling off, in comparison with the same month last year, of \$4,000. This wipes out the encouraging gain which slowly accumulated during the first half of the year amounting to about \$3,500, and leaves us with a deficit of \$844.28 in the seven months. We find the decrease to be in four of our largest branches of about \$1,000 each; two of which sent in unusually large contributions a year ago from special anniversary offerings. There are yet five months remaining of our year. If every one who reads these lines would send in an extra dollar the amount could be made up. Will you do it?

MACEDONIAN *The Missionary Review* calls attention to the wonderful GIVING. sermon on giving, contained in the eighth and ninth chapters of Second Corinthians, and goes on to say: "These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in Sacred Scripture; their giving was a sort of reversal of all ordinary experiences. 1. They gave out of the abundance of their poverty, and not out of the plenitude of wealth. 2. Their willingness exceeded their ability, instead of their ability their willingness. 3. They were urgent to be allowed to give rather than reluctant, while those who received the gift were reluctant to take it, knowing how deep was their poverty. 4. They made the greater gift first—of themselves—and the latter gift was the less—their money; usually people give the least they can to begin with and have to be educated up to giving themselves at the very last. 5. In these chapters value of gifts is reckoned, not by amount given, but by the degree of willingness and cheerfulness exhibited. 6. We are taught here that increase comes not by keeping but by giving; that the way to get more is to give more, and the way to lose is to keep. 7. The crowning lesson of all is that they regarded giving not as a privation to be evaded and avoided, but a privilege and a blessing to be courted and cultivated."

SEMIANNUAL MEETING OF THE BOARD. The semiannual meeting of the Board was held by invitation of our Essex South Branch in the South Church, Salem, Mass., on Thursday, May 27th. We were favored with the usual rain of anniversary week, but a large audience gathered in spite of the weather. The church was beautifully decorated with spring flowers and fresh ferns. The welcome was bright and cordial, and all the arrangements most perfectly carried out. The programme comprised addresses by Mrs. Gulick of Spain, Miss Daniels of Japan, Mrs. Garland of Micronesia, Miss Stone and Miss Kara-Ivanova of Bulgaria, the latter being a graduate of our girls' college in Constantinople. A question box at the beginning of the afternoon session, conducted by Miss Stanwood, brought out many helpful hints on various points. At the close of the meeting all who desired it were taken on a most enjoyable pilgrimage to various places of historical interest in the city. The meeting was thought to be "one of the very best we have ever had."

WOMEN'S CLUBS AND WOMEN'S MISSIONARY SOCIETIES. One of the questions discussed at the semiannual meeting was, "What can we learn from women's clubs as to the conduct of our missionary societies?" The following items were reported from members of different clubs present: "Every lady is expected to serve on committees, and is herself responsible

for the welfare of the club." "Every lady is expected to attend the meetings. If she is not present at a certain number of them she loses her membership." "The subjects for all the meetings are arranged beforehand for the season, writers of papers are appointed and usually spend from six to ten weeks in their preparation. They are required to be thoroughly informed on all connected with the subject." "We have no trouble in securing members; at present there are forty-seven on the waiting list for twenty-three places." A missionary present asked, "What is the membership fee in women's clubs?" Answers from all parts of the house: "Three dollars;" "Five dollars;" "Ten dollars," and so on,—none reported less than two dollars. "And what is the membership in women's missionary societies?" Dead silence. Every one seemed ashamed to speak first. An incident was related: A lady interested in missions visiting at a friend's house is told, "We have decided to hold our auxiliary meetings only once in two months, instead of every month as we have been doing. People can't seem to find time to come every month, and we think it will be better to try to have really interesting meetings once in two months or once a quarter, and then people will take pains to come." The visitor remained unconvinced, but silent. A few days later the secretary of a club, studying the history of the State in which they live, called, full of enthusiasm over the next meeting of the club. Finally she says: "Really, Mrs. W., we all think we must have our meetings once in two weeks. We can't begin to get in all the interesting things we have to tell in monthly meetings." "I think you are right; we forget so much from one time to another when we have to wait four weeks." More conversation of the same purport, followed by a question from the visitor: "Are these the same ladies who think they cannot have an interesting missionary meeting more than once in two months?" "Why,—yes,—I believe they are very much the same." A change in the subject of the conversation.

CHILDREN'S MISSIONARY

MAY FESTIVAL.

The usual May Festival for the mission circles of Boston and vicinity was held in Berkeley Temple, Boston, on Saturday, May 8th. The exercises were arranged to interest the children in the new work undertaken by the Board,—an enlargement of the building for our girls' boarding school in Foochow, China. An object lesson on the worship of the kitchen god was explained by Rev. J. H. Roberts, of the North China Mission, who also gave an illustration of a heathen school in China. By contrast, an exhibition of the way in which a Christian boarding school is conducted was shown by Miss E. M. Garretson, of Foochow. Gifts and pledges amounting to a little over \$350 were received for the new building.

BOARDING SCHOOL AT CHIHUAHUA, MEXICO. Word has come of the graduating exercises, May 7th, in our school in Chihuahua. "It was not only the first class to graduate from any girls' school in our mission in Mexico, but the first from any girls' school in Chihuahua. As the girls had never seen a graduation, it was a great event in their lives." Abundance of flowers, music, and essays made a very pleasant occasion, which was well appreciated by about four hundred people. Miss Hammond writes: "It is very trying to think that the people will not believe that the girls wrote their own essays, as it is customary here to have them prepared by someone else. A lawyer, who was present, asked if they were written in Mexico city. They do not realize what a blessing our precious library has been to our girls, and that they have learned to make good use of reference books."

NEED IN AHMEDNAGAR. As has been said before in these pages, we believe that the very best way for those interested in our Board to help famine sufferers in India is to see that none of the pupils in our schools are sent back to the want and privation in their homes for lack of funds. Word has come from the Marathi Mission that our girls' boarding school in Ahmednagar must receive an additional grant of \$540, in order to keep the present numbers in the school. The strict economy practised in the school, and the sore need, is shown by the following, from Miss Emily Bissell: "A matter that exasperates me is the inability to furnish our girls with enough towels and soap. Two girls use one towel between them, and I cannot give them soap enough to use it after each meal, and, as they eat with their fingers, they seldom get their hands quite free from grease, and the slates and books are dreadfully soiled. If this is a luxury in their 'simplicity of living,' I leave it to you whether it is not a very desirable one."

"I cannot give my girls as good food as they have had in other years; they have much less rice and wheat, and more of the coarser, common grain called *jowari*. With all that we give the day scholars living in their own families they seldom get anything but *jowari*, and some of them come to school looking hungry. It gives me the heartache every time I go into the primary department and see the thin little faces, with the great wistful eyes looking out of them."

MRS. MARK WILLIAMS, KALGAN, CHINA. Letters have been received speaking of the great loss the North China Mission has sustained in the death of Mrs. Mark Williams, of Kalgan. She and her husband were the last of the missionaries who doubled the Cape of Good Hope, going to China in a sailing vessel, and they have labored nearly thirty years in Kalgan. Dr. C. L. Goodrich writes of her: "What a wealth of love she poured out upon

her pupils; a love that has followed them ever since, sometimes in their squalor, and rags, and sin; never giving them up. Nothing has impressed me more in Mrs. Williams's character than the depth and persistency of her love; nothing so much unless it be the genuineness of her character and the sensitiveness of her conscience."

VALUE OF A WIFE. Dr. Wittenberg is the name of the Basel medical missionary at Kayin Ishu. The natives come to him in crowds, and he has already acquired fame as an oculist. A heathen Chinese brought to him his wife, for whom he had only paid five dollars because she was blind. He had bought her on speculation, and did not lose anything as Dr. Wittenberg was successful in curing her. On his way home the first man he met exclaimed, "Thirty dollars!" The value of the wife had risen sixfold.—*Ex.*

THE GRAND LAMA ON A BICYCLE. The Grand Lama, living representative of Buddha, rides a bicycle! To such a startling and revolutionary course who can predict the end. As for ourselves we should never have credited the statement had it not been sent us by a senior member of the Peking Mission, who had it from a source considered trustworthy.—*Woman's Work for Woman.*

EXTRACTS FROM RECENT LETTERS.

Miss Laura M. Mellen writes from Esidumbini, Feb. 8, 1897, telling of the rich blessing they have received from God. An awakened interest was followed by meetings conducted by Mr. Weavers, from Iowa, and many for whom the hearts of the missionaries had been greatly burdened were brought out into greater light. She says:—

THE result was that of our six outstation preachers, four who were in the habit of taking snuff gave it up. (This is one of the evil habits these people learn in childhood and carry to their graves!) One of these men said to me with such a bright, happy look in his face: "I am so glad I gave up the snuff, for it is just as you said to me. God has come into my heart, and shown me other sins I did not know of, and is making everything clear to me now."

Joseph, our Enblanzein teacher, testified that at the first meeting he had received a renewed heart, had been praying ever since, and felt God's Spirit saying to him, "If you want to be my disciple you must be like a horse in harness, which must go forward and not turn to the right nor the left; otherwise you will not receive my Spirit." He wanted to wear blinders,

that he might not be attracted by the evil things on each side of the way of his heavenly road, and, above all, to receive the Holy Spirit in its fullest measure.

All the preachers testified to having been blessed and helped of God, four of them feeling that his Spirit had come into their lives as never before. Two old men and one younger one, who had been expelled from the church, were wonderfully brought to repentance. Many were led to give up their beer and tobacco. There were twenty-six snuffboxes and three pipes left on the table in the church.

One woman, who had come out of great affliction, said, "I feel God helps me, soul and body, and I want to work for him every moment of my life." Another "felt like a new-born babe, and wanted God to teach her to walk in his way continually."

A poor old soul, steeped in superstition, when seeking for prayers, was asked why she wore that snakeskin on her ankle. She answered, "It was only a charm to keep away the rheumatism." When shown that such things were not of God, but of the Evil One, the light broke upon her darkened mind, and her whole countenance seemed to change. She not only took off the charm and threw it away, but gave up her beer and snuff, and now "feels that God has truly delivered her from the demon of superstition."

Another said, "I am holding on to the hem of His garment and praying for the conversion of my husband, and I believe that God will answer." At this writing God has answered; her husband confessed his sins and sought forgiveness last evening in their home.

The chief, Mesein, and his head men were holding court in the neighborhood for two days, and they came to services. They seemed very much impressed. A heathen girl arose in their presence and said, "I love God because he first loved me, and I want him to give me courage to confess him before men, that I may have no fear of church members, nor of the people, nor of my chief sitting over there." This girl went to school when young, and learned to read and write. Her father died, and she was left in the care of an uncle, who would not let her return to school, but brought her up in heathenism. Not long ago she was brought to Christ, and began to pray most earnestly for this uncle and his wife. She met me one Sunday with such joy in her face, saying, "God has heard and answered my prayer; they who have not been inside the church for years are now coming to every service! I asked God to soften their hard hearts, and he is doing it." This man is an earnest seeker, and his wife testified: "God's Spirit is working among us. I want more light, and that my whole household may be saved."

These are only a few of the many testimonies I wish you might have heard for yourselves, together with their confessions, their pleading prayers for salvation, for cleansing, and for the indwelling of the Holy Spirit.

FROM MRS. GURUBAI KARMARKAR.

Mrs. Karmarkar, well known to many in this country while she was studying medicine, is now temporarily in a hospital in Baroda, India. Of one of her experiences there she writes:—

An eight months' old baby was drugged with a lump of opium (five grains, on being weighed) daily. The baby used to pass days and nights in a comatose condition. The bottle could be given, and the mother nurse the baby without its being roused. The grandmother, an old acquaintance of our family in Bombay, has been staying here on account of the plague. The mother of the child is only fifteen years of age, and became a widow four months previous to the birth of the child. She suffers from epileptic fits. Seeing me daily on my way to the dispensary, these people called on us. That very day I asked them to put a stop to opium. She had tried it once, she said, but the symptoms and suffering of the child were so dangerous that the doctor (a quack) ordered opium at once. The grandmother said that if I took the sole responsibility, and kept all three of them at my home until I could cure the baby of the habit, she would let me try. I gladly consented. In the evening the trio appeared, with their baggage, consisting of cradle, bedding, a lot of clothing, and a stove to heat the milk for the baby. The child had a bad cold, settled on the chest, which I feared might end in pneumonia. The sufferings of the infant for two days and two nights were intense. The agonizing cries were heartrending. The arms would get cold all of a sudden; so also the legs. We had hardly any sleep for two nights. Both the mother and grandmother were brave and resolute, and carried out my instructions in every point. The second night, to make matters worse, the mother had an epileptic fit, which increased my anxiety. The third day the baby was removed to their home, and they have not given it any opium. The baby is still under my care, as many symptoms occur that need to be treated. The baby got better daily, and after a week, when it was brought to spend an afternoon with me, its pleasant smiles and laughter seemed to say, "Thank you, doctor, for taking away that horrible drug from me."

The mother of the baby has been educated in Bombay at one of the mission schools, and knows something of the Bible. She is a dear child. We have great hopes of these two at least coming over to us some day. The grandmother may follow. Please pray for these and for many others that for the first time in their lives listen to the gospel message.

HERE AND THERE.

ABROAD.

AFRICA.—Letters continue to come telling of the remarkable religious interest in the Zulu Mission. At Inanda, and Esidumbini, and at Umzumbe, and other places, the workers are rejoicing in a rich spiritual blessing.

INDIA.—We rejoice to know that the plague has been very perceptibly decreasing in Bombay, and it is expected that the different departments of missionary work will be taken up as usual in the autumn. There can hardly be any relief from famine till after the fall crops are gathered, but much relief is being given from England and America.

TURKEY.—Our Girls' College in Constantinople has had a most satisfactory year, although with smaller numbers, and in the midst of rumors of war and alarms of various kinds. The Greek girls in the college being Turkish subjects have not been disturbed. The Institution mourns the loss of two of its best and oldest friends the last two months. One is Mrs. E. E. Bliss, who with her husband has been from the beginning a devoted friend and counselor, valued and beloved; the other is Rev. I. F. Pettibone, D.D., who as long as he remained in Constantinople was indefatigable in caring for the buildings and outside interests of the College, as well as doing all in his power to aid in the internal management. Both of these friends were sadly missed when illness laid them aside from active duties, and their loss comes back with fresh sorrow as they are removed entirely from us. The following resolutions were passed by the Trustees of the College:—

WHEREAS, It has pleased our Heavenly Father to remove from earth a member of the Advisory Board of the College, Rev. I. F. Pettibone, D.D., therefore,

Resolved, That we, the Trustees of the College, express our appreciation of Dr. Pettibone's invaluable services to the institution, his untiring effort for its best business arrangements, in the care of the erection of its buildings, and his wise counsel in all its affairs.

Resolved, That we express to his family, to the Advisory Board, and the Faculty our sense of loss at his removal from us, and our deep sympathy in their bereavement.

MICRONESIA.—The Morning Star mail brings good news from most of our workers in the islands. Aside from the information given by Mrs. Logan on another page, we hear that Miss Abell and Miss Kinney were obliged by ill health to come to this country for rest. Miss Foss is going from Kusaie to Ruk for the year to assist Mrs. Logan. Miss Palmer and Miss Wilson remain in charge of the girls' school in Kusaie. Mr. and Mrs. Channon and Miss Fletcher have also returned to the United States.

AT HOME.

APPOINTMENTS.—The Woman's Board has recently adopted four missionaries: Miss Mary B. Harding, who is to go to the Marathi Mission, and to her father and mother in the autumn; Miss Jennie Olin, who is to sail from San Francisco the latter part of June, for Kusaie, Micronesia (she is to be accompanied by Miss Beulah Logan, who goes to her mother at Ruk); Mrs. Clara D. Bridgman, for South Africa; Miss Isabel Miller has also been appointed to El Fuerte, in Mexico. Miss Abell from Micronesia, Miss Mary Morrill from China, and Miss Griswold from Japan, have arrived in this country.

EXTRA-CENT-A-DAY ENVELOPES. About fourteen thousand extra-cent-a-day envelopes for the month of May have been circulated, and we are hoping for good returns. In the single branch from which we have had returns, they brought in an increase of twenty per cent over the contributions of last year. In response to a demand for them for other months, we have on hand those which can be used for any month, which we shall be happy to supply wherever they can be used.

Our Work at Home.

OUR BOOK TABLE.

Letters from the Scenes of the Recent Massacres in Armenia. By J. Rendel Harris and Helen B. Harris. With map and other illustrations. Fleming H. Revell Co. Pp. 354. Price, \$1.25.

It is one of the results of the ease and speed of intercommunication between all lands that not only is the missionary and newspaper correspondent to be found at the ends of the earth, but those interested in the progress of Christ's kingdom sometimes go to mission fields at their own charges, and are of great comfort and help to the regular worker in the different stations.

Mr. Harris is a professor in Cambridge University, England, and Mrs. Harris has been indefatigable in her efforts to relieve the Armenians. She is in full co-operation with Lady Henry Somerset in her scheme of placing the orphans, who are the wards of English women connected with the "British Woman's Temperance Society," in permanent homes.

Mr. Gladstone writes an introductory letter, expressing his gratification at the publication of this correspondence, and referring to the importance of wide information on the subject of relief distribution in Armenia, "especially where it can be given at first hand."

The letters were written during the months of March to October, 1896. The journey was made specifically for the purpose of looking up certain Syriac manuscripts in the monasteries and churches of Eastern Turkey and Northern Mesopotamia. While intimate with the American Missionaries, and in cordial sympathy with their work, often taking part in the preaching service, Professor Harris also had especial relations with the foreign consuls, French as well as English, and his testimony, therefore, has a broader outlook than that furnished by the missionaries alone.

In the preface Professor Harris thanks "those friends who have helped us in the prosecution of our journey and in the circulation of the letters, . . . and to the treasurer of the fund, which the Society of Friends opened on our account, and whose sympathetic co-operation has been given to us so freely through the whole of this difficult expedition."

What will be of chief interest to our readers will be the close touch between Professor and Mrs. Harris and our own missionaries. Glancing through the table of contents, one comes upon such subjects as "Robert College," "An American Lady Missionary from the Interior," "American Bravery," "American Civilization in the midst of Turkish Desolation," "Miss Shattuck, the Heroine of Oorfa," "A Morning with Miss Shattuck at Oorfa," "Heroic Band of Missionaries at Harpoot." Indeed, the letters are full of names and places familiar to us, and as the *Independent* says: "We should be glad to see this book in every family, and those who are interested in the situation in Turkey, will be sure to find it of great value."

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

The magazines are just now especially rich in articles which throw light upon the situations in missionary lands. We call attention to the principal ones.

Fortnightly Review, May: "The Case Against Greece," by Diplomaticus. "A Study in Turkish Reform," by a Turkish Patriot. "Russia on the Bosphorus," by Capt. J. W. Gambler, R. N. "Crete and the Cretans," by Dr. E. J. Dillon.

Atlantic Monthly, June: "Greece and the Eastern Question," by Benj. Ide Wheeler.

Cosmopolitan, June. "Constantinople," illustrated, by Peter MacQueen. "The Turkish Messiah" by I. Zangwill.

Contemporary Review, June: "The King of Siam," by Blanche A. Smith.

A charming bit in regard to Spanish Landscapes may be found in *Lippincott's*, June: "Spanish Plains and Sierras," by Fanny Bullock Workman.

Harper's Monthly, June: "White Man's Africa," Part VIII. "The Dutch Feeling Toward England," by Poultney Bigelow.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

July.—God's Promise the Foundation of the Missionary Structure. See LIFE AND LIGHT for June.

August.—A Voyage in the Morning Star.

September.—An Hour in the Austrian Field.

October.—The Personal Factor in Mission Work.

A VOYAGE IN THE MORNING STAR.

TOPIC FOR AUGUST.

IF the captain of the Morning Star had no chart on board his vessel, the little craft would quickly come to grief; and without a map we would soon become bewildered among the many islands which form the Marshall and Gilbert groups. The LIFE AND LIGHT for July, 1894, is especially valuable, as it contains a good map which can be enlarged, and also pictures of Captain and Mrs. Garland, Miss Wilson, and the Morning Star, as well as an article by Miss Crosby, and the journal of Miss Hoppin. See also in the *Missionary Herald* of August, 1895, "The Twelfth Voyage of the Morning Star."

See as well, articles and journals in the following numbers of LIFE AND LIGHT: June and July, 1893; July and October, 1894; November and December, 1895; and March and April, 1896. In this connection it may be interesting to review the beginnings and progress of the work in Micronesia. For this refer to *Missionary Herald*, December, 1852, March and June, 1853, February, 1854, May, 1859, January, May, July, and August, 1855. Also note the establishment of the school at Kusaie, as given in LIFE AND LIGHT, August, October, and December, 1887, and August, 1888.

Helpful Leaflets are "Mid Coral Isles" (five cents), "The Story of the Morning Stars" (ten cents), Condensed Sketch of the Micronesian Mission (three cents), "The Hiram Bingham," and the Supplementary Lesson Leaflet (one cent).

Copies of LIFE AND LIGHT are five cents each; of *Missionary Herald*, ten cents each.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18, 1897, to May 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Acton, 1.90; Bluehill, 5; Bridgton, 6; Burlington, 1.20; Calais, Aux., 32; Centre Lovell, 1.75; East Orrington, 3; Farmington Falls, Circle, 2.50; Frenchboro, 1.50; Fryeburg, 7.75; Gardiner, Aux., 13; Hallowell, 13.50; Houlton, Jr. C. E. S., 3; Lyman, 1.50; Madison, 9; Minot Center, Mrs. James E. Washburn, 5; Monmouth, 5; Monson, Sunshine Band, 15; North Bridgton, 3.90; Oxford, 1.80; Phippsburg, 1.75; Portland, Bethel Ch., 6, Mrs. Annie Hardy Grover, 3, High St. Ch., Aux., 171.20, Second Parish Ch., Y. L. Aid Soc., 35, S. S., 53.61, State St. Ch., Aux., 13.29; Searsport, 7.61, Second Cong. Ch., 2.10; South Freeport, Aux., 62.50; So. Gardiner, 18; Thomaston, 7.30; Topsham, 3; Vanceboro, 1.50; Wells, 5.85; West Falmouth, Second Ch., 5; Woodfords, 1,

Total, 531 01

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Amherst, Aux., 23.70; Atkinson, A Daughter of the Covenant, 1; Bedford, Two Friends, 3; Bennington, C. E. S., 5; Brookline, Aux., 9.50; Hillsboro Bridge, Children's Birthday Off., 2.35; Hopkinton, Aux., 10; Manchester, First Ch., Aux., 30, Cradle Roll, 5, Franklin St. Ch., Children, 22, C. E. S., 25, So. Main St. Ch., Miss H. J. Parkhurst, 50; Meredith, Aux., 9; Nelson, Aux., 4.12; Sullivan, East, C. E. S., 8.21; Webster, Alfred Little Gleaners, M. C., 5; West Lebanon, 10.25; Keene, Legacy, Miss Sarah A. Wood, 300,

Total, 523 13

VERMONT.

Vermont Branch.—Mrs. C. H. Stevens, Ass't Treas. Bellows Falls, C. E. S., 5.25; Bennington, Mrs. G. W. Harmon, 5; Brandon, A Friend, 2; Burlington, Aux., 30; Chelsea, Sarah P. Bacon, Benev. Soc., 10; Fairlee, Aux., 17.80, C. E. S., 3; Jeffersonville, Aux., 5; Newport, Aux., 9; Orange Co., 7; Peru, Aux., 5; Randolph Centre, Aux., 7.10, C. E. S., 12.40; St. Johnsbury, North Ch. (of wh. 2 add'l Th. Off.), 21.65, Jr. C. E. S., 5; Shoreham, Mrs. and Miss Tottingham, 5; Strafford, C. E. S., 4.30; Westminster West, to const. L. M. Miss Alma Carpenter, 25,

Total, 179 50

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Lawrence, Trinity Ch., Lad. Benev. Soc. Miss'y

com. 3.50; Melrose, Aux., 1; Reading, Aux., 30; Wakefield, Mission Workers, 10; Winchester, Aux. (of wh. 25 from Mrs. M. A. Herrick to const. L. M. Mrs. Mary A. Simonds), 63, Open Door M. C., 31 cts.; Woburn, Aux., 259, pledges paid at Children's Festival (of wh. Stoneham Sunshine Circle, 5; Wakefield, Miss. Workers, M. C., 5, C. E. S., 5; Woburn, C. E. S., 5), 20, 386 81

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 12; Curtisville, Aux. (of wh. 25 to const. L. M. Mrs. S. C. Palmer), 25; Hinsdale, Aux., 17.03; Honsatonic, Aux., 12.20; Monterey, Aux., 15; Pittsfield, First Ch., Aux., 4.70; Richmond, 59.50 (also 14 credited by error last month to Pittsfield, First Ch., Aux.), Berkshire Co., Two Friends, 225, 371 43

Boston.—Friends, 1 80

Brookton.—Frank P. Mills, 20 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Aux., 6, Union Ch., C. E. S., 3.44; Bradford, Aux., 10, Bee Hive M. C., 5; Georgetown, First Ch., Aux., 27.50; Groveland, Aux., 30; Haverhill, Centre Ch., Aux., C. R., 5, North Ch., Aux., 91.82; Pentucket, M. B., 15, Union Ch., Friends, 1; Ipswich, Aux., 55; Salisbury Point, Aux., 12.50; South Byfield, Aux., 30; West Boxford, Aux., 44.50; West Newbury, First Ch., Aux., 15, Second Ch., Aux., 12.85; West Haverhill, Aux., 28.63, 393 24

Essex South Branch.—Miss Sarah W. Clark, Treas. Gloucester, Aux., 39; Salem, Tabernacle Ch., C. E. S., 8.68, 47 68

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Buckland, Aux., 10; Deerfield, Aux., 10; East Charlemont, River Side M. B., 3.75; Hunting Hills, Aux., 6.10; Greenfield, Aux., 7.60; Northfield, Aux., 5; Orange, Aux., 88.11; Shelburne, Aux., 23.36, Jr. C. E. S., 4; Shelburne Falls, Aux., 51, Jr. Aux., 20, S. S. Prim. Class, 2.75; So. Deerfield, Aux., 6.87, Happy Workers, M. C., 5; Sunderland, Aux., 12.50; Whately, Aux., 17.95 (of wh. 25 by the Branch to const. L. M. Mrs. J. A. Goodrich), 273 99

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Easthampton, Emily M. C. (of wh. 25 to const. L. M. Miss Grace E. Walker), 30; Northampton, Edwards Ch., Aux., 80.48, S. S. Prim. Class, 10, First Ch., Aux., 200; South Amherst, Aux., 26; So. Hadley, Mt. Holyoke coll., Faculty and Students (of wh. 13.85 from the M. H. M. A.), 183.85, 530 33

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux. (of wh. 100 to const. L. M.'s Miss Augusta Barber, Mrs. L. F. Childs, Miss Myra Davis, Mrs. L. M. Marston), 158.26, Silver Key Soc., 15; Natick, C. E. S., 11; Wellesley, Wellesley College, Y. W. C. A., 30, 214 26

Nantucket.—No. Cong. Ch. (of wh. C. E. S.), 20 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Egypt, Miss Lucy

Esther Swift, 3.50; Milton, First Ch., C. E. S., 10, Unquity Band, 20; Stoughton, Aux., 5; Weymouth Heights, Aux., 30, 68 50

No. Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Littleton, United Workers, 6 00

Springfield Branch.—Miss Harriet T. Buckingham, Treas. Indian Orchard, Willing Helpers, M. C., 10, C. E. S., 5; Mittineague, The Gleaners, M. C. E., 20; So. Hadley Falls, Aux., 9.91; Springfield, Hope Ch., Aux., 65.25, Cradle Roll, 19, Olivet Ch., Aux., 53, 182 16

Suffolk Branch.—Miss Myra B. Child, Treas. Friends, 3.25; Arlington, Aux., 25; Boston, A Friend, 1.32, Hope Chapel, 2.50, S. S., 15; Brookline, Harvard Ch., Aux., 45, Old South Ch., Aux., 167, Friends, 46, Park St. Ch., Aux., with prev. contri. to const. L. M's Mrs. H. Ashley, Miss H. L. Chandler, Mrs. I. W. Gibson, Miss H. R. Godfrey, Mrs. C. A. Harrington, Mrs. E. F. Ingalls, Miss H. N. Lincoln, Mrs. C. C. Litchfield, Mrs. S. B. G. Paul, Mrs. T. W. Pratt, Mrs. R. A. Washburn, Mrs. L. T. Wyman, 69.25, Shawmut Ch., Aux., 59.50; Brighton, Endeavor M. C., 1, Jr. C. E. S., 5; Brookline, Harvard Ch., Aux., 25; Cambridge, First Ch., Captains of Ten, 5; Charlestown, Winthrop Ch., C. E. S., 10; Dorchester, Second Ch., Aux. (of wh. 5 add'l Th. Off.), 89.38, Village Ch., C. E. S., 10, Hyde Park, Wm. Christy Perry, 30, Jr. Aux., 8.10; Legacy of Mrs. Caroline E. Mowry, by Wm. A. Mowry, exr., to const. L. M. Mrs. Ruth E. Brown; Jamaica Plain, Boylston Ch., C. E. S., 10, Central Ch., Jr. C. E. S., 60; Neponset, Trin. Cong. Ch., Jr. C. E. S., 5; Newton, Miss J. A. Worcester, 1, Eliot Ch., Aux., 185.50, S. S. Prim. Dept., by Helpers M. C., 7; Newton Centre, Miss H. S. P. Walley, 5; Newton Highlands, Aux., 24.38; Norwood, Aux., 20; Roslindale, Aux., 27.89; Roxbury, Immanuel Ch., Aux., 11.65, Helping Hands M. C., 15; Somerville, Broadway Ch., Aux., with prev. contri. to const. L. M's Mrs. Hannah Aldrich, Mrs. James M. Gould, Mrs. Anna H. Hunkins, Mrs. Francis Thornton. Pledges paid at Children's Festival (of wh. Auburndale, Jr. C. E. S., 10; Boston, Two Children, 03, Shawmut Ch., Little Helpers, 5, Union Ch., S. S., John Noyes Colby, 1; Brookline, Harvard Ch., Abby M. Colby Miss. Club, 5; Charlestown, Winthrop Ch., Jr. C. E. S., 5; Dorchester, Central Ch., Heart and Hand M. C., 5, Harvard Ch., S. S., 5; Medford, Mystic Side Ch., Jr. C. E. S., 5; Roslindale, Jr. C. E. S., 5; Somerville, Broadway Ch., Earnest Workers M. C., 10, Winter Hill Ch., Youthful Helpers M. C., 5; So. Boston, Phillips Ch., Jr. C. E. S., 5; West Roxbury, Helping Hands M. C., 5), 71.03, 1,060 75

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Clinton, Aux., 20; Hubbardston, Misses M. J. and S. A. H., 2; Leicester, C. E. S., 5; Millbury, First Cong. Ch. S. S., Prim. Dept., 3; Warren, Aux., 10; Webster, Jr. C. E. S., 3; Whitinsville, Extra-Cent-a-Day Band, 18; Worcester, Hope Ch., S. S., Prim. Dept., 11, Old So., Aux., 15, C. E.

S., 15.19, Piedmont Ch., Aux., 75, Pilgrim Ch., C. E. S., 12; Upton, Aux., 9, 198 19

Total, 3,775 14

LEGACIES.

Hyde Park.—Legacy of Mrs. Caroline E. Mowry, Wm. A. Mowry, exr., 50 00

Boston.—Legacy of Mrs. Sarah B. Hyde, Andreas Blume, Jas. M. Lincoln, Benj. E. Bates, exrs., 2,000 00

Boston.—Legacy of James S. Stone, Albert and Edwin P. Stone, exrs., 500 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. G. E. Luther, Treas. Central Falls, Aux., 30.82, Y. L. M. C., 30; Providence, Beneficent Ch., Beneficent Daughters, 40, Pilgrim Ch., Aux., 53, Cradle Roll, 18.90, Little Pilgrims, 30, Little Pilgrims, Naval Dept., 7.83, Premium upon coins, 45 cts., 211 00

Total, 211 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Central Village, Aux., 6; Greenville, Aux., 42.05; Lebanon, Aux., 18; New London, Second Ch., Y. L. Guild, 10; Norwich, Broadway Ch., Pansy M. C., 2, Sunshine M. C., 2, First Ch., Aux. (of wh. 75 to const. L. M's Mrs. Frank S. Avery, Mrs. N. D. Robinson, Mrs. Arthur Thurston), 90.05, Y. L. Aux., 15, Park Ch., Aux., 97.47, Second Ch., Aux., 10; Plainfield, Aux., 21.14; Pomfret, Aux., 10; Stonington, First Ch., Aux., 9.15; Taftville, 13.82; Wauregan, Busy Bees M. C., 8.75, 356 33

Hartford Branch.—Mrs. M. Bradford Scott, Treas. A Friend, through Collinsville Aux., 35; Ellington, Aux., 18; Hartford, First Ch., Aux., 1, Pearl St. Ch., Cradle Roll, 25; New Britain, First Ch., Aux., 46.23; Plainville, Aux. (of wh. 25 by Mrs. L. F. Buell to const. L. M. Miss Lizzie G. Hart), 103; Rockville, C. E. S., 10; Suffield, Y. L. Miss. Soc., 12.50; Wapping, A Friend, 2; West Hartford, Cradle Roll, 8.50, 261 23

New Haven Branch.—Miss Julia Twining, Treas. Adana, Aux., 8.20; Ansonia, Hopeful M. B., 30; Bridgeport, Fuller-ton Mem. Circle, to const. L. M's Misses Alice B. Hall, Lucy Belle Hinceley, Ada Woodruff, 75; West End, Aux., 15; Brookfield, S. S., 7.50; Canaan, Pilgrim Ch., C. E. S., 15; Centerbrook, Aux., 12.80; Chester, Aux., 47.05; Clinton, Aux., 5; Cromwell, Aux., 2.93, Y. L. Aux., 27.30; Darien, E. W., 17; Deep River, Aux., 3; Derby, First Ch., Aux., 36.75, Second Ch., Aux., 17.50; Durham, Aux., with prev. contri. to const. L. M. Mrs. Fred P. Hubbard, 23; East Haddam, Aux., 7; East Hampton, Aux., 49.10; Friends, 8; Ellsworth, Aux., 16.75; Essex, Aux., 5, Miss. Workers, 10, C. E. S., 2, A Friend, 5; Goshen, Aux., 22, S. S., 1; Guilford, Third Ch., Aux., 18; Haddam, Aux., 11.50; Higgranum, Aux., 88.70; Ivoryton, C. E. S., 25; Kent, Y. L. Aux., 10; Busy Bees M. C., 5; Killing-

worth, Aux., 5.75; Maromas, S. S., 1; Meriden, First Ch., M. Cadets, 15, Cradle Roll, 25, Centre Ch., Aux. (of wh. 50 to const. L. M's Mrs. Geo. M. Chittenden, Miss Carrie Roberts), 66; Middlebury, Aux., 25, Willing Minds M. C., 10; Middlefield, C. E. S., 4.89, Friends, 7; Middle Haddam and Cobalt, Aux., 12; Middletown, First Ch., Aux., 32.97, Gleaners M. C., 5, Cradle Roll, 13.34, C. E. S., 10, South Ch., Aux. (of wh. 25 to const. L. M. Mrs. Jessie A. Starkey, 30; Milford, First Ch., Aux., 2; Millington, Aux., 2; Milton, Aux., 18; Monroe, Aux., 15; Mount Carmel, Aux., 50; New Haven, Centre Ch., Y. L. Aux., 180, Ch. of the Redeemer, Aux., 153.50, Busy Bees M. C., 30, S. S., 5, Welcome Hall, L. B., 5, Davenport Ch., Aux., 40, C. E. S., 25, Dwight Pl. Ch., Aux. (of wh. 100 to const. L. M's Mrs. John W. Beach, Mrs. Nathan S. Bronson, Miss Eliza H. Daggett, Mrs. Henry Gladding), 112.35, English Hall, Aux., 5, Cradle Roll, 2, Grand Ave. Ch., Little Workers M. C., 20, The Helpers M. C., 17.50, Self-Denials M. C., 35, C. E. S., 12.75, Humphrey St. Ch., Aux., 68, Y. L. Aux., 30, S. S., 1.60; New Lebanon, Mission S. S., 9; New Preston, Aux., 47; North Madison, Aux., 12.80; No. Stamford, Aux., 9; Norwalk, Aux., with prev. contri. to const. L. M's Mrs. Frederick Belden, Miss S. B. Miller, Mrs. G. B. St. John, 65, S. S. Circles, to const. L. M. Miss Minnie Wixon, 25, D. K., 15; Portland, Aux., 35, Work and Win M. C., 5; Prospect, Gleaners M. C., 4; Ridgefield, Aux., 33.50; Roxbury, Mayflower M. C., 7.33; Saybrook, Aux., 5; Sharon, Aux., 54.25; South Britain, Aux., 16, C. E. S., 5; Southbury, Aux., 15; So. Norwalk, Aux., 100; Thomaston, Aux., 30.50; Torrington, Highland Workers M. C., 17; Trumbull, Y. L. Aux., to const. L. M. Miss Nellie Bridsmade, 25; Washington, Aux., 26, C. E. S., 15; Waterbury, Second Ch., Aux., 2.78; Watertown, Aux., 53; Westchester, Aux., 4; West Haven, Aux. (of wh. 50 to const. L. M's Mrs. Norman J. Squires, Miss Stella Wagner), 66, Y. L. Aux., 17.75; Whitteyville, S. S., 8; Wilton, Aux., 68; Winsted, Y. L. Fund, 3.95; Woodbury, Mrs. M. H. Perkins, 10, Valley Gleaners M. C., 15,

2,549 59

Total, 3,167 15

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Albany, First Ch., Aux., 14; Antwerp, C. E. S., 13.07; Baiting Hollow, Aux., 2; Berkshire, Aux., 21.02; Binghamton, Mrs. Edward Taylor, 10, First Ch., Juniors, 2.50, Plymouth Ch., Home Miss' Soc., 5; Bridgewater, Aux., 10.53, C. E. S., 10; Brooklyn, Central Ch., Aux., 262, East Ch., Aux., 10, Lewis Ave. Ch., Aux., 53.19, Evangel Circle, 7, Earnest Workers M. C., 113, New England Ch., Aux., 10, Park Ch., C. E. S., 5.75, Plymouth Ch., H. W. Beecher Band, 18.75, Puritan Ch., Aux., 15, Miss. Band, 25, Rochester Ave. Ch., Jr. C. E. S.,

2, Tompkins Ave. Ch., Aux., 50, King's Daughters, 15; Buffalo, Mrs. W. G., to const. L. M. Mrs. Grace S. Sheldon, 25, First Ch., Mrs. Haines's S. S. Class, 5, Peoples' Ch., Aux., 45; Candor, Y. L. Guild, 25; Crown Point, Aux., 19.50; Deansboro, Aux., 1.25; East Bloomfield, Aux., 15.50; East Smithfield, Aux., 6.25; Elmira, Park Ch., Aux., 50; Flushing, C. E. S., 12; Gaines, Aux., 8; Gloversville, Aux., 73.25, Jr. C. E. S., 2.50, Blue Bell M. B., 10; Henrietta, Aux., 10; Honeoye, Aux., 13; Hudson River Assoc., 5; Le Raysville, Aux., 20; Madrid, Aux., 5; Massena, Miss' Soc., 3.47; Millville, Aux., 4.25; Middletown, C. E. S., 5; Newark Valley, Aux., 40, S. S. Class, 5.56; Newburgh, 10; New Haven, Aux., 9.60, C. E. S., 4.60, Willing Workers M. C., 15; New York, Mrs. G. B. Talbert, 3, Niagara Falls, Aux., with prev. contri. to const. L. M's Mrs. E. J. Klock, Mrs. John Prime, 34; Norwich, Aux., 12.50; Norwood, Aux., 14.53; Olean, Aux., 5; Oswego, Aux., 7, Owego, Aux., 35; Patchogue, Aux., 34; Portland, C. E. S., 1; Poughkeepsie, Aux. (of wh. 50 to const. L. M's Mrs. Mary J. Hannah, Mrs. Fannie McWhinnie), 67.33, Jr. C. E. S., 2.50; Pulaski, Jr. C. E. S., 1; Randolph, Aux., 13; Riverhead, Aux., 25, Mrs. J. H. Tuthill, 25, C. E. S., 12; Sandy Creek, Aux., 12.50; Seneca Falls, by Mrs. S. E. Knight, to const. herself L. M. 25; Sidney, S. S., 9.17; Summer Hill, Aux., with prev. contri. to const. L. M's Mrs. Mary E. Hinman, Mrs. Jennie Webster, 25; Syracuse, Danforth Ch., Lad. Un., 12; Geddes, Ch. Aux., 30.37, Plymouth Ch., Wom. Guild, 40; Utica, Bethesda Ch., Aux., 10; Warsaw, Aux., 10.50, C. E. S., 10; Washington Mills, Ch., 3; West. N. Y. Assoc., 5; West Groton (Aux., 20, C. E. S., 10, Penny Gatherers M. C., 4.50, of wh. 25 to const. L. M. Mrs. John G. Cobb), 34.50; Woodhaven, C. E. S., 10; Oneida, C. and D. Assoc., 9.66,

1,672 15

Total, 1,672 15

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C. Washington, Y. L. M. C. (of wh. 25 to const. L. M. Miss Florence Heard), 125; Md., Baltimore, Miss Sarah C. Sadtler, 5; N. J., Newark, Belleville Ave. Ch., M. B., 25; Passaic, Aux., 15; Plainfield, Aux., 10; Westfield, S. S., Easter Off., 28.41,

208 41

Total, 208 41

CANADA.

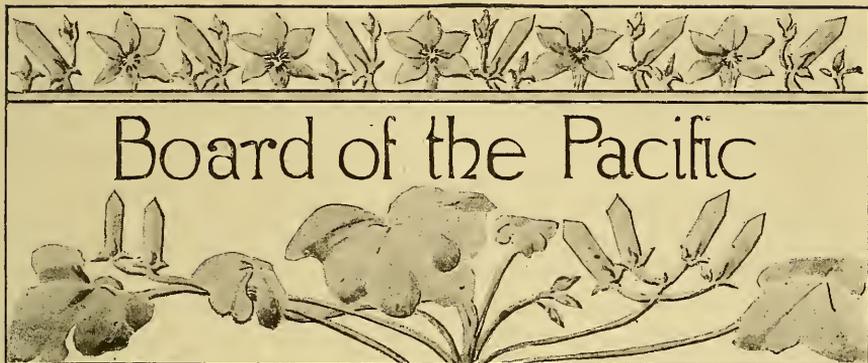
C. C. W. B. M.,

395 84

Total, 395 84

General Funds, 10,216 83
 Gifts for Special Objects, 446 50
 Variety Account, 21 66
 Legacies, 2,550 00

Total, \$13,234 99



Board of the Pacific

MICRONESIA.

A TRIP TO THE GILBERT ISLANDS.

BY LOUISE E. WILSON.

KUSAIE, CAROLINE ISLANDS, Jan. 28, 1897.

MY DEAR FRIENDS: I have spent fifty-two days on the *Morning Star*, and all that time I was not able to hold my head up long enough to write and finish even one letter. After the first day I managed to sit up to go to the table for my meals and stay up on deck for an hour or so in the evenings. I told my girls it looked as though they had taken the trip to take care of me, instead of my going to take care of them. They were just as nice as could be. A more willing set of girls I never knew. It was such a privilege to do anything they could. I very often heard a voice by my bedside, "Does your body ache very much?" "Don't you want me to rub you?"

We left Kusaie for Gilbert Islands, Dec. 3, 1896, and were sixteen days getting to Butaritari, our first stopping place. (They were only seven days going there two years ago.)

We started under rather unfavorable circumstances. The first engineer was taken very sick while they were in the Marshall group; so he was unable to go with us, and was left here in Dr. Rife's care. That left us with only one man to run the engine, so it was understood they could not steam only when it was absolutely necessary. We had miserable weather all the way to Butaritari. Rain! rain! rain! Some very heavy squalls, it seemed almost as if the poor old ship would upset us in the middle of the ocean several times. We found things in rather a discouraging condition at Butaritari. Mr. Mitchell (a colored man), sent out by the Hawaiian Board, reported

that his wife was very sick, and they would have to return home on this Star. They have only been here a year and a half, and appear to be such good people that we regret very much that they must leave this work. As some of you know, Mr. Channon and his family go home for a vacation this year, and Mr. Walkup also leaves the Gilbert Islands to take charge of the Training School here at Kusaie during Mr. Channon's absence.

The work at Butaritari was left in charge of two young men sent out by the Peniel Mission. The old king does not seem living the Christian life that he used to live. They say "he smokes to keep himself from getting sick." He was away at another village when we were there, but evidently did not care to see us, as he did not come near the ship. The people also seemed cold and indifferent.

The Roman Catholics have sisters there now, and are getting quite a hold on the people. How long it will last remains to be seen.

I thought the people in all the islands looked more heathenish than they did two years ago. It may be accounted for in this way: some of the traders run the people in debt to such a large sum that all the people have been taxed to pay these debts, and are not allowed to buy anything with coconuts, until these men receive what is due them. Coconuts are as good as money in this part of the world. It is really about all they have to buy with. So some people who would wear clothes if they had them cannot get them; and when they do they only get six yards of calico for a dollar, and it is so thin it seemed as though one of the girls came near the truth when she said, "It goes to pieces after it has been worn a week."

I am thankful to say we had no thrilling adventures on this trip. All the girls we wanted to bring back we had no difficulty in keeping. It was thought they intended to keep Unana, one of our little girls, but they could not manage it by trickery, so did not try to take her by force. Teria, the girl they held last time, remained on the ship, and did not go ashore on her home island. Her parents came out to the ship to visit her, but did not ask to have her go away with them. They probably thought it was useless. One of the girls remarked, "I think the Gilbert Island people are beginning to be a little wiser than they were." I don't see how they can help but see their children are so much better off to be in school.

I was very much pleased to see the progress made in the work at Apaiua, Apamama, and Nonouti. The faces looked so much more intelligent than they did the first time I saw them; and the singing—why, I never heard such a change in voices as there was this year in the scholars of other schools where some of our last teachers had taught. It was better than I ever expected to hear in the Gilbert Islands. Two years ago it was hard work to

make out what they were trying to sing. There were a number of bright-looking girls that wanted to come to Kusaie, but they had to be told they would have to wait, as the school was full.

I left two girls that were not suitable for teachers' wives and brought back Eritabeta, who was sent home last year on account of sickness, and a girl named Rate from Tapitenea, to fill their places.

At present we have forty-five girls under our charge. They succeeded this year in landing a teacher and his wife at the king's village, at Apemama. You have probably heard something of the old king's doings in days that are past; how he had thirty-three wives, and no less than twenty-five skulls of people he had killed hung around the walls of a large council house. After his death his young nephew was put on the throne. He, for several years past, has refused to allow a teacher to land; but we understand the English Commissioner told him he must have schools, and if he did not mind him he would carry him off to the Fiji Islands. Still, it was left to him to say who the teacher should be, and one of our Christian teachers could not have been left unless he agreed to it. Some of the king's relatives wanted one left very much, so they advised Mr. Walkup and Mr. Channon to send in a boat from the ship and have him go out to them, instead of their going in to him. Then they could see him alone, without a lot of heathen old men standing by and telling him what he should do and what he should not do. To their surprise he returned in the ship's boat. They took him down in the cabin and had their talk with him, and got him to consent to all they wanted.

Some one said he remarked in the boat before he got in the ship, that he has listened to his old men advisers long enough, and now he wanted a teacher, and was going to have one. The old men made their appearance in the king's boat a short time after, and judging from their looks they were anything but pleased with the turn affairs had taken. Taio was left as teacher. Teu Bauro is rather a young man to be king. He is only thirteen years old, but has the appearance of being sixteen or seventeen. He had his curly hair falling down to his shoulders. Apemama is the place for long-haired men, but they have had orders from the commissioner to cut it off. They may have to be punished a few times before they realize they have to obey.

Timorara, the teacher left in another part of the country two years ago, has been doing excellent work, but I was shocked at something his wife told me. She said that out of all the young men and girls, she did not believe there were any who had not been married heathen fashion when little children. Such marriages as these, made by their parents or relatives, are

more often than not broken up sooner or later, and then they are looked on as boys and girls again. "Now," she said, "will it be right to train them with the belief they can go to Kusaie and become teachers, sometime?"

It was a hard question to answer, and we did not come to a very satisfactory conclusion; but one thing we decided, that they were more sinned against than sinning. I believe in God's sight they were guiltless, and those marriages were no marriages at all.

Heathenism! heathenism! What a dreadful thing it is! There was one married couple sent out from Mr. Channon's school this year. They were left at Marakei. I always feel so sorry for a teacher going out for the first time. It seems so sad to leave them among strangers.

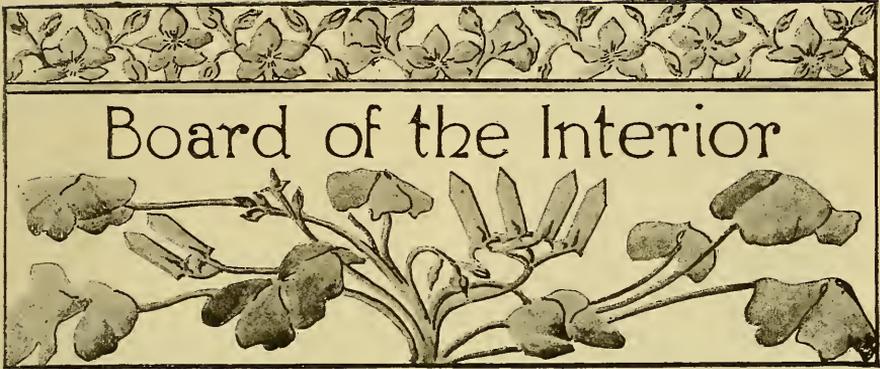
Mr. Walkup has brought back five couple and two that belong to the school. One young man was left to help with the teaching without a wife. He sent me a note asking for a girl, just as we got in sight of the island, where he was going to be left. I told him it was too late,—that I could not think of asking her to marry him on that short notice; if he had had courage to ask for her a few short months before, I would have done what I could for him.

Sometimes I think the work is in better condition, and, again, I think it is not. They ordained another man this year. This makes three Gilbert Islanders that are ministers now. As the teachers increase in numbers I think the work will improve.

Almost all on the ship were sick with the influenza the last twenty-three days of our trip. We got home to find that they have all been afflicted in the same way. They had it very badly all through the islands. They report that it has been raining there nearly all the year. Such an unusual thing for the Gilbert Islands!

POETIC IDEAS IN AFRICA.

AFRICANS have some very striking expressions showing that they are full of poetic ideas. The Moongues call thunder the "sky's gun," and the morning with them is "the day's child." The Zulus call the twilight "the eyelashes of the sun." An African who came to America was shown some ice which he had not seen before and he called it "water fast asleep." When asked to give a name to a railroad car he said, "Him be one thunder mill." Khama called the railroad tracks "the trail of the locomotive."—*Ex.*



TO OUR CHRISTIAN ENDEAVORERS.

TO CHRISTIAN ENDEAVORERS OF THE
WOMAN'S BOARD OF THE INTERIOR :—

We send greetings to all Christian Endeavorers in the words of Moses :
“ The Lord your God hath multiplied you, and, behold, ye are this day as
the stars of heaven for multitude. The Lord God of your fathers make you
a thousand times so many more as ye are, and bless you !” Deut. i. 10, 11.

The missionaries committed by the Woman's Board of Missions of the
Interior to Christian Endeavorers are as follows (we regret that we can-
not give the picture of each) :—

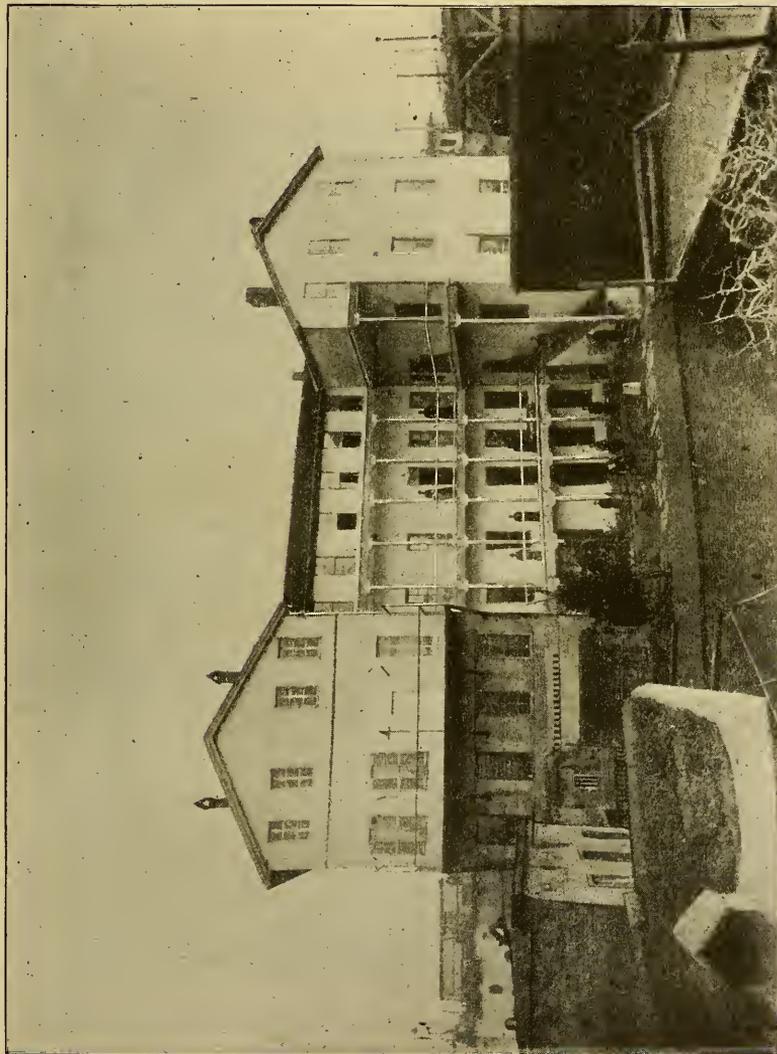
Kansas, salary	MISS LOUISE B. FAY	West Central Africa.
Minnesota, salary . . .	MISS M. E. MOULTON	Ahmednagar, India.
Wisconsin, salary . . .	MRS. NIEBERG GODDARD, M.D.	Foochow, China.
Michigan, salary	MISS MEDA HESS	Marash, Turkey.
Iowa, salary	MISS H. B. WILLIAMS	Kalgan, China.
Iowa College, salary . .	MISS MARY E. BREWER	Sivas, Turkey.
Ohio, salary	MISS GERTRUDE COZAD	Kobe, Japan.
Illinois, salary	MISS E. PAULINE SWARTZ	Niigata, Japan.
Chicago {	ADANA SEMINARY	Adana, Turkey.
Ass'n. { Warren Ave. Ch.	MISS AGNES E. SWENSON	Hadjin, Turkey.
Mo., Neb., Col., N. Dak.,		
S. Dak. and Ind., salary,	MRS. L. T. SEELYE	Constantinople, Turkey.



MISS GERTRUDE COZAD,
Christian Endeavorers' Missionary in Japan.



MRS. LAURA TUCKER SEELYE,
Christian Endeavorers' Missionary in Turkey.



ADANA SEMINARY, ADANA, TURKEY,
Supported by Christian Endeavorers of Chicago Association, Ill.

CHINA.

THE BLIND WOMAN'S CONTRIBUTION.

BY MISS MARY H. PORTER.

Mrs. Li, of Ma Chuang, is a fresh faced, although toothless, old lady. There is a trace of color in her cheeks, and but for her restless, sightless eyes, she would be a comely Chinese woman. She is very, very poor, and alone in the world,—husband, children, and near relatives all gone.

While she could see a little she spun thread, which she sold at the fairs, and made enough to live upon in the humblest way; but now she is almost totally blind, her hands growing stiff with age, so thread of her weaving is knotty and uneven, and but for the compassion of her foreign friends, she would hardly find a purchaser. One of them takes it from her, and it is woven into coarse cloth which answers many purposes about the house or dispensary. The year of the flood she was still selling at the fairs, but cotton (which she had to buy) was so high that what she made was the merest pittance.

One day at a meeting in a neighboring village, the missionary leader of the little circle noticed her haggard and weary air, and inquired how she was. Her usually cheerful face broke into a pitiful quiver as she said, with a sob: "Oh, my mouth is so sore! I have had nothing to eat but red *kao lang* (a grain much like sorghum seed), with the chaff ground in, for so long! And my mouth is raw, so that I can hardly swallow."

Just think of it, dear sisters, you who prepare delicate dishes with dainty care for the aged,—this toothless old woman keeping herself from actual starvation only by eating the harsh cakes which lacerated her mouth before they became soft enough to swallow! Tears came into other eyes than her own as the story was told, and food of more suitable quality was sent her the next day from the home of her teacher, with a little money for fuel.

The help came too late to enable her to resist the malarial fever, which attacked so many in their damp houses; but as the rains had rendered the roads almost impassable, it was weeks before we heard from her again. Then word came that she was having chills every day, and although it was summer, was "so cold," one thin quilt being all the bedding she had. Cloth was procured, and two women set at work with directions to make a very warm comfortable, with half as much again of the usual amount of cotton. It looked as if it might keep her warm when it was finished,—soft, thick, with outside of strong checked blue and white, and lining of pale blue cotton. A man, mounted on a mule so that he could ride across roads which were running streams, was dispatched to carry it, and came back

with the report that Mrs. Li was seriously ill, but sure that she should get well at once, now that she could keep warm. It was long before the waters subsided, and months before,—one autumn day,—the old lady appeared at our door to assure us that she was quite well, and express her thanks to her friends.



MRS. LI.

“Oh!” she said, “that is the nicest comfortable I ever saw. I never in my life had one so warm, and no one I know has one so soft and thick, all of new cotton! I did not have a single chill after it came, and each day was stronger than the one before, until I was able to be about again. When

I woke at night, instead of shivering and crying, I patted my soft coverlid and thought how good God is to me; and then I snuggled down and went to sleep. And in the morning, instead of being all trembly and wretched, I thought, 'God remembers me; there are friends who love me,' and so I got up and began the day."

When she came the next time she brought her little bamboo ticket with her contribution to the church for the year,—a hundred and fifty cash. One of the ladies exclaimed, "Why, Mrs. Li! How did you get anything to give this year when you have been sick so much, and food is so dear?"

The old lady hesitated, laughed, and then said, "I did not mean to tell anyone how I got the money, but since you have asked me you shall hear. You know my new comfortable. Well, it is so thick and warm! I couldn't get money to buy cotton but I thought I could spare some from that, so I took some out of the corners—a little handful here and another there—and that I spun into thread and sold. I did so hope to get two hundred cash to bring, but they would only give me one hundred and fifty."

The little string of cash was added to many similar gifts already in the treasury, and Mrs. Li went home leaning on her staff, her heart warmed by its freewill offering, as her poor body had been by the unwonted luxury of adequate covering, and one can but believe that the comfortable felt warmer as she drew it around her that night than before she had thinned out its corners.

One winter day a little later, when she came for another call, the pastor said, "I want to take your picture." The old lady was excited and pleased beyond measure. "I have heard," she said, "of those wonderful shadow pictures, and I stood once in a group, but now they want mine all alone! I am so happy I am all in a tremble."

Delighted as a child, she took her place on a fur rug laid down for her under the trees just in front of our house, and the photograph, which I inclose, was taken. The little headdress of black cloth and the wadded boots over her small shoes are part of the ordinary winter dress of elderly women in this region; and Mrs. Li's boots are white, because she was in mourning for some relative.

The old lady is very fond of singing, and if herself asked to select a hymn is apt to choose, "There's a land that is fairer than day," reminding us as she does so that it is to be sung at her funeral, and begging us not to forget it whenever the time comes. She is a woman of strong feeling, easily moved, and so is often tempted to hasty action and angry speech; but in her poverty and burden bearing she has learned something of the power of the Saviour to restrain and uplift, and we believe is walking—though with halt-

ing and uncertain steps—in the way which leads to the city of God, where her sightless eyes will be opened and her impulses of love (groping and fitful here) grow strong and pure. Then words, now very often on her lips, will have new meaning, “How good God has been to me!”

TURKEY.

A YEAR IN MARSOVAN.

BY MISS FRANCES C. GAGE.

(Prepared for the Annual Meeting of the Minnesota Branch.)

MARSOVAN, TURKEY, March 22, 1897.

A YEAR ago to-day we were just drawing our breath after the sob with which we had laid away, to wait the coming of the Lord, the loved, familiar face of our oldest associate, Mr. Smith, and were trying to think of the gladness of his welcome by the Saviour, and of his and Miss King's united joy in the “mansions prepared,” instead of the empty places in our hearts and homes.

Work was full and pressing all those last months of the year, and we were most thankful for it. We could see our girls growing better and felt that whether it was a part of the *un*-understandable “why” or not, God was making the sorrows of the year a blessing to us all.

July came and we graduated a class of six girls, among whom was our first Greek. All those girls but one are doing good work as teachers now, and that one is keeping house for her father,—her mother having died recently.

Then we sent our girls away, many of them to widowed mothers and comfortless homes, and all to an atmosphere of dread and fear, as opposite as could well be imagined to the comparative safety and peace in which they had been living. We could only commit to them to give to others the gospel of peace and trust we had been trying to teach them all the year, and pray for them with more of agony in our hearts than we had felt for any of our own sorrows, that God would spare their lives and protect their honor.

The summer over, we (Miss Willard and I),—for we forgot to say good-by up in the mountains, God having made it plain to her that she could come back to us,—started back to Marsovan.

Our schools opened most promisingly. In our school we have the largest attendance we have ever regularly had—122, of whom 65 are boarders, and 22 Greeks! This growth in the Greek work is a great joy to us, and is probably due in no small degree to our first Greek graduate.

These six months have been all good. The spirit of the school has been increasingly good. We have felt the Holy Spirit's presence with blessing. Three of our girls have joined the church, and several more will at the next communion, while many others have had a spiritual awakening they will not soon forget. Satan also has been anxious to make the most of his opportunities, and has had enough success to show us what we came to Turkey for.

Each Sunday thirty-four of our girls go out into the city for neighborhood Sunday-school work. They have about twelve pupils apiece, making a total of about five hundred Greeks and Armenians from the old (non-Protestant) churches reached by the word of God; and how good it is for our girls! During the summer vacation fifteen of our girls had Sunday schools in their own homes, and so reached about three hundred women and children.

I am sitting in our schoolroom to-night while the girls have their study hour. I should be proud to show you these quiet, well-behaved, studious girls. To four of them I have just told the news of massacre in their towns. They have received telegrams, saying that their parents are alive, but know nothing more. They are trying to study quietly and show that they trust God for the things they don't know about; but it isn't easy. Can you? I put the question to myself as one girl added, in promising to try to be quiet and trustful, "But do you think my people are in the streets—Turkish streets—to-night?"

March 24th.—To-day has been a day of great fear here, and the rumors and stories are not reassuring; yet we know nothing and expect nothing. Of course our girls have known nothing about it, and all work has gone on as usual.

I cannot end my letter with quite such a massacre echo as that, but would instead praise God with all my heart for the peace, inward and outward, of the year; the fullness of the work he has given us; and especially for the strong, true friend he has given me as a companion. I would like to say more, but she would not like to have me, and besides it is something like a holy gift to me and I can't talk about it. Your prayers are our strength.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10 TO MAY 10, 1897.

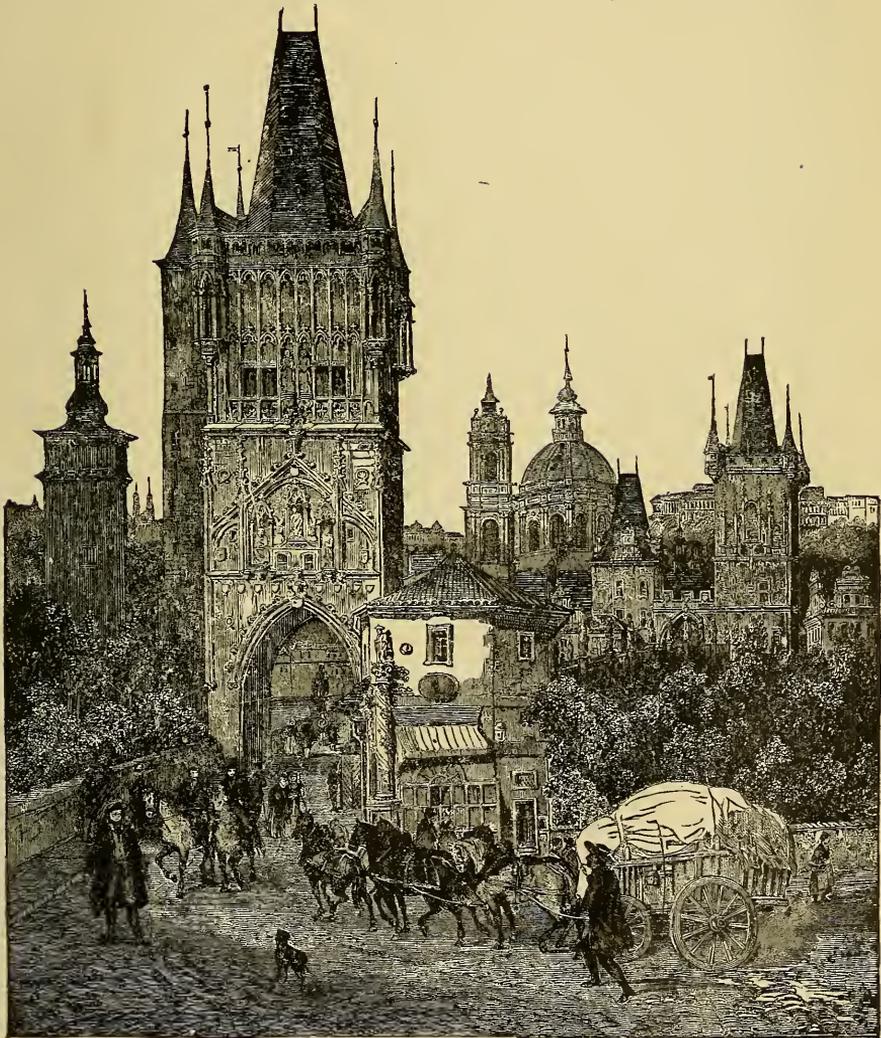
ILLINOIS	754 18	ARMENIAN RELIEF FUND.	
INDIANA	165 82	Received this month	72 14
IOWA	339 71	Already forwarded	365 59
KANSAS	48 85	Whole amount for Armenian Relief	
MICHIGAN	270 43	since Oct. 21, 1896	437 73
MINNESOTA	312 19	INDIA FAMINE RELIEF.	
MISSOURI	200 79	Received this month	46 46
OHIO	808 70	Already reported	37 75
ROCKY MOUNTAIN	118 47	Total for India Famine Relief	\$84 21
SOUTH DAKOTA	51 55	MRS. ALFRED B. WILLCOX, Ass't Treas.	
WISCONSIN	226 00		
MISCELLANEOUS	33 01		
Receipts for the month	3,329 70		
Previously acknowledged	22,301 99		
Total since Oct. 21, 1896	\$25,631 69		

Life and Light for Woman.

Vol. XXVII.

AUGUST, 1897.

No. 8.



THE RATHHAUS IN PRAGUE.

AUSTRIA.

WOMAN'S EVANGELISTIC WORK IN AUSTRIA.

BY LIZZIE COLVER PORTER.

DID you ever ask the question, "Why are missionaries sent to Bohemia? Is not Austria a 'Christian country'?" and is not Prague an old university town?"

The ordinary tourist, "doing" Europe in a summer's outing, spends a day or two in Prague, the capital city of Bohemia. He visits the castle on the Hrad-echin, crosses the Charles Bridge, spends an hour in the weird old Jewish cemetery, "takes in" the Tein Kirche and the Rathhaus, and gazes with delight on the beautiful displays of lace, and garnets, and glass in the shop windows. If he studies his "Baedeker" assiduously, he finds that Prague has hundreds of years of soul-thrilling history in her past; that her streets and squares have been the "tramping ground of nations." As our tourist traverses the Austrian rural districts he is charmed with the ever-varying scenery: the fertile fields, dotted here and there with crosses, and cultivated by groups of women, gay in colored petticoats and kerchiefs; a shrine by the wayside; a field of nodding poppy blossoms; a little village, picturesque in the distance with its red-tiled roofs and plaster-covered walls; a castle, grim and gray in its mountain fastnesses: always something to interest or please the eye. These things the traveler remembers, and when he is asked about the need of missionary work in Austria, he very likely replies: "Austria is a civilized country. I did not see such a great difference between that land and England or America. Let well enough alone."

This is an extremely superficial view. Living in the country, one finds that Austria is steeped in immorality. Her religion is a Catholicism that knows very little of true Christian life. Her priesthood, from the report of their own people, has an unenviable reputation. One breathes an atmosphere of worldliness and infidelity. Walking the streets of my adopted home, with almost heartsick longing have I watched for the gait and bearing that bespeaks a noble manhood; for the face of a woman such as one often sees in the homeland, telling of culture and years of service to God and man. O beautiful Bohemia! Thou art fair to look upon, but thy whole heart is sick. There is no soundness in thee, but "wounds, and bruises, and festering sores."

Nevertheless, even in Austria lights are shining in dark places. Twenty-five years ago were made the very beginnings of our missionary work by the American Board. Our converts are, therefore, one-generation Christians,

without the priceless heritage of Godly ancestry, tainted still with superstition, and adverse, in a great degree, to new departures from the old lines of life and work, even in Christian things.

In a very humble little home, in Northern Hungary, live two Slovak sisters. About ten years ago a longing was begotten in their souls for the new life in Christ Jesus, by reading the *Betanie*, our Bohemian church paper. The sisters, very earnest in their search for light, corresponded with the editor of this paper, and afterwards, at much expense and self-denial, came to Prague, the center of Christian work. They learned of Jesus, and, returning to their poor little home, immediately they began to publish the glad tidings. Gathering a few of the people together they formed a little Sunday school; but this was broken up by the persecution and absolute prohibition of the local church authorities, who, living worldly lives, and without true spirituality themselves, hated any manifestation of it among their flock. Cast down, but persevering still, and encouraged by the preachers and helpers of our mission, they invited people to their home in a quieter way, and sometimes together they studied, and sometimes they preached the Word. The young women were taught by them to work with their hands for foreign missions, and even among the despised Gypsies they proclaimed a salvation through Jesus Christ.

They have learned German and English, both to broaden their own source of inspiration and that they may better work for their Master, and, from time to time, the most helpful tracts and contributions to the religious papers of Austria have appeared, written by their pen. They give of their means; and one of the sisters, although in delicate health, is working in a mill, that she may have more to give for the coming of the kingdom.

Truly, in using their little they have increased to a power, and what these sisters have accomplished in their Master's vineyard will never wholly be known until the last day. Certain it is, that from thirty to forty souls gladly confess that they found their Saviour through the instrumentality of these women, and among them is one of the sweetest-spirited preachers of the gospel, one of the most abundant in good works, I have ever known in any land.

Twenty years ago a young girl formerly left the Catholic Church, and became the first member of the church to be founded by the A. B. C. F. M. in Austria. Her father died a Catholic, but longing for something better, he uttered these words, "You, my children, are young, and will live to find the truth; but I am old, and shall not see it." This prophecy was fulfilled in the life of his daughter. She is now a most efficient Bible woman, supported in part by the Woman's Board. Visiting many Catholic homes, in the church

and Sunday school, in the "Rescue Home," and especially to young women of the serving class, who need especial help and teaching, she is an evangel of light.

Some of our native pastors' wives are doing true evangelistic work. One of them has fitted herself to be a teacher of sewing and fancy work, passing the required examinations for such a position, thus greatly increasing her influence among women and girls. When her husband gives in his reports



RESCUE HOME FOR GIRLS IN PRAGUE.

at the annual conference, "*Moje Zena*" (my wife) comes in for frequent mention, showing that this gifted young woman is ably helping her husband in one of the darkest spots of all Bohemia,—the birthplace of John Huss. Some are great helps in the Sunday schools and in the monthly missionary meetings, teaching and enthusing the women of their charges to sew and make various articles of fancy work, that the money from their sale may go to help those in other countries who have never heard the gospel. These missionary meetings have a twofold influence for good,—for the spread of the

gospel, and also on the women themselves as they work for others. Also there are women who could not at first be persuaded to attend a regular service, but who gladly accept an invitation to join in the good cheer of a warm room, with rolls and coffee. In my possession is a piece of brown linen embroidered with coarse worsted,—the work of the wife of a street sweeper, whose fingers are stiff and red with rough, hard work. Slow and toilsome were the stitches, and but for love of Him the work would never have been done.

To-day, in an open doorway on one of the streets of Prague, sits a poor woman on a wooden stool behind a basket of fruit. Her feet and hands are swollen and twisted with rheumatism, aggravated by the cold of many winters; but in summer's heat or winter's cold, behind that basket beams a radiant face. That fruit basket is surely a pulpit, for many a cheery gospel message has gone with the apples and oranges it held, and some day the humble preacher, now sitting on the wooden stool, will receive a starry crown from her Master's hand.

Among the members my husband not long ago received into the church, was a young woman who had been literally beaten and stoned by her friends for receiving Christ; but bravely has she persevered, and now her husband and sister walk with her, and there is hope for others.

A young servant girl spent two months last summer at her own home in a little Catholic village, where there was not a single Protestant Christian besides herself. Taunted, jeered, and persecuted, she stood true to Christ, giving a tract here, lending or selling a Bible there, and walking miles in the dusty roads to visit the girls she knew and to tell them of Jesus. Such a bright face and winning manner has this young woman, her heart and eyes continually open for opportunities for special service while faithful at her daily work. Some months she had sold almost as many Bibles as a colporter, and she is doing a work that the missionaries or preachers could not do. In the coal mines, at the looms among the mountains, some of our women are proclaiming Jesus to the lost.

The lying-in hospital of Prague is one of, if not the largest and finest, in all Europe or the world. Of the six thousand births there last year the greater part were illegitimate. This, in a nutshell, shows the need of rescue work throughout the land. On a little side street in a pleasant garden stands a humble but comfortable house called the "Domovina," or "Rescue Home for Girls,"—the only Protestant home of the kind throughout all the Austrian empire. The girls are here taught to wash, iron, sew, and to do various kinds of plain work, both for their own good and to help support the institution. The matron is a Bible woman, supported by the Woman's

Board ; and beyond all the teaching and care taking, which requires an almost infinite amount of tact and patience, she tries to lead the girls to Him who alone can save. One of the Bible women, a young woman herself, holds informal weekly meetings at the Home, and it is visited regularly by some, and occasionally by others, of the preachers and helpers.

In a country like Austria the people must be taught, little by little, even sympathy for such a work as this, and in the meantime the pecuniary need of the Home is very great. Oh that some hearts may be moved to help !

In giving an idea of woman's work in Austria, mention should be made of a noble baroness in Vienna who has been of the greatest assistance to the Methodist mission among the Germans, at times opening her own home for Christian work ; also of a countess in Corinthia who is supporting and teaching many orphans, and recently received several Armenian little ones ; of the deaconess work at Budapest, and also at Gratz.

And in that day when Austria shall be redeemed unto her King, shall it not be said that the women who published the glad tidings were not a few, and though in lowly places they taught, and worked, and preached, nobly they served their King ?

KRABSCHITZ SCHOOL, KRABSCHITZ, BOHEMIA.

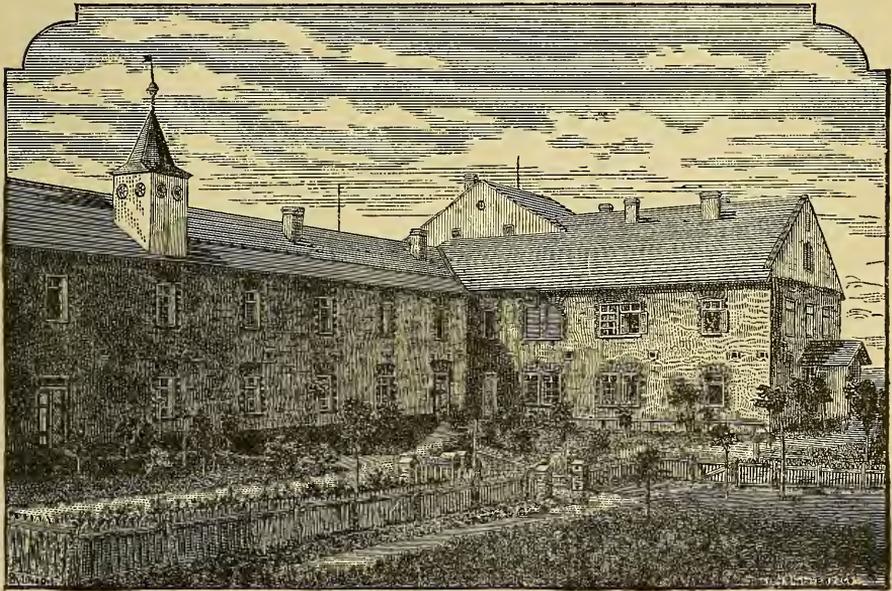
BY REV. J. S. PORTER.

ONE agency for the elevation of woman in Austria that has been, and is, fostered by the Woman's Board is the Krabschitz School for Girls. Will not some one of you in your touring through Europe go with us to Krabschitz ?

We take a train from Prague over the main line leading to Dresden. We pass through the little village where Dvorak, the Bohemian musician famed on both sides the sea, had his birth, and where, as a butcher boy, he carried meat in a basket on his head by day, and nursed his budding genius for music at the village inn by night. We traverse the beautiful valley of the Elbe, with its vineyards, and its fields of hops, grain, and vegetables. After a ride of two to three hours, according to the train we have taken, we say "good-by" to our fellow-travelers,—a courtesy that our native country might sometimes adopt,—and take a carriage from the railway station, Raudnitz, with its ancient castle frowning down upon us, for Krabschitz. We wind up over the hills, which command a magnificent view of the surrounding country. A half-hour's ride brings us to the little Protestant village of Krabschitz. I say "Protestant village," for here we find what is

comparatively rare in Austria,—a village where the only church and school and the majority of the inhabitants are Protestants.

On the outskirts of the village we draw up in front of the large gateway that pierces the strong wall which incloses the buildings of the institution we are seeking: The genial-faced principal of the school, Rev. Gustav Soltesz, who, by the way, was a classmate of Drummond and Stalker when in Scotland to complete his studies, greets us in our mother tongue. We immediately feel that we are in a Christian atmosphere, quite other than that we have elsewhere breathed. We are welcomed by the three or four lady



KRABSCHITZ SCHOOL BUILDING.

teachers who, with the principal and music teacher, a gentleman, make up the teaching force. The bright, shining eyes of about forty girls, whose ages range from eleven to twenty-one years, add to the genuineness of the welcome we have received.

To the right of this above-mentioned gate is the building that contains, besides the principal's home, the hall, recitation rooms, library, etc. To the left is the kitchen and large dining room, that does service also for lectures and recitations. Between these buildings, and stretching back of them, is a pretty lawn, where flowers and shrubs rejoice the eye. And the fields still

farther back, as well as the farm buildings, belong to the school, and contribute something to the ever-needy treasury.

We have arrived just in time for prayers. We, in spirit, join with them in hymn and prayer, while the only word that was intelligible was "Amen." As the girls are leaving the hall, we ask to speak with one of the girls who is supported by the Woman's Board. A strong, robust girl comes forward, and thanks us in her native Bohemian language for our interest in her and for the material aid. She could express her thanks just as fluently in German if we preferred. You will be the more interested in her when I tell you that her mother was the first teacher in the girls' school in Bulgaria. When a young lady she went on a visit to Bulgaria, and was invited to remain as a teacher. She soon conquered this sister Slavic tongue, and remained several years to start that then infant institution on its way to that usefulness which it has since attained. This same lady also tended for a time the babe that was left an orphan by that tragedy wherein Rev. Mr. Merriam, the father, one of the first missionaries of the American Board to Bulgaria, was murdered by robbers, and his wife succumbed to the shock of such a blow. This teacher returned to her native land, Bohemia, and married. And now, after long years in her widowhood and poverty, she asks that this, her youngest child, may enjoy for a season the privileges of this Christian institution.

As we linger in the class rooms, where the girls are trained in the ordinary elementary branches of learning; as we watch them at their gymnastic drill, or examine the specimens of handiwork that would do credit to those of maturer years; or as we listen to their ready answers in the catechism, or in elementary church history,—as we hear and see all this, we are sure that here are being trained those who shall help to elevate woman in Austria.

We could wish that there were more girls here. We could wish, too, that these girls were not compelled to leave the school to earn their own and others' bread until they had had a taste, at least, of many of those branches that belong to higher education. But still we rejoice in what is being done. We are glad that the Woman's Board can help toward the salary of the principal, as well as contribute here and there a little toward the support of some worthy girl while in this school. And when we learn that some of the alumnæ of this institution are, as pastors' wives and in other capacities, laboring among the growing Slavic population of our own land, we realize anew that helping this school is helping our home missionary work, and we bid adieu to Krabschitz determined that, if possible, not less, but more, shall be done for this needy school.

PASTOR SCHWARZ'S SCHOOL, FELDKIRCHEN, CORINTHIA.

BY MRS. RUTH E. CLARK.

IN the picture accompanying this sketch, the readers of *LIFE AND LIGHT* will see a school in which many of them have taken a prayerful as well as a pecuniary interest. It is doubtful whether such a school would ever have been started had not good Pastor Schwarz been encouraged by my husband to begin such a labor of love and sacrifice. Years ago the kindness of Mr. Schwarz to one of our colporters prompted my husband to pay a visit to the quiet parsonage, which you see at the left hand of the little church. A great heart, burdened with intense longing to do something for the frightfully neglected children of Corinthia, found in my husband a sympathizing hearer. No one up to that time had had a word of good cheer for the proposed school of Pastor Schwarz. To start a school with no funds, and in simple trust that God would help, was regarded by nearly everyone as foolhardy. My husband, confident that the Woman's Board would at least support a teacher, pledged help in his own name for three years, and urged Mr. Schwarz to begin in faith a thorough school, which should, at the same time, be a true Christian home. The work began with two lads in the parsonage. Prayerful effort was now made to secure friends. Other children begging for admission were welcomed. Then part of the barn at the right of the church was changed into proper rooms for the growing work. A colporter of the American Bible Society, whose health had been much injured by most laborious work in the Austrian provinces, was installed as "House Father" of the new institution.

The help so confidently expected from the Woman's Board came in due time, and has been continued ever since. The Home in the barn was soon outgrown. It was evident that a house must be built. In humble faith that God would continue to bless the work he had so signally owned, the largest building at the right was erected. It accommodates eighty pupils. I believe if it were five times as large it would be filled to overflowing. The number of neglected children in Corinthia is sad indeed. Shocking immorality characterizes every village and hamlet of this Alpine province. In many places the majority of the children are born out of wedlock. We may well thank God that the school of Mr. Schwarz has rescued hundreds, and trained many of them to be Christian men and women. Some are now successful teachers, others skillful workmen; many are true mothers in their own homes, others are trained nurses.

But you will doubtless inquire, "How is such an expensive work—no funds, and pupils all poor—maintained?" Relying, first of all, on God's

promises, Pastor Schwarz sends out circulars making known his great need and the ever-growing opportunity for useful work. Many friends have been won; even the Roman Catholic Emperor of Austria contributed at one time 1000 florins (\$400). Such a work of faith and trust is in itself a wonderful testimony to all that section of country that our dear Saviour is as ready to help in the nineteenth century as he was when walking the hills of Judea.



Manse. Church.

Barn.

Sunday School. Hospital.

FELDKIRCHEN, CORINTHIA.

The faith of His servant is often sorely tried, but his prayers, offered in simple trust, are most wonderfully answered. A few days ago my husband felt that he must not delay, even for a day, in sending the gifts of the Woman's Board. Yesterday he received a letter of such gratitude from Pastor Schwarz, in which he said that the donation had been timely indeed, as the day before every penny had been spent, and he had no idea from

where the next money would come. It is not an unusual experience for the children to hear at breakfast that all supplies have been exhausted. At such seasons a special prayer meeting is held after the morning meal. The pupils then resort to the schoolrooms in full expectation that God will send something for dinner, nor is their faith disappointed. Not long since, after just such a prayer meeting, when Pastor Schwarz's heart was very heavy, a stranger arrived and begged to be taken through the school, of which he had heard so much. The pupils gathered in the school chapel and sang some of their favorite hymns. Not a word was said about the empty larder. As the gentleman went away, he said, "I hardly know why I came here to-day, but somehow I felt I ought to come and see you." Saying good-by, he handed Mr. Schwarz 500 francs.

Such an undertaking as is this, in which love to Christ and full trust in him is taught by example as well as by precept, is worthy of hearty support. It has been a great pleasure to transmit the gifts of the Woman's Board to this worthy institution. On festal days (of which in Austria there are many), when other flags are displayed, the "stars and stripes" are granted a prominent place of honor, to remind pupils and friends that America has some loving hearts that pray for the school in Feldkirchen, Corinthia. May their number, as their gifts, increase.

EAST CENTRAL AFRICA.

ORGANIZATION OF FIRST CHURCH OF CHRIST AT MT. SILINDA, GAZALAND.

BY MISS H. J. GILSON.

THE events of most far-reaching importance often find small place in human chronicles; so while January 10, 1897, may never be mentioned by any historian who shall in coming days write of the beginning of civilization in Gazaland, it was a day which brought great inspiration to the small band of Christian workers at Mt. Silinda, and a day in which those who rejoice "over one sinner that repenteth" must have been deeply interested. On that day a visible church of the living God was organized with a membership of sixteen,—two children of one of the missionaries, the son of one of the Zulu evangelists, and thirteen native boys.

Twenty-four presented themselves as candidates for church membership, and all gave evidence of having met with that new, mysterious, spiritual birth which admits the human soul into the kingdom of God; but it was thought that eight, of whose daily life little was known, had better wait be-

fore making a public profession. The examination occupied several days, and was along the line of personal experience and knowledge of religious truth. Fifteen of the candidates were from the Lowlands, five days' journey from here. These people have never had a missionary, and the Zulu evangelists have made only one tour among them, and that not until last November. Some gained their first impressions when our missionaries were passing through their kraals on their way to Mt. Silinda. A few came up as carriers; some remained to work and to receive instruction; very soon two or three decided to take their stand on the Lord's side. They returned to

their homes carrying the "Good News"; their words, their prayers, their changed lives, and the power of the Holy Spirit convinced their friends, and when these boys came back to Mt. Silinda they brought others with them who wished to know more about the worship of the true God, so different to that of the worship of ancestors and evil spirits. At the examination one boy said, "I prefer the worship of God to that of my ancestors, because God took away my sins; spirits could not." The same boy said, "When a heathen I had no hope for the future except of becoming a 'shade'; now I have hope that Christ will receive me after death." Another boy when asked why he wished to join the church, said, "God had commanded it; he expected it



MISS H. J. GILSON.

would be a help in his own Christian life and a right example to others."

I wish I had "the pen of a ready writer," to give you a graphic picture of the services that Sabbath morning. At seven o'clock there was a meeting for prayer and for last words with accepted candidates. The day was very stormy, and the people did not come up from the kraals as we had hoped. At the service at eleven o'clock there was an audience of about fifty. We were thankful that we had the brick building now used for school and chapel purposes, and which was dedicated at Christmas. If you could worship with us you might feel as did a South African friend who, in Edinburgh

during what he thought had been a week of fog and darkness, hearing in one of the churches thanksgiving for the pleasant weather during the week just ended, felt that it was gratitude for small mercies. The door, which is the only one at Mt. Silinda not made from packing cases, would hardly find place in a barn at home; the windows have unbleached calico instead of glass, the calico already quite black from mildew; the floor is of earth, and notwithstanding many days of pounding by the women, there is so much dampness that the weeds are already appearing; the seats are of split logs; the roof of grass, which affords sufficient protection from the sun, but is not a perfect shelter from the rain, as we found that day, it being necessary to move the communion table three times, and on the front of the chimney there was a small waterfall pouring down upon the floor.

None of us can ever forget the impression made upon us when the sixteen young people came forward to assent to the simple creed which had been most carefully explained to them. Some of the boys were quite neatly dressed in European clothing, others showed the painful stage of transition from heathen dress to civilized clothing; while one, the son of a chief, wore only a strip of blue cloth around his loins. The earnest faces of the boys and their reverent manner gave us great encouragement to hope that all were taking the step intelligently. Mr. Bates administered the rite of baptism to the thirteen who had come from a heathen ancestry; Mr. Wilder read the confession of faith, and gave to each the right hand of fellowship, with an appropriate text of Scripture printed on a slip of paper, that it might be taken away and committed to memory. The simplicity and grandeur of the Christian sacraments came to one with new force, as amid such primitive surroundings the symbols of our Lord's broken body and shed blood were distributed to the thirty communicants.

Before the singing of the hymn the privilege and duty of giving to the Lord as he has prospered us was enforced by Mr. Bates, and the response far exceeded our expectations. The collection amounted to \$11.39; each one gave some offering. None of the boys is earning more than \$2.50 per month beside his board, and yet several gave fifty cents. When the eternal King became incarnate, the first to offer gifts were the heathen. Is the Christian world to-day waiting for those who are just emerging from heathenism to set them the example of laying all they have upon the altar?

Ours is the seeding, and God alone beholds the end of what is sown. How do we know how much good we accomplish, when we do any good thing or utter any truth in love? Eternity will be full of surprises to us.—*Rev. T. L. Cuyler, D.D.*

SOUTH AFRICA.
THE REVIVAL AT UMZUMBE.

BY MISS ALICE F. STILLSON.

UMZUMBE, SOUTH AFRICA, April 19, 1897.

To tell you of events and conditions at Umzumbe during three months past would require many pages. But I must condense into a few sentences, and leave you to fill in from imagination. The first Sunday of this term, February 21st, the Sunday-school lesson was from Acts ii., and the 39th verse was deeply impressed on the heart of the native teacher, who took it as the subject of the evening meeting, which the girls conduct themselves. So striking was the interest, and so many expressed longing to receive the Holy Spirit in power, that she took a list of their names and brought them to Mrs. Malcolm,—thirty-two of them. With some there was only a vague desire for something, but some had a more intelligent idea. Mrs. Malcolm set to work to instruct and guide their minds in this direction,—gave Bible readings, addresses, etc., and had constant conversations with individuals. This spirit of inquiry and seeking went on with increasing intensity, until four or five entered into the experience they sought, and light and power came upon them. You know these Zulus are emotional people, and their ideas differ from ours in expressing their emotions. They have great self-control in certain directions, but when deeply moved they are noisy, and we must make some allowance.

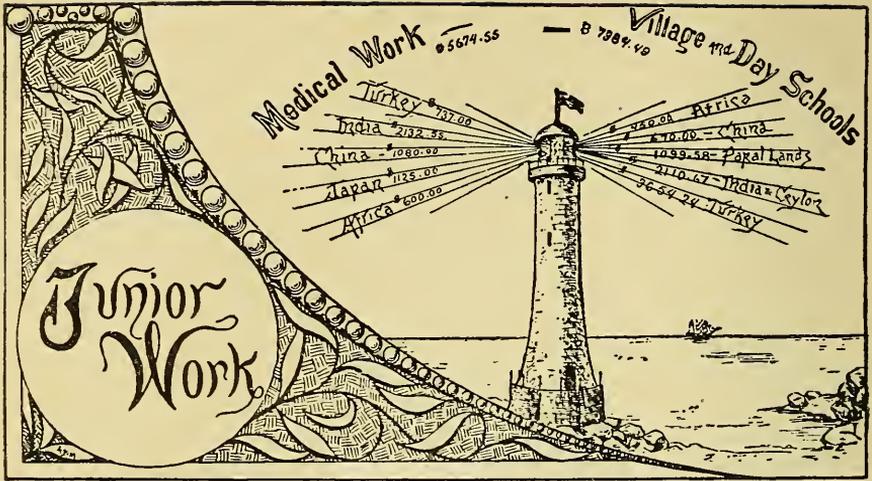
Sitting at breakfast on Friday morning, March 19th, these girls seemed overpowered with joy, and exclaimed aloud, then left the room. I permitted them to go, and when breakfast and usual prayers were over, the teachers followed, finding the girls gathered in little groups in the banana garden, one topic on every tongue. The day proved cool and cloudy, and until noon all remained sitting on the ground there under the banana plants. Excepting these who had come into special blessing, the spirit of conviction had fallen upon the whole number, one may say. Some had backslidden, others for the first time felt the burden of sin. Confessions were poured out, or were drawn out by questioning of their native teachers, of sins of all sorts, from petty pilfering of fruit or breaking of school rules, to the most revolting sins of heathenism,—things of which you can form little idea.

It was impossible to fix their mind on school lessons, so we had to forego the session. I remained most of the forenoon with two or three English-speaking girls who had been, as we supposed, consistent Christian girls for a long time, but who now saw their backsliding and owned to their duplicity, and were in sore grief and penitence. Together we sought help

from God's Word and in prayer. That evening was a scene of wondrous power. I wish I had time to tell you some incidents. Saturday and Sunday we had a tremendous rain storm that soaked even the brick walls of the house, and with flooded rivers shut us in from the outside world. In marked degree it seemed to typify the downpouring of the Spirit upon our dry and thirsty souls. The influence began to extend to the station and church. The native pastor happened to be absent, attending a meeting of preachers, and was prevented by the rain from reaching home for some days. That Sunday two of the girls felt imperatively led to visit one of the houses near, to speak with the family of their need of Christ. It was the same family that had been laid as a burden on the teachers' hearts, and as we took the matter to God for guidance, we felt that it was truly the Lord's call to go. We sent them. The result was hopeful. Meetings have been held almost daily since, with wonderful exhibitions of the power of the Lord to convict of sin and to save. All glory to His Name.

As the days have gone on, requests have been frequent from different girls for permission to visit homes near, and heathen kraals about, and even other stations, six, ten, sixteen miles away, to tell the glad story of their own salvation and urge the claims of the gospel on their own people. We have believed that the Holy Spirit is indeed in these girls, and that it is he who calls them to soul-winning among their own, so we have sent them forth in small bands of two to four, accompanied usually by a teacher; and the results have been marvelous, truly blessed. In some places they have audiences of ten to twenty-five heathen, half or more of whom are visibly shaken, and some consent to forsake the old life and seek for the new. In others, as at Umtwalume, where three of our girls went, they stood up in the church and preached to two hundred or more people; and such power fell that men and women, young and old, were crying aloud, and with sobs and groans confessing their awful sins and pleading for mercy. Several agreed to give up the native beer that is such a snare to them, and snuff also. Two girls have gone three days' journey to the home of one of them to warn her friends of the wrath of God, and try to rouse them. We are longing to hear of their success. Their hearts were full of fire and love, and feeling called to go, we felt it right to allow them. It requires much grace and wisdom and humble reliance on God ourselves to guide aright these young disciples. Some twelve or fourteen places have been visited by these praying bands with good results. I know how greatly you will rejoice in all this.

Many delicate and difficult duties and matters will arise for consideration a little later on, indeed, are in sight now, which we need great wisdom and grace to meet.



FOREIGN MISSIONARY WORK IN FOUR GIRLS' SEMINARIES.

Much interest having been expressed in the sketches of foreign missionary work in some girls' colleges in our June number, we have secured the same information as to four of the girls' seminaries near Boston.

ABBOT ACADEMY.

WHAT has Abbot Academy done, and what is it now doing, for foreign missions? From the History of Abbot Academy we quote, in reply, these words: "In the very first year of its existence (1829), Abbot Academy was permitted to aid in the training of one who was to serve the kingdom of heaven as a foreign missionary, and it has never since lacked for messengers to carry its Christian teaching to the ends of the earth." Ever since Henrietta Jackson went with her husband, Dr. Cyrus Hamlin, to Turkey, that land has had, we believe, some representation on missionary ground from Abbot Academy. Our Constantinople group includes the names of Mrs. Serephina Haynes Everett, Mrs. Henrietta Hamlin Washburn, Martha J. Gleason, now doing courageous work after the looting of her home at Hasskey among her destitute people, Mrs. Lilian Waters Grosvenor and Clara Hamlin, now Mrs. Lee, who did good work in the Girls' College at Constantinople. Her heroism during and after the Turkish massacre at Marash is fresh in every mind. Olive Twichell, another graduate of the

school, made an inspiring record as teacher and missionary in Brousa and in Constantinople, and as the wife of Rev. Lyndon S. Crawford, she is faithful and strong whether at work with him in Brousa or doing relief work at Trebizond. Harriet Newell Childs, now Mrs. W. W. Mead of Adana, is another missionary of whom we are proud. Abby F. Hamlin, as wife of Professor Anderson of Robert College, has many opportunities for missionary work.

Mrs. Sarah Foster Greene spent several eventful years in Van. Mrs. Americus Fuller represented us in Aintab, and Mrs. Beebee, Mrs. Livingstone, and Miss Rebecca Tracy, three faithful missionaries, were also residents of Andover.

Sarah Ford worked as long as her health would permit in Sidon, her native home, and Alice M. Bird assisted her husband, Rev. Wm. M. Greenlee, an English missionary, at Zahleh. Mrs. B. W. Labaree (Mary Schaufler) has gone with her husband to Oroomiah, Persia. In Wellington, South Africa, Miss Anna Bumstead has done good service in a Mt. Holyoke school. Our Japan group includes the names of Mrs. Maria Gove Berry, Mrs. James H. Pettee, Mrs. Otis Cary, Mrs. Arthur W. Stanford, and Mrs. G. C. Bartlett, Jr. In Corea, Harriet Gibson Heron, now Mrs. James S. Gale, has been doing truly pioneer work. Although Mt. Holyoke is the Alma Mater of Mrs. Sarah Foster Rhea, her active career as a teacher began here, so we lay some claim to her, and rejoice in her work among the Nestorians.

We have been represented in the Holy Land by one witness, by two in the Sandwich Islands; in India by Mrs. Henry M. Scudder and Mrs. George H. Gutterson; in Ceylon by Mrs. Wm. E. De Riemer; nor should we fail to count among our foreign missionaries Elizabeth R. Beach, whose name is glorious in the annals of the McAll Mission.

Missionary zeal has often been quickened in us by the presence of missionary children, with the care of whom this school has often been intrusted.

To-day, as of old, the effort is made to lead the whole school to take an intelligent and prayerful interest in missions. To this end, one morning service in the week and one monthly evening meeting are devoted to missionary topics. By virtue of membership in the school, each student becomes a member of an auxiliary to the home and to the foreign missionary work.

Through these regular channels our weekly contributions go, and to special appeals there is always a quick response.

BRADFORD ACADEMY.

On account of the busy life here not as much missionary work is accomplished as the spirit of Bradford would desire. But there is an interest shown in the work of both the home and foreign fields. Our society, for convenience sake, is divided into two parts, home and foreign. At the meetings articles are read concerning all phases of missionary work, and sometimes a musical programme is prepared. We have sent several scholarships to Hampton and Tuskegee in the South. Many times we have sent our yearly dues to the Woman's Board for their disposal. We are an auxiliary of that society. The payment of dues is entirely voluntary, and we receive from forty to fifty dollars a year.

Bradford has several girls in the foreign fields. Among those at the present time are Mrs. Fanny G. Bartlett, Japan; Miss Lydia Dyer, China; and Mrs. Londes W. Curtis, at Cheung Mai Saol. The membership list comprises about half the school, and the society seems to keep about the same standing that it has in the past.

WINNIFRED REED.

NORTHFIELD SEMINARY.

The Northfield Seminary Missionary Society is almost as old as the Seminary itself, and has from the first held a prominent place among the various organizations in the school. Four years ago, when our Y. W. C. A. was organized, the Missionary Society became one of the branches of the Association, but this has in no wise diminished its activity and influence. Meetings are held the first Sunday evening in each month, and the interests of both foreign and home fields are considered. A contribution is taken up at each meeting. Systematic giving is encouraged. The amount contributed through the Society for mission work, has varied from \$250 to \$300 per year. Last year three hundred and eight pledged a monthly contribution, and \$300 was raised. This amount was divided into sums varying from \$10 to \$50, and sent to fourteen different places. Less than a third went to the home work, and the remainder went to foreign missions.

The Student Volunteer Band now numbers twenty-two. One hundred and four have been enrolled since the beginning.

The mission study classes have been full of interest. About forty students have taken this work, the course being that which is outlined in the *Student Volunteer Magazine*.

The following is a list of the missionaries who have gone from the Seminary to the foreign field:—

To China, Dr. Edna Terry, Dr. Ruth Bliss Boggs, Mrs. Sadie Porter Ewing, Mrs. Gertrude Haugh Sibley, Grace Irvine, Nellie Russell; to

India, Mrs. Marion Janvier Carleton, Ida Scudder (at home now, studying medicine), Amanda Jefferson, Christina Herron; to Africa, Hulda Christensen, Julia Underwood; to Syria, M. Louise Law, Sarah C. Harlow (has returned home); to South America, Mrs. Laura Chamberlain Waddell, Mrs. Jessie Ironside Price (returned and married); to Japan, M. Leila Winn; to Korea, Dr. Georgiana Whiting; to Siam, Emma Hitchcock; to Bulgaria, Mrs. Dobra Komanoff Delcheff (since marriage not actively engaged in mission work); to Mexico, Nella Field (now at work in the South).

A much larger number have engaged in mission work at home in our large cities, in the South among the negroes and poor whites, and in the West among the Indians.

EVELYN S. HALL.

WHEATON SEMINARY.

There is a missionary society in the school called Wheaton Seminary Missionary Society, and all the members in the school have some part in it. There are regular meetings on the first Sunday in every month, entirely in charge of the girls. The teachers are always present, but the responsibility is assumed by the girls, who choose the subjects and assign parts to different members. The subjects include the missionary work done in all parts of the world, some particular division of it being taken up for a single evening.

During the past ten years nine hundred dollars and seventy-one cents have been contributed for missions, and have been sent for various objects, such as the Home Missionary Society, the Indians at Hampton, the negroes at Tuskegee, other institutions in this country, and local charities. Money has been sent to San Sebastian, Spain, and of late large contributions have been made for the Armenians not included in the nine hundred dollars mentioned.

CLARA M. PIKE.

FOR CHILDREN'S MEETINGS.

BOYS AND GIRLS IN AFRICA.

ARRANGE the chairs to outline the map of Africa. Let a group of children occupy each portion representing East Central, West Central, and South Africa.

If possible represent a Zulu kraal in the southern part of the room by inverting several bushel baskets, raised sufficiently for a child to crawl out, and covered with dark material. Illustrations of kraals will be found in the references given.

As South Africa is the oldest mission, let the children there speak first; then let those who are in the East Central Mission tell of their journey from Natal to Gazaland and their present surroundings.

From the west coast let part of the children represent native boys and girls, and let them tell of their life before and since the missionaries came, and have others tell how Africa looks from a missionary's home.

South Africa: "Zulu Kraal Life," *Missionary Herald*, November, 1881, **Dayspring*, September, 1894; "Interior of Zulu Hut," *Dayspring*, August, 1887; "African Houses and Villages," **Dayspring*, November, 1894; "Ox Traveling," **Dayspring*, May, 1891; "Some Girls in Inanda Seminary," LIFE AND LIGHT, October, 1890, *LIFE AND LIGHT, March, 1893; "Home School for Kraal Girls," LIFE AND LIGHT, March, 1895; "How the Zulu Children helped Build a Schoolhouse," *Dayspring*, July, 1890; "Blind Zulu Boy's Story," *Missionary Herald*, August, 1885; "A One-eyed Zulu Woman," *Dayspring*, May, 1888; * "A Zulu Girl's History," *Dayspring*, June, 1890; * "Some Zulu Boys," *Dayspring*, July, 1891; * "Zulu Wedding and Other Articles," *Dayspring*, April, 1894. East Central Africa: "Missionaries," *Missionary Herald*, June, 1893; * "Journey to Gazaland," LIFE AND LIGHT, June, 1894; "A Lion Story," LIFE AND LIGHT, February, 1895; * "Child Life in East Africa," *Dayspring*, May, 1893; "Children in East Africa," *Dayspring*, November, 1895; "Some Central African Food," *Dayspring*, June, 1888; * "A Matebele Boy," *Dayspring*, March, 1893; * "A Slave Boy's Run for Liberty," *Dayspring*, January, 1890. West Central Africa: "Traveling," **Dayspring*, July, 1886, *Missionary Herald*, March, 1881; "Boys in Central Africa and Pictures," *Dayspring*, May, 1883, *Missionary Herald*, December, 1894; * "Little Dazee," *Dayspring*, August, 1883; "The Day Dawn in Bailundu," *Missionary Herald*, May, 1887; "Becoming a Christian in Africa," *Missionary Herald*, November, 1892; "Santa Claus's Strange Greeting in Africa," LIFE AND LIGHT, December, 1896.

Starred material, 32 cents.

Scraps from our Work Basket.

VACATION TIME. This number of our magazine will reach many of its readers in the vacation season, and we wish everyone the most delightful rest and recreation possible. In the quiet meditations by the sea and under the trees, we trust that the heathen world and missionary boards may have their due place. Is not this just the time to evolve new ideas, new plans, and methods that will be of great benefit in the coming winter? It would be a great delight to the editor any hot August morning to find on her desk in the city any helpful hints or plans coming straight from the sea or the mountains;

any bits of encouragement that may be gleaned among unusual companionship and scenes that may be made immediately useful or stored for the future. Everywhere and always may we not have earnest prayer for the work in all its phases, and particularly for the annual meeting of the Board in New London in November.

INTERNATIONAL MISSIONARY UNION, JUNE 9TH TO 15TH. The hospitable doors of the sanitarium at beautiful Clifton Springs were swung wide open June 9th to welcome the weary missionaries who come from the ends of the earth and enjoy here a week of rest and conference. The attendance upon the fourteenth annual meeting of the International Missionary Union was larger than that of any previous meeting. There were present one hundred and fifty-five missionaries from twenty-four mission fields, representing twenty-one different organizations and speaking between thirty and forty different languages. At the head of the list numerically stood the American Board, with forty-six representatives. A pleasant feature of these conferences is the "recognition service," as the opening session is called. At this time each missionary is presented to the audience, and makes a brief statement regarding his work. Wednesday afternoon we were privileged to listen to Mr. John R. Mott, Traveling Secretary of the Student Volunteer Movement, who gave a most interesting account of the "World's Federation of Christian Students," as witnessed by him in his recent tour of the world. Mr. Mott says that "the Christward tendency in the student world is stronger to-day than ever before." At the woman's meeting and during other sessions of the conference we had the pleasure of hearing from Mrs. Farnsworth of Cesarea, Mrs. Eaton of Mexico, Miss Bartlett of Smyrna, Mrs. Parmelee of Trebizond, Mrs. Pettee and Dr. Holbrook of Japan, Miss Crosby of Micronesia, Miss Bigelow of Africa, and others whose names are familiar to the readers of LIFE AND LIGHT. Sunday, a beautiful June Sabbath, was the "great day of the feast," full of inspiration and uplift. At the afternoon session Dr. Hamlin, Rev. Thomas Gulick, Rev. Egerton Young, and Miss Ruth Sites of the Methodist Mission in Foochow, gave wonderful instances of transformations witnessed in lives touched by the power of the gospel. At the "farewell meeting" forty-two missionaries about to return to their fields bore witness, with unwavering courage and faith, to the joy of missionary service even in the midst of perils by famine, pestilence, and sword. So, strengthened in body and mind, these missionary workers went their way, pledging themselves to pray each Sabbath at the twilight hour for the speedy coming of the kingdom of Christ,—

"For so the whole round earth is every way
Bound by gold chains about the feet of God."

CONTRIBUTIONS FOR THE MONTH. It is a great pleasure to report a gain of \$1,547.36 in the contributions for the month ending June 18th as compared with the same month last year, making a total gain for the year \$705.91. It is still a sorrow that the gain reported in our June number was wiped out so summarily by the decrease last month, but it is an encouragement to feel that the gain has begun again. There are yet four months for work and prayer before the close of our financial year, and if every member of every auxiliary will do her best to bring funds into the treasury, we shall come to the end of the year with rejoicing. Let us never say we cannot do it. With God's help we can.

NAMES FOR SUNDAY. In North China, as they have no names for the days of the week, Sunday is called Worship-day, Monday is Worship-day one, Tuesday Worship-day two, and so on. In East Africa the English and German missionaries have a way of raising a white flag with a red cross upon it on Saturdays, to remind the natives that the next day will be Sunday. The people have come to call it Flag-day.

THE BIBLE BASKET. The "Bible basket" is an indispensable requisite in the Hervey group of the South Sea Islands. It is neatly plaited the exact size to contain a thick octavo Bible, a hymn book, a lead pencil, and a pair of spectacles. Every churchgoer, man or woman, is equipped with one of these baskets suspended from the shoulder. It is the custom to take notes of the sermon, as the head of the household invariably catechises each member on his return.—*Exchange*.

BRIDAL ADDRESS. In a French Mission at Mossonto, Africa, a young Christian girl was married, and a native friend made this address to the bride: "1st, she was to be like a *cave* in that it offered shelter and protection, but she was to avoid the failing of the cave, for it always had the last word—the echo; 2d, she was to be like a *snail*, which kept to its house; but she must avoid the snail's defect,—wherever it went it left dirty smudges, disorder; 3d, she was to be like a *clock*, which regulated all and caused everything to be done at the right time. Order was the clock's word; but it, too, had a defect. It was constantly making a noise by striking the hours, and sometimes even the quarters. The wife must be orderly and quiet. The wife follows out all these good counsels, for her house is the picture of neatness, and her husband seems perfectly happy in having such a good and quiet wife."

RESULT OF THE FAMINE IN INDIA. *Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff of the bread thereof, and will*

send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord. (Ezekiel xiv. 13, 14.) Light has come to India. The nation as a whole rejects that light, and by its idolatry and unrighteous caste system continues to pour dishonor on the God of heaven. It ought not to surprise us if in His love for the people of this land, and in his desire to save them from the doom they invite, he should permit such chastenings as they are now undergoing, with a view to their salvation. A visitation like this must operate powerfully in the minds and consciences of a religiously disposed people, such as the Hindus undoubtedly are. There will be great searchings of heart, not so much perhaps among the immediate acute sufferers, as among those who stand by and watch the course of events, and also those who come after. . . . Out of the great distress of 1857 and 1877 a host of valuable mission agents were gathered in process of time. One large, well-established mission has drawn the greater portion of its helpers, teachers, and preachers from the orphans gathered in during famine. Christian communities are formed more rapidly in famine times than in ordinary circumstances,—in some instances where efforts at other times would probably prove unfruitful through a long term of years. There are strong missions in India to-day whose foundations were laid in the troublous time of famine, consisting largely of orphans and rescued victims.—*Rev. J. E. Robinson, of Calcutta, in "Regions Beyond."*

A NOBLE QUEEN. As we go to press, June 23d, we can almost hear the acclamations of hundreds of thousands, and almost see the beacon lights that flashed around the world, in honor of the Queen of Great Britain and the Empress of India. Surely no woman, especially no English-speaking woman, can fail to have a feeling of pride and exultation over the life of this Christian woman. To live for sixty years in the blazing public light of a throne, and always to be seen on the side of peace, of righteousness, of Christianity, is a wonderful record; and when we add to this what is equally valuable to our republican eyes, her great example as a woman, a wife, a mother, what is left to be desired? A most significant part of the celebration was the flashing of beacon lights in all England's possessions, from England to Gibraltar, to Malta, to Cyprus, to Ceylon, to India—blazing triumphant in the Himalayas—to China, to Australia, to Canada, to the West Indies—a blaze of light around the world; fit symbols of the light of Christianity, which has always followed her conquests. It is something always to be remembered that Victoria has lost no opportunity to place

Christianity first and foremost,—making her colonies a grand missionary highway encircling the earth. No one can visit her colonies and her Indian Empire without a profound impression of the immense benefits she carries wherever she plants her standard. We are sure that our American missionaries gladly acknowledge their obligation to her for personal protection,—her fleets, her officials being at all times fully as accessible to them as to British subjects,—for government patronage and grants in aid, for even-handed justice for native Christian communities, for aid and sympathy in a thousand ways. It has been delightful to notice the earnestness with which the Queen has desired that expressions of loyalty to herself shall take the form of practical deeds of charity all over the United Kingdom, so that the poor and the suffering shall have permanent cause for rejoicing over the jubilee. How significant, also, that the jubilee for the Queen should begin with a quiet season of prayer at Windsor, and that all the wonderful pomp and pageant, the splendid court robes and gorgeous paraphernalia, should lead up to the grand climax, a simple religious service at St. Paul's cathedral, and to hear, amid the ringing of bells and the booming of guns, the grand chorus,—

“ To Father, Son, and Holy Ghost;
To God whom heaven and earth adore;
From man and from the angel host
Be praise and glory evermore.”

EXTRACTS FROM RECENT LETTERS.

FROM MISS LAURA C. SMITH, UMZUMBE, SOUTH AFRICA.

I HAVE just come to my room from a very interesting meeting, and I want to tell you about it while it is still fresh in my mind.

We have been having a very helpful and blessed series of revival meetings here for the last two months, and to-night they had a meeting to forgive each other. It was all arranged by the native pastor. He had called this special meeting himself, and arranged the whole programme. He called on a large part of the church members, one by one, to come forward and address the audience. Each one took some text,—all very well selected, too,—such as, “ For if ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses.”

Then would follow a few general remarks upon the subject, and then a confession of their specific sins of anger, or hatred, or jealousy, and a plea for forgiveness, and for the prayers of the church. They had been told of the meeting beforehand, and so they had been examining their hearts and hunting down all the unkind, unchristian feelings toward each other, and to-night they came together to all confess and ask forgiveness and pray together.

One man said: "Some years ago I was accused of a terrible crime by a woman here, of which I was entirely innocent. The criminal could never be discovered, and circumstances pointed to me. Oh! I have hated that woman from that day to this, and I have in my heart wanted to go to the witch doctors and get poison with which to kill her. But to-day she came to me and asked me to forgive her, and she said that she never really believed that I did it, but that she just said it from spite. At last my heart is free, and I freely forgive the injury done to my name, and ask God and the people to forgive me that my heart has been bitter toward her all these years."

And another: "I think that our pastor appointed this meeting especially for me, for he knows that my heart has been full of jealousy, and malice, and anger. Oh! I want to be like the meek and lowly Jesus, and I am earnestly praying for his spirit. I know that wrath and malice are displeasing to him. I have already been to my friends whom I have been hating, and asked them to forgive me. Pray for me and for my husband and my children. Oh! I long for my children to give their hearts to the Lord, and I often go to their room at night and kneel beside them and pray to the Lord to bring them to himself."

And another: "My fault is not a hasty temper. You all know that I am a man of few words, and I like peace. The fault which I see in myself and others is that we strengthen each other in telling lies. If a man's wife or any one of his special friends or relatives is accused of a crime, the man takes the part of his friend, and tries to hide and cover up the fault instead of seeking to know the truth. We lack courage and independence to desire that the truth be known, whatever may be the consequences to ourselves and to our friends. The Bible says, 'Put not thy hand with the wicked to be an unrighteous witness.'"

And so I might go on quoting testimony after testimony to show the power of God working in their hearts. It was a glad and happy time, and while there are still many unhealed sores, many which have long been festering in the secret heart have now been revealed and probed, and the poison let out. We are asking God to go on with his work, convicting of sin, of righteousness, and judgment.

From Ammal, a Bible woman in Madura, India, on the dedication of a tent given by the W. B. M., to be used for touring among the villages:—

To the honorable and worthy lady, I, Ammal, a servant of God, humbly write salaams. We are all well by God's mercy. I desire to know about your health. On February, the first day, Monday, at four o'clock we were all filled with much joy. If you ask why, it was because of the dedication

of the tent. We did not think it would be in Madura, for it seemed well to have this dedication in one of the villages. The reason we did not have it sooner was that in the rainy season we could not all go out in the tent, for Missy Ammal wished us to remain out a few days after the dedication and work in the villages, and if we did we could have no good place to sleep at night.

When all the Bible women came for their pay on February 1st, Missy Ammal decided that we would go to some of the villages on the south side where there was no work started, have the dedication in the tent, and stay for a few days. After we had studied the lesson for the March meeting, Missy Ammal said, "You must all start to-morrow with the tent to go to the village of Krusakulam." We were happy, but the Bible women who came from that side told us that there was cholera there, so Missy Ammal said that it would not be right to take so many women where there was danger; therefore the tent was put into the compound. Now about the particulars of the dedication. First, we all sang an English song about the joys which came from God; afterward a psalm was read, then a prayer, then a report about the special news of village work. Two of the Bible women had a little dialogue about the way we obtained this tent, the place where it was made, by whom we got the money, the kind of people who sent it, the use the tent was to be to us, etc. The map that showed all the villages in which we must work was hung in the tent, and one of the Bible women pointed to it and said that Missy Ammal said that we must put that tent in all the villages shown there. We sang a song about the tent, which we have named the "Village Gospel tent." The pastors from the South Gate, North Gate, West Gate and East Gate churches came. Three of the Missy Ammals came. Two ladies from America also came. Bread and butter and coffee were afterwards served, and the dedication was finished.

You were not with us, but otherwise all passed off joyfully. How much darkness there is in this place! This work is hard, but it is the Lord's work. We altogether do it with joy. To both of you we send our grateful salaams. Many salaams to the Lord's children who sent the tent.

FROM MRS. MYRA P. TRACY, MARSOVAN, TURKEY.

We in Marsovan are remembered on both calendars this week, and we prayed together for our Boards and the workers at home. We know that all the hard times are not on this side of the ocean.

I thank God every day for the money for orphans. They are bright, happy little children, and learning well, and they have become obedient, good children. They were all invited to visit people in the city on Easter, and were treated with great love and kindness, but they were so happy to

get home at night. The little girls overwhelmed their care takers with expressions of joy. Where the money is coming from for next year we do not know, but I believe it will come. Our little hospital has been a great blessing, and the free dispensary also. I trust they will both continue with money coming in as it is needed.

From Miss Fidelia Phelps, writing of the revival at Inanda Seminary:—

The spirit of prayer is a marked feature of the Spirit's work. For weeks after our school opened in February, one could not go down into a grove of trees in our garden during any free time that the girls have without hearing the voice of prayer, and seeing, often, as many as five or six separate groups of girls bowing in prayer or talking together with their Bibles in their hands. It is still a resort for prayer, but the work is going on more quietly with us now. These people are emotional, and while the Spirit was bringing many under deep conviction of sin, and others were rejoicing in the experience of pardon and the conscious presence of Christ in the soul, there were outward signs of deep emotion, some of them rather noisy, and in some cases, as might be expected, there was the emotion without true repentance and faith toward God. But the fruits of the Spirit are very apparent in the lives of many.

Last week a special meeting was held at the chapel on Wednesday, and after a very interesting service some of the old men went with the young men, who had in previous meetings delivered up various signs of their former bondage to Satan, to the banks of a river a mile away, there to burn up these things. They wished to burn them by the river side, so that the ashes even might be carried away to the depths of the sea. One small bottle of medicine in this collection cost the possessor £14. Does not this remind you of the scene recorded in Acts xix. 17-20? Surely these acts are wrought by the power of that same mighty Spirit who worked so mightily in those days.

Our Work at Home.

PROGRESS OF MISSIONS IN QUEEN VICTORIA'S REIGN.

BY MRS. S. H. HOWE.

(Read at the Annual Meeting of the Eastern Connecticut Branch, June 7th.)

At the recent annual meeting of the Church Missionary Society in Exeter Hall, London, a summary was given of the progress of the Society during Queen Victoria's reign:—

“Sixty years ago the Church of Christ could not have fully carried out

its great commission. In China the door was shut, in Japan it was sealed; part of British North America was inaccessible, the greater part of Africa was unknown; even in India important provinces could not be entered." So reads the report. How great the contrast to-day in China, where through the various missionary agencies, and later by the enthusiasm of the China Inland Mission, nearly every one of the nineteen provinces has been entered; and from our own Pacific slope, Christian Chinamen have returned to their native villages to tell the story of the Cross, as no one else can, corroborating the recent utterance of Mrs. Isabella Bird Bishop: "The hope of the future for China consists in equipping a thoroughly efficient native agency. The foreigner can train and supervise the native missionary."

We have been so accustomed to watch the progress in Japan that we are startled when we realize how rapidly she advanced in her imitation of Western ideals, and so we are not surprised that something of her early ardor has cooled; however, it is believed that a more positive, settled faith in Christianity is the experience of to-day. It is interesting just here to note that "the presidency of the Doshisha, at Kyoto, and chairs of instruction in colleges, as well as prominent pastorates, are now occupied by natives."

British North America has kept pace, as missions from Labrador to British Columbia can testify. For forty years there has been a mission on the Yukon, and Alaska has many well-planned mission stations, besides reaching out to the very westernmost border, where our Lone Star Mission has been baptized with the blood of a martyr; and still there are intrepid souls to press on amid great isolation and carry the Word of Life to those who would otherwise be without its light. Some of the most thrilling experiences of missionary lore are those related of the red men in our Northern borders, and missionary enthusiasm and enterprise have not been without their reward, even in the extreme Northern latitudes.

He who runs may read the story of Africa, no longer the Dark Continent, because light is penetrating from every side, and wrought into its history are the devotion and consecration of such lives as Moffat, Livingstone, Hannington, and Mackay. Ten years ago Mackay stood literally alone in Uganda. Mark the progress! To-day the missionary staff numbers thirty men and eight women, and the story of the sale and distribution of the New Testament in Uganda is worth a second perusal. The Niger Mission, under Bishop Crowther, and the Yoruba Country Mission, have all the charm of romance. We find that at least nine Protestant Missions have been planted in the Congo Free State since Stanley's march across the continent from Zanzibar. The recent action of Sir George Goldie in breaking the slave power in the Western Soudan should be a great uplift in the advance of civilization. It is interesting

to know that industrial training in Africa is a valuable feature of missionary effort, and that these schools are increasing. A second Lovedale has been located on the Caravan route from Mombasa to Uganda, and we bespeak for it the great success that has attended the fifty years and more of the first Lovedale Institute in Cape Colony. We would like to linger and visit the schools at Wellington, and others in South Africa, due to their influence and of kindred character, but we are grateful, as we pass on, for the noble, inspiring work, and the hundreds of teachers that have been sent out over the land through their instrumentality.

Already some of the native churches of India are sending their missionaries into regions which no foreign missionary can enter, as Independent Bhutan and Thibet. At a meeting last autumn in Madras two thousand natives were present, and an eyewitness states it was an Exeter Hall meeting in India. We must not fail to chronicle the fact that when Bishop Thoburn (Methodist Bishop of Malaysia and India) returned to his parish from a brief vacation in America, he found fifteen thousand communicants added to his diocese during his absence. Within our own time has occurred the great Pentecost in the Telugu country. After years of prayer, of working and waiting, the answer came in wondrous power; and the recital of the marvelous ingathering has electrified the Christian world. The church at Ongole is said to be the largest on record, containing, with its branches, thirty thousand members, and still the work goes on, a continual Pentecost.

We would add the work among the Fiji Islands, beginning in 1838, and unparalleled for the heroism demanded of the missionary in this land of cannibalism, and infanticide, and all revolting practices; and yet here we find it chronicled, "God had much people." The transformation is the wonder of our time. Again, the complete revolution in Madagascar, when the royal house accepted Christianity, showing so conclusively that "the blood of the martyrs is the seed of the Church." The effort in Aneityam claims the brief record, "When the missionary landed, in 1848, there were no Christians; when he left, in 1872, there were no heathen."

We are familiar with the work of Dr. Paton, in the New Hebrides, through his spoken word, as well as the intensely interesting life and letters relating so graphically the story of trial and triumph. Twenty-three islands occupied, and the Bible translated into fourteen different languages! Can we appreciate the effort?

The remarkable work of Titus Coan, in Hawaii, was simultaneous with the incoming of Victoria's reign, and it must always stimulate missionary zeal to rehearse it, because a veritable new chapter in the Acts of the

Apostles,—an instance of a nation born in a day. It is recorded when he left Hilo, in 1870, he had received and baptized nearly twelve thousand persons.

Missionary enterprise and power of adaptation have been wonderfully shown in the Micronesian Islands. Since 1852 the work has gone on, sometimes under discouragement and difficulty, but steadily, and the people are said to have great reverence for the Bible, and the transforming influence in practical ways is very marked. We hear of the Gospel carried into the remotest portions of Corea, by Christians during the war, and of increased spiritual activity everywhere in the kingdom.

The whole of the Shan states north of the Laos is open to the preaching of the Word of Life, showing anew that the field is the world, and that the work grows apace.

It is encouraging as we review the changes in the islands of the sea, to consider how thoroughly the evangelizing spirit has taken possession of the people. The progress in New Guinea and Samoa is said to be largely the result of native instrumentality, and hundreds of native helpers are educated and trained in their own institutions. A few years prior to Queen Victoria's accession, the Samoans had the reputation of being a ferocious people, and missionaries were deterred on this account from making the attempt to visit them in their island home, so remote from civilization. Before 1850 the New Testament had been printed in the Samoan mission. As proof of the genuineness of their conversion to Christianity, we record their liberality. "The Samoan Islands sent in 1890 an offering of \$9,000 to the London Missionary Society, and have given an average of \$6,000 annually to the same Society for the past twenty years."

After most heroic effort and repeated failures the Gospel was enabled to plant itself in Terra del Fuego in 1854, and now we hear of at least seventeen missionary societies and agencies taking root in this southern portion of what has been called the Neglected Continent. We would continue our enumeration, and add to the list the McAll Mission, which has just celebrated its twenty-fifth anniversary, free from debt; so aptly termed the ideal mission, showing such fruitful results with small expenditures, and uniting Christians of every name in a common cause.

Medical missions were just beginning to attract attention when the Victorian era began, and to-day the interest is world-wide, and the medical missionary work in China is pronounced a "magnificent triumph." Perhaps we may attribute the opening of zenanas in many instances to their influence. The heroism of one of our own countrywomen, a medical missionary in Tabriz, Persia, is said to have saved many lives during an epidemic of cholera. The door of Corea was opened through medical influence. Mackay, of Uganda,

said, "All genuine missionary work must be in the highest sense a healing work," and this has been often proved to us as our missionaries have returned and recounted their experience, the abject needs of the people, and the joy of service in this capacity, confirming us in the belief that medical training and the ability to ameliorate physical suffering enhances the equipment for missionary service.

I will not encroach upon your space to particularize more fully the growth and expansion of the work in countries in which our Board is specially interested; you are constantly watching its progress, and are already computing results. As our aim has not been an exhaustive treatment of the subject, but simply to show in a cursory view that progress is the watchword, much that would be effective, and that strongly appeals to us, cannot be included in this hasty outlook.

Women's societies are the creation and outgrowth of our time. In 1834, we learn, there was one woman's society in Great Britain: not till 1861 were they inaugurated in the United States; now they have increased in Great Britain, Canada, and the United States to more than sixty. How much we owe to them as a medium of information, and as a stimulus for continued endeavor, women everywhere bear witness.

A great responsibility undoubtedly devolves upon us who are permitted to live in this Victorian age of great enlightenment and of great achievement, and we may well press the question of duty and of obligation upon our hearts, remembering that those who come after us will enter into the full fruitage of the seed sown with tears and self-denial in our own time.

OUR BOOK TABLE.

How to Make Sabbath Afternoons Profitable and Pleasant for Children. Copies obtained for twenty cents, postpaid, from Mrs. F. A. Welcher, Newark, Wayne Co., New York.

Although the title of this booklet of thirty pages might not seem to give it a place in our missionary library, yet the Woman's Board of Missions has a large constituency of young workers who will eagerly welcome such a suggestive and practical book as this. One extract will show the spirit of the wise mother who writes, not from theory, but from personal experience with her four little ones, between the ages of five and ten years. She says, "We try to be systematic, and study a different subject every week in connection with missionary work, for in teaching children the gospel must be taught thoroughly, and therefore the last command of the great Teacher cannot be ignored, so we teach them 'to go into all the world.'"

This little book has most cordial words of commendation from Bishop Vincent, Dr. John Hall, Dr. Henry Van Dyke, Mrs. Margaret E. Sangster, and other prominent and thoughtful men and women. The National Congress of Mothers, held in Washington, D. C., last spring, heartily recommends the book, and tells of one lady who after reading the copy she purchased returned and bought ten more for distribution. The small price of the pamphlet should insure for it a wide circulation.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

The plague in India, especially in Bombay, is treated in two articles of the month, by two who should certainly be regarded as reliable authorities. One of these, Julian Hawthorne, was sent as special commissioner by the *Cosmopolitan*, to investigate the subject; the other is Dr. F. E. Clark, fresh from a stay in Bombay while on his Christian Endeavor tour.

Cosmopolitan, July: "The Horrors of the Plague in India," illustrated, by Julian Hawthorne.

Lippincott's, July: "A Plague-Stricken City," by F. E. Clark.

Nineteenth Century, June: "India Under Queen Victoria," by Sir Alfred Lyall, G.C.I.E.

Forum, July: "The Powers and the Græco-Turkish War," by Theo. S. Woolsey. In the same, "The Rights of Foreigners in Turkey," by Prof. A. D. F. Hamlin.

Chautauquan, July: "The Græco-Turkish War," by G. Eastman.

Contemporary Review, June: "The King of Siam," by Blanche A. Smith.

The New World, June: "The Theism of China," by S. Huberty James. In the same, "Adaptation in Missionary Methods," by W. J. Mutch.

North American Review, July: "Commercial Trend of China," by Thom. R. Jernigan.

Arena, July: "The New Civil Code of Japan," by Tokichi Masao, M.L., D.C.L.

Cassell's Family Magazine, July: "A Day in a Central African Village," by Herbert Ward, F.R.G.S.

M. L. D.

ANNUAL MEETING.

THE thirtieth annual meeting of the Woman's Board of Missions will be held in the Second Congregational Church, New London, Conn., on Wednesday and Thursday, November 3 and 4, 1897. All ladies interested are

cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 2d, in the Parish House of the First Congregational Church.

The ladies of New London will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Miss Emma Douglas, 15 Brainard Street, New London, the chairman of the committee on hospitality.

To delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting, the committee be promptly notified.

TOPICS FOR AUXILIARY MEETINGS.

August.—A Voyage in the Morning Star. See LIFE AND LIGHT for July.

September.—An Hour in the Austrian Field.

October.—The Personal Factor in Mission Work.

November.—Thank-offering Meetings.

December.—Events in the year 1897 connected with Mission Work.

1898.

January.—The Evolution of Africa.

February.—Christian Explorers and Pioneers in Africa.

March.—The Zulu Mission.

April.—The Zulu Mission.

May.—Missionary Treasuries.

June.—Land yet to be Possessed.

July.—Young People's Work.

August.—The Island World.

September.—East Central Africa.

October.—West Central Africa.

AN HOUR IN THE AUSTRIAN FIELD.

TOPIC FOR SEPTEMBER.

Suggested programme: Scripture reading, Romans i. 1-17. Prayer.

Singing. "Cast thy bread upon the waters."

Five-minute paper on "John Huss, the Bohemian Martyr."

Sketch of the Mission. LIFE AND LIGHT, May, 1889.

The School at Krabschitz. LIFE AND LIGHT, July, 1885, May, 1894. Evangelistic work. LIFE AND LIGHT, August, 1889, September, 1895; also two articles in *Missionary Herald*, August, 1894. Any good encyclopædia will furnish material for an article on John Huss, which would seem peculiarly appropriate, as we are nearing the end of the fifth century after his death. A very interesting account of his life, and the causes that led to his martyrdom, will be found in the *Missionary Herald* for June, 1895.

An article on Roman Catholicism in Austria may be found in LIFE AND LIGHT for May, 1881, and in LIFE AND LIGHT for March, 1877, February and July, 1878, February, 1879, and January and August, 1880, will be found interesting letters from Mrs. Clara Grey Schaffler, who was so closely identified with the Austrian Mission in its commencement, and who, in her last illness, said, "Anyone who touches Austria, touches the core of my heart." The monthly leaflet will contain an interesting sketch of Mrs. Clara Grey Schaffler's life and work.

Copies of LIFE AND LIGHT (five cents each) and of *Missionary Herald* (ten cents each), may be obtained of Miss A. R. Hartshorn, 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1897, to June 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. Mission Band, 30; Bangor, 38.89; Bath, 1, Winter St. Ch., 5; Belfast, Aux., 35; Bethel, 1.50, Bethel Aux., 15; Boothbay Harbor, Aux., 35; Brewer, 12, First Cong. Ch., Aux., 5.36; Brownville, 5; Brunswick, 9.30, Aux., 58.25; Buxton Centre, Mrs. Geo. W. Cressey, 2; Calais, 4.55, Aux., 30; Camden, 7.10; Cape Elizabeth, 1.60; Castine, Aux., 11, Desert Palm Soc., 20; Centre Lebanon, 10.65; Cumberland Centre, 10; Dexter, Aux., 3.25; Ellsworth, Aux., 57.25; Foxcroft and Dover, Aux., 13; Freedom, 3.81; Freeport, 1.50; Fryeburg, Aux., 5; Garland, 5, Aux., 6.75; Gray, 5.20, Aux., 6; Greenville, 3.30, Aux., 14.70, Lakeside Helpers, 11; Hampden, 20, Aux., 52; Harpswell Centre, Aux., 7; Holden, 3.50; Houlton, 11.42; Kennebunkport, 5.60; Lewiston, Pine St. Ch., 13.34, Aux., 26.90; Limerick, 30 cts.; Machias, 14.38; Machiasport, 3.20; Mechanic Falls, 3.40; Monson, 1.24; New Castle, 4.40; New Gloucester, 60 cts., Aux., 1.61; North Cumberland, Conf. Cradle Roll, 50 cts.; North Edgecomb, Mrs. M. L. Clifford, 1; North Ellsworth, 2.10; Orland, 7.10; Orono, 3.10; Phippsburg, Ladies, 14.16; Piscataquis, Conf., 2.88; Poland, 1.50; Portland, Y. L. Mission Band, 50, High St. Ch., 23.73, Aux., 40.75, Light Bearers M. C., 36.01, Mrs. Penn's S. S. Class, 50, Second Parish, 40, Ch., 5, State St. Ch., 53.68, Aux., 7.05, West Ch., 11.40, Williston Ch., 16, Aux., 29; Richmond, 1.80; Rockland, 10, Aux., 57, Young People's Assoc., 20, Golden Sands M. C., 23; San-

ford, 2.10; Scarboro, 7.38; Searsport, Aux., 21.50; Skowhegan, 5; Somesville, Aid Soc., 6, Mission Circle, 2.30; So. Berwick, 3.70; So. Paris, Aux., 9, Y. P. S. C. E., 5, So. Union, 1.20; Standish, 2; Waldoboro, 3; Warren, 6, Aux., 7; Westbrook, 17.08, Aux., 3, Y. P. S. C. E., 3; West Falmouth, Second Cong. Ch., Aux., 9.50; Wiscasset, 2; Woodfords, 12.75, Aux., 30.25, Two Friends, 60 cts.; Yarmouth, 7.79, 1,336 76

Total,

1,336 76

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Alstead, Third Ch., Y. P. S. C. E., 1.17; Durham, Aux., 50; East Jaffrey, Aux., 25.11; Greenland, Aux., 20.93, Th. Off., 2, Y. P. S. C. E., 3.71; Haverhill, Mrs. Wm. Page, 3.80; Hillsboro Bridge, Aux., 5; Hinsdale, Aux., 4.43; Keene, Second Ch., Aux., 5, S. S. Prim. Dept., 5, Little Light Bearers M. C., 5; Manchester, So. Main St. Y. P. S. C. E., 10; Nashua, Aux., 25; Orford, Children's Army, 2.65; Plaistow and No. Haverhill, Aux., 11; Salmon Falls, Aux., to const. L. M. Mrs. Jane G. Dudley, 25; Swanzey, Aux., 5, Four Ladies, 1.24; Winchester, Aux., 17.50, 228 54

Total,

228 54

LEGACY.

Keene, N. H.—Legacy of Miss Emily Robinson, in part, Geo. H. Giffin, exr., 20 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barre, Aux. (of wh. 25 to const. L. M. Mrs. Isaac Wood), 27.08, Girls' M. B., 15; Fairfield, Ladies of

First Ch., 5.50; Hardwick, East, Jr. C. E. S., 5; Milton, Aux., 12; Newport, Aux., 5; Post Mills, Aux., 7; Rutland, West, 10; St. Johnsbury, So. Ch. 47.90; Waterbury (of wh. Mrs. R. M. Forrest, 25), 32.77; Wells River, Y. P. S. C. E., 2; Woodstock, Aux., to const. L. M. Mrs. Payson A. Pierce, 25,	194 25
Total,	194 25
MASSACHUSETTS.	
<i>Andover and Woburn Branch.</i> —Mrs. Chas. E. Swett, Treas. Bilerica, Willing Workers M. C., 7; Everett, Mrs. Mary F. Allen, 5; Lexington, M. E. H., 5; Malden, First Ch., Jr. C. E. S., 10; Linden Ch., Jr. C. E. S., 2.58; Methuen, Aux., 2.79; Reading, Jr. C. E. S., 10; Winchester, A. Friend, 50 cts., Mission Union, 70,	112 87
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Centreville, 2.48; Olatham, 3; Falmouth, Jr. C. E. S., 15.50; Harwich, 4.03; Hyannis, 3.10; No. Falmouth, 3.82; Orleans, 4.62; Sandwich, Aux., 3.95; So. Dennis, 8; West Yarmouth, 2.79; Wood's Holl, 2.60; Yarmouth, 13.14,	67 03
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Adams, Aux., 41; Canaan Four Corners, Aux., 20.85; Curtisville, Aux., 1.60; Dalton, Sen. Aux., 137.41, Young Ladies, 30.16, Penny Gatherers M. C., 51, Mrs. Louise F. Crane, 100; Housatonic, Aux., 20.27; Lee, Y. P. S. C. E., 50; Lenox, Aux., 13; No. Adams, Women of Cong. Ch., 62.34; Peru, Aux., 11, Y. P. S. C. E., 1; Pittsfield, First Ch., 8, Coral Workers M. C., 30, Weekly Off., 5.80, South Ch., Aux., 17.94; Sheffield, Aux., 15.50; West Stockbridge, 16.50,	633 37
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch. (of wh. 25 to const. L. M. Mrs. Sarah W. Fuller), 75; Lynn, First Ch., 20, Extra-Cent-a-Day for May, 103.85,	198 85
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 11.25; Hawley, Aux., 2.68,	13 93
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kuecland, Treas. Amherst, Aux., 14.80, Mrs. Marsh, 1, Jr. C. E. S., Harding Band, 5, First Ch., M. B., 5.06; Chesterfield, Aux., 15; Cummington, Mrs. C. E. Porter, 2; East Amherst, Aux., 3.60; Easthampton, Aux., prev. contri. to const. L. M's Mrs. Jairus F. Burt, Mrs. Henry Clapp, Miss Emma Clarke, Mrs. M. J. Clark, Miss Lucy Langdon, Mrs. L. E. Parsons, Miss Sarah Parsons; Granby, Aux., 10.80; Greenwich, Aux., 3.50; Hadley, Aux., 21.15; Haydensville, Aux., 28.50; Northampton, Edwards Ch., Aux., 10.30, Jr. Aux., 57, First Ch., Aux., 10; So. Hadley, Aux., 11, Faithful Workers M. C., 5,	203 71
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Dover, Aux., 2.52; Maynard, Mrs. L. A. Maynard, in mem. of Fannie, Mary, Hattie, and Little Vickie, 10; Milford, Jr. C. E. S., 4.46; Sudbury, Helping Hand Soc., 2; Wellesley, Wellesley College, Y. W. C. A., 117.78,	136 76
<i>Millis.</i> —Ladies' Circle of Industry,	5 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Aux., 13.73, Porter Ch., Jr. C. E. S., 10; Easton,	
Aux., 7.82; East Weymouth, 6.82; Scituate (of wh. 25 to const. L. M. Miss Clara M. Skeele), 31.60; So. Easton, Golden Links M. C., 20; So. Weymouth, Union Ch., Aux., 20; Wollaston, Aux., 16.31,	126 28
<i>No. Middlesex Branch.</i> —Mrs. Elizabeth Hunt, Treas. Ayer, 7, Shirley, 3.75; Townsend, Mrs. B. P. Kendall, in mem. J. E. K., 1,	11 75
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas. Fall River, Jr. Aux.,	50 00
<i>Springfield Branch.</i> —Miss Harriet T. Buckingham, Treas. Holyoke, First Ch., Aux., 61, Second Ch., Aux., 2, I'll Try Band, 5; Ludlow Centre, Aux., 11; Springfield, First Ch., Aux., 285.26, North Ch., Aux., 33, Olivet Ch., Aux., 24, Park Ch., Aux., 22, South Ch., Aux., 90, Y. L. Soc., 10,	543 26
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, Ch., Aux., 50, Y. P. S. C. E., 10; Auburndale, Aux., 25.40, Jr. C. E. S., 20; Boston, Berkeley Temple, Aux., 30, Central Ch., Sr. and Jr. Auxs., 365.45, A. Dabazar M. C., 1.41, Mt. Vernon Ch., Aux., 9, Jr. C. E. S., 5, S. S. Prim. Dept., 5, Park St. Ch., Aux. (of wh. 25 to const. L. M. Mrs. Hepzibeth Robinson), 47.13, Shawmut Ch., Aux., 325.75, Union Ch., Y. L. Aux., 50; Brighton, Aux., 22.58, Mrs. Keene and Mrs. Spaulding, 42.42; Brookline, Harvard Ch., Abby M. Colby Mission Club, 24.51; Cambridgeport, Prospect St. Ch., Aux., 25.56; Chelsea, Central Ch., Y. P. S. C. E., 10, First Ch., Y. L. Aux., 10; Dorchester, Central Ch., Aux., 6.79, Second Ch., Miss Sharp's S. S. Class, 5, Village Ch., Y. W. Aux., 20, Band of Faith, 5, Sunshine M. C., 10; Newton, A Little Friend, 3; Newton Highlands, Aux., 35, Jr. C. E. S., 5; Norwood, Lookout M. C., 5, Y. P. S. C. E., 5, S. S. Prim. Dept., 10; Roxbury, Eliot Ch., Jr. C. E. S., 5, Walnut Ave. Ch., Aux. (of wh. 50 by Mrs. Wm. H. Wellington, to const. L. M's Miss Mary C. Smith, Miss C. Carlotta Wiswall), 67, Y. L. Aux., 60; Somerville, Broadway Ch., Aux., 17.34, Martha E. Whitaker Mem., 10; Waltham, Trin. Cong. Ch., Y. P. S. C. E., 3, Jr. C. E. S., 11; Watertown, Aux., 36; Wellesley Hills, First Ch., Aux., 12,	1,410 34
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Clinton, Mrs. W. W. Jordan, 7; Gilbertville, Aux., 51.64; Holden, Aux., 16; Leicester, Y. P. S. C. E., 10; Northbridge, Aux. (of wh. 20.85 Th. Off.), 21.85; No. Brookfield, Aux., 27.71; Sturbridge, Aux., 20; Webster, Y. P. S. C. E., 5.74; Worcester, Central Ch., Aux., Mrs. D. M. Wheeler, 10, Park Ch., Aux., 5, Union Ch., Aux., 17.12,	192 06
A Friend,	50
Total,	3,705 71
RHODE ISLAND.	
<i>Rhode Island Branch.</i> —Mrs. G. E. Luther, Treas. Bristol, Aux., Th. Off., 38.50; Kingston, Y. P. S. C. E., 10; Providence, Central Ch., Y. G. M. C. (of wh. 25 to const. L. M. Miss Alice Haskell), 40.50, Free Ch., Aux., 33, Plymouth Ch., Aux., 34,	15 00
Total,	156 00

LEGACY.

Providence, R. I.—Estate Miss Abby A. Peck, J. H. Church, admr., 600 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Abington, Y. P. S. C. E., 5; Brooklyn, Aux. (of wh. 50 to const. L. M's Mrs. Henry Crosby, Miss Mary Crosby), 72.32; Colchester, Aux., 47.70, Y. L. Soc., 2.63, Boys' Mission Band Seniors, 4.29, Boys' Mission Band Juniors, 4.26, Wide Awake M. C., 7.35, Y. P. S. C. E., 5; Danielson, Aux., 13.81; Griswold, Aux., 22.87; Groton, Aux., 31, S. S., 10; Hanover, Aux., 10.15; Lisbon, Aux., 31, Sunbeams M. C., 5, Lyme Aux., 4; New London, First Ch., Aux., 163.45, Y. P. S. C. E., 5.91, Jr. C. E. S., 18.15, Second Ch., Aux., 176.50; Norwich, Broadway Ch., Aux., 326.50, Cradle Roll, 7.50, Park St. Ch., Aux., 259.01, Y. L. Aux., 25, S. S., Infant Class, 3, Second Ch., Aux., 35, Thistle-down Soc., 107; Preston, Aux., 10.60; Putnam, Aux. (of wh. 50 to const. L. M's Mrs. Willard L. Beard, Fochow, China, Mrs. E. N. Hammel, So. Woodstock), 65.37, Thompson Aux., 11; Waregan, Aux., 15; Woodstock, Aux., 47, 1,552 37

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 33.44, Daughters of the Covenant, 25, East Hartford, Aux., 3.13, M. C., 6.19; Enfield, Aux., 34.80; Glastonbury, Aux., 150.15; Hartford, A Friend, 3, Asylum Hill Ch., Aux., 2, First Ch., Aux., 27.66, Fourth Ch., Aux., 95 cts., Park Ch., Aux., 16, S. S., 30, Prim. Dept., 1, Pearl St. Ch., Aux., 4.39, So. Ch., Aux., 1.93, Windsor Ave. Ch., Aux., 30 cts.; So. Manchester, First Ch., Aux., 5; Suffield, Cradle Roll, 2.25; Tolland, Aux., 6; Unionville, Aux., 11.47; Windsor Locks, Aux., 35, 399 04

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux. (of wh. 50 to const. L. M's Mrs. J. M. Emerson, Mrs. W. P. Judson), 51; Bridgeport, North Ch., S. S., 30, S. S. M. C., 10, Jr. C. E. S., 5; Cornwall, Aux., 10; Danbury, Second Ch., Jr. C. E. S., 4.50; Derby, First Ch., Aux., 17.75; East Haven, Aux., 10.25; Easton, Aux., 13.58; Essex, Aux., 34; Falls Village, Aux., 10; Gilder-sleeve, Y. P. S. C. E., 3; Goshen, Aux., 6, Y. P. S. C. E., 7.50; Greenwich, Aux., 11; Guilford, Third Ch., Y. P. S. C. E., 25; Harwinton, Aux., 5; Ivoryton, Aux., 45.55; Naugatuck Ivy Leaf M. C., 8, S. K., 14.50; New Haven, Ch. of the Redeemer, Y. L. Soc., 51, Y. P. S. C. E., 25, Davenport Ch., Aux., 29, Grand Ave. Ch., Y. L. Soc., 60, L. W., 20, Plymouth Ch., Aux., 12.65, United Ch., Aux., 1, Yale College Ch., Aux., 173; Norfolk, Y. L. Soc., 10; No. Branford, Aux., 25; Orange, Aux., 32.65; Redding, Aux., 27.50; Ridgebury, Aux., 2; Salisbury, Y. P. S. C. E., 1; South Britain, Y. P. S. C. E., 5; Stratford, Alpha Band, 15.33, Y. P. S. C. E., 9; Torrington, Third Ch., Y. P. S. C. E., 10; Wallingford, Aux., 60; Waterbury, Third Ch., Aux., 5; Water-town, Aux., 9.82; West Cornwall, Y. P. S. C. E., 7.50; Westville, Aux., 27.53; Winsted, Aux. (of wh. 50 to const. L.

M's Mrs. Isabella B. Jones, Miss Leila Cook, 62, 1,002 61
Total, 2,954 02

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Albany, Aux., 1; Brooklyn, Tompkins Ave. Ch., Aux., A Friend, 223.33; Coventryville, Aux., 4; Danby, Y. P. S. C. E., 5; East Smith-field, Pa., Y. P. S. C. E., 12; Elbridge, L. M. S., 6.71; Ellington, Aux., 14.20; Elmira, Park Ch., Aux., 35; Flushing, Aux., 18; Hamilton, Y. P. S. C. E., 10; Ithaca, W. M. S., 5.75; Millville, Mrs. E. E. Mann, 31 cts.; Napoli, Aux., 10; New York, Broadway Tab., S. W. W., 21.46; Ogdensburg, Jr. C. E. Union, 7.25; Phoenix, S. S., 15; Port Leyden, Jr. C. E. S., 5; Saranac Lake, Mrs. F. G. Halleck, 1; Sherburne, Aux. (of wh. 25 to const. L. M. Mrs. G. W. Lathrop), 40; Utica, Aux., 10; Buffalo, Peoples' Ch., Aux., prev. contributed to const. L. M. Mrs. J. H. Grant, 445 01
Total, 445 01

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., Aux., 5, Jr. C. E. S., 10; N. J., Chatham, Stanley Ch., Aux., 7.27; Jersey City, Aux., 38.02; Orange Valley, Y. L. Soc., 44.04; Passaic, Aux., 10; Plainfield, Aux., 25; Upper Montclair, Aux., 30; Penn., Philadelphia Aux., to const. L. M's Mrs. Clarinda R. Edwards, Mrs. Mary Elliott, Mrs. Mary E. E. Hall, Mrs. C. H. Richards, 100, Y. L. Soc., 55, Snowflakes M. C., 10. Less ex-penses, 25, 309 33
Total, 309 33

GEORGIA.

Atlanta.—Atlanta University, Y. P. S. C. E., 30 00
Total, 30 00

FLORIDA.

Winter Park, 10 00
Total, 10 00

WISCONSIN.

Roberts.—S. B. Osgood, 3 80
Total, 3 80

CANADA.

C. C. W. B. M., Ontario, Toronto, Olivet Ch., Miss E. Wightman, 6, Prim. Class, S. S., Miss Jennie Weather's, 4, 10 00
New Brunswick, St. John.—A. L. H., 5 00
Total, 15 00

AFRICA.

Natal, Inanda.—Miss Fidelity Phelps, 48 70
Total, 48 70

TURKEY.

Marash.—Miss Ellen M. Blakely, 10 00
Total, 10 00

General Funds, 9,141 68
Gifts for Special Objects, 305 44
Variety Account, 34 11
Legacies, 620 00

Total, \$10,101 23



QUARTERLY MEETING.

THE Quarterly Meeting of the W. B. M. P. was held June 2d, at the First Church, Berkeley, commencing at 11 A. M. Miss Merriam, the Treasurer, reported \$1,440 in hand toward the \$4,600 pledged to be raised by August 31st. So much to be raised, and the time so short. Miss May Williams, who has recently made a tour of Southern California in the interest of the Board, gave a brief account of her trip. She traveled 1,500 miles and spoke thirty-five times, in fourteen different places.

Rev. Walter Frear spoke for the A. B. C. F. M. He said the repairs on the Morning Star, which are very thorough, will be a burden to the Board in the present state of its finances. He also stated that a small boat, which is much needed at the Islands to take the place of one now worn out, is being built, at a further expense of about three hundred dollars. It is much desired that this amount be raised outside the regular funds, so as not to add further weight to the burdens already borne by the treasury. Any person willing to help in this good work will please communicate with Rev. Walter Frear, Y. M. C. A. building, San Francisco. Miss Howe, of the Glory Kindergarten, Kobë, Japan, and Miss Morrill, of Pao-ting-fu, were present, and at the close of the morning service Mrs. Jewett asked them to come forward and be introduced to the audience. A few minutes of greeting preceded the lunch, which was prepared by the Theodora Society of the Berkeley Church.

Besides Miss Morrill and Miss Howe, there were present Mrs. Gulick and Mrs. Arthur H. Smith. It was a pleasure to us all to welcome back to life and to Christian activity the last-mentioned lady, as she has been for many months an invalid. She intends to return to China early in September. Miss Morrill is on her way East, for a furlough; but when asked where her home was, she said her home was in China, where her work is. At the afternoon session Mrs. Smith spoke briefly of the happiness she found in that work. Mrs. Gulick reported good news from the Doshisha,—that the tide seems to have turned favorably toward evangelical religion.

Miss Howe told us of the Glory Kindergarten, of the Training School, and of the providential leadings in her own life. She was for nine years a kindergarten teacher in Chicago, with no thought of being a missionary until she heard Dr. Davis speak, when she became interested in Japan, and thought she would have a talk with Miss Wingate, one of the Secretaries of the W. B. M. I., with the result that she soon set sail for Japan. If one does not want to go into the missionary field, she advises them to keep clear of secretaries, for there is no "let go" to them. It seems that in Kobe, for two years the people had been praying for a Christian kindergarten; thus the field had been preparing for her. Her Chicago friends raised the money to erect their convenient buildings.

Rev. J. C. Perkins, who is about to return to India, goes back joyfully to his distant field, for his heart is there, and he has given his life to the work; but there is no cessation to the fight with the powers of darkness until we lay down our armor. When at times in the past this thought has almost overwhelmed him, he has found comfort and consolation in the words of the Master, "The disciple is not above his master, nor the servant above his Lord." And so he goes on joyfully, knowing who is walking beside him in every difficulty.

The W. B. M. P. and its branches have voted to hold a reception at headquarters on Thursday, July 8th, from 4 P. M. until 8. A supper will be provided, for which committees from each church have been appointed to be responsible.

MICRONESIA.

LETTER FROM MRS. S. J. PRICE.

KENAMUC, RUK, March 12, 1896.

DEAR SISTERS: Once more I try to tell you something of our eventful life. The last words had been written and the last good-byes spoken to friends, and the "Morning Star" had sailed away, laden with freight of hopes and fears for the coming year.

"Sail ho!" rang out, and there was a schooner coming, flying the American flag. The Logan, for it was she, dropped anchor, and Mr. Snelling and Helen went out, and we waited, hoping our dear daughter would appear. Mr. Price said, "Thank God, it is Annie;" and I, weak and sick, lay and cried for joy.

Mothers, you know what your daughters are to you in the home land; think what mine are to me here. What a help in the work, companion and comfort; and the dear little baby girl and husband were no less welcome.

August 14.—Since last writing there have been only two events of importance; the first, the trip of the schooner to Ponape, the latter part of March, to take Captain and Mrs. Bray and Miss Carrie to meet the steamer going to Manila. Mr. Price accompanied them to Ponape. They received a very cordial welcome from the governor, and were entertained at his home. They were treated in the best way, but not allowed to go to the other station, where Nanpei lives. They returned in three weeks after a propitious voyage.

The other important event is our removal to this island, Tolaos. The old station being malarious,—you know Mr. Price was sick eight weeks last year,—Dr. Pease urged us to find a healthy location, and move as soon as possible. We found here a desirable place, and removed in May.

Captain Foster's house and ours were torn down, carried over in the schooner, and set up again. Meantime, we had the use of a one-roomed dwelling. Oh! how I dreaded to see my cozy home torn down, but wanting to escape from malaria, I made the best of it. When we moved into our new home we carried with us five of Miss Kinney's girls, whose parents had threatened to steal them as soon as we were gone. These we stowed away in the loft of the kitchen.

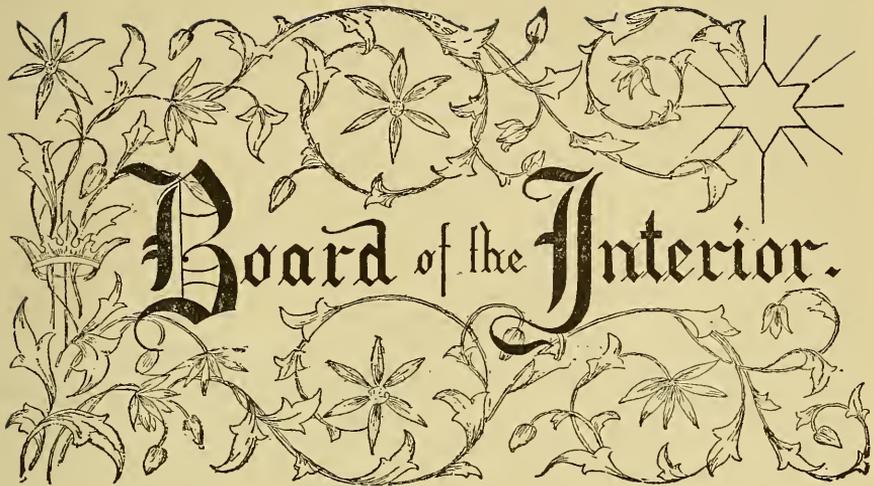
We arrived here the fourth of July, and they went right to work pulling up the remaining part of the house, and by the 25th had it ready so the girls' school could come in. There are four rooms downstairs and two upstairs in this part. We are so closely packed as to resemble sardines in a box. Not so bad, however, as the first missionaries in the Hawaiian Islands.

We tried eating in the kitchen, but this was impossible, so we moved our table out on the porch, and dined in sight of all. The crowding and noise is hardest on baby, it is so hard to get him to sleep. Helen thinks there never was so dear a little brother, and he is very fond of her.

You have no idea what a terrible undertaking this moving is. Mr. Price has worked so hard I feared for him, but the Lord seems to give him strength for all he has to do. The house is not so pretty as it was before, but we hope that putty and paint, like charity, will cover a multitude of sins. As soon as we came the people wanted service, so for two Sundays we went down to the chief's place and had service. Next Sunday two rooms were up, and we had service in them. By next Sunday these rooms were partitioned, but the study, bedroom and pantry were all in one, so we held the service there. They crowded in until all space was filled: it was oppressive; much air is needed for a Micronesian audience. Oh! how they looked, dirty, painted, half naked; knowing nothing of God and salvation in Christ! How our hearts went out to them. Up toward the front were a few of our

boys and girls and a few Christians, who have been faithful when the church here was almost gone. This is the place Mr. Price has been visiting every two weeks for nearly two years. We had service here one Sunday, and then the partitions had to go up; the porches were in place, but not covered, so the sun shone through most of them. They filled up the porch; Miss Kinney's girls sat in the dining room; the kitchen was also full, and the surplus sat around under trees, some on boards, some on trunks of trees, and some on rocks. It reminded me of Paul's shipwreck, in which "they escaped all safe to land." They all heard some of the gospel, anyway.

December 3d.—The dear old "Star" put in an appearance on the 27th of August, and brought to us our best of all treasures, our dear Mrs. Logan. What a warm welcome she received from us all. I cried for joy when I found it was really she in the boat. I did not go on board the "Star," as there was nothing to go out in but a small, leaky, native canoe, and I thought Mr. Price and Helen quite enough for that. We foreigners, the natives, everyone, was glad to see her back. We feared getting someone ignorant of the language; but no, it was Mrs. Logan, with her knowledge of it, and her heart full of love for these poor people, for whom her husband laid down his life. Truly we had cause for thankfulness. The "Star" mail was a little disappointing; so many from whom we expected letters failed to write. It made my heart sad to be so soon forgotten, but it is no more than we can expect. Micronesia is a long way off from driving, rushing America. All thoughts of home and sorrow over seeming neglect were soon forgotten in my anxiety for my precious baby. He was taken sick the day the "Star" came, requiring my constant care for eleven days, when the little spirit went back to the loving Saviour, who only lent him to us for a while. His little life seemed to me like some sweet flower, which bloomed for a while, filling our home with fragrance and beauty. Dear Mrs. Logan,—what a comfort and strength she was those first hard days, when it seemed I could not live without the little presence. My sisters were good and kind, and their sympathy was sweet, but she had been through a sorrow so much greater than mine, she seemed to give me strength. Mr. Douse, engineer on the "Star," had a camera, and took some pictures for us, so we expect a picture of baby when he returns. My hands have been full with our boys and girls, so I have had no time to brood, had I wished to do so. It has been such a busy year, especially since coming over here. Clothing to cut out and half make, food to give out, besides a thousand little things, have filled my days. We are thankful for the work, and the blessing God is giving in it, in helping those children of darkness to a better and purer life.



Board of the Interior.

A MISSIONARY STORY.

BY MRS. J. A. WETHERBY.

MORE than thirty years since, the Trustees of the British Museum employed Mr. Layard to make excavations in Nineveh. Among his discoveries were two gigantic human-headed lions. The Trustees, wishing to add these rare sculptures to their national collection, directed Mr. Layard to remove them entire. It was a costly and difficult task. First a road must be made to the edge of the mound. The rubbish and earth, which had for ages been accumulating, must be removed to the depth of twenty feet. This alone occupied three months. The road must be paved with flat stones. Then these huge, human-headed lions, by means of levers, must be placed upon a cart.

In time all this was done, and they were drawn to the edge of the mound. Then there was a plain to be crossed; heavy rains had converted many places into swamps, greatly increasing the difficulty. Slowly the procession moved along; again and again were they forced to stop as the wheels sank in the deep, soft soil. The unwieldy mass was propelled by levers behind. Every effort was made at times, in vain, to move the wheels; other helpers secured, fresh courage taken, everything possible done to encourage the workmen, and the cumbrous machine would be carried a little farther on. It required all the skill and strength that could be furnished to accomplish the task. Days were spent in transporting each lion.

The work was at last done, and amidst deafening shouts they reached the water's edge. There they must wait for the swelling of the waters to enable them to float them on the rafts down the stream. By and by the waters came rushing down the mountains; violent storms and melting snows

greatly exceeded the annual rise; the river became one vast, turbulent sea. Then they must wait for the waters to subside. At last the rafts were made, the lions floated down the stream. But reaching the river Tigris, so greatly had it swollen that it had broken its embankments, and one of the rafts was carried a mile from the river and left in a swamp. Great skill and the utmost exertion recovered it, and in time the immense sculptures were placed in the British Museum.

Again and again have we made a comparison between this work and that in which we are engaged. A message from our Lord bids us go forth into all lands lying in the shadow of death, and remove from those darkened minds the rubbish of ignorance and superstition which for ages has been accumulating above and about them, and let in the light of the glorious gospel: open a way for them to escape, and bring them to me. The missionary goes at his bidding. With what help he obtains, he labors and prays. The work is difficult, and slow in accomplishment. To a spectator standing at a distance from that procession on the plains of Nineveh it might seem that no progress was made. "For what purpose is this waste of strength and money?" one might exclaim. "Lo," say many at the present day of those looking from a distance at the missionary work, "of what use is it to toil and spend both money and lives in a work where so little is done?" We are well aware there are those around us who are not interested in foreign missions. The far-off heathen, our poor, oppressed, degraded sisters beyond our sight, call forth no sympathy from them. They say, "Labor for souls here and around us"; forgetting that the Master's command stops not within the limits of our homes, or country, but embraces the whole world. What if it is a great work? Our Master bids us do our part here and there. 'Tis not in the church alone, but in the world as well, we must meet with obstacles and discouragements, and faith and patience are required in large measure. There is work accomplished, and every step taken speeds the coming of the glad day. When we stop others shall take up the work, and it shall go on to complete fulfillment.

Did it pay to expend so much strength, time, and money to place two blocks of stone in a Museum, to be gazed at a few years, then crumble to dust, as they must some day? And will it not pay to spend time and money, and lives if need be, to place immortal beings in the kingdom of our Lord, there to shine forever and forever? Next Easter Sabbath the whole Christian world will be singing hallelujahs. Not only in sanctuaries fragrant with flowers, their rafters trembling with the pealing organ notes, and with the mighty wave of song from human lips, but in homes, around family altars, and in individual hearts where reigns the risen King, there are praises trembling with hallowed and deep emotion ascending to the Father and Saviour in heaven.

I have wished that there was some telephonic instrument with wires stretching into every land, into every city and town, every temple of prayer, into every Christian home, and every trusting soul, and that we might on that morning hear the full chorus of thanksgiving as it rises and circles the globe. It would be strange music: children's voices mingling with the deeper notes of mature years; whispers of gratitude inter-linked with loud

praising; tearful minor chords flowing heavenward with joyful shoutings; but it would be perfect harmony, because all the notes are struck by a common love to Jesus, and all the voices are pitched to the one glorious scale of resurrection, hope, and glory.

ST. PAUL, MINN., April 16, 1897.

TURKEY. REBUILDING.

BY MRS. J. L. COFFING.

HADJIN, Feb. 5, 1897.

My real object in writing is to ask for more money. I am almost ashamed to say it, but, after all, what are we here for but to push the work as fast as may be, and let you know what is needed for it? Be patient with me, and I will prove to you that it is our very success that makes us need this money.

In '79, when we asked an appropriation to build here, we had had no experience of building in Hadjin, and in 1880, as the building went on, we found that our money was all gone and we had no schoolroom. So Miss Spencer and I then, with our little savings from our salaries and a little inheritance from home, put up what we then thought a large room. The only help we had from any one or any society was the window sashes and glass, these having been ordered and paid for together with those for the main building. Of course the walls were not very substantial nor the foundations deep; we had to build according to our money. The building had, besides the large room, a hall for shoes and wet shawls, and underneath one recitation room.

We put in the room desks for fifty scholars. Three years ago we took down the partition wall and threw the hall and main room together, and by crowding, put in thirteen new desks. The corners were filled in with kindergarten chairs and tables, and this year we have had to crowd, putting three girls in seats meant for only two apiece. And now we have one hundred and fifty-three girls seated in a room intended for only one third of that number. Happily they are not all together there except for the first half hour in the morning, and if it had been only this we would have kept quiet another year. But, as if indignant at this crowding, three years ago the southeast corner of the wall settled, and left a large crack at the side of the window. That crack has had my attention ever since it made its appearance, and last winter, much to my disgust, two long ones appeared under the ridgepole.

But how dared I mention these things to you, knowing how hard it had been for you to meet the ordinary expenses the last two years? Worse and worse, I noticed two months ago that in the northwest corner the north and west walls had begun to part company, making a large crack there. Still, I did not think it so serious a matter, or demanding immediate attention, until a few days ago I went below into the recitation room, and saw that the whole west wall was slanting out. Then I said: "This will not do. These cracks are becoming altogether too familiar. They must be reported."

And so I have done it. I am sorry to be obliged to say it, but I think there is real danger of this west wall falling, and letting the roof in on our heads.

What can be done about it? I have had careful estimates made, and I find that it is useless to begin to do anything unless we can have nine hundred dollars. Even to do with this sum we ought to have the money, to take advantage of the cheap labor of the present. Will it be possible for the W. B. M. I. to grant this to us in addition to all the rest we have asked? I know we have asked much of you, and we cannot give up one of the things we have asked for, nor would we have you take one cent from what others are expecting of you. But our work cannot go on if this wall falls. There is no shift that I see possible. But then, if you cannot give us the money, our Father may keep the walls together or show us something to do. I have in these forty years learned to trust Him, and not to worry about to-morrow. . . . I know your willingness to help us to the extent of your means. Our prayers will therefore be that our Father may put it into the hearts of our friends and helpers to send you the means for this without there being one cent less for other places and other work.

MICRONESIA.

SETTING SAIL.

(From Mrs. Logan's Journal.)

ONE who has not passed through the experience would perhaps find difficulty in understanding the feelings of the Micronesian missionary as, standing on deck, he sees the forms of friends grow dim, the outlines of the little city of Honolulu, with its spires, recede in the distance, and finally the whole island, with its mountains, sink out of sight.

The feeling that the last connecting link between us and the native land, and so much that we hold dear, is now severed, is very keen; but that is not all. We are going out into another world, widely separated by months of time and thousands of miles of space from this one which we have just left; a world of darkness, where rays from the light of Christianity have wrought little outward change.

The cheering thought as we went our solitary way down into the cabin, was that God is our Father here as there, and that we go in his name.

CHINA.

Miss Nellie M. Russell writes March 9th from Nan Meng, 80 miles from Peking:—

MY DEAR MRS. MONTGOMERY: I wish you could see a woman who came to see me two or three days ago. She said she was too busy to come to the class, but if I would give her a book, such as the old women used, she would get her father-in-law evenings to help her, and then she might learn about the true God. I told her of the blessed sin-forgiving Christ, and as she listened her face cleared, and looking up she said, "Is He able to do all that?" "Yes, and much more," was my reply; to which she answered,

“Then He is greater than our gods.” In talking to her about praying to the true God, she said: “But my room is so very small! Now, the people next to me might, because their rooms are large.” Upon being assured the true God did not care for the room, she said: “Can it be the great God would care to come into my small home? Can I worship Him there?” These are questions not often asked by a Chinese woman. God grant she may come out into the light!

For the past few days the verse, “A little child shall lead them,” has been often in my thoughts. A woman told me her entire family was being influenced by one of our church members, who is called “fool” by his friends. He was working for them, and their little son, seven years old, noticed how he used to go to some corner and kneel down and “talk to some one,” as he expressed it. One day the child asked him who he was talking to, and why he always talked before eating his meals. The man told him, and day after day, whenever the child came around, he talked to him about the blessed Christ, and taught him to pray and sing one or two hymns. After that every night the little fellow would kneel down on the kang, and insist on all in the room being quiet while he prayed to the great God. At first his father and mother laughed, and did not want him to do it, but he insisted he must; so they gave in. The mother asked me to their home, and she and her husband are very much interested, she frequently comes to the class, and has expressed a wish to join the church. Her husband, though not ready to take that step, is urging his second son to do so. The latter is a great gambler, and his father says, “You believe in the Jesus religion, and you will not want to gamble any more.”

There are nearly one hundred and fifty women who can read in our church,—country and city. In the three station classes there are sixty under instruction. A great deal of fun is made of them by the men, but they push ahead, and are making good progress. The men cannot understand why they should care to learn to read. The Christian men in our church are becoming much more interested, and often urge the women to attend the classes. A little progress is being made in the country in unbinding the children’s feet, and a good many of our Christians have not bound the feet of little girls born within the past six or seven years. Pray for the work among the countrywomen; they have so few opportunities for instruction, compared to those in the city!

TURKEY.

From Erzroom Miss Grace Knapp writes, April 3d:—

AFTER the breathing space of the January vacation, work was recommenced in school with greater vigor, and this time the schools were so arranged that I was released from work in the kindergarten department, taking more work in the high school instead. Both kindergarten and primary have been prospered this term and increased in numbers, the kindergarten now numbering forty, and the primary over forty-five. The latter, indeed, is cramped for room.

The special work of this term has been the starting of an orphanage. Over sixty boys and girls have been chosen from the city. When traveling becomes more practicable many more will be brought in from Baidurt, which suffered more than Erzroom in the massacres. The boys are nearly all quite small,—cunning little fellows, most of them,—and they live in the boys' schoolhouse, with a woman to care for them, and a young man from Bitlis, who is also an assistant teacher in this school, in charge of them. They take their meals, however, with the girls in the girls' schoolhouse, thus minimizing expense.

The girl orphans number thirty-five, bringing the total number of boarders up to over forty. The girls' schoolhouse is rather cramped, being cut up into a great number of small rooms, but our present family are very cozily arranged. . . . It seemed best, on the whole, to have bedsteads; so the rooms are filled with rows of little, white, pine cots, covered with the scarlet comforters which here take the place of blankets and quilts. The rooms are immaculately clean in every way, the woman who helps being a jewel with regard to neatness. . . . Each evening the orphan girls gather around Makroohi who teaches them the catechism one evening, hymns another, and tells them stories another, and so on. Something of the same sort is done with the boys. Their ignorance of the Bible is astounding. Some had never heard the name of Jesus! . . .

We are settling into some sort of order, but the starting of such a work is indeed a trying undertaking; so much has to be planned for, so many things taken into consideration, and human nature has to be handled with so much care.

From Hadjin, Turkey, Miss Bates writes:—

In four of the surrounding villages schools taught by graduates of our school are being maintained. The work in one of these villages, Fekki, is the first of the kind that was ever done there. The girl who is the teacher is one who came to us some six or seven years ago, not knowing a letter, and scarcely having heard the name of Christ. Her whole life among us, from the very beginning to her graduation last June, seemed one continual drinking in of the truth, and we are not surprised at the good work she is doing this year in her native town. Since the opening of our little girls' school there last fall the people have crowded around its young teacher to listen to her reading and explaining of God's word, while the bigoted priests have raged impotently at the thought that they could not crush the influence of one young girl, barely sixteen.

AFRICA.

Miss LOUISE B. FAY writes from Benguela, West Africa, of her busy days in school; of little ones "who have nearly finished sewing enough for a loin-cloth"; and of hearing men about the village singing songs learned from the kindergarten pupils; adding, "It is such a comfort to know that the ladies at home are praying for us."

THE PLACE OCCUPIED IN MISSIONARY WORK BY PRAYER.

BY MISS ALICE W. LITTON.

[The following extracts are from a paper read before the Woman's Missionary Society of the First Congregational Church, St. Louis, Mo.]

“IF men of our generation will enter the holy place of prayer and become henceforth men whose hearts God has touched with the prayer-passion, the history of his Church will be changed.”

So says Robert E. Speer. Certainly the history of our mission work would be changed if this were true of our Christian women. There does seem to be a general realization that the greatest need of our mission work is a great, universal spiritual awakening of those who profess to be followers of Christ.

The second great need is part of this, that there should be more prayer in private and in public. A missionary meeting should be distinctively a religious meeting; and while no effort ought to be spared to make it entertaining, bright, and intellectual, bringing our best to this effort, above all, there should be much earnest, prevailing prayer.

I have recently read a very able article on “Building From the Base,” by A. T. Pierson,—the idea originating from a remark made by an old woman of Cornwall. Taught by the Spirit the deep things of God, she saw with regret her pastor's efforts to promote a higher standard of Christian activity, and said, “Are you going to build your spire from the top?”

This led him to close examination of his heart, and he saw the absurdity of attempting to build in that way, and resolved that henceforth all efforts for holy serving should be founded on holy living and holy praying.

Dr. Pierson furthermore says that after thirty years' study of missions, and active participation in missionary enterprises, he is convinced that at no time during the last half century have missions to the heathen been at greater peril of utter collapse than now. With wide-open doors, warm invitations from vast fields, with laborers ready and anxious to go where needs are so great, with so much of the wealth of the world in the hands of Christian people, and such facilities for carrying on the work, the giving is so disgracefully disproportionate and inadequate that the Boards call for retrenchment. . . . There is no question that during the first Christian centuries and the early missionary history, as relates to all departments at home and abroad, they relied upon earnest pleading with God as the principal force,—more important than money or men. In all earnestness let me ask, Have we the same spirit of prayer for the salvation of the world,—the important kind, that will not be denied?

Spurgeon said: “Oh for some five hundred Elijahs, each one upon his Carmel crying unto God! and we should soon have the clouds bursting with showers. Oh for more prayer! more constant, incessant mention of the mission cause in prayer! and then the blessing would be sure to follow.” Was it ever more needed than now?

How do the missionaries themselves feel on this subject? About nine years ago Dr. Alden wrote to the prominent missionaries of the American

Board to give their estimate of the place of prayer in mission work in general, and in their own in particular. I will quote a few of their answers, condensed as much as possible:—

“Prayer is the missionary’s sheet-anchor, cablegram, telegraph and telephone,—a great Corliss engine, which sets in motion all the smaller machinery. Prayer is the eye of the missionary. Without it he is blind. It is the vital force or breath of life,—the band which connects the great pulley of God’s power with the little pulleys of man’s efforts. ‘In their homes they acknowledge they could not live without it.’ ‘Their troubles and perplexities drive them to prayer, and prayer drives troubles and perplexities away.’”

Their testimony is very clear and strong of direct answers to prayer, especially to the united prayers of Christians in the dear home land. They relate many incidents: how the hearts of heathen have been touched and prepared for the gospel message; how rulers have been overruled and controlled or removed when trying to hinder Christian work; how their way has been made a plain path and obstacles leveled before them; how precious revivals have come to Christian converts, and the convicting and converting power of the Holy Spirit has been poured out upon schools, colleges, and churches,—all in answer to the earnest prayers of Christians at home. . . . Is not that where part of the trouble lies? The promise is, “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done.” We do not care enough to cry with great earnestness for the salvation of the world, nor do we abide close enough to Him. . . . Do you remember how bitterly the angel of the Lord cursed Meroz in the ancient history of God’s people? And why was it? “Because they came not up to the help of the Lord.” If the mission work has been so blessed in answer to prayer, and we do not pray, are we guiltless? Is there not danger of our incurring the same condemnation?

WOMAN’S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10 TO JUNE 10, 1897.

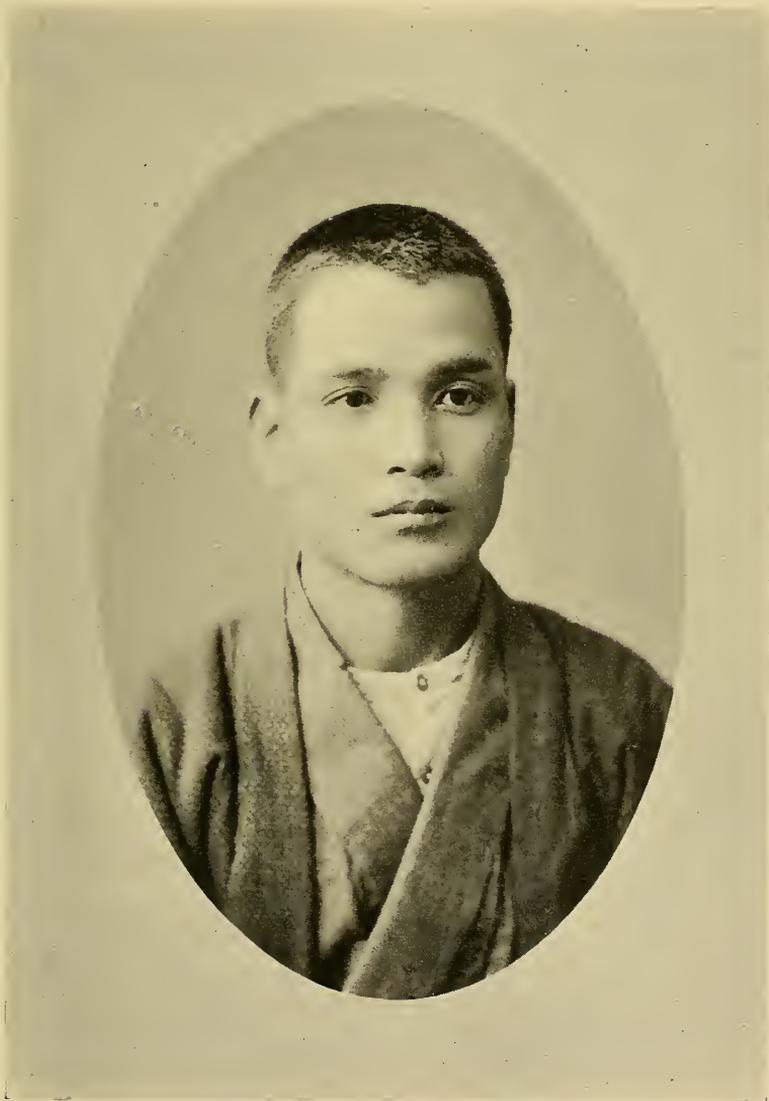
ILLINOIS	\$719 49	Previously acknowledged	25,631 69
INDIANA	94 23	Total since Oct. 21, 1896	\$28,227 32
IOWA	339 28	ARMENIAN RELIEF FUND.	
KANSAS	48 42	Received this month	58 64
MICHIGAN	136 51	Already forwarded	437 73
MINNESOTA	339 76	Whole amount for Armenian Relief since Oct. 21, 1896	496 37
MISSOURI	89 35	INDIA FAMINE RELIEF.	
MONTANA	3 00	Received this month	147 50
NORTH DAKOTA	7 50	Already forwarded	84 21
OHIO	386 91	Total for India Famine Relief	\$231 71
SOUTH DAKOTA	51 85	MRS. ALFRED B. WILLCOX, Ass't Treas.	
WISCONSIN	250 93		
CALIFORNIA	1 00		
CHINA	17 00		
CONNECTICUT	50 00		
GEORGIA	5 00		
JAPAN	1 00		
MICRONESIA	25 00		
MISCELLANEOUS	29 40		
Receipts for the month	2,595 63		

Life and Light for Woman.

Vol. XXVII.

SEPTEMBER, 1897.

No. 9.



MR. ISHII, OF THE OKAYAMA ORPHANAGE.

(See page 398.)

INDIA.

THE PERSONAL FACTOR IN MISSION WORK.

IN INDIA—BY DR. PAULINE ROOT.

“GOD felt as a person is the secret of all truly personal religion,” says Mosoomdar. A consecrated personality,—the more abundant life in Christ Jesus,—this only will enable a Western woman in India to touch Oriental lives at all points. What she is, not what she professes, or says, or does,—the unconscious self, which is the living epistle,—reveals her real personality to all who meet her, whether she will or no. We recognize this here as well as in India, and feel that we get more inspiration from certain women’s faces, or touch, or even walk, than from many sermons. Certain women make God real to us; sweetly and graciously the influence of face or voice steals into our hearts, and we say, “They rest us.”

I have but to shut my eyes and picture after picture rises before me; they are Indian sketches. In this one I can see a small mud hut in a squalid village, forty women, unkempt, dirty, stolid, and a few restless, unclad, and more dirty children; in their midst in fairest white a frail, delicate woman, whose face tells us of joy and peace born from suffering and sweet fellowship with Christ. The never strong body is faint from heat and noisome odors, and the heart grows faint, too, as the women heedlessly rush from her teaching to follow the gay procession of dancing girls on their way to the temple. Her heart aches for the poor lost girls, and for those other sin-stained women who care not for their souls. Tired and depressed, sitting alone, she heeds not two women from a far-away village who creep up silently behind her till they crouch at her feet, turning wistful eyes to her face. Then she remembers the weary Jesus, who would rest by the well, and the one sinful woman to whom he spoke wonderful words. Can she not give her message to these two? They had never heard of the Lord, and yet they were sent by him, and she opened her heart to them. The day drew to a close, and our dear one went back to the dainty home, the dear little children, and to the beloved husband whose body but a few months later she laid to rest in India.

Another picture rises in the far-off village with our two women as eager hostesses. No mud hut is large enough to hold those who would listen now, and the head man of the village is asked if the lady, who cannot endure the sun’s rays, may sit on the temple veranda. One man says, “We have a chair in the village,” and runs to fetch it, thus giving the head man time to think and to grow suspicious. “What are you going to tell the women?” he asked; and she, lifting her heart to God for guidance, answers: “Do any of your women get drunk? Do any quarrel? Do any fight? Do they neglect

their children? Do any spend their days gossiping by the well?" "Why," he answered, "they are all that kind." And she answered: "I have found something that helps me to keep my house tidy and to care for my husband and children. I want to tell them this, which will make them better wives and mothers." And now I can see her sitting on the rude temple veranda waiting, while a few women and children stand gazing at her. Her friends have disappeared, but now women appear from every quarter of the village carrying the old women. She tells us: "I never saw so pitiful a sight. I shall never forget those old women; some deformed and crippled with rheumatism, others blind; some of them helped along, and some carried in the strong arms of the young women, and laid down, for they could not even sit up unless propped against the walls of the temple or supported by other women. There were over a hundred of these sad, sinful women who had come to hear for the first time in their lives the story that you and I sing about as 'the old, old story.' It was not hard to speak to those poor dying women; women so dirty, with just one filthy rag twisted about them, their long white hair hanging matted over their shoulders, looking as if it had never been combed, their sightless eyes, and their crippled forms; there they lay. It was a great joy to tell them of the Saviour." Will one of those women ever forget that gracious personality which touched them so closely and tenderly, and brought hope?

A young missionary is appointed to go out to India. She knows vaguely somewhat of Indian customs and the religious life of the people, of caste, of early marriage, and of sad widowhood. Withal she has a fascinating picture of picturesque temples and mosques, and graceful, gayly dressed people, of occultism, mysticism, and romance which the thought of India brings to mind. The personal element has been strong in her life. Saints of God have lovingly and tenderly stimulated and inspired her life consciously and unconsciously. She means to be so much to those mysterious women to whom she is giving her life. Especially does she want them to know God,—the God of love, whom she reverently, but with childlike confidence, calls Father. She has a tender love for her Saviour; she wants them to share in the fellowship of joy. In her heart she finds the Holy Spirit her friend, and counselor, and guide. The life which she wants them to know is so free, so full, so joyous.

Her life at sea is like a tonic. She is so bright, so happy, so attractive; she is afraid of no evil, and yet other personalities touch hers and leave their mark. Some try to discourage her zeal, to shake her trustful loyalty. She is tempted by sheer light-heartedness to join the gayeties of this Anglo-Indian circle, whose apparent aim is amusement and self-gratification. This girl may lose none of her enthusiasm, none of her confidence in God's power to

lift up even the most degraded women. (Some, alas, find later that all unconsciously the insidious poison of Anglo-Indian worldliness and imperiousness has crept in.)

Her heart sinks with pity and horror unspeakable as she sees for the first time a land given over to idolatry and superstition. What has been accomplished seems so little, such a tiny oasis in the vast desert of immorality and sin. She is tempted to frantic haste to make herself ready to join the workers. Soon the heat seems to sap her vitality; she sleeps but little, and loses her appetite for food. Hideous manifestations of sin are all about her; she feels that she is a part of it, and that the tendency of the heart is toward evil. She will be all the stronger in influence for good because of this passing through the fire, but just now the temptation is to give way to the feeling of hopeless inadequacy to lift the burden from any heart, not least of all her own.

Happy is she now if she is with one of the tried saints of God, whose personality means God, and courage, and faith. The "Personal Factor!" May there ever be a "Mother ——" in our missions, who will testify for Christ through long days of work, and study, and prayer, and then in the dusk at eventide make time to let the young missionary come close to her, perhaps with head against shoulder or on knee, perhaps with words of loving counsel, perhaps in simple quiet without words. Foolish, weak, perhaps you think; but only those of us who have been weary, and troubled, and lonely know how rest of heart and steadiness of purpose creep in from such quiet communing with a stronger personality whose life is hid with God in Christ Jesus. We know with Phillips Brooks that "There are no nobler lives on earth than those of men and women who have passed through many experiences of many sorts, and who now go about with calm, and happy, and sober faces, holding their keys, some golden and some iron, and finding their joy in opening the gates of those experiences to younger souls, and sending them into them full of intelligence, and hope, and trust."

She realizes, this young missionary, that though she is absolutely without strength of her own to meet the untried problems before her, God has given her her life and its powers to use for him just here and now, and quietly she says to him, "Lord, what time I am afraid, I will trust in thee," and then turning, perhaps, toward the star-lit heavens, her heart sings, "Lord, I will trust and not be afraid;" "I know whom I have believed;" "Out of certainty comes power;" and this newly consecrated personality cannot fail to touch other lives at some point. Inevitably her life will tell; for if there is a personal God, a personal Christ, a personal Spirit, and this wonderful triune personality is hers, she must show forth in her life the glorious min-

istration of the Spirit. She may even—many have by the power of this indwelling Personality—come to “take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake.”

Some of these—God grant them your faithful prayers and the grace of the Lord Jesus—are your friends and representatives; dear young women who, for the joy set before them, have gone from home and country for Christ’s sake, that new and abundant life may, through their consecrated young womanhood, be brought to these others whom he loves and for whom he pleads. By laying on the patient Burden-bearer the mistakes and sins of each day; by thoughtfully studying the cares, perplexities, and customs so different from their own; by kindly sympathy in situations which have either less or more significance to them than to these others; by courtesy toward beliefs and traditions in which they have little understanding and less natural sympathy; by the healing touch in sickness; by tenderness, without excessive demonstration; by patience; by unflinching love,—their personalities, little by little, blend with these other personalities in sympathetic understanding, till by and by they see with surprise that a glory has come into the barren land that they dreamed not possible, forgetting that He can make deserts as the garden of the Lord. Humbly, gladly do they give Him the glory, and rejoice that he allowed them to come to his help; for “no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.”

No one who has not seen the barrenness of a Hindu woman’s life can realize the beauty which blossoms like a flower when God comes into her life,—“beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” Once it was hideous, made up of petty intrigues and foolish and vile gossip; sometimes bitter, often hysterical, sometimes crushed. Now the transformation is felt throughout the village. Her modest serenity, her unknown neatness of body and hair and dress, her alertness of carriage, and, above all, the light in her face, witness to all that a wonderful change has come into her life. When her lips are opened she tells them of Jesus. It is not once only, but many times, that after many days a delegation comes from a village to the missionary asking for a resident catechist and for help in building a house for worship. The missionary does not understand till he learns that there has been a woman of God living Christ there,—the “personal factor.” Ah, yes; God, and one called of God to be a saint!

We in Christian America have always known of a God of love. In some faces we see the light that never was on land or sea; but I wonder if we

might not all show His glory in our faces. In India, illiteracy, poverty, sensuality, idolatry, and disease have blotted out the divine image from so many faces. How He must love them when they literally claim his promises and allow him to make of them what he will. No wonder the whole personality changes. Physically comes a new grace and beauty; we see it in trees and plants here, there we see it in those whom love of God has blessed. Spiritually a new creation indeed is formed, and mentally there is an alertness so unusual as to be startling. Many women of the lower classes are quarrelsome. They scold, revile, pull hair, and even plot murder in their insane contempt, hatred, and jealousy. But even such darkness has been completely driven away by the sunshine of Christian courtesy, shining through the clear crystal of a consecrated woman's life.

The "Personal Factor" in mission work is seen with peculiar emphasis in the ability that comes to a very few to put aside caste prejudices, and to do some act of service or courtesy outside that prescribed for her. We at home would glory in such a service for a loved one; but there we marvel, and feel "what hath God wrought" when our hearts are touched by some attention, perhaps in illness, which to the natural Hindu woman would be absolutely impossible. Money could not buy such service. Love could not demand it, and it is given only from love and to love. It is a part of the "measureless sympathy of the divine humanity."

And what more can one say? for time fails to tell of the personal influence of those who, with divine courage, go into heathen homes where they may at any moment meet scorn, railing, and insult at the mention of Christ's name; of those who, not physicians, devote hours to ministering to one slowly dying of leprosy or quickly of cholera, that light and joy may come to the wounded, failing hearts; of those who risk life and suffer persecutions and insults as they stand alone for Christ in heathen homes; of those who, with true heroism, leave the quiet congeniality and inspiration of our Christian schools to go into lonely, filthy villages, where they will be despised and rejected by those they long to help; of one who, prostrated by an incurable and increasingly distressing illness, spared not herself at all, but saying to me, "It is not loyal to Christ; I must arise for my work; he will give me strength if I honor him," went forth to preach Christ with power to hundreds. This witnessing, this preaching, is it not "in demonstration of the Spirit and of power?" Shall we not then give the glory to the mightiest of "Personal Factors in Mission Work," God, the indwelling God? Murray says, "Let every one who prays for missions and longs for more of a missionary spirit in the Church, pray first and most that in every believer personally, and in the Church and all its work and worship, the power of the indwelling Spirit may have full sway."

CHINA.

THE PERSONAL FACTOR IN MISSIONARY WORK.

IN CHINA—BY MRS. HARLAN P. BEACH.

THROUGH all the ages the personal factor in the revelation of truth to the world has been prominent. Whatever of light has been given by God to pagan nations, has been through the medium of men whose souls have struggled upward toward truth and righteousness, as they could apprehend



CHINESE WOMEN GRINDING WHEAT.

it, and whose personality is associated with the systems they wrought out. And to us, the clearer revelation of God's will, the Bible, has come; "written by holy men moved by the Holy Ghost," it is true, but written out of their own environment and permeated with their individuality. Only the Decalogue was traced by the finger of God on tables of stone. The Psalms speak to us through the outpouring of David's soul in the changeful

experiences of his life. We see Isaiah and Jeremiah in their prophecies, Paul and James and John in their epistles. And in the deepest and completest revelation of all, the life of the Christ on earth, the heart of God and the purpose of God are made known to us as they could be in no other way, through this human life lived among men which we can in some measure enter into and comprehend.

The personal factor is no less essential to-day in impressing hearts and lives with the truth which we hold. What would the principles of the kindergarten be to little children without the bright face and winning ways of the kindergartner? What the news of salvation in the slums without the self-sacrificing labors of the Salvation Army lasses? And on the foreign field, what is the message without the power-filled life of the messenger?

And yet on this last point public opinion falters. "Why this waste?" is still the cry when any specially gifted young life is laid on the altar for this most difficult service of all.

Perhaps many of us have conjured up the phantastic picture of a phonograph sent through the length and breadth of a heathen land, charged with eloquent discourses. What a saving of effort and money it would be! How little of sacrifice either at home or abroad it would require! And yet, does anyone believe for a moment that a sermon, ground out by a machine, however clear the thought and faultless the idiom, would reach one darkened heart? Do we not know that the same message spoken by human lips, even if the tongue falters and stumbles in a foreign language, is infinitely more productive of results?

One of the pictures with which, as children, we were probably all familiar, is of a solemn-visaged missionary with clerical coat and silk hat, standing under a tree, preaching to a group of reverently listening natives. To many a missionary such a picture has embodied his dream of prospective service. But in actual experience, formal preaching has played but a small part, and the power of his personal life has been the influential factor.

I shall never forget the impression made on me, a young missionary, by the loving remembrance in which the Chinese held Mrs. Chapin. We, two novices from America, took up our abode in the house she had just vacated, where she had lived for nearly twenty years, and in whose rooms her seven children had lived. Every day some of the Chinese would come in to weep over the "*tài tài*," who had loved them so, and to tell me, long before I could understand half they said, what she had done for them. She could have had little time for direct teaching and visiting, for her home cares claimed her, and sickness often visited the house. But in some way her love reached them and changed their lives. "When you put our little

boys to bed you must pray with them," the native helper told his wife, "just as Mrs. Chapin does with her children." "It was she pulled me out of the mud," wept the old beggar woman who had been found at their gate unconscious, with a broken collar bone, and who from that time "kept the faith," until a few months ago the heavenly gates opened to let her in. An orphan boy, saved from the streets, grew up into Christian manhood, and became one of the station helpers; and so the story goes on. To the



A GROUP OF CHINESE HELPERS.

Chinese, the loving life in their midst interpreted the seeking, saving love of the Great Shepherd, who would gather them, too, into his fold.

There is another phase of the personal element in missionary work, and that is the exhibition of its power in the lives of native Christians. It seems to take but a small grain of Christianity to make Chinamen different beings from their neighbors. "Do you like the Chinese?" I am often asked, and I can answer heartily, "Yes, the Christians." Even the veriest

babes in Christ, those whom we still suspect of idolatrous practices under special temptation, those who have not yet learned to control tongue, and greed, and temper, have nevertheless acquired something which makes them more lovable. To the newcomer, especially, the Chinese as a people are repugnant. The wrangling, loud-voiced boatmen, wheelbarrow men, chair bearers,—how disagreeable they are! Oily-mouthed tradesmen who will drive a sharp bargain in spite of you, supercilious officials and pompous mandarins, are scarcely less so. Out in the villages the women at their heavy work, gathering in the crops or turning the stone mill which crushes the wheat,—lines of toil, and weariness, and poverty, and temper carved deep in their faces,—these do not draw us to themselves except through pity. But when to any of these men or women comes even the first hint of rest to their souls through a burden-bearing Lord, a new sweetness and softness enters in, which soon endears them to us, and helps us to appreciate better the sturdier qualities common to all,—the industry, persistence, and fortitude which form the basis of much of their national greatness.

But one does not have to rest content with such manifestations alone of the power of the gospel. Some of the most spiritual Christians I have ever known have been in the Chinese church. I suppose no missionaries at the Pao-ting-fu station have done more good than the saintly helper, Mèng, and his family,—his two sons both preachers, and his daughter a gifted, devoted Bible woman. If one ever doubted the results of missionary work, to see those brothers—the older one strong, animated, energetic, the younger reposeful, thoughtful, winning in face and manner; both with quick, keen minds, and both consecrated to their Master and his service—it would banish the thought forever. Such lives witness for Christ among their countrymen as no foreigner can do.

Another beautiful example is the aged Bible woman at Tung-cho, Mrs. Ts'ui. One of the earliest converts at the station, she has been a tower of strength to the missionaries and the church from the first. The thump of her string of cash in the collection basket every Sunday, as she has contributed a tenth of her small income, has been an object lesson in generous giving. Her face of itself preaches a sermon. It is almost the first thing that heathen women notice about her. "What a face she has!" they say; "how good; how kind!"

Another disciple whom I much admired was a Mr. Lin. In his business life he was subject to constant temptation to take bribes and "squeezes," but fought it manfully. One of our Bible women was a frequent visitor at his house, for as soon as he began to care for the "Jesus way," he was anxious to have his young wife walk it with him. She would often say to me after

a visit: "That man is a great help to me. He comes in from his day's business very sad because he has lost money, but thanks God that he has resisted temptation. Then his wife pities him and begs him to eat, and he is very kind to her. It is almost like you foreigners!"

We were much attached to a young man who was in our family for awhile, and afterward became a helper. He had a heathen mother, who was bitterly opposed to Christianity, and to him as a follower of it. Once, after a visit home, he came back to us with deep scratches torn in his cheeks by her finger nails. Yet he cherished no resentment. "She is my mother," he said. "I pray God she may become a Christian." Since we left China he has been very ill, and on what seemed his deathbed. His quiet faith in the dark valley took hold of his mother's heart as all the years of his Christlike living had failed to do. And he has had the joy of being raised up to health, to see her a humble, trusting follower of his Lord.

I need not multiply instances. One by one through the wide world the masses are born into the kingdom. The power is of God, but it touches each soul through the personal endeavor and example of those who, "reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory."

JAPAN.

TWO PERSONALITIES IN OKAYAMA.

KOUME SUMIYA, THE JAPANESE BIBLE WOMAN.

IN all the history of Christian work in the prefecture of Okayama, Japan, no name is so well known, so universally loved and honored, as that of "Little Plum Blossom." Frail and weak in body, a sufferer for years from asthma, frequently confined to her room for weeks at a time, her faith is so strong, her heart so full of love to God and man, that not only is she shepherd of the wandering church members and young Christians, but even Mr. Ishii, of the Orphan Asylum, calls her the "mother of his faith."

She first saw the light in Okayama, on Christmas Day, 1850, her mother living only long enough to ask that the tiny baby be given into the care of the grandmother. Six years later the father died, the property disappeared, and the little girl spent her days for nine long years in learning to play the *samisen* (a three-stringed guitar), to sing, and dance. A faithful servant of the family, a skillful carver in wood, had clung to them through all their misfortunes, and the little orphan begged him to let her call him father, that she might have friends like other girls. From her fifteenth year the skillful

little musician taught the children of the neighborhood, thirty or forty of them, every day and all day, that she might earn the wherewithal to supply the daily food of the family.

After four years of this busy life the grandmother fell ill, and at the end of six months of faithful nursing Koume San saw the grave close over this last and dearest of her kin. She had always been a devout Buddhist, and in her loneliness was more earnest than ever in her prayers, and vows, and fastings.



KOUME SUMIYA.

At this time an Okayama friend, a man who had become interested in her through her music, invited her into his family. Out of gratitude for his many kindnesses she finally consented, and as he was unable to read or write she became his secretary, writing at his dictation, getting many a scolding at first for a slight mistake, but gradually the care of his business, accounts and all, fell more and more into her hands. There was no love between her employer and his wife, and Koume became more and more his trusted helper, and, as is too common in that country, his wife in reality, though not in name. She became ill, and when the doctor told her she must die, she felt there was something in her which could not die. What was it that caused her hands to move, that thought, and felt, and reasoned,—surely death could not end all. When she recovered, ashamed of her sinful life, she

begged to be allowed to return home; but she was too necessary to her employer, and he refused to let her go. He went soon after to Kyoto, met Mr. Neesima, and received from him a book, a tract on God, which Koume read to him, and by which she felt comforted, though she knew not how nor why.

In 1875 Dr. Taylor made his first visit to Okayama, and she heard his talk to a few of the chief men of the place on Christ and the miraculous draught

of fishes. A short visit from two missionary ladies from Kobe resulted in the meeting together every Sunday, for the study of the Bible, of a small company of women, of which she was one.

A theological student from Kyoto spent the summer of 1878 in the city, and taught the Bible to these women and others. The story of the Samaritan woman melted her heart; she went home and prayed, though she knew not to whom or what, "Please forgive my sins." Then, too, she heard for the first time the sixteenth verse of the third chapter of John's Gospel, and learned how God could forgive. From that time her life grew hateful to her. She gave up her ten months' old baby, and finally yielding to her entreaties her master allowed her to go to Miss Talcott, whom he had met and trusted, and who was then in charge of Kobe College. There she learned more and more of God's Word through this teacher, to whom she gave a daughter's love. When asked if she did not want to be baptized, she refused, her real reason being that Mr. N. had told her to wait for him, and they would be baptized together.

Meantime he grew impatient of her long absence, sent again and again for her return, but she felt she could not go back to the old life. At last a telegram summoned her to the bedside of her dying father, and she went only to find it a ruse to bring her home. Then began a long and angry discussion, Mr. N. insisting she must stay, even if he left the house; his friends all urged her to stay, saying he would give up his Christianity if she left him. The trouble and anxiety, and the conflict between her love for the father of her child and the desire to do right, brought on brain fever, and for months she was so ill as to know little or nothing of what went on. As she grew a little stronger Miss Talcott used her influence with Mr. N., and he finally consented to give her up for a while, at least.

She left the house which had been her home for ten years, with only the clothes she wore and one dollar in money, in return for all the loving service she had rendered. Day and night, as she grew stronger, she prayed that she might work for her new Master, Christ Jesus, with her dearly loved Miss Talcott. That fall the little company of believers in Okayama were united in a church organization, she only daring not to be baptized with her friends, on account of Mr. N.'s anger, and refusal to let her have their child. One of the decorations at the church service that day was the familiar motto, "No cross, no crown;" and as she sat in the next room wiping away the tears that would come, that thought came to her with comforting strength, which has lasted till this day. She went back to the shabby little house, where her adopted father lived, but received no welcome. He had lived in comfort on her wages of sin, and loved her five-year-old daughter, whom she

had been forced to give up, more than he had ever cared for her. For two years she bore persecution, poverty, and trial, and entreaties from the child's father to return; but at last he yielded, less for her than for the sake of the little one, who pined and fretted for her mother. Just then one of the missionary ladies, recently come to the city, wanted a language teacher, and was only too glad to secure this sweet-faced woman of earnest faith. But the longing desire of her heart was to work for such women as she had been, and as a means to that end, in 1886 a school was started in a house rented for that purpose; a school for teaching English, foreign sewing and knitting, and as much Christianity as could be put into it. For several years, thanks to the assistance of two or three missionary ladies and Mrs. Sumiya's own earnest spirit, it was very successful, having at one time more than ninety pupils enrolled; and out of these women and girls, some became Christians openly and were baptized, and more kept the word of God in their hearts.

Then came the reaction against all things foreign, even the western religion, and induced by diminished numbers and failing health, Mrs. Sumiya gave up the school, and removed to a healthier location. From that little house just east of the city, through these five years, has gone out an influence no man can measure; an influence for good, ever widening and deepening, and helping all lives with which it has come in contact. The "well days" she spends in going about doing good, teaching "the way" to those who are willing to listen, comforting them that mourn, strengthening those weak in the faith; the "sick days"—and they are more and more in number—spent in communion with God, and long talks with the many friends who come to her for advice, for counsel, for sympathy. She is "auntie" to all the two hundred and sixty orphans of the Asylum, the tried and trusted friend of Mr. Ishii and his associates, the right hand of the missionaries, whose true friend and helper she has been for all these years.

The little home on the hill has been given up, the dearly loved daughter is happily settled in a home of her own, near which Mrs. Sumiya lives, and rejoices in the rollicking little grandson, come to gladden their hearts; the adopted father, aged and feeble, has joyfully obeyed the summons hence, and our "Little Plum Blossom," growing daily in grace and patience, is becoming more and more a fit temple for the indwelling of the Holy Spirit.

ISHII. THE MAN OF FAITH.—A CHARACTER SKETCH.

(Condensed from "Mr. Ishii and his Orphanage." A booklet, by J. H. Pettee.)

A man's education and training should begin before he is born; so it is pleasant to find Mr. Ishii's mother a woman of few words, but of that same

straightforward, earnest, loving and lovable character which we who know him admire so much in the son.

Though it is nearly ten years since he gave himself, heart and soul, to the work of caring for "the least of these my brethren," Mr. Ishii is yet a young man. He was born April 7, 1865, in Takanabe, on Hyuga, the southernmost of the chain of islands we call Japan.

At the age of eleven his attention was first called to the Christian religion. In reading a translation of Peter Parley's "History of the World," he was impressed by a picture of the cross, carried by crusaders. A schoolmate told him if he would secretly worship that symbol, he could work magic. He tried it often, saying over to himself, "O Christ, Lord of the Army of the Cross." One day while out fishing, none of the party having any luck, he thought he would try his new magic art. So after a silent prayer and act of worship he threw in his hook, and pulled out a big river carp. Again and again he did it, always with the same result. From that crude, boyish experience, Mr. Ishii dates his first ideas of an unseen, all-powerful God, and prayer to him.

This was the first in a series of events which culminated in the visit of George Müller to Japan, and the deep impression made upon the young Japanese by the life of faith.

In July, 1887, occurred what Mr. Ishii reckons the fourth and final cause for the opening of the Orphanage. He learned of a poor old fisherman and his wife who, though themselves on the verge of starvation, adopted a little girl of three and a boy of five, the parents and older brothers having fallen victims to cholera. The heartless neighbors were about to bury the younger child in its mother's coffin, as it was nearly dead from starvation, and there was no one to care for it. Two thoughts came home to the young man with great force: the pitiable condition of orphans; and if those who know nothing of the love of Christ can show such kindness as these poor fisher folk, what ought not we Christians to do! Dare we do less than they?

He returned to Okayama, conferred with his trusted friends, and in September, 1887, rented a part of a large Buddhist temple, moved in with his wife and three waifs he had picked up, and quietly opened his asylum for needy children. The following winter he was so impressed with the Divine call to work for children, that though within four months of graduation from the Medical School, he withdrew, and refused to apply for a diploma. He did this against the advice of all his friends, and solely that his heart might not be divided between his profession and his calling.

In the times of great need which have occasionally come to the Asylum, Mr. Ishii, his associates, and even some of the older children, following the

example of our Lord, betook themselves to a mountain to pray, and often before the little company were at home again the needed aid had been received.

An entry taken at random from Mr. Ishii's carefully kept diary reads thus: "Dec. 3d. We did not eat dinner, as we had no rice nor money. These three Sundays our Lord left us to fast. I think it is our lesson which He giveth us, to learn to hunger and thirst after righteousness, as we do for food and drink. In the afternoon we received several small donations, and had supper." The hot, cholera summer of 1895 threatened to overwhelm the Asylum in the deep waters of affliction. One of the children was taken with cholera. Mr. Ishii insisted on nursing the little fellow as long as life lasted, and was then himself seized with the same dread disease. From the first he realized his chance for recovery was slight, but he had no last directions, save to leave all his dear ones and his beloved work in the hands of the loving, tender Father of us all.

But the ceaseless prayers of these "little ones," and the faithful nursing of one who risked her life to save his, brought him back to his unfinished work.

The growth and development of the Orphanage has kept pace with the wonderful and increasing faith and spiritual strength of its founder.

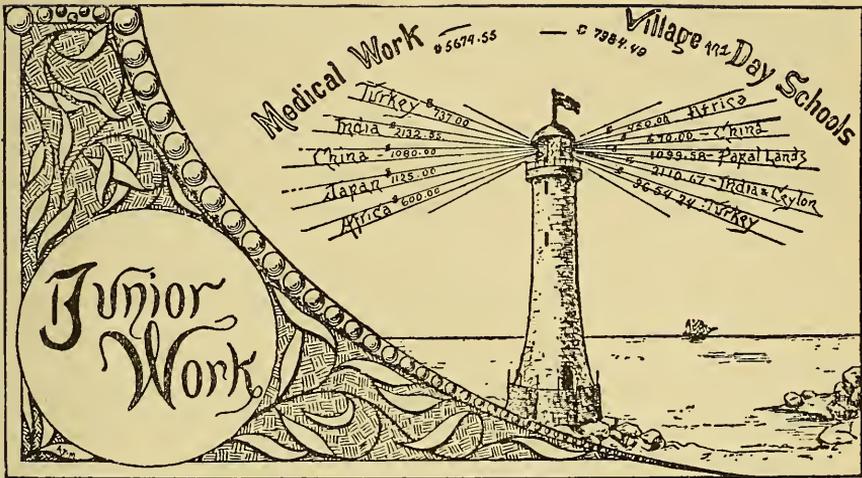
How can I better close this brief sketch of one of God's own noblemen than with a few sentences from his own pen, taken from the April number of the *Asylum Record*, the English organ of the Orphanage: "I believe implicitly in the truth of Christ's words as recorded in Matt. ix. 29, 'according to your faith be it done unto you.'" . . . "In my own experience and that of the Asylum it has always proved true that the larger gifts of grace have been exactly proportioned to the measure of my own real faith." . . . "In former days when our rice failed we fasted and prayed till relief came. I am perfectly willing to do the same myself to-day, but I no longer feel that God directs me to insist upon that course for the institution as a whole. He wishes us to strain every nerve to help ourselves." . . . "Success can spring only from a faith that touches every interest of life, and the measure of faith will mark the measure of attainment."

B. W. P.

OKAYAMA.

Just to take the orders straight
 From the Master's own command!
 Blessed day! when thus we wait
 Always at our sovereign's hand.

—F. R. Havergal.



— To give light to them that sit in darkness Luke 1:77 —

A MISSIONARY TEA, AND WHAT CAME OF IT.

BY MRS. J. W. MOULTON.

NELLIE KINGSLEY had just come in from the Christian Endeavor prayer meeting. The subject had been "Proportionate Giving." Aside from the earnest words of the pastor, the meeting had been slow, long-paused, and uninteresting, as is only possible where little is known of the need of the gospel in home or foreign lands. She had repeated in the meeting, "What shall I render unto the Lord for all his benefits toward me?" with little thought of its meaning, except that it fitted the subject. She was an only child, and orphan, surrounded by friends, all the comforts of life and many of its luxuries. Since leaving school her aim seemed to have been pleasure. As an active member of the Christian Endeavor Society she had always served faithfully on the committees.

She glanced around the room, slowly repeating, "'For all his benefits toward me.' Well, what are my benefits?" The open piano, the beautiful pictures of her own making, the rare taste displayed in the arrangement of every article in the room, the open fire on the grate, the choicest books,—all seemed to echo, "for all his benefits toward me." She still held in her hand the topic card. As she glanced over the names of the leaders, she saw her name opposite this subject, "The Lord's Benefits toward Us."

She looked at the names of the different committees. "But! what is this? 'Missionary committee: Nellie Kingsley, Dora Thorn, Harry Stedman.' Why," thought she, "I don't know the least thing about missions and missionaries, and I don't believe Dora or Harry do."

For a long time she sat in silence. At last she arose and said: "Well, if I'm on that committee, I'm there to serve. I'll see Dora and Harry." The next evening found the three in Nellie's pleasant sitting room, and as she took up the topic card she asked them if they had seen the new ones. They replied, "No; why?"

"Guess, then," said Nellie, "who is on the missionary committee." They gave the names of several whom they thought were fitted for that committee. They named some associate members. Still Nellie shook her head.

"You can never guess," said Nellie, "so just listen: Nellie Kingsley, Dora Thorn, Harry Stedman."

"Why," said Dora, "I am only an associate member, and don't know a missionary from a Turk."

"I am no better off than Dora," said Harry; "but if you girls want mission work, just raise some money for our baseball team. 'C-h-a-r-i-t-y begins at home,' so Deacon Trumbel says."

"But," said Nellie, proudly, "we are Endeavorers. The nominating committee have seen fit to add a new committee, and have honored us (?) by putting our names on that committee. I am sure I don't know what they were thinking of. But we must do something. I have thought and thought, and the only thing that suggests itself to me is a missionary tea. For, of course, all the missionary needs is money."

"Yes," said Dora, laughing, "Harry's baseball team is the heathen, you the missionary after them; and I? Well, I'll go with you and look after the money. But, Nellie dear, plan something that will give us lots of fun, and you may count on me."

"As for a missionary concert or a missionary social," said Nellie, "I do not know how to arrange for them. A missionary tea is the only thing we can have and not expose too much ignorance."

In another half hour the plans were laid. Three days later the invitations appeared. Very dainty they were, printed in gilt on green paper, capital T's. The evening arrived, and by eight o'clock Nellie's beautiful parlors were well filled. If time would permit, I would like to tell you of the first missionary tea in Westwood.

It was a unique affair, a complete success; and the money,—well, they found the next day they had cleared twenty-three dollars and sixty-three cents.

This committee also found they did not know what to do with money now they had it. The active members of the Christian Endeavor Society decided the evening before that it should be given to foreign missions. How vague and far off those two words "foreign missions" sounded to Nellie and Dora, as they sat wondering what to do next.

"You are driven to, Nell," said Dora; "you have just got to go to our pastor, and tell him honestly that you don't know anything about foreign missions, and I'll tell him I should be happy to meet some of them, for I have twenty-three dollars and sixty cents for them."

"O Dora, I feel so humiliated! I'll just know something the next time our society drinks tea to the health of foreign missions."

The pastor received them kindly, and explained to them the work and needs of the American Board. This he did in a feeling manner and much earnestness, for he had a brother toiling in India and a sister fitting herself for the work. He found after a little talk with them that, as Dora had said when she came in, "they didn't know where foreign missions were," and but little of the work in the home land. He gave them a brief account of the work being done by denominational societies. They left the money with him to send to the American Board.

After the girls left the parsonage Mr. Leonard called his wife to his study and told her of what had passed, and said: "Is it possible that our young people are so ignorant of missionary work? They seem as a rule well informed on other subjects."

"I am afraid it is too true," replied his wife. "I have been amused, surprised, and saddened at the questions found in the question box at our missionary meetings. And I heard at the county meeting the other day this incident: a young minister, a graduate of Yale, wanted to start a missionary society among his boys. He went to a lady much interested in mission work and told her his plan, but said, 'I don't know anything about the work.' She kindly explained, and gave him leaflets of the work. In a few days he returned them, and said: 'Have you any more of those leaflets? I have found them very interesting reading, very. But why haven't I known of the work long ago? Some things I never heard of before, and I am sure I knew as much as the other young people of our church.' What are the churches thinking of to let their young people grow up so ignorant of missionary work?"

"If this is true," said Mr. Leonard, "then again thank God for the Christian Endeavor movement."

After a few minutes of thoughtful silence he said: "We must begin at once to teach them. We have but lately come among them, you know, and

must act with caution, and pray God to give us the best methods to reach them. We will quietly circulate books and leaflets calculated to arouse their interest and at the same time instruct. We will continue our monthly concerts, asking the younger members to take part. We will hold a social for the young people on the Friday evening preceding the concert, and try to confine ourselves to missionary subjects. Above all, let us pray God that he will make us as wise as serpents and harmless as doves.' ”

At the close of the Christian Endeavor meeting on the following Sunday, Mr. Leonard said, “I have a book in two volumes entitled John G. Paton, missionary to the New Hebrides. There are two other copies in the place which I will get for any who want them. I have also a few leaflets for any who wish. Within the next three months I would like to have every active member of this society read the books. Remember this, my dear young friends, a thorough education in any particular line of work often results in a consecration to that work.”

Time passed. The monthly concerts became helpful and interesting on account of young voices. The missionary socials were a success. There seemed to be a deeper feeling in the Christian Endeavor prayer meeting. Nearly all the active members were now praying for those in the darkened lands; at the same time earnest prayers were offered for the associate members.

The evening for Nellie Kingsley to lead had come. An unusual stillness pervaded the room. No one had been more enthusiastic in reading books, magazines, and leaflets than Nellie. It was already known that she would soon leave them to take a medical course, in order to better fit herself for her chosen work among the women of India.

She arose, and in a few chosen words spoke of her feelings upon first seeing her name opposite this subject, “The Lord’s benefits toward us.” Her surprise to find her name on the missionary committee. How she had been led in the past weeks to see herself in a new light. “God has shown me that I have been making pleasure my chief aim. It shall be my aim in the future, but with His help it shall be the pleasure of the Lord. I have consecrated myself and my all to the Master. He will find me ready to go anywhere in His name.”

These are but a few of the thoughts she gave, but the Holy Spirit was with her, as was shown in the prayers that followed.

The pastor’s statement was proving itself true. A thorough education in any particular line of work often results in a consecration to that work.

FOR CHILDREN'S MEETINGS.

MISSIONARY HEROES.

CHOOSE five boys who shall represent great missionary workers, such as James Gilmour, *Missionary Herald*, December, 1893; Bishop Patteson, *Missionary Herald*, September, 1886; Captain Allen Gardiner, *Missionary Herald*, December, 1885; Dr. Paton, *Missionary Herald*, March, 1890; Alexander Mackay, *Missionary Herald*, May, 1891. If possible, get each to read the life of the hero whom he is for the time to be, and tell what there was in his life that called for special heroism, and how he met it. Let each bring pictures of his hero and of the country in which he lived and worked. A map of the world will be a great help in making their work more real to the children. After the five have told their stories, let each member tell some heroic act in the lives of our missionaries or native Christians who are now living and at work. These facts will probably have to be found for the children by the leader, but this will not be difficult, as most numbers of the *LIFE AND LIGHT* and *Dayspring* have some such, such as: **"A Brave Little Slave Boy,"* *Dayspring*, October, 1887; **"Trying to Save his Mother,"* *Dayspring*, March, 1890; **"Umcitwa and Yona,"* *Missionary Herald*, January, 1890, or Leaflet, 10 cents; **"A Young African Hero,"* *Dayspring*, September, 1892. From the Circulating Library of the Woman's Board of Missions, American Heroes in Mission Fields: "James Gilmour and his Boys;" "Missionary Heroines in Eastern Lands;" "Robert Morrison, Pioneer of Chinese Missions." After all has been told, let the children vote on which seems to them the greatest hero, and which they will try hardest to be like. Close the meeting with earnest prayers by each one that they may be willing to do what Christ would like to have them, even if it takes some heroism.

Starred material, 6 cents.

Scraps from our Work Basket.

CONTRIBUTIONS Our contributions for the month ending July 18th are a FOR THE MONTH. disappointment, being \$720.08 less than for the same month in 1896. This wipes out the gain for the year reported last month, and makes a decrease of \$17. This is a small deficit, but all the year we have been aiming for advance. There yet remain three months for work and prayer. Let us improve this time to the utmost of our ability.

THE TENTH LEGION. It is a great gratification to know of the enrollment of members of the "Tenth Legion," made so prominent in the Christian Endeavor Convention in San Francisco; each member pledging a tenth of his or her income for the Lord's work. As has been demonstrated over and over, if all church members would conscientiously lay aside the tenth, the treasuries of all benevolent societies would be full to the brim. Those who have long been working for this consummation will rejoice to be reinforced by a movement that contemplates adherents by the million. We have no doubt that conscientious proportionate giving by every Christian would solve all the financial problems that so harass and wear out the lives of mission workers all over the world. Let us take courage from this new enrollment, and each one—working over against her own house—go on steadily, persistently, unfalteringly, in the endeavor to make this giving universal. The motto of the Tenth Legion is "Unto God what is God's."

SOME MISSIONARY STATISTICS. The *Missionary Review* gives the following statistics of what has been accomplished in foreign missions during Queen Victoria's reign, the figures being taken from the latest authoritative statements as to present numbers. The total expenditure for foreign missions during 1896 was, from reported gifts, about £3,000,000 sterling. The whole number of ordained missionaries is about 4,300; of laymen, 2,500; married women, 4,200; unmarried women, 3,300: this gives a total missionary force from Christian lands of 14,300. Mission churches have themselves given to the work, 3,350 ordained natives, and over 51,700 native helpers, making a grand summary of nearly 70,000 actually engaged in a world's evangelization in some 21,000 mission stations, and sustained by a body of 1,115,000 native communicants that stand for five times as many adherents; 62,000 communicants were added in 1896. There are 18,000 schools with a total of about 700,000 pupils. Now, if we remember that nearly all this aggregate represents a creation out of nothing during this sixty years, we can get some idea of the missionary advance of the Victorian era.

WHAT CAN BE DONE? Our August exchanges seem in one way to be rather depressing reading, so often we see the headings, "The Foreign Missionary Debt," "The Home Missionary Debt," "How can the Deficit be Met?" "An Appeal for the Debt," "Why not Wipe Out our Missionary Debt." One cannot help wondering what the cause may be that God's people do not come to his help as he has asked them, in sending abroad his Gospel. The Holy Spirit has been moving most wonderfully in almost every mission field; letter after letter comes filled with thrilling accounts of

crowded schools and chapels, of marvelous manifestations of spiritual power. How strange that so many of God's people do not care even to know of his doings in heathen lands, much less to do the part he asks of them. There is no arrow that so pierces an earthly parent's heart as the thought, My child does not care to fulfill my wishes, is utterly indifferent to my appeals. Mistakes and failures are a blessing as compared with cold indifference. Must we not feel that the same is true of an infinitely tender Heavenly Father, whose heart is yearning over a lost world?

OPINIONS OF MISSIONARIES. Of course I heard many criticisms of missionaries, but I never heard a Hindu, Brahmin, or Moslem say what ignorant and prejudiced Europeans have sometimes said in my hearing out of India,—that the missionaries were doing no good. I shall never forget how the famous Hindu ascetic, the holy man of Benares, said to me: "I think Jesus Christ was a very good man. He must have been something like Mr. Hewlet,"—a deceased veteran of the London Missionary Society. Missionaries are often foolishly criticised by natives, but they are trusted by them, and this is the highest praise that a Hindu can give to mortal man.—*Rev. J. H. Barrows.*

THE QUEEN'S JUBILEE IN INDIA. We are beginning to receive letters telling of the celebrating of Queen Victoria's Jubilee among our missions in India. Miss Mary Noyes writes, under date of June 22d: "We are celebrating the Queen's Diamond Jubilee just now. On Sunday there was a union service held in the East Gate Church. The Queen's Volunteers of the South India Railway employees in uniform marched in, and were seated in the centre of the church. There were two addresses,—one in English, by Mr. Zumbro, and one in Tamil, by Dr. Jones. The music was quite creditable: there was a hymn by the congregation; a *Te Deum* was sung by a choir of girls from our school; an anthem, 'All ye Nations,' by a choir of girls from the Christian Endeavor societies; a Tamil lyric, by some children from the South Gate Church; and 'God Save the Queen' for a close. This afternoon there are to be some contests and athletics. The schoolboys are to have a competition as to who can write the most about Queen Victoria in fifteen minutes."

CONDITIONS IN BOMBAY. A letter from Bombay, dated June 6th, states that the population are returning by slow degrees. The number of cases of plague has decreased to about a half dozen a day, and already some of the temporary hospitals for the sufferers have been pulled down, as they are no

longer needed. The scars of the dreadful scourge are visible everywhere, especially the circles painted on the doorposts to show that the plague had entered, sometimes as many as forty or fifty being seen on one house. The effect on missionary work cannot yet be predicted, although schools in other Boards than our own have opened with greatly reduced numbers.

EXTRACTS FROM RECENT LETTERS.

FROM REV. G. A. WILDER, EAST CENTRAL AFRICA.

TO the readers of LIFE AND LIGHT: I will essay to raise a cry from the depths of Africa's darkness on behalf of a lost woman! She was forcibly given in marriage many years ago, and, like most African women, looked forward to the only gleam of joy in her life,—her children. Her firstborn were twins. Cruelly the voices spoke out of the shadows of dark superstition, "If these are allowed to live your husband will die." What can she do? Watch her! She finds two stones, ties these about the necks of her babes, and throws them into the pond, drowning her grief in the hope that she will never again be called upon to do so terrible an act! But her next children are twins, and her next, and her next, until this remarkable woman has given birth to fourteen twins; and this hardened devotee to Satan's wiles has murdered, with her own hands, fourteen of her own sons and daughters! Do I hear some of you say, "What devotion to her husband?" Oh, no; she has killed them because she fears that if the husband dies she will be accused of causing his death. Here is a woman with fourteen murders on her hands, and still at large! We frequently see her; she gossips, laughs, and gets drunk just like any of the other women about her. She is considered by them an unfortunate mother, that is all. Were it not well that a millstone were hanged about the neck of this woman, and that she were cast into the sea? But think not that she is a sinner above all others.

FROM MISS C. E. BUSH, HARPOOT, TURKEY.

Written at Choon Koosh, an outstation from Harpoot, where the pastor had been killed and the chapel burned:—

The Sabbath was a remarkable day. I had a meeting with the women at sunrise, while Mr. Browne preached at the Gregorian Church. At noon he preached there again to the largest audience to which he has ever spoken in Turkey,—fifteen hundred people, it was said. Such a sight as it was from the women's gallery, way up by the lofty, arched stone roof! I had to walk the galleries to keep the women still. After the sermon the women crowded

into the places of the men, though one gallery still seemed full, as well as the body of the immense church. How I should quiet them or reach them with my voice was a serious question, but God gave me strength, and I am sure that they, most of them, understood. When I finished, and as I passed through them to the door, dozens of hands were held out to grasp mine and kiss it, and the women kept saying, "Bless me! bless me!" I put my hand on their bowed heads, and said, "God bless you," and they were satisfied.

FROM MISS SEYMOUR, OF HARPOOT, TURKEY.

A week ago last Sunday Dr. Barnum, Dr. Herli, one of our German friends, and I went to Bizmashen, a village about eight miles from Harpoot. The Protestant chapel was burned, but the Gregorians allowed us to have a communion service in their large stone church. This was filled with Protestants and Gregorians; the priests were also present, and took a part in speaking, at Dr. Barnum's invitation. When one of the priests rose to speak, one of his own people told him to sit down; that he did not know how to talk. But Dr. Barnum encouraged him to go on, and he really spoke better than the other. The people like flights of oratory. The services opened and closed with the chants always used at Gregorian communion services.

FROM MRS. M. W. RAYNOLDS, OF VAN, TURKEY.

The date of this letter tells you the principal thing I have to write; viz., that the Allens and myself are back in Van. We have all been earnestly and continually praying that God would guide and arrange for us,—simply put us where he wanted us to be. So when the English Consul came over to Salmas, and was willing to take our large caravan under his wing to Van, we felt it was an answer to our prayers and an indication of His will. We came over safely and comfortably, and the children kept well. I was able to make the whole journey on horseback,—a thing I have not always been able to do.

Pray much for us, that we may be kept in safety, and that our hearts may be kept in confidence and quiet, and also that we may have strength to bear all the strain of the poverty and suffering we see around us. I have had many, many calls in these ten days at home, and it is one continuous tale of sorrow, and want, and plea, for help.

As for work, it is piled up mountains high—more than two hundred orphans, all of whose bodily, mental, and spiritual wants must be met. Besides this, five hundred and twenty day pupils in our schools, and Sunday, with all our orphans excluded from the service, every available spot is filled—five hundred or more packed in to hear God's word preached. Of

this great audience fully half are women and girls; and as I looked at them, not a few standing, because not a place could be found for sitting, I could but recall those first years when the corner railed off for women was only about six feet square, and Hanum, our Bible reader, her mother, and myself, with an occasional woman or two or three small girls, were all that could be induced to come to service. What hath God wrought! We have three preaching services within our walls at the same hour on every Sunday, one for orphan boys, one for girls, and one for the general public. We have no room large enough to hold all our orphans. The first Sunday, though I arrived on Friday night, I spoke to the girls, and on Thursday of this week we begin the women's meetings. As for calling and house-to-house visitation there is no end to it.

FROM MRS. J. T. GULICK, OSAKA, JAPAN.

The weather, which has been very cool all through the spring, has suddenly become quite warm, so to-day I commenced a kind of work that I have had in mind for some time. The room in which we have our Sunday school opens on a street where there is a great deal of passing. I opened the paper sliding doors, and sat down on the mats close to the open door. On the table in front of me I had some small, bright-colored Sunday-school cards, on which were printed, in Japanese, of course, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." Before long two women came along, and stopped to look at the foreign woman. I took up a card and asked one of them if she wouldn't like to see it. The two women came up close, and quite a little crowd gathered around. I talked to them awhile, explaining the meaning of the words, and telling them of the true God and of our Saviour who came that we might have life. Then I told them of the Sunday school, and one of the women promised to come next Sunday. Then they went away, and the crowd scattered. Soon two men came along, and I repeated the programme. Next came six schoolgirls, to whom I also explained the words on the card. In this way I had an opportunity to preach the same little sermon in a very quiet way to several little groups. To each adult who listened to the talk I gave a copy of the card to carry home, and I also invited each one to come to the Sunday school. We may never see one of these people again. But who can tell? One man wanted to see the card, and after the talk he said: "I am a member of this way." I became a believer in Himeji."

After the cards were gone I closed the door, and the Bible woman said: "This is better than our women's meeting. It is real seed sowing."

Our Work at Home.

THE PERSONAL FACTOR IN MISSIONARY WORK.

BY MRS. MERRILL E. GATES.

It is Burke who says, "If you want to go anywhere, you must start from where you are." It is equally true that if we want to do anything, we must do with what we are. Educators tell us that the starting point of all education is the child's own individuality, and surely the nearest and most obvious instrument of action is ourselves. We cannot hope to move things outside ourselves, until we are ourselves moved within. All action is but the projection of some one's inner self. Because the inner world is unseen, it does not therefore follow that it is unreal. It is from the invisible realm of our own personality that all which we have really done proceeds. What we have done is that which without us would not have been done.

PERSONALITY COUNTS.

We may say that nothing counts but personality. Where would the work of such men as Zinzendorf, the Duffs, the Careys, the Morrisons, the Patons be, were it not for their own personality, infused, permeated, set on fire with an idea? These are men who changed the ideal of the church from that of simply receiving a good to that inexpressibly higher one of giving a good. And they did this because their own nature was taken possession of, their own personality filled with the thought of saving men. These men did not wait till organizations should push and drive them to the work. An inner impulse, irresistible as it was forceful, propelled them along a way closed even to the vision of other men. They worked from their innermost being, but the spirit within them was suffused and sustained by the love of Christ. These men went to foreign fields, but the same intensity of purpose may animate us who remain at home.

EACH ONE HAS THIS GIFT.

We are quite conscious of this power of personality at times. In certain directions we feel the forward, thrusting, outgoing impulse of our being, and we pour ourselves out into music, art, social life, travel, or study, according to the bent of our nature. Personality is but another name for our spirit life, and the Christian is one whose personality or spirit life, deep at its root and in the initial intuitions and loves of his heart, has been

Christianized,—that is, made like his Master,—and he cannot but feel in the depths of his being, howbeit feebly, the same heart-throbs that his Lord felt, the same wish and at times the intense volition of the Lover of souls, to help, enlighten, and save men. Every Christian should thus have his personality baptized, Christ-ized into the very personality of the Master.

JESUS SOUGHT MEN HIMSELF.

He labored among men as a person. He himself fed men, comforted them, and taught them. He used himself as his instrumentality. Jesus is our great example in this respect. The spirit of life within him went into his work; ours should do so also. A single man, with his own powers, he has reconstructed the world. As individuals we may effect changes for good in our measure and according to our faith. Only first we must see and understand that it is we who must be moved; it is we ourselves who must do. Our own must be the faith by which we are to bring about changes. We cannot use another's faith any more than we can use another's personality.

SOME MAN OR WOMAN HAS BEGUN EVERY GOOD WORK.

Good deeds multiply so fast and the influence of good example is so rapidly contagious, that the man or woman in whose heart a seed-thought has first developed is often immediately surrounded by others like-minded, and we forget to trace the work to this single individual. But every event in the world, large or small, has had its beginning in some mind. Some germinal suggestion has come, from what untraced, invisible source it is often impossible to tell, and, falling into a fruitful personality, has blossomed into a harvest of good. Shall we speak of Paul, of Luther, of Augustine, or the hundreds of world benefactors who made use of what they were in themselves, and of what they had of light and knowledge, for the illumination and help of men?

PERSONALITY DOES NOT SEEM TO BE SUFFICIENT.

For so great an end as the conversion of the world, our own individuality seems to be but a feeble instrument. "What we are is so little," we say, and we say truly. But there is such a thing as "the grandeur of ends brought about by paltry means," of which Emerson speaks. No one can too highly exalt the grandeur of the aim set before the Church. None grander can be conceived in the world. But it is left to Christian men and women to bring it about. And what have they wherewith to accomplish the turning of

men to God except their personality, their own inner power, imbued and strengthened by the teaching and leading of the Spirit of God?

PERSONALITY CAN BE POSSESSED BY GOD.

This is the miracle of being ; and in the fact that God can use us and our particular powers, be they what they may, is found the true source of the strength which we see certain persons possess for good, and is the noblest encouragement we can have for service. Personality yielded to God, not in mere passivity, but with the design of using for him our nature, our being, whether it is attractive or unattractive, weak or strong, ignorant or cultured, is the pivotal point of our usefulness. One person works through a sanguine, enthusiastic, even a fitful temperament ; another through deeply reflective, unemotional characteristics. Let all work, beginning with what each is and just where each is ; but first having given ourselves to the Lord.

PRACTICALLY, PARTICULAR PEOPLE DO THE WORK.

“ Missions ! Why, that woman has been the heart of all the mission work of our church for years.” We often hear such an exclamation as this. But why, if one person can awaken interest, diffuse knowledge, arouse enthusiasm, and stimulate practical action in regard to missions in a church, why may not others in the same church or in other churches ? God does not say of any personality, “ I cannot use it in the kingdom of my Son.” It is the faithless who shut themselves out of this glorious and rewarding work. God will use each and every individuality for his own work, provided it is given to him for his use. Particular people *do* do the work in our home churches ! Why not we ?

INSPIRED PERSONALITY.

Inspired personality is the most glorious force in the world. It is God's chosen and exclusive instrument. Shall we have it, and how can we get it ? An inspired personality must be an enlarged, enriched, overflowing fullness of being. A kind of heart affluence, a mighty force welling up from deep within, alone will support constant activity in mission work. For that work and in that work we must not only be unwearied but unwearable. An inspired personality is one ever and always inbreathed by the holy, sweet, tender, efficient Spirit of God. It must be that He instructs very nearly and deeply those who love Jesus, those whom Jesus loves. To them He makes the need of others their own. He shows them what it is to be severed from God, and what its great opposite and alternative is,—to be saved by God ; and he it is that can break our hearts with love to the perishing.

COMPANIONS IN THE GREAT SEARCH.

In no other way can we so come into contact with and share so directly the personality of the Divine Man, for this is the aim of his present glorified life. To be companions of the Great Seeker of men we do not need to be brilliantly endowed, but we must share his heart. Often those who go out with shepherds over hard and hilly places are but rough, and possibly commonplace, in their heavy shoes and weatherworn outfit, but they share the solicitude of the shepherd for the erring and wandering sheep. Our Shepherd thinks only of our willingness to go with him out into the midnight darkness of a world that cannot recognize him, until the light of some companion's lantern falls upon his heavenly face. Seeing Him they may forget us, but they will be saved! In the light of the Cross—marvelous but glorious reality, set up on our sinful earth, bearing its one saving Victim—what human being is not worth our love and uttermost sacrifice? “The companions hearken to Thy voice; cause me to hear it.”

 OUR BOOK TABLE.

Strategic Points in the World's Conquest. The Universities and Colleges as related to the Progress of Christianity. By John R. Mott, with map of his journey. Fleming H. Revell Co. Pp. 213. Price, \$1.00.

It is not often that the record of a unique and phenomenally successful missionary tour, belting the world and extending to Australasia, is packed into a little volume of this size. Mr. Mott seems to have learned Emerson's rule of good writing,—the art of omission. He had an embarrassment of riches in his personal conferences with students the world over, and these would doubtless be most remunerative reading, but he has kept to his text in this book and has given us only the “strategic points.”

The introduction consists of opinions concerning the federation of the students of the world from such distinguished specialists as ex-President Harrison of this country, the Earl of Aberdeen, Governor General of Canada, the Right Honorable W. E. Gladstone, Prince Oscar Bernadotte of Sweden, and Count Bernstorff of Germany.

Count Bernstorff's words will find an echo in the heart of every reader of Mr. Mott's book. He says: “The recent federation of Christian students of the Occident and Orient for the evangelization of the world marks the beginning of a new epoch in the conquest of the world for Christ. There seems to sound forth from it the first note of victory.”

Mr. Mott's preface tells us how providentially he was led to make this world tour with his wife. Invitations from Great Britain, Germany, Scandinavia, Switzerland, India, and Japan were given independently of each other, and were all received within a period of eight weeks. Mr. and Mrs. Mott started on their tour July 20, 1895, and returned to this country April 2, 1897.

The students of India, China, and Japan, not only in the Christian schools and colleges, but to some extent in the universities under Government control, responded with marked enthusiasm to the appeal to join the Intercollegiate Association Movement and the Student Volunteer Movement. Conferences were held, and tables are given showing the results in India, China, and Japan. There was a constant growth of interest and attendance due, Mr. Mott thinks, "to the union of prayer which increased as we advanced, the delegates of each gathering uniting in special prayer for those which were to follow." Mr. Mott lays special stress in urging the students to keep the morning watch; that is, to spend at least the first half hour of every day in Bible study and secret prayer. The names were taken of those willing to enter into this compact, and these were to be specially looked after by older Christians. Bible training classes were started in many of the colleges. Bible study and prayer are the basis of this remarkable work. Mr. Mott's method in speaking of the three countries most interesting to us, from a missionary point of view, is to give first an account of the conferences with the students, and then a chapter on his impressions of India, China, and Japan. These are most suggestive as coming from an alert, consecrated, and fresh observer. First impressions have a certain value in spite of their being often sneered at as crude and untrustworthy.

Those who have been despondent over Japan will be glad to know that "the signs indicate that the cause of Christ in Japan is entering upon a new and remarkable era." Mr. Mott feels that "the work of the missionary in Japan is not finished," and that "Japan calls for missionaries of unusual strength," by which he goes on to specify the necessity of an unusual physical and intellectual and spiritual equipment. He particularly emphasizes the importance of the missionary to Japan having "strong and unwavering faith in the essentials of Christianity, in order to offset the powerful liberal tendency."

To read this book is to want it in one's private library for reference, but not to make oneself familiar with this new phase of missionary work is to be woefully ignorant of one of the most hopeful signs of the coming of Christ's Kingdom in the ends of the earth.

SIDE LIGHTS FROM PERIODICALS.

Edinburgh Review, July: "Native States of India."

The Quarterly Review, August: "Asia Minor Rediscovered." "The Eastern Crisis."

The Cosmopolitan, August: "Starving India," by Julian Hawthorne.

The Review of Reviews, August: "Hawaii, Japan and Annexation," by the Editor.

The Presbyterian and Reformed Review, July: "Apostolic and Modern Missions," by Chalmers Martin.

The Forum, August: "The Proposed Annexation of Hawaii," by Stephen M. White. "Political Aspects of the Plague in Bombay," by E. Washburn Hopkins.

The Fortnightly Review, July: "The Burmo-Chinese Frontier, and the Kakhyen Tribes," by E. H. Parker.

Atlantic Monthly, August: "Strivings of the Negro People," by W. E. B. Du Bois.

In Memoriam.

MRS. C. C. CREEGAN.

THE sad news of the death of Mrs. C. C. Creegan, in her home in Brooklyn, will bring sorrow to her many friends among our Board workers both at home and abroad. Her early public work was for home missions in New York State, but when a change in her husband's position brought her into special contact with foreign missions she entered heartily into the broader effort for the world's evangelization. As Vice President of the Board, for ten years, she was a devoted, untiring worker in all its departments and interests. As a presiding officer, at times, in the meetings of the Board, as leader in the auxiliary in her own church, or in the prosaic, mechanical necessities of the work, her beautiful presence and gentle dignity strongly attracted all who came within her influence.

During a long and painful illness she was a marvel of patient endurance, of courage, faith, and cheerfulness. Her expression to a friend, "The Lord has laid me down for awhile, but I am sure he will bring me up again," was an epitome of her sweet submission to God's will and her bright, hopeful nature. The extreme heat of early July brought on rapidly increasing weakness, and on the last day of the month she sweetly fell asleep in the everlasting arms. The weary, pain-torn body is laid down to rest and the freed spirit is "raised up again" in fields of usefulness of which we who are left behind know not.

ANNUAL MEETING.

THE thirtieth annual meeting of the Woman's Board of Missions will be held in the Second Congregational Church, New London, Conn., on Wednesday and Thursday, November 3 and 4, 1897. All ladies interested are cordially invited to be present. A meeting especially for delegates will be held on Tuesday, November 2d, in the Parish House of the First Congregational Church.

The ladies of New London will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Miss Emma Douglas, 15 Brainard Street, New London, the chairman of the committee on hospitality. To delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting, the committee be promptly notified.

Preparations for the meeting are going on during the summer months, and we shall hope to make definite announcements as to programme in our October number. New London is in a region rich in missionary annals, and we shall expect to find ourselves surrounded by an "atmosphere" most inspiring and stimulating.

 TOPICS FOR AUXILIARY MEETINGS.

September.—An Hour in the Austrian Field.

October.—The Personal Factor in Mission Work.

November.—Thank-offering Meetings.

December.—Events in the year 1897 connected with Mission Work.

1898.

January.—The Evolution of Africa.

February.—Christian Explorers and Pioneers in Africa.

March.—The Zulu Mission.

April.—The Zulu Mission.

May.—Missionary Treasuries.

June.—Land Yet to be Possessed.

July.—Young People's Work.

August.—The Island World.

September.—East Central African Mission.

October.—West Central African Mission.

THE PERSONAL FACTOR IN MISSION WORK: AT HOME AND ABROAD.

TOPIC FOR OCTOBER.

1. As an opening exercise a Bible reading may be prepared, using as a basis the one given in LIFE AND LIGHT for May, 1892, "The Lord's Witnesses: Who are They?"

2. Following this let those present mention missionaries in special need, or in whom they are personally interested, and then have several brief prayers for missionaries named. In this connection it might be well to read the selection for the day from the Prayer Calendar.

3. Under "Personal Factor at Home," see leaflet, "She Hath Done What She Thought She Couldn't" (price one cent); "Possibilities of Work" (price two cents); also articles in LIFE AND LIGHT, October, 1891, "Personal Element in Missionary Work," and "Personal Element in Effective Service;" or "Individualism in Mission Work," in *Missionary Review* for May, 1897.

4. For second division of the topic see leaflet, "Our Heroes of the Orient" (free), also "Visits with Bible Women," LIFE AND LIGHT, February, 1895; "Gifts that Cost," October, 1895.

"A Hero of the Dark Continent," *Missionary Herald*, August, 1897; "A Martyred Preacher in Turkey," *Missionary Herald*, February, 1897; "Remarkable Conversions in the American Board Missions," *The Congregationalist*, June 26th.

An effective close would be the reading of the leaflet, "If They Only Knew" (price two cents), illustrating the personal relation of the home workers to those abroad. The monthly leaflet on the subject is by Mrs. James L. Hill.

All references may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18, 1897, to July 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Andover, 5.50; Auburn, High St. Ch., Aux., 10.08; Augusta, Aux., 66.38; Bangor, Central Ch., Aux., 46.21, First Parish Ch., 13.97, C. E. S., 7.50, Hammond St. Ch., Aux., 27.25; Cape Elizabeth, No. Cong. Ch., 2.65; Fort Fairfield, Wom. Miss'y Un., 2.50; Foxcroft, 60 cts., A Friend, 45 cts.; Frankfort, S. S., 2.65; Gorham, Aux., 17; Kennebunkport, 7.10; Litchfield Corners, Aux., 10.70; No. Bridgton, A

Friend, 1; No. Yarmouth, Aux., 3.60; Phillips, 1.80; Piscataquis, Conf. Coll., 1.72; Portland, Seamen's Bethel Ch., M. B., 1, C. E. S., 22, State St. Ch., Gleaners M. C., 21.63; Williston Ch., Jr. C. E. S., 1.25, Somerset Conf. Coll., 3.30; So. Berwick, Aux., 34.65; So. Freeport, 30; South West Harbor, 2.40, Union Aux., 8; Washington, Conf. Coll., 5; Wells, Second Cong. Ch., Aux., 30, Woodfords Ch., 7.25,

395 14

Total, 395 14

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Bath, Aux., 8; Caudia, Aux., 16.50, Helpers M. C., 5; Centre Harbor, Aux., 5; Chester, Aux., 19, M. C., 5; Claremont, Jr. Miss. Soc., 5; Franklin, A Friend, 40 cts., Hampton, Aux., 37.50; Hudson, Aux., 1.24; Keene, Second Ch., Jr. C. E. S., 3; Kensington, C. E. S., 3; Lebanon, Aux., 49.56; Mount Vernon, Aux., 3.10; Nashua, 15.85, Aux., 29.15, Miss S. W. Kendall, 25, Pilgrim Ch., Y. L. Soc., 30; North Hampton, Aux., 9.92; Northwood, Aux., 6; Penacook, Aux., to const. L. M. Mrs. Priscilla P. Gage, 25; Piermont, Homeland Circle, 6.35; Plymouth, C. E. S., 5; Rindge, Aux., 3.10; Stratham, Aux., 19; Suncook, Mrs. Phebe A. Mills, 5; Troy, Aux. (of wh. 25 to const. L. M. Mrs. Henry M. Whittemore), 28.85,

369 52

Total, 369 52

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bennington, No., Jr. C. E. S., 3; Berkshire, East, Aux., 10; Brattleboro, Lad. Assoc., 5; Dummerston, Four Ladies, Extra-Cent-a-Day, June, 1.20; Manchester, "A Poor Old Lady," 5; Middlebury, Inasmuch King's Daughters, 5; Olcott, Aux., 5.50; St. Johnsbury, East, Margaret Mission, 12, No. Ch., Aux., 26.55, Mrs. S. T. B's S. S. Class, 2.96. Less expenses, 4.50,

71 71

Total, 71 71

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Andover, Abbott Academy, 57, Union Aux., 60; Ballardvale, Union Ch., Jr. C. E. S., 7.53; Bedford, Aux., Three Ladies, Extra-Cent-a-Day, 1, Cong. Ch., United Workers, 25; Billerica, Aux., 20; Lowell, Highland Ch., Aux., 20; Malden, Linden Ch., C. E. S., 25; Methuen, Aux., 1.12; Reading, Aux., 10.63, Cong. Ch., 29.50, C. E. S., 15, Jr. C. E. S., 5; Wakefield, Aux., 80; Winchester, Aux., 85.25, 443 33

Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, 5.50; Orleans, S. S., Miss'y Soc., 5, 10 50

Berkshire Branch.—Mrs. Chas. E. West, Treas. Hinsdale, Aux., 19.63; Housatonic, Berkshire Workers M. C., 10; Lee, Second Ch., Aux., 10; Lenox, Jr. C. E. S., 4; Pittsfield, First Ch., Aux., 30 cts.; Stockbridge, Aux., 27.42, 71 35

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, No. Ch., Aux., Mrs. M. M. Tibbetts, 15; Newburyport, Aux., 15, 30 00

Essex South Branch.—Miss Sarah W. Clark, Treas. West Gloucester, 5 00

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Chesterfield, Aux.,

2.20; Hatfield, Wide Awakes M. C., 6.44; No. Amherst, Whatsoever Soc., 20; Northampton, Edwards Ch., Aux., 9, First Ch., Aux., 13, Smith College, Miss'y Soc., 45; Williamsburgh, Cong. Ch., 25, 120 64

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 1; Natick, Aux. (of wh. 48.39 Th. Off.), 93.59; South Framingham, Aux., 69; Wellesley, Wellesley College, Y. W. C. A., 27.43, 195 82

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Aux., 9.03, Holbrook, Aux., 5; Kingston, Aux., 5.50; South Braintree, Cong. Ch., S. S., 10; So. Weymouth, Old So. Ch., Aux., 15.89; Weymouth Heights, Old North Ch., Aux., 10.57, 55 99

No. Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Concord, Proceeds of Lawn Party, 25, Aux., 15.45; Dunstable, Aux., 9; Harvard, Aux., 4.41; Shirley, Ch., 31 cts.; Townsend, Aux., 6, 60 17

Springfield Branch.—Miss Harriet T. Buckingham, Treas. Chicopee, Third Ch., Aux., 13.36; East Longmeadow, Aux., Extra-Cent-a-Day, 10; Holyoke, First Ch., Aux., 63, Second Ch., I'll Try Band, 7; Indian Orchard, Aux., Extra-Cent-a-Day, 3.72; Ludlow, Aux., Extra-Cent-a-Day, 5.48; Springfield, Hope Ch., Aux., 20, Olivet Ch., S. S., 30, Olive Br., S. S., 30; Westfield, Second Ch., Aux., Extra-Cent-a-Day, 7; Wilbraham, Aux., 3, 192 56

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 12.75; Auburn-dale, Aux., 10; Boston, Mrs. S. B. Capron, 50, Mt. Vernon Ch., A Member, 2, Aux., 30, Y. L. Aux., 30, Park St. Ch., Aux., 5.80; Brighton, Endeavor M. C., 2; Cambridge, First Ch., Aux. (of wh. 45.24 from Extra-Cent-a-Day Band), 100.24, Margaret Shepard Soc., 5; Cambridgeport, Wood Mem. Ch., Aux., 10; Chelsea, Central Ch., Cradle Roll, 31.93, First Ch., Sunbeam M. C., 5, Third Ch., Floral Circle, 6; Dorchester, Pilgrim Ch., Jr. C. E. S., 5, Second Ch., Y. L. Soc., 30, Go Forth M. B., 5; East Boston, Mav. Ch., Aux., 7; Hyde Park, Aux., 68, Cong. Ch., C. E. S., 1.64; Jamaica Plain, Central Ch., Aux., 109.92, Mrs. Chipman, 5; Needham, Cong. Ch., Aux., 23; Neponset, Trinity Ch., Ladies' Env. Coll., 2.89, Jr. C. E. S., 5; Newton, Eliot Ch., Aux., 152; Newton Highlands, Ch., Aux., 5.39; Newtonville, Central Ch., Aux. (of wh. 125 to const. L. M's Mrs. Ellen Sherman Corson, Miss M. L. Drownie, Mrs. Harriet H. Lord, Mrs. Irene M. Vose, Mrs. Martha B. Wallace), 137.50; Roxbury, Eliot Ch., Aux., 15, Eliot Star and Thompson Circles, 22.09, C. E. S., 8.98, Jr. C. E. S., 5, Highland Ch., Aux., 67, Immanuel Ch., Aux., 23.18, Olivet Ch., Aux., 4, Walnut Ave. Ch., C. E. S., 25, S. S. Prim. Dept., 5; Somerville, Franklin St. Ch., Aux., 24.10, Winter Hill Ch., Aux., 15.38, Y. L. M. Soc., 50; So. Boston, Phillips Ch., Aux., 95.50, Y. L. M. Soc., 15, C. E. S., 2; Waltham, Trin. Cong. Ch., Jr. C. E. S., 9, Cradle Roll, 13.95; West Medway, Aux., 13, 1,271 24

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Barre, Aux. (of wh. 50 to const. L. M.'s Mrs Philip Harris, Mrs. Alfred Johnson), 51; Blackstone, Aux., 10; Clinton, Aux., 49.28; Southbridge, Aux., 14.55; Warren, Aux., 8; Webster, Jr. C. E. S., 3; Westboro, 36.70; Worcester, Park Ch., Aux., 2, Extra-Cent-a-Day Band, 8, Union Ch., Aux., 49.47,

	232 00
Total,	2,688 60

LEGACIES.

Chelsea.—Legacy of Miss Lucy Ann Hartt, Samuel Snow, exr., 5,000 00
Interest on same since March 5, 1897, 76 39
Springfield.—Estate of Mary C. Merriam, Homer Merriam, exr., 500 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. G. E. Luther, Treas. Knightsville, C. E. S., 2; Pawtucket, Cong. Ch., C. E. S., 5, Mrs. Lang's S. S. Class, Jubilee Off., 1.75; Providence, Pilgrim Ch., Laurie Guild, 10, Union Ch., 142.19; Saylesville, C. E. S., 2; Slatersville, C. E. S., 2,

	164 94
Total,	164 94

CONNECTICUT.

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 1.91; Burnside, Aux., 10; Farmington, Aux., 10; Glastonbury, Aux., 41.15; Hartford, Asylum Hill Ch., Aux., to const. L. M. Miss Clara May Stillman, 25, First Ch., Prim. S. S., 5, Fourth Ch., Int. C. E. S., 2.50, Park Ch., 50 cts., Pearl St. Ch., S. S., 40.54; New Britain, So. Ch., Aux., 70.46; Newington, Y. L. Miss'y Soc., 6.03; Suffield, Y. L. F. Miss'y Soc., 6.85; Windsor Locks, Aux., 35,

New Haven Branch.—Miss Julia Twining, Treas. Adana, Aux., 7.34; Bethany, C. E. S., 12.37; Bethel, Cradle Roll, 1.50; Bethlehem, C. E. S., 2; Branford, S. S., 5; Bridgeport, Olivet Ch., C. E. S., 13.75; Cobalt, Cradle Roll, 3; Ellsworth, C. E. S., 2.18; Ivoryton, Aux., 55.67; Cradle Roll, 1.45; Little Haddam, C. E. S., 10; Madison, A Friend, 40 cts.; Middlefield, C. E. S., 3; Middletown, First Ch., Jr. C. E. S., 6, So. Ch., Cradle Roll, 5.10; Naugatuck, Aux., 20; Nepaug, C. E. S., 10; New Haven, Centre Ch., Aux., 81.83, Cradle Roll, 2, Davenport Ch., Cradle Roll, 5, Grand Ave. Ch., Aux., coll. at Meetings, 8, Cradle Roll, 7.30, Humphrey St. Ch., C. E. S., 21, United Ch., Cradle Roll, 5.85, Mrs. S. L. Cady's School, 6; New Preston, C. E. S., 2; No. Woodbury, Cradle Roll, 1; Salisbury, Cradle Roll, 1.20; So. Norwalk, Aux., 8; Stamford, Aux., 10; Washington, Aux., 3; Waterbury, Third Ch., Aux., 5.90; Westchester, Cradle Roll, 3; Winsted, Aux., 5.50, Junior Workers, 8; Woodbury, First Ch., Aux., 9.60, Good Friday coll., 16.91,

	254 94
Total,	624 84

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Baiting Hollow, Mrs. F. Newton, 5; Blooming Grove, W. M. S., 12; Brooklyn, A Reader of L. & L., 10, Park Ch., Aux., 7, Puritan Ch., C. E. S., 30, Rochester Ave. Ch., Aux., 7.46, Tompkins Ave. Ch., Aux., 50; Carthage, Aux., 10; Clayton, Aux., 4.15; Clifton Springs, Friends, 14.50; Columbus, Aux., 2.70; East Ashford, Cong. Ch., 1.67; Fulton, W. M. S., 10; Franklin, A Friend, 5; Harford, Pa. Aux., 2.30; Honeoye, Aux., 6; Howells, W. F. M. S., 2.67; Java Village, Aux., 11.49; Lockport, East Ave. Aux., 4.10; Lysander, Aux., 10; Middletown, A Friend, 1; Mount Sinai, Cong. Ch., Wom. Dept. F. M., 12.71; New Lebanon, C. E. S., 10; North Evans, Aux., 1.87; Northfield, Aux., 4.75; North Java, Cong. Ch., 3.04; Northville, C. E. S., 25; Oxford, Jr. C. E. S., 3; Poughkeepsie, S. S., 25; Richmond Hill, M. S. S., 5; Stamford, A Friend, 1; Tannersville, Friends, 93 cts.; Walton, Aux., 3.32; Wellsville, A Friend, 50 cts., Aux., 5.61,

	308 77
Total,	308 77

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C. Washington, Capitol Hill, A Friend, 3.40, First Ch., Aux., 60.48, Y. L. M. B., 55; N. J. Bound Brook, C. E. S., 10, Jr. C. E. S., 4; Bridgeton, Miss Louisa W. Wood, 10.50; East Orange, Trin. Ch., Aux., 15; Newark, Belleville Ave. Ch., Aux., 9.50, Miss. Band, 50, First Ch., Aux., 15; Upper Montclair, C. E. S., 20; Westfield, S. S., 9.12,

	262 00
Total,	262 00

MARYLAND.

Baltimore.—Brown Memorial Ch., Handful of Corn M. B., 35, Wild Tiger Soc., 30,

	65 00
Total,	65 00

OHIO.

No. Monroeville.—Mrs. H. M. St. John,

	4 40
Total,	4 40

NEW MEXICO.

Albuquerque.—Mrs. Lizzie A. Collings,

	5 00
Total,	5 00

General Funds, 4,648 13
Gifts for Special Objects, 311 79
Variety Account, 11 22
Legacies, 5,576 39

	4,648 13
Total,	\$10,547 53



THE MORNING STAR.

THE Morning Star has been a welcome visitor at our port for the past few weeks, having been sent here for extensive repairs. To many the sight of her comely form and robe of white, with the sweet and sacred associations which cluster around her, was far more inspiring than that of the mighty men-of-war which ride majestically in our bay, armed as they are with implements of destruction and death. This little vessel has an armament far more potent than these, and of longer range in its influence.

This is the fourth vessel of this name, and has been in service thirteen years. She is commanded by Captain Isaiah Bray, so well known in this connection, and who has had such large experience in voyaging among these islands.

A farewell service was held on her deck Monday afternoon, June 28th. Rev. Mr. Freear, Agent of the American Board on this coast, conducted the service, giving a brief but graphic account of the work of our missionaries on these islands, not only in translating the Bible into the existing languages and dialects, but making the written language itself, and adapting it to the teachings of our pure and spiritual religion. And is not this the greatest intellectual achievement of this our day?

The teaching of these rude children of nature to read what is thus prepared for them is an equally laborious work. The "miracle of missions,"—the miracle of miracles,—those "greater works" of which our Saviour spoke, must be then that of transforming these rude, uncouth, savage peoples, but little removed from the animals, with ages of heathenism behind them for their inheritance, into intelligent, civilized, loving Christians, trusting in the same Saviour, singing the same hymns, joining in the same prayers, and loving the same Bible that has lighted our own path.

This was the purport of Mr. Freear's address. He also added that we have in the hold of this vessel everything under the head of "supplies" for our missionaries, which means school books in the various languages; clothing; lumber for a house; American food, without which they could not remain there; cloth for the simple garments for the natives,—for one signal mark of the transforming power of Christianity in these lands is that "they are clothed"; some furniture also; and more precious still the Word of Life, the source of all this power, as contained in "tons," the writer was about to say, but not knowing how much a "ton" would be more moderate, and say boxes of Bibles and Testaments in the native dialects. "And even more," said the speaker, "this vessel will carry the living messengers of peace, two young lady missionaries, one a Miss Olin from Massachusetts, the other Beulah Logan, long known to us by name as the beloved daughter of our dear Mrs. Logan, who, with wonderful self-sacrifice, as it seems to us, leaves this good land for the long, lonely voyage to join her mother in her loving mission in the far distant isles of the Southern seas.

As we looked upon the fair face of this dear young woman, and listened to her few simple words of greeting in response to Mr. Freear's request, our hearts went out to her, and we said, "Here is the power of our Christian religion." We shall follow these young ladies over the trackless ocean to their distant home, and fancy the union of that mother and daughter after this long separation. In the hold of our little vessel was also an iron fence for the lonely grave of Mr. Logan on the island of Ruk, also a similar one for the family burial place of Rev. Mr. Walkup, the devoted sailor missionary among the Gilbert Islands.

But on this vessel were no frowning guns or implements of war. Said Mr. Freear: "When in Honolulu some years since one of the predecessors of this vessel was to be sent out at a time when the islands were in a state of war and confusion with complications with some of the so-called 'Christian nations,' some one suggested that it would be well to arm the Star with a howitzer or some other defensive weapon. But the H. I. Missionary Society said, 'No; she goes on an errand for the Prince of Peace, and in his name alone we will trust;,' so although these vessels have been buffeted by rocks and storms, yet no 'weapon of warfare has been formed against them that has prospered.' We have but mentioned a part of the valuable cargo of the Star, which will be so earnestly looked for in the months to come. We see even now the boys and girls, with keen eyesight accustomed to scan the blue ocean, watching day after day for the first tiny speck which indicates the approach of the welcome messenger, and their eager 'Sail-ho!' which they carry to their beloved 'mothers,' as they call our lady missionaries."

So we say with the hymn:—

“Speed away, speed away, with the life-giving Word,
To the nations that know not the voice of the Lord;
Take the wings of the morning and fly o'er the wave,
In the strength of the Master, the lost ones to save.
Speed away, speed away!”

But she has not yet cast off her hawser; the company of friends are still on her deck for more last words, none of which were more effective than those of Captain Bray, now a veteran in this island service, as he told us of the influence of the little scrap of paper that he received from his Sunday-school teacher for the ten cents which he had brought. This bit of paper was called “certificate of stock in the Morning Star.” And what investments have paid richer dividends than those that were distributed among the children of New England in early days? Said the good Captain: “That little piece of paper made a great impression on my boyish mind. I was about eight years old, and I told my mother then, ‘I will be captain of the Morning Star some time.’”

Years pass on; the Captain has commanded merchant vessels, but the prophecy of his boyhood after twenty years is thus fulfilled. “The boy is father of the man.”

Many of the clergymen of this city and Oakland were present, representatives of the Woman's Board and of the Young Ladies' Branch, all having good wishes with the prayers offered for the Star, her passengers, her cargo, and her mission. The missionary hymns were sung, the good-byes said, and we parted, tarrying a moment for a last look at the little vessel soon to leave this port on her long voyage.

Among the passengers was a young son of Rev. Mr. Wikoff, who, with his desire for travel, combines a prospective love of missionary work. We shall, we are sure, hear from this young man in the future. The children who were present received their first lesson of what the fathers, mothers, and grandmothers imbibed so many years ago in old New England. Among these there may be some in future years to tell of similar impressions made upon their minds to those related by Captain Bray.

JAPAN.

LETTER FROM MISS DENTON.

I AM soon to go out into the country for a long-planned evangelistic trip, and then, early in the summer, I go to Tokyo to stay, perhaps a year, while the Greens are absent in America. We have not quite arranged our work here; I regret to lay it down for even a short time. The vote of the mission

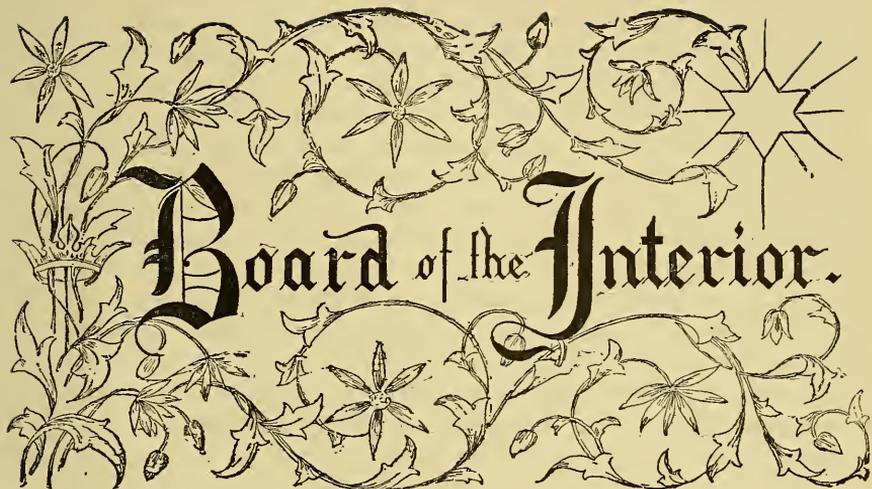
is that I take only temporary work in Tokyo, and then come back to Kyoto, where all my time in Japan has been spent, and where there is work enough for many more instead of one less. To-morrow we are going to see what work we can easily give up: the cut in appropriation does fall so heavily, and with prices in Japan advancing, we are indeed troubled to know what to do. It is a great sorrow to us that many of the Japanese pastors have gone into business life, and yet we can see how unable they are to support their families on the little they have, and they feel that they can serve God perhaps as well in business as in preaching his word. I know how to sympathize with them, and I feel that we must draw in our cords, sad as it seems, for we cannot do the work even now laid out with the funds put at our disposal by the Board. I know this is as great a grief to you as to us, and you have the burden of getting what we have.

When will Japan be won for Christ? It does seem very long waiting and very slow progress. Just now we feel very much the strained relation between ourselves and the Japanese leaders in the Kumai churches. We do not feel that we can help to build up these churches, torn as they are by a thousand opinions, and far away, as many of them are, from the principles that we hold dear as life; and yet, what shall we work for? The question, too, of a new theological class is before us. We must train workers; how? where? You see we are beset by difficulties, and that surely, as never before, we need your earnest prayers.

Kyoro, March 27, 1897.

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From Dr. Greene's circular letter to the station we learn that Miss Denton's work in Tokyo is to be evangelistic and eleemosynary. There are four pastors in Tokyo and Yokohama who are in full accord, and all of a very high order, who need the help of a lady in their parish work. As Mrs. Greene is to be absent in this country, Miss Denton has been invited to take her place. There are three enterprises started in which Miss Denton can help: the movement in aid of released prisoners by Mr. Hara, the college settlement by Mr. Katayama, and Judge Miyoshi's work for criminal children. The work in all these is strictly evangelical. Mr. Katayama also intends to start a kindergarten soon. Dr. Greene says: "Miss Denton has her own ways of working, and we believe she would find full scope for them here, and would be received with great heartiness by all the workers in this field. If the kindergarten should be opened, her presence and counsels would be of special service. This plan has Miss Denton's approval. We should leave the work in her hands with very great satisfaction."



DONG SUN YET.

BY SARAH HUGHES GRAVES, M.D.

DONG SUN YET moaned so loudly in the night that she aroused her father.

“Am I not to sleep at night?” he cried. “Be still, or to-morrow I will take you to the white devil woman, and she will cut off your feet.”

Poor Dong Sun Yet was in too much pain to heed this threat, which had been repeated so often that it had lost its first terror. Her head ached, her small body burned with fever, and the agony in her tortured feet overcame the filial reverence which she, in common with all Chinese children, was taught to consider the first rule of life.

“Will you let me sleep?” A blow from her mother’s hand enforced Dong Wo’s demand.

The moans hushed for a moment, but soon rose again, tending toward delirium.

Dong Wo grew uneasy. “She has a devil,” he said. “She will bring a curse upon us. If I take her away our gods may give us a son.”

Dong Kwee, the mother, arose and stooped over the suffering child. “It is better to be a coolie than to be possessed of a devil,” she said, bitterly.

Dong Kwee was a coolie, with broad, flat feet; her husband’s determination to make a “lily-foot” of their only child had long rankled in her heart. She had not dared to rebel; in fact, when the tender feet had been bent

double so that the balls of the great toes rested upon the soles of the heels, her pride knew no bounds. She witnessed the little girl's sufferings with a jealous pang. Gladly would she have gone through the necessary pain had it been possible to reshape her own flat feet.

Things went wrong with little Dong; from the first her sufferings were intense. Her father may have waited until she was too old before he had the bandages applied, or they may have been too tightly put on. Twice had the binding been done over; at last, it seemed, with success. Dong felt no pain for many weeks. Then the agony began afresh, accompanied by high fever, which burned for many days.

The Chinese doctor was called in. He made great pinches, which left black and blue marks between her eyes and on the backs of her wrists; he gave her the dust of ground-up black spiders; then he shook his head and went away; but the fever rose higher and the pain grew worse. This night every breath was a moan. "She has a devil," said her father.

The next morning he carried the raving child to the Woman's Hospital, where he waited in the midst of half a hundred other Chinamen, all more or less sick or crippled, until a door at the end of the long hall was opened, and they crowded into a large, well-lighted room, where the woman doctor sat, surrounded by her trained and uniformed Chinese nurses. It was in a city of China, where the missionary doctor had established her hospital in connection with the work of the mission.

"Rice Christians!" muttered Dong Wo, disdainfully glancing at the attendants. The mission Chinamen are held in deep contempt by the unconverted coolies, who allege that they profess Christianity solely to get free rations of rice; and at this time, on account of the missionary massacres that had recently taken place, the feeling against "Rice Christians" was intense.

Dong Wo elbowed his way to the front. "What you want?" asked the doctor, in her kindly voice.

"One piece gel, she makee baily sick," explained Dong Wo.

"Her feet?"

"Yeh; too muchee tight."

A nurse took the child from his arms and knelt down in front of the doctor. Skillful fingers soon unrolled the aching feet. When the last bandage fell to the floor a murmur of pity ran over the crowd of onlookers, accustomed as they were to the bound-foot cruelty.

Doctor Yarramore took the shrieking child into her own lap, while the nurse hastily wrapped up the distorted mass of swollen and discolored flesh.

"Must cut off feet," said the doctor. "No cut off feet she die, pretty soon."

"All lite, you likee," grunted Dong Wo. "Me no likee no moh. Cut off foot, no can be singsong gel; no can work, allee samee coolie. She not muchee 'coun'. You keep allee time."

The doctor's eyes filled with tears. "I keep allee time?" she asked. "You no come take her back?"

Dong Wo repeated sullenly: "Oh, she not muchee 'coun'! You keep allee time!" Then he shuffled away.

Hoo Bee, the nurse, carried Dong Sun Yet into another room. The child stopped crying and looked timorously around. "I am afraid of the devil woman," she said in Chinese; "I want to go away."

"Be not ungrateful," replied Hoo Bee; "she is not a devil, but a good white spirit. She will make you well."

Then Hoo Bee bathed her little charge, dressed her in a clean white slip, and taking her into a big room with a glass roof, laid her on a table. When the doctor, in her long white gown, came in, Dong Yet shrieked again with fear.

"White devil woman!" she cried. "White dev—" Then something sweet and suffocating rushed down her nose and throat. She struggled faintly a few moments, gave up with a sigh of weariness, closed her eyes, and opened them again to find herself lying in a soft white bed, with Hoo Bee bathing her forehead, and an open window at her side. She was almost too weak to breathe; but oh! so wonderfully free from pain. Hoo Bee had told the truth; the white woman doctor was a good spirit.

Just then, at a light touch on her arm, Dong raised her heavy eyelids and saw the woman doctor with a shining something in her hand. The doctor thrust the tiny point of her hypodermic syringe into Dong Yet's arm. It had a sting like a needle, and frightened the child so that she fainted. Her first sensation on recovering was one of fear.

"The needle dagger!" she moaned. Hoo Bee soothed her.

"That is not a dagger; it is to make you well. See, even now you feel better. With that the doctor brings back the spirit when it is making ready to leave the body. I have seen her do it. It is more powerful than our prayer to the dying."

Dong did indeed feel better. She looked up at the doctor's face, and was reassured by her smile. "Did you bring me back?" she asked, in Chinese. The doctor did not understand; but she nodded cheerfully, closed the inquiring eyes with kisses, and hurried away to visit other patients.

Poor little Dong had never been kissed in all the seven years of her life. Had she been a boy her parents would have lavished upon her their love and care; for a boy would have worshiped them after their death, and thus

have insured their immortality. If she had had a brother, the bitterness against her would have been mitigated by the service she could have given to the boy; but for an only child to be a girl was a daily insult to her parents.

Dong Sun Yet did not understand the doctor's kisses, but they felt sweet; and that moment a strange, new feeling of love crept into her starved little Chinese soul. She slept much during the next two days, the white doctor floating beneficently through her dreams. To Dong Sun Yet's imagination the doctor was the source of all the happiness that surrounded her. Hoo Bee's kindness grew less; it disappeared when the doctor went away; but her sullenness did not disturb Dong Sun Yet. It was mild compared to what she had known before. On the evening of the second day Hoo Bee was very irritable; her manner to the doctor had lost a shade of its customary servility.

"Do you feet ache?" asked Dong. "Get the white doctor woman to cure them as she cured mine. I have no more pain in my feet."

"You have no feet," snarled Hoo Bee. "The woman cut them off."

Dong gave a muffled scream and threw back the covers, trying at the same time to rise.

"Lie still!" commanded Hoo Bee. "How can you stand without feet? You can never again either stand or walk."

Dong's howls of anger echoed loudly throughout the corridor. Hoo Bee stuffed a towel into her mouth and tried to get her quiet; but the doctor came hurriedly into the room, followed by a coolie.

"What do you mean?" she said, sternly, pushing Hoo Bee aside, and removing the towel.

Dong felt no more anger when she heard the quiet tones that had taught her all she knew of human kindness. She stared peacefully at her white friend, until her eyes began to take in the coolie figure in the background; then she shuddered, for she recognized her father.

Dong Wo barely glanced at his child; he kept his eyes on the floor as he talked to the doctor. "I likee stay one night," he said. "One piecee man tell me Dong Sun Yet makee die to-night."

"It is against the rules," said the doctor, thoughtfully. Her heart softened toward the man; she felt that she had misjudged him. "Perhaps he loves her as tenderly as I could love a child of my own," she thought. "We know so little of these wonderful, ingeniously stupid people."

The doctor might have been pardoned for being in an unusually thoughtful mood. In all that great city, with its hundreds of thousands of inhabitants, there was no other white human being that night, nor had there been for many nights. The great convention of Shanghai had called all the mission-

aries of every denomination, leaving Doctor Yarramore alone with her staff of native Christians. She was a brave woman; but as the days wore on, and each morning brought its fresh rumors of missionary massacres near at hand, she realized more and more strongly upon what slight security her own life rested; and, more precious than life, the success of her training school and hospital.

Thoughts like these swept over her with new force as she scanned the immovable features of Dong Wo. She experienced a novel feeling of helplessness. What folly to hope that their little handful of missionaries could make even a fleeting impression on these enslaved and stubbornly self-isolated millions! "You may stay," she said; "but Dong Sun Yet no die to-night. I think she live."

When the doctor left, followed by Hoo Bee, Dong Wo sat down by the bed, watching Dong Sun Yet out of the slanting corners of his eyes. Little Dong tried to keep her eyes closed, but the lids twitched nervously. Her father offered her the small medicine glass full of water. She swallowed the draught, then looked suspiciously at him. The water had a bitter taste. She dared not cry out, although soon she felt very ill. The doctor came back to caution Dong Wo against talking to his daughter. She leaned over Dong Yet, examining her with fresh anxiety.

"The heart is strangely weak," she said. "She is sinking."

Hoo Bee brought stimulants, and both women worked over the little patient until she again revived.

"She is better," said the doctor; "I must go into G ward; call me if there is any change. I will not go to bed to-night." To herself she said, "I wish I could stay; I cannot feel the pulse at her wrist." But a wailing baby needed her care, and a strange restlessness had infected all her patients, who would not sleep, but lay in their dimly lighted cots, following her every movement with their long, gleaming, brown eyes,—the only movable features in the stony stillness of their excited faces.

Dong Yet slept for some time; she aroused at a harsh exclamation from Hoo Bee. A silence followed, then Dong Wo said softly, "Hush! she is awake!" Dong Yet pretended to be asleep, but her senses were on the alert, for she remembered the bitter taste of the water her father had given her, and the deathly sickness that came afterward. In a few moments the low-toned conversation was resumed; it was in Chinese, and Dong Wo did the most of the talking.

"What right had the woman devil to cut off her feet?" he snarled. "That was not curing her. I brought her here to be cured, and they have crippled her. She could have died at home, if she must die."

“But I think she will live,” said Hoo Bee.

“She will not live; the priest told me so to-day. These Christians take our children into their missions to kill and offer up to their Gods. The priest says it. When they are strong enough, they will seize you Rice Christians, too, and make sacrifices of you. How can you help yourselves? Can they not make you as one dead by pouring their bottled breath into your mouth?”

Hoo Bee was perceptibly moved by this allusion to the mysterious ether, whose effects she had several times watched with secret awe. “What you say is true,” she said.

“Well, then! To-night a hundred men of our Tong are gathered around the mission. They fear the power of the devil woman, and they dare not set fire to the walls; also, the sick who are inside would be burned. The priest has made me safe by his prayers, and I am sent to open the doors. But the men are still fearful of the devil woman, and have asked for a sign. The priest told them that Dong Sun Yet would die to-night. When she dies I shall open the doors,—or you; if you do not help us you are in the power of the devil woman, and you will be killed with her.” Hoo Bee’s teeth chattered, and her face grew ghastly. “The servants know something,” he went on. “The priest sent messengers to them and to the sick people. When my men come inside the servants will join them. Will you be with us?”

“But Dong Sun Yet will not die,” mumbled Hoo Bee, gray with terror.

“She will die. The priest has said it. Then the devil woman will be told to bring her to life. Is that not what the Christians teach—that they raise the dead? If she brings back the departed spirit, then is she greater than the priest; and may my right hand rot off with leprosy when I raise it against her! If she cannot bring Dong Sun Yet to life again then she is an impostor, and her limbs shall be torn from her body. These are the words of the priest.”

“I will obey the words of the priest,” said Hoo Bee, between her chattering teeth.

Dong Wo came to the bedside again. He shook Dong Sun Yet, who opened her eyes feebly and drowsily. “It is time for you to take your medicine,” he said. Hoo Bee started forward in protest, then turned and left the room.

“I take no medicine,” said Dong Sun Yet.

Her father pressed the little glass fiercely to his child’s mouth and forced her lips apart. Dong Sun Yet took it into her mouth as if drinking, turned her head away from her father, and let the dose run quietly out into the

pillow; this her father did not see. Then she tried to think. The priest had said that she must die. Her father said she must die; and twice he had given her the queer-tasting medicine that made her so ill. She could not hope to deceive him the next time.

Dong Sun Yet shook as with a chill. She opened her eyes and mouth to scream for help, and found her father's terrible face within a few inches of her own. The scream died in her throat; and for the second time since coming to the hospital Dong Sun Yet fainted from fright. As consciousness came slowly back, she heard the hum of many voices. The little room was filled with people, mostly men; they were a mob of a hundred of her father's Tong, bent on destruction. Her father was speaking; and although she knew little pigeon English she understood his meaning.

"You makee live," he was saying to the doctor. "You Clistin' savy bling back dead mans. You makee Dong Sun Yet come back?"

The doctor's calm voice stilled the tumult of the dark-faced crowd. "I cannot raise the dead," she said. "None but Christ can do that. He can make her live again in heaven."

"Clis' makee live in heaven, you makee live on earth," said Dong Wo, with authority. The Chinamen growled assent.

"You talkee makum live; you makum livee. You no bling back, you die, too. You housee all blun up. Licee Clistin' (Rice Christians) all die 'long a you."

When his harsh voice ceased, a moan of supplication arose from the dozen native servants and nurses who had remained faithful to her, and who were in the room, held prisoners by the men of the Tong. "You makee live," they begged, weeping in abject fear, but faithful to the last. "You makee try. We pray for you."

A dozen hands grasped her roughly; an ominous muttering came from the hundred men, and Hoo Bee stepped forward with the doctor's hypodermic needle, filled as she had often filled it before.

"We pray for you," pleaded the nurses, flinging themselves on the floor in a semicircle around the bed.

The rioters, momentarily impressed by the solemnity of the scene, dropped into the dimly lighted background. The white-robed doctor, standing in the wavering, yellow candle light, raised her eyes for a prayerful instant, then took her "needle dagger" from Hoo Bee's outstretched hand and bent down,—so close that Dong thought she meant to kiss her. A quiver passed over the child's face; the doctor whispered, "Thank God!" Then she bared a spot over the heart of Dong Sun Yet and quickly plunged in the needle. The fierce faces that walled in the cot seemed changed to bronze,

so breathless was that first moment of suspense. At last the doctor called, "Dong Sun Yet!" and the kneeling nurses chanted, "In the name of Christ, come back!" Dong's eyes opened brightly; she glanced at her father, then put up her hand and patted the doctor's cheek.

"A devil! A devil!" shrieked Dong Wo, but he shook with fear. He turned appealingly to the men of the Tong; they said, "She who can make life can make death. We will go away." Stolidly they turned and vanished, one by one, into the darkness without; and amid all the horror of the missionary massacres that followed, the Woman's Hospital stood untouched; saved by the courage and cunning of Dong Sun Yet.

When the last blue blouse had disappeared, Dong Sun Yet raised her hand and again feebly patted the doctor's cheek. "No can hurt good white spirit," she said, and smiled.—*The Youth's Companion*.

ONE thought has assumed a new reality in my mind of late as an offshoot of my useless life. 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. The river is made up of such rills as the ocean is of drops. A praying man can never be a useless man.—*Austin Phelps*.

TRUE prayer is a prediction.—*Dr. William R. Harper*.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 10 TO JULY 10, 1897.

ILLINOIS	\$648 40	Previously acknowledged	28,227 32
INDIANA	15 20	Total since Oct. 21, 1896	\$30,887 53
IOWA	347 99	ARMENIAN RELIEF FUND.	
KANSAS	50 55	Received this month	133 78
MICHIGAN	718 19	Already forwarded	496 37
MINNESOTA	90 43	Whole amount for Armenian Relief	
MISSOURI	55 65	since Oct. 21, 1896	630 15
NORTH DAKOTA	16 17	INDIA FAMINE RELIEF.	
OHIO	442 94	Received this month	5 00
SOUTH DAKOTA	24 07	Already forwarded	231 71
WISCONSIN	184 84	Total for India Famine Relief	\$236 71
GEORGIA	12 50		
MICRONESIA	10 00		
NORTH CAROLINA	26 00		
MISCELLANEOUS	17 28		
Receipts for the month	2,660 21	MRS. ALFRED B. WILLCOX, Ass't Treas.	



Life and Light for Woman

October

1897

A PRAYER.

BY ELLA GILBERT IVES.

Holy Spirit, heavenly dew,
Fertilize this soil anew;
Bid the lily and the rose
Blossom in this garden close.

Hosea xiv. 5.

Holy Spirit, gentle rain,
Shower again this arid plain,
Till the tender grasses spring,
And the birds with rapture sing.

Psalms lxxii. 6.

Holy Spirit, in my heart
As a living fountain start;
Quicken all my barren powers,
Till the desert teem with flowers.

John iv. 14

Holy Spirit, through my soul
As a mighty river roll;
Make a channel deep and broad
For the plenteous grace of God.

John vii 38.

EXTRACTS FROM MISSION REPORTS.

THE Mission Reports that have been coming to us during the summer have been so full of interest we wish to share a few items with our readers. We regret that our limited space prevents our giving much more of the richness contained in them. We shall find many causes for thanksgiving for our meeting in November.

FROM THE MARATHI MISSION.

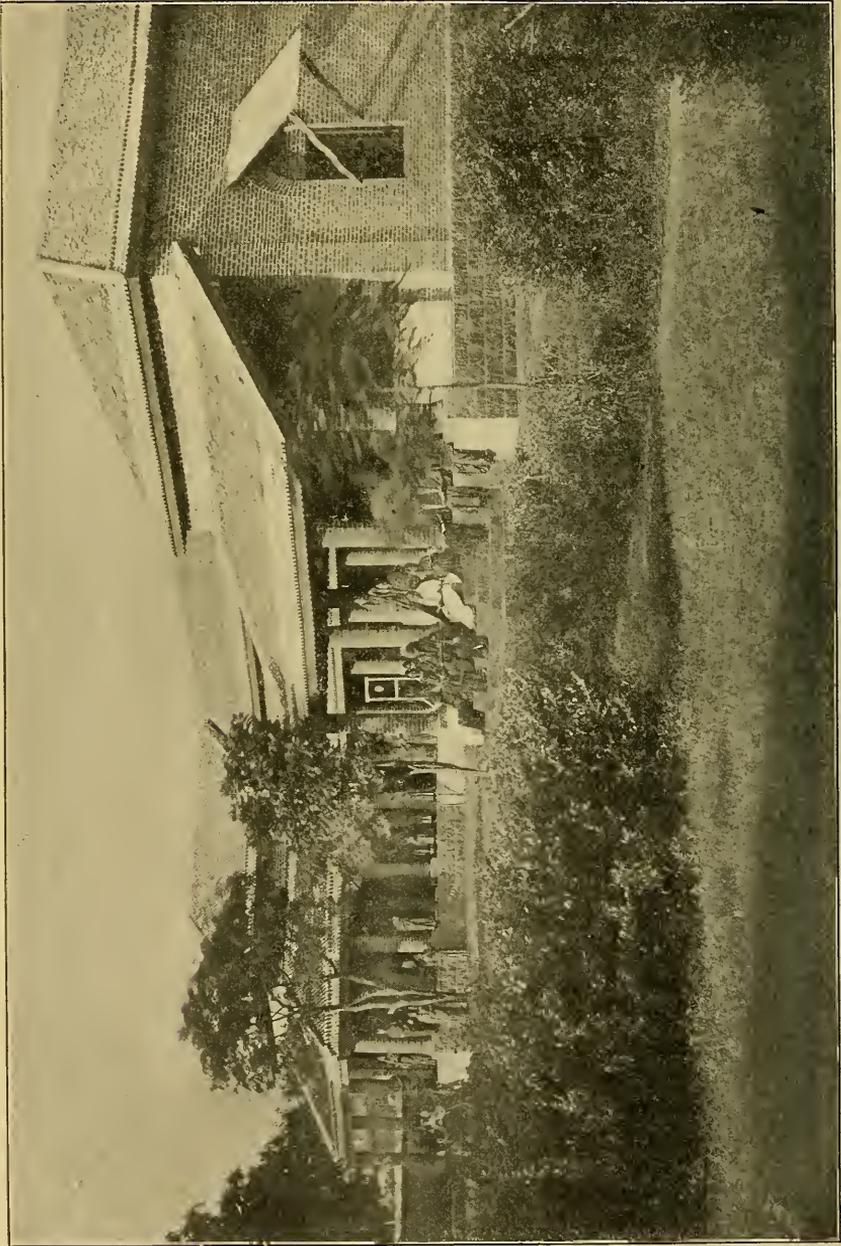
The Record of Work.—The record of our mission work contains many sad things in connection with the famine and the plague, and, also, many a sigh on account of the limitations placed upon us by the long-continued reductions in this time of special need. Many an opening for promising work has had to be passed by, many a call for new schools unheeded, many a bright boy or girl has been denied entrance to our boarding schools, because of the severe restrictions that have been placed upon us. Eternity alone can compute the differences which must result from these denials,—the difference to a village, for instance, whether it is given a school at its request, a Christian teacher, and the Word of God, or whether it be left to grope in the darkness of heathenism! But the record is not all of sadness. Many bright spots meet the eye as we glance over the year's work. One is reminded of Jonathan, as he goes over to the garrison of the Philistines, saying, "It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few." No year in the previous history of our mission has witnessed so large an ingathering in our churches as this year of 1896. Our schools, so far as they have not been disorganized by the famine, are reported as in good condition, and our evangelistic work is being carried on with the usual vigor, although, perhaps, with a smaller force of preachers. Hence we enter hopefully upon the work of the new year, praying that the Lord of the harvest will soon remove the difficulties and restrictions with which we are now surrounded, and that the waste places may soon bring forth fruits to the glory of his great name.

The Plague and the Bible Women in Bombay.—Out of one district, where the women work, four hundred shops were closed, and the people fled to other towns and villages. House after house was vacant. Of those who remained some were eager to listen in their great sorrow; others were greatly frightened. At one time the women found the doors shut against them, and when they inquired of a neighbor the reason, she said: "You must not come here; we are afraid of you. You work in Camatipura, and you will bring the plague here; go away quickly," and she also shut the door. At another place, on asking the reason for similar treatment, the women said: "Who knows but you are spies. Go away. The Queen-Empress is send-

ing this plague to punish us because somebody defaced her statue. You work for the white folks, and what more they will do who knows, if you will tell about us; go away." One woman said: "If you come here you will report if anyone is ill, and the police will take them away to the hospital, where they cut the livers of our people to make medicine for the white people." Some say: "Why are you not afraid? Why do you walk our plague-stricken streets? Does your God give you a charmed life? If your Jesus will promise to stop the plague, we will all become Christians at once." It has been a matter of very great thankfulness that the Bible women have gone on, as usual, bravely to their work; and when I once suggested that if any were afraid to go I might be able to find them work elsewhere, they said, "The people never needed us more than now; why should we be afraid?" They have appropriated the ninety-first Psalm, and gone fearlessly to their work, and the Lord has, indeed, kept them from all harm. This very immunity from the plague has maddened some of the people against them, and some Mahomedans have been known to pray that the Christians, too, might have the plague!

The Girls' Boarding School at Ahmednagar.—The year closes with about two hundred names on the rolls, of which seventy-three are enrolled in the Anglo-Vernacular Standards. Six of our brightest little ten-year olds are ambitiously preparing to compete next September at the Government Scholarship Examination, and although there are only two scholarships available, each of the six expects to be one of the favored two! Government scholarships have been held by different pupils in our school for four years, and this fact has raised the school in the estimation of not only the Government Inspector, but of other Government officials, as well as of the Hindu community here in Ahmednagar.

Boarding Circles.—The accounts of the Boarding Department have been well kept, and the necessary supplies efficiently provided by our "Business Agent," a graduate of our Theological Seminary, who also instructs the three highest Bible classes in school, and on Saturdays meets the candidates for admission to the church. The school owes much to Miss Nugent for her efficient management of the Boarding Circles. According to the present arrangement, the matrons appreciate in a far more suitable degree their responsibilities toward their boarders, and are far more helpful to them, and are, therefore, in turn, regarded with greater affection and confidence by the girls. The dormitories have been full, and two houses in another part of the compound have been ceded by the mission to serve as dormitories. But even with these additional circles of six each, the three larger old dormitories still have sixteen crowded into each. It has been



AHMEDNAGAR SCHOOL BUILDING.

difficult to refuse any applicants this term; there have been urgent reasons for accepting each new candidate,—reasons too urgent to be turned aside by a no-money argument. When looking down into the wistful, upturned faces of the petitioners, and reading in them the prophecies of ruin, on the one hand, in case of refusal, and, on the other, of a good and useful life in case of acceptance,—one cannot help believing that the money will come somehow. Already, in this short month and a half, we note changes for good in these girls that justify our weakness, if it be a weakness indeed, in consenting to go beyond means in hand, and trust to means that—well, that *may* come! We are reminded here of a remark made by one of our teachers when asked if she could afford to send her daughter (who has finished the course here) to a certain school where fees are high, it being the only school where the girl could go on with her studies. “Why not?” she said. “Shall I hesitate in my duty to her simply because it does not rain?”

A Sad Story of a Widow.—Mrs. E. S. Hume writes: “One day a Brahman widow, almost unclad, appeared just as we were going out to the wedding of a young Scotch missionary friend. She was a woman of commanding manner and appearance, such as few suffering widows possess; but she fell at my feet asking me to have pity, and begging me to listen to a few words, since one of my own teachers, who knew her sorrows, had told her she might come fearlessly and tell me her tale. It was a case of wedding joy or widow’s tears; and I could not resist the latter, so, with closed doors, I listened to an unwritten history for an hour. Then came the closing sentence, ‘And now I have come for two words of peace.’ It was a blessed keynote, and the fourteenth chapter of John never seemed better adapted to a sufferer’s needs than it did that forenoon. When I read ‘Peace I leave with you,’ she asked, ‘Who promised that?’ ‘Peace I give unto you!’ ‘Who can promise that? Who can give peace to one like me? I must not let my heart be troubled! After you have heard the tale of my sorrows do you say that to me?’ Over and over we read it, then we prayed together; she consenting, though not kneeling, to all my petition for her. When twelve o’clock came she said to me: ‘Now I must go; they will search for me in the temple of Rama, and unless I am found I shall suffer as never before. But you are like a sister, and although I plainly tell you I may never become what you desire,—a Christian,—still this visit will not end here! It has done good, and will still bear fruit! I did not come to ask for your religion, but to find you! I cried for two words of peace. You have filled my heart with them. Now send me away. I may never see you again, but if I am turned away again, I shall know your gate! No one lets me stand in their presence, nor allows my shadow to fall across

them. I may not darken another's door, but you have made me sit on a bench beside you.' This woman was tall, elegant in bearing, attractive to fascination, and her words so full of a marvelous pathos in every sentence she uttered, that I grieve to have heard no more of them. But her story, in short, was this: 'I was married when only five years of age. Since that time I have been full of sorrow. But I soon became a widow, and then my father and mother took care of me, though I was kept secure in their home. My father and mother died some years ago, and since I was fifteen years of age I have been with some of their relatives, who let me work on our fields and earn an honorable living. Then my mother's own brother came along, and persuaded me to come to his house. I hoped for kindness, but I have been their slave from that day. Never one cent, and only the leavings of their food! The cooking, the washing, is all my work, and if enough is left from the family meal, then I am a thief if I eat it. This is what happened this forenoon; and because hungry I dared eat at ten o'clock I was, after a beating, turned into the street naked. Your teacher saw me thus. She saw some one, in pity, throw out this rag (a soiled old piece of unbleached cotton, which covered one leg and a part of her body, one end being drawn up to cover her shaven head), and I begged of another this red rag to cover the other leg, and then I asked if there was a place in the world where I could hear a kind word, or listen to two words of peace!' Will not the friends who read these lines of the sorrows of one heart, pray for this sister who had never heard of Christ, and for those of whom she is a fair type, who, hidden away, are kept from every possibility of learning or knowing of anything that shall bring them peace or comfort. This woman may have died of the plague! Who knows! I can only thank God for the opportunities of that morning! When I asked her whether she had been led astray, she replied: 'Lady, I might have been, and sat with jewels on my neck and arms, with a frontlet on my brow, and gems would have bedecked my ears, had I yielded to the machinations of my uncle, and the desires of his friends to betray me into a life of glittering slavery! Because I would not I am in rags, and am said to steal if I once really eat!'"

“Praise to the Lord for the message of gladness,
 ‘God loved the world so, he gave his own Son!’
 Tribes of all climes, in their sin and their sadness,
 Share in his love, and their Saviour is one.
 Light on life's dark things we find in the Word
 Fraught with all joy and peace. Praise to the Lord!”

FROM THE MADURA MISSION.

Bible Women's Work.—This department of our work is bright, and full of promise. It has developed rapidly, and is destined to work a change upon the face of society. So long as Satan holds the wives and mothers, he is content to let us do our utmost upon the other elements of society; he will still hold the nation. But by the faithful, earnest work of these sixty-seven Bible women now in our employ, a movement is being inaugurated that will prove a great blessing.

Mrs. Tracy says that "village life is utterly stagnant. The women gossip and quarrel, and go their round of domestic duties, caring for little else. It is one of the sad features of the life of natives in India that there is no such thing as what we in the West call 'home life.' Disorder, low ideas, and ignorance prevail. We want to break in upon and break up this monotonous existence, substituting the new, stimulating life of faith in Christ Jesus, both to Christians and non-Christians. This is the work which we aim to do by the Bible woman. A caste woman in Periakulam, who had been instructed by the Bible woman, told the pastor how she had found healing for her sins; that the new religion was to her what breath is to her body; that she wanted baptism and a new name. She has since been received into the church, and adorns her profession."

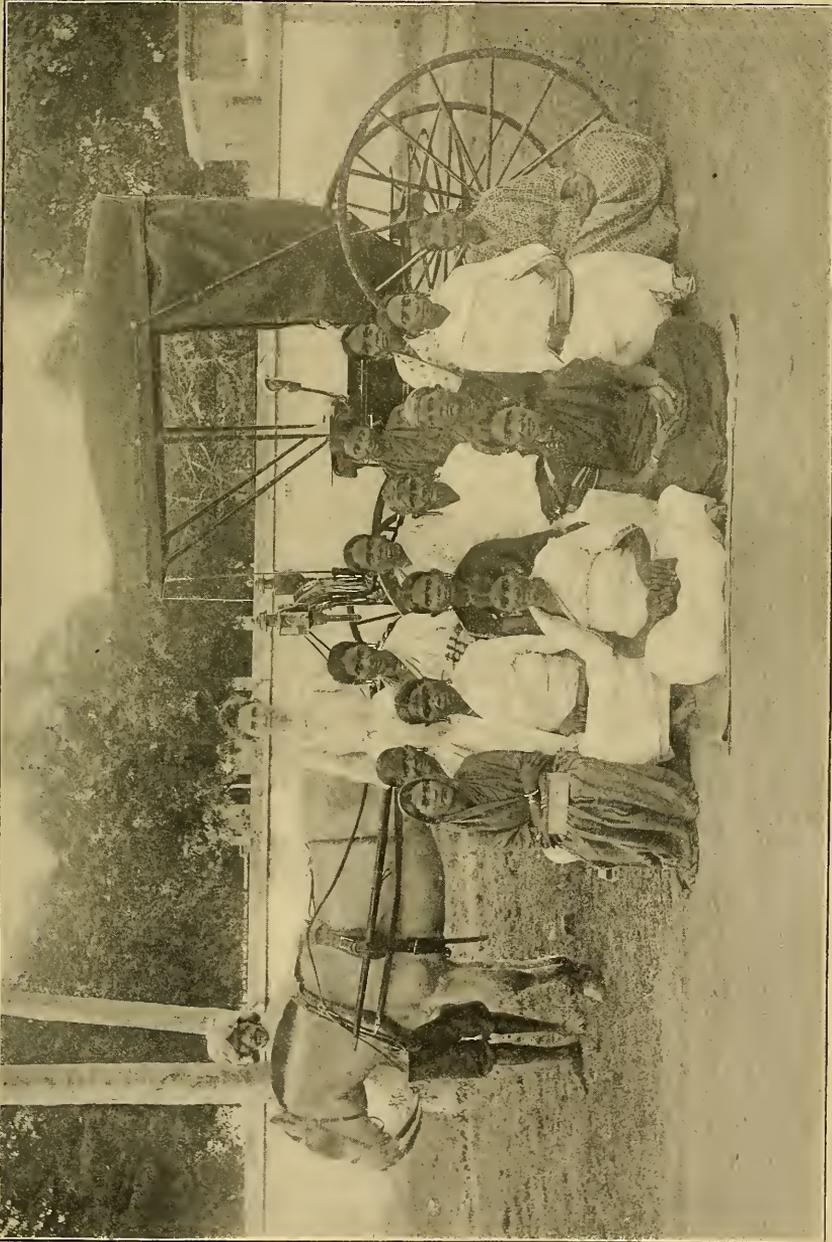
Mrs. Holton writes: "One of my Bible women works among the high-class women, and reports their condition as most wretched: they are slaves to their servants. If they see a hawk flying over head they cry, 'Call our lady; here is our god flying;' and at once the harem ladies worship. If a woman offers them sacred ashes, saying, 'Siva, Siva,' they reverently take it and rub it on their foreheads. The servants tell them that they must make a vow to Krishna Swami, and immediately the purse is opened, and the servants get the benefit of it. All the Bible women report increasing interest among the women in learning to read and in asking questions about the Bible, Jesus, and our religion."

Miss M. M. Root's eighteen Bible women are doing work in sixty-three villages, having added five new ones during the year. The total number of pupils is 700. She writes that "the men, on the whole, do not oppose as much as formerly, though there are still those who refuse to allow their wives to read. One of the women in a recent report says: 'The general idea of the heathen in regard to the Bible women's work is, that whatever house is entered by a Bible woman the family god of that house deserts it. By this they almost realize that Christ is greater than their gods.' A man noticed a woman reading a little book of Scripture selections called 'Angels'

Message,' and advised her not to read it, because the words Jesus and Christ are found therein. He said the family goddess would leave if she did. The woman replied: 'If she goes away let her go; she is not a goddess. The true God alone created us. Our men will let their women go to the dramas, where ugly words are spoken, but will not allow them to read these books that contain good instruction.'"

Miss Swift writes as follows: "Within four years the number of pupils has more than trebled. The missionary lady at Madura in 1867 counted it a great opportunity when invited to one house to instruct the women. Now we cannot meet the demands for teachers, and are forced to refuse many pupils. We have also dropped quite a number of the older pupils, although they would be glad to continue with us, in order to properly care for the newer ones who are coming to us. Separate houses numbering 4,310 have been visited during the year, 914 of which belong to those of our regular pupils. A total of 1,724 have studied under our direction. Three Bible women are rendering assistance to the pastors of the city churches, receiving their support from the churches, and have proved themselves valuable aids. One of them has frequently visited a suburb of Madura with the pastor's wife, and nine persons have united with the church as the result of their work. One is conducting a Sunday school for the mill employees, and others are holding neighborhood prayer meetings in Hindu homes on Sundays. There are twenty-two such places where we may hold meetings. As I see these women in their homes, and gain some comprehension of the forces at work to influence their lives, the wonder is, not that none do not openly confess Christ, but that they will permit us to come to them at all and talk so freely of their sin and their need of a Saviour. When I sit beside a Hindu woman in her home and enter into her circumstances, with an understanding of her environment, it seems a wonderful thing for her to tell me with the utmost earnestness that she no longer visits the temple, nor worships any idol, nor wears the marks of any god upon her forehead, but puts her whole trust in Jesus. And when her love of prayer and responsiveness to Scripture teaching prove the truth of what she says, we truly rejoice in her as one alive from the dead. Such incidents are of frequent occurrence."

The Madura Girls' Training School.—"The total number of pupils has been 195,—about twenty more than last year. The increase has been entirely in day scholars, as our accommodations do not allow us to admit more than about 120 as boarders. Most of the day scholars and a number of the boarders form a large Primary department, which serves both as a Station school for Madura and vicinity, and a Practicing school for the Normal students. The upper classes are recruited by students from the other Primary



MISS SWIFT AND A GROUP OF BIBLE WOMEN.

The carriage was a gift from friends in this country, and has been a great boon to workers in Madura

schools in the district, and the training class contains students from Tuticorin, Karur, and Trichinopoly. The present training class contains seventeen students. These girls spend a part of their time in the study of method and school management under the instruction of their teacher, and part of their time in teaching in the Primary classes. Twice a week some girl gives a lesson before her teachers and classmates, who criticise her method. Model lessons are also given by the teachers.

“Thus far we have been able to secure very few pupils for the High School, but the desire on the part of both pupils and parents for higher education is increasing, and we now have many in our Middle School English classes who will soon be ready to fill up the ranks. When English was first introduced into the school, there was every reason for discouragement. The pupils were unwilling to study it, and every one said, ‘Of what use is English to these girls?’ But now the desire for English is almost universal. We are glad to report that our pupils have made great improvement in this study within the last few years, and we are encouraged to press on. We consider it most important for several reasons that those who have the ability should study English. So few books are written in Tamil, that a teacher who cannot read English is debarred from much valuable material for her work. Then, too, a High School education cannot be acquired in Tamil, and students who have studied in the Middle School, as a rule, are immature, and capable of teaching only elementary subjects. Moreover we already have had many applications for higher-grade teachers who can teach English.

“The progress made by our pupils during the year has, on the whole, been gratifying. The results of our school promotion examinations have been much better than a year ago. Our third standard of twenty-four children all passed without exception. On examining the English papers of the Middle School class my attention was called to a case of marked improvement. Some four or five years ago a dirty, ragged, unkempt little girl was brought to our school from one of the neighboring villages. She seemed as unpromising and unattractive a specimen of humanity as one often sees. To-day she is a pretty, well-mannered girl, the first in her class in English, and, best of all, a sincere Christian and church member. The results of government examinations, with one exception, have been satisfactory. The result of written examinations for lower secondary teachers’ certificates seems to have been poor throughout the presidency. Our upper secondary and primary candidates all received trained certificates. A primary candidate stood first in the first class in the presidency of those granted trained teachers’ certificates. In the recent primary examination all pupils presented from our school passed. In the Bible union examination of the mission a first-form girl won the standard prize.”

“Praise to the Lord for the trust Christ, ascending,
 Bid his disciples fulfill in His name :
 ‘Publish to all men God’s mercy transcending ;
 O’er earth’s wide circuit my kingdom proclaim !’
 Thus from a far land to us came the Word
 Down from that distant time. Praise to the Lord !”

THE YEAR AT HASKEUY, CONSTANTINOPLE.

[August 26, 1896 to June, 1897.]

Relief.—When the conditions of affairs in Hasskeyu became known, after the massacre and pillage of August 26th and 27th, not a day was lost. The thousand fugitives gathered in the church were visited, the officers in charge of the place were conferred with, and relief was at once undertaken. This was continued through all the autumn, winter, and spring, and in a modified form is still going on. The steady purpose has been to change relief, as far as possible, into some form of self-support.

Earliest Form of Relief.—Heavy bedquilts, unbleached cotton, print, sewing implements, hosiery, handkerchiefs and combs, were bought by wholesale, and were systematically given out according to the number and needs of each pillaged family; a carefully detailed record being kept of every family or individual so aided. In addition a small sum of money was given, averaging eighty cents to a family, and forty cents to a man or woman living alone. A Bible or Testament from the American Bible Society was offered to those who could read, and was often gladly accepted. After six weeks, supplies of secondhand clothing replaced the new material bought; but as long as the cold weather lasted the demand for more *yorghans* (heavy bed coverings) never ceased, for the *yorghans* had to take the place both of bed and bed covering. As winter came on distributions of coal were provided for. Tickets were given out on regular days by a gentleman who, knowing the people well, was able to judge of their needs, and it is believed this work was so thoroughly done that the people were kept comfortably warm in their homes during the cold weather. Special aid was given to prisoners. They were helped while still in prison, and on being released had some small sums given to them from a special fund devoted to this service. Many sick and wounded were sent to hospitals. Some persons, believing themselves to be in special danger, received a little help to leave the country, and much thought and work were given to securing the necessary permits and *tezkeres* for them, and for the widows and orphans who were sent abroad. Men who had lost everything were helped with money

to begin over again; but the applicants were so numerous, and their spoliation so complete, that this portion of the relief work was the most anxious and perplexing of all. Several persons received aid for repairing their houses.

Money has been given a few times in aid of funeral expenses. Terror, exposure, and despair are doing their work all along, and the victims of those August days are still following one another to the grave. Mothers with very young children have been helped with money given for this special purpose. Since the first week in March the widows, or mothers and sisters dying in the massacre, or as the result of it, have been receiving a few piasters weekly. The number at first aided has been a good deal enlarged by the return of fugitives in a more destitute condition than when they took flight. Though so many were not at first counted upon, the gentleman who has it in charge hopes to be able to continue it through June. At one time in the year a great many letters were exchanged with persons interested for the sufferers. They wrote from Germany, Switzerland, Cyprus, Egypt and England. The objects of this correspondence were each and all special cases, but letters could only receive attention at night; the day had to be given to the throng that filled the rooms and waited in the street in that early time of utter want. Much time has been given to personal interviews. When men and women have come full of want and perplexity, other business has been made, if possible, to give place. They have had the first chance. Their story has been heard, their case has been carefully considered, and, if needful, noted down for further investigation. As much as time and strength have permitted houses have been visited, and special care has been given to the sick and infirm, and to lonely, aged women.

Industries.—The knitting industry was started the last of January. The first week forty-three names of knitters were enrolled; by the last week in May one hundred and seventy-one names had been written, and one hundred and seventy pairs of socks were brought in that week. It is a very popular industry with the workers, and if sale could be found for these well-knitted socks it might become a permanent one. The money at first given by Miss Hay has been thus far sufficient to buy the yarn and pay the knitters. In the early winter some women began making needle lace to order. Later, others took up the work, doing as much as they were able. If the lace brought was satisfactory it was paid for, and the makers were encouraged to do more. In the spring a new industry was ventured upon. Very few persons have been employed upon it as yet, but it is hoped that orders from England and America will be secured, and that the skill of Hasskey women who in better days made delicious sweets for their own home use, may now be turned to account as a means of livelihood.

Co-operation in Work and Sympathy.—The committee at the head of the Armenian community have appeared to be in full sympathy, and have worked in co-operation with the central relief work. They have been encouraged to this by the highest authority in their own church. The Armenian Patriarch has visited Hasskeyu twice within a few months. On occasion of his first visit the missionary workers and the pastor called upon him. They were glad to make him acquainted with their methods, and they showed themselves ready to give careful attention to any suggestion he might make. Some time later the Patriarch sent a letter to Miss Gleason, written in terms of warmest Christian sympathy, and expressing his cordial thanks for the work being done for his people. On the sixty-sixth anniversary of the dedication of the Armenian church in Hasskeyu the Patriarch was present, and conducted a long and splendid ritual service, which crowds attended. For that Sunday the Protestant service was discontinued. Just before leaving Hasskeyu that day the Patriarch, attended by the chief Armenians of the community, paid a visit at the mission house.

Home and Schools.—The looted mission house was made the center of operations from the beginning. During several days of each week the workers came to it from Proté and Bebek in the morning, and returned by the last evening boats. About the middle of November the people were rejoiced to see an American home in their midst once more. They said that nothing else could have given them a feeling of such security. It was opened for their sakes. In it was one who spoke their own language, one whom they had known for years. They began to come back to the deserted, desolate houses, choosing by preference those that were nearest to the mission house. On the 23d of November a school in two departments was opened in the two lower rooms of the mission house. Two Armenian teachers were employed, and after the Easter holidays a third was added. The pupils are all Armenians. Early in June there were one hundred and eight in attendance. One hundred and twenty-three names have been enrolled. Of these, some have been sent away to orphanages, some have left town. Several have been dismissed as being too young, who might have continued in a kindergarten proper, but in such a crowded room there was no place for them. Applications for admission are frequent.

School Festivals.—The children had their Santa Claus and songs and recitations at Christmas time in the schoolrooms. On the first Sunday in May a Sunday-school concert was given in the Protestant church. There was a great gathering of all classes of Armenians. They had enjoyed these concerts at other Easter times, and now they were gathered again, after all the smiting blows of the year. If only for the good hope and cheer it

brought with it, this concert was of real value to the community. The children were all neatly dressed; parents had done their best, and deficiencies were made up from clothing received at the mission house. Flowers were in abundance; all the details were as carefully looked after as in the most prosperous years. Many passages from the Bible were recited in Armenian and some in English. The distinct enunciation of the children and their good memorizing were much praised. The singing was enthusiastic, and everything was done with a will.

School Furnishings.—The schoolrooms were once well furnished. There was a complete kindergarten outfit; there were two organs; there were tables, and maps, and natural history pictures and tablets, and books of reference: but all were taken in the general pillage. Now almost every thing is wanting. There are no helps for the kindergarten teaching; there are no maps; the blackboards are quite insufficient; and one borrowed baby organ goes from room to room for the singing of the children, and is taken upstairs to be played at the women's prayer meeting.

Religious Services.—The Protestant church was reopened for service on the 22d of November. From that time on there have been two regular Sunday services and a Wednesday meeting for women. The number in attendance at the Sunday morning meeting has ranged from forty to seventy. On Sunday afternoon more than two hundred have usually been present. On two occasions only the numbers were very small; once, when the present Patriarch paid his first visit to Hasskeuy, and again on the coming of a new preacher to the Gregorian church. The women's meeting is held in the largest room of the mission house. Through the winter and spring one hundred women gathered at this meeting. The missionary in charge of the work has felt that a blessing must attend upon this faithful ministration of God's word. The people seemed to get just the instruction and counsel they needed.

The present outlook for the Armenians of Hasskeuy is very discouraging. In this desperate state of things their friends must not leave them, but rather stand by them, using all the resources of courage, persistence, and faith that their own happier past has given, and so help them never to lose heart, but, ever trusting in God, to struggle on.

“Praise to the Lord for the love which constraineth
Us in our turn to respond to his call!
Speed we His work, till wherever sin reigneth,
Christ shall be king, and bring blessing to all!
‘Lo, I am with you,’—how cheering the word!—
‘Always and everywhere.’ Praise to the Lord!”

REPORT OF WORK FOR WOMEN IN THE MARDIN FIELD.

BY MISS C. H. PRATT.

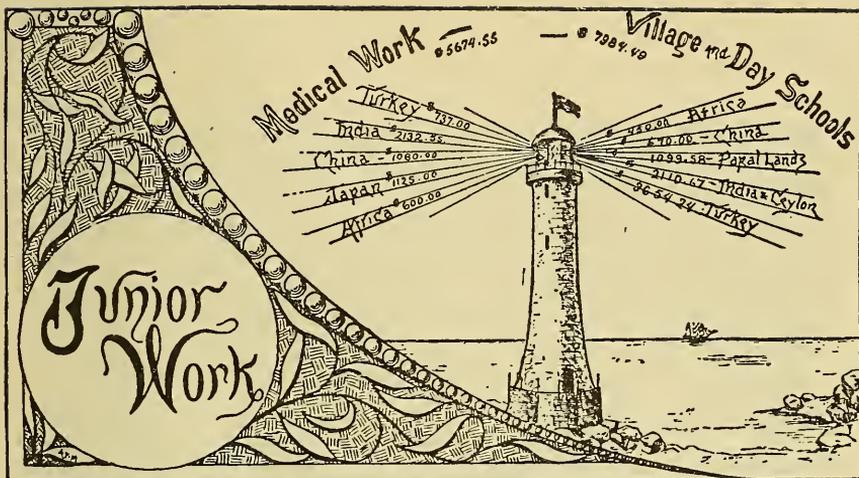
A general view of the work for women shows a considerable increase of interest in spiritual things and education. This increased interest is mostly in the plundered portion of the field, while the other portions remain in about the same condition as reported last year. In Sert, Karabash, Kaabi and Kalaat, four plundered places, we have new and flourishing work. In the three other plundered places we might have schools and Bible work if we had money and teachers. But we have overrun our appropriations, and are employing all the girls and women available for the work.

A letter from Darike gives an example of the school work. Susan writes: "At morning prayers I read them a story from the Bible. This morning we read of Joseph interpreting Pharaoh's dream. The lessons are reading in the Arabic Testament and Primer, Life of Christ, Arithmetic, Writing, Spelling, Singing, the Ten Commandments, and the Lord's Prayer; and on Sunday a lesson from a book of questions on Bible history. For an example of giving we have the Midyat women, who, through their society, have given between six hundred and seven hundred piasters (thirty to forty dollars) to their church and the poor, besides food and clothes to the latter. Some of them also give time to read the Bible to others. In Azakh the women have for a few years given something toward the salaries of the helpers, and provided little furnishings for the chapel and schools. Some of the women in Kaabi have promised to help when their chapel is built. But there are everywhere complaints of poverty, and no work and inability to give.

In Sert, while the spiritual and educational work is flourishing, the people live in fear from fanaticism and carelessness much of the time. And now let me give an example of faith and its sustaining power, and of zeal for Christ. When the Koordish raid reached Karabash, Sadie, one of our former pupils, fainted, probably the result of a blow, and lay for an hour or more apparently dead. When she revived she fled from the village, and at the time of the return of the villagers she returned. They found their houses empty of all life's necessities, and a large number of them in ruins. Some of them began to wonder where their food was to come from, but Sadie said, "God will send us bread," and about an hour later she was called to take portions for herself and friends from a supply sent by the government. At times she used to eat only one meal a day, and give the other to a more needy person. About a year after the disturbances we gave her work as

teacher of the girls and women, and she wrote: "I thank God for giving me this opportunity to teach the sisters the truth. God is working for our good, I confess. I thank God that he has afflicted me. Before that I could not help my sisters as I desired. Jesus, my beloved Lord, has done great things for me, and his mercy is always and forever with me. 'This is my God, and I will glorify him; my father's God, and I will exalt him.' Sometimes my grief over the trials that have come upon me increases until I am unable to bear it. My heart is like a sea within me when my afflictions come up before me, but I remember that I have not lost Christ's love, and then my sorrows are quenched, and I lift up my eyes to the eternal life prepared for us. Happy is he who, in this short life, secures eternal life. Thanks to God for his Word, which is a remedy for every distress. Concerning the spiritual condition of the women, thanks to Jesus who has awakened their spiritual desires. Last Sunday some of the women were sitting together, and I was among them, and trying to think how I should give them some Bible truth, when one of the Jacobites said, 'We have come to Christ, and taken hold of him; will he reject us, and our teacher sister?' And I answered them, 'No; whosoever cometh to Him he will in no wise cast out.' From signs like this and from their prayers I have a sure hope that many of them have given themselves to the Lord. After reading the tracts you left here I gave them to some of the brethren, and now they are being circulated among them and the sisters, and there are many whose turn to read them has not yet come, and I see that much good has come from them. During the Week of Prayer there were prayers from those of the brethren whose voices we have not heard before, and the leaders gave the sisters leave to pray in the meetings. In the women's meeting we have the schoolroom filled, and Sunday, sixty-five girls and boys came to the children's meeting. The whole number of children in the school is fifty, and twenty women are reading with me also. The work is hard, but in Christ is my comfort and strength. I have no rest except in Him, and I have found in him my help and blessing, for in my need I come to him, and he gives me a sufficiency. Excessive labor He makes light, and if one should search the world over he would find no friend like Jesus."

"Praise to the Lord for the triumphs past telling,
 Won in his might since great Pentecost day;
 Proofs that the grace of Christ Jesus excelling
 Can meet the need of all nations for aye.
 Forward with ardor then! Still must the word
 Go forth to victory. Praise to the Lord!"



CHINA.

REPORT OF THE HOSPITAL FOR WOMEN AND CHILDREN IN FOOCHOW.

MEDICAL work for women and children was begun in the city twelve years ago by Dr. Kate C. Woodhull, and has since been carried on by her, except when on furloughs in the United States. Not long after her arrival a native house was fitted up for a hospital. A few years later the present hospital was built, which, although not large, is of a plan well suited to the needs in China.

One class of four women have completed the course of study. They were doing good work in the hospital and private practice, but all have since died.

The work has steadily increased from year to year. It was my privilege to come later, when foreign medicine was well introduced, and much of the prejudice and superstition in regard to it overcome. They often delay sending for us until native means have been tried; but when they do send they are no longer afraid of us, but welcome us into their homes.

We have many applications from those who wish to become medical students, but receive only graduates from the Girls' High School. At present the number of students is six, and they receive daily instruction from medical text-books, from the large clinics, and at the patient's bedside. As we visit the wards in the morning, each student is required to be present and report on the cases under her charge, to attend to the ventilation of the room, and

various other duties. After we have finished the visits we all go to the dispensary room, which we usually find filled with waiting patients. Each student here has special duties, changing in turn each week.

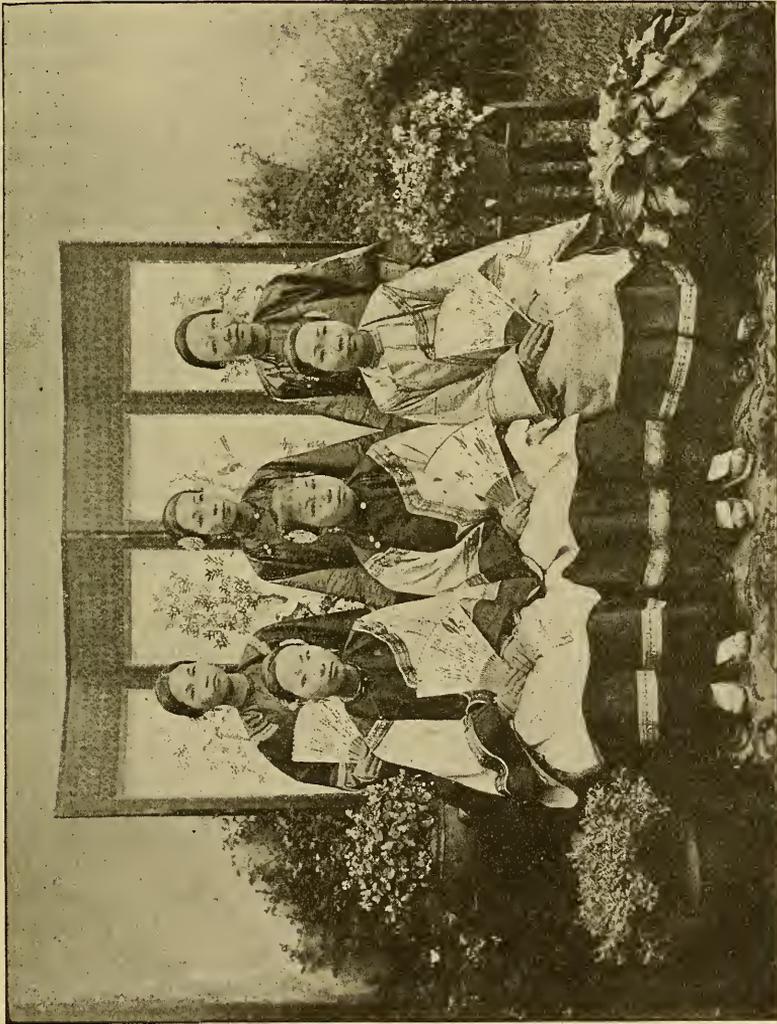
Among our patients are often men who have been beaten by the officers, and they come with limbs dreadfully swollen and large places denuded of skin. How much we wish such unnecessary suffering might be avoided. Another patient came for ointment for an eruption, and she was carefully directed how to use it; but when she reached home her friends told her it was certainly not to use externally, but was intended to eat. She thought she might be mistaken, and yielded to them and swallowed it. Then fear seized them, and they ran to the hospital to know what to do. Fortunately it was a simple ointment, and did no harm, but indicates their carelessness in the use of medicine. It frequently happens that they take a bottle full at one dose, hoping to cure their disease more quickly.

A patient with large ulcers came to the clinic several times for medicine. One morning he asked me for good medicine that would heal them with one application. I told him I had no such medicine, but was giving him the best I had, and that his ulcers could not become suddenly healed.

We frequently have patients come with a needle in their hand or foot; and they usually have yards of bandage or heavy string wrapped about the limb to prevent the needle from going up into their body. The wounded member is usually swollen and painful, as the result of the long-obstructed circulation rather than from the foreign body. How carefully they treasure the needle when it is removed, and say, "I must take it home and show it to my friends, or they will not believe it."

The in-patients are not as great in number as we would like to have. During the pleasant weather the wards are well filled; but in the rainy season few leave their homes. It is in the hospital where the work is more satisfactory in every department. With the constant oversight of the physician, directions are faithfully carried out. Here, too, we have an opportunity to teach them day by day the truths of the gospel. We sometimes have very intelligent patients who can read, and these usually buy a New Testament and take it to their homes and read it for themselves. One especially bright woman, with an incurable disease, was with us several weeks, and afterwards came to the dispensary for medicine. I asked if she remembered the prayer we taught her, and if she read her Bible every day. "Yes," she said; "I have nothing to do now but to read my Bible and think about its teachings and to pray, for I cannot work."

We are called to the high and the low classes. During the past year we have been in several of the high official families. At one place, according to



STUDENTS IN FOOCHOW HOSPITAL.

the usual custom, they offered us the social pipe to smoke. When told I did not smoke he brought a handful of cigars, and thought I would surely not refuse those. He said, "You are a foreigner, and this is a foreign custom." I then had an opportunity to tell him of the evil effects of smoking, and that this habit does not belong to all foreigners. This indicates how tobacco and drink are brought into a country by tradesmen and diplomats, and until the natives become acquainted with us they make no distinction.

In another family we were called to see a woman who was dying, and, very different from what we frequently meet with, the friends did not get on their knees and beg and entreat us to save her, but they were most concerned about the time she would die. (They probably wanted to order the coffin made, which is usually done at the house.) She was already dressed in part of her burial clothes, and on a chair beside the bed was a number of beautiful silk garments ready to be put on as soon as life had left the body. In the family there were a number of women, and we remained a long time talking with them about the gospel, and telling them about the body and the soul. They were much interested and asked many questions, and entreated us to remain longer; but a large clinic awaited our return, and we had already spent more than an hour with them. As in this case, we are usually not called until the patient is about to die, and sometimes we are met on the way by a messenger telling us the patient is dead.

Among the out-visits was one to see a young boy who was suffering intense pain. At the seat of the pain a large worm was found bound on with a black cloth, and they said it was to relieve the pain. They seemed to understand it was very foolish, and immediately took it off and threw it on the floor.

Another time I was called to see a child who had been bitten on the leg by a dog. Around the wound a circle was drawn, and in the center of it the character for tiger was written; the idea being that the tiger was so much stronger than the dog it would counteract any bad effect of the wound.

In one case we were called into a family where some of the members were very bitterly opposed to Christianity. They had called several native doctors, and taken much native medicine. The woman was very near death's door, but we prayed that her life might be spared and God's name glorified in that family. Her life was spared, but it was somewhat discouraging to see what little confidence was established, and how soon they had forgotten. In a short time afterward her little child was taken sick, and they called a native doctor, who burned its head in a number of places with a hot iron to cure it. They would rather submit to such treatment than come to us. While some hearts overflow with gratitude, others need repeated proof of God's mercies to soften their hearts to his teachings.

The hospital evangelist spends most of her time in teaching the patients, and explaining the truths of the gospel to them. The patients who are not confined to their beds are gathered together in the chapel each afternoon and there taught. Teaching is also done at the bedside, and the patients learn to repeat hymns, Scripture texts, a short prayer, etc. These they rehearse at the regular evening prayers after the Scripture lesson.

The students also assist in the evangelistic work, giving special attention to the patients assigned them. We tried a new plan this year,—that of having one woman from the first class in the Woman's School come over each day in turn. The benefit has been mutual; the patients received new thoughts, and the women learned to be better able to give to others the precious truths they had studied so long. Often old patients return to the hospital, and it is gratifying to see how much of the teaching they remember. They invariably say, "We do not forget to pray every day, and thank God for the many things he gives us." While we do not see many direct results, we know the teaching is not in vain, and we keep on sowing, in faith that the harvest will spring forth in due season, remembering that "the preparation of the heart is from the Lord."

We were much cheered by the report of a woman joining one of our suburban churches who first learned of the gospel while in the hospital. She became much interested, and after returning to her home was found by one of our Bible women. She was eager to know more of the truth, and was soon after admitted to one of our churches.

The year closed with the graduation of one of our medical students. The exercises were held in Dai-bing Ga Church, and a large number of friends were present. At the close of the graduation the friends came to the Hospital Home for a social hour, in which to congratulate the new physician. Dr. Woo Nguok Ing is the wife of the trusted accountant in the E. E. A. and C. Telegraph Company. She has already opened an office in her beautiful home, and begun her practice as a Christian physician. She belonged to the former class, but owing to two years' absence did not complete the course until now. All of the members of the former class have died since graduating, and the friends of this one tried to persuade her not to finish, as the "wind and water influence" was very bad, and that she would soon follow the others. In the face of superstition and opposition she bravely took up her work again, and completed the course of six years of study. She is earnest in Christian work, and we feel as she goes out that she will be able to do much good among her own people, not only in relieving suffering, but in carrying the gospel to needy souls. She has learned what we try to impress upon the students,—to use the medical means only that she may gain opportunity for something higher, the healing of the soul that is for eternity.

FOR CHILDREN'S MEETINGS.

THANK-OFFERING MEETING.

A REGULAR programme suggesting the best material contained in the *Dayspring*, together with causes for thanksgiving, has been given in the November number of LIFE AND LIGHT* for 1893, and will make an interesting meeting, if it has not already been used.

If preferred, this plan may be followed: Let envelopes be procured from the Woman's Board of Missions free, on payment of postage, and given to the children at the previous meeting, with the request that a thank offering be collected during the month. In the envelope place a piece of paper, on one side of which the children are to write their causes of thankfulness. On the back of the paper let them write the name of a missionary or mission station which they would like to represent.

At the meeting, after the opening exercises, let each child come up to the table, pour out his offering, tell how he procured his money, and give the paper to the superintendent, who later in the meeting may read such portions of all the papers as she deems desirable.

After a talk by the leader, either on the many causes American children have for gratitude when compared with those about whom they have studied the past year, or on special causes for thanksgiving which have appeared in the work of missions, let the children offer sentence prayers of praise. A few songs may here be sung, and the meeting close with a missionary game. Seat the children in a circle, with the superintendent in the center, holding the names written by the children in her hand.

Remind the children of the names they have chosen, and explain the game. The leader tells a story, bringing in these names of people and places. As each child's chosen name is mentioned he must rise and turn around, and whenever the words "thankful" or "thanksgiving" occur all the company must change seats. The leader will not find it difficult if during the singing she has classified her papers somewhat, and has previously thought of some incidents connected with mission work which bring in the words at which all are to change seats.

Of course some imagination must be used, as well as facts, in describing missionary journeys in this impromptu way. If your meeting is on the Sabbath the game may be kept for your next sociable.

* Starred material, 5 cents.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The report of our contributions for the month ending August 18th, gives us cause for deep gratitude. They show an increase of \$2,328.75 over the same month last year, and a total gain for ten months of \$2,311.75. Let us thank God for the blessing he has bestowed upon the efforts of noble workers in our organizations. Let us continue unceasingly in prayer and effort for our treasury during the two months that remain. "With God all things are possible."

MISSIONARIES COMING AND GOING. During the summer months it is our privilege to meet many of our beloved friends among our missionaries as they come home from their fields or return to them. We have been glad to welcome home Mrs. Catherine Parsons, Miss C. D. Lawrence, from Western Turkey, and to speed on their way Mr. and Mrs. Parmelee, Dr. and Mrs. Farnsworth, and Miss A. B. Jones to the same mission; Miss Elizabeth Huntington, coming to this country from Van, Turkey; Mrs. H. P. Bruce and Mr. and Mrs. Lawson, from the Marathi mission; Mr. and Mrs. Peet, from Foochow; Miss M. S. Morrill, from Pao-ting-fu, China; Dr. and Mrs. D. C. Greene and Mrs. J. H. Pettee, from Japan. We have also said good-by to Miss Colby, going out to Japan; Miss Olin to Micronesia; Mr. and Mrs. Bridgman to South Africa; the Misses Ely returning to Turkey; Mr. and Mrs. Gates to the Marathi Mission.

FRIDAY MORNING MEETINGS. Our Friday morning meetings will be resumed September 17th in Pilgrim Hall. The large attendance of other years shows that it is a growing power in our work. We think those who do not share in its privileges when it is possible lose much that is stimulating and helpful from their lives.

PUNDITA RAMABAI'S WORK. The interference of Poona officials with Pundita Ramabai's work does not affect her determination to receive three hundred famine widows. She continues to work toward that number. The official interference obliged her to hurriedly place over a hundred in camp some miles from Poona. She has now arranged for these and some others to live temporarily on a farm in her possession. Grace in her case is combined with indomitable perseverance.—*Exchange.*

EMPHATIC TESTIMONY. The one bright spot in all the darkness that has covered Asiatic Turkey has been the heroism and the common sense of the American missionaries.—*Sir Philip Currie.*

THE REASON. A missionary's little daughter, soon after her parents' return to foreign lands, said: "Mamma, why have we come back? It isn't so nice here as in America." "Yes, my daughter," was the reply, "that is the reason we've come."—*Exchange.*

MORE OPENINGS. How wonderful are the ways in which Providence opens the world to missionary effort! For years we have been accustomed to putting the Soudan in a prominent place among the "Unoccupied Fields," chiefly because closed to the Gospel by Mohammedan rulers. Now, in a single battle fought by the English to avenge a cruel massacre, as Clive fought Plassey to avenge the "Black Hole of Calcutta," all Western Soudan with her fifteen millions, has been opened to the church of Christ. And this wonderful event has taken place within the last six months! Does the Church realize that God is answering her prayers faster than her faith can grasp them?—*The Missionary.*

REFLEX BENEFIT OF MISSION WORK. I can truly say that I know of no subject better calculated to broaden the mind and wake up the dormant faculties than world-wide missions. It takes us away from petty cares to other countries. It recalls what we once knew of history and geography. Trying to interest others we grow enthusiastic; giving, we become unselfish; praying for their progress we grow in grace, and thus gain true culture. The drudgery of life vanishes when we contrast our living with that of our sisters in other lands, and we rejoice that we are queens instead of slaves in our own homes. Show me an earnest mission worker and I will show you a person very much alive to current events at home and abroad,—one who is growing younger with the passing years.—*Ex.*

EXTRACTS FROM LETTERS.

FROM MISS CATHARINE H. BARBOUR.

THE CHRISTIAN ENDEAVOR BANNER. Spain has won the Junior Christian Endeavor banner for the largest proportional increase in the number of societies!!!! I supposed we should have to wait until the printed reports of the Convention reached us, but a letter from Secretary Baer brought the good news to us almost as soon as it would be announced in San Francisco. Spain has won a Christian Endeavor banner, even though the last societies formed were not heard from in time to be counted by Secretary Baer, so we had a gain of only four hundred per cent instead of six hundred; but he

says the others can be counted toward next year, and we still have a chance for the Young People's banner again; I think no country can take these for proportional gain twice. Just think of Christian Endeavor "booming in Spain!!" And so suddenly, too! Within a few days we have heard of active measures toward forming societies in Valladolid, Seville, Utrera and Cartagena; and even Sr. Tornos has promised to try and form one in the fall! If only they can soon be banded into a National Union, and helped to be real spiritual forces among the children and young people! I don't know whether to laugh or cry when I see how seriously people take our poor little "Carta Mensual" [monthly C. E. paper], and I can't see how it can rise to the occasion now; but it is certainly God's blessing which has helped it to do what it has done thus far, and "He who has led will lead." We shall get out a special Convention number as soon as the reports come in, and devote more space to committee work, suggestions, Christian Endeavor news, etc., as soon as we have the girls back to do the necessary work.

RELIGIOUS INTEREST IN Of course you wish to hear the best first, only it
SAN SEBASTIAN. is very difficult to write; words seem better adapted
to temporal than to spiritual blessings, yet we want you to know about the
rich spiritual blessings which have come to us this year.

God had led different ones among us by different roads to make a special study this winter of the work of the Holy Spirit and the Pentecostal blessing, and to long for that peace which passeth all understanding. At the same time that He was preparing us in this way, he was also making ready help for us in a series of meetings to be held in Biarritz, "for the deepening of spiritual life." These were conducted by Rev. Mr. Paynter, Mr. Luce, and Mr. Sargeant, all of them workers in the Keswick or other similar conventions; and you know Keswick is like our own dear Northfield. Lady Tankerville, for many years a good friend of Mrs. Gulick and of this college, invited not only Mr. Gulick and the American teachers to be her guests in a house rented for the occasion, but asked us to bring the older Spanish girls who could understand English. Of course they were wild with delight at the opportunity to spend three days in France, while not failing to appreciate the advantage of attending such a conference; but neither they nor we dreamed of the richness of blessing in store for us.

All of the speakers possessed excellent voices, and such clearness of enunciation that the Spaniards had no difficulty in understanding them, and their teaching was exactly adapted to our needs. Two of the clergymen held special meetings for the "Spanish delegation" in the parlor, where we could ask as many questions as we liked. They helped us to see clearly

what we had only dimly understood before, and several, if not all of the girls, besides the teachers, were able to enter fully into possession of the promises of God and the blessedness of the life of faith. The change which has come over some of the girls is beautiful to see, and its future influence in Spain no one can estimate, for the lack of real spiritual life is greatly felt here. Some of them have already written letters home which have touched the hearts of their friends, and made them anxious to know more about it.

But we who went to Biarritz were not the only ones who received blessings; those who remained were almost equally moved, and have listened eagerly to all we could tell them. The English speakers also made us a short visit on their way to Madrid and Gibraltar, and even the sight of their faces seemed to help some who could not understand what they said. Several of the girls for whom we had been praying for a long time have now decided to unite with the church at our next communion. Even the youngest have been helped, and a very different spirit has prevailed in the school for the last three weeks from that which often reigns during the last days of a long term.

FROM MRS. WINSOR, SIRUR, INDIA.

“Girls for sale! Girls for sale!” was a sentence wafted into the bungalow from the front yard the other day!

“Who’ll buy some children? Take my babies, give me bread.” We have taken some. Do you not suppose I watch them with great care? ’Tis wonderful how these little, wild Hindu girls have tamed into good little girls. They run to me, and always have some words to say. I always ask, “Have you been good, Parbutte, Bhaga, Druputte, and Geeta?” These are their names, and Muklabai is mothering them. Bought into the school of Christ, and are they not all bought by his precious blood?

Waladie, my good African Hamal, has no children, although they have been married four years, and he has adopted just the nicest little Hindu boy; adopted into the family of Christ, for Waladie and Dyah are lovely Christians. David and I make a real pet of that little boy. We have named him Daniel. He is four years old; a little, thin boy about a month ago; now, fat and happy, singing all over the compound! He calls himself “Daniel master.” He was not even “clothed with a smile” (a quotation from Dr. Clark) when he came; now he is more than clothed with laughter. I wish I had a week to write you in, and I wish, just for half an hour, you could look in upon the groups and crowds around us! Doors are now opened all through our district,—wonderfully opened. Hundreds and hundreds come to us. Pray that we may not forget to declare unto them Christ.

FROM MISS HELEN J. MELVILLE, BENGUELLA, WEST AFRICA.

Six weeks ago we rejoiced with two of our young people that a little baby boy was born to them. There never was a prouder father. Several times when I went to the house I would ask, "Where is the baby?" "Away with his father," was the reply. The mother also loved him so much. She is only a girl herself, not more than eighteen. For three short weeks he was the light of the home. When two weeks old he was dedicated in baptism unto the Lord. He became sick. We tended him and did all we could for him, but saw that he was sinking. When the child was born the grandmother took it to her heart, saying, "My boy who died here a year ago is given back to me," and they named him Citende, for the boy who had died. When the baby was sick the parents and the grandmother watched and did all in their power for him. It was touching to see the old woman's love for the babe, her second Citende. When he was in a hot bath she knelt by his side and prayed: "Lord, all the children born here are thine. Spare the babe. Lord, bless the means used, the medicine given, and heal the child. Lord, what have we done that thou dost send this upon us? Forgive us, Lord, and save the boy."

When he was dead she took him in her arms and carried him to his house. She was quite willing for a Christian burial. The parents are both members of our church, and both of them have acted as become the followers of our Lord. The next day—the day the baby was buried—the oldest sister of the grandfather died. She was very old. Thus the old, old woman and the little wee babe were taken about the same time. We pray that these trials may be a blessing to this family and to this people. We often think that the old man is very near the kingdom. He is always in his place at service, always ready to do all in his power to help his boys in doing that which they think is right. Two of them are members of our church: one of them is an evangelist, the other often goes with the others preaching, and will, very likely, be the next sent out by the church for this work.

The day of the funeral Mrs. Currie's little white rosebush, which had bloomed only once before, put out two beautiful, pure white roses, to put on the wee coffin,—pure like the little babe. Our little graveyard is all too soon filling up. Still, He knows best.

FROM THE REPORT OF THE "COLEGIO CHIHUAHUEUSE," MEXICO.

The little Sunday morning prayer meeting, held for twenty minutes just before going to Sunday school, has oftentimes been very interesting. Each girl prays for her own village and for those who may try to work for the

Lord there that day. Some of these prayers have been very touching; they seem sometimes to forget the presence of all others, and to plead with Christ for souls in their own homes or towns. Special prayer is also offered for the "neighborhood meetings" held in different parts of the city in the afternoon.

Our Work at Home.

MY EXPERIENCE WITH MY MITE BOX.

BY MRS. F. C. HOFFMAN.

I HAD never owned a mite box. I had never belonged to a society in which the system was in vogue, and I always thought I gave to the utmost extent of my ability to give, through the usual channels. When, however, the President of the Woman's Foreign Missionary Society kindly called upon me, a stranger, and in the course of conversation regarding the various departments of church work, mentioned having introduced the mite box system in the society, I responded to the request unspoken, but written in her face, by saying, "I will take one."

Early on the following morning a bright-faced girl stood at our door with my box. My first impression on seeing it was one of surprise. I expected an earthen jar of generous proportions (to say the least), with a gash in the top large enough to admit a cart-wheel dollar,—a sort of aggressive affair which should at all times be saying, "Remember *I* am in this house; see that you treat me well, and accord to me a very substantial share of your regard."

Instead of this, I held in my hand a "plain little, brown little" paper box. Above the small opening in the top (which, by the way, was not large enough to admit a silver half dollar, not to mention the cart wheel variety), was stated, in large letters, the object of the box, "Thank Offerings." Beneath, in smaller type, the passage, "Thanks be unto God for his unspeakable gift." On the four sides, as reminders, were the words, "Go teach all nations," "What shall I render unto the Lord for all his benefits toward me," "The field is the world," "Every man shall give as he is able, according to the blessings of the Lord thy God which he hath given thee."

The quiet, modest appearance of the little box at once won my regard, and I thought, how it symbolizes the steps of the Christian life,—the little things which go toward making the perfect man, toward attaining the measure of the stature of the fullness of Christ; a cup of cold water, an encouraging word, a pleasant smile, a helping hand. I put my box in a corner

of the dining-room mantel, where it would always be in sight, yet not conspicuous, and watched curiously to see what I should do with it, or, perhaps, more properly speaking, to see what it would do with me.

For several days it stood unnoticed. It happened there was at this time, in Boston, an entertainment which I was extremely desirous of attending. Now, I am the unfortunate possessor of a head with an uncontrollable inclination to ache, the more urgent my desire to have it clear, the straighter its course in the opposite direction; I was, therefore, not surprised when, on the morning in question, my head was very much in evidence, and I said gloomily, "I can't go."

Toward noon the pain eased, and had almost entirely ceased when the hour came for leaving, thus giving me several hours of eagerly anticipated pleasure. On my return home, in the exuberance of my joy and gratitude, I dropped my first mite into my box.

At another time while on my way to Boston in an electric car, what was merely a cloudy sky suddenly threatened a wild storm. Laden with two bags, a waterproof garment, an umbrella, and, more unmanageable than all, a sleeping child in my arms, what should I do? Suddenly my little box flashed into my mind, and I said, mentally, "If I reach my destination before the storm breaks, I'll put a mite into it." Scarce had the thought passed when, with startling distinctness, came the question, "Is it a bribe?" It sounds like one; for thoughts have sound, and sometimes, as in this instance, quite audible ones. Upon examination I found it was not a bribe, and having safely reached my destination, I fulfilled my promise and dropped a thank offering into my box.

On several occasions my mites took the form of peace, or, perhaps better, conscience offerings. At one of the Friday evening meetings, when the topic was "Woman's Work in the Church," I wanted to say a word; felt, perhaps, that I ought to speak, but remained silent because of the silence of the other women present; so a mite represented my omission of what appeared to me in the light of duty. This was the only time that I was not impressed by the smallness of my offering, when the amount seemed entirely adequate to the occasion; for the weight of my remarks, had I made them, would doubtless have been quite evenly balanced by five cents!

Another mite by way of a conscience offering was made quite recently. Friday evening had come, and with it the prayer meeting. I was engaged at work which I wished to finish,—the weather was threatening,—I was tired. I stayed at home. But I didn't feel quite comfortable. I had been tired before, yet quite able to go to a concert, a lecture, a club, even in the teeth of a storm. So, as an anodyne to conscience, I put a mite in my box.

Even that was of doubtful efficacy, and I then resolved that ten cents should never again represent a neglected prayer meeting. It would be tedious to enumerate all the occasions when offerings were made: Recoveries from ill turns to which I am subject; a pleasant day spent with friends; a night of blessed, restful sleep; a single penny sometimes dropped, with a tender thought of the Master.

The mission of the little brown box has been a helpful one. When, in view of some great or unexpected blessing, I utter a fervent "Thank God!" the thought follows, "In words only?" And presently a mite finds its way to the little box.

But we must have a care lest a spirit of complacency steals into us; a self-congratulatory feeling that we have done well. For what are all our offerings, though we gave our entire living, compared with the great offering made for us?

My box is not half full, and I hesitate to bring it, knowing that many will be so amply filled; but I am encouraged by the thought that He who sits over against the treasury and sees the rich cast in much, sees also the poor give of their poverty, and blesses both alike. So I bring my little box, and with my box I bring myself anew to the Master's service, praying that he may accept and use both, as he in his infinite love and wisdom sees best.

THE THANK-OFFERING BOX'S BIRTHDAY SOLILOQUY.

BY SARAH CLARK HOWES.

YES, it is just one year ago this afternoon that I was put on the top shelf of the writing desk in the parsonage sitting room. As Mrs. Minister carefully tucked in my sides, and fitted me from a flat piece of cardboard into a neat box, I heard her say: "The new boxes are pretty this year; those white letters and gold capitals show off well on the blue ground; and the Scripture texts are more appropriate than usual: 'For the Lord is good;' 'What shall I render unto the Lord for all his benefits toward me?' and 'Thanks be unto God for his unspeakable gift.' Those are grand texts," she said; and then she set me up with a pair of Turkish worship shoes on one side and a missionary calendar on the other. "Good company," I thought, "and I surely shall receive much attention; the copper and silver, yes, even the paper, will pour into my welcoming heart." I waited days and days before the first penny was put into my care and safe keeping. They were busy people, for the oldest daughter was to be married. When the wedding day came, and she was in her "going away" gown, like a sudden afterthought she said, "Oh! I said if this day should be pleasant I would put

ten cents into the Thank-offering Box ;" so in was dropped my first ten cents, and the groom followed his new wife's example. They ought to have given me more, for the day was very beautiful, and they were a supremely happy young couple. A while longer I waited, until on a Sabbath evening a guest said, "My dear, where is your Thank-offering Box? I always sum up my mercies in the aggregate, and drop the money in on the first evening of the new week." That brought me to mind for a while, and greatly delighted was I to find that the good people were so thankful. There was the five cents (I learned from conversation) for the extra help of a good servant on a busy day. One day came to the family a gift from a generous parishioner, and a tithe of it fell to my share. This was one of my dollar bills.

One Monday I heard Mrs. Minister say, "I am so thankful the clothes got dry before the rain came." And I thought, "Surely she will be thankful to Him who sent the rain, and remember that I am up here and have heard every word;" but she didn't even look at me. One evening after prayer meeting I heard the "good man" say: "I am thankful that there were so many out to-night; I feared that there would be only enough to claim the promise, as there is a whist party in town, and a concert in Nearplace;" but evidently he was not thankful enough to remember me, but passed by on his way to the study. One or two things I have found out that regards the state of my finances. One, that it is a good thing to be popular; and also that the amount of gifts I receive depends somewhat where I am placed. In the summer, when there was much company, I was put (conspicuously) on the bureau in the guest chamber, but I really did not gather much store there. But when the hot summer days came I was brought down and placed on the table of the broad, shaded piazza, and then my contents steadily increased. There were small pieces given to me when picnics were a success; when the cycles just escaped a shower, and consequently didn't have to be cleaned; and when the rose bed was finally weeded, and when it was made possible, and even easy for the weary minister and his wife to indulge in the much needed vacation trip.

By and by I had a chance to teach a lesson in the way of exacting an irksome fine. Never mind what little fox had crept into the family,—that is my secret; but when he was driven forever out I was lean for a while. I became the settler of money disputes. If a bit of money were nobody's, or if money was given to pay small bills (postage stamps, generally), if one wished to be generous and the other did not care to accept the generosity, it always ended by "Oh, put it in the missionary box!" I really did not like this money, for it didn't seem to mean anything—no sacrifice, no thanks; it only helped to fill me up.

There came a time of tears, and prayer, and faith, and waiting, for the only son was very ill. On the critical day of the cruel, burning fever, when the house was hushed, and the faces were white, and each breath was a prayer, while the physician, and the mother, and the nurse were with anxious hearts watching every movement of the patient,—but in the wisdom of the Great Physician the waiting was over,—and the prayers were answered, then it was that the mother, with closed eyes, said, as she gave me the five dollars, “Lord, I thank thee for the life of my dear boy.” Yes, this afternoon I shall go into the parlor, where the annual meeting is held; and while tea and cake (the kinds that Mrs. Minister knows best how to make, and every one enjoys) are being served, the young ladies will count our contents. I hope I may be used another year, for the service is most precious,—it is for the Lord and his messengers.

SIDE LIGHTS FROM PERIODICALS.

Forum, September: “Hawaii and the Changing Front of the World,” by Hon. J. R. Procter. “The Supremacy of Russia,” by Thos. Davidson.

Contemporary Review, September: “What to Do in the East,” by Prof. W. M. Ramsay. “A Remedy for Indian Famines,” by Prof. A. S. Ghosh.

Cosmopolitan, September: “The Real India,” by Julian Hawthorne.

Fortnightly Review, August: “Famines in India, and their Remedy,” by Romesh C. Dutt. “The Present Agitation in India,” by Sir M. M. Bhowmaggree. “The Sultan and the Concert,” by Diplomaticus.

Century, September: “Cruelty in the Congo Free State,” Extracts from the Journal of E. J. Glave.

Nineteenth Century, August: “The Case of the Foreign Residents in Japan,” by Robert Young, editor of *Kobe Chronicle*, Japan.

Scribner's, September: “San Sebastian, the Spanish Newport,” by Wm. Henry Bishop.

Lippincott's, September: “Musical Mexico,” by Arthur Howard Noel.

TOPICS FOR AUXILIARY MEETINGS.

October.—The Personal Factor in Mission Work. See LIFE AND LIGHT for September.

November.—Thank-offering Meetings.

December.—Events of the year in connection with Mission Work.

1898.

January.—The Evolution of Africa.*February.*—Christian Explorers and Pioneers in Africa.*March.*—The Zulu Mission.*April.*—The Zulu Mission.*May.*—Missionary Treasuries.*June.*—Land Yet to be Possessed.*July.*—Young People's Work.*August.*—The Island World.*September.*—East Central Africa.*October.*—West Central Africa.

 THANK-OFFERING MEETINGS.

TOPIC FOR NOVEMBER.

As our thank-offering meetings have become a permanent institution in many of our organizations, they are borne in mind more or less during the year, and programmes suggest themselves specially adapted to particular localities. No general programme can take the place of one so prepared, but a few hints may be of use, and we suggest the following:—

PROGRAMME.

1. Singing, "Come, let us join our cheerful songs." (1) Responsive Reading, Psalm 107. (2) Prayer of Thanksgiving. (3) Singing; Hymn found in *LIFE AND LIGHT* for October, 1895. (4) Reasons for Thanksgiving during the past year.

(a) Abroad; (1) Africa, Revivals, see *LIFE AND LIGHT* for June, July, and August, 1897, and *Missionary Herald*, June and August, 1897. (2) Turkey: Friendly relations with Gregorian Churches, *LIFE AND LIGHT*, January, 1897. (3) India: The permeating power of Christianity through the country, see *The Congregationalist* for August 11th. (4) China: Continued turning to Christianity, *Missionary Herald*, April, 1897, page 146. (5) Japan: Success in evangelistic work, *Missionary Herald*, June, 1897, page 226; *LIFE AND LIGHT*, February, 1897, page 71. (6) Micronesia: The opening of Ponape, and steadfast Christians, *LIFE AND LIGHT*, July, 1897, page 298. (7) Papal Lands: Revival in Spain. Bible work in Austria. Success of schools in Mexico, *LIFE AND LIGHT* for May, August, and September, 1897.

(b) Thanksgiving for the Auxiliary: what it has done for the Mission work; what it has done for its members. The question, What has the Auxiliary done for you? may lead some to consider lost privileges.

(c) Thanksgiving for personal blessings.

Collection and opening of envelopes; Prayer; Doxology.

As points are sometimes made stronger by contrast, some lady might give reasons for not being thankful in work in the field, in the auxiliary, and in personal experiences. This should, of course, be done in a reverent spirit, and we prophesy some surprises at the great predominance of things for which to give thanks. Those who are privileged to attend the annual meetings of the Boards in New Haven and New London, will doubtless have many causes for thankfulness to report.

As we begin a new year of meetings we trust that mere reading of printed matter will be more and more prohibited in our meetings. Words coming from the heart of one who has made the subject or the item her own, even though the expression be somewhat halting and hesitating, are much more interesting than indifferent reading of flights of eloquence from the printed page. Printed invitations for thank-offering meetings (free), Bible readings and copies of *LIFE AND LIGHT* (five cents), may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.

ANNUAL MEETING.

THE thirtieth annual meeting of the Woman's Board of Missions will be held in the Second Congregational Church, New London, Conn., on Wednesday and Thursday, November 3 and 4, 1897. All ladies interested are cordially invited to be present. A meeting especially for delegates will be held on Tuesday, November 2d.

The ladies of New London will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Miss Emma Douglas, 15 Brainard Street, New London, the chairman of the committee on hospitality. To delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting, the committee be promptly notified.

We are fortunate in holding the meeting in a region rich in missionary annals, and we are to be favored with a paper on "Three Missionary Women," by Miss E. S. Gilman, of Norwich. A paper on the importance of missionary information will be given by Mrs. Merrill E. Gates, of Amherst, Mass., to be followed by discussion. At the session on Wednesday

afternoon, to be especially adapted for young ladies, we hope to have present Miss Kara Ivanova, a graduate of our Constantinople College, and Mrs. John Dube, a graduate of Inanda Seminary. A large number of missionaries are expected to be present, who will give us a feast of good things.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18, 1897, to August 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Biddeford, Second Cong. Ch., Aux., 30; Boothbay Harbor, Prim Dept., S. S., 1; Brunswick, S. H., 15; Brewer, South, C. E. S., 4.18; Kittery Point, 1.20; Norridgewock, 20; Portland, Miss Alice Bailey, 1, Mrs. Annie D. Grover, 5, A Friend, 1; Skowhegan, Miss'y Soc., 17; Waterville, Aux., 7.30, 102 68

Total, 102 68

LEGACY.

Saco.—Legacy of Mrs. Olive P. Ross, Edward P. Burnham, exr., 500 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Campton, Aux., 5.30; Concord, Aux., 20, North Ch., Y. L. Soc., 20; Exeter, Aux., 26.87, P. O. Box for Offs., 24 cts.; Fitzwilliam, Jr. C. E. S., 1; Henniker, Cong. Ch., Ladies, 11; Jaffrey, Lilies of the Field, M. C., with prev. contri. to const. L. M. Miss Ola R. Johnson, 14; Keene, First Ch., Aux., to const. L. M.'s Mrs. Wm. G. Poor, Mrs. Geo. W. Rutland, 50; Kensington, Aux., 7; Laconia, Aux., 27; Milford, Aux., 80; Orford, Aux., 39.37; Rochester, Aux., 45; Somersworth, Aux., 60; Stratham, Aux., add'l, 1; Tilton and Northfield, Aux., 32.59; Webster, Aux., 16; Wentworth, Aux., 10; West Lebanon, Aux., 14, 480 37

Total, 480 37

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, Miss E. C. Williams's S. S. Class, 3.86; Bennington, No., C. E. S., 5; Burlington, Aux., 45, Cradle Roll, 15; Hartford, with prev. contri. to const. L. M. Mrs. Geo. F. Rugbee, 12.65; Highgate, S. S., 2.10, King's Daughters, 2; Irasburgh, Aux., 5.36; Morrisville, United Workers, 5; Newburgh, 3.50; Springfield, Jr. C. E. S., 3; Stowe, C. E. S., 3.82; St. Johnsbury, No. Ch., Aux., 49.39; Swanton, Aux., 10.25; Waterbury, Jr. C. E. S., 3.15; Westminster, Mrs. C. W. Thompson, 5; Williamstown, Aux., 5; Woodstock, C. E. S., 5, 184 08

Total, 184 08

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Lexington, Aux., 21.16, J., 2; West Medford, Aux., 40, 63 16

Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, Aux., 31.17; Waquoit, Aux., 12, 43 17

Boston.—Friends, 10 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, M. L. C., 1; Newburyport, Aux., 92, 93 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Danvers, First Ch., C. E. S., 4.27; Lynn, Central Ch., Aux., 5.50; Peabody, So. Ch., Aux., 7; Salem, Tabernacle Ch., Y. L. Aux., 3.28, 20 05

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Friends, 5; Conway, Aux., 17; Moore's Corner, King's Daughters, 2; Northfield, Aux., 20; Shelburne, Aux., 15.75, 59 75

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 1; Marlboro, Aux., 4; Natick, Cradle Roll, 7.36; Wellesley, Aux., 83.50, Wellesley College, Y. W. C. A., 2, 97 86

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Abington, Aux., 4.65; Braintree, Aux., 10.85; Brockton, Aux., 1.47, First Ch., 5.50; Halifax, Aux., 4; Plymouth, Aux., 8.14; Plympton, Aux., 11.53; Wollaston, Helpers M. C., 5, 57 14

No. Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Boxborough (Aux.), 19.25, C. E. S., 10, Cradle Roll, 1.10, 30.35 (of wh. 25 to const. L. M. Mrs. S. J. Dodge), Littleton, United Workers, 13.40; So. Acton, Cong. Ch., May Env., 1.86; Westford, Light Bearers M. C., 85 cts., C. E. S., 2.75, 49 21

Springfield Branch.—Miss Harriet T. Duckingham, Treas. Mitteneague, Aux., 25; Monson, Aux., 17; Springfield, So. Ch., Aux., 5, 47 00

Suffolk Branch.—Miss Myra B. Child, Treas. Boston, Miss Kimball, 5, Central Ch., Adabazar M. C., 13, Old So. Ch., Aux., 10, Union Ch., Aux., 75; Brighton, A Friend, 25; Brookline, Harvard Ch., Aux., 34.95; Cambridgeport, Wood Mem. Ch., C. E. S., 10; Dorchester, Second Ch., Aux., 91.74, Village Ch., Jr. C. E. S., 2; Foxboro (of wh. 25 to const. L. M. Miss Sarah T. Cary), 40; Newton Highlands Ch., Jr. C. E. S., 4; Roxbury, Eliot Ch., Aux., 25, Walnut Ave. Ch., C. E. S., 30; Somerville, Prospect Hill Ch., F. M. Dept. Wom. Un., 71.35; South Boston, Phillips Ch., Aux., 80.33; West Medway, Second Ch., S. S., 10, 527 42

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Gardner, Aux., 47; Globe Village, 5.61; Grafton, Extra-Cent-a-Day Band, 22; Holden, Aux., 5; Lancaster, Aux., 3, Y. L. Aux., 30; Spencer, Aux., 4.34; Ware, Aux., with prev. contri. to const. L. M.'s Miss Mary E. Blair, Mrs. F. P. Clark, Mrs. G. H. Coney, Mrs. H. E. Fisher, Mrs. J. T. Jeffries, Mrs. A. H. Marsh, Mrs. W. H. Morgan, Mrs. T. Naylor, Mrs. W. N. Newcomb, Mrs. E. E. Orrell, Mrs. H. O. Packard, Mrs. E. E. Richardson, 211; West Boylston, Aux., 30; Whitinsville, Aux., 674.35, Extra-Cent-a-Day Band, 17.79; Winchendon, 34.50; Worcester, Central Ch., assigned from Benevolent Off., 100, Hope Ch., Aux., 3, Jr. C. E. S., 5, Piedmont Ch., Aux., 50,

1,242 59	
Total,	2,304 35

LEGACY.

Attleboro.—Legacy of Molina S. Capron, A. H. Watkins, Chas. S. Morse, exrs., 600 00
Springfield.—Legacy of Mary C. Merriam, Homer Merriam, exr., 250 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. G. E. Luther, Treas. Pawtucket, Weeden St. Ch., C. E. S., 2.10; Providence, Highland Chapel, Jr. C. E. S., 10, Plymouth Ch., C. E. S., 2; Woonsocket, Globe Ch., C. E. S., 10.50, Jr. C. E. S., 1,

25 60	
Total,	25 60

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Danielson, Aux., 21.39; Jewett City, Aux., 5.12; Lyme, C. E. S., 10; New London, First Ch., Aux., 32.70; North Woodstock, Aux., 28; Norwich, Park Ch., Aux., 1; Pomfret, Pomfret Workers M. C., with prev. contri. to const. L. M.'s Miss Hattie Angell, Miss Marion Bassett, Miss Hattie Felts; Putnam, Aux., 9.12; Thompson, Aux., 14.25, 121 58

Hartford Branch.—Mrs. M. Bradford, Scott, Treas. East Hartland, Cong. Ch., Ladies, 7; Farmington, Aux., 18; Hartford, First Ch., Cradle Roll, 7.75, Fourth Ch., Prim. S. S., 6; Kensington, Endeavor M. C., 15; New Britain, So. Ch., Y. W. Chr. League, 7.25; Poquonock, C. E. S., 5; Rockville, Aux., 55.32, Miss. Circle, 9.18, Cradle Roll, 50 cts.; Simsbury, Open Hearts M. C., 26; Tolland, Aux., 12; West Hartford, Cradle Roll, 1.50; Windsor Locks, Aux., 100, Mrs. H. R. Coffin, 25, 295 50

New Haven Branch.—Miss Julia Twinning, Treas. Barkhamsted, C. E. S., 3; Bridgeport, Park St. Ch., Cradle Roll, 3; Cheshire, Jr. C. E. S., 5; Chester, K. D., 8.76, Prim. S. S., 4.20; Danbury, First Ch., C. E. S., 10, Second Ch., Jr. C. E. S., 2; Durham, S. S., 2.50; Essex, C. E. S., 5; Greenwich, R. of L., 30; Hadlyme, 50 cts.; Middletown, Jr. C. E. S., 1, D. of Cov., 1.50; Monroe, S. S., 1; New Haven, Grand Ave. Ch., Jr. C. E.

S., 71 cts., United Ch., C. E. S., 6; North Haven, Jr. C. E. S., 60 cts.; Norwalk, Circles, 15; Portland, W. and W., 10; Salisbury, M. B., 19.10, Sherman, Cradle Roll, 2; Sound Beach, First Ch., C. E. S., 5; So. Norwalk, Jr. C. E. S., 10; Stamford, Y. L., 10; Waterbury, First Ch., S. S., 16; Watertown, C. E. S., 10; Westville, Miss Abbie Ogden, 30, C. E. S., 10; Winsted, Second Ch. C. E. S., 15.91, 237 78

Total,	654 86
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LEGACY.

Somers.—Legacy of Mrs. Eunice C. Shepherd, Chas. H. Barrows, exr., 725. Less taxes, 717 41

NEW YORK.

New York.—Miss Olivia E. P. Stokes, 300 00
New York State Branch.—Mrs. Guilford Dudley, Treas. Bristol Center, Aux., 8; Brooklyn, Park Ch., C. E. S., 10; Flushing, Aux., 7; Geneseo, Miss L. W. Wood, 1; Ithaca, W. M. S., 4.34, S. S., 31.08; Munnsville, C. E. S., 5; Poughkeepsie, Mrs. Laura Capron Keith (of wh. 25 to const. L. M. Annie Hooker Keith), 40; Sea Cliff, J., 1; Summer Hill, with prev. contri. to const. L. M. Mrs. Nette Fleming; West Winfield, Friends, 5, Aux., 6.25. Less expenses, 29.58, 89 09

Total,	389 09
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LEGACY.

Ontario Co.—Legacy of Cornelia E. Lounis, H. S. Ogden, Att'y, 200 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. N. J., Bound Brook, Aux., 15; East Orange, First Ch., Aux., 94; Orange Valley, Aux., 30; Westfield, Ministering Children's League (of wh. 13 for Cradle Roll), 37.43, 176 43

Total,	176 43
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CANADA.

Montreal.—Am. Pres. Ch., Wom. F. M. Soc., 5 00

Total,	5 00
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FOREIGN LANDS.

Africa.—*Natal.*—*Umzumbe.*—Miss Alice F. Stillson, 24 74
Turkey.—*Monastir.*—Miss'y Soc., Sympathy, 2.75, Jr. Miss'y Soc. Help, 50 cts., 3 25
Smyrna.—Miss Emily McCallum, 26 40

Total,	54 39
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General Funds, 4,135 43
 Gifts for Special Objects, 241 42
 Variety Account, 22 04
 Legacies, 2,267 41

Total,	\$6,666 30
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THE CHRISTIAN ENDEAVOR CONVENTION, JULY, 1897.

THE Christian Endeavor Convention, now a thing of the past, included many delightful incidents and experiences that we would gladly retain in memory. The hearty fellowship which prevailed, the oneness of heart on the one great theme, "Christ and the Church," the evident strength of our Protestant Christianity, the enthusiasm of the young people, the inspiring addresses, all made it an occasion long to be remembered. Among the pleasant memories we have and wish to keep in mind was the afternoon of our denominational rally, which took place at the First Church. Its large auditorium was packed, and a delightful hour was spent in interchange of cordialities, with no little of self-gratulation as to what our Congregational army had done in this world, and, like "Thanksgiving Ann," we wished it were ten times as much. These public services were followed by a reception given by the "Woman's Board" to the four hundred. No, not quite, as the dining room of the Y. M. C. A. building, where the banquet was held, had seating room for only two hundred.

An informal gathering for mutual introductions to new friends, and a reunion of the old was held in the assembly room of our "Congregational Headquarters" in the Y. M. C. A. building.

And "You are from dear old Connecticut!" Yes; I see the wooden nutmeg! And "You from the Pine-tree State!" Well, her sons are as straight in person and character as her lordly pines! Massachusetts! there was no mistaking that; and whether it was a piece of the "hub," which is in danger of being cracked by the westward movement of the empire, or a hint of Boston Common, or a piece of Plymouth Rock, which dangled from their watch chains, there was no mistaking Massachusetts! And so the pleasantries went on, till all were invited to the dining room, and sat down to a bountiful repast, provided by the ladies of the Congregational churches in the vicinity. The waiters were Christian Endeavor young men and women from local societies, and so perfectly were their duties fulfilled that nothing was lacking in the way of service. After the dinner came the real feast.

Mrs. Jewett gave a pleasant address of welcome. Many whose names were known to us for years, and honored for their work's sake, were now seen face to face for the first time.

Dr. Adams, of the First Church, brought cordial words of greeting. It was a great pleasure to have with us the Hon. Selah Merrill and his wife. His name has been familiar to us in connection with his long residence in Palestine and vicinity. He told us of the present condition of Nazareth, Bethany, Olivet, and Calvary, and of the missionary work done in that vicinity. He spoke most highly of the work of our missionaries in many places which he had visited, and especially of the heroic work of our medical missionaries. It was pleasant and reassuring to have such testimony from a gentleman so widely known, and who, not a missionary himself, could give his unbiased testimony to the value of the work of our missionaries. By the side of Dr. Adams sat the Christian Hindu, called "Evangelist David," who makes a deep impression whenever he speaks. His very dark, clear, brown complexion, lighted up by the brilliant, flashing, darkest of eyes and the whitest of teeth, gave force to the fervid words of an earnest Christian heart all afire with the love of Jesus.

Surely the gospel is not alone for the Anglo-Saxon race, but for all "nations, and kindred, and people, and tongues." "Evangelist David" has no care for earthly gain or reward, so that souls may be gathered into the kingdom of Christ. Mrs. Clark, wife of President Endeavor Clark, gave a cordial greeting in her own happy way. The missionaries present were each asked to rise, and thus be introduced to the company. Rev. and Mrs. Sidney Gulick from Japan, Mrs. Arthur H. Smith, Mrs. Dr. Peck, and Miss Ella Newton of the China Mission, and Mrs. Austin of the Hawaiian Board, all testified of their warm love for their work. Miss Newton gave a most touching and earnest appeal for a building greatly needed for the school with which she is connected, and it was suggested that as no time is so good as the "now" for any good thing, that the hat should be passed around, and Miss Newton should hold out her apron to catch the showers that might come. The useful adjunct of the "apron" was provided for the occasion from the kitchen department. The result was about forty dollars thus gathered in, which sum has increased by some later gifts. Rev. Gu Gam, our own Chinese Congregational minister, was present, and showed what Christianity was doing for the Chinese here. By our side sat Mrs. ——— and her daughter, brown from constant exposure to the weather, the proprietors and preachers from the gospel wagon, who had come all the way from Los Angeles, five hundred miles, to attend these meetings. Much good follows in the wake of these wagons, which carry to those who will not

come for it "the bread of life." God bless all the varied agencies that are now in operation to bring this poor world back to Christ, and God bless every humble worker whose deeds of love and mercy are never heralded in the ears of the multitude.

BREAD CAST UPON THE WATERS.

BY MISS M. F. WILLIAMS.

We append the following article in regard to our "booth" in the Mechanics' Pavilion. Each of the denominations had "booths" contiguous on one side of the pavilion, which were visited by many people. This article is entitled, "Bread Cast Upon the Waters," by Miss M. F. Williams, who has for some years been the very efficient and indefatigable president of our Young Ladies' Branch, and she now announces her decision to resign, that she may pursue a course of study at Berkeley. "Who will fill her place?" we ask, with much solicitude. Miss Williams's services have not only been invaluable to the Young Ladies' Branch, but also a constant stimulus to the mother society, the Woman's Board. She will be greatly missed:—

SUCH a term might easily be applied to the work done by the Woman's Board during convention week, and the future alone can reveal the harvest. One thing, however, can be said to-day,—the bread was cast with generous hand, and the gathering may well be plenteous.

Consultation with the Boards in Boston and Chicago taught us, early in the year, that it would require hard work, constant attendance, and liberal supplies of literature to make a Congregational table a success; and it was with open eyes that the task was undertaken. Thanks to the courtesy of the '97 Committee, ample space was allotted to the various denominational societies, and the young ladies of the Branch were particularly happy in making the booth of the W. B. M. P. attractive and convenient. Mats from Micronesia covered the wall; a map of the world stretched across one side, while matting and palms hid every bare bit of counter and frame work. Artistic lettering displayed the Board name overhead, and a fine bronze Buddha from Siam illustrated in mute but effective fashion the need of the heathen world.

In response to requests for help the American Board and the Woman's Boards sent generous gifts of literature to supplement our own supply, and we cannot sufficiently express our thanks to those who, from afar, took so deep an interest in our table.

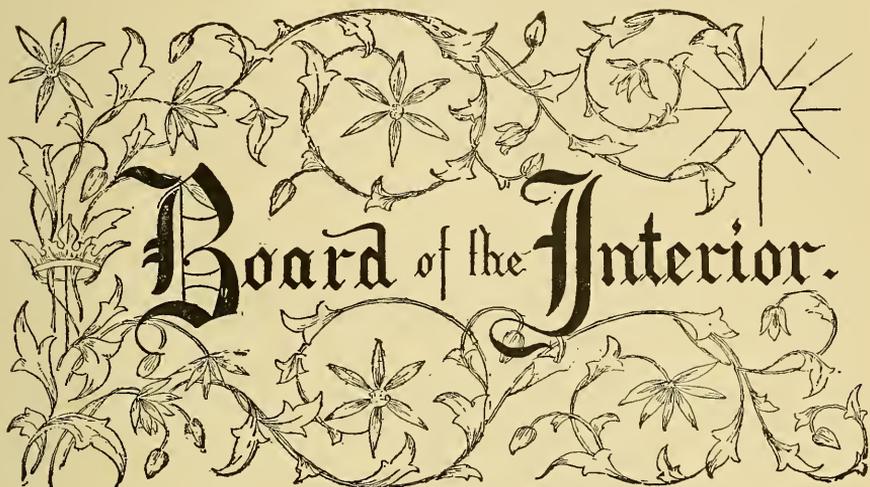
In addition, the Woman's Board of Boston united with the W. B. M. P. in publishing a little leaflet, giving a comprehensive view of women's work for women, which proved exceedingly helpful, and will be of permanent value.

Over a thousand copies of this pamphlet were given out ; a figure that indicates quite fairly the number of visitors who came to the table during the convention. Besides this, five hundred copies of LIFE AND LIGHT for July, with special Christian Endeavor features, were distributed, and between fifteen hundred and two thousand leaflets on various subjects, including *Heralds* and *Daysprings*. The large sheets of photo engravings sent by the American Board were, perhaps, the most attractive of all the supplies, and we were very fortunate in being allowed to give them away to those who seemed able to make good use of them in the future. With every leaflet there went some word of inquiry, or encouragement, or exhortation, and prayer follows our silent messengers that their lessons may be heeded and blessed.

Visitors from India, China, Japan, Turkey, the Hawaiian Islands, and Canada reported at the table, and delegates from twenty-two States and from all our sister Boards registered in our book. Among these were the names of many long known to us at home and abroad, now met for the first time with feelings of deep pleasure. Some of these are men and women who belong not only to our Congregational Church, but to the great world parish, and many of them are the humble home workers, whose faithful labors, month by month and year by year, have gathered for our Board the tithes for the Lord's storehouse. To them, one and all, we give a cordial God-speed as they scatter to their homes again, while we hope that the bonds between us may be closer through all the future days for this pleasant meeting together in California in '97.

WHITE FIELDS "How can I bring people in if I have to persuade them
UNREAPED. to walk twenty miles?" asked an elderly Chinese woman, a Christian, and fired with love for souls. She walked over ten miles herself every Sunday to come to church ; but how could she persuade indifferent ones to come so far or farther to seek what they had not yet learned to prize? The little mission centers need to be multiplied a thousandfold, for the white fields stretch away on every hand unreaped.—*Ex.*

EARTHQUAKES Earthquakes are very common in Japan, and, of course,
IN JAPAN. they must be accounted for. The Japanese story is that the world rests upon the back of a great fish, somewhat like a catfish, but seven hundred miles long. His tail is up in the north and his head is under Kyoto, and it is the wriggling of the great fish that causes the earthquake. When it becomes very violent, Kashima, one of their gods, puts forth his strength and holds down the fish, and he becomes quiet again.



SOME MEMORIES.

BY REV. CHARLES C. TRACY, D.D.

The home life of missionaries and the training of their children are object lessons to those among whom they live, hardly second in importance to direct instruction in the truths of Christianity.

A hint of the method of family discipline in one missionary home appears in the following lines:—

I wrought alone mid garden weeds,
A sad, discouraged boy;
My father passed with smiles and praise,
And turned my toil to joy.

I lugged the heavy fire logs in
For the old fireplace at night.
“How strong you are!” my mother said,
And logs and heart grew light.

A neighbor said across the fence,
Where he and father met,
“You have good boys;” I heard, and vowed
I would be better yet.

I met with harsh rebuke at school
For a heavy task done ill;
’Twas long ago, but in my heart
The pain is rankling still.

The sled I made was ridiculed
 By a friend whom I held dear;
 I went and laid my tools aside,
 Discouraged, for a year.

Lo, the same boy at forty years,
 The same, tho' six feet high,
 At commendation taking heart,
 When carped at, fain to die.

If men, like God, would only deal
 Far less in frost and sleet,
 And more in sunshine, more in dew,
 This life would be more sweet.

He speaks whose right hand holds the stars,
 In awful holiness,
 Yet even for wretched Sardis has
 A word of tenderness.

A single bluebird lifts the gloom
 Of dreariest March day;
 A word of cheer will drive the shades
 From clouded hearts away.

We all go plodding through the world
 Laden with heavy care;
 Why should we give a burdened friend
 A heavy heart to bear?

MARSOVAN, TURKEY.

A TRAVELER'S CONCLUSIONS.

From an address by the Hon. John W. Foster, ex-Secretary of State, delivered in Washington, D. C., October, 1891, on the return of Mr. Foster from a tour around the world. After a second visit to Asia in connection with the peace negotiations between China and Japan, made in 1895, the address was revised, and has been delivered in Baltimore, Philadelphia, Indianapolis, Chicago, and other cities, before the Methodist Episcopal General Convention at Minneapolis, before the students of Princeton and other colleges, and at the Union Missionary Meeting of the Presbyterian Churches of New York City, at Carnegie Hall, Nov. 15, 1895.

IN comparing India at the beginning of the century with it to-day, a great improvement is to be noted in the moral and social conditions. The prohibition of human sacrifice and torture in the religious rites, of the burning of widows, of the killing of female children, and the efforts at reform in the practice of child marriage, are all the direct results of the exposure and condemnation by the missionaries. The establishment of schools and colleges,

which was inaugurated by the missions, has created a widespread zeal for education hitherto unknown in the land. The awakened interest of the Brahmans in the purification of their religion, and the efforts of reformers to establish a Hindu worship more in accord with the enlightened spirit of the age, are the direct outgrowth of the preaching of the gospel of Christ. If not a single conversion to Christianity could be recorded in the past century, these reforms and blessings alone would be an abundant reward for all the labors of the missionaries, and the money contributed by the churches for their support.

It is stated by those well informed in church history, that the present number of native Protestants in India is fully equal to the total number of Christians in the Roman Empire at the end of the first century of the Christian era; and if to these are added the adherents of the Catholic missions, the number will be found much greater.

I desire to notice a criticism respecting the missionaries often made by travelers in heathen lands. It is not infrequently said that the lot of the foreign missionary is not such a hard one; that they are much better housed than the home missionary, with servants in abundance, and as many comforts as at home. There is a grain of truth and much error in these statements. I generally found the missionaries in the lands visited living in comfortable houses, and with a good supply of servants. But they are among people the mass of whom live in miserable huts; no suitable houses are available, and they must be erected by the mission board in most cases. These are substantial and comfortable, but not luxurious. They live in lands where labor is superabundant and very cheap, and usually in enervating climates, where manual labor would soon exhaust foreigners. I think I can say from personal observation, that no friend of the missionaries would wish to see them less comfortably situated than I found them in India. On the other hand, it is well to recall some of their hardships. It is no small trial to be in a land of strangers, usually hostile, with a limited or no social circle. To this is to be added the fact that as soon as the children reach the school age they must be sent home to be educated, and escape the influence of the climate. They have to endure an average of nine months of torrid heat, and during all the year the work goes on. Dr. Scott, of the Methodist Mission, speaking of the revivals already referred to, says, "We have had our greatest successes in the hottest months." India is the perennial home of cholera, and half a million victims in a year is not an unusual death list. Among my memoranda taken from the India statistical tables are these: "In 1891, 22,134 persons were killed by poisonous snakes; there are 500,000 lepers in the country." With all these plagues the missionaries, laboring among the common people,

are brought in contact. I venture to repeat an incident which has been published in the mission journals, and may be familiar to you. A young woman, Miss Mary Reed, of the Methodist Mission, after spending six years in the zenana work in India, broken in health and worn out by her labors in the hot climate, sought restoration by a visit to her home in Ohio. While there the failing health of her mother seemed to make it her duty to remain and care for her. But one morning while dressing she saw a spot which startled her, for her experience suggested what it was. But to thoroughly test her suspicion she went to New York, without making her object known, and consulted a specialist, who confirmed her worst fears,—it was unmistakably the loathsome leprosy. It was in her eyes the Lord's mark, dedicating her life to the poor lepers of the country where she had taken the infection. So she sailed from New York direct to her field, and after her departure wrote a touching letter home, telling the dear ones there she could never come to them again, resigned and happy that the Lord had called her to the special work among the wretched class to whom his sympathy was so often extended during his life in Judea. While in Bombay we heard that this noble young woman had passed through the city, and was then in her excluded field. The heroic deeds and trials of the foreign missionaries will never be fully written except in the Lamb's Book of Life above.

“GIVE YE THEM TO EAT.”

THE moment a man says that his Christianity does not require him to give the gospel to the world, then he hasn't a Christianity at all. We believe that God sent his Son from heaven, and that the Son gave his life for the world's life upon the cross; that he came not to judge, but to save the world; that God was in him reconciling the world to himself; that he told his disciples to give the message of his life, and his death, and his blood to every creature; that you and I are his disciples; and that apart from his name there is “no name under heaven given among men whereby we must be saved.”

Yet here we sit. . . . Imagine Simon Peter standing on the shores running up from the sea of Galilee, with a loaf in one hand and a fish in the other, while five thousand poor, starving people lie about on the grass, and saying: “What a pity it is that these poor people are not given something to eat! What a nice thing it would be if some one went out and fed them!” Would Christ have allowed him to go about with a misty sort of sympathy for a world that was dying for a practical knowledge of Christ? No; he said, “Give ye them to eat.” The work of evangelizing this world, for every man, is a matter of personal, inalienable obligation.—*Robert E. Speer.*

EXTRACTS FROM FOREIGN CORRESPONDENCE.

FROM MISS SUSAN F. HINMAN, TIENTSIN, CHINA.

(Describing a sewing class making articles for Christmas gifts.)

I WAS supposed to be *au fait* in all the mysteries of plain sewing, embroidery, and knitting. That, however, was not so great a strain upon my powers as the effort to subdue the turbulent spirits of my family of seventeen, and to fly about from one to another doling out needles, pins, thread, reproof, encouragement, and assistance. Some might have found this a mere holiday task, but for my part,—well, I hope we shall have no more holidays for some time.

It was one of those days when the girls began singing to a quaint, elusive, but captivating Chinese air, an absurd little song which might be paraphrased as follows:—

“Miss Hinman finds teaching us no sort of fun—ah!
She’ll lose her temper lots of times before she gets done—ah!”

It wasn’t quite so impudent as it seems, for the Chinese regard the loss of one’s temper as a species of physical infirmity, the exciting cause of which may be mental, like a fainting fit, for instance. . . .

I hope you won’t think me too vain if I inclose a programme of our services during the Week of Prayer, one of which, as you see, I conducted. This was the first sermon (?) I ever preached, so you may know it was a very momentous occasion. One’s Chinese sermons are always preached extemporaneously, so one needs to be quite full of one’s subject. Excellence of diction was, of course, something quite beyond a lisping infant of two years like myself. I lay awake two or three nights and worked over my subject, and so when the time came I felt, in spite of physical weakness, a good degree of liberty. My text was, “Study to do your own business,” which in the Mandarin Bible is more nearly like, “Let each one do his own duty.” I won’t weary you with the development of my theme, which might strike you as novel, inasmuch as it turned upon the peculiar construction of the Chinese. I may say, though, that it was saturated with “Fairchild’s Ethics and Theology.”

FROM MISS SUSAN A. SEARLE, KOBE, JAPAN.

We commend the following as food for reflection to any who may suppose that the most ordinary powers and attainments are sufficient for a foreign missionary:—

We had just received word that the Empress Dowager was dead, and all the schools must be closed for a week, so we were having an unexpected vacation. About the middle of the forenoon the senior academic girls came to

ask me if they might come and have a talk with me about spiritual things. Of course I was very glad to have them come with such a request. I made an early afternoon appointment, and they stayed with me an hour and a half.

At first they hesitated, and wanted me to talk in a general way, but I suggested that if they asked me questions I should know better how to help them, and they began. The first question was the old one of feelings, which are so different at different times, and connected with that the fear of not keeping their emotions when they should go to their homes. It is so much easier for them to live a Christian life in school than at home.

They then inquired what had become of their ancestors who had died without hearing of Christ, and whether it was right to pray for the dead. These questions are very practical to girls, most of whose parents have not heard much about Christ.

The difference between heart and spirit seemed a less practical question, but I tried to make it clear to them.

Next they asked how to answer this kind of reasoning: "Christ is the Son of God, isn't he?" "Yes." "And you are also a son of God?" "Yes." "Then you are just the same as Christ, aren't you?"

You may imagine that I lifted up my heart in most earnest prayer as I opened my Bible to give them verses which would show Christ's divinity. There is such a strong tendency to doubt that great fact,—not to say to bring Christ down to our level, but to lift us up to his. I think they were most impressed when I read them Matthew xi. 28, and asked them to imagine any man or woman—even the best one—daring to give such an invitation. They seemed to feel the incongruity, the impossibility of that.

FROM MISS MARY E. MOULTON, AHMEDNAGAR, INDIA.

The following, on street scenes in Bombay, is taken from *The Christian Way*:—

One of the people I frequently see when I go out is a holy man. Sometimes he appears with only a loin cloth, and covered from head to foot with ashes. Sometimes he is most hideously painted. Always he is very dirty.

Beggars here, and they are numerous, all pitch their voices up high when they beg. To-day I saw a man going around with a pot of paint and stopping to put some on the foreheads of different people. The paint shows what god the man worships. It is of different colors and designs. Some have rice with the paint on the forehead. The way they wear the hair also shows their religion. Some have it long, some part long, with part of the head shaved. Sometimes it is all shaved except a little bunch just above the forehead or around the crown of the head. Sometimes it is all rather long, but shaved from the forehead back to the crown. This shaving is done in the

street also. Two men will sit down in the middle of the sidewalk, and the one shave the other there; and no matter how large the crowd, no one jostles against them.

To-day was an election day. Victorias were labelled, "Vote for —!" just as in America. Buying votes is practiced here, from five to fifteen rupees being paid for one. (A rupee is equal to twenty-eight cents.) A graduate, a house owner, or a horse owner can vote. A victoria is a four-seated, one-horse carriage. It is the usual means of conveyance, though they have trams, which are well patronized. They use horses. It would never do to use electricity or even the cable in India, as too many people would be killed thereby. The streets are in a perpetual state of being torn up. They say that the rains do so much damage that it takes the rest of the year to get the roads in shape again.

Yesterday I had a tram ride. I had promised to take Beryl to the Victoria gardens. The three Hume children went with us. We waited for the tram, and when it came, though there was plenty of room on it, the natives were so seated that we could not get on without crowding past them,—not an easy thing to do. They utterly refused to move, so we went back to wait for another. Then the conductor went forward, and scolded, and persuaded, and gesticulated till at last room was made, and then he came over for us to get on. It certainly was amusing.

I have found out where "crazy patchwork" originated: you should see the dress of these people. Some are nicely dressed, but many evidently think that the greater variety of showy colors they wear the better dressed they are. Often I see men with a jacket made of two colors,—one for the back piece, while the arms and fronts are of a different color. One I saw to-day had such a jacket of purple and gold. Others have cloaks made in regular crazy patchwork style. We always, with great care, cut off any trade mark from the cloth; but Indians take pains to put it in a conspicuous place in the dress, if by any means they can obtain it. They often have gilt letters written on their jackets.

These people are as different as can be from Americans. . . . One thing I fear we are not apt to think of is their sincerity and devotion to their religion. . . . My admiration for them as a class is greater than when I first came.

FROM MISS NELLIE PRESCOTT, PARRAL, MEXICO.

Sunday is a very busy day for me. Services two hours in the morning, and three in the afternoon. Have to play or lead the singing at the five services. The Junior Society is dependent on my help, and the Christian

Endeavor thought my time was not fully enough occupied, and so elected me president of their society last Sunday. Tuesday afternoon we have our women's meetings. I have thought sometimes that these must be given up until there was some one to take charge of them, but the women are so good to come, and take so much interest in the meetings, that they still continue. I try to close school twenty minutes earlier that afternoon, so as to give an hour to the women.

FROM MISS LIZZIE S. WEBB, ADANA, TURKEY.

A second church has come to be an absolute necessity to us. We can't invite any one to church or Sunday school for lack of room.

ANNUAL MEETING.

THE annual meeting of the Woman's Board of Missions of the Interior will be held at Evanston, Ill., Oct. 26-28, 1897, beginning with an address Tuesday evening by Dr. J. H. Barrows upon some phases of Christian work in India as he saw it while lecturing upon the Haskell foundation.

The list of speakers is not yet complete, but among them are Miss Emily C. Wheeler of Harpoot, Turkey, and the Misses Wyckoff of Pang-Chuang, North China.

For entertainment, address Mrs. F. M. Elliot, 225 Lake Street, Evanston, Ill.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 10 TO AUGUST 10, 1897.

ILLINOIS	\$1,319 45	Previously acknowledged	30,887 53
IOWA	323 93	Total since Oct. 21, 1896	\$33,822 25
MICHIGAN	135 38	ARMENIAN RELIEF FUND.	
MINNESOTA	198 67	Received this month	31 65
MONTANA	2 17	Already forwarded	630 51
NEBRASKA	221 79	Whole amount for Armenian Relief	
NORTH DAKOTA	16 25	since Oct. 21, 1896	661 80
OHIO	202 53	INDIA FAMINE RELIEF.	
ROCKY MOUNTAIN BRANCH (Colo.)	224 44	Received this month	43 41
SOUTH DAKOTA	26 67	Already forwarded	236 71
WISCONSIN	171 28	Total for India Famine Relief	\$280 12
ARIZONA	7 50		
GEORGIA	10 00		
NORTH CAROLINA	50		
TURKEY	9 81		
MISCELLANEOUS	64 35		
Receipts for the month	2,934 72	MRS. ALFRED B. WILLCOX, Ass't Treas.	

Life and Light for Woman.

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No. 11.



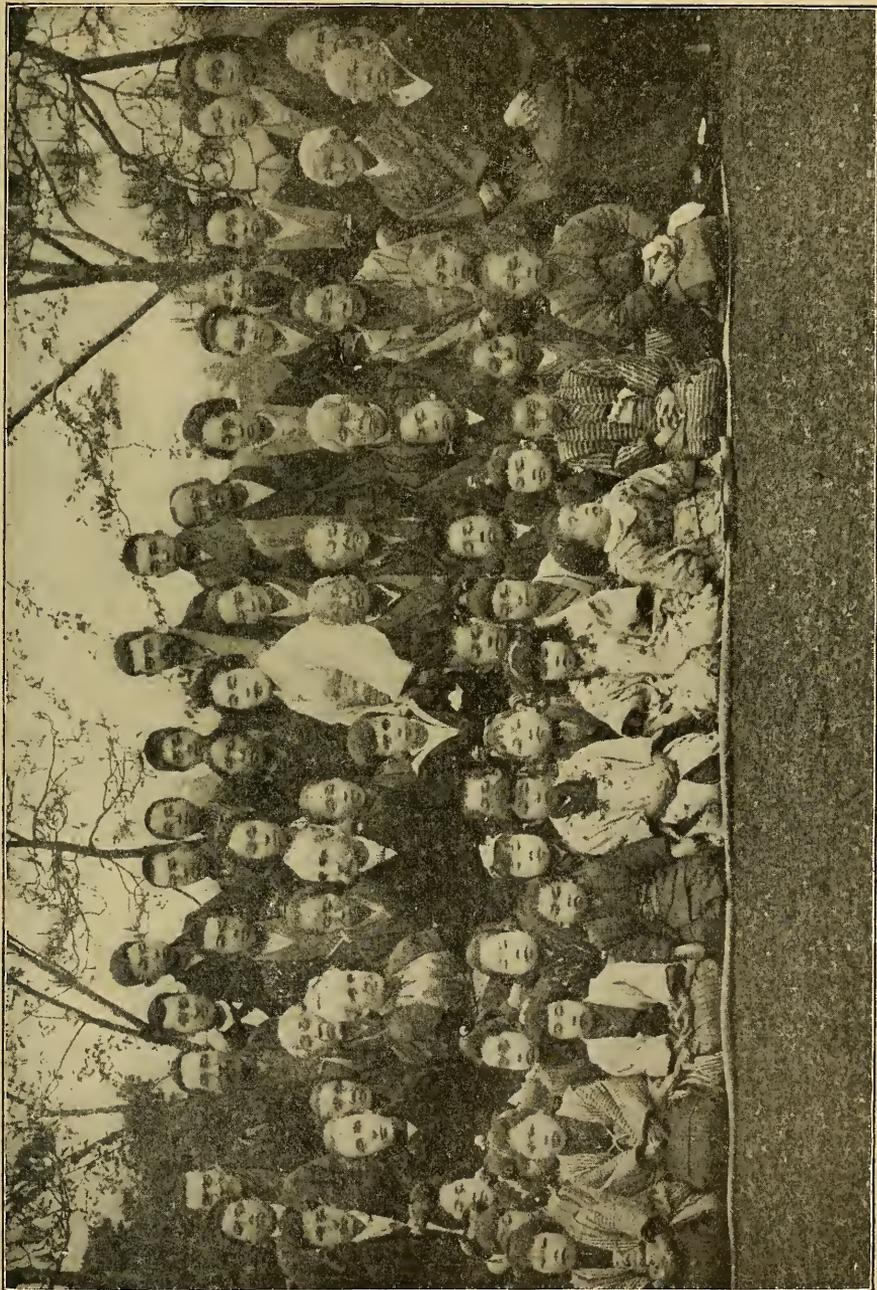
A JAPANESE HOME.

JAPAN. WOMAN'S WORK IN JAPAN.

BY REV. DANIEL CROSBY GREENE.

WE often speak of "the reaction in Japan," and certain features of the present situation do seem to justify such a characterization. It would be wrong, however, to infer that, taking a broad view of the confused and mutually conflicting movements which are now disturbing the social life

of the Japanese people, there has been, on the whole, retrogression, certainly not a standstill. The feverish patriotism which we deplore, as several observers, both native and foreign, have pointed out, is an imported disease, due, and that not very indirectly, to the ultra-nationalistic spirit awakened, or, at least, fostered, in the various states of Europe, by the influences associated with the Franco-Prussian war. A native professor in the Imperial University of Tokyo, on hearing one of the over-zealous patriots shouting against foreigners and foreign innovations, silenced him by saying, "Your own fad is borrowed from Germany." Until reinforced from abroad the reactionary party in Japan was powerless. It is still powerless against the strong undercurrent which makes toward Western civilization. Some have said that Japan is simply taking on our civilization as a man puts on a new coat; but there could be no greater mistake. Back of all the political and social changes lies what the Germans would call a new *Weltanschauung*, or, as Mr. Yokoi says, a new "world-view." This new world-view is due to a radically different estimate of the value of the individual. Instead of making the family or the State the unit of society, and their interests the criterion by which new measures should be judged, the people now, consciously or unconsciously, are emphasizing the interests of the individual. The recent governmental changes, the reform of the press laws, the rise of eleemosynary societies, with their asylums and hospitals, all testify to a real mental upheaval which puts a different aspect upon every department of life. The force which wrought this revolution was unquestionably Christian theism. It has been favored, it is true, by a multitude of influences emanating from Christian lands, such as proceed from English books, foreign travel, the exhibition of Christian ideals in the institutions of the foreign settlements, which, in spite of much which is sadly discreditable, not to say downright disgraceful, in the life of these communities, do embody in a striking manner much of the very best in our civilization. But, making due allowance for all these auxiliary forces, which all missionaries will gladly acknowledge, the agencies which have kept this new estimate of the value of the individual most distinctly before the nation have been the Christian churches and schools. The number of enrolled Christians has been and is small, not far from one hundred and fifteen thousand, including Roman Catholics, Greeks, and Protestants, representing a Christian population of, say, two hundred thousand,—about one half of one per cent in a population of forty-one million; but the movement they represent is made strong, to borrow Mr. Yokoi's words, "by the enthusiasm manifested by souls newly emancipated from the fetters of pessimistic fatalism." The movement has not, on the whole,



THE REINAZAKA CHURCH AND SUNDAY SCHOOL, TOKYO, JAPAN.

been slackened by recent events, and having received its first impulse from Christianity it makes for the Christian goal. It does not necessarily overcome the obstacles which secularism in its myriad forms opposes to religious effort in Japan as in other lands, obstacles which in this period of almost unexampled political and industrial prosperity can hardly be over-emphasized, but it does tend to make men more responsive to the gospel message.

The new difficulties which have arisen are owing, on the one side, to the very momentum which this christianizing movement has gained, and on the other to a failure on the part of the Christians themselves to appreciate its full scope. This is especially true in regard to the women of Japan. The old conservatism has fixed upon female education as one of the crucial points in the new system. It is claimed that this education, in the current sense of the term, unfits woman for her duties as daughter, wife, and mother, and hence it is opposed with the greatest persistency. Even those who cannot fairly be called conservative, men who are in hearty sympathy with the general trend of affairs, still fail to see that the new principle of individualism means a vast expansion of the rights of women, and they have weakened here in the face of their foes. This has led to a marked falling off in attendance in the case of all the more advanced girls' schools. The women, too, have enjoyed less freedom to attend religious services. This latter restriction is due not so much to hostility to the church as to the insistence upon a certain view of housewifely duty which makes attendance difficult, and sometimes impossible. It cannot be denied that this has affected materially the work of the missionary ladies. It certainly has discouraged some of their former allies, while the diminution in numbers inevitably detracts from the enthusiasm of the students in the schools and of the hearers in religious gatherings, and this renders the work more difficult.

Still, the teachers in the schools find their hands full to overflowing, in spite of diminished numbers, and the ends which the missionary seeks to gain through these schools are rendered even more urgent by the very fact of the obstacles to be overcome. There never has been a time when the Christian ideal of female education needed to be kept more persistently before the minds of the Japanese. They oftentimes speak of Christian schools as a mere device to win Christians, and sometimes the statements of Christians themselves have seemed to justify such a charge, but it is none the less untrue. Female education is just as much a part of Christianity as preaching the gospel is. The object of the missionary is, so far as he may, to exhibit the influence of Christianity upon all departments of life. It is to give a symmetrical picture of Christianity, because it is only by such a pic-

ture that the value of Christianity can be truly set forth. This does not mean any underestimate of individual salvation, for the supreme importance of Christianity to the individual is only adequately realized when it is seen in its varied aspects. At any particular time one or another of these aspects will be emphasized according as that emphasis is needed to correct the untoward tendencies of that time. Taking this view of the case, the girls' schools in Japan demand our strong support, and for similar reasons the general missionary work for the women also needs a like support.

In this transition time, the young women of Japan deserve in a special degree the sympathy and the wise counsels of their Western sisters. Theirs is a trying position. Even those who have never come into direct contact with Christianity have gained, through the public schools and in other ways, a somewhat wider outlook upon the world. The old home life can never be to them precisely what it was, and too often is still, to their mothers and mothers-in-law. Even the wisest and most thoughtful among them must find it hard to solve the problems which the conflicting views of life and its duties bring to the humblest homes. Surely there is no better way to help the home life, and through it the individual and the state, than by keeping the Christian ideals constantly before the minds of old and young. In spite of the very serious difficulties which missionary ladies must meet, they and their constituents may have the comfort of knowing that they are rowing with the stream. It may be they will not find the degree of personal interest on the part of pupils or hearers in their work which they have hoped for, but pupils and hearers will not be wanting. The missionaries will receive a warm welcome from many hearts, and with patient and persistent effort, under the Divine blessing, they may be sure of reaping fruit which will be well worth the labor of a lifetime.

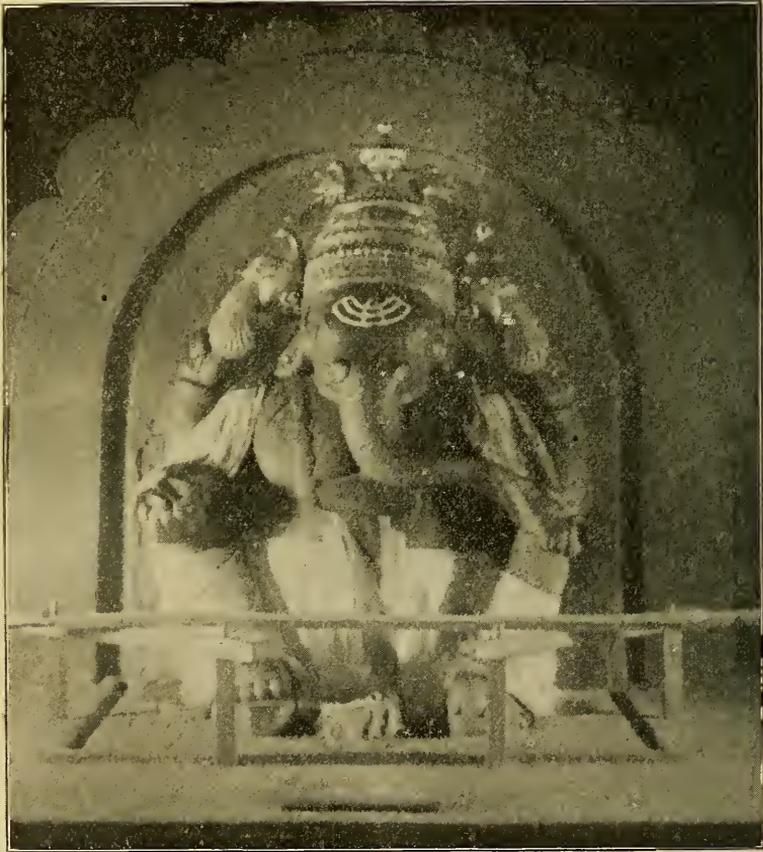
INDIA.

THE EFFECT OF THE FAMINE ON WOMAN'S WORK
IN INDIA.

BY MRS. H. J. BRUCE.

WE have been in the midst of solemn times in India. It has been a time of bitterness and gloom, for God has been speaking loudly to the people by the trinity of pestilence, earthquake, and famine. The plague has carried off thousands, and caused the great bustling city of Bombay to sit in the dust of humiliation. The earthquake has wrought widespread havoc, rocking the provinces of Bengal and Assam, where in some districts almost every

building is in ruins, and hardly one stone left upon another ; but the famine, it is estimated, has numbered its millions of victims who have become the prey to disease or death. So God's wheels of judgment revolve, and who shall not fear before him ?



GUNPUTTI, THE GOD OF WISDOM.

When the plague first appeared in Bombay superstition was rife, and various causes were assigned for this strange visitation ; but the missionaries remembered that there had been a revival of Hinduism and Islam, especially noted during the celebration of the great festivals. Idolatrous scenes were

enacted for days in honor of the elephant-headed Gunputti, who is the reputed god of wisdom, and very generally worshiped, especially by the student class. This year in particular the boys and young men were dressed out in finery, and had regular drill exercises for the idol processions. This was all thought to be very gay then; but now, as saith the prophet Joel, "all faces gather blackness;" while the poor people, in fear and perplexity, ask, "What are we to do now? Our friends are dying of sickness and we cannot get enough to eat." I answer, "As the God in the heavens is a jealous God, he will not give his glory to another, but will surely visit for these things. Do you remember how mad the people were over Gunputti in the late festival?" "True, true," is the response, with a grave shake of the head; "and is that the reason then that these troubles are abroad in the land?" they query.

While the famine has not been quite so sore with us as in some other parts of the country, yet it has been a time of great scarcity and distress, and before I left India, in April, the English Government had opened up Famine Relief Works in many places. One such was only about two miles from our home in Satara, where provision was made for eight thousand people. We visited this camp and were allowed to speak freely with these needy ones, who were either gathered in large companies or in little groups under the spreading branches of the great trees, where the women might be seen grinding their little handful of grain or sitting listlessly about. The European in charge gave us some significant facts. There were fifteen hundred children under seven years of age who received food gratis; also five hundred nursing mothers who were not required to do any work on the roads in return for the money they received. Yet when we began talking to the women they crowded around us with the cry: "We have not had our pay! We have not had our pay!" We did not dwell long upon the reasons for delay in payments, but finding in their complaints a text for my subject, I exclaimed: "And is it your pay you demand from the Government that is graciously supplying your wants at this time? What work have you done that you should make such demands?" Voices of "No, no! not pay, but charity!" came from the crowd, and I caught at that last word, telling them how we were all children of charity, dependent upon the bounty of the great Father in heaven, who is an ocean of mercy. Then we sang one of our Christian hymns beautifully presenting man's need and God's infinite supply. For instance, one of the stanzas represents the suppliant as taking the cup of humility in the hand of Faith, while God stands ready to bestow the gift of salvation. As we looked out upon those crowds of people there was something almost overpowering, and we returned to our homes feeling sick

at heart that we could do so little to lighten the burden that was pressing so heavily; but arrangements were made for our native preachers to visit this camp regularly on certain days when the people would be free to listen. This they continued to do for several weeks, till a visitation of cholera dispersed the people to their various villages. It was reported that four hundred died.

At the present time there is a grand opportunity for gathering in the poor starving children into orphanages, and the missionaries, in many parts, are foremost in this work of ministering to the body as well as the soul. There are not wanting those in India who say that the missionaries take undue advantage of the famine to Christianize the children under their care, and they are aggrieved that this is so. In some cases they would rather a child should starve than give up his caste; but it is not strange that the religion of their benefactors is judged to be the best by those who have profited by it, and when set free from the bonds of caste prejudice, there is such a predisposition for spiritual teaching. There is among different classes in India a spreading conviction that Christianity brings to them a hope of temporal and spiritual good that nothing else offers. Those of other religions in India have the same liberty to help their starving fellow-countrymen, and we hear that they are trying to raise funds for that purpose, but the missionaries take the lead in all such philanthropic work.

One lady from the worst section of the famine district wrote: "I have often thought my own life was gradually going out with the care and anxiety over these sick, and dying, and homeless children." Another whose orphanage is full, wrote: "This famine has nearly killed me. It seems as if I should never get the cry for bread out of my ears."

Mrs. Fuller, of the Alliance Mission, who recently arrived in this country, wrote from India: "We have had much encouragement with all the work and trials these children have brought. The amount of work a new party of children fresh from the famine districts gives can never be described. They are sick, undisciplined, untrained, often with repulsive sores, with only one absorbing thought, *i. e.*, how to get enough to eat." She begs the prayers of God's children that there may be a revival such as there was twenty years ago, when such transformation of character was wrought as she had never witnessed before. She adds: "We have two women in our Berar school who have been invaluable in taking care of these children. They were themselves rescued out of the famine of 1877. One of that class of orphans became the wife of one of our preachers at Satara, and witnessed a good confession. She had much sorrow, but she was wonderfully good and patient, and all the missionaries who knew her spoke highly of her con-

duct. Almost her last words before she went home to glory were, "I am a waif of charity!" Which might be interpreted to mean,

"Nothing in my hand I bring,
Simply to Thy cross I cling."

Rev. E. M. Gordon wrote some weeks since that "the government officials are doing their utmost to cope with the distress, but they seem unable to bring matters under control, simply because the distress is overpowering. People are dying daily of starvation." And he adds that in some cases dead bodies are being devoured by dogs and vultures.

Now, since the rains have come, the Government Relief Works have been broken up, and the distress in some districts has increased, so that grain is distributed daily by many missionaries, who are beset by hundreds of destitute people. "Aside from children, probably no class would appeal to the sympathies more than widows and helpless old women."

Some one has said that if one hundred persons of any caste will become Christians others will follow. Some mission stations in India, such as Miss Anstey's in Kolar, grew up entirely out of a famine. She took in six hundred famine children, got them onto a farm, and brought them up very simply and well. Mr. C. B. Ward's mission in Yallanda, near the Bustar state, grew solely out of the same famine, as I have learned.

Rev. J. E. Robinson, in his interesting paper on "The Great Crisis in India," pleads for a prayerful sympathy for the uneducated classes who are stretching out their hands to the Church of Christ, and yearning for something better than they at present possess. We have heard what large accessions were made to the Church in South India after the last great famine; and later there were mass movements in the Northwest Provinces and the Punjab in connection with different missions. Those who became Christians under these conditions, where they have received Christian instruction, do not suffer in comparison with those in other Christian communities in India; and it is most cheering that tens of thousands of children who have never worshiped idols, are being carefully trained in the faith of Christ.

"Not my Christ only; he is ours;
Humanity's close bond."

The pastor of our little church in Satara has sometimes expressed a great deal of interest in the destitute children one sees on every hand. "Oh! Madam Sahib, if you would only start an orphanage," he once said, "I would be quite willing to wash the little children myself." But with our limited number of workers, especially as we are obliged to keep the printing press running, the time for this enterprise seems not yet. However, some

of us have had a share in this good work, indirectly, and that is what we all may do,—help those who gather in the orphans and widows.

“Lift up your eyes and look on the fields, for they are white already to harvest,” “and he that reapeth receiveth wages, and gathereth fruit unto life eternal.”

THE INDIA FAMINE OF SEVENTY-SIX.

BY MRS. S. B. CAPRON.

THE present distress for food in the Northern and Central Provinces in India brings vividly to mind the experiences of the famine in Southern India, twenty years ago. It was estimated that more than half a million people died from starvation. This distress seemed to be limited to the Madras Presidency. But for good crops in Rangoon and Burmah, with steamers to bring the grain and railways to distribute it, the loss of life would have been greater.

It is not the purpose of this article to tell the stories of a famine experience, so harrowing that I often wonder how we lived through the strain of a year and a half. I am to recall the bearing of this affliction upon the people toward the influence of the missionary and the work given to his charge.

The most natural result of such a calamity is the evidently imperative necessity of orphanages. Children sold by their parents, or friendless and orphaned, appeal to the missionary. He sees the possibilities in them for training, and his own unfettered influence over all their future lives. The English government was ready with grants of aid. In the Madura Mission, Mrs. J. E. Chandler and Mrs. G. T. Washburn availed themselves of this opportunity, and adding greatly to work already filling hands, time, and heart, at once started orphanages; and I wish I could avail myself of records of results which in after years, I have reason to believe, brought them much satisfaction.

Receiving a monthly grant from the Famine Fund, disbursed under government orders, I decided to select ten families from the Weaver caste. This caste have a language of their own, and had been strikingly aloof from all our influence. There seemed to be no reason why this should be the case, especially when some of our most interesting women learning to read were from this caste. It must be borne in mind that this was twenty years ago. It is interesting to recall these families, the varied experiences among them, and touching and pathetic incidents during the year and a half.

Eight years after there seemed to be a general interest among the women of this caste. Houses were freely opened to the visits of the Bible women, and girls began attending the day schools for Hindu girls. Then, and not

until then, did I hear frequently mentioned the kindness shown to this caste during the famine. Literally, "after many days."

The strain upon one's own faith in God was tremendous. Here were creatures of His own creating dying for food; and why? It was hard to answer again and again the question, "How can you defend this God whom you would have us receive as our God?" It was an opportunity to bring from God's own Word the promises and threats concerning rain from heaven. I well remember one morning when a Brahmin called upon me. He had himself more than once given rice to five hundred starving poor. With a most defiant air he said, "I have called to ask you to explain to me the wisdom and goodness of God, who can send and prolong such misery when all he need do is to send rain from heaven." It was wonderful to me to feel the solemnity of God's own defense of himself as I read, "Because ye have not returned to me, saith the Lord." It was wonderful to see the words bring conviction that rain from heaven had something to do with turning from idols. These experiences led to unfolding many passages from the Bible which had never before made their impression, and were now seen to be adapted to present needs with startling appropriateness.

One evident result from these numerous visits from those who were being led to thoughtfulness in view of the simple cause of distress, want of rain, was the conviction that the Bible is the book of to-day. There sometimes seemed a newly sent message from God himself in reply to the often repeated question, "If India should be freed from idolatry, would God always send rainy seasons?" It was good to open the blessed Book and in deepening and solemn silence read: "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayst gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."

There must have been widespread conviction in those days from such repeated teachings. I often, in my visits to the houses, met the remark, "I suppose you think famine in India comes from worshiping idols." The blessed Book would always give a needed reply. Certainly we could then, as now, leave to God himself the responsibility of conveying his own interpretation of his own words to the listening ear and waiting soul.

Beside all this pressure upon the missionary, famine experience greatly adds to the anxiety for the work. Of course famine prices rule and estimates for ordinary times are far wide of need. This was no time to send students

home, on business principles, that expenses keep pace with receipts and no debt incurred. "On business principles," is a newly used phrase from which the soul of the missionary recoils. The basis of love for the Master and the people to whom he has given his life, is the line on which he is moving. No words can describe the thrill of comforting assurance of not being deserted when the money would come with the words, "Famine must not touch you."

The orphanages must be remembered. The increased expenses of all educational institutions must be kept in mind. Our native brethren and sisters must have the assurance that they, too, are not forgotten. How else, when the Lord withholds the rain from heaven, can he reach his own, except through those to whom he has given abundance, that they may minister to them? "If ye know these things, happy are ye if ye do them."

TURKEY.

REPORT FROM AINTAB.

THE AINTAB GIRLS' SEMINARY, 1896-97.

BY MISS LUCILE B. FOREMAN.

It is with a grateful heart that we review the work of the past year. After such a violent upheaval as we experienced a year ago, a continuous, successful year's work cannot but fill us with praise to Him who has so graciously kept us from all danger. During the months following the massacre, such a desire for study was evinced in many of those who had formerly been indifferent, that, when the Seminary opened, applications for entrance were numerous, but many for the lack of preliminary training had to be refused. The Seminary opened September 16th, a week earlier than usual, in order to gain one week out of the many that had been lost the year before. The average number of pupils during the year was eighty-five. We were much pleased to receive into our school the daughter of one of our most enlightened priests, and several other Gregorian girls, some being from the most prominent families. Although there was comparative quiet, politically, many of our people were anxious to leave the country and find a more peaceful home.

As we celebrated the Armenian Christmas, our first term ran on to January 14th, when we were all glad to rest for a week. Up to this time there was but little religious interest in the school. The usual prayer-meetings were held, and Bible lessons given, but without any special interest being aroused. In the early spring there was an awakening among our house

girls. Many began to think seriously of their own condition, and of how they might help others. Our boarders, being under direct religious influence, are more easily reached than the city girls, and any spiritual movement goes from within, outward. The earnest, consistent life of our matron has been an open epistle, which the girls have read day by day with profit, and it has doubtless had great influence upon them, and led them to see the beauty of the Christ-life. At this time the girls, without any especial suggestion from me, began a definite campaign among their companions. A few days later, one of our pastors occupied the Friday prayer-meeting hour with a stirring talk on personal work and responsibility. The girls were greatly encouraged, and went to work in earnest. Not a girl in the school was neglected; the atmosphere of the school was changed. Not that everything was smooth and easy,—in many cases the girls met with ridicule and scorn as a result of their endeavors, and a few were discouraged,—but a beginning was made, the results of which we saw two months later.

In May another special meeting was held, the topic being personal salvation. Great interest was manifested by all, and at the close, when an invitation was given for any who wished to remain for personal conversation and prayer, at least half the school signaled a desire to do so. Results are not always to be gauged by numbers, but we know that several souls were born again that day.

We rejoiced much over the conversion of two Gregorian girls, and the eagerness of others to hear the truth. The daughter of the priest, mentioned above, came to our matron, saying: "If I could only come into your house to board! Here I hear the truth, and all the influences are for good; but when I go home it is so different, and there are so many hindrances to living as we are taught here." We hope to reach more Gregorians next year through the influence of these who have already come.

Another interesting case was that of a little girl from Killis. Her mother was a Protestant and her father a Catholic, but the latter influence prevailed in the family, and the children grew up in perfect ignorance of Bible truth. Some of the native friends succeeded in persuading the father to send the girl here last autumn. At family prayers, Bible study, and all religious exercises, the child seemed utterly indifferent, and we were much puzzled over her; but it remained for some of her little friends to discover that she was ignorant of Christ and the Bible as if she had come from the heart of Africa. The matron and some of the older girls began to give her special instruction, and soon the indifferent look gave place to one of interest and inquiry. I remember what pleasure it was to us all to hear her voice for the first time in prayer,—a simple little prayer, in a trembling voice, but everyone was

touched by it. We were pleased to hear the girls begin to speak of "our Florenza," for we saw that she had won a warm place in their hearts. When she left us this month we could hardly realize that she was the same little girl who came to us last September. During the closing days it was a great joy to hear so many witness to blessings received in the past year.

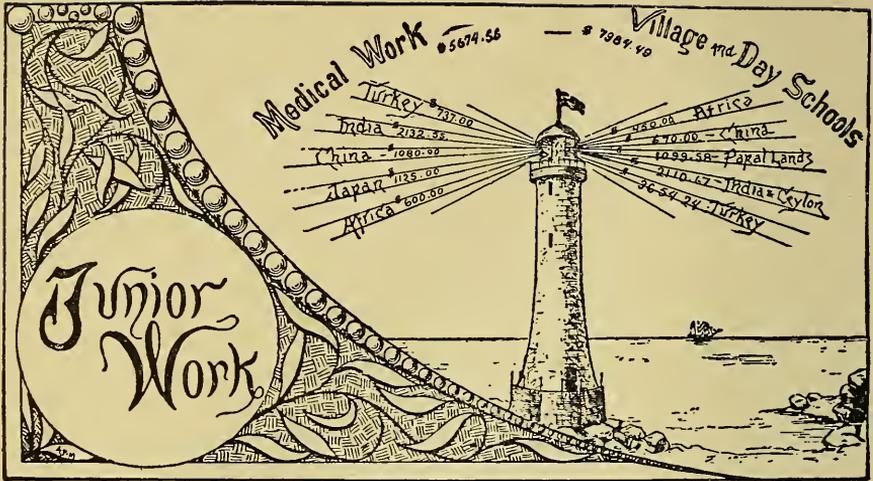
AT THE HOSPITAL.

BY MISS E. M. TROWBRIDGE.

One pleasant feature of the hospital work this year has been the friendly relations among all the patients, of whatever race and creed. This has been especially noticeable in the treatment of Moslem by Christian, and *vice versa*. Little Moslem boys have been cared for as kindly and patiently by Armenian women as if they had been their own. Warm sympathy has been shown by Turks for Armenians when in special pain or trouble: one Turk, who was with us for a long time, was very helpful in waiting on and cheering up his fellow-patients, and amused us occasionally by acting as general keeper of order at the Sabbath services over his somewhat inattentive neighbors. An elderly Turk, who had been operated on for cataract, received a chorus of congratulations from the Christians in the ward when the eye was unbandaged, and the operation pronounced a success. This kindly feeling is the more striking after the recent troubles. It does not mean, as I know from remarks made to me, or made in my presence, that all race prejudice has been taken away from the hearts of these men and women; that would hardly be possible after all that has occurred the past two years. But it does mean that a common need breaks down many barriers, and that in this way the hospital is a blessing to the different nationalities at this time. It shows to those who come for help, that others, who were formerly thought of only as enemies, or at best as aliens, are also in trouble, and look for sympathy and kindly words and deeds, not only to the physicians and other workers, but also to their fellow-sufferers; and so, little by little, bitterness is forgotten, and kindness takes its place. I do not think that a patient, after having been a member of our big family for any considerable length of time, can go away without a kindly feeling toward those of other nationalities with whom he has been associated, whom he has helped and who have helped him, and perhaps to others because of these. When there has been any difficulty this year, it has rather been between patients of the same race, but for the most part a friendly spirit has prevailed, some of the children being particularly quick "to lend a hand" to those who could not help themselves.

A little school for our hospital children has interested us throughout the

year. It was opened last October, and several of its members have been there the greater part of the year. There have been ten scholars altogether, from four to thirteen years of age, some bright, some rather slow, but all glad to learn, and much happier because of the regular occupation. One boy had been in school for some time, and was able to go on with Arabo-Turkish and English. Two had just begun to learn their Armenian letters before they came to the hospital, but the rest were in a state of complete ignorance of "the three R's." In spite of aches and pains, and the irregularity and confusion of their hospital life, some of them made good progress in reading and in learning hymns and Bible verses. One of the class was a wild, frightened little Arab girl, who made a beginning at learning to read Arabo-Turkish. Though she was with us only two months she became very fond of us all, and surely went back to her dark village home with some new ideas in her mind, from the prayers and Bible stories she heard and the hymns she learned. The poor class has suffered much from not having a proper schoolroom, sometimes meeting in the ward, sometimes in the operating room, and sometimes even out of doors. The teacher has been a little woman, known and loved by all the Protestant community, the adopted daughter of old Vartina Badja, who is the oldest Protestant in Aintab, and a woman with an interesting history. The daughter, like the mother, is a loving, earnest Christian, and glad to help in every good work. On Sundays I have conducted a little Sunday-school for the children, which has also been generally attended by the women patients. For a good part of the year I have been able to give a certain time every week to reading the Bible with the patients, and talking to them of their spiritual needs. It has been interesting work, though I can hardly say that there has been any noticeable results. Such a work is often without immediate fruit in a place where many stay only a short time, and where many of those who come, though ready with religious phraseology and conversation, show great lack of deep feeling and intellectual appreciation of the truths spoken of so glibly. But some who were in trouble have seemed to be comforted by the Bible truths read and the hymns sung, and all have listened respectfully to what has been said. Often on sitting down by one patient, others would gather around, and those in bed would sit up, or stop conversation to listen, and the talk would become a more general one. The Moslem patients are always pleased with the hymn singing, and I shall not soon forget the intent look on the face of a Kurdish boy, a quiet, gentle little fellow, as he listened to "Just as I am" sung in Turkish, which language he could understand. Tracts have been read and distributed, and several Bibles and hymn books given to patients on leaving.



- To give light to them that sit in darkness Luke 1:77 -

MEDICAL WORK IN AHMEDNAGAR.

BY DR. JULIA BISSELL.

(From the Annual Report of the Marathi Mission.)

STATISTICS, after all, mean but little in looking back over a year of medical work, and are therefore omitted here. The many patients treated out of regular hours and those treated at their homes, cannot always be entered on record books, so that the actual number treated is still unknown. They are all welcome, and the only report about the year's work is, that many have necessarily been turned away without treatment, because of the inexorable law of physics by which the same body cannot occupy two positions in space at the same time.

The corps of assistants at the dispensary have, on the whole, shown a desire to be of service to the patients, and are learning that the very poorest merit the same careful attention and treatment as the wealthy who do not miss the money paid as fees. As a rule, even the very poor have paid their fees willingly until the past few months, when the prevailing scarcity has increased their wants.

Many patients have proved ready listeners to the Truth. One who came for weeks to be treated for heart disease has declared his belief in the truth of the Gospel, and now, in the days of his convalescence, says he is thinking every day of the story of Jesus Christ. May the Spirit himself create

within this one a "new heart!" The mothers who bring their little ones for treatment tell many pathetic stories of their futile attempts to bring their children back to health: charms tied to wrists, ankles, necks, fingers, and toes are often seen in the consulting room. As an object lesson our zealous matron has sometimes broken the thread that held such a charm, and thrown both away, with the words: "We have the arm of our God to help us, and he will help you too. Now that you have come to him for help, you will not need this any longer."

The following conversation—one out of many that have taken place—will serve to illustrate the difficulty of finding out the truth in many cases. A mother brought her child for treatment. After examining it I asked: "How much opium do you give this child?" "I don't give it any." "Have you never given it opium?" "No. I never have." "Have you really never put any opium into its mouth since it was born?" "Never." "How much did you give it this morning?" "O, a little bit; no more than a mustard seed." "You gave as much as that three times daily?" "Yes, three times a day." "Do you give more than a mustard seed, as much as a grain of jowari, sometimes?" "Yes, sometimes I do." "As much as a grain of jowari three times a day?" "Yes. Why shouldn't I tell the truth?" "Why did you say at first that you never give it opium?" "They told me that you would not give me medicine if it had opium."

Along with the dispensary work that of house-to-house visiting has been done, as usual. The following case will illustrate how this part of the work has been carried on: In a small, low room, whose floor is a foot below the level of the ground outside, whose door one cannot enter without bending the spinal column to nearly a right angle, lies a child very ill with bronchitis. A quilt made of remnants of worn-out garments is all he has to lie on, and a similar quilt is his only covering. A side screen has been made of two blankets and some old garments, thrown over a rope stretched between two bamboo posts, to shield him from the wind, which at times is keen and piercing in such houses during these winter months. This little boy's parents are ignorant of the first principles of nursing in sickness, yet on their care his chances of recovery must, to a large extent, depend. They have given him their little all, while they lie on the bare floor, or sit beside him through the long hours of the night. How do such cases recover?

Our friends in the home-land tell us they are praying that God's blessing may attend our efforts. Surely, we must believe that for every one restored to health against such odds, many prayers have been answered. Often

when battling with disease that is made still more terrible by poverty, ignorance, filth, and inherited weakness of constitution, the thought has come, with instant relief, "Some one is praying for this work in this land, and in that other land not so far away but that prayers uttered there are answered here, and those prayers will not be unheeded. While they are yet speaking He will hear and spare this child's life, will restore this mother to her children, this son to his mother."

At its opening, the year 1896 presented rather a discouraging outlook for the medical work in Ahmednagar. Throughout the year, however, many friends have remembered the work most generously. The Standard Oil Company sent a donation of drugs needed, as they also did in 1895, and many friends in America sent donations which have helped so far that the work has even been enlarged somewhat. A Diet Kitchen has been opened to supply the sick with the necessary diet, and has proved a most useful adjunct to the work. It has also been possible, during these months of the winter, to supply many with needed clothing, and to offer aid to patients from the villages who were detained in Ahmednagar for treatment for some days or weeks.

THE WILTON MISSION BAND BIRTHDAY PARTY.

DURING the hot weather the society held sewing meetings, and made one hundred and seventy little silk bags three inches square. These were sent out two weeks before October 16th, with the following printed invitation:—

This birthday party is given for you,
 'Tis something novel, 'tis something new.
 We send to each a little sack,
 Please either bring or send it back,
 With as many cents as years you are old;
 If your age is a secret that cannot be told,
 The bag will open a dollar to get,—
 We will know you are not a hundred yet.
 Some friends will give us good things to eat,
 And we hope for a pleasant, social treat.
 By our bounty the needy are brightened and blest
 In their dreary homes in the East and the West:
 So a few earnest workers, with greetings most hearty,
 Feel sure you will come to your own birthday party.

On the back of the slip was written: "The Mission Band requests the pleasure of your company at the chapel, Friday evening, Oct. 16."

All the church and many in the Sunday school were invited. Some older people and little ones sent in their bags, heavy with pennies or containing three or four cents. The party called out one hundred and thirty responses, and the chapel was crowded.

The good pastor called up the months, and some one repeated the verse, "Janos am I, oldest of potentates," etc.; then all born in January were invited to come forward and drop their birthday bag in a large Indian basket on the stand by the desk. Then February was called, and a little girl recited a bright poem on this shortest of months, and the February born deposited their offerings; and so through the months. Young girls represented the spring months, and the minister was September. Some of the recitations were humorous; several songs appropriate to the various seasons were interspersed. When the twelve months had passed the Indian basket was piled with every color known in silk and satin, and it was given into the hands of the Treasurer.

Tableaux were shown, taken from the "Seven Ages of Man" and "The Songs of Seven." Refreshments were served, and at the close the Secretary came forward with a huge cake, which she had made herself, with twenty-two lighted candles on it representing the age of the Society. In a few words she told what the lighted tapers meant to the workers; what they had accomplished in their twenty-two years of existence; how through them girls in China and Africa had received education (gilt stars had been placed on the missionary map to show where this work had been done); and how these girls were lights in many dark heathen homes and centers, and their brightness would illumine more lives than one could even imagine.

In the cake were baked various symbolical articles, and there was much merriment as the young people received their portions. It was announced that the amount found in the bags was \$54.18, and then the doxology was heartily sung. Every one enjoyed their birthday party, and the earnest workers were satisfied in attempting something new.

STRATFORD, CONN., May 15, 1897.

CORDELIA STERLING.

FOR CHILDREN'S MEETINGS.

CHRISTMAS IN MISSION STATIONS.

LET a child tell the story of "The Chime of the Dimes," **Dayspring*, January, 1887; and "A Christmas Tree," **Dayspring*, December, 1889. Have a tree at your meeting, and ask each child to bring an article for it which could be sent to some mission station for use in schools, such as cards,

pictures, books, handkerchiefs, ribbons, pin balls, stationery, pens, pencils, erasers, rulers, scissors, knives, aprons, jackets, pins, needles, thread, etc., or money to pay the freight on these articles, which must not be sent unless the freight is prepaid. After receiving the gifts let each in turn tell how they keep Christmas in the following places: Bailundu, *Dayspring*, April, 1889; *Zulu Land, *Dayspring*, January, 1885; South Africa, *Dayspring*, December, 1894; *Bihé, LIFE AND LIGHT, January, 1891; Kusaie, LIFE AND LIGHT, December, 1894; *LIFE AND LIGHT, December, 1895; *Dayspring*, August, 1890; Madura and Wadale, LIFE AND LIGHT, December, 1893; *LIFE AND LIGHT, December, 1895; Ceylon, LIFE AND LIGHT, May, 1896; **Dayspring*, January, 1885; Foochow, LIFE AND LIGHT, June, 1894; Mexico, LIFE AND LIGHT, December, 1894; Smyrna, LIFE AND LIGHT, December, 1893; Peking, LIFE AND LIGHT, April, 1893; Under the Southern Cross, LIFE AND LIGHT, January, 1893. At the close of the exercises impress it on the minds of the children that it would be impossible for the children in these far-away lands to have any Christmas unless missionaries were sent to tell them of Christ, and ask for many prayers that more missionaries may be sent and more money given during the coming year than ever before. If the children have not learned during the year to pray more earnestly for special subjects in missionary work, the object for which these lessons have been prepared has not been attained.

Starred material, 23 cents.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The contributions for the month ending September 18th show a decrease of \$107.48, as compared with the same month last year. The figures for eleven months show a gain over those in 1896 of \$2,204.28. In legacies for the same time there is a decrease of \$3,482.75, making a total decrease of \$1,279.48. By the time this number reaches our readers the accounts for the year will be closed. Just how they will stand cannot be predicted, but it is hardly possible that we shall attain the advance planned and hoped for at our last annual meeting. Yet we see no cause for discouragement. That we have made some gain in contributions—as we hope we may—in the year that has proved so trying to all benevolent societies, is a reason for gratitude. Royal work has been done in our branches, and the partial success will inspire us all to begin another year with hope and courage.

FOR CHILDREN'S MEETINGS. The Board has just issued a pamphlet containing a series of twelve lessons on China adapted for children. It is modeled after the Sunday-school quarterlies, which have proved so useful in the study of the Bible. It has an excellent map of China, and each lesson has, besides questions and answers, a simple, brief résumé of the subject, a story, a sketch of the life of a missionary, and one or more illustrations. Our committee on Junior work, who prepared the contents, deserve great credit for the amount of useful material given, and the attractive form in which it is presented, all for the moderate price of five cents a copy. We are sure it will prove a boon to all mission circle leaders in their search for just the right material for meetings, as well as a practical help to the children in gaining a simple elementary knowledge of missions in China. This will take the place of the programmes for children's meetings which have been given in *LIFE AND LIGHT* from month to month, leaving the space hitherto used in this way for practical hints on the management of mission circles.

RAMABAI'S WORK FOR FAMINE SUFFERERS. In our August number we gave some account of Pundita Ramabai's efforts for women and girls in the famine districts. The latest report of her progress is given by Miss Grace Wilder, in *The Missionary Review*. She says: "Before we left India Ramabai's journey had added one hundred and twenty-five to her home in Poona. I saw many of these young widows, with skeleton forms and gaunt looks which said more than their words. They were under a temporary inclosure of bamboo poles covered with cloth and matting. When I said, 'Ramabai, you now need buildings,' she replied, 'Yes; and the Father must send the money.' News has reached me that the number of widows or deserted wives taken by Ramabai from the famine districts has risen to one hundred and forty-nine, and preparations are being made to receive more. We who live in Western India recognize God's love and power in this chosen life. We see that Ramabai is now gathering the girls who will, with God's blessing, be teachers and missionaries to their own people."

IN CONSTANTINOPLE. Word comes from Constantinople of the death of one of the Bulgarian students of the college. She had been teaching in the family of a Turkish bey during the summer, and had made for herself a warm place in the home. She died in the arms of the bey, who treated her as a daughter, and who said she was "like an angel in his house." Mention was also made of an informal reception given for Mr. and Mrs. Angell, by Mrs. Anderson, of Robert College. Much delight was

expressed at having a minister intelligently interested in missions, and at the cordial relations already established.

WHERE SHOULD THE SACRIFICE BE? A native pastor in Turkey, in despair at the disaster that was coming upon himself and his church through retrenchment, exclaimed: "This is worse than the Turks! They slaughter their enemies, but you are slaughtering your own children." Which is the greater, more lasting calamity, the death of the body or a deathblow to a Christian church or a promising Christian work? Is the question hard to answer? If it is it should set us to thinking. Are Christian men and women slaughtering their Master's work, pulling down the beautiful structure, going up here and there in foundations laid with tears, and prayers, and toil, even to the sacrifice of human lives? We are told that that lack of mission funds comes from "hard times," and in a sense this is true; but how do the sacrifices in this country demanded by financial stringency compare with the sacrifices which we demand of our missionaries, of native workers of churches and schools on mission ground? Where should the greater sacrifice be? Among those who are surrounded by blessings and privileges innumerable, or by those who have left all these behind them, who have already given up home and friends, property and occupation, for Christ? As a matter of fact, how is it? Do not we demand much the greater part of the sacrifice from the workers in the field? Is there any reason why theirs should be so great and ours so small?

FRIDAY MORNING MEETINGS. Our Friday morning meetings opened most auspiciously on September 17th. A number of ladies from a distance were present, among them Mrs. Montgomery, of the Board of the Interior, State Secretary for Illinois, who gave a stirring talk showing the inspiration she had received at Northfield and a heart full of love for mission work. Others gave experiences in attending meetings of the small auxiliaries by the sea and in the mountains, and the lessons received from sermons during the summer. The calendar topics for the week, the station boarding schools in the Madura mission, were presented. It was a delight to see the familiar faces in the accustomed places once more, refreshed and brightened by the summer rest and constant contact with sea, and woods, and sunshine. Have we not returned to our homes with a new feeling of gratitude for the exquisite beauty with which we have been so flooded that every sense has thrilled with delight, and a new desire to render unto God something more and better than ever before for all his wonderful benefits toward us? May all these desires bring forth tangible results in all our societies in the year to come.

EXTRACTS FROM RECENT LETTERS.

FROM MRS. ANNIE M. FAY, BAILUNDU, WEST CENTRAL AFRICA.

AT our annual meeting in May it was decided that we remain permanently here in Bailundu, and we have packed up our goods which were still in Bihé, and can now consider ourselves Bailundus. It was hard, I must confess, to tear ourselves away from Bihé, for we look upon many of the young people there almost as our own children. But it was some consolation to see that they seemed really sorry to have us leave, and expressed it not only in word but action. Many came out to see us go and have a last word and look, and the words of regret spoken were genuinely sincere. The young men carried me in turn on the tepoiai, as a last act of love, and I could hardly see for tears. I thought of our first coming there, the months spent in a tent, which had passed so quickly and pleasantly in our endeavors to win them. Each face as it appeared brought recollections of how and when each had been won and induced to come, and what a pleasure it had been to see them advance in the new life. Then I thought of the joys and sorrows of those ten years,—the little grave left behind, where it had been our expectation to lie by its side, after perhaps many years of labor, in the home and among the people we loved. Even the trees and flowers which we had planted, and the house which in those pioneer days even I had had a share in building, the home in which our children were born—all seemed to call us back. Even now I can hardly realize that we are never to return, and must begin all over again; but we are not unhappy, and now that we are back in Bailundu again the hardest pangs are over, and we are ready to make the best of our lot, which is by no means an unpleasant one. I doubt not but that we will find as much joy and happiness in our work here as in Bihé. It has been a great pleasure to me to be able to make a beginning in the kindergarten, and gather in such a crowd of children. Just now I am allowing them a vacation, as this is the time of year for vacation, and my time will be filled with other work, but already they have begun to question as to whether I am not going to begin school again, and I doubt not but that I will have as large a crowd as before. It is only a week since we returned from our trip to Bihé.

FROM MRS. WINSOR, OF SIRUR, INDIA.

“For this God is our God forever and ever: he will be our guide even unto death.” These were the words that came to my mind as I rose this morning. We need just such words, I can assure you. We acknowledge,

humbly, that this is a time to try our faith. I have written again and again of this terrible famine, . . . but another dire calamity has overtaken us at Sirur. Bubonic plague is here. We fear so much for our native Christians. We have broken up the schools and sent home all the boarders who have homes to go to, being obliged to send money with them for food. Many say they do not want to go, for they know the dreadful scarcity of food. . . . Yesterday we found a little boy whose father and mother had died of the plague. He is high caste, and looked so fair and pretty after we had had him bathed and dressed in clean clothes. He sat in chapel in perfect delight, his large eyes fastened on the speaker. After meeting I asked him, "Do you know which you like best, boarding school or Dharamashalla?" (rest house for travelers and wanderers). "Oh, I like the school! Bai Sahib! Bai Sahib! take my sister." His sister, I am sorry to say, has been devoted to Kundoba, to lead a life of shame. I must find the girl and give her into Muktabai's care. A high-caste man is wishing me to take his little girl, who has lost her mother. She is a lovely little creature; you would take her if you were here. What can we do with these little ones? Shall we save them? Shall we let them die, or deliver them to worse than death?

FROM MRS. M. W. RAYNOLDS, VAN, TURKEY.

(Dated August 10th.)

Last Saturday this city was thrown into a panic, and fear prevails. We know not what a day may bring forth. So far as we can learn, the revolutionists are advancing toward the city on two sides, and it is said that two thousand more are gathered at another spot ready to move in. The company from the east attacked a Kurdish village, where nearly a thousand were killed last year, and where lived a chief who led the attack on them. He was wounded, his wife and children and seventy others killed. There were Turkish troops there, and the governor says the revolutionists finally retreated over the Persian border, leaving sixty-three of their dead, and among them a Russian officer. News came yesterday that fighting had been going on at Pergru, on the north, between revolutionists and Kurds, with no news of results.

Both these places are less than sixty miles from the city, and they may appear here at any time. Government has sent out some troops, and the governor has given strict orders that no attack be made anywhere on the Christians, so just now everything is quiet in the city, and work goes on as usual, although all hearts are full of fear and anxiety. On Sunday the

governor called the principal Armenians, and told them that the revolutionists were likely to enter the city in small companies; that if they took possession of a house and the people informed the government of it, the family should be removed to a place of safety, and then the revolutionists would be attacked in the house; that any ward harboring them would be attacked; that if he saw the Armenians generally helping them the whole city would be destroyed. If they can be kept out of the city we may perhaps be spared, but if they get in no one can tell what may be. It does not seem possible that they can hold the city, especially as we cannot easily believe that God is with such a company of men, although he may use them. Massacre is a hard thing to face with these two hundred or more orphans on our premises, and it wrings our hearts to see the poor little things. Last night, as I was going around the yard, it being the first day of vacation, I said to a group of boys, "What are you doing to-day?" The answer came quickly, "We are afraid."

We and our work are really between two fires. The revolutionists are making continual threats of assassinating Dr. Raynolds as soon as they enter the city. They have also threatened to take our premises, as they are favorably situated for their purposes. It would seem that they could not be so foolish as to carry out either of these threats, as this is almost the only spot where their people could find food and safety; but they care nothing for the sufferings of their people or for their massacre, so long as it might conduce to their purposes. On the other hand the government is very suspicious of us, as of all missionaries, and be as careful as we can, little things are continually happening to involve us in trouble. For instance, one of our orphan girls, who had gone for a few days to some of her relatives, was searched yesterday on the street by the police, and cartridges were found on her person. Probably the child was perfectly innocent, some one having given them to her to carry, thinking she would not be liable to be searched. Three weeks ago one of our church members, a woman, went to Persia to join her husband. On the way the whole caravan was searched, and on her person two very compromising revolutionary letters were found. She also had her certificate of church-membership, signed by the secretary and by Dr. Raynolds. Whether she knew the character of the letters she was carrying we know not. We have never had the slightest suspicion of her having any sympathy with revolutionists, and for her own safety should not suppose she would carry letters. So you see we have no one to trust for protection but the Lord, and we greatly need your continual prayers.

FROM DR. BOWER, BAILUNDU.

None know but those who have tried it how hard it is to entertain these people when one is tired. Unless one is all smiles they say "*Wa terna*" (She is angry). They want to go into every room and finger everything, leaving a greasy mark on everything they touch. They will stand by the hour and look at themselves in a mirror; and no matter how busy we are there is no moving them. They come in without knocking, and walk all over the house with catlike step. The only sure way to insure quiet is to lock the doors. . . . We did not have the usual number at our last Sunday morning service. The locusts which pass us every once in a while settled near us last night, and this morning before it was light all the women and children went to gather them while they were still stiff with the cool night. They did not get through in time for service, or were too tired to come. The locusts are preserved by boiling. The legs and wings are pulled off while they are alive; they are put into boiling water and then dried, so as to keep them to eat with their corn mush.

Our Work at Home.

LEAVES FROM OUR BRANCHES.

IN order to gain help and inspiration for practical work at the beginning of another year, we have sought for a mutual interchange of thought and information, by sending out the following

QUESTIONS.

1. What has been the most notable event in your Branch the past year.
2. What have been its greatest needs? 3. What have been its signs of progress? In answer we give in substance, as we have received them, the following

REPLIES.

Philadelphia Branch.—1. Its first legacy making incorporation as a Branch necessary. 2. A willingness among members to work as officers. Two offices have not been filled during the year. 3. A broadening view of the work, and a desire to do whatever is best to further it.

New Haven Branch.—1. Too near the Twenty-fifth Anniversary (held in May, 1896) to have any notable event this year. 2. A "strict fidelity to pledges among members maintaining the sacredness of the treasury." 3. A

systematic plan for reaching the membership in the churches through the ministers, asking for the work their special indorsement and recommendation; also the presentation of the work of the Branch at some evening meeting of the church. "Feeling that our missionaries are a part of the Branch, we place among signs of progress the fidelity of our missionaries in the field in the face of great difficulties and dangers, and the blessings that have been given them in their labors."

Vermont Branch.—1. The twenty-fifth anniversary of the Branch, and the much regretted resignation of the President. 2. A deeper sense of individual responsibility; a truer personal consecration which shall include mind, heart, strength, and purse. 3. Growth in Junior work; greater realization of the source of strength; more prayer, more reliance on God's promises.

Rhode Island Branch.—1. A legacy of six hundred dollars has been a blessing, and an event much regretted is the resignation of the superintendent of mission circles. 2. To learn perfectly that "Love's secret is to be always working for small things as well as great." 3. The working of several Branch officers among junior auxiliaries and mission circles, bringing together the talents of many to fill one office.

Maine Branch.—1. Success in interesting more women and bringing them into the knowledge of the foreign work. 2. A sense of personal responsibility. 3. A greater demand for literature and more missionary papers written.

New Hampshire Branch.—1. The annual meeting of the Board at Manchester. 2. More prayer, more workers. 3. Two new auxiliaries, more careful preparation for meetings adopting methods of literary societies; perseverance and courage of officers, "keeping at it," and "hoping against hope."

Springfield Branch. 1. The presence in this country of all the missionaries supported by the Branch. 2. Deeper consecration of heart and purse. 3. Increasing attendance at Branch meetings.

Hartford Branch.—1. The bequest of a thousand dollars from Mrs. Sarah Hillyer Mather, for the incidental expenses of the Branch. 2. More consecration, more earnest effort to interest others, greater feeling of personal responsibility. 3. A growing desire for missionary information, hopefulness of junior work.

Eastern Connecticut Branch.—1. The return of a missionary supported by the Branch, Miss Huntington of Van, Turkey, and the addition of Dona Antonia, of San Sebastian, to the list of beneficiaries. 2. The awakening of interest among the indifferent; stronger conviction of personal responsibility among members. 3. The return of a valued officer to the Executive

Committee ; increased interest among some societies ; a willingness to adopt methods involving self-denial and courage.

New York State Branch.—1. The establishment of an office in New York City where the general public can secure information of the Woman's Board, the relation of the Branch to the Board, and the plan of State work. 2. A closer connection between Executive Committee and auxiliary ; the cultivation of denominational loyalty. 3. The establishing of monthly meetings of the Executive Committee ; the attendance of some of its members at meetings of the ten Associations of the State, giving a better understanding of local conditions.

Worcester County Branch.—1. The raising of \$740.68 within ten days after the announcement of a deficit in the treasury at the annual meeting, thus removing the first blot on its fair fame. 2. The "gift of the Holy Ghost with power," which would insure entire personal consecration, then no lack of interest, prayer, effort, or gift. 3. The securing of contributions from churches without foreign missionary organizations, larger adoption of the tithing system and extra-cent-a-day plan for giving, and the accession of "foreign missionary pastors" and their wives in the territory of the Branch.

Franklin County Branch.—1. A sorrowful event has been the removal of the President of the Branch to another county. 2. The interest, sympathy, and co-operation of the other nine tenths of our Christian women. 3. Contributions from two churches that have never given before ; a ten per cent advance in contributions.

Hampshire County Branch.—1. A sad event in the death of the beloved President of the Branch. 2. The securing of interest in churches in the hill towns and outlying borders. 3. Specially successful quarterly meetings ; favorable condition of the treasury.

Norfolk and Pilgrim Branch.—1. An effort to revive the monthly concert by letters sent to pastors. 2. Better attendance at meetings ; more consecration, prayer, sense of responsibility, and the quickening power of God's eternal Spirit. 3. A readiness to will and to do, and a broadening interest in the extension of a missionary spirit.

Andover and Woburn Branch.—1. A remarkable increase in one of our auxiliaries ; the membership came up from seventy-two to one hundred and three, and the subscriptions for two hundred and fifteen *Mission Daysprings*. 2. More personal knowledge of the needs of women in foreign lands. 3. The formation of two new auxiliaries and two new mission circles ; an increase in membership and average attendance at meetings.

Berkshire Branch.—1. The resignation of the Home Secretary after twelve years of faithful service. 2. New members ; a closer acquaintance

between auxiliaries; power from on high; larger knowledge and a truer conception of the real aim and work of missions to-day. 3. The addition of an active Vice President to the Board of officers; readiness to respond to request for extra contributions; the favorable condition of the treasury.

Middlesex Branch.—1. A successful effort to interest young ladies in a meeting of the Branch. 2. Interested and earnest women.

Essex South Branch.—1. The semi-annual meeting of the Board held in the Branch. 2. More enthusiasm and spirituality. 3. The hearty and generous offering in extra-cent-a-day envelopes.

Suffolk Branch.—1. The appointment of a secretary for work among Christian Endeavor Societies. 2. Increased contributions; increased subscriptions for LIFE AND LIGHT, and a realization of its importance in the work; the reviving of feeble auxiliaries. 3. Increase in Cradle Rolls; larger attendance at Executive meetings; good work done by visiting delegates; a general response to the call for the ten per cent advance.

Essex North Branch.—1. The adoption of a new missionary, Miss Olin, who has gone to Micronesia. 2. The whole-hearted consecration of all the sisters in the churches; every woman wide awake and at work; information along the whole line of mission work. 3. The formation of new organizations and the ready response to effort to increase contributions.

Old Colony Branch.—1. An unusually large and successful annual meeting. 2. An interest in auxiliaries that will increase the amount and enrich the spirit of the offerings for the treasury. 3. Full and interesting reports from auxiliaries at the annual gathering.

Barnstable Branch.—1. The manifestation of a prayerful spirit among members and work among children and young people. 2. More information, more subscribers to LIFE AND LIGHT, and more missionary literature. 3. A steady purpose to keep the auxiliaries together; a desire to keep the Branch up to the standard.

North Middlesex Branch.—1. The assistance given by Sunday-school mission circles to the work. 2. A clear understanding of the subject of foreign missions by the women in the churches. 3. The cordial response to extra calls for contributions.

From our Field Secretary, Miss A. M. Kyle.—A “bird’s-eye view” is the view taken by the Field Secretary, as she flies from Branch to Branch, rejoicing here over new signs of life and growth, grieved now and again as she notices drooping auxiliaries or dry seasons in Branch treasuries. During the past year tours have been made in Maine, Connecticut, New York, and Eastern Massachusetts. Notable events will be best chronicled by the Branch Secretaries, but a word may be said in re-

gard to the signs of progress in our missionary work. Chief among these we would place the growing desire, on the part of leaders, for a more systematic study of the work under the care of the Board. This is evinced by the eagerness with which material on the topics is received, and also by the questions one meets in regard to programmes for the meetings. Add to this, in some Branches, at least, a growing sense of the importance of personal, hand-to-hand, enthusiastic work, if missionary societies are to live and prosper, and we have no small ground for encouragement. The distribution of the extra-cent-a-day envelopes illustrate the latter point. Inaugurated in April, by the Maine Branch, this movement, taken up by the Board, was welcomed in the other Branches, until nearly twenty thousand envelopes had been sent out from the Rooms. These were distributed by personal effort, often with a winning word, and over and over again our ears were gladdened by the words, "Thirty-one cents! Why, will that help any? I'm sure I can do that much." And not infrequently, as happened in one meeting in the New York Branch, the dear women have said: "As long as I live I will give at least that thirty-one cents to the Woman's Board." It was the personal work that brought in this response, and the hundreds of small gifts from all the Branches to swell the stream of blessing. In some sections we find that more wisely planned meetings are among the signs of progress, so that instead of the five or six faithful women, we see twenty or more gathering to "hear and be enlarged."

When we come to speak of the needs of the work we are confronted by the old problems,—not yet solved. In spite of all that has been said about the lack of information as to our work,—its purpose and its results,—there yet "remains much land to be possessed," when a pastor's wife has reason to say, pathetically, "Really, I think the way our ladies distinguish between our missionary societies, is by calling the Home Missionary Society 'the one we pack a box for,' and the Branch; 'the one we give fifty cents a year for!'"

Another great need is an increase of denominational loyalty. In a recent tour not less than six churches were found giving to independent mission work, or to the work of other denominations, and yet these churches are not found among the regular contributors to our own Boards.

An all-embracing, ever-present need is that of an increase in the number of our systematic givers. We welcome the movement among the Christian Endeavorers, in this direction, for the need of a "Tenth Legion" among young and old is pressing.

Knowledge, Love, Self-sacrifice,—the trinity of missionary graces! We need them all; toward them all we are striving, and He who is our example will add his blessing.

OUR BOOK TABLE.

Christian Missions and Social Progress: A Sociological Study of Foreign Missions. By the Rev. James S. Dennis, D.D., Students' Lecturer on Missions, Princeton, 1893 and 1896; author of "Foreign Missions after a Century;" member of the American Presbyterian Mission, Beirut, Syria. In 2 vols. Published by Fleming H. Revell Co. First vol. now ready. Pp. 468. Price, \$2.50.

This stately volume, with fifty full page reproductions of original photographs and elaborate thoroughness of bibliography and footnotes, is a most valuable addition to the classics of missionary literature.

Sociology is a word to charm by in these days, and Dr. Dennis has struck a rich and unworked mine. Although connected with the Presbyterian Board, Dr. Dennis writes in the interest of no one denomination, but takes the broad view of what Christianity, as a redemptive force socially, as well as spiritually, has accomplished, in contrast with the great ethnic religions. More than half the book is devoted to the social evils of the non-Christian world, which is really St. Paul's arraignment of the heathen in the first chapter of his Epistle to the Romans, elaborated, enlarged, and brought up to date.

In the third lecture, Dr. Dennis speaks of the ineffectual remedies for these social evils, such as education, material civilization, and state legislation, showing them to be efficient, but not sufficient to grapple with the inherent depravity of unregenerated human nature, and the book closes with a setting forth of Christianity as the social hope of the nations.

The subjects to be treated in the second volume are, "The Dawn of a Sociological Era in Missions," and "The Contribution of Christian Missions to Social Progress," with the indispensable index and appendix, which will be of the utmost value to the missionary student.

These books are the outcome of courses of lectures delivered in the spring of 1896, at the theological seminaries of Princeton, Auburn, Cincinnati, and Allegheny. "The Sociological Aspects of Foreign Missions" was suggested to Dr. Dennis by the students of Princeton, and while the original lectures occupied only an hour in the delivery, they have been enlarged to fill two large volumes. Dr. Dennis has corresponded with missionaries in all parts of the world and sent a carefully prepared circular with detailed questions to over three hundred missionaries. Their replies were so pertinent and valuable that Dr. Dennis had an abundant supply of data from which to collate his subject matter. He has made us all his debtors in bringing together a strategic array of facts which will furnish material for many an

auxiliary meeting and missionary speech. At the end of each lecture are given the literature and authorities for that course of thought, and in this way the volume is enriched by the bibliography bearing on the different subjects discussed.

The only books on missions which compare with this for information are the *Cyclopedia of Missions*, issued by Funk & Wagnalls some years ago, and Dr. Dennis's own "Foreign Missions after a Century."

TOPICS FOR AUXILIARY MEETINGS.

December.—Events of the year 1897 connected with Mission Work.

1898.

January.—The Evolution of Africa.

February.—Christian Explorers and Pioneers in Africa.

March.—The Zulu Mission.

April.—The Zulu Mission.

May.—Missionary Treasuries.

June.—Land Yet to be Possessed.

July.—Young People's Work.

August.—The Island World.

September.—East Central Africa.

October.—West Central Africa.

November.—Thank-offering Meetings.

EVENTS OF THE YEAR 1897 IN CONNECTION WITH MISSION WORK.

TOPIC FOR NOVEMBER.

WHILE the "Events of the Year" would refer largely to political and national occurrences, we should mention as a most important event the movement among colleges and educational institutions in mission lands as conducted by Mr. John R. Mott, and described in his book, "Strategic Points in the World's Conquest. The Universities and Colleges as related to the Progress of Christianity." The book is, or should be, in town libraries, and a copy may be obtained from the circulating library of the Woman's Board.

Among the events in different countries we should mention, in Africa, the remarkable revivals as mentioned in "Extracts from Letters," and articles in LIFE AND LIGHT for July and August. China, "The Waking Up in the Matter of Reforms," see *Missionary Review* for February (30 Lafayette

Place, New York City, price 25 cents). Japan, "The Brightening Prospect for Missionary Work," see *Missionary Herald* for June, article by Rev. J. R. Mott, and Dr. Greene's article in LIFE AND LIGHT, page 481.

It may be the best use of the time for the meetings to spend it principally on events in India and Turkey, taking up the plague and famine in India, and the Greco-Turkish war for Turkey. For India we know of nothing better than the articles by Mr. Julian Hawthorne, in the *Cosmopolitan* for July, August, and September, to which we would add one by Rev. F. E. Clark, D.D., in *Lippincott's*, for July. A clear statement of the action of the "Powers" for the year, in connection with the war, is given in the *Fortnightly Review* for August (112 Wall Street, New York City, price 25 cents). *Scribner's* for October also has a valuable article on the subject. An interesting sketch of the religious element in the Eastern Crisis may be found in the *Quarterly Review* for July, probably found in town libraries. To these we would add descriptions of work in the *Missionary Herald*, February, March, April, and May, 1897, and LIFE AND LIGHT for January, February, March, and April.

ANNUAL MEETING.

THE thirtieth annual meeting of the Woman's Board of Missions will be held in the Second Congregational Church, New London, Conn., on Wednesday and Thursday, November 3 and 4, 1897. All ladies interested are cordially invited to be present. Arrangements for reduced railroad fares are being made, of which details will be given later by circular and in *The Congregationalist*. A meeting specially for delegates will be held on Tuesday, November 2d.

The ladies of New London will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names to Miss Emma Douglas, 15 Brainard Street, New London, the chairman of the committee on hospitality. To delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names desire not to attend the meeting, the committee be promptly notified.

We are not yet able to give full details of the programme, but we are able to announce a paper by Miss E. S. Gilman, of Norwich, on "Three Early Missionaries from Eastern Connecticut," and one by Mrs. Merrill E. Gates, of Amherst, on the importance of missionary information, to be

followed by discussion. The session on Wednesday afternoon is to be specially adapted to young ladies, at which we are to have present Miss Kara-Ivanova, a graduate of our Constantinople College, and Mrs. John Dube, a graduate of Inanda Seminary. Mrs. John R. Mott has also been invited for this session, and we hope she can attend. A large number of missionaries are expected to be present to give us a feast of good things.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18, 1897, to September 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Castine, Desert Palm Soc., 55; Centre Lebanon, Little Cedars of Lebanon, M. B., 10; Greenville, Jr. C. E. S., 5; Houlton, Mrs. Geo. B. Page, 10; Mechanic Falls, Mite-box coll., 17; Portland, Second Parish, Jr. C. E. S., 20; Saco, Aux., 22; Searsport, Givers and Gleaners M. C., 5, C. E. S., 12; So. Bridgton, Aux., 5.50,	161 50
Total,	161 50

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Acworth, Aux., 6.50; Amherst, Aux., 2.48; Atkinson, Aux., 20, Flowers of Hope M. C., 23, Daughters of the Covenant, 1; Bennington, 7.25; Brentwood, Aux., 7.44; Bristol, Aux., 8; Claremont, Aux. (of wh. 25 to const. L. M. Miss Melissa Cole), 35.50; Concord, Aux., 42; Derry, East, First Ch., Aux., 9; Dover, First Ch., Aux., 51; Dunbarton, Aux., 9, Cradle Roll, 3; Farmington, Aux., 17.15; Francetown, Aux., 20; Goffstown (of wh. 25 to const. L. M. Mrs. John M. Parker), 40.44; Hampton, Buds of Promise, M. C., 5; Hanover, Aux., 24, C. E. S., 25; Wide Awakes M. C., 25; Hillsboro and Rockingham Co., Friends, 20; Hinsdale, C. E. S., 3; Hollis, Aux., 20.43; Hudson, Aux., 13; Jaffrey, Lilies of the Field, M. C., with prev. contri. to const. L. M. Miss Ola E. Johnson, 20; Kingston, Aux., 11.50; Laconia, Aux., add'l, 2; Lancaster, Aux., with prev. contri. to const. L. M. Mrs. Percival F. Marston, 12.50, C. E. S., 20, Jr. C. E. S., 20, Loyal Ten M. C., 5, Cradle Roll, 5.25; Lisbon, Aux., 17.03; Littleton, Aux., 39; Manchester, First Ch., Aux., 135, Y. L. Soc., 25.25, Franklin St. Ch., Aux., 150, South Main St. Ch., Aux., 33, Children, 10; Marlboro, Aux., 10.75; Mason, Aux., 12; Meriden, Aux., 11; Merrimack, Aux., 16.70; Mont Vernon, Aux., 25; Nashua, Aux., A Friend, 30; New Boston, Aux., 13; Newfields, Aux., 12, Miss. Circle, 5.75; Northampton, Aux., 28.21, Miss Ella M. Haines, 10; Northwood, Aux., 21.84; Pembroke, Aux., 7; Peterboro, Aux., 22.57; Plymouth, Aux., 43.50, Mrs.

Hannah B. Brown, 25; Portsmouth, Aux., 74.84, C. E. S., 10; Rindge, Aux., with prev. contri. to const. L. M's Mrs. C. W. Huse, Mrs. Sarah M. Kimball, Mrs. Henry A. Wetherbee, 35.29; Seabrook and Hampton Falls, Aux., 20, Seaside M. C., 8; Sullivan Co., An. Meet. Th. Off., 2.02; Temple, Aux., 1.70; Walpole, Aux. (of wh. 25 to const. L. M. Mrs. Emily C. Jennison), 30; West Concord, Aux., 11.10, Granite M. B., 10; Westmoreland, A Friend, 5; Wolfeboro, Newell Circle, 40,

Total, 1,485 99

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 6; Bakersfield, Aux., 3; Barnet, Mrs. A. Holmes, 5, Extra-Cent-a-Day, 13.96; Barre, H. M. Soc., Extra-Cent-a-Day, 8.48; Barton, Aux., 30; Barton Landing, Jr. C. E. S., 3.50; Barton Landing and Brownington (of wh. 25 to const. L. M. Mrs. Edna Dutton), 26; Bellows Falls (of wh. 25 to const. L. M. Mrs. George H. Gorham), 41.42; Bennington, 25, Mrs. Geo. W. Harmon, 5, First Ch., S. S. Class of Girls, 6, Centre Aux., 77.51, North Aux., 13; Berkshire, East, Aux., 10.40; Bradford, Aux., 12.80; Brattleboro, C. E. S., 10, Fessenden Helping Hands M. C., 5; Brattleboro, West (of wh. 25 to const. L. M. Miss Elizabeth Crosby, and 4.26 Extra-Cent-a-Day), 29.86, King's Daughters, Whatsoever, 5, Watchful, 5; Brookfield, First Ch., 14, Second Ch., with prev. contri. to const. L. M. Mrs. Mary Ralph, 20.75, C. E. S., 5; Burlington, Aux. (Extra-Cent-a-Day, 18), 180 07, A Friend, in memoriam Mrs. Isabel Atwater White, 10, Daughters of the Covenant, 45, Miss. Band, 13.03, Bijou M. C., 3.50; Cabot, Aux., 17; Cambridge, Aux., 20; Castleton, Aux., 4.50; Charles-town, West, Aux., 13.84, Jr. C. E. S., 1.60; Charlotte, Aux., 17.55; Chelsea, Aux., Extra-Cent-a-Day, 10; Colchester, Aux., 6.16; Corinth, East, Aux., Extra-Cent-a-Day, 1.90; Cornwall, Aux., 17.05; Coventry, Aux., 11; Craftsbury, North, Aux., 13; Danville, Aux., 32.35; Derby, Aux. (Extra-Cent-a-Day, 1.25), 7.55; Dorset, S. S., 12, C. E. S., 5; Dorset, East, Aux., 6; Dummerston, Aux., 23;

Elizabethtown, N. Y., Mrs. A. W. W., 2; Enosburgh (of wh. 25 to const. L. M. Mrs. Theresa K. Wright, and 1 Extra-Cent-a-Day), 27; Essex Centre, Aux., 13.58; Junction Aux. (Extra-Cent-a-Day, 2.92), 13.20; Fairfax, Mrs. E. J. Purmort, 2; Franklin Co. Assoc., 5; Georgia, Aux., 13; Glover, West (Extra-Cent-a-Day, 2), with prev. contri. to const. L. M. Mrs. James Dow, 22.55; Greensboro, Aux., 14.18; Guildhall, Aux., 5; Hardwick, East, Aux. (of wh. 50 to const. L. M.'s Mrs. Annie Adgate, Mrs. John H. George, 13.72, Extra-Cent-a-Day), 50.27; Hartford, Aux., 36.50; Hinesburgh, Aux. (Extra-Cent-a-Day, 90), 3.25; Jericho, Aux., 7; Jericho Centre, Aux. (Extra-Cent-a-Day, 62 cts.), 17; Johnson, Aux. (of wh. 25 to const. L. M. Miss Mary L. Hill), 36.50, S. S. Prim. Class, 5; Ludlow, Aux., 20; Lunenburg, Aux., 8.50, South, Sch. children, 41 cts.; Lyndon, Aux., to const. L. M.'s Mrs. L. M. Kent, Mrs. T. M. Vail, 50, Buds of Promise M. C., 15; Lyndonville (Extra-Cent-a-Day, 3.14, Busy Bees, 23.89, of which 25 to const. L. M. Miss Grace Finney), 30.03; Manchester, Aux., 35.84, Cheerful Workers M. C., 1; McIndoes Falls, Aux., 11.50; Middlebury, Extra-Cent-a-Day, 2.75; Milton (Extra-Cent-a-Day, 4.09), 16.09; Montpelier (Extra-Cent-a-Day, 5.88), 32.55; Newbury, 60; Newfane, C. E. S., 2; New Haven, 10; Newport, 5; Northfield (of wh. 50 to const. L. M.'s Mrs. Geo. Denny and Mrs. Marshall D. Smith), 65; Norwich, 28; Orwell (of wh. 50 to const. L. M.'s Mrs. H. H. Bascom, Mrs. Olive Moffitt, and 3.72 Extra-Cent-a-Day), 70, Jr. C. E. S., 10; Peacham, Aux., 60.48; Pittsford, Aux., 117.75; Poultney, East, Aux., 5.75; Post Mills (Extra-Cent-a-Day, 2.79), with prev. contri. to const. L. M. Mrs. M. C. Child, 18.79, Y. L., 1.89, Miss. Band, 1.11; Putney, Mrs. A. S. Taft, 5, C. E. S., 10.40; Randolph, Aux., 10, Ways and Means, 10, Center Aux., (Extra-Cent-a-Day, 3.60), 9.30, S. S., 10, C. E. S., 6.84 (of wh. 25 to const. L. M. Mrs. Harriet Hutchinson), 26.14; Richmond, Extra-Cent-a-Day, 3.05; Rochester (Extra-Cent-a-Day, 6), 17.37; Rupert, Aux., 25; Rutland, Aux., 50; Rutland, West, Aux., 10; Sharon, Aux., 10.30; Sheldon, Aux., 3.50; Shoreham, Aux., 17.55; So. Hero, Aux. (Extra-Cent-a-Day, 2.55), 12.55; Springfield, Aux. (Th. Off., 18.12), 88.12; St. Albans, 103.50; St. Johnsbury, East, Margaret Mission, 5, North Ch., Aux. (Extra-Cent-a-Day, 62 cts.), 183.55, Daughters of the Covenant, 20, S. S., Miss Bingham's Class, 5, Cradle Roll, 6, South Ch., Aux. (Extra-Cent-a-Day, 1), 69.26, Jr. Aux., 30, Jr. C. E. S., 5; Stowe, Aux. (of wh. 50 to const. L. M.'s Mrs. G. M. Culver, Mrs. Geo. Fisher, 32.25, Th. Off.), 61; Stratford, Extra-Cent-a-Day, 14, C. E. S., 10; Troy, North, Aux., 3.20; Underhill, Aux. (Extra-Cent-a-Day, 4.47), 22.72; Vergennes, Aux., 39; Waitsfield, Home Circle, 5; Wallingford, Extra-Cent-a-Day, 6; Waterford, Lower, 8; Waterville, with payment from Johnson, to const. L. M. Mrs. Elva Scott, 8.50; Wells River (Extra-Cent-a-Day, 1.50), 9; West-

minster, C. E. S., 5; Williamstown, Extra-Cent-a-Day, 2.51; Williston (Extra-Cent-a-Day, 3.48), 12; Wilmington, 16.50; Windsor, 24.50; Winoski, Extra-Cent-a-Day, 1.26; Woodstock (of wh. 125 to const. L. M.'s Mrs. E. B. Clapp, Mrs. Ellen F. Pitkin, Miss Caroline A. Pitkin, Mrs. Mary E. Purple, Mrs. E. W. Tyrell, 50.75 Th. Off.), 131.72, Cradle Roll, 2, 2,913 45

Total, 2,913 45

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Andover, Mrs. A. M. Foster, 4.40, Y. L. Soc., 13.20; Billerica, Aux., with prev. contri. to const. L. M. Mrs. Jane B. Tyler; Burlington, Aux. (of wh. two boys, H. Leonard Marion, 21 cts., Fred L. Walker, 12 cts.), Extra-Cent-a-Day env., 18.61; Lawrence, Trinity Ch., Aux., 28, Missy Cadets, 9; Lowell, High St. Ch., Helping Hand Soc., 20; Wakefield, Mission Workers, 5, 98 21

Barnstable Branch.—Miss Amelia Snow, Treas. Dennis, Aux., 1.24; Harwichport, 2.79; South Dennis, Aux., 5; South Wellfleet, 1; Truro, Aux., 4, 14 03

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 9; Hinsdale, Aux., 23.83; Housatonic, Aux., 12, Three Friends, 6; Pittsfield, First Ch., Aux., 20.75, South Ch., Aux., 23.86; Stockbridge, Aux., 7, 102 44

Boston.—V. F. T., 5, A Friend, 132, 137 60

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, Riverside Ch., S. S., 5, Union Ch., S. S., Prim. Dept., 7; Newburyport, Bellevue Ch., Aux., Miss Julia Balch, 20, North Ch., C. E. S., 15.65; Rowley, Aux., 35, 82 65

Essex South Branch.—Miss Sarah W. Clark, Treas. Chittouade, Aux., 11.50; Middleton, Aux., 5; Peabody, Aux., 199.35; Salem, Tabernacle Ch., Aux., 1.12, 216 97

Everett.—First Ch., 6 08

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Ashfield, Aux., 35; Bernardston, Aux., 15.35; Greenfield, Aux., 7.58; Hawley, Aux., 3.41; Orange, United Helpers M. C., 8.02; South Deerfield, Aux., 11.50, 80 86

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Easthampton, Covenant Band, 18.83; Hatfield, Aux., 10; South Amherst, Aux., 2; Southampton, Sunshine Band, 6; South Hadley, B, 3; Williamsburg, Aux., 10; Worthington, C. E. S., 13.60, 63 43

Hebronville.—Mrs. L. T. Bourne, 1 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Holliston, Aux., 14; Lincoln, Aux., 61, Miss. Circle, 25, Cradle Roll, 9; Maynard, C. E. S., 10; Sherborn, Miss A. B. Coolidge, 2; So. Natick, Anne Eliot Soc., 10; Wellesley, Aux., 56, 187 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Cohasset, Aux., 42.10; Rockland, Aux., 5.31; Whitman, Aux., 4, 51 41

No. Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Concord, May env., 1.47,

Mary Shepard Watchers M. C., 5; Harvard, C. E. S., 10,	16 47
<i>Old Colony Branch.</i> —Miss Frances J. Kunnels, Treas. No. Dighton, Aux.,	72 00
<i>Springfield Branch.</i> —Miss Harriet T. Buckingham, Treas. Chicopee, First Ch., Aux., 16; Feeding Hills, Aux., Extra-Cent-a-Day, 6.50; Holyoke, First Ch., Aux., 2; Ludlow Centre, Aux., 13 65, Precious Pearls M. C., 5; Springfield, Miss Mary K. Stevens, 20, Memorial Ch., Aux. (Extra-Cent-a-Day, 15), 30; Wilbraham, Aux., 3,	96 15
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, Aux., 75; Boston, Central Ch., Aux., Miss Amelia de F. Lockwood, 50, Union Ch., Aux., 100; Brookline, Harvard Ch., Aux., Mrs. Elizabeth R. Lovett, to const. herself a L. M., 25; Cambridge, First Ch., Aux. (of wh. 50 to const. L. M.'s Mrs. Francis Flint, Mrs. Geo. S. Sanders), 60, Shepard Guild, 5; Chelsea, Mrs. Anna S. Butler, 15; Dorchester, Miss Murdock, 3, Friends, through Harvard Ch., 25; Hyde Park, C. E. S., 5; Newton Highlands, Aux., 9.48; Newtonville, Cradle Roll, 46.87; Roxbury, Eliot Ch., C. E. S., 10.50; Walnut Ave. Ch., Weekly Off., six mos., 4; Somerville, Franklin St. Ch., A Member, 1; Walpole, Aux., 1.64,	436 49
<i>Wilmington.</i> —A Friend,	3 00
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Barre, Aux., 19; Fitchburg, Rollstone Ch., Benevolences for six mos., 8.91; Gardner, Aux., 15; Millbury, Second Ch., Aux., 88; Southbridge, Aux., 7.34; Warren, Aux., 9; Worcester, Park Ch., Aux., 3, Extra-Cent-a-Day Band, 2, Pilgrim Ch., Aux., 17.29,	169 54
Total,	1,834 73

LEGACIES.

<i>Granby.</i> —Legacy Mrs. Ellen C. Brown, Simeon Kellogg, exr., to const. L. M. Mrs. Jennie M. Barnes,	25 00
<i>Haverhill.</i> —Legacy Mrs. Mary B. Jones in full, G. Colburn Clement, Samuel Merrill, exrs.,	187 35

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. G. E. Luther, Treas. Kingston, Aux., 45.57; Providence, Beneficent Ch., Aux., 186.60, Union Ch., Jr. C. E. S., 2.20,	234 37
Total,	234 37

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Norwich, Park Ch., Aux., A Friend,	100 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Cradle Roll, 5; E. Windsor, Aux., 10; Enfield, Aux., 10; Hartford, Pearl St. Ch., Aux., 2; New Britain, South Ch., Jr. C. E. S., 5; So. Coventry, Aux., 9.70; Suffield, Aux., 110; West Hartford, Mrs. B. R. Abbee, 2,	153 70
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Branford, Aux., toward Life Membership Miss Laura A. Wil-	

ford, 19.20, Prim. S. S., toward same, 8; Brookfield Centre, Aux., 7; Canaan, Aux., 5; Cromwell, Aux., 36.69; Greenwich, Aux., 35; Kent, 100; Litchfield, Aux., 72.32; Middletown, First Ch., Aux. (of wh. 25 from Rev. Wm. E. Foster, to const. L. M. Miss Esther Talcott Derby), 118.18; Milford, 4.07; Naugatuck, M. C., 17; New Canaan, Aux., 12; New Haven, Taylor Ch., Y. L., 10; Norwalk, Aux., 10; Portland, Aux., 3.39; Roxbury, 33; Ridgefield, S. F., 1.95; Salisbury, Aux., 26; Sharon, B. B., 60; Stamford, Aux., 25; Stratford, Aux., 43; Westchester, Aux., 3.10; Westport, Aux., 10; Woodbury, First Ch., Lad. Miss'y Soc., 25,	684 20
Total,	937 90

NEW YORK.

<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Aquebogue, Friends, 7.75; Binghamton, First Ch., Aux., 32; Plymouth Ch., W. M. S., 10; Brooklyn, Lewis Ave. Ch., Evangel Circle, 3, Tompkins Ave. Ch., Aux., 100, S. S., 200; Buffalo, Mrs. W. G. Baeroff, 300, First Ch., C. E. S., 5 27, Niagara Sq. Ch., W. M. S., with prev. contrib. to const. L. M. Mrs. Henry Wolbert, 7; Derby, Aux., 3.10; Fairport, Aux., 24; Franklin, Aux., 3.56; Gloversville, Lad. Benev. Assoc., 1.57; Lockport, First Ch., Aux., 19; Middletown, First Ch., Lad. Guild, 8.14, North Ch., Aux., 3.55; Mannsville, M. C., 10; New Haven, Aux., 20, Willing Workers M. C., 10, C. E. S., 5; New York, Mrs. Geo. S. Hickok, 5, Christ Ch., Aux., 2.17; Owego, Aux., 3.14, C. E. S., 15; Patchogue, Aux., 15.32; Poughkeepsie, Aux., 15; Rutland, Aux., 9.60; Seneca Falls, Aux., 5. Less expenses, 132.75,	701 42
Total,	701 42

PENNSYLVANIA.

<i>Wyalusing.</i> —Mrs. Sarah C. Adams,	10 00
Total,	10 00

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C.; Washington, First Ch., 22; N. J., Bound Brook, Pilgrim Workers M. C., 10; Elizabeth, C. E. S., 10; Jersey City, Happy Workers for Jesus M. C., 10; Westfield, Aux., 101.80. Less expenses, 25,	128 80
Total,	128 80

SOUTH DAKOTA.

<i>Webster.</i> —A Friend,	40
Total,	40
General Funds,	7,795 61
Gifts for Special Objects,	612 95
Variety Account,	16 12
Legacies,	212 35
Total,	\$8,637 03



THE ANNUAL MEETING OF THE WOMAN'S BOARD OF THE PACIFIC.

THE annual meeting of the W. B. M. P. was held in Plymouth Church, San Francisco, on Wednesday, September 8th. The day was lovely and fresh, and a goodly number of ladies assembled at an early hour in the pleasant church. This was one of a group of meetings held on successive days.

On Tuesday afternoon and evening the Young Ladies' Branch held a meeting in connection with the Home Missionary Daughters. This was mainly a meeting of delegates to the Woman's Board, and was held in the First Congregational Church. Mrs. Jewett presided, speaking some fitting words from the passage, "Bring ye all the tithes into the storehouse." The roll call of the churches was then made, and many responded with words of encouragement; others with the familiar notes, "We have not done as well as we wished we had, or as we hope to do another year." The plan of systematic giving, preparing for it, thinking about it beforehand, was seen to be the most successful, and the most scriptural at the same time. Our last Sunday-school lesson was a fine illustration of this, by "making up beforehand your bounty." So Paul exhorts the churches. The custom which too largely prevails of deferring the collections and contributions to the very last of the year, and then giving what we "happen to have," albeit with the most benevolent wish that it were "ten times as much," is neither wise nor sensible, any more than would be providing for our families in that way, or for our daily meals. Every successful enterprise in this world is the result of careful forethought and "purposing in one's heart." When there is more of "Thanksgiving Ann's" "systematics," our Boards will not be lamenting depleted treasuries as now.

It was a matter of very great regret that Miss Mary Williams, the efficient and much esteemed president of the Young Ladies' Branch, presented her resignation, as she intends to go East for a while. No one was found on the day of election of the officers of the Young Ladies' Branch to succeed her. In the evening a rally of the young ladies' societies was held, presided over by

Miss May Williams and Miss Potter. After the usual devotional exercises, the Rev. Mr. Rader was introduced to speak on the subject, "The Relation of Young People to Home Missions." The grand opportunities opening before young people in this our day, stimulating them to bring all their talents into the service of the Lord, and the success of women in missionary work, was especially emphasized.

A Gospel song by three Chinese children followed, and a collection taken for both societies. Miss Williams then introduced Mr. Brown. She said she had been forehanded, and asked Mr. Brown before he went abroad to look up missions especially; and he said the first thing she said to him when he reached Oakland was: "How are you? How is Mrs. Brown? We want you to speak at our annual meeting September 1st." Mr. Brown said his impressions were almost those of a layman on foreign missions. He was much interested in the work of the United Presbyterians in Egypt. He was present at a meeting when eight converts were received into the church, and he was so thrilled that he believed he could then and there have preached the best missionary sermon of his life. He spoke of the work being done in Smyrna by the American Board, and in Constantinople at Robert College. But he said impressions are constantly being made on these people, whether or no, by Christian nations, and these impressions would in time produce results.

Miss Rogers, of Oakland, sang most beautifully, "Thy will be done."

The second day's session was held at Plymouth Church, San Francisco, and was the annual meeting of the Woman's Board of Missions for the Pacific. The devotional exercises of the morning were led by Miss Effie Gunnison, formerly our missionary in Japan. The leading thought was prayer, getting hold of God, so that we have an assurance that we have an answer. The annual election of officers was next held; no change being made, except that Mrs. Dr. Adams's name was added to the list of Vice Presidents. Mrs. Coulson brought pleasant greetings from the Woman's Board of Baptist Churches, and Mrs. Kelly from the Presbyterian Board. She spoke of their sorrow at the loss of Miss Culbertson,—Miss Culbertson, who seemed to belong to us all, so that their loss is our loss also. The reports of the Secretaries were then read,—Mrs. L. H. Hallock, Recording Secretary; Mrs. W. J. Wilcox, Home Secretary; and Mrs. C. W. Farnum, Foreign Secretary. These were all able and interesting papers, and presented in a concise form the work of the Board for the year past.

Mrs. Albert Peck, late of China, was then introduced. She brought with her an old painting of the Goddess of Mercy, which was presented to her by a converted Chinese woman, who worshiped it for many years before she found the true God. This woman had been peculiarly brought up. Her

father' did not teach his children any religion. He told them he believed there was a true God somewhere, but the Chinese did not know this; may be some time they would find him. This woman was one day in the dispensary of a medical mission, and there heard for the first time the story of the cross. She inquired eagerly about it, and when she had heard she believed, and her first wish was to go and tell her aged father, who was over ninety years of age, the glad news.

The Treasurer's reports, which are always awaited so eagerly, were next read. Miss Goodhue reported over nine hundred dollars from the Young Ladies' Branch, which is included in Miss Merriam's report of the mother society. This Board pledged themselves last year, not without some fear and trembling, to raise \$4,626.80. Only a little over two hundred dollars of this remains to be raised, which gave great joy to all our workers. It was better than we feared,—better than we hardly dared to hope. A collection was taken which reduced the deficit to a little over one hundred dollars.

During the collection Mrs. Farnum made a short but emphatic plea for *The Pacific*. *The Pacific* should be supported because it is a religious paper, and every Christian family should have a religious paper; because it is the organ of Congregationalists on this Coast, and we should be loyal to our local enterprises; and because it helps our Board in multiplying its missionary news for the benefit of our auxiliaries. Let the women of our missionary societies champion the cause of *The Pacific*. We can secure the three or four hundred new subscribers needed to place it on its feet if we will. Let us do it.

Lunch was provided by the young ladies of Plymouth Church.

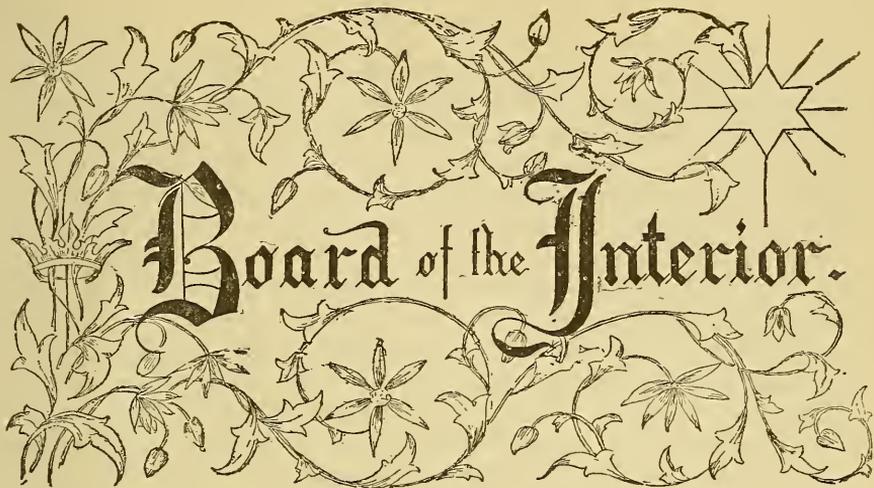
The afternoon of Wednesday was largely a farewell to outgoing missionaries. The devotional exercises were conducted by Miss Mary Perkins, recently from India. Her subject was "Love." "Lovest thou Me more than these?" Later on in the day Mrs. Arthur H. Smith gave a Bible reading on "Believing."

Thus we had given us by those who had led our devotions during the two days, Mrs. Jewett, Miss Gunnison, Miss Perkins and Mrs. Smith, four pearls of thought to take with us during the coming year. They were Giving, Praying, Loving, Believing. Mr. Colvin sang, with good effect, "Go ye into all the world." Mrs. Jewett then introduced the missionaries, and asked them to take seats on the platform, so that the audience might see their faces and know them. There were present Rev. and Mrs. Chas. W. Price and daughter, Mrs. A. H. Smith, Miss Wainwright, Rev. and Mrs. Cyrus Clark (*nee* Hattie Gulick), and Rev. and Mrs. S. L. Gulick, besides Mr. Galen M. Fisher, of Oakland, who goes out to Japan in the work of the

Y. M. C. A. And, by the way, this Fisher family bids fair to rival the Scudders and the Gulicks in its contribution of missionaries. Mr. Galen M. Fisher is the third from the same family, besides Miss Grace Fisher, who made an interesting address on "What I Saw of Mission Work in India." Each missionary was introduced and made a short address; each one gave us some gem of thought which we wish we could reproduce here for the benefit of those who could not be present. Most of these missionaries sailed September 2d for China and Japan. Rev. Dr. Adams made a most earnest prayer, committing them and their work to God. The one thing that all asked of us here in the home land was to pray for them—not once, but daily. Mrs. Dr. Hallock sang most beautifully "Heaven is My Home." It touched many a heart. As in a well-ordered feast the sweets are left to the last, so the dear little children who, under the direction of Miss Barker and Miss McKee, came forward to fill up the last half hour, made a happy ending to the day. With their bright, happy faces, and their little recitations they charmed everybody. The quartette of Chinese children, with their motion songs, lisping the name of Jesus, were an object lesson in mission work. One little fellow, scarcely two feet high, bedecked in all the gay toggery of his people, carried the American flag, and with a face as imperturbable as his ancestral Joss, "hurrahed for the flag of the United States," to the great amusement of the audience.

The close of this, the second day of our meetings, only left us with sharpened appetites for the feast of the next day, in Oakland,—the annual meeting of the Home Missionary Union.

THE FIJI'S An English earl, who was an infidel, went, not long ago, to ANSWER. visit the Fiji Islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bible that they try to teach you, that you have been so foolish as to be taken in by, nor in that story of Jesus Christ; we have all learned better." The eyes of the chief flashed as he replied: "Do you see that great stone over there? On that stone the heads of our victims were crushed. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now if it hadn't been for the missionaries and that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the gospel, for without it you would have been killed and roasted in yonder oven, and we would soon be feasting on you."—*Ex.*



THANK-OFFERING MEETING OF THE W. B. M. I.

LOOKING backward with songs of thanksgiving, moving forward with zealous determination, was the double refrain of the annual thank-offering meeting in our consecrated rooms. And, truly, the two hearty, earnest missionaries standing before us in their wholesome good cheer,—our Wyckoff sisters, representing their noble, self-sacrificing work of the past, and the sweet-faced Miss Clark, just pressing forward into Africa,—were inspiration to both; and those beautiful ministrants, the flowers, blooming in all parts of the room, above and around, added to the glad service of joy. With Mrs. J. B. Leake in the chair, Mrs. Moses Smith to lead in the responsive service, Mrs. Moore to conduct the music, and Miss Jenkins' ready touch at the piano, Mrs. Case, Mrs. Humphrey, and Miss Pollock mighty in prayer, we were insured a blessed meeting. In powerful contrast with the degradation of heathenism was our opening song, "Holy, holy, holy, Lord God Almighty;" and then followed an outpouring of gratitude in a responsive service, reminding one of the days of the Psalmist, when chorus echoed chorus from side to side, and hearts filled with gratitude poured it out in songs of thanksgiving.

Miss Grace Wyckoff gave us glimpses of the foreign life. First, those early Chinese lessons, with their considerate native teacher, close shaven, goggled, and long queued, who yet groaned, sighed, and perspired over their half-expressed struggling thoughts. Then the Pang-Chuang work, where women and girls from eleven villages come up to attend what we would call a three weeks' Institute, learning of God's word and work, how to pray, and to enter into Christian fellowship, so blessed; returning to their

several villages that the heaven may permeate. And last the touring, with its great responsibilities and opportunities. The preparations needed reminded one of the Klondike tonnage; the work is that of the early evangelists with the crowds that gather, some curious, coarse, and disagreeable; but sometimes "the common people heard them gladly."

Prayers and words of thanksgiving were offered by one and another in different parts of the room. "For another year of service on earth," said one, "and for the hope of eternal years of service in heaven." "For a little daughter who came to earth on this day, taught her parents the beauty of sacred faith, and returned." "For the comforts of home," said one, after the perusal of a heart-breaking letter from the famine-stricken district of Bombay. "That our children are not terrified like the Chinese, who fear being stolen by the foreigners to be used under the railways," writes Mrs. Ament. "For deep, precious truths made more real,"—Mrs. Montgomery, from Northfield. "For the promises of God, personal, concerning the kingdom, and for co-workers," said Mrs. Smith. And so from far and near,—Miss Porter of China, Mrs. Capron, our ladies absent and present,—one hundred and eighty-seven dollars were gathered in with prayer and song. A beautiful solo was rendered by Miss Stanford, Mrs. Hill accompanying, and the Wyckoff sisters gave us a Chinese duet, full of music and worship.

An outgoing missionary, Miss Harriet Clark, stood before us to tell of the realization of her dream, and of more of a realizing conception of the honor God had conferred upon her. And then Miss Gertrude Wyckoff rose to ask for another and another, but especially for a single missionary for Lin-Ching, China. She pleaded with an earnestness and solemnity that hardly brooked denial. She spoke to those who planned and to those who prayed, to those who should consecrate themselves to their work, and to each of us who should prepare to send those who must refresh the workers breaking down, and must start the new work. The Mohammedan women of Lin-Ching let the men "do the religion," but many natives are waiting and longing for a teacher, and a consecrated woman stands ready to go. May not this station be opened up and many souls brought in? F. B. W.

ARE THEY ECONOMICAL?

"THERE are a few societies employing a comparatively small number of missionaries, whose executive officers, including secretaries and treasurers, receive no pay, carrying on the work in connection with other duties. There are also two of considerable prominence in which these expenditures are reduced to a minimum: the China Inland Mission and the Interna-

tional Missionary Alliance. In the case of both, however, the duties of the home representatives are greatly simplified by the method of conducting the work on the field. There is very little attention paid to education, literature, or the development of Christian communities as such. They are almost entirely evangelistic in their character, and the actual conduct of the work on the field is practically in the hands of the missionaries themselves. In the case of the China Inland Mission, a certain authority is vested in the senior missionaries, and practically the general superintendent, the Rev. J. Hudson Taylor, is autocrat. . . . In each case the society depends very much upon the personality of the man to whom it owes its organization. Whether there is force enough in the fundamental idea to continue the present system should these men be removed, or whether they would gradually develop the same general features as the other societies, is a question that future history alone can determine." Page 22.

"In this connection reference should be made to the claim of some societies, as the China Inland Mission, that they send out missionaries much more cheaply than do the other societies. Whether, in view of efficient and long-continued service, the claim is well founded, is matter for future history. Contemporary statements are somewhat conflicting." Page 34.

[From "Organization and Methods of Missionary Work," by Edward Munsell Bliss, D.D., editor of the "Encyclopedia of Missions." This profound and comprehensive treatise is published in paper covers for 15 cents by the Fleming H. Revell Co.]

PICTURES BY THE "PARONESS."

BY MRS. CLARENCE F. SWIFT, LANSING, MICH.

(Read at the annual meeting of the Michigan Branch, Owosso, Mich., 1897.)

WHENEVER I wish for information on any subject I usually go to the paroness. "The paroness?" you say. Certainly; why not? Does not the paroness belong to the community? And is she not generally regarded as a sort of reference library for the free use of the public? I have so understood; and accordingly when asked to relate my experiences in interesting people in missions, my own experiences having been somewhat limited, and, as it seemed to me, unimportant, I at once thought of the paroness, and betook myself to her. I went prepared to spend the day, because I wished to gain as much information as possible, and I knew well the circumstances of the paroness' life.

"You wish to know," said the paroness, "my methods and experiences in interesting people in missions. Well, this carries me back over a long range of years, and calls to mind a great variety of circumstances and occa-

sions. I shall not be able, probably, to give you any connected or logical account, or definite rules for awakening interest. Rather let me describe to you, as I have opportunity, a series of pictures—‘snap shots’—which at various times and in divers places I have had the privilege of collecting. They may suggest to you some lesson or idea on the question you have in mind.

“The first scene which occurs to me is that of a small company of women, with determined mien and set countenances, gathered for the monthly missionary meeting. They are much in earnest, it is true, but they have the air of conflict rather than of concession, and the refrain,

‘From Greenland’s icy mountains,
From India’s coral strand,’

rises exultingly in the air just as the scene changes, and another company of good sisters, with equally set faces, and we’ll-never-give-in sort of air, comes into view. They are industriously working away on half-worn garments, and emphasizing again and again the chorus,

‘You may find the heathen nearer;
You may help them at your door—your door.’”

“Yes, I see the lesson,” said I, as the parsoness smiled. “It has divided many ranks, and lessened the effectiveness of woman’s work in many churches, this spirit of Home *vs.* Foreign Missions. But the world is growing older and wiser, Madame Parsoness, and you will not be able to use your divided picture much longer.”

“I hope not,” replied my friend, “nor the one which I shall describe to you next.

“An exceedingly small group of sisters with long faces and whining voices are bemoaning the fact that ‘so few of our ladies come to the missionary meeting. I wonder why it is. They have time for everything else.’ There is a sad note of complaint in song, and petition, and remark, and a general air of righteous melancholy, as the leader talks and reads, and reads and talks, letter after letter, and tract after tract—so interesting to herself that she is sure they must be so to her hearers. The time passes, a feeling of martyr-like submission becomes apparent on the faces of those present, until finally a good sister, who has visions of a supperless household awaiting her coming, summons up courage to take her departure, earnestly wishing that more had been present to hear the interesting (?) remarks; and the company disperses with a sense of duty performed, while the over-zealous leader sighs at the thought of those unregenerate souls who can feel interest in anything but missions.

"I have discovered," said the parsoness, "that people cannot be frowned or scolded into a missionary meeting. They must be smiled in; and, other things being equal, the all-around woman, the one who is interested in all good things, but knows how to discriminate between the good, the better, and the best; the sympathetic woman, who can even see some hope for those who, by reason of early training or lack of her advantages, have not yet reached her high plane of Christian thought,—such a woman is the one to successfully do the smiling."

When I next had an opportunity for a word with the parsoness she described to me a picture, which she said she had often seen and wondered over. It represented a group of ladies marching along with quick step and resolute air, glancing neither to the right nor left. They reminded me of the so-called "middle-of-the-road" politicians in the last campaign, but the parsoness said they were simply ladies on their way home from the missionary meeting. It had been a good meeting, too, and these ladies had really enjoyed it, but no one knew that fact nor ever would know it from their lips. These same persons returning from a social gathering were full of animation and enthusiasm, and their friends who didn't go, soon had the opportunity of knowing what a good time they had missed. The moral, you see, is plain.

"I believe that even the words 'missions' and 'missionary,' beautiful as they are in their significance,—missionary, the one sent, sent by the Master to call others to him,—must sometimes be omitted when the aim is to attract the uninterested. To illustrate: Here is an assembly of college students in a college famed for its missionary spirit. See the looks of dejection, as though some piece of evil news had come to them. The announcement has just been received that Mr. So-and-So, a missionary of many years in China, will address them. . . . See the same students alert with expectation. The announcement has been received that Mr. So-and-So, the traveler, who has spent twenty years among the nations of the East, will relate his experiences. The truth is more readily appropriated when it is heard willingly and without prejudice," said the parsoness.

"Another scene: Here is a choice collection of literature labeled 'Missionary Library.' Mrs. Paton's 'Letters from the New Hebrides' is among the number. It lies for months uncalled for, untouched. Who cares to read a missionary work? Look again: A gentleman on the train is absorbed in reading a book loaned him by a friend. He hardly knows when he has reached his journey's end, so interested is he in what he reads. 'It is fascinating,' he exclaims, as he hurriedly returns it; 'I must manage in some way to finish it.' A glance reveals the fact that it is that same Mrs.

Paton's 'Letters from the New Hebrides' which reposed unread in the missionary library. It has taught its lesson all the more effectively without its missionary label. I should much prefer," said the parsoness, "to leave the word 'missionary' out entirely, save where it will receive the respect it merits.

"Here is an entirely different picture. It is a hotel corridor. The morning papers have just come in. These gentlemen are devouring them as gentlemen do. The telegraphic news is eagerly scanned, the editorials, the foreign items. The Turkish atrocities come in their turn. 'Horrible!' exclaims one. 'What heroism!' says another. 'And that plucky little woman is a missionary. Well, if that don't beat me! And we Americans sit still and stand that sort of thing. It's outrageous!' The speaker is powerless to do more than talk just then, but the next time he hears from the pulpit an appeal for the work of the missionaries in Turkey, a good-sized bill finds its way from his pocket into the contribution box."

"Well!" I exclaimed, "I hadn't thought before that those dreadful persecutions might help enlighten people, and interest them in missions."

"I believe that God is using them with that very result," answered the parsoness. "Just as in the first days the apostles were driven by persecution from Jerusalem with their gospel message, so now these dreadful atrocities are awakening sympathy for the missionaries and their work, in hearts where we should least expect it—in hearts the church has never reached."

"Well," I exclaimed, as the next picture was presented, "this is a live missionary meeting! And this, too! What is the secret?"

"It was this way: In that first picture, the bright little woman who has the floor has just returned from the annual meeting of one of our Woman's Boards, and is giving her report. It was the first time she ever went. She didn't wish to go at all. But the wise leader prevailed, and she finally went in place of the usual tried and true delegates. She is enthusiastic over her experiences, and professes herself a convert to missions, as she closes her entertaining and helpful report.

"The next scene is similar. The same wise leader has induced that tall, intellectual-looking lady who is reading, to prepare a paper for the missionary meeting, on 'Woman's Work for Women in Japan.' The tall, intellectual-looking lady's friends are all there, for they would go far to hear a paper from her pen; and they are curious to know what she will do with a missionary paper anyway. She has been carried away with her theme, as are those who listen to her; and to them no longer will the term 'missionary meeting' be synonymous with dullness.

"Another scene represents a room full of ladies. The clock strikes the hour. The president's gavel falls. The roll is called; most of the members are present; those who are not have sent excuses. Carefully written minutes are read; business is transacted in a business-like way; a thoroughly prepared programme is carried out; no one thinks of shirking her duty; a spirit of order and attention prevails. The time for closing finally arrives; the society adjourns at once; all go away refreshed and stimulated. This is a woman's club in its ideal condition.

"Scene number two shows us three or four ladies talking together and evidently waiting for something to take place; they glance at the clock in a discouraged way; the leader hurries in, straightens the chairs and books; one or two more straggle in. 'Where is the secretary?' the leader queries. 'We really must begin.' The minutes pass; at length the meeting is called to order without the secretary, who finally saunters in just as the devotional exercises are finished. She stumbles over an uncopied report. One by one the members increase. The first part of the programme must be delayed until later, hoping that the one who was to have participated first will arrive. There are several readings. There were to have been songs, but the singers are absent. Appeals for various funds which are deficient are made. The leader calls on the minister's wife to offer prayer. One of the dilatory ones finally appears with her topic hastily looked up. The other one has forgotten all about her topic. In the emergency the leader calls on one of the ever-faithful to read a long leaflet. The time to adjourn has come, but she reads on. There are restless movements, for there is still business to be transacted. A lengthy discussion ensues as to the best ways of raising money. One or two leave, and finally the meeting is brought reluctantly to a close.

"But what is this?" I asked, turning to the last scene. "This is a queer picture. It looks simply like a collection of open papers or books."

"Oh!" answered the parsoness, "you can't expect to have a flower garden without seed; that is the seed. You can't carve a statue without tools; these are the tools."

"What?" I exclaimed. "Please explain."

"Why, those are our missionary papers and magazines,—*Mission Studies*, *LIFE AND LIGHT*, the little *Dayspring*, *Congregational Work*, and all the rest," proudly answered the parsoness; "and I should as soon attempt to manage my family without my big green cookbook (I assure you they would fare ill without it), as to try to keep up with missions without my missionary studies. It is ignorance, most of all, which is at the root of the lack of interest in missions in our churches. Use every means, direct and

indirect, to enlighten this ignorance, but on no account forget the seed and tools—our regular missionary periodicals, with their news items, their Bible lessons, their letters from the field, and their suggestive monthly programmes for the meetings of young and old.”

“Do you know,” said the parsoness, as we sat together for a few minutes in the twilight at the close of this busy day, “that I have in mind a picture I have dreamed over for years. It may not be realized until the millennium, but it is bound to come. It cannot be fully realized, however, for at least a score of years, as you will see. It is a picture of the Model Missionary Meeting. I say that it cannot be fully realized for a number of years, because those who are to have part in it are children now. They are in our mission bands and Societies of Christian Endeavor. You know that my missionary work has been chiefly with the children, and I know what promising work it is. My ideal is to give them regular, systematic instruction, accompanied by regular, systematic giving, and to continue it through the Junior Endeavor, the Sunday school as far as possible, the Senior Endeavor, and so on to manhood and womanhood. Surely a good foundation will have been laid by that time, and what material there will be for live missionary meetings!

“Above all, and most important of all, is the manifest presence of the Holy Spirit, and it is a hallowed place. You may call it visionary,” said the parsoness, “but I am praying for that time, and it must come. Pray more earnestly that it may come, and then shall the kingdom of God come upon the earth; then shall the world speedily be brought to the feet of its Redeemer.”

I give you the pictures which the parsoness painted for me. You may call her an ideal personage, and her views visionary and theoretical, and you may be right. But no great good ever came to the world without visions and theories preceding. Besides, the parsoness builds her hopes upon the promises of God, which never fail.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1897.

ILLINOIS	\$1,226 89	ARMENIAN RELIEF FUND.	
IOWA	304 48	Received this month	12 00
KANSAS	98 45	Already forwarded	661 80
MICHIGAN	94 26		
MINNESOTA	320 24	Whole amount for Armenian Relief	
MONTANA	7 35	since Oct. 21, 1896	673 80
OHIO	265 46		
SOUTH DAKOTA	54 14	INDIA FAMINE RELIEF.	
WISCONSIN	221 19	Received this month	16 05
FLORIDA	25 00	Already forwarded	280 12
JAPAN	10 00		
MISCELLANEOUS	183 60	Total for India Famine Relief	\$296 17
Receipts for the month	2,813 96		
Previously acknowledged	33,822 31		
Total since Oct. 21, 1896	\$36,636 27		

Mrs. ALFRED B. WILLCOX, Ass't Treas.



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No. 12.

READY TO SAVE.

Once more a lamb for sinners slain
 On yonder altar lies,
 As on the incense-laden air
 Sweet evening songs arise;
 While, crowding all the golden courts,
 The robèd priests await
 Messiah's promised coming
 With ancient pride and state.

O trusting hearts! O glorious hope!
 O faithful love on high!
 Well might God's angel legions crowd
 Yon blue and silent sky
 To watch the path that Jesus took
 When, stooping from his throne,
 He comes to his inheritance,
 A stranger 'mid his own.

For He, with yearning love, is here,
 Ready to save and bless;
 To take the kingdom and the crown,
 And rule in righteousness;
 To save the world his blood hath bought,
 The souls he bids us bring,—
 So reads our great commission,—
 An offering to our King.

Open our eyes, O Lord, to see
 That faith may claim the world;
 That now thy royal banner
 For conquest is unfurled
 Help us who pray, Thy kingdom come,
 To see the Lord is nigh,
 Waiting e'en now and here, to lead
 His hosts to victory.

—Selected.

THE DEVELOPMENT OF AFRICA :
GEOGRAPHICAL, COMMERCIAL AND POLITICAL

BY

FREDERIC PERRY NOBLE

Author of "The African Slave-Trade," "The Liquor-Traffic," "The Outlook for African Missions in the Twentieth Century," "Africa's Claim" and "The Missionary-Occupation of Africa".

THE development of Africa may be dated from 1788. The year before, a British private company renewed an ancient British connection with Sierra Leone by establishing freed slaves there; and this year the African Association, now the Royal Geographical Society, was founded and initiated the modern era of systematic, scientific African exploration. Since discovery precedes commerce and political relations, and since Africa is still mainly a geographical problem, a sketch of the course of exploration must introduce consideration of Africa's commercial value and political partition.

THE EXPLORER

In 1797 acquaintance with inner Africa was had only in Barbary; Egypt; the marine valley of the Zambezi; Cape Colony; Lower Guinea; the Gold and Slave Coasts; and Senegambía. As hundreds of explorers have engaged in the siege perilous of Africa, space fails for noting many pioneer journeys and recounting much profitable work. Only the larger steps toward our recovery of tropical Africa can be stated.

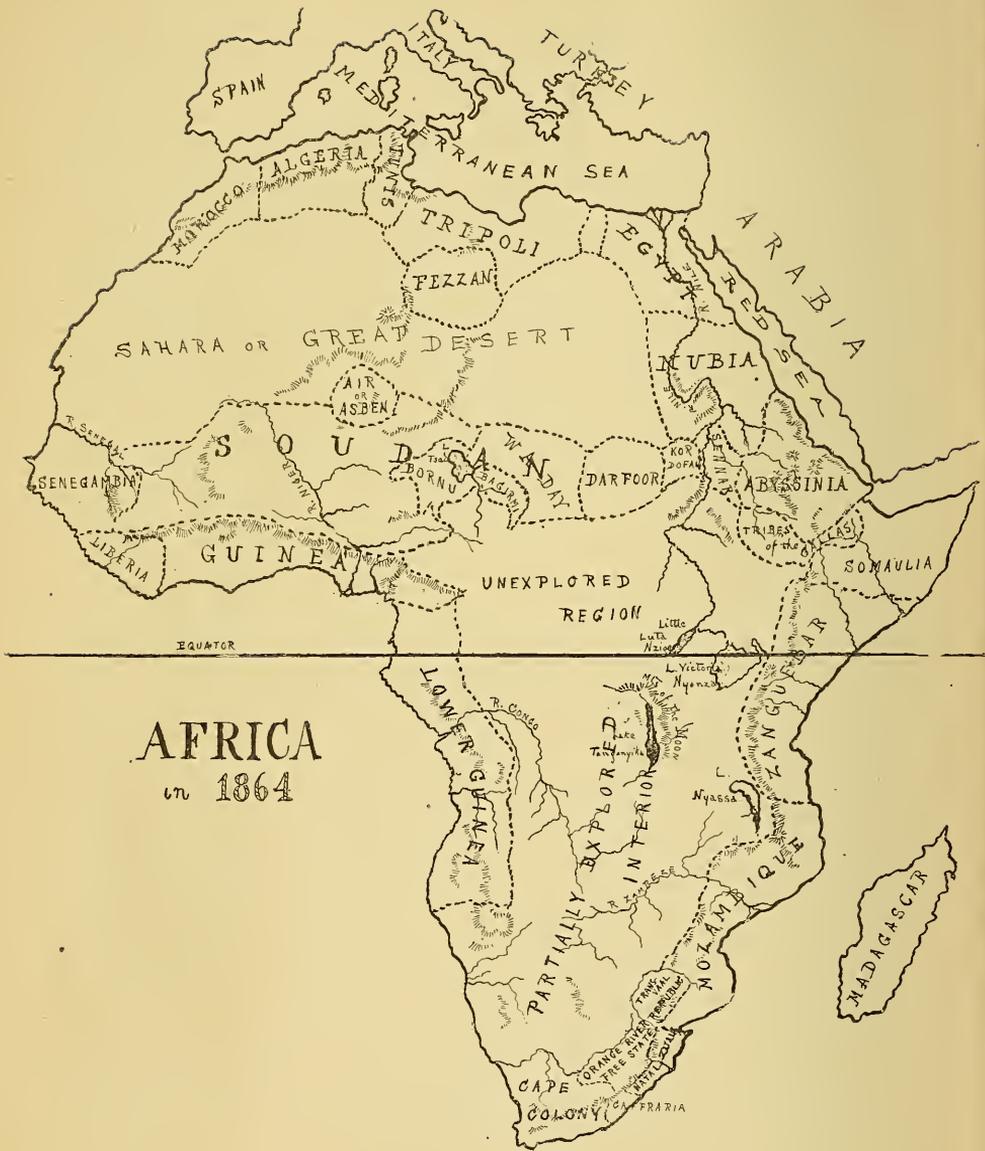
(1) The Niger was the first problem approached. Most geographers thought it flowed east, but some connected it with the Nile, others with the Kongo, still others with an inland sea. The African Association thro Mungo Park (1795-97) proved the Joliba to be the upper Niger; traced it northeast halfway to Timbúktu; and determined Sahara's southern confines. Clapperton (1824 and 1826) solved the chief problems as to the Kwara or middle Niger. The Lander brothers (1830) traced the river to its mouths; demonstrated the Joliba, Kwara and Niger to be one and to empty as the Oil Rivers, known for centuries, into the Gulf of Guinca; and so forced the Nile of the Blacks to yield its world-old secret.

(2) The Geographical Society then attacked the Egyptian Nile. Bellefonds had (1827) reached Khartûm and shown that the White Nile must issue from a great lake. After 1830 Abyssinian exploration progressed rapidly, Beke (1840-43) rediscovering the Blue Nile sources. Egyptian

expeditions (1839-42) acquainted us with the Nile from Khartûm to Gondokôro. The discovery of its western tributaries, however, confused the question as to its true course, tho Petherick (1858) extended our knowledge both of the main stream and of these tributaries almost to Lake Albert. Burton and Speke together found Lake Tanganika (1858), Speke, singly, Lake Victoria. With Grant (1862) Speke revealed Uganda; proved Victoria Nyanza to be Bellefonds' Nile-fountain; and followed the stream to the Mediterranean. Schweinfurth (1869-71) and Junker (1877-86) respectively opened the White Nile's southwestern tributaries and the Kongo's north-eastward feeders. Stanley discovered Lake Albert Edward and the Alexandra Nile (1876); traced the Lualaba from Nyangwe and showed it to be the Kongo (1877); and ascertained that the Albert Edward feeds, not the Kongo as he had previously supposed, but, thro Baker's Lake Albert (1864), the Nile (1889).

(3) Modern African discovery falls into two periods; and after 1850 exploration of the Zambezi simultaneously with that of the Nile links the first to the second period. At South Africa's heart Livingstone found a mighty river. This was the Zambesi, the extent of whose fluvial system in midcontinent none in this century had imagined. Between 1853 and 1856 he showed inner tropical Africa to be a depressed plateau, flanked by mountainous edges, and the Zambezi or Liambai to offer a waterway across South Africa. During 1858-63 Livingstone rediscovered Lake Nyasa; discovered Lake Shirwa; and visited Chambezi River, not then known to be a Kongo headstream. Zambezian exploration, beside opening Nyasa, almost an ideal district for Europeans, led unwittingly toward the solution of the Kongo problem. With Livingstone, however, this investigation was a search for the sources of the Nile. He studied the Kongo's unknown eastern arms; rediscovered Lake Mweru and discovered Lake Bemba or Bangweolo; and reached Nyangwe (1866-73). Livingstone hoped that the Lualaba was the Nile, but feared it to be the Kongo. Cameron (1874) realized this to be the fact. Stanley definitely answered the questions as to the Kongo's course, size and source, thus solving the fourth and last of Africa's great river-problems.

Modern African discovery comprises two periods: that of isolated exploration, 1788 to 1850, and that of connecting the large results, 1850-90. During the first period the Niger was the main object of attention between 1788 and 1830, but the Nile and South Africa took its place from 1830 to 1850. The endeavors to settle the Niger's source and course led to investigation of Sahara and Sûdan, and in the Nile-basin and South Africa tedious progress was made. Even so recently as 1851 Central and South



AFRICA

in 1864

Africa beyond the littoral were all but absolutely unknown. In the second period the Nile-sources; the Zambezi; Sahara; and Sâdan constituted the salient points of attack from 1850 to 1862; the Kongo and the binding of discoveries in the east of equatorial Africa with those in its west were the achievements of 1862-77; and the solution of lesser geographical questions in the continent's every quarter has been the task since 1890. The decades between 1849 and 1889 lifted the mantle of mystery from the Nile and revealed all Africa between Kalahari and Sahara deserts. Exploration of the Kongo and (afterward) of its basin linked and overlapped that of the Nile and the Zambezi; displayed the broad contours of three drainage-areas and river-systems; and, except in three other considerable districts, left room only for minor discoveries. Exploration of the four great rivers has yielded the main contributions to our knowledge of Africa and has built up its trunk and limbs. Yet much supplemental work remains. Tho threads of exploration cross, they have seldom woven a closeknit web. Inner Africa, astronomically, is almost as little known as in 1797. So late as 1894 only six of the ten regions blocked out by physical conditions as spheres for discovery had received thoro exploration. Africa is yet to be surveyed and its topography ascertained.

THE MERCHANT

Africa's commercial development recalls a famous chapter in a history of Ireland. It was headed: The Snakes of Ireland. It read: There are *no* snakes in Ireland. African commerce is almost a Hibernian serpent. In the world's trade it occupies a poor place. The total exports in 1892 hardly reached \$300,000,000, whereas those of India alone equaled \$450,000,000. It was estimated that the total exports of tropical Africa did not amount to more than \$97,400,000 annually, far less than those of Canada. In 1896 the *equatorial* regions of tropical Africa did a trade valued only at \$15,661,916. Mediterranean and South Africa together export twice as much as all *tropical* Africa. Statistics as to imports are not accessible; yet they are not so necessary, as exports tell more about the value of African commerce. Mediterranean Africa annually imports \$92,000,000 worth of goods, its exports reaching the same figure; and South Africa's annual trade amounts to \$85,000,000 of imports and an equal amount in exportations. Slaves, ivory and oil once stood first among Africa's exports, drink, textiles and weapons among the imports; but gold and diamonds, cotton and wool, caoutchouc, cocoa; coffee, copper, dates, fibers, groundnuts, gums, indigo, olives, ostrich-feathers, seeds, timber, tobacco, wheat, wine and other raw materials are

becoming the great exports; books, live stock, clocks, farming and mining tools, railway and steamship materials and other manufactured products the chief imports.

THE STATESMAN

The present political development was afoot before Stanley's journey of 1875-77, but Bismarck's annexation of Damara and Namaqua (lands between Kunene and Orange Rivers on the southwestern coast) initiated (1884) practical partition on the part of European governments. Procrustean limitations render it impracticable to present the causes and processes of stealing Africa from the Africans, but Bismarck, Leopold, Rhodes and Stanley may be mentioned as the prime movers of the enterprise, and their results may be stated. Their masterful, almost magical word was the "Open, Sesame!" that has within a decade unclosed the cave of darkest Africa to the Forty Thieves.

In 1875 Christendom possessed 2,500,000 of Africa's 11,500,000 square miles; in 1895 only 2,000,000 remained outside of European spheres.

(1) Britain had Cape Colony, Gambia, the Gold Coast, Lagos, Natal and Sierra Leone; now it also has the African coast of the Gulf of Aden; Ashanti; Egypt, Ecuatoria and Egyptian Sûdan; Ibea, Pemba and Zanzibar; South Africa from Orange River to Lake Tangânika; and Sûdan between the Gulf of Guinea and Sahara, Lake Chad and the Niger, Dahomé and Kamerûn. These make Britain the greatest of African landowners and the possessor of the most valuable portions.

(2) France had Algeria, Gabûn and Senegal; now it also holds Dahomé; French Kongo, extending up the Mobangi through the Central Sûdanese sultanates of Bagirmi and Wadai to Sahara; the Ivory Coast; Madagascar; Obok on the Gulf of Aden; the west half of Sahara; western Sûdan; and Tunis. These put France into the position of the second largest African landlord, but much of the real estate consists of Saharan sandlots.

(3) Portugal held Angola, comprising Ambriz, Angola proper and Mosamedes; Bissao; Mozambique; and Sofala. Now it owns a tiny wedge between Belgian and French Kongo, and has vastly enlarged Angola and Mozambique.

(4) Spain had Annobon and Fernan Po Islands, the Canariés, Corisco and several Maroccan cities; now it claims the Atlantic shore of Sahara.

(5) Turkey held Tunis and Tripoli (with Barca and Fezzan), and drew tribute from the Egyptian empire; it has lost Tunis and is losing Egypt. This then included Nubia, Senaar, Kordo, Fur and Ecuatoria; now Britain virtually owns Egypt and is acquiring Egyptian Sûdan.

(6) Marocco, the majority of the Sûdanese states and Zanguebar were independent Muhammadan sultanates; Liberia a Negro republic; equatorial Africa a mob of petty native powers; Orange Free State and the South African Republic (Transvaal) patriarchal oligarchies of African Dutchmen; and Sahara a no-man's land.

Belgium, Germany and Italy had not then arrived; now they in varying degree are African powers.

(7) Belgium has the enormous Kongo basin from the Mobangi-Makwa-Wellé River to Lakes Mweru and Dilolo and from the Atlantic to Lakes Albert Edward and Tanganika.

(8) Germany has Togo (a part of the Slave Coast); Kamerûn (between Nigeria and French Kongo and from the Bight of Biafra to Bagirini and Lake Chad); Southwest Africa (between Angola and Cape Colony); and East Africa (between Ibea and Mozambique, the Indian Ocean and Lake Tanganika).

(9) Italy holds Eritréa on the Red Sea; has, after wasting blood and treasure in African sands, relinquished an alleged protectorate over Abyssinia proper; and still claims Gallaland and Somalia as spheres of influence.

(10) Of African islands Britain holds Ascension, St. Helena and Tristan da Cunha in the Atlantic Ocean, Mauritius, the Amirantes, Rodriguez, the Seychelles and Sokotra in the Indian Ocean. There are also others, only large enough to plant the British flag in. France has the Comoros and Mayotte Island. Portugal has the Azores, Cape Verd and Madeira Islands, the Bissagos, Prince Island and Sao Thomé.

THE MISSIONARY

Modern Africa is a monument to missions. Its missionaries have generally been explorers. The little known of the interior before 1750 was mainly due to papal missioners. In this century, even before Livingstone became the Columbus of Africa, Protestant missionaries had been the most active agent in increasing our knowledge of Africa. In developing it the influence of the religious world has ever been allpowerful. The Orange and Zambezi Rivers; the Ogowai and Mobangi; the Kongo headwaters; the great lakes, the Nile-sources and the Abyssinian uplands constitute memorials of missionary enterprise. The Anglicans' Church Missionary Society (originally founded expressly for African missions) and the British Congregationalists' London Society sent, the former, Isenberg, Krapf and Rebmann, the latter, Vanderkemp, Kichener, Campbell, Moffat, Livingstone, Ellis and Sibree; and thus accomplished wonders for geography and philology, commerce and government. Speke publicly testified that it was a missionaries' map that led

the Geographical Society to send Burton and himself into Africa. Stanley, indeed, showed the open door of Uganda (1875), but Anglican missions had twenty years previously pointed out the path to Lakes Tanganika and Victoria.

Not only are missionaries the pioneers to whom civilization and science owe these forward movements in Africa; many of them tread at the heels of professed discoverers and complete their imperfect work. "Religion, commerce and scientific zeal", as W. D. Whitney declared, "are the three instrumentalities rivaling one another in bringing new regions and peoples to light; and the first is the most pervading and effective". Livingstone's geographical successes and his unwitting secular of Stanley, with all its after wealth of blessing for Africa, must be credited wholly to Christian missions.

CHINA.

CHRISTMAS IN PAO-TING-FU.

BY MISS MARY S. MORRILL.

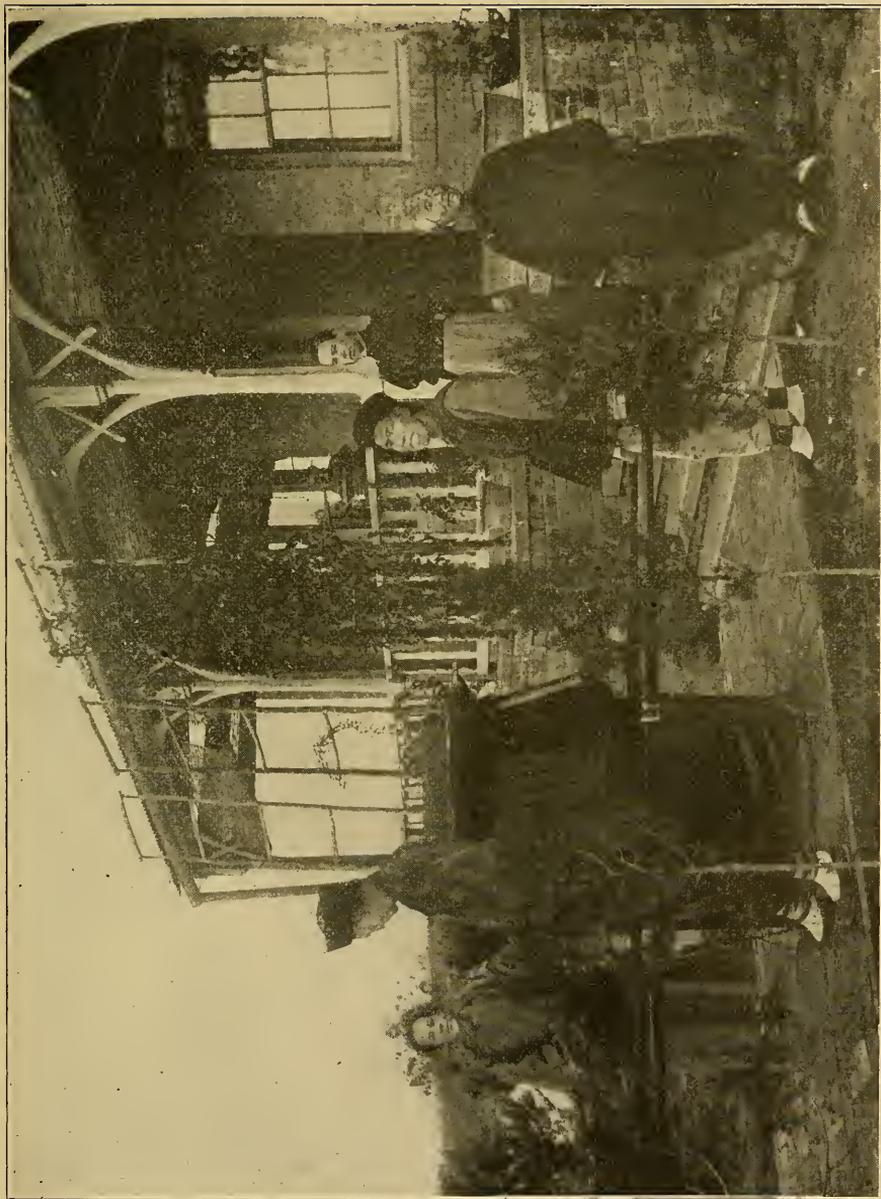
THE Chinese have a proverb the purport of which is that "all the crows under heaven are equally black." They delight to quote it when they discover similarity of tastes and habits with the foreigners. I thought of it at Christmas time, when we were planning our three days' union meeting, and I saw the warmth and earnestness of those in attendance. They enjoyed it just as much as you at home do like occasions. All through November and early December, missionaries and helpers, when visiting in different parts of our field, invited church members, probationers, and such as were generally interested in the truth to come up to Pao-ting-fu for a three days' big meeting, from December 25th to the 27th. About twenty-five men and thirteen women responded to the invitation. There would have been more women, but they were unable to walk long distances, and the traveling was difficult because of an unusual fall of snow.

The fun began Thursday night with the schoolgirls' Christmas carols. For the last three years we have taken them early in the evening to sing hymns in front of the foreigners' houses. This year they went to the women's station class rooms, where our guests were staying, and sang to them. The girls were just out of sight, and laughed so to see the old ladies hurrying out of the door to find them that they could hardly sing.

The next morning about five the boys' school came up and sang to us. Usually the boys and girls are as remote as the antipodes, but those boys went around our house, so that they sang under the girls' back

windows, and they, poor things, though wide awake, could not respond! The boys, of course, didn't neglect the station class and the visitors, and even went over to the men's class in the village. Their teacher had taught them a round, which they rendered very nicely. Mr. Ewing led the morning service, preaching from the text, "Freely ye have received, freely give." The space in front of the reading desk afforded a beautiful illustration of a practical compliance with the command. Christmas Sunday is sometimes a day of bringing offerings for the poor with us, but this year we deferred the occasion. Our girls enter into the spirit of such affairs so fully that we always leave them to their own devices, for we are sure that they will come behind in no gift. The oldest girl headed the file as they walked down to the church with a basket of biscuits, that day's noon lunch. The biscuits are not homemade, but are purchased in a restaurant, and so to the girls seem something of a delicacy. They had saved white flour from the two meals a week allowed them of that luxury. Some one else carried the meat that is given them in the same way. The earthen jar, which with its sealed mouth serves as a mite box, was visited, and four strings of cash were taken out for home missions,—in United States gold about one dollar and thirty-five cents.

The boys' school did not come behind; they gave a bag of corn meal and some fuel. In front of the platform was a pile of cabbages and a large heap of sweet potatoes, both of which grew as the service proceeded and late comers pressed in with their contributions. I would not forget the onions and carrots. On either side of the vegetables were four stone jars,—probably those used at the feast in Cana were not unlike them,—for the reception of flour and meal. Some dear sisters brought a catty or two of flour or a peck of millet tied up in a towel which the readers of your paper would have early condemned to the wash tub; nor did the brethren's handkerchiefs look any better. Some brought their flour in a wicker dustpan or their workbaskets. The church filled rapidly, and though the helper who was usher on the men's side, and I on the women's side, took all the care we could to make them sit closely, we began to find our seats giving out. A good many of our neighbors and their friends who never come to our services unless there is a *je nad* (bustle), came in and seemed to enjoy themselves. Among the late comers was a Mrs. "Cold," from the city, an old friend of mine. She passed me two packages of fancy cakes. I, supposing they were for the poor, sent them forward. I thought she looked rather dismayed, but as the service was going on heard no more of it until late in the day, when Miss Gould told me that we were the "worthy poor" whom Mrs. Cold wished to honor with sweets. The greater part



HOME OF MISS MORRILL AND MISS GOULD, WITH SEDAN CHAIR AND BEARERS.

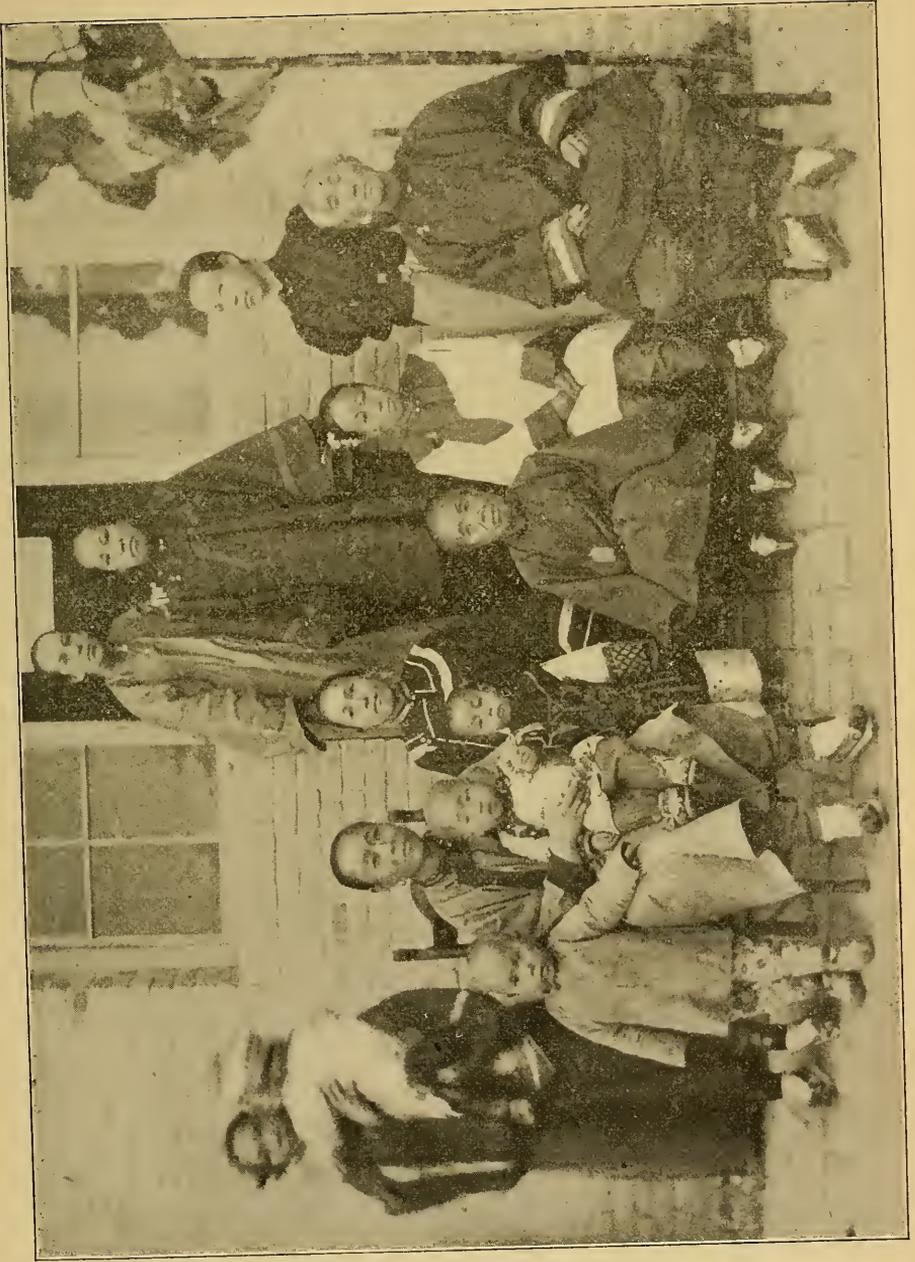
of the contributions were sold, and the money will be used among the needy. Miss Gould purchased some cabbages, and even paid for the cakes, and finally made our servants a present of them as a little Christmas cheer. The biscuits also found a sale in our home. In the afternoon we had an hour's prayer meeting, led by the native pastor, on "How I Became a Christian." Some of the men told most interestingly of their conversion, and of the struggles they had with old habits and beliefs. The pastor was most happy in keeping every one within bounds as regards time.

After the meeting another hour was given to fun. A Chinese village schoolmaster introduced his pupils to a "real live African." It was some time before I recognized my head chair bearer. They had covered his face and hands with soot, and borrowed Mr. Ewing's old hat, rubber coat, and overshoes. That, with cotton batting for hair and mustache, made an African that enlightened the audience as to the different races. Of course his pigtail was carefully tucked up under the hat, and the Mongolian, for the time being, was lost to view. Unfortunately he was not supposed to talk Chinese, and he could not talk any African dialect; but he took refuge in a most expressive pantomime and some unintelligible gutterals. But the teacher could and did interpret for him. Even more amusing to us foreigners were some scenes from a Chinese *yamên* (police court). Law here is far from being upright, and it seems to be a great amusement with schoolboys to give mock representations of the way in which it moves. The justice appeared in official robes and hat. His white cotton eyebrows and goatee could not age his young face, and the brown eyes danced with suppressed merriment as his underlings dragged in a man accused by a shopkeeper of having eaten seventy catties of flour and not feeling satiated. Other scenes followed, in which puns and local jokes provoked much laughter.

In the evening we had a magic lantern exhibition, which satisfied every one. Miss Gould and I had Christmas turkey with the Nobles, and digested our dinner by taking the night watchman's place in walking around the court at our end. In the winter we are sometimes troubled with thieves, and, while we wanted all the servants to enjoy the lantern, did not like to leave the place alone.

Saturday morning, at 9.30, again found us in the chapel. Helper Chao led a half-hour prayer meeting. This was followed by the subjects of the morning, "Use of Wine and Opium, and the duty of church members in regard to them." One naturally thinks of the opium habit as the great bane of China, but wine drinking is quite as prevalent.

When Mr. Ewing was planning for the meetings, he asked if there was any subject bearing on women's interests that we would like to have treated.



VILLAGE PEOPLE ASSEMBLED AT PAO-TING-FU.

I promptly mentioned footbinding, but repented when asked to open the discussion.

Next on the programme was "Non-Theatre Attendance," and here again we saw how our Christians were surrounded by the same temptations as in Western lands. The evening session began with a song, followed by the reports of the "Chinese Serving the Lord Society." This is a native organization in the interests of a self-supporting church.

The last thing was a sociable. Cakes and tea were served, likewise peanuts and squash seeds. What they did with the latter is Mr. Ewing's question. He says early the next morning there were crumbs, but no shells, on the floor. I presume they went up the long sleeves, and were eaten at a more convenient season. The men and women sat at either side of the house as stiffly as though in a service, and only smiled and talked among themselves.

Sunday was the last day of our "big meeting." Mr. Miller, of the Presbyterian mission, preached to us from "If I regard iniquity in my heart, the Lord will not hear me." The service was followed by the Lord's Supper, administered by Mr. Ewing and pastor Mêng. Five men, five schoolboys, four of our girls, were baptized; three boys, two men, and two women were received on probation. We counted it as a red-letter day. Mr. Ewing led the evening prayer meeting, and made it touch specially upon the needs of those who had just cast in their lot with us. In closing we sang "God be with you till we meet again," and every one lingered a few moments, as if reluctant to admit that the time for saying those sweet words of farewell had really come. Will not your readers pray that a permanent, far-reaching blessing may come on our little societies, which are so bravely struggling to overcome the wiles and devices of our great enemy.

TURKEY.

CHRISTMAS IN CONSTANTINOPLE.

[After the Massacres.]

BY MRS. F. M. NEWELL.

WITH one accord we voted to dispense with the Christmas tree, which from the beginning of this Sunday school to the present has been the one yearly entertainment we have given our young folks. The whole city was in mourning from recent events, and there were depths of misery and poverty we had never seen before; so it seemed appropriate to make the Christ-

mas season simple in its appointments, and a time for all to do the most good possible in all the ways we could. On the list of persons to be fed from the famine funds were names of tailors and hundreds of widows and girls who were glad to have work. Friends at Boston had sent a case of remnants of good wool cloth; thus we were able to have no less than seven hundred jackets, pants, dresses, and undergarments made for children.

On the Oriental New Year, January 13th, we sent them to the different homes where the orphans of the late massacres have found refuge. At the Armenian Hospital more than two hundred boys and girls were being cared for, and at a time when there was a great falling off from the contributions for its support, on account of the exodus of Armenians. This gift of warm garments was supplemented by fancy bread, apples, and mandarins for every child, brought by the freewill offerings of our day scholars. It was good to help make the children glad, but how we did long for ability to give something to each member of that distressed family, which numbers 1,100. Besides the children and the sick, there were more than five hundred old men and women, many of whom, on that awful day in August, and in the wild rush of Armenians which followed, were left alone in the deserted homes, whence they were taken to this refuge, where they sat in sadness and loneliness, and often in want, waiting for the summons to call them from earth. The director, walking with me through the wards of the institution, said, "I am loth to take you into the dining room; it pains me to go there myself this year; the food is scant, and our household sometimes go hungry to bed." A glance up the long line of tables served to verify the truth of his statement.

Our school children were away for Christmas vacation when the boxes from the United States and Canada reached us. Thus we had a favorable opportunity to unpack them, enjoy the gifts to us personally, and apportion the presents suitable to wants and conditions. Although there was an undertone of grief, caused by sad memories of terrible experiences, yet there was much good cheer as we sang the songs of Christ's message to earth, and remembered how that love he came to teach was being repeated in the gifts from our beautiful country to this desolate land.

January 18th, the last of the three Christmas days of the Orient, was the day fixed on for the Greek, and the 19th for the Armenian festival. There were cards and candy for all, and a present for the teachers and every regular attendant at Sunday school. The things left over, with the secondhand garments and what we could add ourselves, made a store which enabled us to have distributions on the two succeeding days; one at Psamatia (one of the suburbs), where seventy of the poorest of the children, with their parents,

were given presents; the other at our mission house, where a motley company, mostly widows with their children, came. Thus we passed the holiday season, which to include our own, the Greek, and the Armenian Christmas, lasts from December 25th to January 20th. We unite with the children, who "kiss your hand," in thanking one and all who contributed gold and time to make these days happier for us. Could you have followed us at New Year's and the four successive days of distribution at Christmas, and seen with us the joy which was brought into the lives of not less than one thousand of "His little ones," I am sure you would be convinced that your contributions were not misplaced.

With heavy hearts we took up the burden of the new year. So many whom we knew were missing; some were dead; many were in Turkish dungeons suffering for crimes of a few, who, maddened by oppression, had risen in rebellion, and thousands had fled from the country in terror. Of our seven native associate teachers of day school only two remained, and only eight of the seventeen Sunday-school teachers were here to begin the year with us. School opened with ninety-three scholars, but quickly increased to one hundred and eighty, in spite of the greatly reduced population. Sunday school, too, opened with a few, who timidly came, not knowing at all what to expect. Confidence was restored gradually, until we had a larger number than ever before, sometimes five hundred men, women, and children being present at the Bible lesson. Save the evening school, which for two winters now we have been unable to continue on account of the unsafe condition of the streets of Stamboul at night, our work at Gedik Pasha went on regularly. We cannot be too thankful that through all these troublous times it was kept from all harm, and even allowed to be a progressive work.

The articles sent for relief were so mixed with those for Christmas, and the relief work is so blended with our regular work of other years, I can hardly speak of the one and leave out the other. Nothing sent was amiss, and the need of clothing was intensified on account of the large number of houses which were entirely plundered at the time of the massacre.

Such were some of the events which made memorable the Christmas of 1896, not only in Constantinople but all over the land. In the midst of all that was depressing, it was a joy to feel that through the true Christmas spirit which brought such generous gifts from many lands, we had the power to relieve untold suffering in the name of the Babe at Bethlehem.



CHRISTMAS IN THE SMYRNA KINDERGARTEN.

BY MISS C. S. BARTLETT.

CHRISTMAS joys in the two Smyrna kindergartens really begin at the commencement of the fall term, though the word "Christmas" is not mentioned to the children for several weeks.

As day after day their attention is called to one and another, and still another of God's numerous gifts, expressed in song, story, and work, their eyes seem to be opened to his wonderful goodness; and their little hearts to expand with love to him, while their bright faces often become fairly radiant with joy.

These children represent many of the cities and large towns in Turkey, as their parents have moved to Smyrna for business purposes; but the love for the old home and relatives never seems to grow cold, and the little ones are often entertained by stories of the larger houses, beautiful gardens, cool water, and the pleasant playmates, dear grandparents, and other friends left behind in the interior.

Early in November, 1895, the children began to come to kindergarten with clouded faces, and for weeks, as inquiries were made, answers such as the following were given: "My papa says something dreadful has happened in Erzroom, and everybody there is afraid, and many little children have now no papas and mammas; and my own mamma is crying, and will not eat anything, because she has heard nothing from my uncles and aunts there;" or "I haven't any grandpa and grandma any more;" or "My

grandpa's house is all burned, and they are so hungry and cold;" or "My little cousins have no papa nor mamma now, and no house to live in, nor beds to sleep in, nor food to eat, nor clothes to wear."

As it was so difficult to receive reliable news from the scenes of massacre, weeks of agonizing suspense passed, in many cases to be followed by the deeper grief caused by the knowledge of the sad reality. One of our own kindergartners from Marash could not learn for two months whether her mother, brothers, and sisters were still alive. What wonder that she daily grew thin and pale, and spent her nights in sorrowful wakefulness! The little boy who escorted the children to and from kindergarten, after long and anxious waiting, heard that his mother and little sisters, living near Harpoot, were fleeing from cave to cave as they were pursued, and grateful if they could obtain a piece of bread to eat once in three days. The maid in the kitchen was saddened by the news that her nephews and nieces were now orphans; and ours was but one of the thousands of houses of mourning throughout the city.

The little ones of the kindergartens were deeply interested in the story of the relief work in Van, and at once began to save their pennies and half pennies for the hungry children so far away. Often some dear little fellow would go without food till noon, that the penny given by mamma with which to buy a breakfast roll might be sent to some more hungry child; another would bring the price of fruit; still others, what had formerly been spent for little between-time lunches. One little boy insisted that his bread should be sent, as that could be eaten. Candy also was most joyfully given up, and this sacrifice can be better understood when it is known that usually, as the children are coming to or returning from kindergarten, some vender plants his candy, or fruit, or sweetmeat stand right in front of the entrance where all must pass by.

The Greek department of the kindergarten is held in the girls' school building, and here, as well as among the Armenians of the Huntington kindergarten, many pennies had been saved and brought during the last weeks; and a month before the time all the children agreed not to receive any gifts at the Christmas celebration, but to continue their offerings, in order that more might be sent to the suffering orphans. After this the pennies brought by each one were kept in a little envelope marked with the child's name.

As Christmas approached, the little hands were busy with gifts of love for papa and mamma. Christmas stories formed the foundation of the morning talks and the work of the day; and each new song learned seemed sweeter than the one before, as the little hearts became more and more in harmony



KINDERGARTEN CHILDREN AT SMYRNA.

with the joy of the season. But through it all the children were not forgetful of their little hungry friends, and seemed increasingly earnest in saving and bringing their pennies.

The Greek Christmas comes on January 6th, the Armenian, January 18th; but as these days are during vacation, our own Christmas was observed instead. The tree, which had taken quite a journey on the cars, arrived several days early, and was immediately put in place, as the centerpiece around which the children might take the greatest pleasure. On Christmas morning both kindergartens joined in forming two circles about the tree, which was decorated with strings of pop corn, and white and gilt paper chains made by themselves; while its precious fruit was the gifts their own little hands had worked for the loved parents. Some of the songs were by the little Armenians in their own language, and the Greeks sang just as sweetly in Greek and English, the latter being taught to all pupils attending the girls' school. The answers to the questions about the birth of the Saviour, and the beautiful Bible verses repeated, were also partly in each language, and were followed by a sweet story told the little ones. After this the presents for the parents were distributed from the tree; and then came the marked change in the programme. Usually at this time some little gift for each child (often having been sent by children in America) is quietly handed around by the kindergartner, and the tree gives an orange and a bag of candy to each one.

Now, neither gift nor Christmas card, orange nor candy bag, appears, but in great joy every little one hangs upon the tree the bag of pennies which have been saved or earned during the last four weeks, and the poor hungry little children for whom this money will buy bread are tenderly spoken of. Later, at the request of the givers, their Christmas offering is sent to the mother and sisters of the boy who takes them back and forth to kindergarten, while the sum formerly spent for oranges and candy is sent elsewhere.

When the children had left their little bags upon the tree, they were much surprised each to receive a pretty cardboard offering box, on which was printed in gilt letters in his own language, "The Lord loveth a cheerful giver;" and in the little speech of presentation they were told that now they could pass the box to their callers, and so get more bread money. No gift had ever seemed quite so valuable to the little owners, and each morning after they would come full of enthusiasm to tell how many pennies had been put into their new boxes; and one day when papa was out calling, the little boy of the home did not forget to bring his for an offering. Those who were most with the children said that at no former Christmas season



KINDERGARTEN CHILDREN AT SMYRNA, UPPER CLASS.

had they seemed so truly happy as now, when more than ever their minds had been absorbed in doing for others.

Many a lesson have I learned from these dear little ones, who seem to rejoice in doing without, that others may have. I was much touched when told that some of the kindergarten children in Manissa, our nearest out-station, had gone without their noon meal, that they might save the money to buy a delicacy to send me when I was ill.

At this blessed Christmas season shall we not each one of us prove, as did the Smyrna and Manissa children, that "it is more blessed to give than to receive;" and we shall also have the joyful privilege of knowing that our offerings have taken the "bread of life" to many a hungering soul.

HINTS FOR JUNIOR WORK.

THE past five years have seen in each number of LIFE AND LIGHT a programme for children's meetings, running parallel to that designed for older people. It has seemed wise this year to make a change, and to keep the children for the entire year on one country. Many experienced leaders have felt that this plan would tend to increase largely the fund of real information, and to insure a deeper interest in the work. It may or may not seem best to continue this method through a course of years, but we suggest that for this year, at least, the study of China be introduced in societies where no other plan of work has been adopted. This country has been selected in preference to others because of the pressing need of our work in Foochow, and our desire to turn gifts not otherwise appropriated into that channel. All children's societies not having pledged work to support, or having extra funds in their treasuries, are asked to aid us in supplying the new building for the girls' school in Foochow. This work is not limited to the children, but they are asked to bear an important part in it. To aid in the study of this interesting field, the Committee on Junior Work has issued a pamphlet containing a course of twelve lessons on China.* This helpful little book, with map, illustrations, suggestions for further study and reading, may be used much as a Sunday-school Quarterly would be in a class,—each member of the society owning a copy and learning the lesson in advance of the meeting. Other helps in the study of this field are to be had at the rooms of the Woman's Board, and additional ones will appear from time to time in LIFE AND LIGHT, in the *Mission Dayspring*, or in leaflet form.

*"China: a Course of Twelve Lessons." by Miss Grace Weston. Price, five cents. Apply to Miss A. R. Hartshorn, 1 Congregational House, Boston

The space previously occupied in these pages with the programme for each meeting will, for the present, be filled with practical suggestions and hints for leaders of Mission Circles. We shall hope, as far as possible in the short space allotted to us, to bring our workers among the children in touch with each other, and with the ideas or methods which have been found useful in different parts of our home field. To this end we shall welcome contributions from those who have successfully worked out plans which might be of use to other leaders.

Scraps from our Work Basket.

ECHOES FROM THE ANNUAL MEETING OF THE BOARD IN NEW LONDON.

YOUNG LADIES' SESSION. In the opinion of many, the best session of the three days was on Wednesday afternoon, when some of the results of our work were before our eyes in the persons of graduates from three of the schools supported by the Board.

MISS ESTHER ALONZO, FROM SPAIN. Miss Esther Alonzo, from the International Institute for Girls in Spain, Miss Kara-Ivanova, from the American College for Girls in Constantinople, and Mrs. John Dube, from Inanda Seminary, South Africa. As Miss Alonzo told the pathetic story of her father's life, of his devotion to the cause of Protestant Christianity and an open Bible, his tragic death by poison in the Philippine Islands, and of the desire of his three daughters to give their lives to the cause he loved, it was a pleasure to feel that it was through one of our schools that she had received the education and Christian training that enables her to carry out her noble purpose.

MISS KARA-IVANOVA, FROM BULGARIA. As Miss Kara-Ivanova came to the pulpit, the Bulgarian flag—the red, white, and green—was thrown out over her head, and the many present who had been thrilled by the sight of our own "Old Glory" in a foreign land, could sympathize with the emotion which filled her eyes with overflowing tears, and gave a tremor to her voice as she pleaded for her "dear Bulgaria."

MRS. DUBE, FROM SOUTH AFRICA. It was difficult to realize, as Mrs. Dube stood before us, quiet, refined, well dressed, that she had ever been a wild, untaught, unclad girl in an African kraal. Her simple manner gave force to her few words: "I thank you for sending the gospel. The gospel ele-

vates woman,—certainly Zulu woman; American woman elevated now. I hope no one in this house, when they see *me*, will say missions don't pay."

FROM MISS WHEELER. Our mission work is not being done. There is no use in saying that it is! The wilderness does not need Mohammedanism; it needs to blossom with Christianity. "The whole Mohammedan race is just waiting for you to lift them up to God."

FROM MRS. NEWELL. I bring a message from a prisoner in Constantinople. It is: "Ask the ladies of the Woman's Board if they cannot do something to hush the cries and groans that we hear every night from those under torture."

FROM MISS FRASER. When an Armenian comes to this country and you find him not all that you had imagined, please remember that for centuries he has been ground down by oppression. The bad side of his nature has been developed, the good side sadly dwarfed. Do not judge him by the Anglo-Saxon nineteenth century standard. He cannot stand it. Be just and you will have more charity. He thirsts for education, and he needs the gospel of love. Will you continue to supply this need? Sometimes the refugees called me an angel, and it was delightful that I could be a tangible angel, with plenty of English gold in my pocket.

TOURING IN CHINA. The weather was bitter cold, but we had no means of heating the building, and so depended for warmth upon our clothing, and if I *was* a missionary I was cold and hungry. I wore a native dress and planned, as far as I could, to use native food. About twenty-three women gathered to the class, some of these sleeping in the chapel, others returning to their homes for the night. I was so fortunate as to have for my own use one small room, about 10 x 6. This contained a kang large enough for one person, and no other furniture. In one corner I had a heap of charcoal; in the opposite a pile of cabbages, and a heap of sweet potatoes, and two or three bunches of onions. We had five large jars in the room, one for white flour, millet meal, rice and millet. Besides these I had a few shelves, on which I placed my books and a small store of home remedies. Among my women were two with small children. Those babies slept in the daytime, so that their mothers made real progress, but my rest at night was often interrupted by their wails. The women called them "the little watchmen," and although the chapel was in a lonely place on the outskirts of the village, we never felt afraid of thieves as long as those children cried so much at night.—*Miss Morrill.*

RESOLUTION ON REPORTS
OF HOME DEPARTMENT
AND TREASURY.

Resolution presented by the committee on the reports of the Home Department and the Treasury: After careful consideration your committee recommend the hearty indorsement by this entire body of the reports of the Home Secretary and the Treasurer. We call attention most emphatically to two important statements in these reports. 1. That the hoped for ten per cent advance has not been reached. 2. That the close of the year, ending October 18, 1896, the available resources were not sufficient to meet the demands of the work for 1897.

The Home Secretary plainly points out that one cause of this lack is the "diversion of funds for special objects"; in other words, money has been diverted from the work of the Woman's Board—the very work for which our societies organized—to other objects which have appealed to our sympathy. However great the claims of these special objects are, they should be met wholly by extra gifts, never at the expense of the established mission work; therefore,

Resolved, That we continue to hold in rightful supremacy the regular pledged work; that appeals for objects outside the regular work should be met by gifts which are special and extra; that we strive to impress these considerations upon every society and individual throughout the constituency of the Woman's Board.

Resolved, That in view of the unprecedented opportunities opening in many of our mission stations, convinced that the work must inevitably suffer almost irreparably without increased contributions, trusting in Divine strength, we will make a determined effort to attain the ten per cent advance.

Our Work at Home.

ANNUAL MEETING OF THE WOMAN'S BOARD OF
MISSIONS.

BY ALICE M. KYLE.

SCATTERING clouds and mellow autumnal sunshine ushered in the public meeting of the W. B. M., convened in New London, November 3d and 4th, to celebrate the thirtieth anniversary of the organization. The dark skies of the previous day did not depress, nor the pouring rain dampen the ardor, of the one hundred and eighty-four delegates, who were promptly on hand

with the reports of the work of the year. Every Branch, save one, was represented, and several sent almost complete delegations. While the ten per cent advance, so needed and so striven for, had not been attained in every branch, yet many of the auxiliaries had reached, or even surpassed, this standard, and for the comfort of those who have failed, we have to consider the probable lack in the treasury if none had made the effort!

Important questions were discussed at the delegates' meeting, and all the sessions were marked by the spirit of prayer which prevailed. This was especially noticeable in the devotional meetings, led Wednesday morning by Mrs. Capron, and Thursday morning by Mrs. Chas. M. Lamson, of Hartford, wife of the recently elected president of the American Board. The theme running through both meetings was the "Cultivation of the Presence of God." "Give God your time," said Mrs. Capron, "and he will do all the rest." "God can and does use the dull heart, the weak heart, even the sinful heart, but God never uses the divided heart," was the thought emphasized by Mrs. Lamson. In the uplift of such teaching as this the days began, and the impression was not lost in the full, rich hours that followed.

The meetings were held with the Second Church, and the loving thought, the careful planning, the tireless care for our comfort and for the best fulfillment of the programme were everywhere in evidence, though the wheels moved so noiselessly that one marveled at the results accomplished. The unique decorations,—flags of many mission lands,—the lovely flowers, the music, the abounding hospitality,—all spoke to us of the welcome voiced a little later so happily by Mrs. S. Leroy Blake, who told us of the generous gifts of lives, of influence, of money, bestowed by members of this historic church upon missionary work.

Mrs. Judson Smith, who presided at every session of the three days' meeting with unflinching graciousness and dignity, responded, on behalf of the Board, to this welcome. The reports of the Home Department by Miss Child, of Junior Work by Miss Lamson (presented at the delegates' meeting), and those of the Corresponding Secretaries are already in print, and afford much valuable information, which will be read with interest in many a meeting and in many a home.

The Treasurer, Miss Sarah Louise Day, reported the total receipts from contributions as \$107,016.30,—a gain of \$1,744.13 over last year; but the legacies, \$22,554.24, show a decrease, so that there is a loss of \$945.39 in the total receipts. After the reading of the foreign surveys we were privileged to hear from Mrs. Newell, who has spent sixteen years at Gedik Pasha, of that beneficent work in the very heart of old Constantinople. It

is a significant fact that there are two hundred and forty pupils in the day schools this year, without reduction of tuition,—a testimony to the desire these parents, in the midst of their terrible poverty, feel that the children shall be taught the truth.

Miss Emily Wheeler spoke with characteristic earnestness of the need of prevailing prayer for lonely workers in difficult places. Vividly she drew the picture of the dull learner and tired teacher in some distant school in Turkey. “‘My brain is so thick, so thick,’ cries the girl, ‘I cannot see it,—that Jesus died for me;’ but you here at home pray, and suddenly that girl so far away exclaims, ‘I see it! I see it! He died for me, for me!’ and a soul is saved that day because you prayed.” Of the work in famine-stricken India we were told by Mrs. Bruce, of Satara, who spoke of the contrast between the work at present and at the beginning of her missionary life. She also pointed out the great opportunities in India, as the children are crowding the schools and orphanages, hostages to the loving care of our over-burdened missionaries.

Wednesday afternoon was held the Young Ladies' Session, always one of the most interesting hours of the crowded days. “The Girls Here and the Girls There” were brought for once into living contact, as Mrs. Dube, a graduate of our Inanda Seminary in South Africa, sang in her native tongue a plaintive melody, embodying, as it seemed, the wail of the Zulu women for light, hope, and cheer; then a Christian hymn, also in Zulu, ringing with the triumphant “Hosanna” of the coming victory “in darkest Africa;” then Mrs. Gulick, with her “Spanish daughter,” Esther Alonso, stood forth as a lovely picture of the emancipated girlhood of Spain,—wrought by the patient self-denial of consecrated womanhood. Zoritza Kara-Ivanova came next, greeted by her own Bulgaria banner, to tell us with winsome persuasiveness how the young people of that brave little land “desire more light on all sides,” herself illustrating the promise “unto the second generation,” as she said, “What father and mother had in your schools I have had! Hold up your schools, pray for them, help them.” Miss Huntington, of Van—but recently from San Sebastian—told us of the kindergarten work; of her attempt to learn “Armenian baby talk,” that she might bless the little souls so destitute of childish gladness. Miss Nugent brought a message from the Hindu girls of Ahmednagar, some bright and attractive, others sullen and dull; of one so hard to teach, so repellent, that she almost despaired of reaching one so Ishmael-like, when lo! one day “I succeeded in getting her to smile back at me,” and love had triumphed once again, and the girl was won! “Forty thousand women in Ahmednagar, and only one zenana worker there. Can we not have *one*

more?" was Miss Nugent's closing appeal. At this session the girls heard also from Mrs. J. H. Porter, of Prague, concerning one young girl in Bohemia, who, coming out from the old church, stood alone facing persecution and obloquy for Christ's sake. One night she had a vision of a rough path with jagged rocks, over which she must go alone with bruised feet, but she heard the words, "You shall not always walk alone; others shall come to bear you company;" a vision gloriously fulfilled in these later years, as Juliana Most gathers the girls about her for a Young Woman's Christian Association, now recognized by law.

From Miss Gilman, president of the Eastern Connecticut Branch, came the story of three girls of long ago, who gave themselves to the uplifting of their sister women when it meant—even more than to-day—hardship, peril, long waiting, and mortal weariness; yet these frail women of Eastern Connecticut "wrought righteousness" into the dark lives of India, Ceylon, and Syria. We hope this story will be printed, that all may share it. The Covenant Service, with the searching appeal from Miss Lamson to "go in person, in prayer, in gifts to the daughters of sorrow in heathen lands," found responsive hearts; and it may be that some one heard that hour her Lord's voice saying, "Go you, yourself, to these other girls; there are trials, there are discouragements, but oh, the compensations!" Mrs. Capron, with solemn tenderness, laid upon us the apostolic injunction, "That good thing which was committed unto you,"—your lifetime,—"keep by the Holy Ghost which dwelleth in us;" and the sweet service came to a close, to be manifested in more devoted life by many a "Daughter of the Covenant."

Wednesday evening a delightful reception was tendered the delegates and other guests by the ladies of the New London churches. This was held in the attractive and commodious parish house of the First Church. Music and delicious refreshments added to the social cheer, and the opportunity of greeting the old friends and meeting the new friends filled the brief hours with good fellowship long to be remembered.

Thursday morning brought pleasant messages from sister Boards, and from Inanda Seminary through Mrs. Mitchell, the daughter of Dr. Lindley, whose pathetic story of the self-sacrifice of those Zulu girls none will soon forget. Mrs. Merrill E. Gates's able presentation of the value and need of information concerning missionary work, from the topic, "Expert Students of God's Present Day Work," was followed by a trenchant, practical discussion, opened by Miss Stanwood, regarding the ways and means of diffusing information, and of creating an appetite for it.

"A Few Echoes from Japan" sounded pleasantly in our attentive ears as transmitted by Miss Annie H. Bradshaw, of Sendai, who pleaded for more

workers, to give relief to the weary missionaries, and told of the multiplication of power through the consistent Christian lives of some of the young men, members of her Christian Endeavor Society; also of the earnest woman who walked thirty-five miles over a rough mountain road, with her baby in her arms, that she might bid the missionary good-by before she sailed for America.

Miss Ellen M. Stone was warmly welcomed as she depicted the "Present Opportunity in Bulgaria," showing doors wide open into Albania, where the first school for girls is supported by the W. B. M.

The closing address of the morning was given by Rev. C. H. Daniels, D.D., Home Secretary of the American Board, on the subject, "The Missionary Spirit a Personal Element." "All real progress comes from vital godliness." "The first essential in missionary work is a humble, contrite heart; then a sense of the exalted Christ, whose power shall overcome all obstacles." "Thus saith the Lord,—and all other assurances are as an idle wind." "Personal piety and the evangel of missions are one." Dr. Daniels quoted from a Connecticut pastor who has recently said: "Vast numbers of people have insisted, and now insist, on the smaller definition of the 'world'; they contend for limited surveys, for the sequestration of what was intended for universal diffusion; insist on the bivouac, and not on the bold march afield, conquering and to conquer. . . . I am very sorry when I find Christians who are making a 'world' for the reign of Christ smaller than the world Christ made for his reign. I am sorry when they are satisfied before Jesus Christ is satisfied."

The afternoon session of Thursday opened with the election of officers. One of the Vice Presidents, Mrs. C. C. Creegan, having been translated to higher service during the year, the vacancy thus occurring was filled by the election of Miss Susan Hayes Ward, whose resignation as president of the Philadelphia Branch was received with regret. Miss Emma L. Bridges, of Westfield, N. J., has been chosen to fill her place. Mrs. Fairchild having been compelled to lay down her duties as Assistant Treasurer, Miss Elizabeth P. Studley was elected to that office, and was also chosen a Director. As Mrs. G. G. Benedict has resigned the presidency of the Vermont Branch, Mrs. Henry Fairbanks, so well known as one of our most efficient workers, thus becomes an honorary Vice President. Prayer for the officers was led by Mrs. W. H. Fairchild of the New Haven Branch, after a few words from Mrs. Daniels accepting the trust thus bestowed.

On Thursday afternoon Miss Katherine B. Fraser, of Van, but more lately at the head of the relief work in Varna, Bulgaria, gave a thrilling account of her personal experiences among these poor Armenian refugees, "for whom

almost everything necessary, from the cradle to the grave, had to be provided." "They are not perfect; we do not go out to work for perfect people." With eight thousand people under her care, with the administration of \$75,000 of English money intrusted to her, called upon to face a howling mob savage for lack of bread, eyes were dim as, hearing this story, one could but realize that the blessing of the "Inasmuch" had crowned this girlish head.

Miss Annie E. Abell, from our outpost station of Ruk, gave us glimpses of the transforming grace in the lives of these "Island Girls," among whom also is seen the blessing promised to the "second generation." Miss Mary S. Morrill, of Pao-ting-fu, North China, described with mingled pathos and humor the touring among Chinese homes. She told us of the slow crumbling of the walls of pride and prejudice as the gospel seed lodges in its crevices. The opportunities have been largely increased during the eight years of her life in China. "But there are still very many of China's women who have never heard of Jesus. I remember that long ago one sat by the wayside weary, perhaps hungry and thirsty. He was thinking, not about millions, but about one. . . . We who in life's wearinesses say we are trying to follow Him, have we ever cared for one of these, our Chinese sisters, as the Master cared for one that day?"

Mrs. Alice Gordon Gulick followed with her story of the wonderful growth of the work in that land where twenty-five years ago "it was a crime to possess a Bible." There is a dark side to the work. Like many another pioneer missionary, Mrs. Gulick was called upon to lay her first-born to rest in the bosom of that land,—a pledge of life-long consecration to its redemption. But there is a bright side: over twenty-five hundred girls in the schools; the graduates of the International Institute carrying the truth into home, and village school, and social life; the banner for increase of Christian Endeavor Societies awarded to Spain at the San Francisco convention. And, most significant of all, of the eleven girls supported by the Woman's Board, not one has failed to take her degree at the University. Perhaps prayer from some one here brought the success.

Miss Stone, of Bulgaria, offered prayer for the work in all these lands, and we then listened to Mrs. George Knapp, of Bitlis, as she described the loneliness of that station, the dangers of journeying; but spoke enthusiastically of the school as the Mount Holyoke of Armenia, sending out girls who are veritable missionaries in the dark villages. Mrs. Marcellus Bowen, "speaking from the standpoint of an outsider," paid a tribute to the heroism of the missionaries, and gave a clear, incisive account of the situation at Constantinople, the need of the support of the Christian governments, that that citadel may be held for Christ.

After resolutions of thanks, and a resolution urging the establishment of the monthly missionary meeting in all the churches not now holding such a meeting, Mrs. Smith spoke the closing words, impressing the thought that important as all machinery, all organization is, its success depends wholly upon the consecration of each individual to the work, and the privilege of being a coworker with Christ should be the transcendent thought.

The opening year affords an opportunity for redeeming the past. We have not attained yet to the standard set even by human judgment, far less to that for which we have been apprehended of Christ Jesus; but we follow after, in patient, daily effort even to the remotest auxiliary, until that blessed day when it shall be true that "they that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them hath the light shined."

WOMEN AS CORPORATE MEMBERS OF THE AMERICAN BOARD.

At the delegates' meeting held in connection with the Annual Meeting of the Board in New London, the subject of electing women as corporate members of the American Board was most carefully considered. The discussion was introduced by the following paper, presented in behalf of the Executive Committee of the Board:—

As the matter of electing women as Corporate Members of the American Board and members of the Prudential Committee has been brought prominently before the public by action taken at the annual meeting of the American Board in New Haven, and since it is proposed that there should be consultation between the Boards, it becomes incumbent on the Woman's Board of Missions to formulate some definite expression of opinion with regard to it. To this end the subject is presented for careful consideration as to the effect of so radical change of policy upon our Board, and consequently upon the cause of foreign missions. A brief résumé of the history of the movement will help to make the matter clear.

At the annual meeting of the American Board at Worcester, in 1893, a resolution offered by Rev. Moses Smith, D.D., was adopted as follows:—

Resolved, That the Prudential Committee be requested to report at the next annual meeting what changes, if any, would be necessary in the charter and by-laws of the Board, if at any time it were desired that women be placed upon the Prudential Committee.

At the meeting in Madison, Wis., in 1894, the Prudential Committee reported that, "Acting in accordance with these instructions, the Prudential Committee has taken legal advice upon the question raised, and is of the

opinion that, if this change is desired by the Board, it would be necessary first to secure undoubted legal authority by amendment to the charter, distinctly authorizing such elections."

At this meeting also the following resolution was offered by Rev. George F. Magoun, D.D. :—

Resolved, That the Prudential Committee be requested to procure such amendment to the charter as will enable the Board, if it so choose, at any future time, to elect women as well as men to corporate membership.

This resolution was referred to a committee, which was appointed by the chair, and consisted of Rev. G. F. Magoun, John H. Washburn, Esq., Rev. Michael Burnham, D.D., Henry D. Hyde, Esq., and Rev. A. J. Lyman, D.D.

At the annual meeting in Brooklyn, in 1895, the committee were not prepared to report, and were renominated.

At the annual meeting of the Woman's Board of the Interior, held in Rockford, Ill., in 1893,—the month following the date of the first resolution passed by the American Board,—the following resolutions were passed :—

Resolved, That we respectfully request the nominating committee of the American Board of Commissioners for Foreign Missions, in selecting new members for the one-quarter members not specifically divided among the States, *pro rata*,—to present the names of one or more representative women from among the officers both of the Woman's Board and the Woman's Board of the Interior, to be voted for as candidates for election as Corporate Members, at its next annual meeting.

Resolved, That in addition to the above, we respectfully recommend to the general Associations of the various States, the propriety of including in their nominations a fair proportion of women, in order that there may be no ground for feeling that the labors of women are expected to be cheerfully given without representation.

At the annual meeting of the American Board in Toledo, in 1896, owing probably to the death of Rev. Dr. Magoun, the committee made no report, and a new committee was appointed, consisting of Rev. Michael Burnham, D.D., W. H. Rice, Esq., Col. C. A. Hopkins, W. R. Burnham, Esq., and Rev. A. J. Lyman, D.D.

The resolution referred to this committee was :—

Resolved, That the Prudential Committee be requested to procure such amendment of the charter, as to enable the Board—if it so choose, at any time—to elect women as well as men to Corporate Membership and to the Prudential Committee.

This committee reported at the meeting in New Haven, giving a history of the movement, as has been stated, an elaborate legal opinion as to the necessity of an amendment to the charter, and presented the following conclusion and recommendation :—

Finally, in view of these considerations,—going to show that in our judgment no amendment of the charter is necessary in order to enable the Board to take such action in this matter as shall seem to it advisable,—the present committee does not feel called upon to enter into the discussion of the larger question involved, namely, the attempted union of the two Boards, or even to express any judgment as to the advisability or advantage of electing women to Corporate Membership. The reason for this reserve of judgment is perfectly evident. It is that the Woman's Boards do not appear to be themselves united upon this very important matter, and as a committee we could not presume to recommend action upon what is evidently not yet a settled question in the calm judgment of the Woman's Boards.

In view of the fact, however, that the American Board has not yet replied officially to the courteous request presented by the Woman's Board of the Interior, in the resolution adopted at Rockford, Ill., in 1893, we suggest that—if it shall seem best to your Board and the Woman's Board—to hold some future conference by delegations or committees from the different Boards, the American Board would undoubtedly be glad to consider any proposition looking to the satisfactory agreement upon this very important matter.

Early in 1897 it incidently came to the notice of the officers of the Woman's Board that one member of the committee appointed at Toledo, Mr. W. H. Rice, of Chicago, was soliciting opinions on the subject from a number of ladies East and West. Later the President of the Woman's Board was also asked for her opinion, both by the chairman of the committee, Rev. Dr. Burnham and by Mr. Rice. It seemed to the executive committee that the matter was of great importance, and should have the most careful consideration; consequently an invitation was sent to the president of each Branch and one other officer of the Branch whom she should choose, to attend a conference on the subject, to be held in Boston on the twenty-second of April last. In response to this invitation thirty-four Branch officers, representing eighteen Branches and twenty-eight members of the executive committee, assembled at the appointed time, and gave an entire day to the desired consideration. In order to give suggestions for thought and consultation before the meeting, the letter of invitation contained the following questions:—

1. Will the interests of the American Board and the Woman's Boards, and consequently the cause of foreign missions, be subserved by the proposed change?
2. If women are elected to Corporate Membership, will it follow that in time they will also be elected on the Prudential Committee?
3. If women are elected on the Prudential Committee, will it be sure to follow that those will be chosen who can adequately represent the Woman's Boards?

4. If women should be chosen who are not thoroughly in sympathy with, and not thoroughly informed as to the methods of administration of, the Woman's Boards, what would be the effect?

5. If the proposed change should be effected, is there reason to suppose that, in time, the Woman's Boards would be merged in the American Board?

6. If this should happen, would the women of our constituency be likely to lose much of their present zeal and enthusiasm for the work? If this result should follow, would it be an injury to the cause of foreign missions?

At the close of the morning session of this conference, a committee consisting of Miss E. S. Gilman, Mrs. Lemuel Gulliver, Miss S. E. Daggett, Miss S. H. Ward, and Mrs. S. P. Leeds, were appointed to draft a resolution embodying a definite conclusion to be discussed and voted upon in the afternoon. This committee presented the following resolution:—

Resolved, That the proposed change does not seem to this conference either needed, desirable, or expedient at present.

It was stated by the chairman that the design of the committee was to so draft the resolution as to express the sense of the morning meeting in definite form, not necessarily to express the opinion of every member of the committee. After discussion, every lady in the room gave her individual opinion, and the final vote was almost unanimous in favor of the resolution. Two ladies who had expressed themselves in favor of bringing women into the councils of the American Board, had been obliged to leave the meeting and cast no vote.

Since this conference the subject has been more or less agitated. At present the distinction between the question of Corporate Membership and membership in the Prudential Committee is largely done away, and the merging of the Woman's Boards into the American Board has become prominent.

The arguments in favor of the proposed change which have been mentioned, are: 1. Women have, by their successful labors of thirty years, earned a right to a place in the councils of the whole Board. 2. They would no longer be subject to taxation without representation. 3. It would broaden their conception of the whole missionary work. 4. It would prevent possible complications in the field.

The following reasons against the change express the present opinion of the executive committee, having been approved by them on Friday, October 29th.

1. We do not see the necessity for such a change, nor any special benefit to be derived from it. The present arrangement seems to us entirely satis-

factory, since through the freest consultation which exists between the officers of the American Board and the Woman's Boards, we consider that the interests of the Woman's Boards are fairly and justly presented to the Prudential Committee by the Secretaries of the American Board.

2. On the other hand there does seem cause for solicitude as to its effect upon the work of our own Board. For geographical reasons women as members of the Prudential Committee must be elected from the East; and if those should be chosen not fully informed as to the methods, needs, and inner working of the Board, if they should have plans and opinions differing from those of the executive committee, possibly presenting them to the public, it might produce confusion and division.

3. It is feared that the merging of the Boards, as has been suggested, would be an injury to the general work; that it would tend to destroy the system of organization in the Woman's Boards, which has done efficient work in the churches, and so result in lack of support of that part of the American Board work in the field that can be done only by women; that the union would tend to lessen the sense of responsibility and enthusiasm of the women in the churches, and so diminish the total receipts.

The reading of the paper was followed by a free discussion of about two hours, the noon recess which intervened also giving time for private conversation on the subject. Opinions in favor of and against the proposed change were freely expressed, although there was a noticeable lack of response to repeated requests for statements of the positive advantages to be gained. At the close of the discussion it was voted,—

That we endorse the resolution passed by the conference in Boston in April, 1897, viz., That the proposed change does not seem to this Conference either needed, desirable, or expedient at present.

Among the one hundred and eighty-six delegates present, there were only twelve opposing votes.

SIDE LIGHTS FROM PERIODICALS.

Cosmopolitan, November: "Beauty and Charm in India," by Julian Hawthorne. Those who have followed the accounts of the famine and plague in India, by the *Cosmopolitan's* special commissioner, will be glad to see from his pen a brighter picture of India than those necessarily suggested by the horrors of famine.

If one would pursue further the subject of India's famine, she may turn to the *Forum*, November: "England and the Famine in India," by Prof.

E. Washburn Hopkins. It appears by this clear statement that few Americans are acquainted with the actual facts, and blame England overmuch for delay in relief work. England is exonerated from heartlessness, and her extensive system for preventing and relieving famines is described.

Mark Twain is good company anywhere, and so we need not hesitate to embark with him "From India to South Africa," in the November *McClure's*, trusting we may pick up missionary tidbits on the voyage.

It is sometimes well to vary missionary programmes with a suitable poem, or a new hymn. Why not have some one read the beautiful, appropriate "Prayer" in the November *Scrubner's*, by Charles Edwin Markham.

No more impressive hymn could be read or sung than the Jubilee Poem of Rudyard Kipling, "Recessional," in *McClure's*, October.

Marcus Whitman is coming more and more before the public, and rightfully so. The *Ladies' Home Journal*, November, has an illustrated article upon his service to our nation. He was a missionary of the American Board.

Harper's Monthly, November: "The New Japan," by Toru Hoshi, the Japanese Minister to the United States. "The watchwords of the Japan of to-day are enterprise and industry."

With one bound over the ocean, we may now look at "The Japanese on the Pacific Coast," by John E. Bennett, in *The Chautauquan*, November, where we learn of a noble mission work in San Francisco for the Japanese, especially by the Methodist Episcopal Missionary Society.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

December.—Events of the Year 1897 connected with Mission Work. See LIFE AND LIGHT for November.

1898.

January.—The Evolution of Africa.

February.—Christian Explorers and Pioneers in Africa.

March.—The Zulu Mission.

April.—The Zulu Mission.

May.—Missionary Treasuries.

June.—Land Yet to be Possessed.

July.—Young People's Work.

THE EVOLUTION OF AFRICA.

TOPIC FOR JANUARY.

THIS topic is a large one, and could easily occupy the whole winter in study. We would suggest (1) A good map exercise, taking the map (enlarged) in this number in connection with Mr. Noble's article giving the present geographical and political divisions. Stanley's article in the October *Atlantic* will aid in this exercise. (2) The commerce of Africa; a brief general mention of exports, and see "Johnson's Universal Cyclopaedia;" enlarging on the slave trade, see *Missionary Review* for October, 1895; and the rum traffic, see the "Gin Traffic in West Africa," in *Missionary Review*, July, 1896. (3) The people, (a) Their original condition, see "Cruelty in the Congo Free State," in the *Century Magazine* for September, 1897; (b) and What can be done for them? see article on "Uganda" by Mr. S. Brainard Pratt, in the *Congregationalist* for October 28, 1897.

As the subject for February is Christian Explorers and Pioneers in Africa, —Livingstone, Stanley, Moffat, Hannington, Mackay,—a little care is necessary not to use material on this subject in the January lesson.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18, 1897, to October 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Belfast, 1; Bridgton So., Aux., 1; Cumberland No. Conf., Cradle Roll, 1.25; Farnington, Old So. Ch., Ladies' Union, 22.80; Hallowell, Aux., 10; Limerick, Ladies, 10; Portland, Sec. Parish Ch., Aux., 21; Wiscasset, Cong. Ch. and Soc., 12; Yarmouth, First Ch., 17.60,	96 65
Total,	96 65

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Boscawen, Aux., 16; Claremont, Cong. Ch., C. E. S., 10; Durham, Y. L. Soc., 15.19; Exeter, Mrs. A. Fodlin, to const. L. M. Mrs. Caroline McF. Foster, 25; Franklin, Aux., 23; Hampton, Cong. Ch., C. E. S., 10; Hopkinton, Aux., 10; Lebanon, Mrs. Geo. M. Amsden, 2; Lisbon, Mrs. A. B. Taft, 2; Merrimack, Aux., May Extra, 1.24; Newport, Cong. Ch., 30.56; Wilton, Second Ch., Aux., 40; A Friend, 5,	189 99
Total,	189 99

LEGACIES.

Claremont.—Legacy Miss C. F. Dickey, through Treas. New Hampshire Branch, 203 33
Keene.—Legacy Miss Emily Robinson, in part, 93 19

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Brandon, Aux., 9.25; Brattleboro, Ladies' Asso. (of wh. 25 to const. L. M. Mrs. Edith W. Smith), 35; Corinth, East, 7; Essex Junc., Mrs. M. H. Seaton, 5; Georgia, Aux., 2; Ludlow, Aux., 7.03; M. C., 1.62; C. E. S., 1.35; Middletown Springs, to const. L. M. Mrs. A. Y. Gray, 25; Newport, Aux., with prev. contri. to const. L. M.'s Mrs. Minnie H. Scott, Mrs. Carrie D. Holebrook, 22; Pittsford, Aux., 50 cts.; Post Mills, Aux., 1.57; Putney, C. E. S., 1; Salisbury, 10.63; St. Johnsbury, North Ch., Aux., 10; Waterbury, with prev. contri. to const. L. M. Mrs. E. T. Seabury, 5.37; Williamstown, Aux., 1.65; Woodstock, Jr. C. E. S., 3.50; Silver Th. Off. at annual meeting, 106.50 (less expense, 9.69); So. Royalton, 40 cts.; St. Albans, C. E. S., 5,	251 68
Total,	251 68

LEGACY.

Chester.—Legacy Maria S. Piper, Jacob H. Marsh, exr., 219 08

MASSACHUSETTS.

A Country Friend, 36 00

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Andover, Sunbeams M. C., 4; Ballardvale, Union Cong. Ch., C. E. S., 4; Bedford, Golden Rule Soc., 5, United Workers Soc., 10; Chelmsford, Aux., 22; Dracut, Centre Ch., Aux., 15.08; Linden, Aux., 15; Lawrence, Lawrence St. Ch., Aux., 28.68; Lexington, Th. Off., from A Friend, 5, Hancock Cong. Ch., Jr. C. E. S., 5; Lowell, First Cong. Ch., Aux., 13.50, Highland Ch., Aux., 10, Kirk St. Ch., Aux., 27.83; Pawtucket, Aux., 21.79; Trin. Cong. Ch., Jr. C. E. S., 4, Union Aux., 129.83; Malden, First Ch., Aux., 55.75; Medford, Aux., 30; Melrose Highlands, Aux., 4.25, Woman's League, 5; North Woburn (of wh. 25 to const. L. M. Mrs. A. E. Thompson), 33.87; Reading, Aux. (of wh. 51 Th. Off.), 77.25, Y. P. M. B., 205; Stoneham, Aux., 31; Winchester, Aux. (of wh. 87.61 Th. Off. 25 to const. L. M. Mrs. Charles A. Richardson, by Mrs. Jennie Herrick), 95.11, Sen. Seek and Save Circle, 30, Jr. Seek and Save Circle, 40; Woburn, Aux., 138, Woburn Workers, 80, 1,195 94

Barnstable Branch.—Miss Amelia Snow, Treas. Hatchville, Ch., 2; Hyannis, Ch., 2; No. Falmouth, Aux., 20; Yarmouth, Aux., 7, 31 00

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 7.15; Lee, Sen. Aux., 269.14; Housatonic, B. W., 30; Peru, Top Twig, 6; West Pittsfield, C. E. S., 1, 313 29

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Aux., 68, Jr. Aux., 10; Georgetown, Men. Ch., Aux., 40; Haverhill, Miss Emma Elliott, 5; Harriet Newell M. C., 2, Centre Ch., Aux., 25, No. Ch., Aux., 30, No. Ch., Aux., Mrs. M. M. Tibbets, 85 (prev. contri. to const. L. M's Mrs. Elizabeth R. Hall, Mrs. John L. Knight, Marion A. McQuesten), Union Ch., Aux., 10, Jr. Aux., Riverside, 5; Ipswich, First Ch., Aux., 25; Newburyport, Tyler M. C., 25, Aux., 54, Prospect St. Ch., C. E. S., 5; West Boxford, Aux., 6.75; W. Haverhill, Cradle Roll, 4.65, 400 40

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Ivy Leaves M. C., 50, Cradle Roll, 17.50, Washington St. Ch., Aux., 40, Silver Keys M. C., 10, Jr. C. E. S., 11; Danvers, Maple St. Ch., Aux. (of wh. 100 to const. L. M's Mrs. Ellen Eaton, Mrs. Mary W. Putnam, Miss Elizabeth P. Putnam, Mrs. Caroline K. Fuller), 120.71; Danvers Center, Aux., to const. L. M. Mrs. Anne V. D. Adams, 25, Maple St. Ch., Jr. C. E. S., 5; Lynn, Chestnut St. Ch., Aux., 17.15, No. Ch., Golden Rule M. C., 7; Lynnfield, So., Aux., 2.25; Manchester, Aux., 40, Sunshine M. B., 7, Cradle

Roll, 1.50; Marblehead, Jr. C. E. S., 1; Middleton, Willing Workers M. C., 10, Cradle Roll, 3; North Beverly, Jr. C. E. S., 5; Peabody, So. Ch., Aux. (of wh. 50 to const. L. M's Mrs. Annie E. Rowell, Miss Sarah S. Moore), 99.58, Jr. C. E. S., 7; Salem, Crombie St. Ch., Aux., 58.60, Jr. C. E. S., 10, Cradle Roll, 4.25, South Ch., Streams from the South M. C., 5, Tabernacle Ch., Jr. C. E. S., 11, Cradle Roll, 13.03, Kookoo M. C., 15; Saugus Centre, Boys' Band of Loyal Workers, 5, M. C., 8, 609 57

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., to const. L. M. Miss Catherine F. Reed, 25; Orange, Aux., 55; Montague, C. E. S., 10; Shelburne, Aux., 6; Shelburne Falls, Jr. Aux., 10; Sunderland, Aux., 17.50, 123 50

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 23; Belchertown, Aux. (of wh. 25 to const. L. M. Mrs. A. H. Bartlett), 44.20; East Amherst, Aux., 10.40; Easthampton, Aux., 65.04, Emily M. C., 20; Enfield, Aux., 46; Hadley, Aux., 43.85; Hatfield, Aux., 65.30; Greenwich, Aux., 10; North Amherst, Aux., 18; Northampton, First Ch., Aux., 20, Jr. Aux., 15, Edwards Ch., Aux., 30.50; Southampton, Aux., 33; South Hadley, Aux., 16, Jr. Aux., 14, Th. Off. at Rally, 9.03; Westhampton, Aux. (of wh. 100 to const. L. M's Miss Mary Edwards, Mrs. Henry M. Parsons, Mrs. Edwin Bridgman, Mrs. Theophilus Edwards), 116.50, Lanman Band, 30; Williamsburg, Aux., 16; Worthington, Aux., 18.10, 663 92

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 10; Hopkinton, Aux., 40; Northboro, Aux., 10; South Framingham, Aux., 48.60; Southville, Aux., 1.25; Wellesley, Aux., 1, Wellesley College, Y. W. C. A., 27.80, 138 65

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Aux., 22; Duxbury, Aux., 5; Easton, Aux., 22; East Weymouth, Aux., 27; Kingston, Aux., 18; Plymouth, Aux., 17.40, Ch. of Pilgrimage, C. E. S., 12; South Weymouth, Union Ch., Aux., 103, 226 40

No. Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Acton, Aux., 10, Little Helpers, 5; Ayer, Aux. (of wh. 25 to const. L. M. Mrs. Eva W. Hallett), 31.67, Cradle Roll, 1; Concord, Aux. (of wh. 25 to const. L. M. Mrs. Virginia Lee Tewksbury), 32.25, S. S. Missy's Asso., 40, C. E. S., 10, Cradle Roll, 4; Dunstable, Aux., 30.40, Pansy Band, 20; Harvard, Aux., 25.30; Littleton, United Workers, 5, Cradle Roll, 50 cts.; Pepperell, May Envelopes, 5.94; Townsend, Aux., 52.06, C. E. S., 10, Jr. C. E. S., 5; Westford, Aux., 11.40, C. E. S., 10; West Groton, Aux., 10, 320 52

Old Colony Branch.—Miss Frances J. Rannels, Treas. East Taunton, Aux., 23; Edgartown, Aux., 13.15; Fairhaven, Aux., 10; Fall River, Aux., 11, Willing Helpers, 85; Litchville, 20; Marion, Aux., 50, C. E. S., 10, Cradle Roll, 3.01; Middleboro, Aux., 190.57, Henrietta Band, 5; North Middleboro, C. E. S., 10; New Bedford, Aux., 220; Norton, Aux., 75;

Rehoboth, Aux., 13; Rochester, Aux., 46.60; So. Attleboro, Aux., 21, Bethany Chapel, S. S., 21; Somerset, Pomegranate Band, 5; Taunton, Winslow C. E. S., 25, Jr. C. E. S., 9.50, Cradle Roll, 6, Aux., 187.76,

1,060 50

Sharon.—A Friend,

5 00

Springfield Branch.—Miss Harriet T. Buckingham, Treas. Agawam, Aux. 33.10; Blandford, Aux., 45; Brimfield, Aux., 33; Chicopee Falls, Aux., 53.60, Third Ch., Aux. (of wh. 25 to const. L. M. Miss Ella M. Gaylord), 41.07; East Longmeadow, 27.66; Feeding Hills, Aux., 22; Granville, Aux., 10; Holyoke, Second Ch., Aux., 358, Y. W. Soc., 11.24; Indian Orchard, Aux., 31.30, Jr. C. E. S., 1; Longmeadow, Aux., 19; Ludlow, Aux., 22.35; Mittineague, Cradle Roll, 10; Monson, Aux., 63; South Hadley Falls, Aux., 12.15; Springfield, First Ch., Aux., 39.35, Opportunity Seekers, 105, Hope Ch., Aux., 25, Miss. Reserves, 26.94, Memorial Ch., Aux., 229.84, King's Daughters, 10, North Ch., Aux., 92.97, Olivet Ch., Aux., 67.75, Golden Link, 40.10, Olive Branch, 5, C. E. S., 18, Park Ch., Aux., 16.26, South Ch., Aux., 120.60, Y. W. Soc., 122.55; Thorndike, 10; Westfield, First Ch., Aux., 332, Light Bearers, 55, Jr. C. E. S., 7.50, Second Ch., Aux., 53.26; West Springfield, First Ch., Aux., 30, Dew Drops, 5, Park St., Aux., 70,

2,231 69

Suffolk Branch.—Miss Myra B. Child, Treas. Alston, Aux., 62.25, C. E. S., 5; Auburndale, Aux., 50.40; Boston, Mt. Vernon Ch., Aux., 9, Shawmut Ch., Jr. Aux., 234, Union Ch., Aux., 320; Cambridge, First Ch., Aux., 58, No. Ave. Ch., Aux., 202, Friends of Miss Hapgood, 50, Prospect St. Ch., C. E. S., 10; Cambridgeport, Pilgrim Ch., Cradle Roll, 12.01; Charlestown, Winthrop Ch., Aux., 100, Cradle Roll, 8; Dorchester, Pilgrim Ch., Aux., 53.21, Second Ch., Aux., 135.58, Y. L. Soc., 50, Go Forth M. B., 2, Village Ch., Aux., 20, Jr. C. E. S., 5; Everett, Mystic Side Ch., Ladies' Aid, 10, First Cong. Ch., Mrs. Board, 5; Hyde Park, Jr. Aux., 11; Newton, Eliot Ch., Aux. (of wh. 25 to const. L. M. Miss Mary L. Speare), 336.05, Y. L. Aux., 211.50, Helpers, 23.59, Eliot Aids, 20; Newton Centre, First Ch., Aux., 73; Newton Highlands, Cong. Ch., Cradle Roll, 27, Aux., 8.30; Norwood, Aux., 15; Roxbury, Immanuel Ch., Aux. (of wh. 3.51 Extra-Cent-a-Day Band), 18.26, Jr. Aux., 9.45, Eliot Ch., Aux., 42; Revere, First Ch., Aux., to const. L. M. Mrs. Emma J. Hooper, 25; So. Boston, Phillips Ch., Aux., 9.12; Somerville, Highland Ave. Ch., Aux., 1, Prospect Hill Ch., Jr. C. E. S., 5; Winter Hill, Cong. Ch., S. S., 3.71; Wellesley Hills, A Friend, 1; West Newton, Second Ch., Aux., 21.13; West Roxbury, Cong. Ch., Aux., 7, So. Ch., C. E. S., 9,

2,278 56

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Ashburnham, Aux., 8.40; Athol, Aux., 60; Blackstone, Aux., 5; Charlton, Aux., 13; Clinton, Aux., 57.93, Prim. Dept. S. S., 10; East Douglas, Aux., 46.05; Fisherville, Aux., 20; Fitchburg, Rollstone Aux., 30; Grafton, Aux., 56; Holden, Aux., 6; Lancaster, Aux. (of wh. Th. Off., 19, and to const. L.

M. Mrs. B. F. Wyman), 40.50; Leicester, Aux. (of wh. 25 to const. L. M. Mrs. Flora W. Davis), 162.60; Leominster, Aux., 100; Millbury, First Cong. Ch., Aux., 51.53, Second Cong. Ch., Aux., 38.65; Northbridge, Centre Ch., Aux., 25; No. Brookfield, Aux., 23.37, Th. Off., 37.10, Happy Workers, 5; Oxford, Aux., 15; Paxton, Aux., 31; Princeton, Aux., 70.44, Mountain Climbers, 7.32; Rockdale, Aux., 8.35; Royalston, Aux., 33; Rutland, Aux., 7.50; Shrewsbury, Aux. (of wh. 25 to const. L. M. Mrs. Helen E. Goodspeed), 35.53; Spencer, Aux. (with prev. contri. to const. L. M. Mrs. James H. Ames, Mrs. Chas. Powers, Mrs. Wm. H. Prentice, Miss Julia Prentice), 57; Sutton, Aux., 20; Upton, Aux., 21, Cradle Roll, 2.75; Uxbridge, Aux., 20; Warren, Aux., 22.97; Webster, Aux., 56.30; Westminster, Aux., 51; Whitinsville, Aux., 7; Winchendon, No. Cong. Ch., 47.53, S. S., 10; Worcester, Belmont Ch., Aux., with prev. contri. to const. L. M. Mrs. W. B. Oleson, 16, Hope Ch., Aux., 10, Immanuel Ch., C. E. S., 12, Park Ch., Aux., 6.71, Extra-Cent-a-Day Band, 9.97, Old So. Aux., 63.55; Piedmont Ch., Aux., 234, Pilgrim Ch., Jr. C. E. S., 2.25; Plymouth Ch., Aux., to const. L. M's Mrs. Rufus M. Taft, Mrs. Chas. H. Stearns, 50.75, Union Ch., Aux., 110.36,

1,825 48

Total, 11,520 51

RHODE ISLAND.

Rhode Island Branch.—Mrs. G. E. Luther, Treas. Barrington, Aux., 71.50; Bristol, Aux., 5; East Providence and Seekonk, Newman Ch., Aux., 62; East Providence, United Ch., Aux., 16; Kingston, Willing Workers, 33.19; Little Compton, Aux., 12.50; Pawtucket, Park Pl. Ch., Aux., 58.40, Cong. Ch., Aux. (of wh. 50 to const. L. M's Mrs. Lura F. Humes and Mrs. L. G. Smith), 352.50; Pawtucket, Cong. Ch., Happy Workers (of wh. 25 to const. L. M. Mrs. Geo. H. Fowles), 30, Golden Rod Circle (of wh. 25 to const. L. M. Miss Mary S. Darling), 32, Y. P. S. C. E., 6, Cradle Roll, 10.50, S. S., 24, Y. L. M. C. (of wh. 25 to const. L. M. Miss Ruth M. Mann), 50; Peacedale, Aux., 92; Providence, Beneficent Ch., Busy Bees, 30.80, Central Ch., Aux. (of wh. 25 to const. L. M. Miss Deborah Sayles, by Miss Lucy Lathrop), 454.25, Wilkinson M. C., to const. L. M. Rachel Harris Rathbun, 25, North Ch., Aux., 41.22, Pilgrim Ch., Aux., 75.50, Plymouth Ch., Aux., 36.57, Morning Stars, 35, Union Ch., Aux., 297.81, Union Ch., Jr. Aux., 10; River Point, Aux., 12.50; Tiverton, Aux., 11; Westerly, Aux., 16, Y. Folks M. C., 10,

1,911 24

Total, 1,911 24

CONNECTICUT.

Eastern Com. Branch.—Miss Mary I. Lockwood, Treas. Central Village, Aux. (with prev. contri. to const. L. M. Mrs. Stephen Aldrich), 13; Danielson

Aux., Th. Off., 47.25; Greenville, S. S., 13; Griswold, Aux., Mary K. Tyler, 12; Pachang M. C., 10; Ledyard, Newell Soc., 6; New London, First Ch., Aux., 27.70, Y. P. S. C. E., 8.86, Second Ch., Mrs. Harris, 100; Norwich, Broadway Ch., Aux., A Friend, 100, Broadway Ch., Aux., 165.70, Park Ch., Aux. (of wh. 50 from Mrs. Moses Pierce), 55, Second Ch., Aux., 20; Pomfret, Aux., 50,

628 51

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux. (of wh. 25 to const. L. M. Mrs. Ida C. Chidsey), 50, Jr. Y. P. S. C. E., 10; Buckingham, Aux., 3; Buruside, Long Hill Sunshine Beaters M. B., 5; Collinsville, Aux. (of wh. 10 Th. Off.), 87.25, Heavers and Doers M. C., 6.27, Cradle Roll, 8.52, S. S., 5; Columbia, Aux., 70; East Hartford, Aux., 41.50, Real Workers M. C., 20; East Windsor, Aux., 16, Cradle Roll, 4.50; Enfield, Aux., 4, The Gleaners M. C., 20; Farmington, Aux., 6; Glastonbury, Jr. Aux., 83, Cheerful Givers M. C., 20; Granby, Aux., 19; Hartford, Mrs. C. M. Starkweather, 10, Mary E. Jerome, 2, Asylum Hill Ch., Aux., 50, Jr. Aux., 5, Daisy Chains M. B., 5, First Ch., Aux., 1, S. S., 30, Fourth Ch., Aux., 40.22, Wethersfield Ave., Aux., 25; Kensington, 23.20; Manchester, Second Ch., 12.20; Mansfield, Aux., 15; New Britain, So. Ch., Aux. (of wh. 25 by Mrs. J. E. Case, to const. L. M. Mrs. E. E. Swazey), 53.80, Cradle Roll, 3.02; Newington, Aux., 81.12, Y. W. F. M. Soc., 27.53, Cradle Roll, 38 cts.; Plainville, Daughters of the Covenant, 22, Coral Workers, M. B., 7; Poquonock, Aux., 46, Cheerful Givers M. C., 20, Cradle Roll, 1; Rocky Hill, Aux., 10; Rockville, Aux., 35; Simsbury, Aux., 26.50, Open Hearts M. B., 5.60; Somers, Aux., 10.75; So. Coventry, Aux., 8.30; So. Glastonbury, Aux., 10; So. Manchester, Aux., 83; Southington, Aux., 46.71; Stafford Springs, Aux., 33.20; Talcotville, Aux. (of wh. 68.82 Th. Off.), 108, Little Light Bearers M. B., 24; Terryville, Aux., 33; Tolland, Aux., 40, Jr. Y. P. S. C. E., 3; Unionville, Aux. 9.10; Vernon Centre, Aux., 19, Cradle Roll, 1.37; West Hartford, Aux., 68.79; Wethersfield, Aux., 130.60; Windsor, Aux., 109, Cradle Roll, 3; Windsor Locks, Aux., 58.45, M. B., 40, 1,891 88

New Haven Branch.—Miss Julia Twinning, Treas. Bethany, Aux., 2; Bridgeport, No. Ch., Aux. (of wh. 25 from A Friend, to const. L. M. Mrs. Mary Child De Pue), 137.50, Park St. Ch., F. Mem. C., 5, Aux., 50, Y. P. S. C. E., 5; Brookfield Centre, Aux., 50 cts.; Cromwell, Aux., 15.93; Danbury, Second Ch., Aux. to const. L. M. Mrs. Susan C. Barnum, 40; Deep River, Aux., 15; Derby, Second Ch., Aux., 2.50; Goshen, Aux., 1; Guilford, First Ch., Aux., 62.07; Haddam, Aux., 15; Kent, Aux., 26; Litchfield, Aux., 19.69; Meriden, C. G., 3.55; Middletown, First Ch., Aux., 59.50, Daughters of the Cov., 1.50; Morris, S. S., 5; New Haven, Centre Ch., Aux., 65; Norfolk, Cong. Ch., 100.60; Norwalk, Circles, 23; Plymouth, Aux., 40; Salisbury, Aux., 13; Stratford, Cradle Roll, 5.70; Trumbull, Aux., 5; Washington, Cradle Roll, 64.87,

Y. P. S. C. E., 15; Westchester, Aux., 5.50; Westport, Aux., 35; Wilton, Y. P. S. C. E., 11.28; Winchester, 6.73, Fairfield Co. Meeting, 70.29; Friends, 5, 938 41
Total, 3,458 80

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Binghamton, First Ch., Aux., 8, Plymouth Ch., Aux., 5; Blooming Grove, Kyle M. C., 25; Brooklyn, Mrs. T. R. D., 250, Lewis Ave., W. M. S., 22, Tompkins Ave., Aux., 75; Buffalo, First Ch., Aux., 57.57; Chenango Forks, W. M. S., 8.60; Deansboro, W. M. S., 5.50; Elmira, Park Ch., M. S., 42; Fairport, Aux., 34; Jamestown, Aux., 39.05; Little Valley, Aux., 5; Northville, Aux., 20; Oxford, W. M. S., 15; Patchogue, Aux., 20; Sherburne, Aux., to const. L. M. Mrs. Samuel Miller, 40; Ticonderoga, Aux., 30.25; Watertown, Jr. Y. P. S. C. E., 2.50; Westmoreland, Aux., 8.75. Less expense, 43.33, 669 89
Total, 659 89

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C. Washington, First Ch., M. C., 82; N. J., Bound Brook, Aux., 14; East Orange, Twinkling Stars M. B., 70; Glen Ridge, M. B., 25; Montclair, Aux., 156.20, Y. W. M. S., 225; Newark, First Ch., Aux., 25, Belleville Ave. Ch., Aux., 26.20, M. B., 15; Orange Valley, Jr. Y. P. S. C. E., 25; Westfield, Aux., 44.20; Woodbridge, Aux., 20; Va., Herndon, Aux., 9, 736 60
Total, 736 60

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00
Total, 5 00

NEBRASKA.

York.—Mrs. M. A. Milholland, 5 00
Total, 5 00

CALIFORNIA.

Sisson.—Miss S. M. N. Cummings, 2 00
Total, 2 00

General Funds, 18,147 97
Gifts for Special Objects, 699 39
Variety Account, 35 41
Legacies, 515 68

Total, \$19,398 37



WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

THE annual meetings of the Woman's Board of Missions for the Pacific, the Young Ladies' Branch, the Home Missionary Daughters, and the Home Missionary Union took place August 31st, September 1st and 2d. The opening session was held in the First Congregational Church, San Francisco, and was a meeting of the delegates to the Woman's Board. Mrs. Jewett conducted the devotional exercises. She read the third chapter of Malachi, and dwelt specially on the words, "Bring ye all the tithes into the storehouse," asking us to take this as our watchword for the year. The roll call of contributing churches was then made. Most of the churches around the Bay responded by delegate, and many from the interior towns were represented. The Washington and Oregon Branches reported by letter, as well as some auxiliaries. The Southern Branch was represented by Mrs. Hale of Redlands, and Miss Holmes of Los Angeles. The general tone of all these reports was most cheering and encouraging. Increase of contributions, of attendance, and of interest was the rule. The exception which proves the rule, was in the case of one society which sent thirty dollars, whose secretary, when asked what means they took to arouse interest and to increase attendance at their meetings, reported that they didn't try to arouse any interest, and had no meetings. When they did try to have a meeting there were only two present,—the "or three gathered together" being conspicuous by her absence,—that when it was time to take up a contribution they hustled around among their friends and tried to persuade them that giving was a Christian duty, and they being very good responded rather liberally. We think a society that can raise thirty dollars by just "hustling," could do a great deal better in the way of interest and of meetings by a little applied effort.

The Young Ladies' Branch held its annual meeting for the election of officers during the afternoon. To the great regret of all our societies and workers Miss May Williams has resigned the office of president, to take up

another line of work. By her interest and her activity in the cause she has come to seem almost indispensable, and we hope her mantle may fall on her successor. The old board of officers was re-elected, excepting the president. No one was found to fill that place. After the delegates' meeting there was an open discussion, in which nearly all participated, on the question, "How shall we arouse an interest in missions in the young people, and shall we have a Branch?" Supper was provided by the ladies of the First Church.

In the evening the Home Missionary Daughters and the Young Ladies' Branch held a rally, Miss Potter and Miss Williams presiding. Dr. Pond read the Scripture lesson, and Mr. Frear offered prayer. Miss Potter then introduced Mr. Rader, who spoke in a bright, attractive way about "The Relation of Young People to Home Missions," and the activity of women especially in missionary work.

REPORT OF THE RECORDING SECRETARY.

I find on the first page of the Secretary's book these words, "The Book of Doings of the Board of Directors of the Woman's Board of Missions of the Pacific." Yes; what we have done is all recorded not only in the Secretary's book, but on high. God grant that the record may be such that we shall not be ashamed when we shall be called to give our last account.

During the year past the room occupied by the Board was given up, and for several months our Executive Committee meetings were held in the parlors of the different churches, alternating between San Francisco and Oakland, until we could decide upon some convenient and inexpensive place for regular meetings.

After many conferences with committees appointed for the purpose, it was decided to unite with the Woman's Home Missionary Union, the secretaries of our different missionary societies, and with the editor of *The Pacific*, in procuring rooms in the Y. M. C. A. Building to be used as Congregational Headquarters, and since April 7th our meetings have been held there.

Besides the regular monthly meetings, special meetings have been called, and all have been well attended. Whatever of success has come to the Board during the year, is due in large measure to the faithful work of its Executive Committee, who have been untiring in their efforts to inspire a missionary spirit among our people.

The Board has sustained during the year a great loss in the removal of its friend and worker, Mrs. J. C. Holbrook, to her Father's house. A letter of sympathy was sent to her afflicted husband, Dr. J. C. Holbrook, and was duly acknowledged by him.

Our appropriations for the year have been made to Mrs. Dorward of the Zulu Mission, and to Mrs. Baldwin of Western Turkey, in whose Girls' Boarding School in East Broosa we have a share. At Madura, also, where Rev. and Mrs. Perkins are working, we have an interest in a school and scholarships. Japan has two teachers from our Board, Miss Denton and Miss Harwood, and we have some native teachers there also. We have a share in the support of the school in San Sebastian, in Spain, also in the Morning Star, and Miss Wilson's salary in Micronesia. Besides these regular appropria-

tions, Mrs. Hall, who went out with her husband and children to Shansi Mission, China, about three years ago, and in whom the Washington Branch is particularly interested, has been added to our list of missionary workers. We have also voted a special offering, part of which was left to the Board by our beloved friend Mrs. Dwinell, for the support of two Greek girls in Smyrna.

At the quarterly meeting held in December, Miss Williams, president of the Branch, gave an interesting account of her summer visit to Humboldt County, where she went to interest the people in foreign missionary work. She also went, in behalf of the Board, to the meeting of the Southern Branch in April, where she awakened an earnest purpose among the young women for more self-sacrificing work for missions. At each of our quarterly meetings we have had helpful talks and interesting papers from workers at home, and glimpses of life and work for Christ in Japan by Mrs. Gulick, and a characteristic talk about the Glory Kindergarten in Japan by Miss Annie Howe.

And what has been the result of the doings of this Board? Our Treasurer will give you the result in dollars and cents. Our Foreign Secretary will tell you some things that have been accomplished for the Master in the different places to which our money has been sent, and we believe there has come a spiritual blessing to every one who has faithfully "done what she could" for our dear Lord. But the record of it all is not for me to write; it is written in the Lamb's Book of Life.

May the dear Lord forgive the mistakes we have made, and, blessing what we have tried to do in his name, give us strength and wisdom to do more faithful work during the coming year.

TREASURER'S REPORT.

FOR THE YEAR ENDING AUGUST 31, 1897.

RECEIPTS.

Cash on hand, 45.11; Alameda, 67.52; Berkeley, First Ch., 253.97, North Ch., 4; Campbell, 30; Cloverdale, 25; Field's Landing, 80 cts.; Grass Valley, 30; Lodi, 10.75; Little Shasta, 11.50; Mills College, Toland Band, 25; Niles, 33.59; Oakland, First Ch., 330.97, Pilgrim Ch. (of wh. 100 from the late Mrs. I. E. Dwinell), 168.61, Plymouth Ave. Ch., 17.05, Fourth Ch., 9; Pacific Grove, Mayflower Ch., 17.50; Petaluma, 25; Rocklin, 10; Rio Vista, 17; San Francisco, First Ch., 123, Plymouth Ch., 143.60, Bethany Ch., 52; Sacramento, First Ch., 116.20; San Jose, First Ch., 108; Stockton, 65; Sonoma, 12.60; Santa Cruz, 21.25; Saratoga, 56; San Juan, 10; Tipton, 5; Vacaville, 2; Young Ladies' Branch, 370.81, for appropriations of 1896, 25.75; Southern Branch, 979.45, for special objects, 40; Oregon Branch, 347.40; Washington Branch, 341.35; Utah Branch, 25.55; Mrs. S. M. Farnam, 25; Mrs. G. S. Locke, 10; Rev. B. F. Moody, 2.50; A Friend, 10; A Friend, 5; A Friend, 5; Edward Files Mason, for "Children of India,"

1; Donation for publishing Annual Reports, 1; Donation for C. E. Receptions, 11; Collections, 15.05; Dividend on Bank Deposit, 8.05; Room Fund by special donations, 18.

4,588 93

Total, 4,588 93

DISBURSEMENTS.

Postage, Expressage, Telegrams, Printing, 23.10; Stationery, Programmes, Pamphlets, Leaflets, 53.22; Collection envelopes, Mite Barrels, 7.47; Expense of delegates and visitor, 43.35; Expense at C. E. Convention, 19.15; Medical expenses of Miss Crosby, 52.50; Publishing *Missionary Banner*, 7.85; Publishing Annual Reports, 74.84; Expense of Editing Column in Pacific, 25; Rent, 35.50; American Board for Medical Expenses, Miss Harwood, 7.10; American Board for special objects, 40; American Board for appropriations for 1896, 25.75; American Board, appropriations for 1897, per Rev. W. Frear, 2.50; American Board appropriations for 1897, 4,171.60.

4,588 93

Total, 4,588 93

Also received and forwarded for Armenian Relief, 28.10; for Orphan Fund, 105.55; for Famine Relief, India, 41.40, 175 05

Total, 175 05

SUPPLEMENTARY RECEIPTS.

San Francisco, First Ch., 148.50, Plymouth Ch., 5, Third Ch., 33.70; Saratoga, 1.00; Redwood City, 20; Vacaville, 5; Oakland, Plymouth Ave. Ch., 10, Pilgrim Ch., 90 cts.; Santa Rosa, 3.05; Santa Cruz, 2.75; Lodi, 6.25; Paradise, 5; A Friend, 5; A Friend, 1; Young Ladies' Branch, 74.86; Oregon Branch, 6.35; Washington Branch, 50.15; Collection at annual meeting, 21.95, 400 46

Total, 400 46

Twelfth annual report of the Young Ladies' Branch, for the year ending September 1, 1897.

RECEIPTS.

Alameda, King's Daughters, 8; Berkeley, First Ch., Theodora Society, 60, First Ch., Y. P. S. C. E., 3.60; Cloverdale Gleaners, 20; Campbell, Mrs. Williams's Sunday-school class, 15; Field's Landing, children, toward Miss Harwood's support, 1.50; Newcastle, Fruitvale Society, 13.50; Oakland, First Ch., Young Ladies' Soc. (of wh. 10 is for the support of the Greek girls, also to const. Mrs. J. L. Barbour a L. M. of the Y. L. B., 275.10, First Ch., Y. P. S. C. E., for Miss Wilson, 20, First Ch., Y. P. S. C. E., 15, First Ch., Miss Cable and Miss Collins, through the Y. P. S. C. E., 15, First Ch., Mrs. E. P. Flint, for a partial scholarship for a little girl in India; also to const. Miss Alice M. Flint a L. M. of the Y. L. B., 10, First Ch., Miss Hawley's Sunday-school class, 15, First Ch., Miss M. F. Williams, 3.50, Second Ch., Y. P. S. C. E., Easter Off. for Miss Wilson, 4.30, Fourth Ch., Whatsoever Circle, 1, Market St. Ch., Senior and Junior C. E. Soocs., 15, Plymouth Ave. Ch., A Friend, 10, Plymouth Ave. Ch., Y. P. S. C. E., on the "Fulton pledge" for Japan, 6.95; Pilgrim Ch., S. S., 15.60, Pilgrim Ch., King's Daughters, 4; Oroville, Jr. C. E. Soc., 9; Palo Alto, Y. P. S. C. E., Broosa scholarship, 18.75; Petaluma, Congregational Ch., Y. P. S. C. E., 15; Rocklin, Y. P. S. C. E., 2.60; San Francisco, First Ch., Y. P. S. C. E., for a scholarship in Broosa, 25.05, First Ch., Y. P. S. C. E., Intermediate, toward a Broosa scholarship, 5, Plymouth Ch., Mizpah Circle, 25, Plymouth Ch., Mizpah Circle, collection from annual meeting, 15, Plymouth Ch., Y. P. S. C. E., 15, Third Ch., Miss McKee, membership fee, 1, Third Ch., Y. P. S. C. E., 15, Third Ch., Choral Soc., 15, Bethany Ch., Bethany Gleaners, 35, Park Ch., Y. P. S. C. E., 1.80, Richmond Ch., Y. P. S. C. E., 15; Santa Cruz, First Ch., Y. P. S. C. E., 3, Cheerful Workers, 25; Scribner, 4.75; Stockton, Y. P. S. C. E., 3.60; San Mateo, Y. P. S. C. E., for Miss Harwood, 8.80; San Jose, First Ch., Y. P. S. C. E., 15.10, Friend for India, 4, Friend, 10, Friends, 3.01, Collection from Branch Meeting, 7.80; August 31st, collection from missionary meeting, 6.90, sale of mite boxes and

DISBURSEMENTS.

Paid American Board, 387 70
Balance Cash on hand, 12 76
Total, 400 46

STATEMENT.

Appropriations for current year, 4,626 80
Paid American Board, 4,561 80
Balance due, \$65 00
BESSIE B. MERRIAM, Treas.
OAKLAND, Sept. 9, 1897.

I have examined the above statement and compared it with the books of the Treasurer and the vouchers, and find it correct.

WALTER FREAR, Auditor.

covenant cards, 5.91, sale of almanacs, maps, etc., 1.70, Literature, 65, Cash, 95, 846 42

Total, \$846 42

Sunday-school offerings for Morning Star:—
Auburn, Sunday school, 2; Berkeley, First Ch., Sunday school, 10; Beckwith, Sunday school, 1.65; Bethlehem, Sunday school, 6; Bethany, Sunday school, 2; Benicia, Sunday school, 5; Clayton, Sunday school, 3.25; Elk River, Sunday school, 70 cts.; Field's Landing, Sunday school, 1.50; Grass Valley, Sunday school, 5.25; Kenwood, Sunday school, 40 cts.; Lewiston, Sunday school, 75 cts.; Los Angeles, Sunday school, 2; Lodi, Sunday school, 4.35; Lockeford, Sunday school, 2.60; Mohawk Valley, Sunday school, 2.20; Mokelumne Hill, Sunday school, 1.28; Oakland, First Ch. Sunday school, 17.70, Second Ch., Sunday school, 6.16, Plymouth Ave. Ch., 2.25, Pilgrim Ch., Sunday school, 5, Fourth Ch., 4.75; Pacific Grove, Congregational Ch., birthday box, 2.50; San Francisco, Plymouth Ch., 26.20, Bethany Ch., Bethany Sunbeams, 7, Third Ch., 14.50; Saratoga, Sunday school, 6.40; Scribner, 5.15; Stockton, Sunday school, 2.56; Tulare, Sunday school, 6.45; Friends, 2.25; Sale of Morning Star Hat Bands, 4.85, 174 65

Total, \$174 65

Total receipts for year, \$1,021 07

DISBURSEMENTS.

Paper and typewriting supplies, 75 cts.; 4,500 mite boxes, 29.25; 500 mite boxes, 6.50; 1 electro cut, 30 cts.; to lettering door, 50 cts.; notehands and envelopes, 5.50; almanacs, 2.20; stencil paper, 90 cts.; covenant mite boxes, 60 cts.; mite boxes, 1; covenant cards, mite boxes, leaflets, postage, etc., 3; to American Tract Society, 72 cts.; to American Tract Society, 43 cts.; sending postal orders, 15 cts.; stationery and postage, 23.60, 75 40

Total, \$75 40

Paid Miss Bessie B. Merriam, Treasurer
W. B. M. P., \$945 67

GRACE E. GOODHUE,

Treasurer Y. L. B.



MARDIN KINDERGARTEN AND ITS TEACHER.

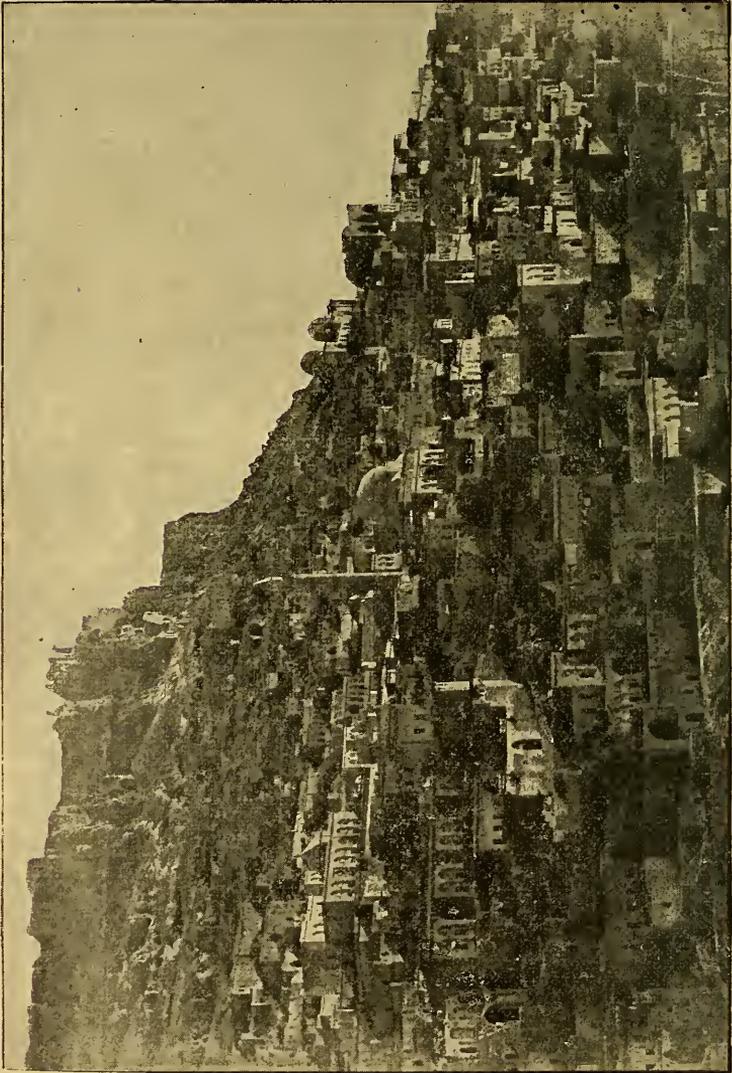
The following report of the Mardin kindergarten is sent by its teacher, Miss Johanna L. Graf. The picture on the next page shows an ancient castle on the cliff, where Tamerlane, with horrible cruelties, demolished another castle in his day. The minaret in the center of the picture may, perhaps, be the one that overshadows the kindergarten, of which Miss Graf wrote during the massacres of 1895, that "they were always thankful when the two hours from 11 A. M. to 1 P. M. were safely passed, and the crier who called the Moslems to prayer had descended from his high perch." No wonder, for in many other cities the prayer call was the signal for massacres to begin.

REPORT OF MARDIN KINDERGARTEN, 1896-97.

THE kindergarten opened Sept. 28, 1896. It has had a quiet, uneventful year, for which we praise the Lord, who has so tenderly watched over us. Neither death nor sickness has invaded the school.

The teachers, Melike and Yasmina, have done good, thorough work. The reading of the little ones was universally praised at the examination held the last week in July. To my great disappointment I was prevented, by illness, from being present during the last days and at the examination; but the reports of others were gratifying. The year has been one of progress; not so much ground has been gone over, but it has been thoroughly done. The life of Christ was studied from the large picture rolls. Many of the children show marked improvement in their manners.

Merit cards had been distributed for good lessons and good behavior; and all who had fifty, or more, received a pretty scrapbook, which had been sent by kind friends in England. Then there was consternation among those who had not been good or useful; these were gladdened by a small picture card for each. It would cheer the hearts of the little friends



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in America to see how much pleasure they give to their little brothers and sisters in Turkey through the cards which they send.

More young children were in the kindergarten than last year, and more and more we are trying to make it a true kindergarten; but many drawbacks must be endured, because of the cramped quarters. Oh, how much we need a nice room, near enough to the one at present in use, for the older children to bring the little ones, and yet far enough from it to be entirely separate!

At the close of the winter term a class of ten was sent into the girls' school to make room for those who were waiting to enter; but they had not finished the course, and so had to come to the kindergarten for a part of their lessons.

The number enrolled during the year was 81; average attendance, 45; tuition paid, 510 piasters, or \$22.44; expenses, 1,265 piasters, or \$55.66. The deficit was more than made up by private gifts from friends here and in America.

The community school for girls has also been under my daily supervision during the last year. In March, the teacher who had taught here for several years removed to Beirut. We then employed Julia, who had lost her husband and two children in the Diarbekir massacres. She, too, has done good work, and it has been a very pleasant year. Prizes were distributed here, also, for good lessons and deportment. Ten having received one hundred merit cards were awarded each a work-bag with thimble, needles, thread, and a row of pins. These last are not to be found in the markets. The thimbles here are of iron. We heartily thank the Mission Band of Granville, Ill., for these nice gifts.

The coming year we hope to have a primary department for the older ones from the kindergarten,—for children of six and seven years old whose parents are not willing to pay the kindergarten tuition,—two piasters, or less than ten cents per month.

Remember us in your prayers, and do not forget our great need of a suitable room.

Respectfully submitted,

JOHANNA L. GRAF.

MARDIN, TURKEY, August 17, 1897.

With the above report was a letter, from which the following extracts are made:—

I send you my kindergarten report. It is a little late. School closed July 28th, but I was taken with scarlatina the 22d, so was not present at the closing exercises,—much to my grief. The disease has carried off hundreds of children in the city, and yet, strange to say, none of our pupils have died.

As soon as possible I went to our garden, where I have spent a most delightful six weeks: at first doing nothing but rest,—sleeping all day in my hammock; afterwards a little sewing, and good long times of Bible study, so that the book seems like a new one, and I have had a great uplifting.

We came back to the city a week ago to-day. The High School begins day after to-morrow, but the kindergarten not till October.

The outlook is discouraging indeed,—our field with its many vacant places, and no competent, spirit-filled men to put in them. Some of us have been led to pray for an outpouring of the Spirit, and we believe the Lord will hear and give us showers of refreshing, as he has to so many of our sister stations. A most helpful book to more than one of our station has been John McNeil's "Spirit-filled Life," published by the publishing department of Moody's Institute. It is so plain and simple, and yet inspired and inspiring!



JOHANNA L. GRAF.

It is very nearly three years since I left home. I have not one moment regretted coming, and have enjoyed my work since the beginning. At first I had hoped that it might be more especially evangelistic, that is, touring; but so far it has been plain that my work is here among the little ones. I think the time will come when I may see a little more of our field. Whether much touring can be done the future will show. The roads are very unsafe, especially on the plain. The murders in and near Mardin have long averaged one a day. The people are being pressed for taxes, and if not able to pay are beaten. O Lord, how long!"

A side light on the discouraging features mentioned by Miss Graf appears on page 106 of Harris's "Letters from Armenia": "This mission center [Mardin] is not Armenian, but Syrian, and one notices a decided difference in the character of the people. They do not seem to me nearly so intelligent

and refined as the Armenians, but we are told they are more trustworthy, and less fickle. Also one notices far less spiritual awakening, far smaller audiences in the church, and less interest. This may arise from the fact that massacre was averted here, and that they have not had the baptism of fire and blood of other places to drive them to God. I cannot tell, but the difference is very manifest, in spite of the beautiful and continuous work and effort of the faithful little missionary band here."

Nothing from Miss Graf's own pen is likely to give any idea of the courage, zeal, and self-denying spirit of the writer.

They were partially shown in her going, day by day, to her kindergarten, which is in the heart of the city,—a ten minutes' walk from the mission compound,—in November, 1895, when the natives had all dropped work, and were huddled together expecting every moment an attack from the Kurds, whose black tents covered the plains about the city.

We quote again from Professor Harris of Oxford, England: "They were gathered together for purposes of massacre, and only waited permission. This, however, they did not get, and had to retire again; for in no place did the Kurds dare to kill without express permission. The city was saved from massacre by one very powerful Kurdish family, or tribe, which lives here, who, though thieves themselves, are friends with the missionaries, and for their sakes saved the Christians of the city."

In those times the schoolroom door was kept bolted, and the little teacher's heart often beat fast, especially on Friday (the Holy Day of Mohammedans), but she felt that the continuance of the school helped to restore order and confidence in the city.

Miss Graf's capacity for work is shown in the fact that, besides conducting a kindergarten of eighty pupils, she had three classes in the Girls' High School, and as many in the City School,—and this while studying the difficult Arabic language, of which she says that "it sounds like a quarrel all the time."

The harshness of this tongue may be inferred from the common saying that it is an imitation of the camel's speech; and its difficulty from the assertion that it contains some three hundred words for "camel," and forty for "onion." (Mardin is the only station of the American Board where Arabic is the vernacular.)

Considering the harshness of their speech, we are glad to learn that the singing has greatly improved in all the schools through Miss Graf's efforts.

Her self-denial appeared in her relinquishing a large part of the grant made by the W. B. M. I. for her outfit when she set out for Turkey. Of this, however, a missionary of long experience wrote: "It was very

generous of Miss Graf to give up \$150 of her outfit money. I know what that means, and how many times she will miss the things she will need in her work that could have been purchased with that money. She will not regret the giving up of it on her own account, but she will be sorry many times that she has not the means to help others more. Our outfit means not so much even comforts for ourselves, as help in carrying on our work for others. Dear little woman! how much she could have done with that \$150."

Of the results of her work in the United States, of the thirteen of her former pupils who named Jesus as Lord last year, of the Christian Endeavor Society which she organized, and which still looks to her for inspiration, there is not space to speak, except to say that wherever she is known her influence is "as perfume poured forth."

COMMENCEMENT AT KOBE COLLEGE.

OUR fifteenth commencement is now a part of history. All agree that it has never been surpassed, and many who are wont to attend these occasions from year to year, affirm that it has never been equaled.

DISTINGUISHED GUESTS.

We certainly have reason to feel that the general public is taking much more interest in the college than it has done of late, especially since the war with China. All of the three highest officers in this province—the governor and the two vice governors—honored us with their presence; also the principal of the Normal School, which is very near us; the principal of the Commercial College; the principals of several government schools, from which we draw our students; a military officer in uniform; and many other people of distinction and influence, besides the Chinese consul and his interpreter,—the latter being a Christian, a graduate of a mission school in China. All these people were present, and added greatly to the *éclat* of the occasion.

NEW POLICY.

I mention these facts especially, because for some years now many people led by the official classes have held themselves somewhat aloof from us; and the presence of the latter in such large numbers last Tuesday, is only one of many indications that there is coming to be a more friendly feeling toward us. Our new governor is interested in education, and we have been assured that it is the policy of the government now to cultivate pleasant relations with foreigners in preparation for the time, year after

next, when the new treaties will go into effect, and all foreigners will come under Japanese control. At any rate, nothing could be more cordial and friendly than the governor's manner when he was here. He wished to see, and admired everything; said we had the finest place in Kobe; admired the buildings; praised the girls' manners, etc. . . . It was all very delightful and encouraging after having been kept so many years in the government ice box. I hope, and believe, that the next few years we shall see a great increase of interest in woman's education, and many new students in all Christian schools.

CLASS DAY.

One unique feature of our exercises this year was class day, with the traditional class history, prophecy, etc. . . .

MUSIC.

The music all through was fine, and showed the effect of Miss Torrey's careful training, and the benefit to be derived from the tonic-sol-fa system, in which she so heartily believes. Not a sheet of music appeared during the exercises. All the music, both vocal and instrumental, was memorized, and the vocal music was entirely without accompaniment. The last anthem, "Not Unto Us," was particularly enjoyed.

BADGES.

We had three girls to graduate from the college course, four from the academic, and three from the sewing course. The first set wore bows of yellow ribbon, the second, blue, and the third, pink; their diplomas being tied with the same kind of ribbon.

EXERCISES.

Four other people besides myself, a piano, an organ, and two small tables, occupied the platform. Mr. Yumanuchi, the teacher, who has been longest in the school, presided, and Miss Oshima, B.S., of Mount Holyoke, announced the advanced steps which we, as a college, have taken during the past year. The Methodist pastor offered prayer, and Mr. Murai, whom some of the Northfield people know, gave the address, which was an excellent one, showing the connection between Christianity and sociology. Mr. Murai is an earnest disciple of Dr. Herron, and proposes to undertake something in the line of settlement work in the great city of Osaka.

NOTES OF PROGRESS.

Among Miss Oshima's notes of progress, the chief one was that the

Japanese building for sewing, etiquette, ceremonial tea, and flower arrangement, which we have needed so long, was in process of erection. The building will be a monument to the interest and loyalty of the Alumnae Association, which has raised the money for it. Five hundred *en* of the amount needed was left to us in his will by the father of one of our first graduates. Another thirty *en* was left us by Miss Aneey's, at her death. (An *en* is worth fifty cents in gold.)

A STUDY IN DELSARTE.

The teachers not on the platform were on the main floor at our left; the distinguished guests at our right; and the diplomas were presented almost the first, instead of the last, which was a relief to me, as I was glad to have my Japanese speech off my mind. I wish you could have seen the ceremonious way in which the girls received their diplomas. It was really a study in Delsarte,—their slow, graceful motions. The whole performance had been rehearsed the previous Saturday under the eye of the etiquette teacher. I laughingly begged her to rehearse me, too, but she declined.

REFRESHMENTS.

At the close of the exercises on the great day the very most distinguished guests were brought to my study, the second most distinguished guests to the parlor, and altogether we served about eighty dishes of ice cream with cake. Last night we had our vice governor and two other officials to tea, and found them most interesting talkers.

ALUMNÆ ASSOCIATION.

I omitted to say that a very interesting meeting of the Alumnae Association was held on Tuesday evening, about forty alumnae being present. That Association is paying half the expenses of two students in the college, and otherwise proving a great help in various ways.

CLEANERS ABROAD.

But now it is all over, and the noises of the cleaners are abroad in the land. Next week the whole Mission gathers here for its annual meeting, and the sounds of foreign shoes and foreign voices will be heard instead of those to which we are accustomed within these walls, and the girls will be scattered far and wide over Japan.

TO PASTURES NEW.

My head is not as strong as it was before I left America, and I plan to spend the summer in the northern island of Hokkaido, where it is much cooler, and the chances for sleep are better.

Most sincerely yours,

EMILY M. BROWN.

P. S. Miss Searle says it is chiefly to the Japanese members of the faculty that we owe our new building.

