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# LIFE AND LIGHT

FOR

# WOMAN.

PUBLISHED BY THE

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1898, Vol. XXVIII.

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# Life and Light for Woman.

VOL. XXVIII.

JANUARY, 1898

No. 1.



MISS MARY MILLS PATRICK,  
President of the College.

## TURKEY.

### THE AMERICAN COLLEGE FOR GIRLS IN CONSTAN- TINOPLE.

[From the President's Report.]

THE difficulties under which the seventh academic year of the College opened were such as few institutions have been called to encounter. There was political disturbance throughout the capital. The government held Scutari in strong suspicion as the center of the Armenian revolutionary movement. Reports of the disturbed state of Constantinople in the press of Bulgaria and surrounding countries were exaggerated in the extreme. Ali

these reasons combined to make it a serious question whether any students would return to pursue their work. The majority of the Bulgarian students were turned off to schools in Germany, Austria, or Russia. The Armenians who came back did so at great risk. One Armenian college student suffered imprisonment in coming back. It was not until two months after the formal opening of the College that the regular programme could be begun. Notwithstanding these difficulties the work planned for the year in the supplement



MISS SUSAN H. OLMSTEAD,  
Professor of Latin and Rhetoric.

issued in 1896 was, for the most part, completed, and in some directions marked advance was made. Of the regular college students only one failed to return. In September, 1896, the institution attained its twenty-fifth year of educational work. Some demonstration commemorative of the event might have been looked for at the close of the present year, but owing to the absence of the president, Miss Patrick, and the general condition of the country, it was deemed wise to postpone such a celebration for another year.



MISS ISABEL F. DODD,  
Professor of Literature and Art.

The total number of students enrolled during the year was one hundred and fifteen, of nine different nationalities. The number of boarders was fifty-one. The number of students in the college department was twenty-one. The class which was graduated in June numbered three members, of which two were Greek and one English. Throughout the year extra expense has been incurred to render the college premises safe, by increasing the number of Croat guards. One night watchman, and much of the time two, have



MISS IDA W. PRIME,  
Professor of Domestic Economy.



MISS HARRIET G. POWERS,  
Professor of History and English.

patrolled; and at times an extra force during the day was required. The guard of soldiers provided by the government in times of special danger was never given access to the grounds. A general survey of the work of the year in the college department shows that with the small numbers it has been possible for the teachers to give individual attention to students in a way that will help largely in building up the College in the direction of thoroughness and true scholarship. Another possibility of small numbers is that of such

personal care on the part of teachers as stimulates the development of character,—a work which it is hoped will always be held a prominent feature in the College. Much as the depletion of numbers is to be regretted, there is encouragement in the fact that in few years has there been more marked growth



ENTRANCE TO THE COLLEGE GROUNDS.

of character on the part of the students. One member of the graduating class returns to teach in the preparatory department; another expects to teach as governess in a private family; the third has expressed a desire to return to the College and carry on her studies further. One of the members of the sophomore class has already won quite a reputation for articles which she has con-

tributed to the Armenian papers, while three members of the college course are looking forward hopefully to the study of medicine. Miss Vosquemaden, of the Home School, class of '90, who holds a certificate from the London Hospital as trained nurse, has been doing most successful work in the city through the year.

The Self-Government Association continues to be the medium between teachers and students for securing hearty co-operation in college discipline and order. The choice of officers by the students each year reflects great credit upon their discernment and practical sense. The president this year was Miss Nora Silley.



RECITATION ROOM.

The most marked advance made was in the preparatory department. For several years the conviction has been growing that there was need of improvement here, and the closing of the Armenian schools during the late disturbances in the city resulted in an increase of day students, who, both because of their number and general character, called for renewed efforts in this direction. There were forty students, mostly day pupils, in the preparatory school, which is held in the old Konak.

The depression everywhere felt throughout the country was manifest in College also, and a special effort was made to secure profitable diversion, socially, for the students. The three literary societies, the P. B. T. U., the Theta Alpha, and the Amazons, in addition to the work undertaken in their weekly meetings, gave informal entertainments and musicals throughout the year. In January the College had the pleasure of entertaining Professor and Mrs. Geddes, of Edinburgh, for ten days. Professor Geddes gave several lectures in Biology to the students in his inimitable way, while Mrs. Geddes held a number of musical recitals in Barton Hall, illustrative of



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stated periods of musical history. The College was also visited and addressed by Dr. Barrows, of Chicago, on his way to India, and by Mrs. J. Rendall-Harris, of Cambridge, England, on her return from Harpoot.

The College Missionary Society has held public religious meetings every month, and has held one bazaar for the purpose of raising money. The Society has collected \$101.20 during the year; \$17.60 has been devoted to the purchase of an organ for Dr. Chamber's Orphanage in Baghtchijik, and \$22 for the support of a student in Miss Farnham's school in Adabazar. The remainder is not yet designated.

The Christian Endeavor Society, founded five years ago, has been resolved into a Christian Association, as it is felt that the organization of the latter is much better suited to present conditions of college life. The change has been justified by a new enthusiasm and spirit in the religious life of the college. Miss Michaelidon was chosen president, and the Society held its meetings every Sunday evening in Barton Hall, conducted by some one member of the society, and participated in by others.

The Missionary Society is a corporate branch of the Association, as are also the various benevolent societies which meet weekly to sew for the poor. The flower committee, which forms one branch, has sent flowers weekly to the various hospitals in town. The presence of a number of strong, earnest characters among the college students at this time has greatly facilitated the change, and has given an inspiration to practical and spiritual religion which has made itself strongly felt. The services in Barton Hall have been held as usual every Sunday morning at half-past eleven o'clock, conducted by members of the Advisory Board, or by gentlemen resident in the city. The service on the day of prayer for colleges, conducted by Rev. George Wallace, of the Scottish Mission, was both impressive and helpful. In the afternoon voluntary meetings were held by the students, and in the evening the Christian Association held a general meeting. The day was one of unusual interest.

Charter day was celebrated as usual with great enthusiasm. An address was delivered in the morning by Rev. H. S. Barnum suited to the occasion, both as an anniversary and as an incentive for future work. Mr. Barnum was most happy in his allusions, and struck a keynote of loyalty for the College which rang through the whole day. In the afternoon a reception was held in Barton Hall under care of the president and officers of the Self-Government Association, in which, for the first time for a social reunion, all departments of the institution were gathered. In the evening a talk on Edinburgh, with magic lantern illustrations, was given by Miss Fensham.

The political events of the past three years have scattered the alumnae of the College widely over the world. They are to be found at present in England, France, Switzerland, Denmark, Egypt, Greece, Bulgaria, Russia, Turkey, and the United States. In most cases they are engaged in some specific work. In Varna and Marseilles they have assisted in the Armenian relief work. In Rustchuk a Bulgarian graduate, wife of the prefect of the city, has been able to render valuable assistance to the Armenian refugees. The College possesses a body of alumnae of which it has just reason to be proud.

## AFRICA.

## THREE PIONEERS IN AFRICA.

DAVID LIVINGSTONE.

As an African explorer was one day walking through the yard of a cotton mill in Blantyre, Scotland, he came upon a Highland laddie, whom his friends called "Busy Davie." Taking his noon rest, with a large bannock of oatmeal in his hand, he was poring over one of the gentleman's books of African travel, and at the moment was almost breathless with excitement over a vividly illustrated story of a desperate encounter between an African and a lion.

"How would you like to travel through a country like that, my lad?" asked the explorer. "It would be rough work, wouldn't it?"

"I would like weel to gang there for a' that," replied the boy, "for there's muckle to be done there yet."

"There is, indeed," said the traveler, "and it's just fellows of your sort that we need to do it. If you ever go to Africa I think it will take more than a lion in your way to stop you."

That the boy's character made the same impression on others, when later he became a pupil at Ongar, is shown by the testimony of a fellow-student, "Fire, water, stone wall would not stop Livingstone in the fulfillment of any recognized duty." Another says, "He was so kind and gentle in word and deed to all about him that all loved him." It was in accordance with his nature, also, that when convinced by reading an appeal for missions in China that the need for workers in that country was much greater than in England or Scotland, he should quickly offer himself to the London Missionary Society to go to China. His small knowledge of theology and the ways of the world almost prevented his acceptance, but he was finally appointed as a missionary to China. Delayed from immediately entering upon his work in China by the opium war, his desire to be at work and a providential meeting with Dr. Moffat decided him to go to Africa. One cannot help wondering what his life would have been if it had been thrown into the old civilization of China, rather than into the savage paganism of the Dark Continent.

In 1840, at the age of thirty-one, he was ordained as a missionary to Africa, and a few months later he reached Kuruman, the home of Dr. Moffat, who was still in England. Here he settled himself for the study of the language and of the people about him. After nine years of labor in the Bechuana country he became extremely anxious to penetrate far into and beyond the surrounding country. He wrote of his desire to the directors of the Society, and joyfully received permission to establish mission stations in the regions beyond. Ready "to go anywhere, provided it be forward," having in the

meantime married a daughter of Dr. Moffat, accompanied by his wife and four children, he went farther and farther into the interior, doing missionary work amid untold obstacles, dangers, and exposure. In one of his expeditions his family had so much fever, he took them to the coast and sent them home to England for health and recuperation, while he himself worked on alone for four years longer.

In 1856, after sixteen years in Africa, he returned for a short time to England. Although the aim of his life had been mission work, his explorations of the Zambesi and its tributaries were of such value he was received with great honor by men of science. He was especially welcomed by the Royal Geographical Society in London. Honors were heaped upon him, the Queen granted him a private interview, and universities conferred upon him their highest degrees; yet he was still David Livingstone the missionary, and when complimented for his achievements would say, "Where the geographical feat ends, there the missionary work begins."

During this visit in Europe he severed his connection with the London Missionary Society, and accepted an appointment as consul at Quillimaine, and as commander of an expedition for exploring Eastern and Central Africa. Henceforth he was known to the world more as an explorer and discoverer than as a missionary, but he was always animated by the same spirit, and his one aim was to make a way into the heart of Africa for the gospel of our Lord Jesus Christ. Supplied with ample means and every appliance necessary, he started on his second exploration of the Zambesi region. His wife accompanied him, but her health soon compelled her to return to Scotland. Four years later she joined him again; but at the end of three months, after a brief illness, she went to her reward.

We have no space to describe Dr. Livingstone's wonderful explorations, his long search for the sources of the Nile, the watershed of Africa, the great lakes, while "one year after another began with the pathetic prayer that this year he might be permitted to finish his work and go home." At last, after six long years without the sight of a white face, "deserted by most of his followers, thwarted in every possible way by Arab slave dealers, exhausted by hardships, he said of himself, 'I felt, in my destitution, as if I were the man who went down from Jerusalem to Jericho and fell among thieves, but I could not hope for priest, Levite, or good Samaritan to come by on the other side. But when my spirits were at their lowest ebb the good Samaritan was close at hand.'"

The good Samaritan was Henry M. Stanley, who brought him food and clothing, home letters and sympathy, friendship and help of every kind, through which he once more regained his strength, and with wonderful

courage again turned his face to the wilderness. Although this last journey extended over only nine months, his exposure and suffering exceeded anything he had before experienced. At last we find him, his strength and courage gone, in a little hut built by his faithful native friends Susi and Chuma, where

“As he knelt in prayer  
He spoke with God, then passed into the light:  
From conflict here to peace and comfort there.”

With love and reverence his black friends, in their rude fashion, buried his heart under a tree in the depths of the forest, and then carried his body to Zanzibar.

On Saturday, April 18, 1874, he found his last resting-place in Westminster Abbey,—

“To sleep with king and statesman, chief and sage,  
The missionary come of weaver kin,  
But great by work that brooks no lower wage.”

HENRY M. STANLEY.

The name of Henry M. Stanley has of recent years been so constantly before the public in connection with the “Dark Continent,” that any mention of Africa is hardly complete without some reference to the man whose courage and determination were shown in such marked degree in the search for David Livingstone almost thirty years ago. In Stanley’s early life he was thrown upon his own resources. Of obscure parentage, from a poor-house in Wales he worked his way as cabin boy to New Orleans, where he was employed by a merchant named Stanley, whose name he adopted. He served in the Confederate Army, later in the United States Navy, went to Turkey as newspaper correspondent, and in 1869 he was summoned from Madrid to Paris, on important business, by James Gordon Bennett. Ordered on his arrival to start forthwith for Central Africa to find Livingstone (whom Stanley himself in common with most other men believed to be dead), his spirited answer to Mr. Bennett was: “Good night, sir. What it is in the power of human nature to do I will do, and on such an errand as I go upon, God be with me!”

Stanley sailed on October 12, 1870, from Bombay to Mauritius, and arriving at Zanzibar in January, 1871. It were useless to dwell on the dangers and excitements of Stanley’s progress along the route he was endeavoring to follow; but at length in November, 1871, he received news of Livingstone at Uvinza. A white man was reported as just arrived from Manyeme at Ujiji, and on inquiry was said to be dressed like Stanley himself, to be old, to have white hair on his face, and to be sick, and that a long time ago this same man had been seen at Ujiji. Stanley, almost over-

come with excitement and impatience at the certain conviction that this was Livingstone, asked his men if they would march to Ujiji without a single halt, and promised extra pay to each man. They responded gladly, hardly less rejoiced than Stanley himself.

After a dangerous and exciting journey they reached Ujiji, embowered in its palms, and advancing close together, holding up the white man's flag and firing as they advanced, they soon succeeded in awakening Ujiji to the knowledge that a caravan was coming, and the population rushed forward in hundreds. Stanley was greeted in English by Dr. Livingstone's own servant, Susi, who reported Livingstone as not very well, but actually there in Ujiji, and Stanley sent the man forward to announce his coming to Dr. Livingstone.

The expedition soon halted before the doctor's house, and Stanley, slowly advancing, found himself face to face with Livingstone. Controlling all his own emotion, Stanley deliberately walked forward, took off his hat, and said, "Dr. Livingstone, I presume?" Livingstone answered him, and the two men grasped hands. The doctor opened his mail bag, read one or two of his children's letters, and then asked for news, saying he had waited years for letters, and had learned patience.

Stanley briefly told of the events of the past two years,—the terrible fate that had befallen France, the cables laid in the Atlantic Ocean, the election of Grant, the Spanish revolution, and the death of Lord Clarendon, Livingstone's constant friend. At the close of the long day, so full of excitement and emotion, Stanley left the doctor for the night, with the consciousness of triumphant success in his mission, and grateful acknowledgment to the Divine Providence that had protected him through so many dangers, and brought him to the succor of this brave old man.

Stanley received the news of Livingstone's death while on his way back to England, after the Ashantee War, in April, 1874. The effect of the sad tidings, after the first shock had passed away, was to fire him with a desire to complete Livingstone's work, to clear up the secrets of the Great River throughout its course, and also of all that remained incomplete of the discoveries of Burton, Speke, and Grant. Again he was sent out through newspaper enterprise, the means for the expedition being provided by the *Daily Telegraph* of London and the *New York Herald*. The success of this expedition is familiar to the many readers of his fascinating book, "Through the Dark Continent."

While Stanley has never been a missionary, he has always been a staunch friend and defender of missionary work. By his public testimony to its value and success, indeed of its absolute necessity in the opening of Africa

to the world, by his creating a highway, through railroads and steamers, for the march of the gospel, he has been of incalculable benefit to missions and to the African people, and must always be numbered among mission workers.

ALEXANDER M. MACKAY.

Stanley's challenge to Christian England to plant a mission in Uganda met with a favorable response from the Church Missionary Society, and among the first party sent to that region was Alexander M. Mackay. The son of a Free Church minister in Rhynie, Scotland, he received a thorough education as an engineer at Edinburgh and Berlin. In the latter place his missionary interest was fed and increased by entering the family of Herr Hoffrediger Baur, who at that time was actively engaged in the translation of the "Life of Bishop Patterson." In six weeks after reaching Berlin he offered himself to the Church Missionary Society as a missionary engineer. In April, 1876, a band of five missionaries left England for Africa, Mackay being the youngest of the five, and destined in three years to be the only representative in Africa of the original band. Arriving in Zanzibar at the end of May, in another month, with his friend, Dr. Smith, he started on his long march into the interior. "One day east, another west, and then a few days north, through sandy deserts and swampy plains," he slowly made his way two hundred and fifty miles to the southern shore of Victoria Nyanza, around the northwest of which lay the country of Uganda, the scene of most of his future labors. Here with infinite pains, amid almost insuperable difficulties, he built a boat, the *Daisy*, in which he finally set sail across the huge inland sea, and after shipwreck and hardships of all kinds reached the place in Uganda which he had chosen for his home.

He soon gained the confidence of King Mtesa, which was cemented into friendship by presents, and the many kindnesses that Mackay was able to render him. A large part of his teaching and preaching was done at the rude court, with the king and his chiefs as pupils and hearers. They listened with the greatest interest, and one day Mtesa asked that he and his chiefs might be baptized. Mackay explained that baptism could be given only after a changed life, and as a test asked him if he would lay aside polygamy, and become the husband of one wife,—a proposition to which he was not willing to accede. The king was surrounded by a multitude of Arabs, who were plying him with arguments in favor of Mohammedanism, and not long afterwards some French Roman Catholic priests appeared, and in his bewilderment he asked, "Does every white man have a different religion?"

To carry out his selfish purposes and to secure more presents he pretended to be a Mohammedan, Protestant, and Roman Catholic Christian in turn; yet

as he abated none of his heathen practices those on the ground were not deceived, although in Europe he was called the enlightened and intelligent King of Uganda. Many of his people, however, became sincere Christians. A church was formed and schools established.

In October, 1884, Mtesa died. His name will ever be associated with Livingstone, Speke, Stanley, and Mackay. He first invited Christian missionaries to his country, and befriended them through good and evil report. Mwanga, his youngest son, succeeded him—a vain, fickle, vicious youth. In 1885, in a fit of fear and madness, he ordered the execution of the brave Bishop Harrington and his followers; and a year later, alarmed at the spread of Christianity, ordered a general massacre of the Christians, and a large proportion of them were put to death with most cruel torture. The hostility extended to the three missionaries then on the ground, Messrs. Mackay, Ashe, and O'Flaherty, and they were virtually prisoners in their own house, daily expecting arrest and death. Mackay eagerly, eloquently, and vehemently plead the almost hopeless cause of his beloved Christians. He toiled early and late making presents for the king, which he knew he desired, the only reward he craved being the lives of the imprisoned Christians.

Through the machinations of the Arabs the king was led to suspect the missionaries of political aims, and to allay this suspicion it seemed best to reduce their number. They succeeded in getting Mr. O'Flaherty away in safety. It was then decided that Mr. Ashe should go to England, to obtain help to curb the violence of the king. Mwanga would not allow Mackay to go with him, and they parted, Mackay remaining eleven months alone with the hostile king.

In September, 1886, the acting consul general wrote a letter to Mwanga, which reached him in April, 1887, and which was so mistranslated by the Arabs as to irritate the king and his chiefs, and it was made to appear that the consul required Mwanga to drive the white men from the country. The Arab Suliman constantly demanded Mackay's dismissal, and so worked on the king's fear of consequences on account of the murder of Bishop Hannington that Mackay was compelled to give up the long contest, although not until the king had promised to receive kindly two other missionaries in his place, Messrs. Gordon and Walker.

After various adventures Mackay succeeded in establishing himself at Usamiro, on the south coast of Victoria Nyanza, in the territory of a friendly chief. Here he was followed by many Christian refugees from Uganda, and later by Messrs. Gordon and Walker, who escaped after many perils. At Usamiro, in December, 1889, he had a visit from Stanley

and his men, and did what he could to feed and clothe the half-starved, half-clad men, and sent them on their way.

Meantime, in October, 1888, Mwanga had been driven from his throne by his rebellious subjects, and, strangely enough, turned to Mackay for help, imploring him to come to Uganda and fetch him—to take him anywhere he pleased away from his enemies. A year later Mwanga was restored, and immediately placed the Christians in power, dividing his chieftainships between the Protestants and Roman Catholics. All the posts of authority were occupied by Christians, and all the lands fell into their hands. The king was no longer their master and murderer, but a helpless instrument in their hands.

On February 3, 1890, Mackay was taken ill with malarial fever, and five days later was freed from trial, persecution and danger, and went to his reward after fourteen years of constant, exhausting labor. Of his death the *Church Missionary Intelligencer* said, "Much as we valued Alexander Mackay, we were quite unprepared for the burst of admiration and sympathy evoked by his death. When the *Times* correspondent at Zanzibar speaks of the 'irreparable loss to the cause of African civilization,' when the *Pall Mall Gazette* calls him the 'St. Paul of Uganda,' when the great provincial dailies devote leading articles to him, one sees that the world can now and then appreciate a missionary."

Of his work Stanley says: "I take this powerful body of native Christians in the heart of Africa, who prefer exile for their faith to serving a monarch indifferent or hostile to their faith, a more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the most deadly persecutions. Stanch in their beliefs, firm in their convictions, they have held together stoutly and resolutely. Mackay and Ashe may point to these with a righteous pride as the results of their labors."

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## JAPAN.

### WORK IN SAPPORO.

BY MISS ADELAIDE DAUGHADAY.

My return to Japan seemed really like a home coming, and it seems very natural and pleasant to be back in the old groove again. On the map of Japan you will see Sapporo on the Island of Yezo, just across from Siberia. Indeed, we are only two days' journey by steamer from the great seaport Vladivostock. There are various suggestions of the nearness of the Czar's dominions. One is a large garrison of soldiers to protect against Russian

invasion. Another is the high winds that blow almost every day, probably the almost spent gales that sweep across the Siberian plains. Summer is so late in coming here that it sometimes seems to us like "winter painted green." In colder weather there is sometimes seal and bear meat in the market. Sapporo reminds me of some of the new towns on our American prairies, as it is situated on a plain and has low, unpainted wooden houses. There are some fine government buildings, however, and an agricultural college. This is really like life in a new country, and the people have all the energy and alertness that characterize colonists. The Hokkaido, or Northern Sea District, is being opened by people from the south, and the usual question asked of each other upon meeting is, "What is your native province?" I have been pleased to find many living here who were friends in Osaka and Tottori. We are on a railway, and that seems to keep us in touch with the outside world; yet it can only take us to a port from which we must go on by small inter-island steamers. These little boats do not venture out in bad weather, so sometimes people are detained several days or a week in a small fishing village waiting for a chance to leave. Usually evangelistic tours must be made away from the railway among the mountains, where travel is done on pack horse or on foot, or, as the gentleman of this station says, "by pony express and by leg express," and the walking must be done the greater part of the year through deep snow. In warm weather the Hokkaido is very lovely, and the air much purer and stronger than among the malarious rice fields of the south. The people here are intelligent and cordial, so work among them is very pleasant and full of encouragement. Already my Bible, English, and music classes have multiplied to so great an extent that it is difficult to find days and evenings enough in the week for them; but I am thankful to be able to say that my health is equal to the strain.

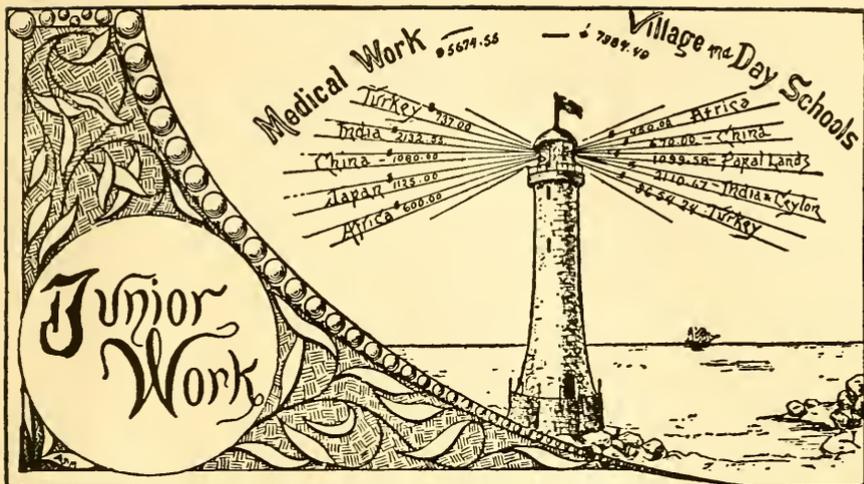
On my return to Japan, after more than two years' absence, I noticed many changes,—some for the better, some for the worse. In the churches there seems to be a growing desire for something more aggressive and satisfying than mere philosophy, for a vital Christianity that makes men better and happier. There also seems to be an increasing interest in the education of girls.

Among the shadows of the picture are the many petty newspapers that deprave the people by their vulgarity, and excite them by most sensational utterances over small national and international affairs. Perhaps, however, they are not much worse than papers of the same grade in America. In the boys' schools there is the same, or even greater, spirit of insubordination of former years. Teachers must submit to the dictation of pupils, or are requested by them to resign. If there is any appearance of resistance on the part of the teachers to an unjust or absurd demand, the matter is referred to

some higher authority, sometimes even to the Minister of Education, and usually with the result of the boys gaining their point. Will they make good, law-abiding citizens in the future?

I am grieved to see the great strides that intemperance has been making. In the past, *sake* (rice beer) was bad enough, and had a demoralizing effect, but now that foreign alcohol is introduced in its manufacture, it has become a powerful intoxicant. Recently I visited a park in Tokyo in company with a friend. Groups of people were seated under the trees here and there, eating and drinking, all with red, excited faces, the women rude and noisy in manner, and even the children showing signs of intoxication. Insulting names were called as we quietly walked by, even English profanity, picked up along the wharves in the ports, was shouted after us. One party evidently intended to be friendly, and invited us to drink with them. We replied that we were temperance people, besides disliked *sake* very much. These arguments had no effect, and two men, in a rough but good-natured way, pinioned my friend's arms, while another held me forcibly and put a cup of *sake* to my lips, telling me that I must drink. I turned away my head and said, "*Kirai*" (I dislike it). I do not know what the outcome would have been had not a Japanese man, coming up the path just at that moment and taking in the situation at a glance, said, "If the *yin san* (foreigner) dislikes it, I do not," and seized and drained the cup. At this all stopped to laugh uproariously, and, taking advantage of the momentary diversion, we hurried away.

As a strong contrast to this, I want to tell you about a semiannual meeting of Christian women I attended a few weeks ago. The church was filled with neatly-dressed, gentle-mannered Japanese women, who gave close and earnest attention to the speaker, many of them taking part themselves by offering prayer and discussing important questions. The subject of the meeting was "The anointing of the Spirit needed for greater service." It was an all-day meeting, and characterized by dignity and spirituality. As I listened to their fervent prayers and intelligent remarks, a vision of the scene in the park arose before me; knowing the home life and circumstances of many of these good women, I knew it was Christianity that had made the great difference between them and the rude, dissipated women of the public resorts and the tea-houses, and I exclaimed involuntarily, "Do missions pay?"



— To give light to them that sit in darkness 4676.177 —

## THE NEW WOMAN.

BY LUCY W. WATERBURY.

To the numberless discussions of the "new woman" may we add just one word more. It is not the new woman in politics, nor in the intellectual world, who especially interests us, but the spiritually new woman.

The woman of yesterday drew her boundary lines around her own home and family, with perhaps a helping hand for the needs of the parish. The new woman adds to her creed the Great Commission, and adopts the boundary lines of God, beginning with her Jerusalem of home, and extending to the uttermost parts of the earth. The new woman in Christ Jesus sees wonderful possibilities in humanity; she is in touch with great missionary movements; she gathers to herself other women, strengthening and influencing them, and she meets the usual fate of new women: witticisms, criticisms, and the common taunt that charity begins at home. A missionary "crank," of a mild and gentle sort, asked a neighbor to attend a woman's meeting, and was told with severity that it is a woman's duty to stay at home; women who neglect home duties to run about to missionary meetings are making a great mistake. The dear, inconsistent creature, being a member of three clubs, and a whist circle which meets weekly, should not, however, be taken too seriously. The fact remains that a mother's heart may be tender for suffering children the world over, and not become entirely callous to the needs of her own.

The new woman at home is responsible for a new woman abroad. A beautiful Chinese girl, educated in a mission school, paid a visit to America with her missionary teacher. On her return trip she met Li Hung Chang, who was so impressed with her intelligence and dignity that he asked her to represent the women of China in the World's Congress of Women, to meet in London in 1898. She is a type of the new woman of China,—a new woman in Christ Jesus indeed, far in advance of her heathen sisters with crippled feet, and minds, and souls.

“In the secret of His presence  
How my soul delights to hide.  
Oh! how precious are the lessons  
That I learn at Jesus' side,”

sang Ellen Lakhsimia Goreh, a daughter of India and a daughter of the King. Krishnalal, Julia, Lydia, and hundreds of others in our own mission fields can say, “The former things are passed away; all things have become new since we learned of the Saviour for women.”

A Hindu father recently brought his little motherless girl to a mission school, and asked that she might be received. She was six years old, and was sought in marriage by a man of forty, who offered two hundred rupees for her; but her father could not consent. Then the priests demanded her for the vile service of the temple, but he would not yield, and instead begged the missionary to receive and protect her, saying, “For years I have watched the two hundred Christian girls of your school go back and forth, and I never have seen an unhappy face among them; I want my daughter to be like them.”

The new woman of Africa is not very far advanced as yet. It will be a long time before she demands a vote, but she may, even now, feebly protest against burial with the other living wives in her dead husband's grave. While she could not possibly follow our changes of fashion, she has learned to make and to wear a calico Mother Hubbard gown, and can read in a little book of “Jesu Masiya.”

Is it worth doing,—working together with Him to elevate the home and family life; to develop true womanliness and true Christliness; to put God's living truth into every heart?

Is “Christ in you the hope of glory” for the world? Not Christ a beautiful, pervasive influence, but the personality of Christ embodied in you; making you to see as he sees; to think, and feel, and judge as he would do; to take his outlook on the world; to enter into his sacrifice. Here, and here alone, lies the hope of glory for the world; and is it not our own hope as well? God judges us as individuals; yet may he not also judge us as a

race? Suppose that we could find the spiritual average of womanhood to-day. With the Christian woman, educated, dainty, refined, put the barbarous woman of pagan lands; the sensual woman of India and Japan; the dull, unhappy woman of China. How the average comes down! But we are not judged in this way, you say. I am not so sure. If we have not enough of Christ to impel us to obey his last command to help these other nations, then our grade is not, after all, so high; our religion is superficial indeed.

The new woman in missions is imperatively needed. She will not meet your attempt to carry out the Master's thought with a smile and a joke. She will not confine her whole attention to the needs of her own land; neither will she profess to be interested and withhold the gift which would cost her something. The new woman will increase her intelligence by a careful reading of missionary literature; she will be in line with the latest missionary methods; she will train the Juniors and will encourage the "Farther Lights"; she will interest other women; she will pray for the work, and for herself in relation to it; she will take her mite box and use it in His name for thank offerings for all the joys and hopes that crown a Christian woman's life.

"I give from my bounty meager dole,  
And pennies I spare but a few;  
If I knew that my Saviour were standing there,  
I wonder what I would do."

—*Baptist Leaflet.*

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## WHY SHOULD THE WOMAN'S BOARD ORGANIZE SOCIETIES FOR YOUNG PEOPLE?\*

BY MRS. C. H. DANIELS.

THIS threefold answer to the question is gathered out of the benefits received by my own children as they have passed along through cradle roll and mission circle. If the answer has value it is that value which attaches to a bit of personal experience. Not theoretically then, but practically, why do we need missionary societies for girls and boys?

1. In order to save the future of our work.

Missionary organizations are agents of God to promote his kingdom on the earth. There is no evidence that their work is soon to end. It looks as if a long future of conflict with adverse forces were still before us, and that organized Christian womanhood would be needed of the Lord. Will there

\*Given in opening the first point of the discussion of Junior work at the annual meeting, New London, Conn.

be any women ready to fill up the ranks if the daughters are not trained? Will there be intelligent men to wage warfare for Christ in the future if the boys are not brought into line?

We cannot start up suddenly on New Year's morning with a resolve to overcome at once and completely a quick, impatient temper, and expect to succeed, if we have never before taken one step in self-control. No more can we in future years draw suddenly upon men and women to bear burdens along these great avenues of missionary toil when no preparation lies back of them. Of course our attitude toward this question depends upon our ambitions for our children. The dancing school is more appropriate than a mission circle for a daughter destined to figure in society. If the strongest emphasis is laid upon the physique of the boys they will spend all their spare hours in the gymnasium and the out-of-door sports. The numberless literary clubs are at hand for the girls who assume to become intellectual. But if I have, definitely and high before my family life, the kingdom of God as the supreme aim, all pursuits and pleasures will square to that, and the mission circle will be called in as one useful instrument in preparation. And after the mission circle the junior auxiliary, with no gap between, lest the girl in her "teens," that critical period, become absorbed in some less vital interest.

2. For the quickening of intellectual life in the boys and girls.

Consider the programmes of an active mission circle for one year and you find that some of the most important events of our time are touched upon. Nations, great and small, receive some attention, and heroes like Livingstone, Stanley, and Neesima pass in review. All the bits of foreign news in daily papers assume new interest to young people when they have heard at mission circle about Armenian affairs, war between China and Japan, or the Spaniards at Ponape. But beyond this is a certain preparation tending toward the truest culture; for best culture consists in assimilating knowledge acquired with facts concerning God and his kingdom. Leaving these factors out of the account we fall into false thinking. The mission circle is certainly one useful instrument for harnessing facts of God and his kingdom to such other knowledge as the young minds may be drinking in.

3. For the sake of the child's personal religious life.

And the higher our aim for this the more we value such a help as the organized society of a company of young people learning how to be generous, and to be systematically generous, too, as stewards of the Lord; learning how to sacrifice, seeing the need there is in the world; learning how to love somewhat as Christ loved; and learning to go out in their affections beyond the poor child in the next street, even to the ends of the world,

just as Christ went out in love and pity. The choicest, the highest types of Christians our children may here meet for their own stimulus. Is not the foreign missionary one of the highest types?

There is, therefore, need for organized missionary work among our young people, and they will always prove responsive to wise effort.

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## Scraps from our Work Basket.

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LIFE AND LIGHT. This number of our magazine begins the twenty-ninth year of its history, and as the time has come for the subscriptions of a new year, we trust our friends will make a special effort to enlarge its circulation. As has been well said, mission lands and mission workers are so much before the public in this country in these days that one can hardly be considered ordinarily intelligent who is not informed upon them, and where can information be found better than in missionary periodicals? The writers have lived in these countries many years and know the people, their conditions, and needs as no ordinary traveler can, even though he be sent out with the avowed purpose of investigating just these conditions and needs. The missionaries are broad-minded men and women, intensely interested in the social and political affairs of the peoples they love, as well as in their religious life; and when we add to this the marvelous march of the kingdom of our Lord described in missionary literature it certainly should not lack interest. Limited space generally prevents long descriptions of manners and customs, past histories, or political disquisitions, but they do contain an account of current events and matters pertaining to the kingdom of Christ. We hope that the year 1898 will see a distinct onward movement in the dissemination of knowledge of missionary work. We are in times of specialized literature. "Everything from imperialism to postage-stamp collection, every great movement, every little fad, has its literature to-day. Whole libraries have sprung up in connection with sports and pastimes. No pursuit worth speaking of lacks its books of authority, its magazines, and newspapers. The mission enterprise has a great literature. The enterprise that is not using the power of literature to the full extent of its ability is missing the opportunity of the time." In our own Board we believe that the best work in this direction can be done by one or two women in each auxiliary, elected or self appointed, who shall make it their special aim to promote the interests of LIFE AND LIGHT and other literature in the churches. Who will do this for 1898?

**CONTRIBUTIONS FOR THE MONTH.** We regret to say that the first month of our financial year shows a falling off in our contributions of \$2,800.06, as compared with the same month last year. Receipts in certain months must inevitably fluctuate more or less, and we trust that an increase in the next month will more than make good the deficiency of the present one.

**OUTGOING MISSIONARIES.** Three of our missionaries sailed for Foochow, China, from San Francisco on the 18th of November,—Miss Elsie M. Garretson, Dr. Kate C. Woodhull, and Miss Hannah C. Woodhull. Although none of these ladies have quite regained the health they sought in this country, yet the exigencies of the work in Foochow called so loudly they responded cheerfully to the need.

**MISS HU KING ENG.** Miss Hu King Eng, the young Chinese girl whom Li Hung Chang has appointed a delegate from China to the Women's Convention in London in 1898, is said to be a great success as a doctor in Foochow. She studied for seven years in the University of Michigan and received the degree of M.D. there. She is now in charge of a hospital in Foochow, and the story is told of a coolie who wheeled his old blind mother a thousand miles on a wheelbarrow to take her to the woman doctor. An operation for double cataract was performed, and the woman can see as well as ever.

**THE STUDENT VOLUNTEER.** *The Student Volunteer*, a bright, practical little magazine, the organ of the Student Volunteer Movement, has lately been enlarged to nearly twice its former size, and the added space bids fair to be full of interest. The headquarters of the movement have been moved from Chicago to New York. Several new secretaries have been added to the list, one of them being Miss Rouse, who has had long experience as secretary of the British Volunteer Union, and Dr. Pauline Root, of our own Board, is now a member of the executive committee of the movement. The third Triennial Convention is to be held the latter part of next February, in Cleveland, Ohio. The beneficent influence of this movement in our colleges, and its value to missionary work, cannot be computed.

**THE PRAYER CALENDAR.** This number of our magazine will reach our readers in the midst of the beautiful gift season, and for many friends a gift of our Prayer Calendar would be most acceptable. Such a remembrance has a threefold value. It gives pleasure to a friend, it brings her in touch with mission workers all over the world, and stimulates prayer for those who long for and sorely need it. The calendar for 1898 is made specially attractive by the pictures of missionaries and native workers, and the selections have been most carefully chosen.

A WOMAN'S MISSIONARY SOCIETY IN UGANDA. Miss Fenley, of the Church Missionary Society (English), writes in the *Intelligencer*: "We have started a 'Gleaner's Union' among our women. At our first meeting we took the map showing the religions of the world in different colors, spread it on the floor, and the women sitting on mats around, were intensely interested. This week we enrolled one new member. She seemed especially interested, and came back after the meeting was over and said she had brought a gift for God. She brought a parcel, containing three hundred and thirty shells (shells, or cowries, are money in Central Africa), all large, selected shells, beautifully and evenly strung together. She must have been some time saving such fine ones, and although they are of no more money value than old and broken ones, there was a touching sense of the fitness of things in thus choosing the best for God. It is not much more than two shillings of our money, but a large sum for such a woman, and enough to support a teacher for more than a month."

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### EXTRACTS FROM RECENT LETTERS.

FROM MISS BARBOUR, SAN SEBASTIÁN, SPAIN.

LAST summer Miss Webb and I had a delightful month's rest in the Pyrenees, partly on the Spanish side and partly on the French. All through that part of France we found the poor Aragonese employed as day laborers for breaking stones, building and repairing roads, and other rough work. Our missionary in Pau, Don Toribio, says they can resist the heat and the sun much better than the French, and so find employment readily. Thus a great many come to Pau and other towns in that vicinity, and they see so much more religious liberty, the many Protestant churches, and the respect in which the evangelical faith is held, they find it much easier to break away from their own superstitions than in their own country. Don Toribio and his sweet, intelligent little wife—the first pupil in our San Sebastian school—are doing an excellent work for these poor peasants. Their little chapel is usually filled with attentive listeners, and those who learn the truth there carry it back with them into Spain. I wish very much their work might become a part of the regular work of our Board, instead of leading so precarious a life as it does at present, under the care of a French and English committee.

I think I came back more encouraged than ever before as to the vitality of the evangelical work in Spain, even though it seems small in immediate re-

sults. But the poverty of this country is appalling. While these poor peasants must do the hardest work for France, the positions of honor and trust in their own mines and manufactories are held by foreigners. Their system of education is a half century, at least, behind that of France, and the burden of war still hangs over them. Of course we always have before us the fear of war between the two countries we love so well; but we have decided to go on regardless of this possibility, and receive the many pupils who are waiting to come to us. At least it seems to us that we hear God's voice bidding us go forward, and it is he alone who knows what the future holds for this land and for its daughters.

FROM MRS. HOWLAND, GUADALAJARA, MEXICO.

A pleasant incident came to us as an encouragement a few days ago. An Englishman was calling on us who has been a resident in the city a number of years, and who is a Roman Catholic, although very liberal. In speaking to Mr. Howland about our trouble in getting houses he said something like this, "You may not be able to rent houses because you are the 'Protestant Bishop,' and people do not dare rent to you for fear of excommunication, but I can tell you that you are very highly thought of in this city. When criticisms are made upon foreigners in Roman Catholic circles, there is always some one to speak a good word for you." This is pleasant to hear, and gives us courage to go on trying to conquer the terrible prejudice against Americans.

Some time ago we were walking home from church and a rude boy threw a stone at Mr. Howland, and shouted something insulting. Just behind was an old bent priest, known as the most learned among the clergy. He stopped, called the boy to him and said, "Don't you do that again! That is a good man and you shall not insult him!" This old man writes nearly all the polemical articles in the papers, and knows well what Protestantism is. He has a heart hidden away under his shabby old cloak, and I think it has been a little touched.

We were led to feel last spring that life is never free from danger, even under our smiling skies. You may have read of the sudden attack on the leader of the Christian Endeavor Society on Palm Sunday, and how the assassin's knife cut through his Bible as far as Ezekiel, thus warding off the blow aimed at his heart. Some think that as the man could have had no special reason for killing the lad, one of the youngest and least liable to awaken prejudice, he had been told to enter and strike the leader, expecting him to be Mr. Howland. In any case we had great cause to be thankful, as the assassin did strike harmlessly at Mr. Howland afterwards.

FROM MISS JEAN GORDON, WAI, INDIA.

For a while in the autumn we have had quite a relief camp in our own compound. We began by giving work to a few who were begging because they could find no work. Every day brought new men and women asking for work, so that our numbers kept growing till we had a hundred and forty or fifty names on the roll, though we have never had more than a hundred and twenty at work on one day. The majority were women, several were widows with one or more children to support, others old women who have no one to support them. It was a great pleasure to be able to help, in a little measure, the poor people about us. We were only sorry that we were not able to do more for them. It was hard to turn many disappointed ones away. A great many were from outside villages, and we hope later on to follow them to their homes. In the evening, before we gave them their pay, we had a little service, when one of our Christian men gave them a short talk. We felt day by day that it was but another of the many ways in which our Father was seeking to turn these dear people unto himself. We tried to send the people back to their villages with something better than clothes.

It was a new experience to find little companies at our door at all hours of the day to whom we could tell "the old, old story," and not have to go out to seek them in their homes. We have had seasonable rains here, and that is promise of good crops later on; and now there is more work to be had, so that now we are sending off, day by day, those who think they will now be able to find work in the fields near their villages. To-day we have less than eighty at work. We want to reduce the number as far as possible, for our funds are getting very low, and there are some who will need help till the grain is cheap. So far grain grows dearer rather than cheaper. It is very dear. I do not see how many of the people live.

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## Our Work at Home.

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EXPERT STUDENTS OF GOD'S PRESENT DAY WORK.

BY MRS. MERRILL E. GATES.

Two elements constitute the kingdom of God on earth: the Word of God, and the Work of God. One is audible to man, the other is visible to him. Both proceed from the hidden, but real, realm of God's existence. The word of God speaks. The hand of God works. Nowhere is the work of God as striking, so evident and so self-revealing as on the mission field.

## HEEDING GOD'S WORK IN THE WORLD.

We confess our obligation to hear the voice of God. We exercise option in regarding the work of His hand. Shall we obey in one direction and not in the other? We are taught distinctly, and it is everywhere implied in Scripture, that we should pay attention to God's movements in the world. God comes down to man in acts. We climb up to God by tracing these acts back to their source. We come to know God by studying him in his works of grace.

When in 1817 Moffat started for the kraal of the blood-thirsty African, his friends warned him that this savage monster would make a drum-skin of his hide and a drinking cup of his skull! The terrible Hottentot hunted down all who crossed his path with the insatiable ferocity of a wild beast. But Robert Moffat won this raving savage. The grace of God is as triumphant in Nomaqualand as in Gadara; in the nineteenth century, as in the first! The Bible is a book of facts. The work of God's hand is one of facts. Every mission field is a record of these facts.

Put the facts of the mission field into the alembic of a consecrated mind, and they are sure to come out missionary zeal.

## THE INEXORABLE LOGIC OF FACTS.

The inexorable logic of all that we have learned so far about missions is, First, that if the need is so appalling, we Christians must give more, and in order to give more, we must simplify our living.

## NEW LIGHT FOR US ON OLD TRUTHS.

Secondly, we infer the unspeakable blessing of having been born at the very hearth-fire of Christianity, when we contrast the peace of mind which is ours with the turbulent unrest of "that wild, dreadful, and great visitant from another world, the heathen conscience." In the mission field we find the gospel in its primitive and essential elements, and by means of it we may correct our too secularized and formal Christianity. In the preaching of the missionary it must come down to free grace for sinful men! Philosophies and tradition must give way to "only believe." These are the essentials for us, too, as well as for them.

## THE WIDTH AND DEPTH OF GOD'S WORK.

A third inference from missionary knowledge is that God's work on the spirit of man is more comprehensive than we can fathom or possibly understand. When the glorified Christ is working from the throne of his power,

we may look for wider, profounder results than the heart of man can conceive. In these facts we read more of the length, and breadth, and depth of the love of Christ than we would ever know without them. Do we turn a listless eye on these miracles of the present day? Is it not the miracle of miracles, that the Holy Spirit, at any time and anywhere, can change the spirit of any man?

#### GOD'S PRESENT DAY TESTIMONY TO THE WORLD.

A fourth deduction is that facts of missionary labor, or of God's present working in the world is a great means of enlightening the world and is his daily witness. When the sun is in a state of eclipse, then the long, streaming rays of the corona are seen floating out millions of miles in space, waving their filmy folds of light, corruscating and shooting outward from a central but unseen sun. So while Jesus, the central sun of righteousness is in eclipse by reason of the spiritual darkness of the world, these illuminating facts of his Spirit's workings are like his mighty corona.

Were we to consider the mission field as simply the field of human transaction, then study might truly be secondary. But we are of those who know God is the mover whenever any spiritual change is effected in men. Therefore are these facts so full of significance for us. They are God in action. They are the result of the mighty energizing of his Holy Spirit. Are they secondary? No man can call Jesus the Lord but by the Holy Spirit. And when we hear these poor, untaught idolators say, "Jesus can save me," "Jesus has saved me," can we forbear to read the story of their new-found love?

He who shall one day come in the clouds with power and great glory, even now is reaching down his hand of light into the darkness and lifting up the "prisoners of generations," and giving them the same spiritual revelation of himself which you and I have.

#### GOD TO BE KNOWN BY HIS WORK.

Knowing God in thought and subjectively, and in our own lives, is only one way of knowing him. We must know Him in his working on other people's hearts and lives to-day. We learn His power by the record of his work. What is progress but the hearts of men turning Godward? What is more or less of learning and refinement if the heart is still savage toward God? Added facilities are of worth only as they hasten the day when men shall know God. As instruments for the reign of God in individual men they are valuable, as ends in themselves they are worthless. This whole world-getting exists for the missionary cause, taken in its widest sense.

## THE WORLD-KINGDOM AND GOD'S KINGDOM.

The world thunders on like one of the old Roman triumphs, linked body and body, step and step; chariots, slaves, horses, shields, captive bodies and souls of men, so closely linked, so wide abreast, so massive and so endless, there seems no room for aught beside the onward, outward, and visible march of the world powers. But there is the going forward of a still mightier power. It cometh not with observation, but it cometh! It is here and now! It is the great upward march of souls to God. The line began in the Garden of Eden. Its path lay through the Garden of Gethsemane. The gloom and the glory of the cross hangs over it, and the surpassing light of Resurrection and Ascension splendor falls upon it. How can we not want to know about this supernal, eternal kingdom within kingdoms, this heart and soul of the world? Not curiosity, not a desire to be intellectually informed, no earthly motive whatever suffices to quicken the ear to hear the eternal voice of the gospel calling loudly or lowly in the world at this very moment. Only a deep sympathy with Jesus Christ in his shepherd-like gathering of the little flock, to whom it is the Father's good pleasure to give the kingdom, will endow it with the spiritual sensibility to hear and love the report from the field. Only in the clear air of the place of communion with Jesus do these more ethereal voices of the Spirit's work in the churches speak. As we love Jesus, so we love his work. As He is dear to us, so are his servants, and heralds, and those for whom they labor, dear to us. Jesus now is alive, and works with every one who believes in his risen power. The glory of God is shining in the world. It shines most where human means are feeblest. The ultimate reason for our studying God's working is that we may behold his glory. This includes every other motive and consideration. Jesus is still glorifying the Father in his work, by manifesting his name to those whom the Father has given him out of the world.

## SOME WAYS OF INCREASING OUR INTEREST.

Make some missionary's life and work a study. Choose one that appeals to the imagination, or one of whom something is already known. The life of one missionary taken into the heart will give us something of a missionary's desire for information.

By prayer we get into vital connection with the work, and all else is more or less external. Here comes in that strong promise and precept in one—"concerning the work of my hand command ye Me." But the main question, after all, is how to interest ourselves. If really so, we shall be so vivified that others will certainly catch the flames. Then by asking those to come to our meetings whose zeal seems dull and slack,—and by being sure

that our meetings are not dull and slack,—we may start the first little fire that is needed to awaken such a flame as Ezekiel describes,—the fire enfold- ing and catching itself. We should not be sparing of appeals to the eye and the imagination, even of adult women. A picture greatly aids the unimagi- native eye,—a map may be like a tour through the country. Living mission- aries in our meetings are the most life-giving means of propagating an inter- est in missions, for the reason that their lives are a constant reinforcement of their arguments. When we think of it, if one fact were thoroughly absorbed by the mind, dwelt upon and reviewed in its far reaching and endless conse- quences,—it would be enough to kindle the undying blaze of missionary love and zeal for all the life.

Who can read the details of that march of the bodyguard of a few native men, with Livingstone's embalmed body swung on poles, from Ilala to the sea at Zanzibar, through a thousand miles of Africa's malarial forest paths, full of every danger from savage tribes, without seeing how the grace of God stands not for color or for clime?

Mightiest funeral march of all the ages,  
 No drifting plumes—no muffled drums there be.  
 Silence alone times the long, countless stages  
 Of that imperial progress to the sea!

No stately catafalque, no dirge ascending;  
 No tolling bell, but Heaven's hushed Court is there.  
 On his black brothers' arms, in peace unending,  
 He sleeps, whom angels white are fain to bear.

In swarthy hands how tenderly they hold him,  
 How thrill their breaking hearts from day to day,  
 In fullest wealth of tropic love they fold him,  
 While weary feet keep on their tireless way.

Deep in dark Africa's remote recesses,  
 Rests his great heart by Bangweolo's side;  
 But its last throb of prayer forever blesses  
 The mighty continent for which he died.

Forward—still forward through the endless forest,  
 O'er the swift rivers and their swelling ford,  
 Through the dense jungle when the stress was sorest,  
 Homeward they bear the servant of the Lord.

Lo, dazzling light, a sunburst's new creation,  
 God's glory flashes on the funeral line—  
 Token and pledge of Africa's salvation,  
 Of her redemption radiant, certain sign!

Hark! the vast thread of viewless legions, swelling  
 The slender train to hosts of victory!  
 Hear the high, holy trumps of triumphs telling  
 That Christ the Lord shall reign from sea to sea.

## THE DAWN IS BREAKING.

BY MRS. C. R. ALLEN.

[Written soon after the Sassoun Massacre.]

TUNE.—RUTHERFORD (LAUDES DOMINI).

The blessèd dawn is breaking,  
 And soon the full-orbed day,  
 On Eastern lands awaking,  
 Shall roll the mists away.  
 The long, dark night of sadness,  
 Replete with sins and woes,  
 Shall change to days of gladness,  
 Which ne'er shall wane nor close.

The mountain tops are glowing  
 E'en now with rosy light,  
 And soon to valleys gliding  
 Shall lift the veil of night.  
 The souls that long have languished  
 In utter gloom and fear,  
 No longer lie as vanquished,  
 But rise to hope and cheer.

O Sun, thy light is hastening  
 To reach thy noontide sheen,  
 That lands in darkness weeping  
 May rise to greet thy reign.  
 Thy blessèd reign shall loosen  
 The prisoner's long-wrought chains;  
 From bruised hearts and broken  
 Shall banish griefs and pains.

Awake, O land, and welcome  
 Thy Saviour and thy King,  
 Each heart and home wide open  
 To let His glories in.  
 Ye angels join in singing  
 The sweet redemptive song,  
 How souls in midnight groping,  
 Into the light have come.

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PRAY FOR YOUR MISSIONARIES. Pray for them in their known and unknown trials, that they may receive strength from above, and guidance and help and patience; and pray that they may have perseverance in well-doing, that the enthusiasm—the God-given enthusiasm, shall I say—with which they started on their labor of love, on their Christlike errand, may be sustained to the very end, and may be rightly guided for the conversion of souls.—  
*Mrs. Isabella Bird Bishop.*

## OUR BOOK TABLE.

*Impressions of Turkey, During Twelve Years' Wanderings.* By W. M. Ramsey, D.C.L., LL.D. New York: G. P. Putnam's Sons; London: Hodder & Stoughton. 8vo., pp. 296. Price, \$1.75.

The *London Times* speaks of Prof. W. M. Ramsey as "the greatest living authority on the geography of Asia Minor, and on the historical and archæological questions associated with its study." He is now professor in Aberdeen University, and was formerly Fellow of Exeter and of Lincoln College, and professor of classical archæology at Oxford.

His own words in the preface to the American edition of this book will show why it is of special interest to our readers. He says, "My hope is that this book may do something to produce in America an adequate conception of the great educational organization which the American missionaries have built up in Turkey with admirable foresight and skill. Beginning with a prejudice against their work, I was driven by the force of facts and experience to the opinion that the mission has been the strongest, as well as most beneficent, influence in causing the movement toward civilization, which has been perceptible in varying degrees among all the peoples of Turkey, but which has been zealously opposed, and almost arrested, by the present Sultan, with the support of the six European Powers." Speaking of the claim made by American officials in 1895 and 1896 that the missionaries had forced themselves upon the Turks, and therefore had no right to legal protection, Professor Ramsey says that "the officials who made these statements must have been wilfully ignoring the facts of recent history. The missionaries were supported and encouraged by the three Sultans, Mahmud the strong, Abd-ul-Medjid the weak, and Abd-ul-Aziz the weaker. They stand on a firm basis of treaties, special enactments, and concessions—a basis in which the present Sultan, with all his acuteness and his hatred of the mission work, could find no flaw." The chapter of supreme interest to our readers in this book is the one entitled, "The American Missionaries and the Armenian Protestants." Professor Ramsey speaks of the American Mission as "one of the greatest and most beneficent organizations that have ever been elaborated by private enterprise and skill;" and goes on to say, "I believe firmly that Robert College has done more to render possible a safe solution of the 'Eastern Question' in European Turkey than all the ambassadors of all the European Powers have succeeded in doing to render that solution difficult. . . . I have come in contact with men educated at Robert College in widely separate parts of the country, men of diverse races and different forms of religion, Greek, Armenian (Gregorian), and Protes-

tant; and have everywhere been struck with the marvelous way in which a certain uniform type, direct, simple, honest, and lofty in tone, had been impressed on them."

This appreciation of our missionaries and their work by a man of character and culture is in striking contrast with the crude criticisms of superficial travelers from our own country, who have been so dazzled by the attentions and gifts of the Sultan that they have been blinded to the beneficent work of that superior body of men and women who form the American Mission in Turkey.

*On the Indian Trail: Stories of Missionary Work among the Cree and Saulteaux Indians.* By Egerton R. Young. Fleming H. Revell Co. Pp. 214. Price, \$1.

Egerton Young is a combination of the Apostle Eliot and Henry M. Stanley, only his field of operation is among the Hudson Bay snows instead of the Massachusetts forests or the African sands. He is one of the most devout and successful of the missionaries to the Indians, and at the same time a heroic explorer of regions traversed only by canoe or dog train. He is equally at home in the pulpit and the camp. He has written several admirable works on his missionary experiences, chiefly among the Cree and Saulteaux Indians; and has lectured extensively on the same subjects in Canada, England, and the United States. The present work is effectively illustrated, and appears at first glance like a record of romantic travel. It will be found, however, to consist chiefly of narratives illustrating the spiritual growth of Indian converts to Christianity and civilization. The incidents are often very pathetic, as revealing the depth of the religious instincts even in untutored savages, and the astounding transformations effected by the Holy Scriptures translated into the every-day language of secluded and barbarous tribes. Mrs. Young has accompanied her husband through many perils, and exhibited qualities of mind and heart as well as physical endurance that make her as great a hero as her husband.

*The Gist of Japan: The Islands, their People and Missions.* By the Rev. R. B. Peery, Ph.D. Published by Fleming H. Revell Co. Pp. 317. Price, \$1.25.

The scope of this work, as its title indicates, is limited to the points of chief interest in the modern history of the Land of the Rising Sun. It is written from the missionary's point of view, and gives prominence to such topics as are most vital in the religious life of the Japanese people. It is a comprehensive summary of strategic points concerning Japanese morality, manners, and customs, modern Roman, Greek, and Protestant missions,

methods of work, hindrances and prospects. The style of the author is clear and vigorous, and his professed aim is to produce a work dealing exclusively, as no other volume has done before, with the life of all Christian missions in Japan. The illustrations are numerous and effective. The work, as a whole, forms a useful preliminary outline for any person beginning a course of reading in Japanese Christian history.

G. H. C.

#### SIDE LIGHTS FROM PERIODICALS.

The holiday numbers contain few articles to throw light upon missionary studies, perhaps because more space than usual is given to fiction. One article in *McClure's Magazine* is an illustration of the saying, "Truth is stranger than fiction." In this case the truth is more fascinating than much of our fiction. "In Unexplored Asia: The Remarkable Discoveries and Adventures of Dr. Sven Hedin, as Told by Himself." Recorded by R. H. Shephard. This able and brave explorer from Sweden is another Nansen. The very inmost heart of Asia has been about as inaccessible as the North Pole. In the future, when the kingdom of God has freer course across that vast continent, we may look back and find one step in its progress to have been Dr. Hedin's remarkable journey from Orenburg in the West to Peking in the East.

This is a good time to study the situation in Spain, where our missionary undertakings, though small, are a leaven of truth. The change brought about by the death of the former Prime Minister and the rise to power of Señor Sagasta, has given the opportunity for three articles as interesting as instructive: *Review of Reviews*, December, "The Situation in Spain," by Stephen Bonsal; also, "Personal Notes on Canovas," by Mrs. Hart; *Munsey's*, December, "The Romance of Spanish Royalty," by Stephen Bonsal.

There are two sides to every question, and therefore to the Hawaiian Annexation question. In the *Arena*, December, we find "Hawaiian Annexation from a Japanese Point of View," by Keijiro Nakamura.

*The Nineteenth Century*, November, gives an exhaustive account of the "Liquor Traffic in Africa," by Major Lugard. A note of warning is sounded lest the railroads, now beginning to stretch in from the western coast, become wide distributors of the liquor over regions as yet untouched by its poison. "Much depends upon the Liverpool traders," it is said. Does it not somewhat depend upon America, and shall we omit this urgent case from our prayers for Africa?

M. L. D.

## TOPICS FOR AUXILIARY MEETINGS.

1898.

*January.*—The Evolution of Africa. See LIFE AND LIGHT for December.

*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.

## CHRISTIAN EXPLORERS AND PIONEERS IN AFRICA.

## TOPIC FOR FEBRUARY.

MOFFAT, Livingstone, Stanley, Hannington, Mackay. From this topic a meeting on biographies can be made most interesting. The material must, of necessity, be from biographies in books. Care should be taken not to attempt too much for one meeting, unless it is the custom to prolong the meeting for more than an hour. We should recommend giving the time either to Livingstone and Stanley, or to the other three, Moffat, Hannington, and Mackay.

For the former we suggest two twenty minutes' talks. (1) On Livingstone: *a.* Early life and missionary life before his visit to England. *b.* His subsequent explorations and death. See "Johnson's Encyclopedia," sketches in "English Men of Action Series," and "Three Martyrs of the Nineteenth Century" (published by Macmillan & Co., Tremont Place, Boston). The first of the two books mentioned may be found in almost every town library; the latter, by the author of "The Schönberg-Cotta Family," should find a place in every Sunday-school library. It may also be obtained at the Rooms of the W. B. M. (2) A talk on Stanley: *a.* His early life and expedition to find Livingstone. *b.* His subsequent explorations and testimony to the value of missions. See "English Men of Action Series," and his own books, "How I Found Livingstone," "Through the Dark Continent," "In Darkest Africa." An article by Stanley in the *Century Magazine* for February, 1896, contains much information on the general subject.

Another programme would be to give sketches of the three missionaries mentioned: Moffat, see Monthly Leaflet for September, 1895; Hannington, Monthly Leaflet for January, 1898, and his biography, to be found in town

and Sunday-school libraries, and in the circulating library of the Woman's Board; Mackay, biography in circulating library of the Board and other libraries. Also "Two Kings of Uganda," by Ashe. Brief sketches for a foundation for talks, or papers on Livingstone, Stanley, and Mackay, may be found on page 8, in this number of LIFE AND LIGHT.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from October 18, 1897, to November 18, 1897.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Maine Branch.*—Mrs. C. C. Chapman, Treas. Gardiner, C. E. S., 5; Kennebunkport, First Cong. Ch., C. E. S., 10; Limington, Dau. of the Cov., 1.50; Machias, Aux., 25.45; Portland, Union Aux., 2.58, Williston Ch., Light Bearers, 5.50, A Friend, 30 cts.; Waldoboro, Aux., 10; Wilton, Aux., 3.57,

63 90

Total, 63 90

### NEW HAMPSHIRE.

*Piermont.*—Miss B. Hodsdon,

1 00

Total, 1 00

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. East Corinth, Aux., 4; Newbury, Aux., 5.50; Pittsford, Aux., 1.25; Rutland, Aux., 25; St. Johnsbury, So. Ch., Aux., 28.40, Th. Off., 64.06, Jr. Aux., 1.50, No. Ch., Aux., 13.60, Th. Off., 47.50; West Charleston, C. E. S., 2; Waterbury, Aux., 7.17. Less expenses, 8.60,

191 38

Total, 191 38

### MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. Chas. E. Swett, Treas. Andover, Y. L. Soc. for Christian Work, 30; Chelmsford, Aux., 3; Lawrence, So. Cong. Ch., Aux., 16; Lexington, Aux. (of wh. 25 to const. L. M. Mrs. H. L. French), 27.23; Lowell, Miss Annie M. Robbins, 5, Union Aux., 53.38, Trin. Ch., Aux., 33; Malden, First Ch., Aux. (of wh. 25 to const. L. M. Mrs. Mary A. Welsh), 50; Medford, Cong. Ch., Prim. Dept., S. S., 2.08, Aux., 3.02, Union Ch., W. C. League, 12; Melrose, Aux., 67.78; Melrose Highlands, Aux., 18.13; Methuen, Aux., 32, Wide Awakes, 8; Stoneliam, Sunshine Circle, 4; Wakefield, Aux., 75; Winchester, Cong. Ch., Miss. Union, 40, from sale of "The Little Cake," 4.14,

483 76

*Barnstable Co. Branch.*—Miss Amelia Snow, Treas. Harwich, Aux., 10; Sandwich, Aux. (of wh. 18.70 Th. Off.), 23.10,

33 10

*Berkshire Co. Branch.*—Mrs. Chas. E. West, Treas. Dalton, Home Dept., Cong. S. S., per Clara L. Crane, 20; Hinsdale (of wh. 20.03 Th. Off.), 43.20; Lee, Mission Club, 10; Pittsfield, First Ch., Aux., 9.85, So. Ch. (of wh. 25 to

const. L. M. Mrs. J. H. Sears) 73.37, Two Friends in Berkshire, 225, 381 42  
*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Ipswich, First Cong. Ch., 1 00

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., Mrs. C. H. Odell, 5, Wash. St. Ch., Aux., 20, Y. L. Aux., 30; Boxford, Aux., 15; Gloucester, Aux., 52; Ipswich, So. Ch., Aux., 33.50, Earnest Workers M. C., 7; Lynn, Central Ch., Aux., 10.50, First Ch., Aux., 25, No. Ch., Aux., 20; Marblehead, Aux., 20; Middleton, Aux., 12; Peabody, So. Ch., Aux. (with prev. contri. to const. L. M. Mrs. Susan S. Pike), 1.07; Salem, So. Ch., Aux., 374, Tabernacle Ch., Aux., 145.49, Y. L. Aux., 30, I. T. U., 6.40; Swampscott, Aux. (of wh. 50 to const. L. M's Mrs. L. E. Rowe, Miss Mary E. Story), 55.25, Jr. C. E. S., 2; Topsfield, Aux., 30; Donation, 2, 896 21

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Conway, Aux., 13; Greenfield, Aux. (of wh. 25 to const. L. M. Miss Lucy H. Mann), 25.12; Hunting Hills, Aux., 8; Northfield, Aux., 14.50; So. Deerfield, Aux., 13.50; Shelburne, Jr. C. E. S., 6, 80 12

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Easthampton, Aux., 45.64; Granby, Aux., 8; Hatfield, Wide Awakes, 9.69; Greenwich, Aux., 2; Northampton, Edwards Ch., Aux., Th. Off., 48.10, 113 43

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Broekton, First Ch., Aux., 50; Hanson, Aux., 14.38; Hingham, Aux., 15; Milton, Aux., 2.80; Plympton, C. E. S., 2; Randolph, Mem. M. B., 10; Seitate Centre, Aux., 15, C. E. S., 15; Weymouth and Braintree, Aux., 81 cts.; Whitman, Aux., 5, Collection at Rally, 9, Saved on Branch expenses, 20, 158 99

*Old Colony Branch.*—Miss Frances J. Rannels, Treas. Norton, Aux., 50 00

*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. Chicopee, First Ch., Aux., 2.75; Holyoke, Second Ch., I'll Try Band, 10, 12 75

*Suffolk Branch.*—Miss Myra B. Child, Treas. Ahlston, Cong. Ch., Aux., 20.50, Jr. Aux., 10, C. E. S., 5, S. S. Prim. Dept. Miss Edith Main's Class, 1.30; Boston, Berkeley Temple, Mrs. B. F. Dewing, to const. L. M. Miss Jessie M. Harwood, 25, Mt. Vernon Ch., Aux., 62, Park St.

Ch., Deacon Harris, 1.25; Miss Benson, 1.25; Union Ch., Y. L. Aux., 25; Brighton, Cong. Ch., Cradle Roll, 41.72; Cambridge, Shepard Mem. Ch. Guild, 6.30; Cambridgeport, First Cong. Ch., 11.62; Chelsea, Third Ch., Aux., 7.75; Floral Circle, 6; Dorchester, Second Ch., Aux., Th. Off., 75; Everett, First Cong. Ch., Ladies' Miss. and Aid Soc., 4.68; Mystic Side Cong. Ch., Ladies' Aid Soc., 1; Hyde Park, Aux., 135; Mansfield, Aux., 10; Nepouset, Trinity Ch., Stone Aux., 5; Newton, Eliot Ch., Aux. (of wh. 25 by Mrs. B. I. Leeds to const. L. M. Miss Maria Hills), 114.50; Newton Highlands, Cong. Ch., Aux., 42.28, S. S. Class, 9.20; Roxbury, Immanuel Ch., Aux., 125; Walnut Ave. Ch., Aux., 30; Somerville, Franklin St. Ch., Aux., 58; Walpole, Aux., 47.50; Waltham, Trin. Cong. Ch., Aux., 65; Watertown, Phillips Ch., Aux., 30.40; West Newton, Second Ch., Aux., 43; W. Roxbury, So. Ch., Aux., Th. Off., 25, 1,045 25	
<i>Three Rivers.</i> —Jr. C. E. S., 2 60	
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Fitchburg, C. C. Ch., 90; Lancaster, S. S. Class, 1; Leicester, C. E. S., 3; Leominster, Aux., 10; Millbury, First Cong. Ch., 10.70; Warren, Y. L. M. C., 3.50; Westboro, Aux. (of wh. 23.65 Th. Off.), 59.10; Whitinsville, Aux., 50 cts., Extra-Cent-a-Day Band, 20.77; King's Daughters, 80; Worcester, Central Ch., "C," 20, Old So. Ch., Little Light Bearers, 20, 318 57	
Total,	3,576 60

## LEGACIES.

<i>Boston.</i> —Legacy Mrs. Sarah B. Hyde (in part), Andreas Blume, James M. Lincoln, Benj. E. Bates, exrs., 1,000 00	
<i>Brookline.</i> —Legacy Mrs. Augusta S. Noyes, Charles E. Miles, exr., 2,000 00	

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Abington, Aux., 1; Bozrah, Aux., 11.30; Hampton, Aux., 33.50; Lisbon, Sunbeam M. C., 5; Norwich, Park Ch., Aux., 3.50; Jr. Aux., 5; Preston, Long Soc., Aux., 20; Taffville, Aux. (with prev. contri. to const. L. M. Mrs. Frances E. Miller), 16.10; Woodstock, Aux., Th. Off., 27.72, 123 12	
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. East Hartford, Aux., 5; Hartford, Mrs. Charles B. Smith, Th. Off., 200, First Ch., Mrs. Edward A. Smith, 100, M. C., 15, Prim. S. S., 5, Pearl St. Ch., S. S., 40, C. E. S., 20; Simsbury, Aux., 5; So. Windsor, M. C., 25; Suffield, Y. L. For. Miss. Soc., 66.18; Unionville, Aux. (of wh. 19.75 Th. Off.), 25.25, Cradle Roll, 4.78, 511 21	
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethlehem, Aux., 25; Bridgeport, Aux., 157.34, So. Ch., Cradle Roll, 30.50; Bridgewater, Aux., 18; Canaan, Aux., 3.50; Cheshire, Aux., 42; Chester, Aux., 39.40, Cradle Roll, 1.25; Colebrook, Aux., 26.56; Jonathan Edwards M. C., 3.54; Goshen, Aux., 1; Greenwich, Second Ch., S. S., 5; Guilford, First Ch., C. E. S., 30; Litchfield, C. E. S., 12.50; Middlefield, C. E. S.,	

4.06; Milford, First Ch., S. S., 4.31; Plymouth Ch., Aux., 25; Nepaug and Winchester, Y. L., 4.45; New Haven, New Lebanon S. S., 37.73; New Milford, Aux., 95.50; Norwalk, D. K., 10; Northford, Aux., 32.75; Plymouth, Aux., 6; Saybrook, Aux., 59; Shelton, Aux. (with prev. contri. to const. L. M. Mrs. S. E. M. Brewster), 18 80; So. Canaan, Aux., 10; C. E. S., 3.52; Southport, S. S., 30; Stratford, Aux., 40, Whatsoever M. C., 22; Torrington, First Ch., Aux., 12; Waterbury, Second Ch., C. E. S., 25, 835 71	
Total,	1,470 04

## LEGACIES.

<i>New Britain.</i> —Legacy Mrs. Sarah A. Buttrick, D. S. Osborne, admr., 6 30	
<i>New London.</i> —Legacy Mrs. B. P. McEwen, B. P. Learned, exr., through Eastern Conn. Branch, 2,000 00	

## NEW YORK.

<i>Long Island.</i> —A Friend, 5 00	
<i>New York.</i> —Homer N. Lockwood, 155 00	
<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Albany, First Ch., Aux., 25; Aquebogue, Aux., 24; Brooklyn, Lewis Ave. Earnest Workers, 34.32; Coventryville, Aux., 5; Elbridge, Jr. C. E. S., 5; Flushing, Aux., 17 85; Jr. C. E. S., 9.30; Homer, Aux., 52.80; Ithaca, C. E. S., 5; New York, Manhattan C. E. S., 25; Napoli, Aux., 10; Paris, Aux., 7; Judd M. B., 5; Phoenix, C. E. S., 13.42; Jr. C. E. S., 5; Poughkeepsie, Aux., 4.14; Pulaski, C. E. S., 5; Rochester, So. Aux., 10; Utica, Bethesda Aux., 25; Wading River, Aux., 8; West Groton, Penny Gatherers, 4.50. Less expenses, 44.68, 255 65	
Total,	415 65

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., Aux., 19.54; Md., Baltimore, Aux., 35.85; N. J., East Orange, Miss L. Hulskemper, 25, Trinity Ch., Aux., 19.75; Glen Ridge, Aux., 150; Jersey City, First Ch., Aux., 15; Montclair, Aux., 65; Jr. C. E. S., 86; Orange Valley, Y. L. M. B., 42.80; Plainfield, Cradle Roll, 3.05; Westfield, Y. L. S., 30; Va., Falls Ch., Aux., 20, 511 99	
Total,	511 99

## LEGACY.

<i>Maryland.</i> —Baltimore.—Legacy Mrs. Mary R. Hawley, Safe Deposit and Trust Co., of Baltimore, exr., one half legacy to Philadelphia Branch, 1,500 00	
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## FLORIDA.

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

General Funds,	5,732 18
Gifts for Special Objects,	508 38
Variety Account,	157 50
Legacies,	6,506 30
Total,	\$12,904 36



## HOME SECRETARY'S REPORT.

I WAS reading the other day that when the time came to write an annual missionary report, "to take up the missionary magazines and read, and then your heart would be so full you couldn't keep from writing." Here I find myself in Portland, Oregon, with a little spare time, but, unfortunately, few missionary magazines at hand.

But it occurred to me that even without the magazines, the heart full, the report could be commenced. In portraying missionary life, if we only had some power, like that of the verescope, which receives impressions so rapidly on the moving film that when looking on the reproduction upon the canvas, pictures look just as though the occurrences depicted were really taking place right before your eyes, and the express train which comes dashing along seems as if it were a moving reality: if with pen we could depict, as does this wonderful mechanical instrument, the pictures of the heroic lives of our missionaries in Japan, in Turkey, in Africa, in Micronesia, in Spain, in China, what wonderful sights we should behold! We should see Mr. Dorward opening his missionary box, with Mrs. Dorward eagerly helping him; we would then see the joyful preparations for the long-delayed Christmas tree, the happy faces of the children as the gifts were received. This view vanishes, and we behold the crescents and minarets of Turkey. We look for a familiar face as Broosa is flashed before us—and, yes! there is Mrs. Baldwin, surrounded by her girls, in the new building on the east side. We then see the orphanage, established for the homeless Armenian little ones, in our old building on the west side. How happy they look!

The canvas rolls on: the Morning Star heaves in sight, and we almost hear the shouts of the seventy native boys and girls as they climb the rigging, haul the ropes, or play on the decks. Another picture: the crowded cabin, with all the boys and girls engaged in prayer for safe return to Kusaie. So the pictures could be kept rolling before our astonished vision.

Now, if we only had this power of flashing the verescope, with its burden of heroic missionary life, in upon our churches, wouldn't they be more awake to missionary needs and missionary opportunities?

Let us do it—through our missionary concerts, our young ladies' societies, our missionary circles; let them not languish for lack of preparation and work; let them be verescopes; let them talk and pray missions as if they meant missions, not as if they were dreaming about them. So our girls and boys, our young men and our maidens, may be filled with the love of missions, which shall never leave them. With the increase of years, the increase of gifts, till the missionary treasury be full and running over, and the word will have to be sent out as in olden time, asking the people to refrain from bringing: "And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." We seldom, however, in these days, see a single case where a person has to be restrained from bringing gifts to the Lord. Surely the Lord wants our gifts to the Church and to missions to correspond with his gifts to us. As Paul wrote to the Thessalonians, "He wants us to increase more and more," not only in goodness, but in our gifts. We often hear persons say, "I give so much to missions every year." It ought not so to be. If we gave so much last year, we should do a little better this year (provided our circumstances are as good); give a little more time, a little more prayer, a little more money. If individuals will give yearly a little more of these gifts to missions, then the auxiliaries in the churches can do more, and the Woman's Board can reach out for new work. The Lord is giving to us new strength every year; let us give new strength to him. He is giving to us new workers among the ladies, among the young, and among the heathen. He is giving to us new auxiliaries, and even a new Branch this year: Utah has come out and declared her readiness to help us in the great work of redeeming the world.

We have fifty-two auxiliaries, or contributing churches. Some of these do not hold regular meetings. In some cases the money has been sent by single individuals. In others, in response to the postals lately sent out, there has been a sound of hurrying feet, a jingle of money, a postal order mailed. But with systematic giving, every week in the year, what different results might have been attained. One wide awake missionary worker, who recently cast her lot into one of the small churches (in which the missionary fire had never been fairly kindled), said she had been set down among a lot

of dry bones, but she was going to do what she could to put life into them. From another quarter we hear that a missionary meeting had been held for the first time in four years, although the dues have been sent regularly. San Juan sends double the amount that she sent last year. It seems a fitting time and place to express sympathy with one of our most beloved and enthusiastic workers, Mrs. Armstrong, of San Jose, in the serious illness of her husband. How she would have enjoyed these meetings we all know. She writes that "it would give me pleasure to be there I need not say; yet I cannot feel disappointed, for I am sure this is the Lord's appointment, and my place is here. Pray for us." One auxiliary reports an even \$100 for foreign and home missions collected in mite barrels.

Another letter speaks of a delightful garden party, at which thirty dollars were received in thank offerings. This church is represented by five delegates at our meeting to-day. We miss a loved face of one of the officers of one of our auxiliaries, Mrs. Dr. Holbrook, who was with us last year. We remember well the stirring report she brought us. Little we thought it was the last time we ever should see her in this life.

A few articles have been sent toward the missionary boxes, but we need many more things—creton bags, calico skirts, squares of black and red cloth, light rubber balls, bright wools, etc.; but especially are the calico dresses needed in Africa, where the girls come to school entirely destitute of clothing. One lady, who could little afford to do so, has sent one dollar to be applied to the boxes, "wherever most needed." Will not other ladies who are present to-day follow her example?

We have had unusual opportunities this year for turning the thoughts of the young missionward, through the Christian Endeavor convention. The Woman's Board table at the Pavilion was a grand means of circulating missionary leaflets, and answering numerous questions pertaining to its work. Miss Williams, Mrs. Jewett, and other ladies were constantly on hand to supply needed information. We hope for large returns from the faithful work done at this time. Such returns do not always come speedily, but they come surely. "One soweth, and another reapeth;" but the heart of the verse comes in the concluding clause, "but the Lord giveth the increase." Let us work for the increase, which the Lord will surely give in his own good time.

The supper given to the missionary workers and to the Christian Endeavorers was another means taken to interest the young people of our State in the missionaries of our Board. They could not fail to be interested in Miss Newton, of China; Dr. and Mrs. Merrill, formerly of Jerusalem; David, the evangelist; Mr. and Mrs. Gulick, of Japan; Mrs. Arthur Smith

and Mrs. Peck, of China; Miss Meade, of Australia; and when they returned to their Christian Endeavor Societies, the hope and certainty is that they carried new life into them. One young lady in attendance, who had never been much interested in missionary work, said for the first time in her life she was really interested in missions, and when she reached home she was going to do all she could for them. A clergyman who lived out of town and was not able to be present at many of the sessions, but who was at the supper, said: "It was the best thing in the convention to him. Everything was in a nutshell."

Some of the choicest missionaries of our denomination were present, and every word could be heard. It was an occasion long to be remembered for those who could be present. The only regret was that the number of seats had to be limited. The social hour preceding the supper was a joyful though crowded occasion. Miss Newton spoke so interestingly of her work in China, and made such a stirring appeal for her hospital, whose walls are tottering, that Mr. Loyal Wirt proposed that she stand at the door as people went out, and they drop into her apron the price of the supper. This proposition met with an enthusiastic response, and as a result over forty dollars was given to help on the new building.

We think the whole spirit of the convention was inspiring for missionary workers, and was calculated to awaken those not previously interested. It certainly gave a new impulse to mission work throughout California.

The grand object of this annual meeting will be attained if, when we return to our churches, we are so filled with the love of missions ourselves that we kindle this love in others. If this is the case, how the contributions next year will pour into our treasury,—not only of money, but of love and interest.

Quoting from a pen now still, I would add: "Let us remember that every contribution helps to light a new lamp in the darkness of heathenism." How this thought should stir our hearts, and make us more faithful and self-denying!

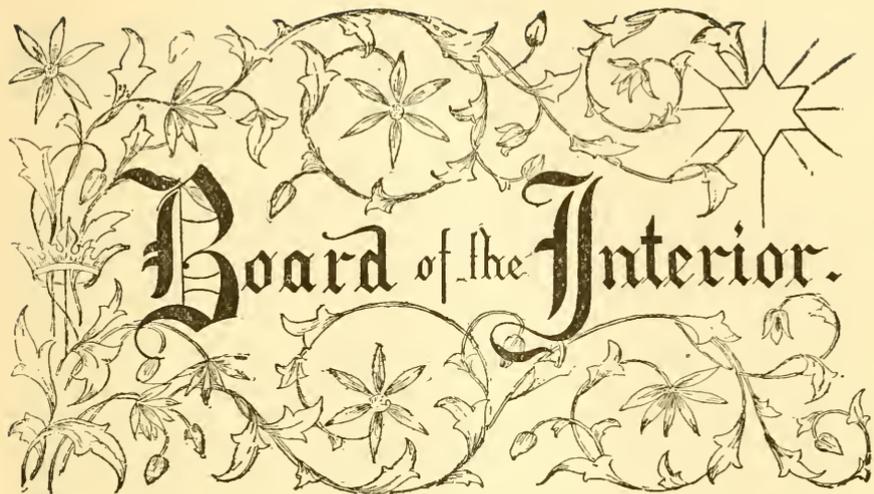
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### A SONG OF HOPE.

Children of yesterday,  
 Heirs of to-morrow,  
 What are you weaving—  
 Labor and sorrow?  
 Look to your looms again;  
 Faster and faster  
 Fly the great shuttles  
 Prepared by the Master.  
 Life's in the loom,  
 Room for it—room!

Children of yesterday,  
 Heirs of to-morrow,  
 Look at your fabric  
 Of labor and sorrow.  
 Seamy and dark  
 With despair and disaster,  
 Turn it—and lo  
 The design of the Master!  
 The Lord's at the loom,  
 Room for him—room!

—Mary A. Lathbury.



## REPORT OF MARSOVAN GIRLS' BOARDING SCHOOL.

BY FRANCES C. GAGE.

In the Girls' Boarding School the year 1896-97 has been one of peculiarly steady, peaceful growth in all the ways natural to a Christian school.

### ENROLLMENT.

In spite of the very doubtful outlook at the beginning of the year, the enrollment—one hundred and thirty-one—has been the largest in the history of the school; and this growth has seemed to be in no way unnatural, but along two very hopeful lines.

### GREEK DEPARTMENT.

First, the boarding pupils have numbered sixty-eight, two of whom were from Marsovan,—a very marked change over previous years. Second, the Greeks have numbered twenty-six,—just double the number last year. The increase in this department has perhaps been due, first, to the fact that Miss Riggs has just returned after her year's study in Athens well qualified to inspire confidence in the department; second, to the influence our first Greek graduate (in last year's class) and the Greek members of the higher classes in the school have had in proving our ability to teach Greek; and, third, to the friendliness of a changed administration of the Orthodox Greek Church in the city.

## MUST ENLARGE.

The increased numbers so cramped our dormitory accommodations as to make it necessary to utilize rooms in the Girls' Orphanage for some of our pupils, but during the summer we hope to enlarge the dormitory of our building so as to house all our pupils under one roof.

## SCHOLARSHIP.

We feel, too, that in the scholarship of the school there has been improvement. The ease with which the girls converse and study in English, while by no means ideal, is yet very gratifying; and their ability to apply themselves to, and grasp, the studies in the curriculum is steadily increasing.

## HARMONY

The year has been almost altogether free from difficulties of any kind. The energy, good will, and harmony with which the native teachers have devoted themselves to their work, the spirit of loyal obedience on the part of the girls, the cordiality with which the professors of Greek and Armenian in the College have taken charge of the upper-class work in their departments in our school, are worthy of mention.

## ALUMNÆ.

All the members of the graduating class of last year are now doing creditable work as teachers; and in a few days we graduate six more girls with unusually true Christian character, all of whom are anxious, for a few years, at least, to engage for Christ's sake in some form of active Christian work.

## RELIGIOUS INTEREST.

The religious interest in the school has been very satisfying. There has been no excitement, but we have felt that the Holy Spirit has been with us, and often with especial blessing. The Day of Prayer for Colleges was appropriately observed, and fruitful in many lives. We feel that in our three upper classes all the girls, with but two or three exceptions, are truly converted, and many of the younger girls in the school give evidence of peculiarly bright, simple-hearted Christian experience. In the line of conscientious honesty in little things, and often in cases diametrically opposite to the Oriental character, the practical effect of this newness of life has been very marked.

## KING'S DAUGHTERS.

The meetings of the King's Daughters Society have been constantly helpful, and the efforts of the members to help others have been shown especially in their Sunday-school work and gifts of money. Thirty-two girls each Sabbath do Sunday-school teaching in the city; and the Society has supported seventeen children in the community school, and sent three Turkish pounds to the hungry in India.

## TOURS.

The three American lady teachers have, during the year, traveled somewhat over nine hundred miles, visiting ten of our outstations. This we count one of our greatest privileges, both in the opportunity it gives us for direct contact with the people, and in its reflex influence on the school.

## SOURCES OF COMFORT.

It has given us great joy to see the true witness for Christ that our girls are giving in their own homes. It especially touched our hearts on a recent tour into the Tocat district to have the people say to us, of some representatives of the school who were in those terror-stricken districts at the time of the massacre, that those girls had been the ones to give courage and quiet trust in God to all with whom they had come in contact. And the girls said very simply, "Well, we always thought of what we did in the school last year."

## MISS WILLARD.

It is with great thanksgiving to God for his mindfulness of our need of just the kind of strength and inspiration that Miss Willard could be to us, that we welcome her to a permanent place in the work of the school.

## MUSIC DEPARTMENT.

The lady whom we have needed ever since Miss Bertha Smith's death to take charge of the music department of the school has not yet been found, but we still hope for help soon in this important line of our work.

## IN MEMORIAM.

In closing our report we must record the entering into her inheritance of another of those who have given their lives to this school. In the closing days of our last school year Miss Fritcher was released from the suffering of her long months of weary waiting, and found the rest for which she had so earnestly longed.

The impress which her life has left on the Marsovan Girls' Boarding School cannot be too deeply realized. Virtually its founder, she was for almost thirty years the central spirit of the school. Her wise insight into the needs of a school for girls in the interior of Turkey, the purity of her Christian example, the faithful, patient, cheerful sympathy with which she worked for the Christian development of her pupils, are in Christ the foundation stone upon which the school has been built.

Marsovan never had a better lover, nor the Girls' Boarding School a more self-forgetting teacher. The school has perhaps outgrown in opportunity the dreams of its founder, but our fairest hope is only that it may ever stand for the pure womanhood and simple, Christlike, consecrated character that filled up the ambition of its teacher for each of her pupils.

MARSOVAN, TURKEY, JUNE 24, 1897.

## TRAVELING IN TURKEY.

A side light upon the touring which Miss Gage counts such a privilege is the following from Mrs. Harris, wife of Prof. J. Rendel Harris, of Oxford University.

A LARGE part of the carriage road (so called) between Diarbekir and Mardin is no better than a rough river-bed with boulders, the small ones as big and bigger than one's head, over which it is one series of bumps and jumps, until one wonders that one's neck is not dislocated. The floor of our *araba* was spread with bed-coverlets, and our pillows piled at the back, but they made no appreciable difference as to the result; and then the night in the sheik's house! But I will not attempt to describe what those who travel in this country suffer at night from fleas, though you must know that sleep is out of the question except in brief snatches.—*Letters from Armenia, p. 104.*

## FOREIGN CORRESPONDENCE.

FROM MISS ESTHER T. MALTBIE.

SAMOKOV, Sept. 12, 1897.

THIS past week has been an eventful one to our station, and another one has been laid to rest in our little burial place out on the plain. . . . Yesterday morning the funeral was attended by most of her friends and the schools. For her we cannot but rejoice, for she rests from her labors and pain, and her good works do follow her. She showed a very devoted Christian spirit in all her life here. . . . Many will remember her in Bourgas, where she helped in the relief work; in Philippopolis, where she made warm friends, and here in Samokov. I doubt not our dear Minnie Beach Clarke is wondrously happy this bright Sabbath morning.

Little Mary (one of the Bulgarian children whose pictures appeared with Miss Maltbie's in LIFE AND LIGHT for June last) went to the funeral, and asks many questions I cannot answer. So wonderful it seems to her that we should put the sleeping Mrs. Clarke down in the ground, in the midst of the flowers placed about her by tender, loving hands. A beautiful cross of white flowers lay upon the casket. She asks, "What shall we do 'out Mrs. Clarke?" and if it was only the house Mrs. Clarke lived in we put into the ground; and, "Why didn't she take her things with her?" (Mary is very fond of "her things.")

There is much sickness among cattle as well as people, and the new wheat is thought to be very unwholesome, on account of the floods that overran it in many places. We are paying twice as much for wheat as last year now, but hope it will not be so high long, for there are such abundant crops in some parts of the world. We shall have over fifty boarders, and it will be hard to care for them with the accommodations we have.

It seems the prospect is that the Board will close the year with a monstrous debt. What does it mean? Does the Church intend to give up the

missionary work, and call home its missionaries? There must be advance here or the work will die out, and it must be so in many other places. Christian activity no more than Christian life can stand still. It must go either forward or backward.

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### A SACRIFICE.

[Reported to the Treasurer of the Minnesota Branch.]

WE had held our annual thank-offering meeting as usual, but the gathering was small, as the day was rainy. The offerings,—well, if every woman in our Congregational churches were to give as those twenty women gave that day, we should hear nothing more of debt, of retrenchment, of discouraged missionaries, of distressed native helpers. The Lord's coffers would be running over. But the story of our giving is not of that afternoon only, or of the faithful few who had gathered in that quiet room to do this in remembrance of Him who had given himself for them, and for all the world. A day or two after this meeting there came a gentle rap at my sitting-room door, and a little lady who had been at the gathering entered. She was a widow, and for years had been out and in before us, doing always for every good word and work all, and more, we often thought, than her means would warrant. She sat silent for a moment, seeming to have no special errand with me; then she hastily opened her purse, took out a tiny package, and catching her breath, said: "Mrs. S—, here is my wedding ring. I have a little trouble with my finger, and cannot wear it any more. I had laid it away, but"—and here her voice almost broke—"I think the Lord wants it;" and she laid in my hand the plain, elegant ring which nineteen years before had been placed on her finger with the pledge, "Until death do us part." Then she arose from her chair, saying only, "I don't think I ever made a sacrifice before," and with her eyes full of tears went silently out. I wonder what He who sits "over against the treasury" thinks of this offering. I wonder what He will transform this sacrifice into. Have we a similar measure of love for Him who has said, "Go ye into all the world"? Is any alabaster box too precious to be poured out at His sacred feet?

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### ANNUAL MEETING OF THE W. B. M. I.

BY MARY PAGE WRIGHT.

THE annual meeting at Evanston, Ill., is one to be remembered, for the stress it laid upon spiritual themes. Minor points of enjoyment might be mentioned, such as the large attendance, fair, mild weather, and Evanston's beautiful and well-planned hospitality (voiced, so far as hospitality can be given voice, by Dr. and Mrs. J. F. Loba); but probably those who attended will recall oftenest the devotional meetings, led by Mrs. C. K. Adams, of Madison, Wis., and Mrs. E. W. Blatchford, of Chicago; the solemnity

with which Miss Wheeler, of Harpoot, Turkey, urged intercessory prayer; and Mrs. Gates, also from Harpoot, told of woman's place of power at Christ's feet,—“Let no mother who has time at home to use her inner closet, feel that her life is useless,”—and Mrs. Stover assured us that Africa's first and greatest need is Christ; and the almost painful hush that fell over the great audience as Mrs. S. J. Humphrey's paper on the “Divine Ideal of Christian Service” was read by Mrs. Horace B. Humphrey. (This paper in leaflet form may be procured from the W. B. M. I., Room 603, 59 Dearborn Street, Chicago, Ill.)

Each missionary gave her message of cheer. Miss Rose M. Kinney, of Micronesia, closed a tale of deliverance with the words: “God has heard your prayers. Pray on.” Miss Rowena Bird spoke of the need of laying foundations carefully in China: “How can we tell a woman of Christ when she knows nothing of God? How tell her that Jesus Christ loves her when the name is no more to her than John Henry?” Miss Gertrude Wyckoff contrasted the fruits of heathenism and Christianity. Miss Wyckoff, by the way, seems the very picture of happy health until she stands beside her sister, Miss Grace, and then you are not sure whether it is picture or mirror. These ladies gave much pleasure by singing Chinese hymns at several sessions.

The children's hour was introduced by a paper by Mrs. A. R. Thain, “of the *Advance*.” In teaching children about missions, she would follow the Scotch shepherd's rule for feeding lambs: “Give a little at a time. Give it often. Give it warm.” The children seemed spellbound as Miss Grace Wyckoff told of footbinding in China; Mrs. Stover, of coasting without ice in Africa; Miss Kinney displayed a cocoanut doll and some men's hair-pins and other Micronesian finery, with the comment, “That's style;” and Miss Wheeler told of children persecuted for Christ's sake in Turkey.

No less charmed were the elders, rocked on the swaying billows of Dr. J. H. Barrows's eloquence, as he spoke of “The Needs and Successes of Missions,” drawing his illustrations chiefly from “the Hindus, most religious and most deeply fallen of people,” from “a land that has 300,000,000 people and 330,000,000 gods.” Nor will any one present at the first public session forget the force and melody of Dr. Moses Smith's recitation of “The Love Chapter” (1 Cor. xiii.).

Reports of Branch work were prepared by the secretaries of the fourteen States which compose the Woman's Board of Missions of the Interior; those of Michigan, Indiana, Illinois, Iowa, and Missouri being read by their secretaries, Mrs. C. C. Ellsworth, Miss E. B. Warren, Mrs. M. J. Carpenter, Mrs. L. F. Parker, and Mrs. W. F. Brunner. The “nimble wit” of the President, Mrs. Moses Smith, fixed upon some salient point connected with each report, and burnished it with a few apt words; *e. g.*, the great amount of “efficient, unpaid work done by the Iowa officers” (no State officers are salaried), the large number of missionaries sent out from Minnesota, the contributions to foreign missions by Indian women in the Dakotas, and the fact that Colorado and South Dakota had met their apportionment. After the Illinois report she said: “There is no more inspiring note than that of increased spirituality in meetings. That is a real cause of joy.”

Foreign reports seem to be a necessary evil at annual meetings; but if so, the evil was minimized by the manner in which Miss Sarah Pollock, Mrs. G. B. Willcox, Mrs. H. M. Lyman, and Mrs. George M. Clark, Corresponding Secretaries, presented them. Such comprehensive papers cannot be fully grasped at a single hearing, but ought to be "read, marked, and inwardly digested," if not learned, by every single officer of every auxiliary society. They will be found with the Home Report and Treasurer's Report in the Annual Report for 1897, published by the W. B. M. I.

The report of the Treasurer, Mrs. J. B. Leake,—called by Mrs. Smith "the most vital and interesting report of the session,"—was followed by remarks from Mrs. Alfred B. Willcox, Assistant Treasurer, and referred to a committee, of which the chairman was Mrs. F. D. Jackson, Treasurer of the Nebraska Branch. The receipts for the year were \$62,776,—a slight increase upon those of last year; but as part of these funds were given for special objects outside those which our Board is pledged to support (such as famine relief in India), the W. B. M. I. is some \$4,800 behind its obligations. This is not a discouraging debt, and steps were taken toward its speedy effacement, Iowa leading through her secretary.

The importance of the Home Report by Miss M. D. Wingate, Recording Secretary, was recognized by referring it to a special committee, of which Mrs. W. F. Brunner was chairman. One fact brought to light in this report is that "only about one third of the Congregational women have any part in foreign missions." "Twenty-eight new missionaries are needed immediately," said Miss Wingate, "if there is to be advance in a work in which never, in the history of the Board, have opportunities been so unlimited." As she spoke she pointed to a large chart, mentioning the places where these missionaries are most needed; and later Mrs. G. B. Willcox led in a responsive prayer for twenty-eight new missionaries and money to support them, the great congregation repeating her words clause by clause.

Admirable little papers on Children's Work were given by Mrs. Vial of La Grange, Ill., Mrs. Hutton of Whitewater, Wis., and Mrs. Clark of Grinnell, Iowa. The value and needs of *Mission Studies* were brought out in short essays—each one clear cut as Bessie Potter's statuettes—by Mrs. Warren of Three Oaks, Mich., Mrs. H. J. Ferris of Wisconsin, and Mrs. W. A. Talcott of Rockford, Ill. In the discussion that followed it was shown that the contributions of societies are in proportion to the number of copies of *Mission Studies* taken in those societies, and that no other publication can fill the place of this, the official organ of the W. B. M. I.

The sectional meetings to consider Young People's and Children's Work were fruitful in plans and exchange of experience; while at the same hour Mrs. Michael Burnham led the ladies to consider, "What the Senior Auxiliary may do for the Young Ladies and Children." The Young Ladies' Meeting was one of privilege and promise, with an address by Mrs. S. E. Hurlbut of Evanston, paper by Mrs. D. L. Taylor of Chicago, addresses by Miss H. Grace Wyckoff and Miss Emily C. Wheeler, prayer by Mrs. Lyman Baird, and a series of resolutions, which were a sort of platform of principles, by Miss Frances B. Wells. Greetings from the Board of the

Pacific were happily expressed by Miss Mary Floyd Williams, and a graceful series of resolutions read by Mrs. I. P. Powell, of Michigan, chairman of the committee on resolutions. The President's closing words referred to the Allelujah Battle in early English history, and rung with the prophetic strain of victory. Next year the meeting is in Kansas City.

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### IN MEMORIAM.

Mrs. MARY ANN (SEXTON) FARWELL, recently deceased at Wollaston Heights, Mass., was one of the founders of the Nebraska Branch, which she served as secretary from 1875 to 1878. While a home missionary's wife in Ashland, Neb., she gathered the children of their parish into a mission circle,—The Prairie Gleaners,—for whom on more than one occasion she composed missionary hymns. Recognizing her zeal and efficiency, the Woman's Board of Missions of the Interior made her a vice president,—the first chosen from Nebraska. This office she held till her home was transferred to the East, in 1881.

Throughout her checkered life in the school, the home, the church, amid the hardships of home missionary life, when sudden bereavements came, always, everywhere, she exhibited unchanging cheerfulness, trust in God, devotion to his service. The things of His kingdom were her chief interest and delight. Wherever her home she became a working member of the local mission circles, subscribing for missionary periodicals,—which did not lie unread upon her table,—lending them to others, and commending them to all her friends.

Almost fourscore years were given her, and to their end she enjoyed life, for hands and heart were full of work. Yet death had no terrors,—it was but going to more delightful service. Sincerely could she say with the apostle, "For to me to live is Christ, and to die is gain."

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### WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 10 TO OCTOBER 18, 1897.

ILLINOIS . . . . .	\$9,021 86	TURKEY . . . . .	50
INDIANA . . . . .	363 43	MISCELLANEOUS . . . . .	74 48
IOWA . . . . .	4,735 18	Receipts for the month . . . . .	25,057 08
KANSAS . . . . .	588 47	Previously acknowledged . . . . .	36,636 21
MICHIGAN . . . . .	2,268 28	Total for year ending Oct. 18, 1897 . . . . .	\$61,693 29
MINNESOTA . . . . .	437 22	ARMENIAN RELIEF FUND.	
MISSOURI . . . . .	731 98	Received this month . . . . .	33 75
MONTANA . . . . .	16 50	Previously acknowledged . . . . .	673 80
NEBRASKA . . . . .	761 56	Total for Armenian Relief for year ending Oct. 18, 1897 . . . . .	707 55
NORTH DAKOTA . . . . .	81 38	INDIA FAMINE RELIEF.	
OHIO . . . . .	2,781 85	Received this month . . . . .	79 20
ROCKY MOUNTAIN BRANCH . . . . .	503 82	Previously acknowledged . . . . .	296 17
SOUTH DAKOTA . . . . .	354 68	Total for India Relief . . . . .	\$375 37
WISCONSIN . . . . .	2,107 89	MRS. ALFRED B. WILLCOX, Ass't Treas.	
WYOMING . . . . .	55 00		
AFRICA . . . . .	50		
CHINA . . . . .	2 50		
FLORIDA . . . . .	12 10		
NEW YORK . . . . .	100 00		
PENNSYLVANIA . . . . .	58 00		

# Life and Light for Woman.

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No. 2.



HEATHEN ZULU WOMAN.

## AFRICA.

## WOMAN AS AN EVANGELIST AMONG THE ZULUS.

BY MRS. S. E. HOLBROOK.

THE evangelistic work in the Zulu Mission is by no means confined to the missionaries themselves, or even to their many efficient workers among the native brethren, but the women also have a share in this important work.

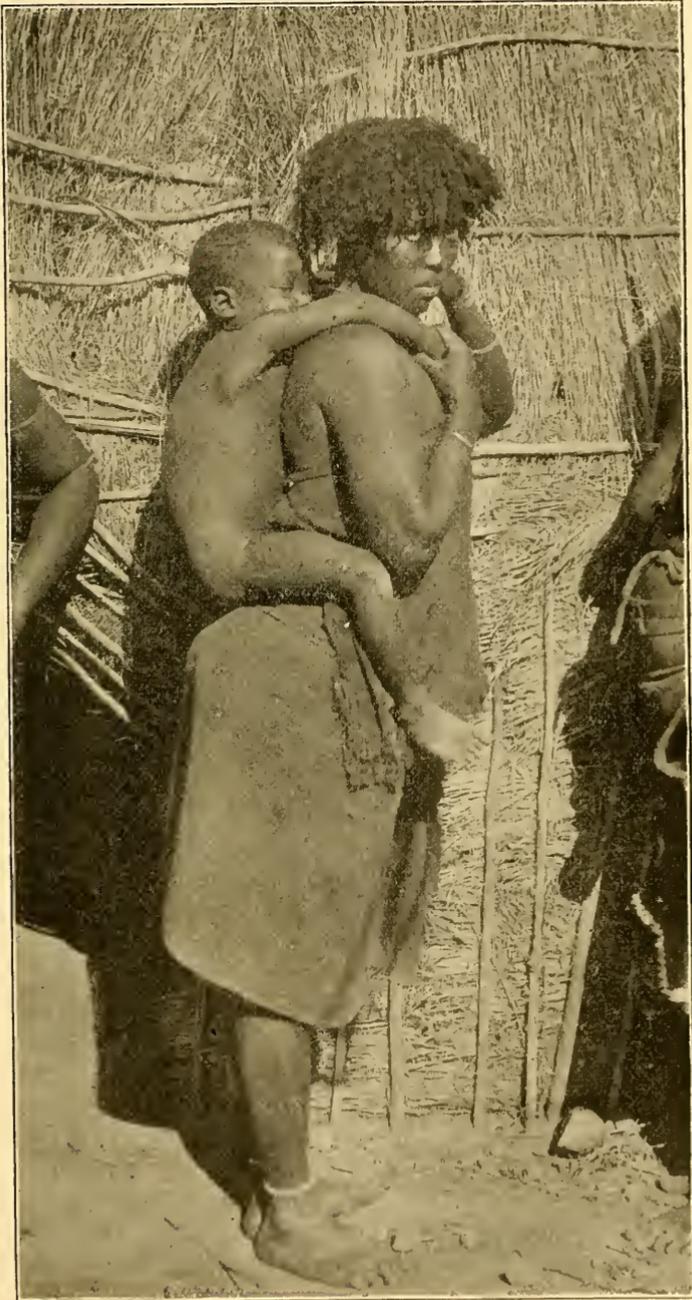
Not a few of the wives of missionaries, as well as the single ladies of the mission, engage in the evangelistic work, going about among the kraals in hand-to-hand work for souls. I say "hand-to-hand," for in no other work, I think, does one so enter into the lives of the people.

This phase of the work is by no means devoid of hardship. The roads are often simple bridle paths. Most of the mission stations are extremely hilly, or even mountainous. The missionary sister must go upon her errand of love on horseback under the burning sun. Sometimes the path is so steep that she has to dismount, and make her way as best she can on foot over the precipitous sides of the rocky steeps. Again, her way may cross a rapid or swollen stream, or even river, with no bridge to span the rushing waters, and ford it she must.

But frail women can do what they would think impossible under more favorable or easier circumstances, and the difficulties are surmounted for His sake who endured far greater hardship for the souls he sought to save.

When the heathen Zulus see the missionary's wife or the foreign teacher willing to undertake such toilsome journeys, and to kneel down on her hands and knees and creep into the thatched hut, with its mud floor, and seat herself on a mat, just as they do, in order that she may bring them the bread of life, they begin to feel that she indeed loves them, and they are sometimes more willing to listen to her message than if it were given at her own home, or in the chapel. Much might be said of this labor of love in the homes of the people as so beautifully performed by many of the sisters in the mission.

However interesting and important their share of the work may be, we would not forget the earnest labors of the native Bible women, who go about all through the length and breadth of the mission, as did the Master, whom they serve, doing good. I think all who are familiar with this work of the Bible women will find little difficulty in discovering the source of this stream of blessing. A large proportion of these earnest workers have been



A ZULU WOMAN AND CHILD.

educated at one or the other of the mission boarding schools. From Inanda and Umzumbe, for many long years, have been sent out girls trained in careful Bible study, in addition to all of the acquirements necessary to fit them for lives of usefulness. They have spent years under the influence of educated, consecrated women, and as they go out into their own homes, and take their natural places as wives and mothers, many of them still feel an absorbing desire to do all that they can to show the Light of Life to those still in darkness.

Thus all through the mission, and even far away among remote outstations, may be found the former pupils of these boarding schools doing what they can, in addition, many times, to heavy manual labor and household cares, to spread the glad tidings among the heathen. These women often take up this work without compensation, going on the Sabbath day out to some kraal and telling the people the old, old story. Others are employed for a small remuneration in visiting the heathen kraals during the week days and holding Bible meetings, and have thus been a great power for good, especially in reaching the women and children.

Miss Hance has had a larger number of these Bible women under her direction than any other missionary. Both at Umvoti and at Esidumbini has she superintended numbers of these faithful laborers in their work of love. Often through poor health being unable to go out among the people as frequently as she could wish, she has yet exercised her earnest soul in teaching and sending forth these native women to do the work which she would gladly undertake herself. Mrs. Edwards, Mrs. Bridgman, and others have also been blessed in directing the efforts of the Bible women at their own fields of labor.

In the past year of wonderful revival in the Zulu Mission the Christian girls, even while in the boarding schools, have been eager and zealous in this work, going out as they were given permission by their teachers to tell of Christ among the heathen, and in their vacations as they went to their homes seeking still to let their light shine.

Not only at the time of this great awakening, but in former years, on some of the stations it has been common for some of the Christian girls to accompany the native preacher as he went to the kraals and sing gospel songs and assist him as they were able in teaching the word. To the Zulu, music comes as naturally as to the blacks in our own land. They will sing for hours at a time without seeming to weary, and the gospel of song is a fruitful means of reaching the ear, and thus gaining entrance to the hearts of the people.

In our own work among the Zulus one of our Bible women will never be

forgotten. Her early history and sudden blindness in one of her eyes, with her conversion and subsequent life of usefulness, may be familiar to a few of the readers of the *LIFE AND LIGHT*, and her consecration and zeal cannot fail to make a deep impression upon all. Each Sabbath at break of day she rose, and with her Bible in her hand, and many times her baby upon her back, she would go out to a distant kraal to tell the story of a Saviour's love. Seldom would she be hindered by any obstacle, but was indefatigable in this her chosen labor. She was a great help in the women's meeting, always in her place, and ready to lead, or sing, or pray. When we first came to our station she was among the large number who drank beer. When the temperance question was discussed, and the people were urged to leave their loved intoxicant, she seemed an earnest listener, and I was puzzled because she refrained from taking the blue ribbon—the badge of the abstainers.

One morning, at the woman's meeting, she seemed very sad; as she talked the tears were rolling down her cheeks. I was troubled to see this, and asked her, "Why this sadness?" She replied, "My husband will not leave his beer, and I have to grind for him." In making the beer, the women grind the corn, and she felt that she could not do this and be a true abstainer. I advised her to let her husband know how much she disliked to assist in making the beer, and then to do as he told her, but to keep on praying for him. In a short time her husband yielded, and both joined our blue ribbon band. Nomagecke was as anxious to earn money for the Lord as to take the right side in other things. She had a family of children to care for; her husband was poor, and their house very plain and meager in its furnishings; yet she would save all of her little earnings from weaving mats and baskets that she might have money for the Lord. In her last sickness, as she lay upon a mat, on the earth floor of their dwelling, she did not forget this consecrated offering; and as we were on the way to a mission meeting to be absent from our station for some days, we stopped to bid her farewell. We felt that it might be for the last time on earth. She called her husband to her side and asked him to bring her offering; then she laid in my husband's hand a gold ten-shilling piece, saying, as she did so, in her feeble voice: "It is very little. It would have been more, but I had to take a part of it to buy rice while I have been ill." Precious gift! Fit to place beside the widow's mite. That gold piece seemed to me glorified. A few weeks later she was called home.

We tried to make the parting service especially appropriate, she had been such a dear, earnest soul. We lined her rude coffin with cloth of snowy whiteness and soft ferns, and laid her away to rest, feeling that we had lost a loved sister and the mission a consecrated worker. Such lives as hers

leave an impress upon the whole community, and such helpers stay up the hands of the missionaries, and inspire the discouraged workers with hope when the way seems dark and the obstacles to the conversion of the people seem insurmountable. I doubt not that when the books are opened and the deeds of all made known, we shall find that through the labors of these humble Bible women many poor, perishing souls have been gathered into the fold of Christ.

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## WORK AMONG THE KRAALS AT ESIDUMBINI.

BY MISS L. M. MELLEN.

I FEEL sure that I may be in your thoughts and prayers on this, Miss Hance's calendar day and mine. By a strange coincidence the day for "the work at Esidumbini" fell upon our day for work among the kraals. Miss Hance, since our return from semi-annual meeting, laid out a plan for a band of church workers to go by twos, or threes, or fours (as the case may be), and hold meetings at various points among the kraals on Thursday afternoon. From the many prayers going up at home we felt there ought to be a special blessing on this work, in spite of a thundershower coming up later in the afternoon preventing some of the meetings from being held and some persons from attending.

I went over to the Ehlanzein outstation, where there are four men, about a dozen girls, and two women, in the band of workers. We planned the work for the coming week, had prayer together, and then dispersed to the several points for meetings.

I went with Joseph (the teacher and preacher) to his place, and had a very interesting meeting at one of the old kraals where the head man has heard the gospel ever since a boy, but is steeped in superstition. This seems one of the hardest things for them to overcome. My conversation with him afterwards was something like this:—

"You believe in evil spirits, and you worship them; why can you not believe in a great, good, overruling Spirit, and worship him?"

"Oh! we know there is a God who made everything, but we see that the evil spirits have the greater power, for all our people worship them. We have never seen this Good Spirit."

"Did you ever see an evil spirit, and what good have they ever done you?"

"O yes, I have seen the evil spirits twice. Once I had received a little

cut on my ankle. It was not sore. Soon after a certain snake (which they claim embodies the evil spirits) came into my kraal and I killed it. Then my leg began to swell, extending to the thigh. I nearly died, and sent for a witch doctor, who said that snake I killed was an evil spirit, and I must pacify Satan by sacrificing a cow, which I did, and got well. Another time my dog began cutting up capers all about and climbed on top of the hut and sat there. I called a witch doctor, and he said it was the spirits calling for meat and I must sacrifice, which I did, and it was appeased."

"Yes, that is just what Satan does; he calls for all your cattle and tells you to go through all sorts of foolish customs, but gives you nothing in return. When your end upon earth comes he will not save you, but God's word says you 'will be cast out with him into outer darkness,' with much more of the truth which you can readily imagine.

He acknowledged that my "words were too strong for him," but came to their last and standing excuse that "God has not opened their hearts yet." It is a constant fight against the powers of darkness, and one's conviction of a personal devil grows stronger with every battle.

This has been a week for examining the members of the various "Inquirers' classes" for church membership. Meetings were held three afternoons, and the pastor examined fifty-three persons, seven or more being absent. This number had increased to sixty, and perhaps several over, during the meetings held by Mr. Weavers, of which I have written. The larger number of these have come into classes during the latter part of last year and recently, therefore only a few will be eligible for church membership.

An evangelistic service was held in the afternoon, when there were a number of testimonies for Christ among the heathen women, and one man declared his conversion as the result of a dream he had had of being in heaven sitting with a crowd dressed in prisoners' garb in front of a beautiful palace. A brother and his wife and two friends, who had died Christians, appeared dressed in shining robes, walking upon the "veranda." Upon request he was allowed just a glimpse into this beautiful palace, then the door was shut in his face, and he was told his place was in the broiling sun among those prisoners. His wife had the same dream sometime before, and could not rest till she "found her Saviour." The Christian brother was one of Miss Hance's most trusted men; his prayers are truly being answered. God speaks to these people in mysterious ways, yet one has to warn them against depending on dreams and visions, they are so steeped in superstition. Many are waiting for a dream or a vision to "open their hearts." Their oft repeated excuse is, "God has not opened my heart yet." 'Tis so hard to make them understand that they must open the door themselves.

## A FEAST IN ESIDUMBINI.

[Extracts from a private letter.]

BY MRS. MARY TYLER GRAY.

BEFORE leaving this station I wanted to give the people some kind of a pleasure, and decided to give the station women a tea. We had two legs of beef boiled with a thick gravy, eight large loaves of bread, two great dishes the size of washbowls full of soda biscuit, about a hundred oranges, six big jugs of coffee, four pounds of brown sugar, and two pounds of candy. The tables were in the small schoolroom which Miss Crocker uses and which has an earth floor, and is not as cold as the other one. Bright poinsettas and wild flowers of orange hue decorated the tables. A pyramid of oranges was erected in the center and benches were set around. Nearly all the guests brought, at my request, a plate, spoon, knife, and cup or tin of some kind, so that we might not trouble Miss Hance too much.

Thirty-one women appeared, and oh! what a clatter there was! After the native pastor had asked a blessing we passed the meat and gravy, and my little Frances passed the bread. Then they ate till they could eat no more! That is their idea of a real feast. At the close they asked to take home the oranges, candy, and odd bits, to their children. We had speeches which would amuse you much if we could translate them literally. I thanked them for coming, and asked them to live in peace and harmony. They thanked me for the feast, and said I had helped them all to feel loving and friendly. They praised me quite vigorously, and said all my parents' good qualities were embodied in me! They remarked on my mother's gentleness, and goodness, and faithfulness, and said I was her daughter in very truth. They recalled father's bright eyes, and rosy cheeks, and merry jokes, and said I was just like him. Then I had to flatter back and say I was glad they were so full of love for us all, and that we did not forget them, and in joy or sorrow they must let us know about them.

It was a joy to revisit this lovely station and to be at home among our own people. I think they enjoyed our mutual admiration, and my appreciation and amusement in all their flattery, because it recalled father's genial ways. I thought up all the funny things I could to tell them; especially petted and lavishly helped all the old women who knew me as a baby. I asked if the mothers from the East had as much as they could eat, and if the sisters from the West could pack down more. Then they made some touching farewell speeches. Josiah's mother said, "Before we part we must sing our dear Mrs. Tyler's hymn, the one she translated for us, her children, 'O How He Loves.'" They sang it very beautifully, and Martha, the pastor's wife, rose

and bid me good-by in the name of all, and thanked me for their happiness. Then I proposed a vote of thanks to Miss Hance, as this was her station, and she had permitted me to have the feast, and had given the oranges. We said her name three times, Miss Hance! Miss Hance! Miss Hance! and then Hip! Hip! Hurrah! How they roared with laughter! We had the same vote for Miss Mellen, who had sent out six huge, steaming jugs of coffee, and made the biscuits. Then old Hannah, the Bible woman, one of mother's old women, rose and thanked God for sending missionaries to this country, and for letting old women come to feasts. She said: "I have been to four feasts in my life; one when Mr. Tyler slaughtered an ox at the time the big church was opened; one when Miss Hance gave a feast to install the native pastor; one when Miss Mary McCornack was married, and now this feast of our own old *Inkozana* (Princess)."

Then two mothers rose and said, "Our babies will be crying and we must go." Several said, "We cannot stir;" and others, "How can we walk?" meaning to testify in a complimentary fashion to their having had a plentiful feast.

At last they went. It was about half past six in the evening and was growing dark, but the moon rose by the time they had all started and it was light and beautiful. They had been at the tea for nearly three hours, and there was not a scrap left. Frances and Bessie, my little girls, enjoyed it nearly as much as the women, and the ladies here were so kind. I mean to have Frances collect pennies this year and send something down to give a feast to the children. Food means so much to these people, especially now, as the locusts have destroyed all the corn crops, and their food has to consist of native potatoes, corresponding to sweet potatoes, beans and various native roots. I quite envied the fine teeth of the old women who were here in 1849,—all as good as ever, as white and apparently as sound.

I have been reading Oberlin's life, by Mrs. Josephine Butler, and the native pastor is coming to have me give him an outline of Oberlin's life as pastor among the humble people in Bau de la Roche, among the hills and valleys, and show him how he can help his people here in practical ways. This pastor is a very tall, large, splendid-looking man, dignified and rather solemn, but he really has not much knowledge, and Miss Hance has to help him a great deal about station affairs. She had a most impressive visiting delegation, last Tuesday, of Swimane, a great chief, and his chief men, about twenty great big heathen men, with head rings, etc., to discuss matters about the station reserve. Swimane is a jovial, handsome man, and all these people remembered my father and, had many talks with him in the old days about tribal matters. Miss Hance promised these men not to let an ambitious chief from another district come into the ancestral possessions of

Swimane, and to do what she could with the government to prevent the tribes from being mixed up. There never was a place where these old tribal feuds were so strong, and she has to sometimes protect ancient rights in order to keep peace. One Sunday people of two tribes were here, bringing a sword as a sign that they were going to fight. She had a native policeman take the sword, and said she would have every man arrested who proposed to fight on the station ground in front of the church, and thus prevented a serious quarrel.

About the meetings: I have taken two or three a week. There are two hundred people in the different Bible classes, and ninety-five who wish to join the church. Old seed sown is indeed causing a wonderful harvest, and it seems as if every home, every hillside, every valley, was saturated with memories of father's and mother's work here. It is so beautiful!

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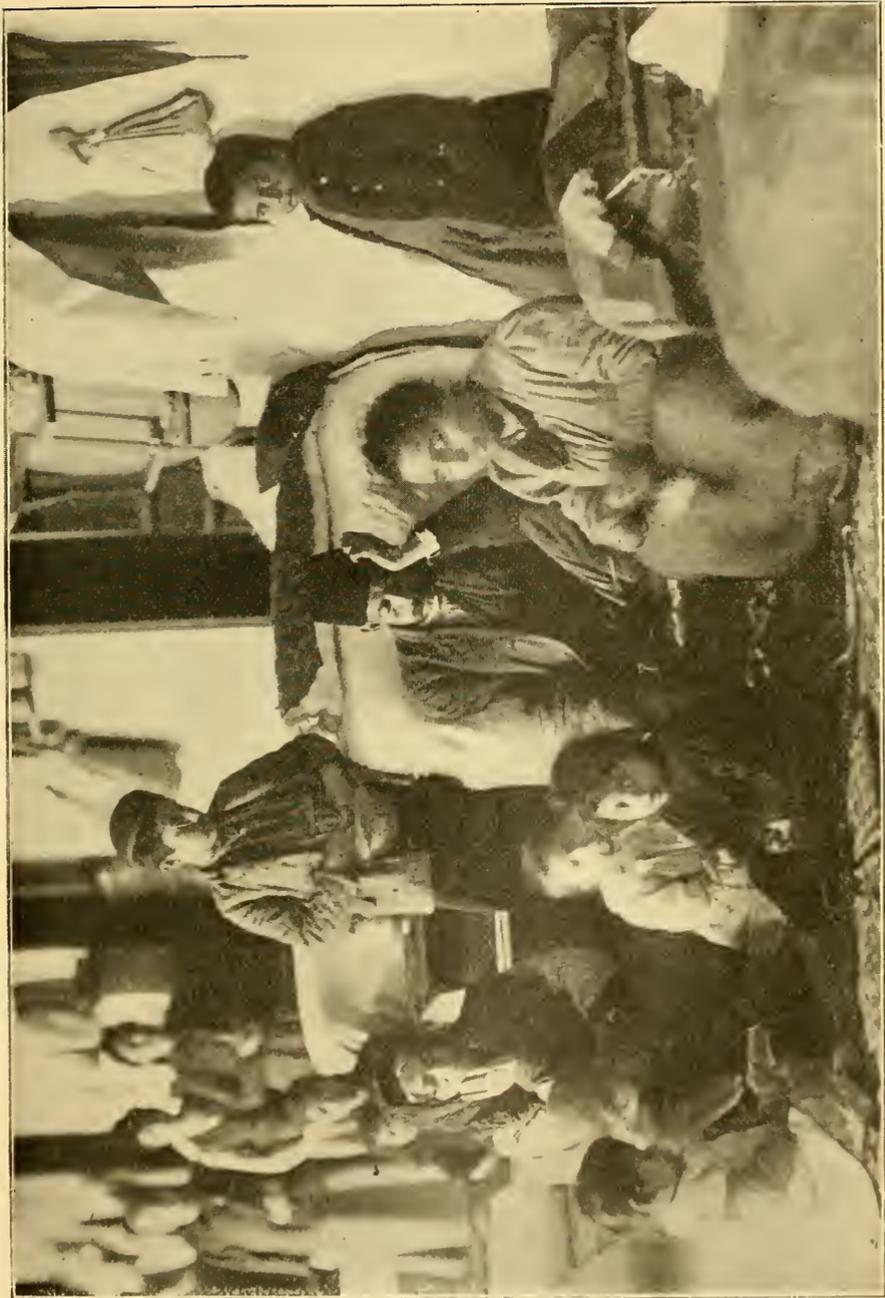
## BULGARIA.

### RÉLIEF WORK IN VARNA.

BY MISS KATE B. FRASER.

DURING the awful last weeks of August, 1896, and September, most of the Armenians who escaped the sword fled terror-stricken from Constantinople. Every ship that left the harbor carried large numbers of refugees, who did not much care where they should be landed outside of Turkey. Many went to Egypt, Greece, and France, but the largest number landed at Varna, which is beautifully situated on a large, open bay on the Black Sea, and is the chief port of Bulgaria.

The Bulgarian government received the refugees very cordially, showing very practical sympathy in providing free railway passes, buildings (to some extent) for housing them, as well as free doctors and medicines in cases of illness. To relieve the congestion caused by such an influx into a small town, many were sent to inland places,—to Philippopolis, Bourgos, Roustchouck, etc. At the former two places Dr. Clarke, of the American Board, superintended the distribution of relief, and at Roustchouck, Miss Long, of Constantinople. At Varna it was my privilege to dispense the generous sums of money sent from England and Germany. My headquarters were in the great hospital at the farther end of the town, in which 800 people were living. Well do I remember my first walk down through the long wards, where men, women, and children squatted in family groups on the

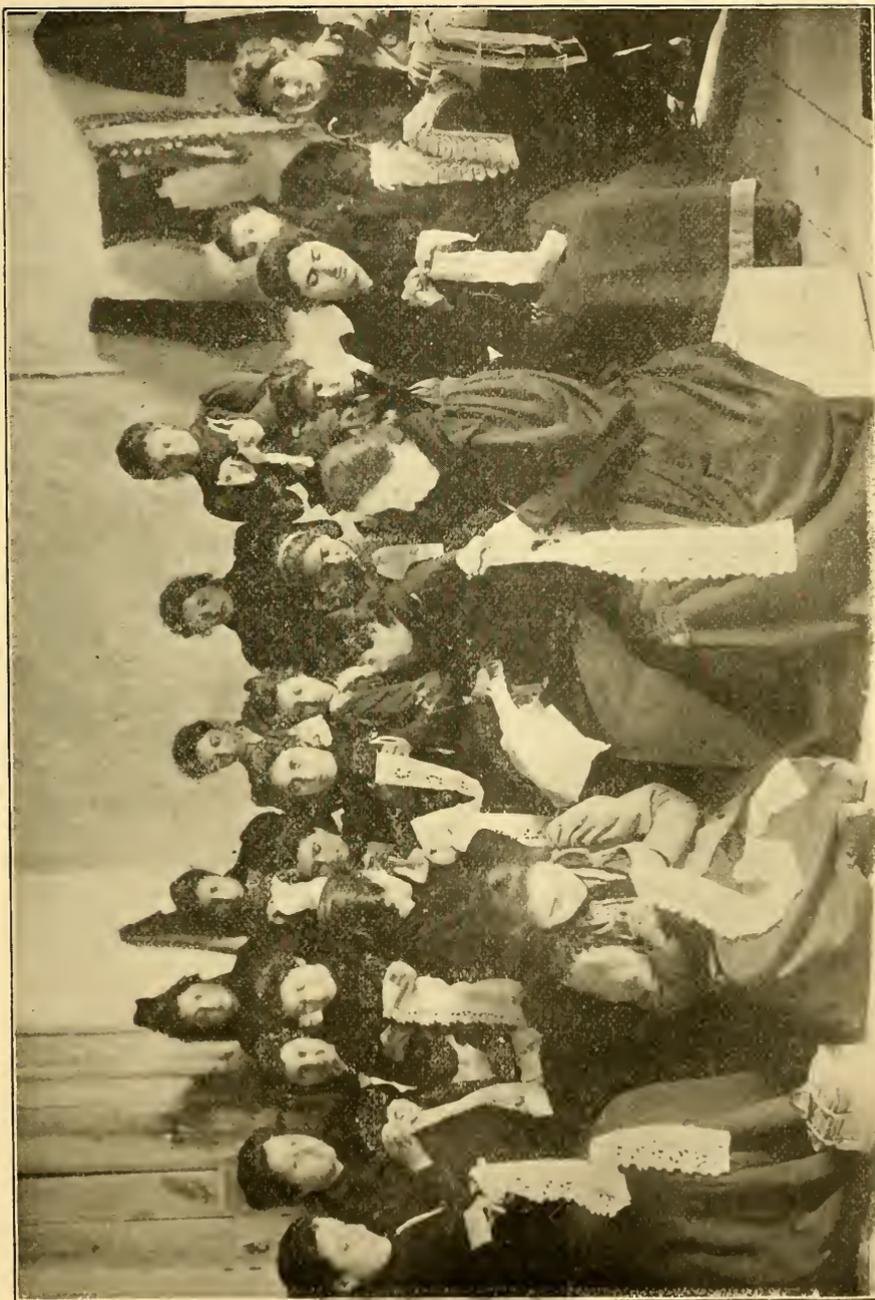


FAMILY IN THE HOSPITAL.

dirty floor; the little ones, with great, black eyes staring at one from pinched faces already grown old. They were as quiet as their parents, who sat around with heads bowed in despair, not caring to even make themselves as comfortable as they might have been. How soon all this was changed, and it became one of my pleasures to take my daily tour of inspection down through the clean, bright wards, where there was ever a warm welcome from the parents and a gambol with some of the little ones. Three of my pets are sitting in the foreground of the family group from the hospital.

I want to tell you something about my helpers, all but one of whom were refugees. One was a graduate of Robert College; another was educated at Marsovan; a third had a card from the Bible House, Constantinople, certifying to his twenty-five years' faithful service as colporteur. A well-to-do Armenian of high standing from Hasskeyu came one evening in great distress to ask aid for his wife and children, who were all sick in bed at home. Cold drops of perspiration were falling from his face, and his whole frame trembled as he made his request, and begged in God's name that he might be allowed to earn it instead of receiving free aid. The doctor was sent home with him, and all necessary help was given. The following day he came back to become one of my most faithful helpers. Another man, a younger, came for work, that he might be able to care for his mother and sisters. Their only remaining possession, although the family had been in affluent circumstances, was the blood-stained bed on which the father had been killed at home in Constantinople. These men having passed through the blackest depths themselves, knew how to work for their fellow-sufferers, and during the whole winter they served very faithfully.

From the refugees the cry was always for work rather than free aid, but it was difficult to find employment in the crowded town of Varna. However, clothing, bedding, etc., were necessary, and their preparation provided work for many. Women who could sew were gathered at the hospital and given material to make up into dresses, receiving a daily wage, by which they could support their families. Tailors were employed in another part of the hospital to make clothing for men and boys. Cloth was bought in Varna, and we received also a present of several bales of heavy military cloth from Russia. Shoemakers were also kept busy; others made beds and blankets; and thus in making clothing, shoes, and bedding, about two hundred and fifty families, representing about thirteen hundred souls, were kept alive. Many were started as peddlers, being given a capital of £2, receiving a license to sell in the streets from the municipality. Shoe kits were given requiring but a small outlay, with good results. Tools and materials were provided if there was possible use for them rather than free aid.



EMBROIDERY CLASS.

The Constantinople women excel in fine needlework, therefore in December an embroidery department was opened, from which most beautiful work was turned out for sale in England. You will see in the photographs that they are making lace, white embroidery, very lovely fire and door screens, beautiful portières, center pieces, tablecloths, etc. Friends in England have shown their interest by holding bazaars for the sale of these embroideries, and until now the work has gone on. We hope to keep the girls employed this winter, for the need is as great as it was last year.

In January, Mr. Adams, an English gentleman, came out and started three workshops for men; seventy-five were given employment as carpenters, blacksmiths, coppersmiths and hammock-makers, thus again reducing the free list. He remained until the shops were well started, then, committing them to my care, he returned to England.

In January, too, a school was opened in one of the large rooms at the hospital. It was primarily intended only for the hospital children, but as arrangements could easily be made by which we could use a second room, a few pupils were received from outside, making the roll call number almost two hundred. The photograph of the children does not show the best of the bright and happy faces. Such radiant faces! I love to remember how delighted they were when I announced that the school should go on this year also. It has been removed into a large building in the town, and is being supported by the English Society of Friends. Observe the little children, then look at the women and girls in the embroidery rooms; are such only worthy to be treated with dishonor, to be driven from their homes by fire and sword?

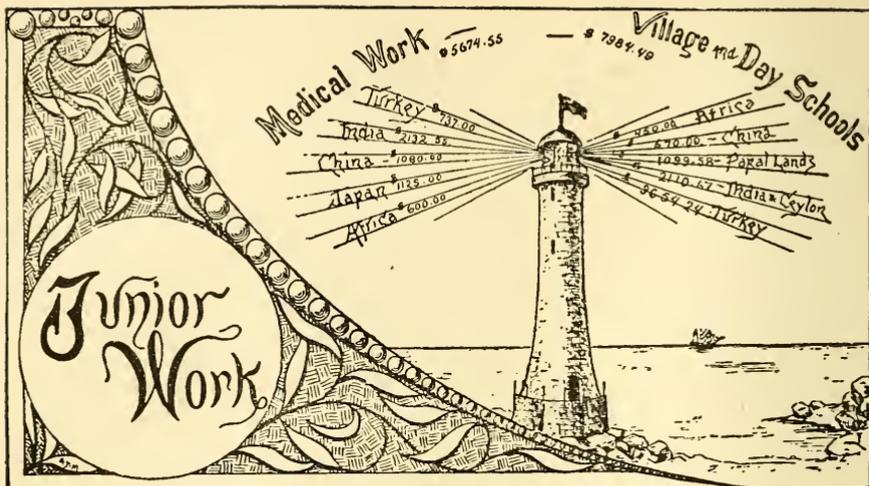
On Sunday the refugees went to Gregorian service in the small church in Varna,—at least they tried to go, but almost two thirds of the number present each Sunday had to stand in the courtyard. It was a glad sight to see so many crowding together to worship God, and to thank him for care and help given in their time of trouble.

The children and many of the hospital women could not attend service outside, therefore I tried to spend a part of Sabbath morning talking with them and teaching them hymns. We had such a delightful little Christmas service. When it was over some of the women said they never quite understood the bareness of the surroundings at the birth of Christ until they came to Varna and bore their own children in the great empty hospital. Many of them seemed to realize His unutterable love as never before.

The help sent to the refugees last winter reclaimed many from black unbelief. It deepened the faith of others, causing them to say, "God is our refuge and strength, a very present help in trouble."



CHILDREN IN THE SCHOOL AT VARNA.



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

## WEST CENTRAL AFRICA.

### VILLAGE WORK NEAR SAKANJIMBA.

BY DR. ROSE A. BOWER.

LAST month I made twenty-one visits to as many different villages. To-day I went to one a mile and a half away. I went there two weeks ago, and had a nice visit in several of the houses. To-day I found a woman doctoring a child by one of their witch ceremonies. A fire of sticks was made outside the house, a pot of water was placed near; some stones were heated and put in the water to warm it. As the steam arose the sick child, held in its mother's arms, was enclosed all around with a cloth,—a steam bath, if you please,—then its face was washed, and afterwards its whole body. A little brush of small branches was dipped in the water, and the child was sprinkled with it; then it was fanned with a small tray they use in winnowing. The mother was well fanned also; the woman in the meantime passing the articles used from one hand to the other, in various directions, stepping over the mother's head backward and forward. This was to confuse the spirits, so they would lose their way when wandering about. Every bit of the meal, salt, bran, bushes, and the two small chickens used in the performance, was carried outside the village and thrown away; the chickens

were let loose to run again. It was the most foolish ceremony that can be imagined, yet they have perfect faith in it.

Last week I went to an ingathering of corn. When they shell their corn from the cob, called *sasa*, and bring it to the village to store in their own homes, a great deal of beer is made, and then they invite a company of people: women to help shell the corn, and men, women and children to carry it in. They walk along the paths with great baskets of corn on their heads, singing. I went with the woman who was making the "bee," starting at seven in the morning; she took all the corn from the little hut where it was stored, when it was husked, and put it in a large pile on the ground. Other women came, and they sat down by it and, with sticks about a foot long, pounded on the cob till the corn flew off. Then the cobs were separated, and the corn gathered up and placed in baskets.

I sat by the women, talked with them and sang some of our hymns, and tried to make the most of my opportunities. The woman roasted corn for me in the ashes, went to the brook for water, and tried to make it pleasant for me. We came home at noon, and I walked in single file with the rest. The sun was very hot, and I was tired and hungry, for the field was about two miles away, which made a walk of nearly four miles. Yet I feel that it paid to go. It helped me to gain the good will of the women, as I could not have done otherwise.

I go to the villages a good deal, and yet it is hard to reach the people. They are always busy, and to see the women one has to go very early in the morning or late in the evening. This morning I milked two goats, cooked my breakfast and ate it, attended to three patients, and got off by a quarter to seven, and yet by the time I reached the village some had already gone to pound corn and to the fields.

To-day and yesterday I had to manage the school alone. After the lessons, when the sewing class began, the little ones were soon fighting and shouting, rolling over on the floor, climbing on the desks and up in the windows, till I had to turn them out of doors.

From thirty to forty, ranging from ten to seventeen years of age, are all I can manage, when there is a continual demand of "Give me some thread," "My thread has a knot in it," "I can't thread my needle," "Where shall I sew?" "I have done this," "I want more patches," and so on. We cannot help being crushed trying to do the work of three people. I cannot say to the children, I can only manage so many of you. If I did I should have none. If these people do anything they do it in crowds, so if I have sixty children in a school, equal to three times the number at home, I must do my best with them. They are very lawless, and have no

idea of minding anything that is said to them. I have a morning school of all the lads in the place,—thirty or more,—and in a short time a schoolhouse in a group of villages, about two miles away, will be finished, and I am to have the school there. Just how I am to do it all I do not know.

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### HINTS FOR LEADERS OF CHILDREN'S SOCIETIES.

WE have now a new opportunity for the mission circles. The children are invited to become stockholders in the Foochow Girls' School building, and we depend upon the members of the circles to reach children not yet enlisted in foreign missionary work. We have heard a great deal about Foochow and its school, and most of us are hard at work earning money for the new building. The appeal, with its pathetic request straight from the lips of the winsome little Chinese girl whose portrait looks up at us from the cover, is in our hands. We hope that every mission circle leader will give as much time and enthusiasm as she can spare to the securing of stockholders. The idea of owning stock and of possessing the dainty certificates has proved attractive to children always, but like all good plans it needs and repays personal effort. We wish very much that all the children within our borders, those in church and Sunday school, and even those outside altogether, might be asked to buy stock in the Foochow building. It seems possible that the mission circle members could find here satisfactory, practical work a little outside the usual lines, and on that account less difficult and burdensome. Perhaps they could enlist new recruits by calling stockholders' meetings independent of the regular society meetings, with a special programme and fewer restrictions for membership. Information about the mission station at Foochow is abundant, and easily acquired. The new pamphlet on China has two lessons, with illustrations entirely concerned with this city and its mission work. At the rooms of the Woman's Board in Boston are kept on file half a dozen letters written by the Foochow schoolgirls to the girls in America, which for charm and pathos can hardly be surpassed, and of which copies may be obtained on application. If only the mission circle leaders and the boys and girls will interest themselves especially in this new plan, take as many shares as possible (any one may buy as many as he likes), show their certificates to their friends and ask them to take shares, in a very short time we shall have sold all the stock and raised the necessary \$6,000, and may look forward confidently to putting up the fine new building which will be big enough to hold our little friend in the picture and all her friends, who now have to stay at home because there is no room for them at Foochow.

## Scraps from our Work Basket.

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**CONTRIBUTIONS FOR THE MONTH.** With great regret we are obliged to report a still greater falling off of contributions, there being in the month ending December 18th \$906.49 less than for the same month last year. This makes the total decrease for the two months \$3,706.55. This makes it absolutely necessary that we set ourselves at work in earnest to provide for our treasury. When this reaches our readers there will be nine months of the year before us. There is no doubt that with earnest, aggressive effort, such as the officers and members well know how to make, this deficiency can be made up and a substantial advance be secured. We trust that those societies who were not able to obtain the ten per cent advance last year are ready to undertake it for the year to come, and that those who did succeed will see to it that their contributions do not fall behind. With persistent work and prayer, with God's blessing, we shall be able to close the year with gladness and thanksgiving.

**INDIA'S FAMINE ENDED?** According to the daily press the English officials are ready to report that the terrible India famine is over, which probably means that there is no longer necessity for the immense relief work carried on by the government. While the height of the suffering may have passed, since the blessed rain gives promise of coming harvest, yet we must not forget the terrible scars that it has left in its train. Weakened bodies, each one an easy prey to disease, hundreds of families where the bread winner has died, leaving helpless women and children absolutely penniless, widows and orphans whose little all has gone to buy food, men and women hopeless and helpless, sitting down by the roadside without the energy and courage to take up again the struggle for existence, present a pitiful picture indeed. One instance has come to our notice of a child rescued by Mrs. Karmarkar, and adopted as their own by her husband and herself, and is described as follows: "She was almost starved; the hair on her head looked like grass, and long hair had grown on her face till she looked more like a monkey than a human being. Mrs. Karmarkar oiled the face, and gently pulled out one of these long hairs after another until not a trace of them remains. She has been cared for and wisely trained, until she has grown to be an attractive, obedient, and sweet mannered child. Those who saw her six months ago can with difficulty believe that this dear child is the same being as the little animal they then saw."

PLAGUE IN SHOLAPUR, INDIA. It is with the greatest sorrow that we hear of terrible ravages from plague in Sholapur. The last report, November 26th, gives the number of cases as fifty each day, a majority of them proving fatal. It is also stated that out of sixty-five thousand inhabitants, fifty thousand had fled in terror from the city. Our schools had been closed by government order. Mrs. Gates and Miss Harding, who had just arrived and had not become acclimated, were compelled to go to the hill station at Maharbleswar, taking the children of the families with them. The other missionaries, Mr. and Mrs. Harding, Miss Fowler, and Mr. and Mrs. Fairbank, were remaining in the city to care for the panic-stricken people about them. One case of plague occurred in Mr. Fairbank's compound. She was a Christian woman, and much prayer was offered for her by friends in the church. At the time of writing she was recovering.

FROM PUNDITA RAMABAI. Pundita Ramabai writes to some English friends as follows: "The plague has appeared in Poona, and is causing much distress in the city. You will be interested to know that there are nearly three hundred famine girls in my charge at this time. I want you to pray for the salvation of my new children. I am glad to say that some sixty of these dear girls have accepted the Lord Jesus as their Saviour, and are showing signs of a real change of heart by their conduct. Please pray for me, also, that I may be kept very close to the Lord, and follow him in all things."

HELP THE PERIODICALS. Among the resolutions passed by the Woman's Foreign Missionary Society of the M. E. Church in recommending an enlargement of eight pages, specially for Branch uses, in the *Woman's Missionary Friend*, we find the following:—

*Resolved*, That we recommend that any additional expense incurred by this arrangement shall be met by the Branches proportionately, either by securing new advertisements, new subscribers, or an equivalent in money until the subscription of the *Friend* shall be sufficiently increased to carry the expense.

*Resolved*, That missionaries and all others addressing meetings in the interests of the Woman's Foreign Missionary Society be requested to make the publications of the Society prominent, and *never omit taking subscriptions upon every such occasion* wherever feasible.

*Resolved*, That we recommend that the Literature Committee consist of [a number of ladies]; and we further recommend the creation of an Advisory Board, composed of one member elected by each Branch, whose duty it shall be by correspondence to assist the Literature Committee by

suggestions, by presenting the needs of their respective Branches, and in any way the said Committee may desire.

An example of co-operation worthy to be followed.

**OUR CHINESE MINISTER.** It is an interesting fact that the new Chinese minister in Washington is a Christian man, a member of the Church of England. His suite nearly all speak English, and one of them, who, it is expected, will be consul-general, belongs to a well-known Christian family in Hong Kong.—*Ex.*

**A CHRISTIAN KING IN UGANDA.** Those who have been studying the life of Mackay in Uganda will be interested to know that Mwanga's son, Dandi Chwas, a young child, was declared king in place of his father, on the fourteenth of last August. Archdeacon Walker writes of it in *The Church Missionary Gleaner*: "After the reading of the proclamation at Mr. Wilson's private house, the chiefs went to Mengo. The young child, Dandi, was produced, and, in accordance with ancient custom, was set upon the seat of his forefathers by the chief, Mugana. He was arrayed in a bark cloth and a shield; two spears were held over him, and it was proclaimed that King Dandi had 'eaten' Uganda. A small girl, about eight years of age, was then arrayed in a bark cloth as the Lubuga. She is also called king, and is regarded as the king's sister. She receives great honor and considerable wealth. For the first time in its history Uganda has a Christian king. Now the three called Kabaka are all Protestants: the king, the queen mother, and the queen sister. A good start has been made, for although the king is a child, yet in malice also he is a babe, and this is an advantage no king of Uganda has ever enjoyed before, I should suppose."

**BICYCLES IN UGANDA.** To hear of bicycles in Uganda, a place which was an unknown wilderness a few years ago, takes one's breath away! Mr. Macallister, British Vice-Consul for Uganda, writes to the *London Times* that they "are constantly seen on the streets, and one of the missionaries has ridden all the way from the coast to Mengo on a pneumatic tire wheel." We can hardly think of King Mtesa on a bicycle, but he was a person of decidedly "advanced" ideas, and if he had lived, we should have expected that electric lights, trolley cars and subways, X-rays, and all the modern improvements would soon follow the bicycle in Uganda.

**SONGS IN THE WILDERNESS.** It is pleasant to hear of the Christian songs that are rising on the air all through the Dark Continent. Lately we hear of the baptism of converts among the Ruwenzori mountains, near Lake Albert Edward Nyanza, singing, "I am coming, Lord, coming now to thee," and

“O happy day, that fixed my choice,” the very words that have so moved our hearts in this Christian land.

ON THE SHORES OF LAKE NYASA. Word has come from Rev. Donald Fraser, the gifted young student volunteer, who did so much for the movement in England, of the wonderful ingathering in the region near Lake Nyasa. He baptized two hundred and thirty-nine in a six weeks' tour; more than were baptized in all the first twenty years of the Mission. Of the native workers he writes: “The ingathering has come largely through God's blessing on the native teachers. They are the evangelists of their own people. They are ignorant, perhaps,—a simple sum in arithmetic would puzzle them. They know but one book; but they have met God, and know where to find him.”

LI HUNG CHANG AND THE BIBLE. Dr. Coltman, of Peking, relates the following very remarkable interview with that eminent Chinese statesman, Li Hung Chang:—

At a recent visit I made to His Excellency Viceroy Li Hung Chang, I found him reading a beautiful Russia leather bound copy of the New Testament, that had just been sent him by the Rev. George Owen, of the London Mission. The type and paper were of the same kind as that presented to the Empress Dowager on her Jubilee celebration a few years ago.

The old gentleman was so intent on his reading that he did not notice me for several minutes, and as I could see the title of the book, I put up a silent but earnest prayer that God might send him some message in his reading that would appeal to his heart. In a little while he raised his eyes, and looking attentively at me, said, “Dr. Coltman,” or as he addresses me in Chinese, “Mán Tai Fu, do you believe this book?” “Your Excellency,” I replied, “if I did not believe that book I should not have the honor of being your physician. I thoroughly believe it.” “Are you sure it is not all rumor and report?” he again asked. “Very sure,” I replied. “How do you know?” he continued. “By a test given in the book itself. Does it not say in the book that a bad tree cannot bring forth good fruit, nor a good tree bad fruit? Your Excellency has admitted to me previously that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited is in direct proportion to the nearness with which they live to the precepts taught in that book. Would that your Excellency also believed it.” “Why, I believe that you would like me to turn Christian,” he said, in a half-joking, half-earnest tone. “Not only you,” I replied, “but your young Emperor and all his people.” “We have Confucius,” he replied, “and you have your Jesus; are they not much the same?” “By their fruit ye shall know them,” I replied. Then, before we could carry on the conversation

further, important dispatches were brought in, and the Viceroy had to give them his attention ; but as the servant took the book from his hands to place it in his library, he said : " Don't carry it to the library ; take it to my bedroom table. I wish to look at it again."—*The Christian Intelligencer*.

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## EXTRACTS FROM RECENT LETTERS.

FROM MISS NEWTON, FOOCHOW, CHINA.

OUR annual meeting is over. It lasted seven days, besides two days at the end which were occupied with the Christian Endeavor Convention. Four half days were filled with the women's meetings, which were well attended and very interesting. One advance step has been planned by the Woman's Missionary Society in response to the increasing call for Bible women. They propose to take three women who have already been under instruction for some time, and give them three years of special training for the work ; supporting them from the funds of the Society. Pastor Ting and Mrs. Lau are to give these women instruction in the forenoon, and the afternoons are to be given to evangelistic work with some of the older Bible women. This plan was matured by a committee, consisting of the pastors' wives and Mrs. Lau. They felt there should be a theological seminary for women as well as for men, but at present they can only support three. I trust it is the beginning of something permanent.

The Christian experience of many of the girls in the school has deepened the past few years, and they love and study their Bibles as never before. They are not perfect yet, but they give us great joy. Several have asked to be received to the church next Sunday, and if the standard were not higher than it used to be probably the number would be much larger. One of them was expelled from school, or, rather, suspended for a time. Before she came back to school she wished to unite with the church, but her father told her she must come back here and prove to us the sincerity of her changed purpose. It has taken her more than a year to do it, but I think all are now satisfied that she is a true Christian.

FROM MRS. M. C. WINSOR, SIRUR, INDIA.

We are now at last able to say there is no plague in the station, except at the hospital, where there are forty-two cases. We hope that with the return of the inhabitants, who are scattered to the four winds, that it may not return with them. All are obliged to remain in quarantine ten days, and to pay a tax of four annas for each person.

You would not know our little busy, happy station, so lifeless, so solemn ; all the cavalry have gone, all the European officers have fled. The Chris-

tians are some of those who remain, and are living in shanties, but they are happy; there are no clouds; they trust. Five different families have been in the segregation camp, and I have had the new experience of clothing them all as they came out. A great many of their garments are burned; but we are grateful that so few Christian families have been taken. Our school inspector has been in hospital, and is now in camp for another twenty days with his little boy; he has been happy, and thinks that God means him to work there as he can. When the head master was in the camp his daily devotions were listened to right in the camp. "The master prays," "The master prays," was the word passed down the department, and they listened with great quietness and reverence. Sometimes they said: "We will become Christians. To-morrow we may have to go to the hospital, never to return. To-day let us do right." It was a solemn time with them. Others said: "Christ is true; our gods are false. Tell us of these things." So Thankubai and Sarubai, our two Bible women, had hands and hearts full of work for Christ in the camp.

FROM MISS BEULAH LOGAN.

Miss Logan went out in the last trip of the Morning Star to join her mother in Ruk, Micronesia. We make extracts from a letter to a personal friend, written at Kusaie on her way to Ruk.

I am sitting under a large breadfruit tree near the girls' school. The beautiful harbor is before me, and the Star about a mile away. Behind me and at either side are the mountains, covered with the richest green. Just under the hill is the boys' school, and at my right is a beautiful little river bubbling over the stones and hurrying down to the sea. After four weeks of ship life these surroundings are very refreshing. . . . There have been some dark hours and times of heart sickness, but they do not last long. I think of the good mother all alone; she is brave, and I must be also. Then there is the dear father whose memory is so dear to me; I know it would please him.

*Later, nearing Ruk.*—God has been very good to me. He daily gives strength and courage for the work before me. We have been spared many uncomfortable experiences on the voyage, and we are almost to Ruk. Miss Olin and Miss Hoppin are such good companions; both are very dear. I often wonder how mother will feel when she knows I am on the Star. She will not know it till we go on shore. I think it will be quite a shock for her, but I believe she will be glad.

FROM DR. JULIA BISSELL, OF AHMEDNAGAR, INDIA.

There have been only some imported cases of plague in Ahmednagar City so far, but in a suburb, not a mile away, many cases have occurred. The

market there has been closed, also my mother's school, and the street in which most of the cases were found has been evacuated. House-to-house visitation and inspection has been started in the city, that no cases may be concealed in the houses. As one of the Plague Committee remarked, "Each man is most anxious that his neighbor's house should be thoroughly searched."

We have at last had good rains in Ahmednagar. During the last six weeks abundant rain has fallen frequently, and already all relief camps have been broken up but one. From this one work the city of Ahmednagar will reap lasting benefit, we hope, in the construction of a large reservoir which will insure a good supply of water at all times. For this we shall be grateful.

As might be expected, all doctors have had their hands full during the famine. The people, especially the children, fall an easy prey to disease of almost any kind when they have to go for days without proper food. Hundreds of sick have come in from villages far and near, and from the relief camps as well. I treated two thousand patients at the dispensary in September, and then many were turned away, and many more were treated at our house. I only wish I could have done more. It was my hope that our wards would be ready before this, but in unforeseen ways God has prevented me so far from accomplishing that, and of course there is some very good reason for it.

We are all glad and thankful that we could be in India this year, when the people have needed us so much more than usual. Many a day when duties pressed heavily, and cries for help, which we could not always meet, sounded most loudly in our ears, I have thought how much harder it would have been to be in even the beloved homeland at such a time as this, and be unable to reach out a helping hand to the sufferers.

FROM MISS GERTRUDE R. HANCE, ESIDUMBINI, SOUTH AFRICA.

I have over fifty now in my class for heathen women. They have all grown up in heathenism, and their hands have become too stiff with hard work to easily learn how to hold a needle, or cut and make a dress. Sometimes they have friends who help them to make their clothes, but more often they have no way of getting or making them. We always try to make a woman pay three shillings for a dress, either in work, money, or something that she can bring, as it is better for them to do so. But if they are too old and feeble, and have no friends to help them, we give them dresses and other garments when we see that they are in earnest.

You have no doubt heard of the great revival that has been in our mission this year. We have known nothing like it before. I think it has

been broader and deeper at some of our stations than at Esidumbini, but there has been much interest here, which continues. A good number have, as we trust, come from darkness into the light of God's love and salvation.

For over two years we have had a great scourge of locusts. Some kinds of crops they have continually destroyed. Now the whole of South Africa is infested with rinderpest. It has reached our station; we heard yesterday of two cattle that died of it quite near. It is not two months since it came into Natal, and now it is raging fearfully in all directions. Many thousands of cattle have already died. White farmers, with herds of four or five hundred cattle, some have saved a few, others have lost all. The government here got out noted English and German specialists to see what could be done. Many cattle have been inoculated in various ways: in some herds the disease has been checked, in others inoculation has brought the disease. The heathen people are very superstitious about the disease, and in many instances will not allow inoculation. Within a few weeks I fear there will be few cattle left here.

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### MISSIONARY MOTIVES.

#### 1. WHY should I study missions?

Because my education is sadly deficient if I am ignorant of this, the most important work in the world. Because a study of missions will greatly increase my faith in Christianity and Christianity's God. It is God at work. Because as a Christian I cannot otherwise grasp the full mission of the Church. Because as one who has a personal duty in regard to missions, I cannot intelligently discharge this duty without informing myself on the subject.

#### 2. Why should I give to missions?

Because it is the most paying investment. Because of the joy that comes to the giver. Because I am only a steward of the money that God has given me, and I must use it for his glory. Because I am put to shame by the liberality of heathen converts. Because it is God's will that missionaries should go, and that I should help them (Romans x. 14). Because I am grateful to God for what he has given to me (John iii. 16). Because souls are dying, and I may help to save them.

#### 3. Why should I pray for missions?

Because the world needs prayer. Because in the past, missions have prospered as believing prayer has increased. Because God has conditioned the success of missions on prayer. Because I am commanded to pray. Because

I can plead great promises. Because the prayer of faith is always answered. Because Christ is praying for those for whom he died.

4. Why should I be a missionary?

Because in none other than Christ is there salvation. Because multitudes have not heard the gospel and are dying. Because the doors of the nations are open. Because the need of more missionaries is urgent, unceasing, imperative. Because Christ says, "Go ye into all the world." Because Christ gave up everything that I might be saved.—*Missionary Pastor.*

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## Our Work at Home.

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### HOW TO INTEREST THE UNINTERESTED.

BY MRS. ROBERT M'CONAUGHY.

How many of us remember the old-fashioned missionary meeting,—the little group of half a dozen old ladies who met from month to month in the church, and kept alive from year to year the feeble flame of missionary interest? All honor to their memory; they did the best they knew, and helped to pave the way for the active, energetic societies of the present day.

You recall those who attended the missionary meeting perfectly well. There is no strain upon the memory in so doing. First, there was the minister's wife, who came because she considered it her duty; then one or two of the elders' wives, who came for like reasons. Then there was the dear old lady whose second cousin had been a missionary in India, and who came because she thought the family interest demanded it. They would come, one by one, in a timid way into the great, bare, empty church,—which always looked twice as big and empty on a week day as on Sunday,—and after waiting for half an hour or so, in which they felt themselves growing smaller and more insignificant every minute, the president would announce a hymn, and in trembling accents, "From Greenland's Icy Mountains" would find its lonely way down the empty aisles and through the silent pews, startling the church mice and arousing a wondering response from the cricket in the gallery. Then the minister's wife (always the minister's wife) would pray, asking no small favors, but quietly presenting the whole world in her petition, home work and foreign work together; not asking God's blessing on any particular country, or mission, or worker, but impartially covering the entire universe. One or two of the other sisters would read some articles from a magazine or book, selected entirely at

random, and read in such a manner that not one of the other six could understand a word of what she was saying; and then, after sundry dreadful pauses, the meeting would break up and the ladies would go home, only to meet the next month and go through precisely the same dreary routine.

Was it any wonder that it was hard to interest the uninterested in missions? Was it a cause for surprise that if any outsider ever was inveigled into that meeting, they never by any chance came again? Far be it from me to disparage the efforts of those good women, but rather by comparing the missionary meeting of that day with the possibilities of the present, to try to realize how highly we are favored. With missionary literature of every description to be had for the asking, with books, magazines, and even newspapers contributing to our use, with scores of bright, capable women in our churches, with the example and influence of hundreds of other wide awake societies all about us, ought it not to be an easy thing to make the work of missions so interesting that every woman in the church would take an active part therein?

A few days since I had the pleasure of attending the State Federation of Women's Clubs, at Fremont. As I heard the different phases of club work actively and earnestly discussed, and as I heard how many hours of the week some of these women spend in preparation for their clubs, I could not help thinking that if we would spend half the time and energy in trying to make our missionary work a success, what wonderful results we should see! The lecture room would no longer answer for the missionary meeting, but the audience rooms of our churches would be filled as well. I would not disparage intellectual culture as developed by our clubs,—I am an enthusiastic club woman,—but when I stop to think that Christian women willingly spend from six to twelve hours a month in the meetings of their club, studying civics, Shakespeare, or modern art, and cannot spend two hours a month in a missionary meeting, studying the work their Heavenly Father has given them to do, I am astounded.

It is not because it is dry and uninteresting in comparison with these other studies. There is no more absorbing topic before us to-day than that of Christian missions. When we consider the magnitude of this work, its marvelous growth in the past fifty years, its wonderful results in the ultimate civilization of the world, I repeat again—it is the most interesting subject that can be presented us for investigation. The story of privations and perils, of hopes and fears, of persecution and trial, of danger and death, is enough to stir the most indifferent.

But I must remember that I have not yet told how to interest the uninterested in this wonderful subject. In the first place, I would not have a

missionary society of fifteen or twenty, say, when there are one or two hundred women in the church who do not belong to it. How else would I have it, do you ask? Well, I am of the opinion that every woman who belongs to the church should be considered a member of the missionary society; that just so soon as her name is entered upon the church roll she becomes a member of the society without further parley. I would have the church divided into eleven districts, and would place over each a chairman, whose duty it would be to prepare the monthly programme with the assistance of her district, giving to every single woman in her district something to do. The various programmes should be assigned to the different districts at the first of the year, so they will have ample time for preparation. The twelfth meeting I would have in the form of a general review, under the charge of the president. This plan is, if I mistake not, in successful operation in a number of churches. This plan does away with all this trying to get the ladies to join our society. They would already be in it and couldn't get out. The monthly missionary meeting would then be as general as the midweek prayer meeting. Each district ought to have a different topic each year, so that they might become generally informed. As to the programmes, I would like to emphasize the three M's—Maps, Magazines, and Music. A good large map, drawn in colored crayons on muslin, is a great help to a programme; in fact, I do not see how it can be carried on without one. Our society now possesses a complete set of these homemade maps; not very artistic to be sure, but clear and plain, with the stations carefully marked, and sometimes important statistics in one corner. On review day these maps can all be hung up, and five or six questions and answers can be prepared concerning each country, the questions to be read by the leader, and the answers, plainly written or printed, to be distributed among the members.

An entire programme can be successfully conducted on the question and answer plan. Let the leader prepare a list of questions concerning the country, its population, physical features, manners, and customs of the people, the mission stations, number of workers, kind and amount of work done, encouraging features, greatest needs, causes for discouragement, etc; the answers to be read by the different members in response to the questions given by the leader. This plan will be very much more interesting than a paper embracing the whole subject, since it gives everybody something to do. Magazines come next in the list, and what a help they are, to be sure. Unfortunately so few take them. An energetic magazine committee or secretary of literature should be in every society, and should make a thorough canvass of the membership every year to solicit subscriptions.

If people don't know anything about a subject, they can't be interested in it. The motto, "Know and you will feel, know and you will pray, know and you will give," ought to be printed in letters three feet high and hung in every church.

One can't be interested in mission work by picking up a magazine now and then and reading a stray item; but one must become so familiar with the stations and workers that they will be as familiar as the names of nearby towns and cities, and the names of the missionaries themselves as familiar as those of our next-door neighbors. Then we can pray intelligently, and give intelligently, instead of praying for the whole world in a vague way, and dropping our money into a bottomless chasm, not knowing where it goes. You can state the question in two ways: If the women of our church once become informed they can't help but be interested; and if they become interested they will want to be informed.

Now for my third M, music. Don't sing "From Greenland's Icy Mountains," or "Speed Away," every time; there are other missionary hymns. Then use the musical talent in the church; have solos, duets, or a ladies' quartette, and prepare your music as carefully as if for the regular church service. Carefulness, thoroughness in every detail, is a secret of success here as everywhere.

Space forbids my speaking of the earnest, thrilling missionary sermons the pastor ought to preach, the public addresses on missions that it is possible to secure at little expense, the talks by returned workers, the illustrated lectures, all of which cannot help but arouse an interest which it is the society's work to focus and centralize.

Our society has been successful in personal invitation, taking the trouble to write carefully worded invitations, each of several women preparing a small number, and then dividing the church roll so that each one can send to a certain number, holding her responsible for that number. On special days we have filled our audience room in that way.

As soon as any one does join a society, she should be put to work and kept at it. I recall several instances in which some excellent workers were aroused in that way. Indeed, my own interest in missions dates from a time, four years since, when, as a substitute, I was asked to say something about the work on the Marshall Islands. I didn't know exactly whether they were in the Arctic Sea or the Gulf of Mexico; but before I got through with them, those heathen had performed one worthy work,—they had converted me to missions.

After you get these dear uninterested women to the meeting, don't keep them there so long they will never come back. Short, bright, breezy

programmes will bring them again and again. Don't let your members read from magazines. Talk off your bit of news, or at least copy it and read from the written copy.

But what was the use of my writing this paper? The whole matter is so simple, it can be summed up in eight words: Prayerful Preparation, Personal Persuasion, Pleasing Programmes, Patient Perseverance!—*Home Mission Echo*.

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### OUR BOOK TABLE.

*Twenty-six Years of Missionary Work in China.* By Grace Stott, of the China Inland Mission, with a Preface by the Rev. J. Hudson Taylor. Published by the American Tract Society. Pp. 366. Price, \$1.75.

Hudson Taylor's comment on this book is: "It is emphatically a story of work—earnest, persevering work, which God has blessed; an unvarnished account, it brings out clearly the lights and shades of missionary service. I did not find one dull paragraph. Those who begin to read the book will want to finish it, and it cannot fail to be a blessing to the reader."

This volume consists of twenty-five chapters, and the descriptive titles are given by passages of Scripture, such as "Follow Me, and I will make you fishers of men," "In due season we shall reap, if we faint not." The literary style is simple and graphic, and the book is enriched by illustrations.

*Seven Years in Sierra Leone.* By Rev. A. T. Pierson, D.D. Published by F. H. Revell Co. Pp. 252. Price, \$1.00.

Dr. Pierson says in the preface to this volume: "Some twenty or more years ago I came across an anonymous memoir of William A. B. Johnson, now out of print. It impressed me then as, on the whole, the most remarkable story of seven years of missionary labor that I had ever read; and now, after a score of years of research into missionary history and biography, that judgment is unhesitatingly reaffirmed. The aim in this recasting of the narrative has been to enable the reader to see, as in a panorama, the progress of the gospel triumphs in the most disheartening and desperate field which eighty years ago defied missionary conquest."

*A Concise History of Missions.* By Edwin Munsell Bliss, D.D. Published by Fleming H. Revell Company. Pp. 306. Price, seventy-five cents.

This dainty volume, which one could carry in bag or pocket, is packed full of information and strategic facts from cover to cover. It is compiled by the editor of "The Encyclopedia of Missions," and published by Funk & Wagnalls some years ago. This book, just issued, brings all important

movements on mission fields down to the latest date, including J. R. Mott's visits to the colleges of non-Christian lands, and John H. Barrows's opening of the Haskell Lectureship in Calcutta.

Those who have been familiar with Dr. Christlieb's "Universal Survey of Protestant Foreign Missions," published some twenty years ago, will find this book of Dr. Bliss's similarly helpful. He speaks of the growth of women's societies from that first formed in England, in 1825, for promoting education in the West Indies, until, in one form or another, the women have a separate organization in every denomination that does foreign work.

*In Lands Afar.* Issued by the A. B. C. F. M., at the Congregational House, Boston. Pp. 397.

This is a book for young people, being a second series of Mission Stories of Many Lands. It is profusely illustrated, and is made up of articles which have appeared in the Young People's Department of the *Missionary Herald*. These are all of a high order of merit, and are written by missionary specialists. They have an interest for older people as well as for the young, and in such papers as "Who are the Armenians?" and "Ancient Armenia and the Armenian Church," one finds valuable and trustworthy information put in clear and concise form. The book should be in every home.

G. H. C.

#### SIDE LIGHTS FROM PERIODICALS.

The reader interested in the present condition of Spain will be glad to add to the articles mentioned in January "Side Lights," two which appeared in the December *Fortnightly Review*, too late for our issue, "The Carlist Cause," by Ruvigny and Cranstoren Metcalfe, and "Can Sagasta save Spain?" by Leonard Williams.

China comes prominently into view first in the *North American Review* for January, "America's Opportunity in Asia," by Chas. Denby, Secretary United States Legation in China, and "The Farce of the Chinese Exclusion Laws," by J. Thomas Scharf.

Also in the *Forum*, January, where Clarence Cary discusses "China and Chinese Railway Concessions." It appears from this article that the railroad is steadily making its way through the Chinese Empire, and that the Chinese meet its progress with a double attitude, as they do all indications of progress; on the one hand an inertia, a sluggishness; on the other, a contradictory curiosity to see what the "foreigners" will do.

In the *Forum*, also, Henry S. Townsend, Inspector-General of schools in that city, gives an account of "Education in Hawaii," from which we gain

the impression that the island, which so comparatively short a time since was heathen, compares favorably with Massachusetts in its educational requirements. As a rule, every village and hamlet where there are a dozen children requires ten months of schooling. The English language is exclusively used, though it is the mother tongue of only five per cent of the children.

*Westminster Review*, December, "India and England," by E. Pratt. A plain statement of the relations between the two countries, governing and governed, which are declared unjust to India, demoralizing to England.

We would remind our readers again that the *Missionary Review* is always an able assistant in the preparation of papers.

"The Question of Hawaii." *The American Monthly Review of Reviews*, January, 1898. The editor discusses in a spirited way the ethical, constitutional and strategic bearings of the question of Annexation, and also reviews some of the leading articles of the month upon the subject.

M. L. D.

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#### TOPICS FOR AUXILIARY MEETINGS.

*February*.—Christian Explorers and Pioneers in Africa. See LIFE AND LIGHT for January.

*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.

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#### THE ZULU MISSION.

##### TOPIC FOR MARCH.

*Early Missionaries; The Present Missionary Force; Evangelistic Work.*

For this topic we suggest three fifteen-minute papers on the headings given above. (1) For "Early Missionaries," we suggest brief sketches of Drs. Adams, Lindley, and Grout. See *Missionary Herald* for April, 1852 (Dr. Adams), November, 1880 (Dr. Lindley), April, 1894 (Dr. Grout). A quaint address by a Zulu pastor on the occasion of Dr. Lindley's

return to this country, would make an interesting reading; see *Missionary Herald* for March, 1875. (2) For "Present Missionary Force," a map exercise would be profitable, giving the names of the missionaries in their stations. See Reports of the American Board for the total force; of the Woman's Board for our own missionaries. The monthly leaflet for March will contain sketches of our own missionaries. (3) "Evangelistic Work." See "Glimpses of Heathenism," LIFE AND LIGHT for February, 1891; "Two Bible Women," August, 1895; "Blind Johannes," March, 1897; "Revivals: Extracts from Letters," April and July, 1897, and *Missionary Herald*, August, 1897; also Mrs. Holbrook's article on page 50. If the leaflets "Hobeana" and "Umcitwa" and "Yona" have not been used in the auxiliary, they would make admirable readings. It is pleasant to know from a recent letter that Hobeana, although old and nearly blind, is still living an earnest, consistent Christian.

It might be well to give the whole meeting to either the first or third divisions. An interesting way, also, would be to use the time on Dr. Tyler's book, "Forty Years Among the Zulus;" taking three topics: (1) His early missionary life; (2) Zulu customs; (3) Work accomplished. The book may be obtained from the circulating library of the Woman's Board, and should be in town and Sunday-school libraries. As the topic for April takes up the educational work in the Zulu mission, care should be exercised not to touch upon that subject.

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## INTERNATIONAL CONFERENCE OF WOMEN'S FOREIGN MISSIONARY SOCIETIES.

As we go to press the sessions of this Conference are going on in New York City. The programme includes informal meetings for discussion of practical points, a paper on "How to Secure and Train Foreign Missionary Workers," by Mrs. H. G. Safford, of the Baptist Board; "How can we Aid Missionaries to Greater Efficiency in their Work," by Mrs. G. H. Whiston, of Nova Scotia; and "Do Protestant Missions Encourage Good Citizenship?" by Mrs. Joseph Cook. Two question hours are arranged, one for the Home and one for the Foreign side of the work, where practical difficulties may be presented and solved, at least partially by those of long experience in mission matters. A joint conference with the officers of men's Boards will bring out the methods of the different women's Boards.

## WOMAN'S BOARD OF MISSIONS.

Receipts from November 18, 1897, to December 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Maine Branch.*—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. M. B., 30; Augusta, Aux., 50; Bath, Winter St. Ch., Aux. (of wh. 100 to const. L. M.'s Mrs. S. W. Cushing, Mrs. J. C. Ring, Mrs. B. J. Delano, Miss Mary M. Fiske), 107; Bethel, Aux., 11; Brunswick, Th. Off., from a Friend, 10; Gorham, Aux., 43.65; Greenville, Aux., 23; Lewiston, Pine St. Ch., Aux., 20; Limerick, Rev. T. S. Perry, in mem. of Mrs. E. H. Perry, 10; Madison, Cong. Ch., C. E. S., 25; Portland, State St. Ch., Aux., 41.10; West End Ch., Union M'tg Coll., 2.15; Waterville, Willing Workers, 10,

382 90

Total, 382 90

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McInture, Treas. Atkinson, Mrs. C. Waterhouse, 50 cts.; Greenfield, Aux., 12.25; Hampstead, Aux., 14; Hanover, Aux., 120; Jaffrey, Monadnock Bees, 10; Keene, Second Ch., C. E. S., 10; Rochester, Y. L. Soc., 10; Swansy, Aux., Th. Off., 7; Temple, C. E. S., 4; West Lebanon, Aux., 9, Jr. C. E. S., 3; Wilton, St. Paul C. E. S., 10,

209 75

Total, 209 75

## VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Burlington, Aux., 25; Fairlee, 6; Peacham Ladies, 85.16; Putney, Mrs. E. H. Field, 2.10; Rutland, Jr. C. E. S., 1; Springfield, Mrs. R. O. Forbush, through Mr. R. O. Forbush (to const. L. M.'s Mrs. William B. Forbush, Mrs. Harry O. Forbush, Miss Helen R. Dodge, Mrs. Solon Sherwin), 100; Thetford, Miss Mary I. Ward, 2; Troy, No., Mrs. D. A. Kelley, 3.25; Waterville, Aux., 2.65; Woodstock, Aux., 25,

252 16

Total, 252 16

## MASSACHUSETTS.

*A Friend,* 30 00  
*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Andover, Union, 209.20; Bedford, Miss Dickey, through United Workers, 1; Lowell, Mrs. Emily J. Kingsbury, 1; Maplewood, Aux. (of wh. 25 to const. L. M. Mrs. Jaue A. P. Cummings), 41.09, 252 29  
*Berkshire Co. Branch.*—Mrs. Chas. E. West, Treas. Adams (of wh. 25 to const. L. M. Mrs. M. C. Richmond), 29.53; Dalton, Sen. Aux., 134.76. P. G. M. C., 25.52; Housatonic, Aux. (of wh. Th. Off., 20), 31.45; Lee, Second Ch., Aux.,

104; Pittsfield, First Ch., Aux., 7.75, A Memorial, 1; Stockbridge, Aux., 11.10; Williamstown, Aux., 352, 697 11

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Georgetown, Mem. Ch., Aux., 4; Ipswich, First Ch., Aux., 25; Merrimac, Aux., 18.60, First Cong. Ch., 1.04; Newburyport, Belleville Aux., 100, 148 64

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Gloucester, Aux., 43.50; Peabody, Aux., by A. E. R. (to const. L. M. Miss Amy S. Wardwell), 25; Salem, Tabernacle Ch., Y. L. Aux., Th. Off., 17.63, Jr. C. E. S., 1.29, 87 42

*Hampshire Co. Branch.*—Miss Harriet J. Kucelard, Treas. Northampton, First Ch., Aux., Th. Off., 75, Edwards Ch., Aux., 1; So. Amherst, Willing Workers, 10; Williamsburg, Mrs. James, 17, 103 00

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 25, Cradle Roll, 5, Schneider Band, 25; Lincoln, Cradle Roll, 1; Marlboro, Aux. (of wh. 50 to const. L. M.'s Mrs. Rebecca Dalrymple, Mrs. W. E. Blake), 70.22, Girls' Miss. Club, 5; Natick, Aux., 75; Saxonville, Aux., 30; Southboro, Aux., 16; Sudbury, Aux., 15; Wellesley, Aux., 32, coll. at annual meeting, 31.50, 330 72

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Abington, Aux., 12.67; Brockton, Aux., 50; Easton, Aux., Th. Off., 8.89; Weymouth Heights, Aux., Old No. Ch., Th. Off., 17; Wollaston, Aux., 24, 112 56

*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. Blandford, Aux., 5.50; Longmeadow, Aux., 15.30; So. Hadley Falls, Aux., 25; Springfield, Mem. Ch., Aux., 17.25, 63 05

*Suffolk Branch.*—Miss Myra B. Child, Treas. Alston, Cong. Ch., Cradle Roll, 8.85; Auburndale, Aux., 53; Boston, A Friend, 1, E. I. S., 15, Berkeley Temple, C. E. S., 17, Shawmut Ch., Shawmut Helpers, 75; Brighton, Aux., 41.14; Cambridgeport, Prospect St. Cong. Ch., S. S., 23.73, Pilgrim Ch., Ladies' Miss. Soc., 10, Y. L. M. C., 40, Jr. and Intern. C. E. S., 5; Chelsea, First Ch., Miss Sarah R. Brooks, 1, Third Ch., Aux., 22.30; Dorchester, Central Ch., Aux., 10, Harvard Ch., Ladies' Benev. Soc. (of wh. 16.40 Th. Off.), 26.40, Second Ch., Aux., Th. Off., 10, Y. L. Aux., 65, Go Forth M. B., 6, Village Ch., Jr. C. E. S., 4; Hyde Park, Cong. Ch., Jr. Aux., 9; Jamaica Plain, Cong. Ch., Dau. of the Cov., 25; Needham, Aux., Th. Off., 30; Newton, Eliot Ch. Helpers, 1.41, Cradle Roll, 23; Newton Highlands, Cong. Ch., Aux., 12.01; Roxbury, Eliot Ch., Aux., 30, C. E. S., 5.53, Walnut Ave. Ch., Aux., 46; Somerville, Broadway Ch., Aux. (of wh. 31.68 Th. Off.), 46.90, Prospect Hill Ch., Woman's Union, 17.25; Winter Hill, Cong. Ch., Woman's Miss. Soc., Th. Off., 10.76, C. E. S., 5, Youthful Helpers, 15; Walpole, Aux., 1, 712 28

<i>Worcester Co. Branch</i> —Mrs. Minnie D. Tucker, Treas. Auburn, Mrs. Brauman Rich, 20; Fitchburg, Rollstone Ch., Aux. (of wh. 28.25 Th. Off.), 34.89; Holden, Aux., 14.05; No. Brookfield, Extra-Cent-a-Day Band, 10; Royalston, Aux., 5; Warren, Aux., 10.25; Winchendon, No. Cong. Ch., Aux., 37.95; Worcester, Old So. Ch., Miss. Aux., 20,	152 14
Total,	2,689 21

## LEGACY.

<i>Groveland</i> .—Legacy Mrs. Laura A. Atwood, Miss Aphia T. Spofford, executrix,	1,000 00
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## RHODE ISLAND.

<i>Rhode Island Branch</i> .—Mrs. G. E. Luther, Treas. Newport, Aux. (of wh. 25.83 Th. Off.), 30.83; Providence, Elmwood Temple, C. E. S., 3, Interm. C. E. S., 2.50, Jr. C. E. S., 2, Union Ch., Aux., 60, Cradle Roll, 10; Riverpoint, Aux., 2,	110 33
Total,	110 33

## CONNECTICUT.

<i>Eastern Conn. Branch</i> .—Miss Mary I. Lockwood, Treas. Friends in Ekouk, 1; New London, Second Ch., Aux., 35; Norwich, First Ch., Aux., Th. Off., 19, Light Bearers M. C., 20, Park Ch., Aux., A Friend, 5; Willimantic, Aux., 10; Woodstock, Earnest Workers M. B., 10,	100 00
<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas. Ellington, Aux. (of wh. 62 Th. Off.), 64; Hartford, First Ch., Aux. (of wh. 25 is in memory of M. C. H., 25, by Mrs. Julia Ellsworth, and 25 by Mrs. H. E. Taintor, to const. L. M. Mrs. H. P. Kline), 393.20, Fourth Ch., Loyal Circle of K. D., 5, Pearl St. Ch., Aux. (30 by Mrs. Nathaniel Shipman, of wh. 25 to const. L. M. Mrs. H. K. W. Welch, and 25 by Mrs. Charles R. Burt, to const. L. M. Miss Lillian A. Andrews), 231.50, Miss Olive Allen's S. S. Class, 2, Windsor Ave. Ch., M. C., 5; New Britain, First Ch., Aux., 64.70, South Ch., Aux., 59.85; Tolland, Aux., 7; West Hartford, Greystone Light Bearers M. C., 5; Wethersfield, Aux., Th. Off., 34,	871 25
<i>New Haven Branch</i> .—Miss Julia Twining, Treas. Bridgeport, No. Ch., Aux., Mrs. Eli Smith, to const. L. M. Miss Elsie Simonds, 25; Brookfield Center, Aux., 4; Canaan, Aux., 6, Y. L., 15; Danbury, First Ch., Aux., 6; Darien, Aux., 60; Deep River, Aux., 5; East Haddam, Aux., 10; East Haven, Aux., 63.24; East Morris, C. E. S., 5; Goshen, C. E. S., 7.50; Greenwich, Aux., 37; Kent, Aux., 52.40; Litchfield, Aux., 40.34; Meriden, First Ch., Aux. (of wh. 200 to const. L. M.'s Mrs. Mary A. Carter, Mrs. George E. Savage, Miss Lucy A. Taylor, Miss Mary A. Butler, Mrs. Sophia E. Pinks, Mrs. Flora A. White, Mrs. J. C. Twitchell, Mrs. G. H. Wilson), 210, Center Ch., Aux., 23; Morris, Aux., 22; New Haven, A Friend, 40 cts., Centre Ch., Aux., 215.50, Plymouth Ch., Aux., 30; New Preston Hill, Aux., 8; Northfield, Aux.,	

16.20; Portland, Aux., 6, Work and Win, 20, Builders, 5.50; So. Britain, Aux., 18.24; Stamford, Aux., 61.51, Y. L., 24.51, Jr. C. E. S., 5; Stratford, Jr. C. E. S., 4.26; Warren, Aux., 16.58; Washington, Aux., 18.59; Watertown, Aux., 4.85; Westbrook, Aux., to const. L. M. Mrs. Nancy A. Perry, 25; Westport, Aux., 22.75,	1,094 37
Total,	2,065 62

## LEGACY.

<i>Winsted</i> .—Legacy of Miss Eliza A. Fay, Winsted, Conn., John E. Clarke, executor,	500 00
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## NEW YORK.

<i>New York</i> .—Miss Olivia E. P. Stokes,	500 00
<i>New York State Branch</i> .—Mrs. Guilford Dudley, Treas. Albany, First Ch., Aux., 25; Ancram, Miss Florence J. Stevens, 5; Binghamton, First Ch., Aux., 11; Brooklyn, Lee Ave. Ch., Aux., 1.60, Lewis Ave. Ch., Aux., 50, Evangel Circle, 19; Buffalo, First Ch., Aux., 80.25, W. G. Bancroft Band, 36.23; Flushing, Aux., 37.50; Golden's Bridge, Helena L. Todd, 1.40; Mt. Sinai, Aux., 13.30; Oxford, Aux. (with prev. contri. to const. L. M. Mrs. A. D. Harrington), 10; Plattsburgh, Mrs. F. D. Moore, 8.80; Poughkeepsie, Aux., 5.25, Jr. C. E. S., 6; Pachtogue, C. E. S., 10; Riverhead, Aux., 45, S. S., 17.76; Sherburne, Aux. (of wh. 25 to const. L. M. Miss Electa Rexford), 36; Schenectady, Aux., 25; Spencerport, Aux., 31; Utica, Bethesda Aux., 1.90; Walton, Aux., 20. Less expenses, 53.63,	443 36
Total,	943 36

## OHIO.

<i>No. Kingsville</i> .—A Friend,	1 40
Total,	1 40

## CANADA.

<i>Canada</i> .—Cong. W. B. M.,	11 22
Total,	11 22

## CHINA.

<i>Pao-ting-fu</i> .—Girls' Boarding School,	9 00
Total,	9 00

## TURKEY.

<i>Aintab</i> .—Girls' Seminary,	5 98
<i>Marsovan</i> .—K. D. Circle, in Girls' Boarding School,	13 20
Total,	19 18

General Funds,	5,948 24
Gifts for Special Objects,	745 89
Variety Account,	99 95
Legacies,	1,500 00
Total,	\$8,294 08



## ANNUAL REPORT OF THE FOREIGN SECRETARY.

“WATCHMAN, what of the night? The morning cometh and also the night.” What are the signs of the dawning on our missionary horizon? They are, first, open doors. Wherever our missionaries are to-day laboring, there are opportunities for enlarging the work far beyond their ability to improve. Second, there is a softening of old prejudices between sects, and a kindly feeling toward the missionaries, born of sympathy and help in suffering. Specially is this true in Turkey and in India. Third, there are laborers ready to enter the field. There are literally thousands from the ranks of the Student Volunteers and from the Christian Endeavorers who are saying, “Here am I; send me.” Again the Holy Spirit is moving in many places, and on many hearts. Those hitherto unmoved are asking the way of life; in some places they come “like clouds and as doves to their windows.” Oh, yes, the morning cometh! but, alas! also the night! Given the harvest ripe, the reapers ready, the Spirit gracious, what hinders that we do not go up and possess the land for Christ? Whatever minor hindrances there may be, they are all swallowed up in the one great obstacle—lack of funds. The cry has been “hard times,” but, admitting the hard times, and the possible diversion of benevolence to relief work in Armenia and in Turkey, there still remains the potency of figures to show that we must look elsewhere for the true solution of the financial problem in our missionary operations. A nation that can spend in one year—as our’s did last year—\$22,000,000 for chewing gum, \$140,000,000 for liquors, and \$800,000,000 for tobacco, can afford to give more than a paltry \$5,000,000 for the spread of Christ’s kingdom. The difficulty lies deeper than ability; it has its root in the heart, and in the desire. When the people had a mind to give, the Lord’s treasury was full to overflowing.

God has been good to our little circle of co-laborers this year. Mrs. Dorward was carried safely back to her African home, in a good degree of

health. She reached Umsunguzi early in January, delighted to be once more with her husband, and among her people. For some time before she reached home, the Holy Spirit had been moving on the hearts of teachers and preachers. They had received a new baptism, and felt that a blessed revival was in store for the mission. It came with power, and many were converted. All-night meetings were held in many places, and confession of sin was a marked feature of the movement. Those who had been church members for a long time were among the foremost in confessing, and turning from sinful ways.

Mr. Bunker says of the work: "The revival has swept through our schools with great power. The pupils have been shaken like leaves in a tempest. The record of their experiences would fill volumes, and would read like the first chapters of Acts. The teachers stood amazed at seeing the work which they had struggled hard to accomplish done so easily and so thoroughly by the Spirit's power." On account of Mr. Dorward's health, a change seemed necessary. Mrs. Dorward went to Inanda Seminary to assist in the work there, and Mr. Dorward to Johannesburg and Pretoria, with the result that they are invited to locate permanently at Adams Missionary Station. The recent death of Mr. Harris, who was to take Umsunduzi Station, may change their plan.

Mrs. Gulick, of San Sebastian, has been in America most of the year in search of health, but her beloved school is borne constantly on her heart. It is largely due to her efforts that a board of American trustees has been formed, and some substantial donations secured, so that the long desired new school building seems in a fair way to become a reality. One hopeful feature of the work there is the Christian Endeavor societies, of which there are seven. It is by this means that they hope to retain a hold on the boys, who must go from them at the age when they are confirmed in the Catholic Church. The war in Cuba causes them much anxiety and uneasiness. What the outcome will be, or how it will affect their work, remains to be seen.

Mr. and Mrs. J. C. Perkins and family sailed from New York in August, on their return trip to India. They do not go back to Arrupukottai, but will be stationed at Tirumangalam, about twelve miles from Madura. It has been a pleasure and a stimulus to listen to the burning words of these earnest servants of God while they have sojourned with us, and our love and our prayers go out after them. Miss Perkins remains at home for the present. Miss Barker superintends four native schools in Madura. In these schools there are about four hundred children, many of them having marks on their foreheads, showing that they worship idols. Religious teaching is practiced wherever possible and advisable. Conversions from time to time cheer the workers' hearts and show that God is truly blessing their efforts.

In Brousa, Turkey, the experiment of consolidating the two schools has proved successful as far as it has been tried. More changes in the school than usual are reported, but the number remains the same—about fifty. Mrs. Baldwin writes: “Of our school building in Brousa, West, a year ago we were asking, ‘What shall be done with it?’ The Lord has answered the question for us, and the money and the prayers that went into that building were not spent in vain. To-day there are forty-eight Armenian orphans gathered there to be clothed, fed, and nurtured for Christ, one who suffered much from exposure.” Mrs. Baldwin says the older girls seem to have received a severe shock physically and mentally, but the younger ones are as happy as possible. Mr. and Mrs. Baldwin have the general oversight of the orphanage, and the Rev. Mr. Garabedien is the resident teacher. The year has been one of much grave apprehension on the part of our missionaries, and considerable annoyance has been experienced, but the terrible slaughter of the previous year has not been repeated, and so far they have been unmolested in their work. The 9th of August completed thirty years of service of Mr. and Mrs. Baldwin in Turkey.

In Micronesia, Miss Wilson and Miss Palmer have the care of the girls’ school on Kusaie. Miss Wilson made the trip on the Morning Star through the Gilbert Islands. They had no exciting scenes on the trip. Seria, the girl who was abducted last year, and so wonderfully escaped, did not go on shore, but her friends came out to the ship to see her, and made no effort to keep her. There are now three Gilbert Islanders ordained as ministers. There were a number of bright-looking girls who wanted to come to Kusaie, but they had to be told that they would have to wait, as the school was full. Miss Wilson was a great sufferer from neuralgia the past year, and feared she would be obliged to return, but a recent letter says she is much improved. She asks us to remember her and her work in our prayers.

Mrs. Logan spent nine days on Kusaie on her way out, and made her home at the girls’ school. She says “Mother Palmer” and “Mother Wilson” have great reason to be hopeful and glad in the thought of the light which will enter into many a dark community through those unto whom they are ministering in Christ’s name.

In Japan there are signs that the tide of skepticism has reached its flood, and the missionaries are most hopeful for the future. Miss Denton has been engaged largely during the past year in evangelistic and temperance work. At present she is at Tokyo, where she is to supply for one year the place of Mrs. Dr. Greene, who is in this country. The work is eleemosynary and institutional, and strictly evangelical. Miss Denton is well fitted for the situation, and has the entire confidence of all the mission. Miss Harwood is

still holding the fort at Matsuyama. The school has just celebrated its tenth anniversary. There were seven graduates in the last class, four of them Christians. There are about one hundred pupils. The isolation of the station is very trying to a single lady missionary. It was here that Miss Gunnison labored, and broke down. Rev. Dr. Atkinson says of our California girls, Miss Denton, Miss Gunnison, and Miss Harwood, "If the Pacific Coast can continue sending and supporting women like these, it is to be warmly congratulated; for while three such self-sacrificing, devoted, and efficient workers may perhaps be equaled, both here and elsewhere, they certainly cannot be excelled." Miss Gunnison is still in this country, but hoping to return ere long.

Since our last annual meeting this Board has assumed the partial support of Mrs. Dr. Hall, of the Shansi Mission, China. Dr. Hall is the medical missionary of that station, and is located at Liman. The work there is steadily increasing, and there is a readiness to hear the gospel. The people are ready and waiting to be taught.

In looking forward to the coming year, we cannot but feel that the outlook is hopeful. With returning prosperity we shall look for increasing contributions, and we may hope and expect that the work will be correspondingly increasive. Already there are signs of renewed activity among some of our auxiliaries. The tenth legion among the Christian Endeavor is also a hopeful sign for the future.

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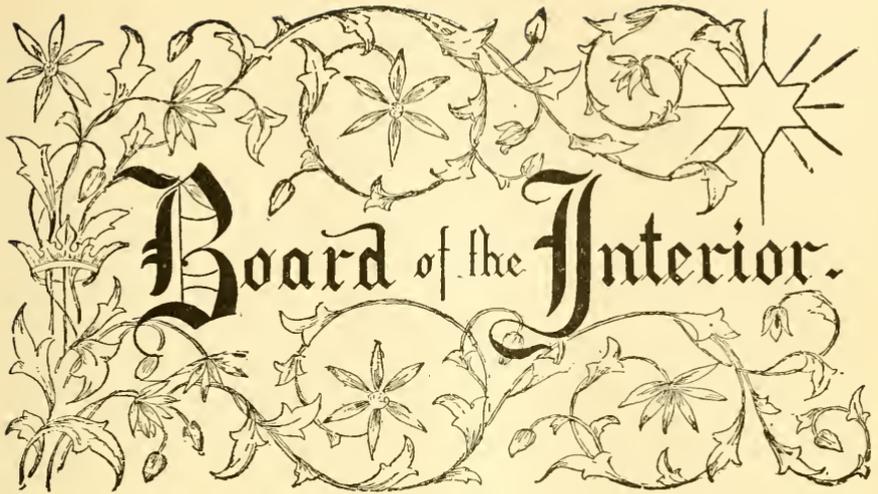
## MISS DENTON AND JAPAN.

BY HENRIETTA BREWER.

MISS MARY FLORENCE DENTON, one of the missionaries of the Southern Branch in Japan, who went to her field from California in 1888, and who during her years of work has been connected with the Doshisha Girls' School, a branch of the Christian College founded by Joseph Neesima, and for many years such a powerful factor in the educational work of Japan, has made herself respected as a teacher, and loved as a woman of her strong personal influence, broad sympathies, and lovely Christian character can but do.

A call came from another quarter, and she went to Tokyo to take charge of a Rescue Home for Japanese girls, and to engage in other city missionary work. Her work in the "Home of Mercy and Love" will bring her into close relations with young girls and women in need of the personal contact with a woman of her character and influence, and her work in Tokyo will help to strengthen the workers and "fill in the gaps." One of the Japanese helpers writes her: "You will find surely the fields here in Tokyo are well ripen for the harvest of the Lord." I had yet a very little experience in the mission work, so I wish be taught by you." A beautiful life was ended heroically,—her last thought of the cross, and her wish to point others to it. A friend's testimony is that she has led fifty people to study the Bible, and so to accept the Saviour.

REDLANDS, November 25th.



DAWN.

BY MISS HARRIET L. KEYES.

*"The Dayspring from on high hath visited us."*

Look up to the mountains, ye children of day!  
Far eastward the shadows are fleeing away;  
And see, on the hills of the Orient afar,  
The herald of morning, the wonderful Star!

From the lands whence the Dayspring to visit us came,  
Long since hath departed its earliest flame;  
Now broad o'er the islands of sunset it burns,  
And again to its rising, unclouded, returns.

What splendors are waiting that radiant hour  
When the bright Sun of Righteousness comes in his power!  
He will beam on the shadows enshrouding Cathay,  
And Burma shall waken to welcome the day.

From the cinnamon groves of the brown Cingalese,  
Like the purest of incense shall praises increase;  
And they of the mainland the tidings repeat,  
And welcome the messenger's beautiful feet.

Where Martyn is sleeping shall myriads awake,  
O'er Galilee's wave the glad morning shall break;  
And Zion, a queen, sit enthroned on her height,  
For the kings of the Gentiles shall come to her light.

Messiah shall triumph, his Father hath sworn;  
It is yours, O ye chosen, to hasten the morn!  
Unwearied in labor, unailing in prayer,  
He bids you the way of His kingdom prepare.

## GLIMPSES AT A MISSIONARY VACATION.

From a letter by Miss Emily S. Hartwell, dated Kuliang, Mt. Foochow, China, July 29, 1897:—

It hardly seems like taking a summer vacation, although we are up on the mountains; it is, rather, flying away from the plague-stricken city to a cooler spot, where one can continue working.

Miss Chittenden and I each have two "teachers" at work helping us prepare for our next term's teaching, together with accomplishing the actual work we are doing this summer. We have a daily messenger to bring proof from the press and word from the summer school. Miss Chittenden reads proof, and I dictate letters to give instructions in regard to how the printing can be "rushed"; a most difficult thing to accomplish with not sufficient type to set up twelve pages and eight pages of proof,—four for first reading, and the four for second and last reading,—to be sent five times a week. It is like making bricks without straw.

I was alone in the city three days the middle of this month to start the summer school, and have, almost daily, letters to send down in regard to its work. It may seem strange to have school in session with so much sickness, but the Institute is on high ground, and kept very clean, so it really is a blessing to keep it open, as it gives a clean and comparatively cool place for those who would be much worse off in their own homes.

I am feeling well, but rather tired, and am trying to rest between whiles by sitting out and breathing deep, and enjoying the walks after four o'clock in the afternoon. It is too hot before that hour. Several natives have been killed by tigers in these mountains this summer, so no one dares to go out at night. A girl about fourteen years old was eaten just over the brow of this mountain, about half past seven o'clock one evening, and tigers' tracks have been seen three different times near Mr. Beard's house; also, a gun set at the top of the mountain was fired by a tiger pulling the string attached, and the tiger's rapid retreat was afterwards followed for some distance down into the valley.

A tiger weighing over two hundred pounds has been killed farther down the river, and we hope the rest have taken alarm, but we do not think it wise to act as if too confident in our hopes.

We had a very unusually cold spring, and early summer; it rained almost constantly, and between April and June we had eight floods, in some places damaging the crop of rice.

The cold weather was a great blessing to us, as it doubtless delayed the spread of the plague. It seems wonderful how the Christians, as a rule, escape. This we consider due to the fact that they are more cleanly, and

when taken ill do not waste their time with senseless idolatry, but take medicine. Most of all they do not stay up all night to attend theaters, which are very common during the hot months, nor do they wear themselves out following the tedious idol processions. In these many walk great distances, and when they return home throw themselves down in their clothes, wet with perspiration, and sleep heavily with fatigue, taking a severe chill, which ends in the plague.

One of the favorite means used at this time to drive away the plague devils is to make paper images of them and place them in paper boats with quantities of rice, fish, and other food, together with a great amount of idol money. Then they form a great procession, with torches, and cymbals, and drum, and carry them through the streets to the temple on the top of the black-rock hill in the city, and burn them up. This they call "sending them out to sea," and besides furnishing them with food and money they often give them a compass, that they may know how to navigate their boat when they reach the water.

The story runs that once five scholars came in a boat to Foochow, and lived in a little house that had a very poisonous well. These five scholars drank the water, and great swellings appeared on their faces, and necks, and bodies, and they died. So much of the story is true, and the people know the surnames of the five men. The story further says that since then the water in the well has been good, so the plague spirits which were in the well must have come out and taken possession of the five scholars. So they have built a temple on the spot, and worship the five scholars as the great rulers or emperors of the plague. They think if they can only persuade these five scholars to go back to sea they will get rid of the plague.

Each procession has two boats, and each boat five images in it. In the first are the images of the five men. The chief one is represented with three eyes, because he is supposed to be pitiful, and loath to allow the five evil spirits to catch people. The multitude worship this one especially, hoping that if the evil spirits seize them he will persuade them to let go their hold. The other four scholars have great swellings on their faces, but one is supposed to be the worst of all. He is represented with a mouth like the bill of a bird, showing that he will not let go when once he catches them. Attached to this first boat, as if pulled by it, is one containing the five spirits supposed to have possession of the scholars. These have men's faces, but one has the figure of a poisonous centipede painted on his body, another a frog, another the most deadly serpent known here. The face of another is red, indicating the burning fever, and the other blue and swollen, meaning that the whole body is filled with the poison.

The hope is that the five rulers of the plague will succeed in taking the five evil spirits of the plague out to sea and free this city. These idols have only been worshiped since the time of the present emperor's grandfather. The story shows clearly that the plague was brought in from other ports, and as clearly how destitute of any scientific knowledge this people are.

An interesting example of the reverence shown the emperor is the fact that they could not worship the five scholars as emperors or rulers of the plague, without permission of the Emperor of China. What a contrast to the measures taken by our own Government in levying taxes and establishing quarantine to prevent the spread of disease! We recently had a visit from a physician sent out by the Government of the United States to study better methods of quarantine regulations. When we see such superstitions resulting in great processions,—the greatest possible menace to life in giving opportunity for the spread of infection,—how can we doubt that modern scientific instruction, the direct result of Christianity, is one of the most efficient factors in breaking down superstition, and saving those wrapped in heathen darkness? Modern scientific instruction as truly as medical skill, the first a preventive, the second a cure, are most necessary to the true success of the gospel, which not only saves the soul from future punishment, but rescues the individual—body, mind, and spirit—with a present salvation.

What a beautiful religion that makes holy the sweep of the broom, the lisping of the alphabet, as truly as the exalted prayer! Nothing is mean or unimportant when it renders service, either to the soul where God longs to abide, or the soul's temple, the body he created and honored by taking it upon himself. I often think of this when I inspect rooms, or punish a student for lack of cleanliness as well as lack of truthfulness. This is always done immediately after prayers, and seems to have no incongruity with them.

Another thing which impresses us with the blessed humanity of our religion, is the contrast between our kindness and pity in view of even most dreaded forms of disease, and the terrible ideas of retribution these heathen have. If a person dies with the plague, it is a sure proof to their minds that the victim was very wicked.

In the street the other day I noticed houses draped in white, and inquired the cause of the death. No one would answer, but some one said, "A very bad person." Poor people, to be called to part with a dear one, and made to feel that dreadful retributive justice had caused the agonizing death! As soon as one dies the family usually leave the house, and leave the last offices to those who are so poor that they can be hired to attend to the burial. An unpainted coffin is used, and no funeral procession of mourners allowed by

custom. The body is buried at once ; a most fortunate custom, indeed, and one we could wish followed in other instances.

The native house adjoining the Institute, which we bought last spring, had contained for months the remains of a victim of cholera. The coffin was kept in one of the rooms. It had been varnished many times, however, so was hermetically sealed. Do you wonder that I object to having students scattered all over the neighborhood in portions of houses visited by such diseases? It is one thing to go past the house daily, but another to inspect the house and be responsible for the inmates as in a boarding school.

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## TOURING IN CHINA.

BY MISS ADA HAVEN.

WHAT a different idea the word "tour" conveys in America and in Asia ! Our tours are not made in a palace car, but a springless mule cart, on which one sits with one's bedding, washing apparatus, and food box bumping into one (unless one has reduced the art of packing a cart to a fine point by long experience). When you get out you are stiff from sitting on your feet so long, and can hardly keep your feet while you find your way across the inn yard through the donkeys, mules, and men to the place where you are to be incarcerated for the night.

You cannot call it a dungeon, for it is on the level of the ground ; nor yet a prison, for like as not you cannot shut the door ; but it might be a dungeon or a prison for all the cheer afforded by its filthy interior. Still, it furnishes comparative rest, for when you reach your objective point, the country station which you are going to visit, rest or thought of self is quite out of the question, with crowds of people filling the room all the while from early morning till late at night, and a Bible woman snoring on the *k'ang* beside you from late at night till early in the morning, while you sit up and pursue the wakeful flea.

But I have not tried country tours for years. I am so thankful for other work, and so thankful that I do not even need to leave my home for a health change ; for I dislike traveling in China as much as I like it in other countries, and am so happy as long as I can stay in my own little vine-covered house. And my house has as pretty a variety of vines around it, and they are as graceful a decoration, as you would find even at home. The window where I sit writing is screened from the rest of the compound by a honeysuckle on a bamboo lattice. A hedge of roses as tall as myself runs all along this east front of my house, and these roses at this season are covered by morning-glories. Between the next two windows (one in my sitting room, one in my

bedroom) is a great rose vine on a bamboo ladder reaching to the eaves. This lets drop great festoons—yards in length—over all the bushes, and both windows are partially screened by it. The south window in my little hall is covered by a straw lattice of Madeira vine. I keep the window open day and night, and as this vine is close to the window, and fills all the space, it is all I need in the way of curtain or blind. The rest of the south wall of my house is covered by a grape-vine.

The chapel, just about ten feet west of my house, presents a solid wall of Virginia creeper. The glory of the yard is the great acacia trees, very much higher even than the chapel. Now, don't you see, I don't need "tours" to find beauty?

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### FIRST IMPRESSIONS.

BY MISS CORA M'CANDLISH.

KOBE COLLEGE, Oct. 18, 1897.

DEAR FRIENDS AT THE ROOMS: "Welcome to beautiful Japan and the blessed mission work," was the keynote of all the letters of welcome which reached me on my arrival in Yokohama.

What a beautiful thought that is, sending the greeting to the steamer even when, as in many cases, I was to see them personally in a few days.

I am staying here at the College for a time, and as I write I can look out over these beautiful grounds over the pretty city, and out onto the harbor, filled with big ships, little ships, and middle-sized ships, and the warm, bright morning sun beaming down upon us all. And then the glorious hills back of the school. It seems odd to me to call them hills, for they would be huge mountains in Chicago. But why expatiate over this lovely scene, which, undoubtedly, has been described by every missionary to Japan for many years?

The voyage was delightful. I proved myself a good sailor, and so could look at things through rose-colored glasses. I didn't know before that water could be so blue, sunsets so gorgeous, air so delicious, and, in fact, everything and everybody so charming. You see it was my first ocean voyage, so I may be allowed some bursts of admiration.

The day at Honolulu was full of delight. It is much more of an American city than I expected to find, and very, very pretty. The steamer sailed at 4 P. M. We had supplied ourselves with the bright-colored wreaths, or *lais*, so were well decorated. The native band gave us a royal send-off, and the water was fairly black with small boys, and large ones, too, diving

for money. So we went on our way with music, and flowers, and fluttering of handkerchiefs, making a scene, with the towering mountains as a background, not soon to be forgotten. We passed two steamers after leaving Honolulu, one of them passing within half a mile. There was considerable excitement, as you can imagine.

We reached Yokohama in the night, and, much to my disappointment, Fujiyama, the sacred mountain, was covered by mist, so I could only see it dimly. It being Sunday, we missionaries went ashore to the Union Church, and enjoyed a good service, which was followed by the communion. Mr. Clark and I went home with Mrs. Henry Loomis to tiffin, Mrs. Clark preferring to return to the steamer with the children.

On Monday we did a little shopping, and then went to Tokyo for a day of sightseeing. I will not take time to describe it, but I enjoyed the day exceedingly.

We left the harbor at daybreak Tuesday, and as it was rather rough did not reach Kobe till nearly noon Wednesday. Mr. Pettee came to meet us, the ladies having tried once or twice before we came. We came direct to the school, and after dinner the Clarks went with Mrs. John Gulick to Osaka. We found Misses Searle, Torrey, Benedict, and Willcox at the school, and all quite well. Miss Barrows, Miss Dudley, and Miss Howe called, and I have since been to the mission prayer meeting at Miss Barrows', and to the wonderful kindergarten. Miss Cozad is in the mountains with the sick people, who all seem to be gaining, though Helen Davis is not yet out of danger. What a siege they are having!

I expect to visit Osaka and Kyoto before going to Miyazaki, and will write again as soon as I reach my final destination. I am well, though fearfully sleepy. I hope soon to be able to shake off that depressing feeling which, they say, always comes with the first introduction to Japan air.

It is almost time for the mail to close, so I will not write more now.

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## HOW TO CATCH A ROGUE.

BY MISS CHARLOTTE R. WILLARD.

Two days ago, when Miss Taylor\* and I were in a Turkish quarter of the city [Marsovan], a Turkish boy raised his stick and struck her. Quick as a flash she seized the stick, and his attempt to keep it was useless. She broke it up before his eyes. (It was just a little branch of a tree, which he was driving his donkey with.) There were many people just there, and immediately a great shout and general hubbub arose, and the crowd appeared to be following us. A Turkish officer appeared, and scattered them.

The next day when our steward came home from the market he came to ask what we were going to do about the offense of that boy, and said that rich Greeks in the market had heard how the American ladies had been treated, and they wanted something done about it. It seems that the boy went through the streets boasting that he had whipped the American ladies.

\*Miss Taylor is the nurse in the hospital at Marsovan. She is an English lady from London.

When the affair was being discussed in the market "a great Turkish teacher" overheard what was said, and determined to find out who the boy was. So he went to the school, and said: "Boys, I hear that you have been beating the Christians. That is a good thing to do. I am glad that you have done it." Then he asked who had done this good deed, and on learning whipped the boy! There is more than one way to find out an offender. We are now in peace and quiet.

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## LEADER OF MISSION BAND: A RECIPE.

BY MRS. E. F. A. DRAKE.

NINETY parts of holy Willingness to work anywhere God wants her. Mix thoroughly with Humility. Five parts each of Faith, Determination, and Perseverance stirred well together. Four parts Desire for Knowledge. One part of what the world calls Ability. This mixture set to rise with the leaven of Prayer in the warm rays of God's Love, and you have a woman sweet, tender, and loved, that will carry the very bread of life, which she is, to the hungry little souls in any community.

[Mrs. Michael Burnham's words, at the annual meeting in Evanston, on the need of leaders for young people's work, give force to the above recipe.]

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If you find by the Bible teachings that one tenth of your income and one seventh of your time belong to the Lord absolutely and outright to begin with, and that your hold on the other nine tenths of your income and six sevenths of your time is not that of unconditional ownership, but of conditioned Christian stewardship, then see whether your conscience chronometer does not run pretty slow in that latitude. A rating up of Christian consciences generally, by this standard, would add ciphers pretty fast at the right hand of benevolent contributions. There would be little trouble then about the support of missionaries or the building of new churches.—*Henry Clay Trumbull.*

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## WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 18 TO DECEMBER 10, 1897.

ILLINOIS . . . . .	\$1,106 07	TEXAS . . . . .	\$5 75
INDIANA . . . . .	8 00	TURKEY . . . . .	87
IOWA . . . . .	305 19	MISCELLANEOUS . . . . .	103 79
KANSAS . . . . .	101 32	Receipts for the month . . . . .	\$3,304 26
MICHIGAN . . . . .	779 25	Additional donations for special	
MINNESOTA . . . . .	209 29	objects . . . . .	50 00
MISSOURI . . . . .	263 87		
MONTANA . . . . .	10 00	ARMENIAN RELIEF FUND.	
NEBRASKA . . . . .	14 21	Received this month . . . . .	10 00
NORTH DAKOTA . . . . .	22 75		
OHIO . . . . .	244 93	INDIA FAMINE RELIEF FUND.	
SOUTH DAKOTA . . . . .	18 42	Received this month . . . . .	8 25
WISCONSIN . . . . .	89 52		
AFRICA . . . . .	10 00		
CHINA . . . . .	5 00		
OKLAHOMA . . . . .	6 03		

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

# Life and Light for Woman.

VOL. XXVIII

MARCH, 1898

No. 3.



GIRLS ASKING ADMISSION TO IRELAND HOME.

## THE IRELAND HOME AND SCHOOL FOR RUNAWAY KRAAL GIRLS.

BY MRS. O. R. IRELAND.

THIS school was opened in August, 1894. Women and girls in many parts of Natal seemed to be waking up to the fact that they wanted something better than the low, groveling life they had so long led. For the

women there seemed no door open for escape, for they were bound by husband and children whom they largely supported by their hard toil in the gardens, as the women are the principal tillers of the soil in fair Natal. For the girls, they could run away to the mission station. But, alas, few of the missionary ladies could take in, clothe, care for, and teach these girls in addition to all their other duties. And yet, so many came that at the annual meeting of the mission, in 1894, it was decided to give up one of the mission houses for a home for these girls, and place some one in charge who had not too many family cares. As I had been left alone by the death of my husband and the absence of my children in America, this work fell to me, for which I felt very grateful.

As this was a new enterprise, and the funds of the Board were rather low, we did not like to ask for more than \$250 that first year. We bought a few dishes, a little food, a few mats and blankets for sleeping, a few books, and some cloth for underclothes and dresses, and commenced with our bare rooms. No tables or chairs. The girls ate their food off of their plates while sitting on the veranda.

As soon as possible we had a table and two benches made, and soon our numbers demanded another table and two benches. Applying to Inanda Seminary, the teachers there sent us one of their girls, Nyumbhazi, our teacher, who had finished her studies there, and had taught very successfully for a term or two, but was at that time at home, and they hoped she would prove to be the right one for us. That wish has been most fully realized. No one could have done better than she has, both in teaching and overseeing the girls in the different departments of work. She was with us the first day of the school, and she has been with us ever since. She thoroughly loves the work, and has been heard to say, "I love this work so much that I think if it were right,—for she is engaged, and every term we are afraid we shall lose her,—I would rather teach than be married." This is a most remarkable statement for a Zulu girl to make, as the Zulus think it a great disgrace for a girl not to marry. Having such a helper has made the work much easier for me. Her sympathy for, and interest in, every girl that comes is such that if she had the power, no girl would be turned away. But our house is small, and we can admit only a limited number. So we try to find out the true reason the girls have for coming, and to give those the preference who most need protecting, or seem the most earnest to know how to live a new Christian life.

The first term was a test, both for ourselves and for those who came. We feared, and in a few cases it proved true, that the girls might be tempted to come for the sake of getting clothes. To guard against this, we made it a



GIRLS IN IRELAND HOME.



NYUMBHAZI.

rule that no girl was entitled to any clothes to go home in until she had been with us a whole term. If they went home before that time they must go in the same costume they came in. And it was remarkable that during all this time only one girl went away from us and took her clothes, and she was a kleptomaniac, and not only took the clothes she had been furnished with, but some belonging to the other girls. She was found in a few days, and made to give up everything she had taken.

Every year seems to bring us a better set of girls, or those who have a clearer idea of what the school is for, and, consequently, fewer applicants from those who have only selfish purposes to gain; though from the first the school has been filled with girls who, for the most part, have proved that they were sincere in their desire to learn to read, and to become Christians. Sometimes as they are at work in their gardens, and see some girls and women passing with their beer pots on their heads, or on their way to some heathen dance or marriage festival, laughing boisterously as they go dancing along, they look up and say, Oh, that is the way I used to do before I came here; and then their minds will revert to some former times, which they will rehearse to their companions, closing by saying, Oh, I am so glad I came here, and know better now.

Shall we follow out the history of one of these girls whom we found on our veranda one Sunday afternoon, just after our Sunday-school exercises had closed, in company with several other girls, who had run away with her from their home about ten miles away? She was rather short and quite stout, with a very pleasant face and winning smile; quite a beauty among her kith and kin.

“And why do you come here? What is it that you want?” we ask. “I wish to be a Christian, and this is my little sister, and these are some of my girl friends.” Subsequent events showed that she was engaged to a young man who had promised her that she should be his only wife, that he would build an upright house, and clothe her. He worked in the towns, and was dressed himself. She told him she wished to be a Christian woman, and she wished to marry a Christian man. He made all fair promises, but it was not long before she began to distrust him. She felt very sure that he was planning for another wife. A friend of hers had been deceived in this way. Her lover had promised to have but one wife, and to live in an upright house; but no sooner had he married her than he took to himself another wife, and lived in his kraal in the old heathen way. So she told him she should not marry him, and to avoid being annoyed and worried by him and her friends, she wanted to take refuge with us. Her father, who had just come out of heathenism, a kind, genial-looking old man, said: “Why have you run

away, my daughter? Have I not been a good father to you?" "Yes," she said; "but, father, you and mother are Christians, and I want to be one, too, and I never can be with that man." The brother argued, and urged, and threatened, and coaxed, for he was the one who would get the cattle to buy his own wife with,—but all to no purpose, although they came several times.



THE TEACHERS IN IRELAND HOME.

At last, after she had been with us over three months, her mother came one day and said it had all been settled. The presents which had been interchanged between the two families had all been returned, and she was now free from her engagement.

It was not very long before a nice, tidily dressed young man, from near her home, began to call and ask to see her, bringing some message from her friends; and soon a friendship sprang up between them, which resulted in marriage two or three months before I left Natal. He had built a neat little home, and had in charge this little outstation, conducting the weekly meetings and Sunday services when no one could be spared from the Bible school, at Amanzimtote, of young men who are preparing themselves to be preachers



THE IRELAND HOME.

to their own people. His wife has charge of the women's meetings, and is loved by all her neighbors. And she is happy in having her ideal realized in living a civilized, Christian life.

The large girls are the ones, perhaps, who need the most protection, because of the temptations the fathers have to sell them to whoever can first pay for them. The common man can ask ten head of cattle for his daughter, a chief fifteen or twenty according to his rank. As the older men usually have their herds of cattle, they stand the first chance; for the young man must earn his cattle, and this it takes many months to do,—unless, perchance, he has a sister, who is considered as his property, in which case she is often sold to some old

polygamist, and so he shortens his own term of service. It is to rescue these poor girls from such a life that our doors stand widest open; but the little girls are much more susceptible to learning, and it would delight our hearts if we could fill up our school with them,—if our main object was to have a high standard school. But these little girls are often nurse girls, and it does not seem right to take them without their parents' consent when they are needed for this purpose. The father has often been for these children, but as they refuse to go with him, he has not been able to take them away. Is it not a blessed privilege to be able to do something for these poor, persecuted young women and little girls?

Mrs. Dorward and Miss Ireland are now in charge of the school, but they have had much to contend with the past year. The plague of locusts has been with us several years, and when they come the girls have to leave the schoolroom and go out into the gardens, running to and fro to keep them from settling and eating up every green leaf. Sometimes they have to work several days at a time in this way, and it is hard work, and discouraging, too, for in spite of them much damage is done, but I have never known the girls to complain. Now rinderpest, a deadly disease among the cattle, is following in the train, and it has been very difficult to get even a little plowing done on account of this sickness. Consequently they could not raise as much food for themselves as usual; it has also been exceedingly difficult to get food transported from the towns. So the last term the school was obliged to break up a little earlier than usual, on account of the scarcity of food.

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## REPORT OF INANDA SEMINARY, 1896-97.

BY MISS FIDELIA PHELPS.

THE year now closing is the twenty-eighth in the life of this institution. In many respects its story is very similar to that of previous years, but in others it has been a marked year, the record of which calls for special praise and thanksgiving to Him for whose honor it stands.

The number of applicants for admission to the school at the beginning of the year was largely in excess of the number which was considered the desirable limit,—one hundred and ten. The increase continues to be among kraal girls, and not from the children of Christian parents or mission stations. Hence the proportion of pupils in the higher standards is small.

One of the marked events of the year has been the erection of a new building called the "Lucy Lindley Hall," in memory of Mrs. Daniel Lind-

ley, who took such a deep interest in the starting of this first boarding school for Zulu girls. She watched the erection of the first of the Inanda Seminary buildings from her mission home, a few rods away, with joy, and yet with some apprehension, no doubt, lest it should not be possible to induce parents to send their daughters to a boarding school; and was deeply grateful when the first term opened, and nineteen girls gathered within its walls.

We wonder what her feelings are now if, from her home in glory, she has witnessed the erection of a second building for a schoolroom in 1872; of Edwards Hall in 1888, at a cost of £1,200; and now, in 1896, of this third building, at a cost of nearly £500, the gift of her dear friends the Misses Stokes, of New York. We can imagine her joy and surprise if she could have stood with us on the second floor of Lucy Lindley Hall as the retiring bell rang the first night of its occupation, which was Feb. 18, 1897, the opening day of the new term. We counted one hundred prostrate forms lying in rows upon mats on the floors of the two large dormitories, nearly all of them kraal girls, while at the same time there were not less than eighty in the dormitories and classrooms of Edwards Hall. Before the new building was completed, it was thought that one hundred and thirty would comfortably fill the dormitory space in both buildings,



MRS. DANIEL LINDLEY.

allowing considerably fewer cubic feet of air to each individual than the rules of common hygiene would require: some among us, who would stretch these rules for Zulu girls, spoke of one hundred and fifty as a suitable number. We have, however, had an average of not less than one hundred and sixty-eight since we began to occupy the new building,—more than

double the number nine years ago, when Edwards Hall was opened; the average then was about sixty. At that time none were turned away for lack of room; but during this past term a score or more have been sent home for this reason, or because they were in Standard I., or below, and could go to school at home. Thirty-eight have left during the term for various reasons, chiefly their own illness or that of friends. Thirty-six have been received since March 1st; thirty-three of these were unable to read, and most of them came without clothes, and without the consent of their parents. Several said they had been sent here by the Spirit of God. Some had not only been aroused to seek the Lord at their homes in attendance upon special services, but had found pardon and peace through remarkable experiences and leadings of the Holy Spirit, and they now felt that the Lord sent them to school to learn to read his book. Others, not so sure that their sins were forgiven, had yet been hearing the voice of the Spirit, and in obedience to it came here to learn more clearly the way into God's kingdom. One said she had not come to dress; she did not care to put on clothes and have people point to her and her clothes and say, "There is a believer"; but she wanted one thing, and that was to learn to be such a girl that the Lord could be pleased with her.

You will wish to know what are the fruits of the revival among our girls and all through our mission. A number of our girls have given increasing evidence, during the months since, of growth in grace and in a knowledge of a personal, living Christ. Their consciences are more tender in regard to the breaking of the rules of school and other things that had before scarcely been felt to be sins. One girl came to one of the teachers and asked her to give her all the texts about the tongue. When shown the long list in the Bible text-book she was greatly astonished. She was feeling that her tongue was often a source of sin to her, and wanted to know what the Word said about it. Some have testified in meeting to their new joy and delight in the Bible, and have come to their teachers to ask them to help them to know how to study the Word for themselves.

There has been less religious excitement among them this term than last, though even this term we have had a good deal of it at times, especially among the new girls. Many of them, we trust, have been born into the kingdom, though they still have very little intellectual grasp of the truth. There are a few for whom much prayer has been offered, and yet they do not give evidence of having a humble and contrite heart. They do not like to be counted with the sinners when nearly all the others testify by rising or lifting the hand that they are on the Lord's side; but they do not testify by word, of their own accord, nor do their lives show that Christ is in their



MISS PRICE. MRS. EDWARDS. MISS PHELPS.



CLASS OF GIRLS IN INANDA SEMINARY.

hearts. Some of these are the children of Christian parents, and it is very sad to see them spurning the riches that Christ longs to give them. They are inclined to look down upon the kraal girls who came unclad a few weeks or months ago; but if they do not repent, they will find many of these going into the kingdom before them.

At the beginning of this term, in July, the outlook for our school was in one respect rather dark and uncertain. But we told the Lord the work was his, and he knew that if he sent one hundred and sixty girls here, they must be fed; or if they were to be sent home again, he must make it very clear to us that such was his will. We had been receiving from the Natal Government a grant of £235 a year; but in July, without any warning, grants to all schools, large and small, kraal schools and boarding schools for natives, were apportioned at fifteen shillings *per capita*, the reckoning being made on the average attendance of the year 1896. This greatly affected all our boarding schools and some day schools, though in a few cases day and kraal schools receive a little more than before. Our grant was reduced from £235 to £106, while our numbers were considerably more than in 1896. We were not shown clearly that we should send any away for lack of funds, though we thought it quite likely that we might have to close school earlier than usual. We have had about one hundred and sixty the most of the term, or until October, when a number begged for their girls to go and dig, as the cattle upon which they depended for ploughing had all died. It did not seem possible, at the opening of the term, that we could continue till November 25th and incur so small a debt, as is the case (I am now writing November 26th). It has seemed to me sometimes that our funds held out something like the widow's oil and meal. Fortunately we had a larger balance from 1896 than is often the case, and in the way of utensils, books, etc., expenses have not been so heavy this term as usual. Again, the gardens yielded (sweet potatoes) four or five dinners a week until three weeks ago, and this has been a great saving; rice for these dinners would have cost about thirty pounds. The laundry has been more prosperous than sometimes. The expense of getting the clothes to and from Durban, and the untrained labor (very slow), and the cost of supervision, do not make it a very profitable industry from a financial point of view; still, it has been a help. Two weeks ago we had to close it, on account of sickness among the cattle. We have lost nearly all our herd, eleven out of seventeen, and we haven't much hope that any will live very long. Still, "though there be no herd in the stall, we will rejoice in the Lord." We do not know what He has in store for us, but he has promised to supply all our need.

The question of getting supplies for ourselves and girls from the nearest

railway station, seven miles away, is a very serious one. During the past two weeks the girls have brought up a number of pounds of rice and corn, kerosene and soap, on their heads. Each girl can bring thirty or forty pounds pretty easily; but it takes them away from their lessons, and for a regular thing would not be desirable. The novelty of it for a few times made it like a picnic day to them.

You will see from this something of what are our needs and perplexities. There is no doubt that among the Lord's professing people there is money enough to meet the needs here and elsewhere. We are calling upon Him to stir up his Church to the grace of liberality.

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## CHINA.

### ONE OF OUR SABBATHS.

BY MISS ELLA J. NEWTON, OF FOOCHOW.

YESTERDAY was such a red-letter day that I want to share it with the friends who, by their prayers and their money, are helping to bring about the results in which we together rejoice.

It was our Passover Sabbath, in the midst of our annual meeting week. The church was large enough for the woman's meetings, but for the general sessions we hired a great Guild Hall and theater which is undergoing repairs, and, consequently, at present contains no idols. The theater stand made an excellent platform, and the galleries accommodated most of the women and girls. For the Sabbath morning service the city congregation met in their own church; but few vacant seats marked their absence. Pastor Ling's opening address was one glad note of victory; gratitude for ground already gained, and strong faith for even better things to come. He was followed by another of our pastors, and then came the communion service. It seemed strange to partake of the sacred emblems in such a place, but God was with us, and we felt his presence. A notice of the afternoon meeting was given, and Christians were urged to go home and bring their unconverted friends and neighbors to sit with them, and pray much for them. The speakers were chosen from different ranks in life, and a series of topics was arranged, beginning with the falsity of idolatry, and answering the question, "Who is God?" and gradually leading up to a clear understanding of what it means to consecrate one's self to Christ's service. Then anyone who had unconverted relatives or friends was given an opportunity to ask prayer for them; then any who were in trouble, or whose hearts had grown

cold; and, lastly, while we sat with bowed heads, one after another arose to express the desire to give himself to Christ. Then the service closed, and all who had risen were invited to remain.

A band of young men from the Theological Seminary was ready for work with the men, and ten of our girls collected the women who remained in little groups, and made the way of salvation very plain to them, till the gathering darkness made it necessary to separate. Meanwhile, those of our girls who had risen when the invitation was given had gone home with one of the assistant teachers.

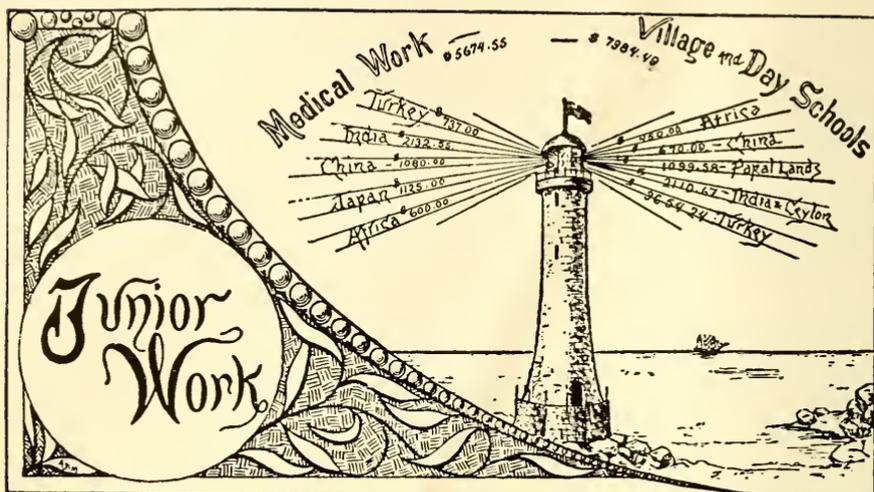
As soon as supper was over the little band of evangelists, who did such good work in the theater building, gathered these inquirers of our own family and labored faithfully with them, while the rest of the school remained in the schoolroom. All who were sure that they believed in Jesus were asked to rise, and quite a number who are not yet church members promptly did so. Then all who thought they were Christians but were not quite sure were invited to stand, and not one remained seated. We spent a little time together trying to help those who still doubted, and then I met the Evangelistic Band to hear of their work. Weary indeed they were, but oh! such happy faces as looked into mine while they told of the different cases of interest, and how they had pointed souls to Jesus. Present salvation by faith is something they grasp most firmly and teach most enthusiastically.

The Holy Spirit is among us, and the joy of having a little part in this blessed work no words can tell; but oh! the pity that so few can hear the message, because so many who ought to be here to help are still staying at home. How long, oh! how long shall the harvest waste for lack of reapers, or we be forced to send out untrained workers, because we are unable to give them the preparation they need for their work? While we rejoice with great joy over what God is doing among us, our hearts are sick with hope deferred, and we long for a missionary baptism upon the churches at home, that with heart and mind, and life and purse, they may accept the Master's invitation to a share in the work of saving China.

FOOCHOW, Nov. 15, 1897.

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SELLING A WIFE. A certain Chinaman being deeply in debt was thrown into prison, from which he found deliverance hopeless. He accordingly sent word to his relatives to have his wife sold, which was done, and with the proceeds the man was able to buy his escape. The frequency of such sales may be said to bear a direct ratio with the price of grain.—*Exchange.*



## AFRICA.

### THE STORY OF MY LIFE.

BY NOKUTELA DUBE.



NOKUTELA DUBE.

I HAVE been asked to write something about myself, though I would prefer to tell of my people and their needs. Perhaps I would better serve them by showing what a difference the gospel of Christ has made in my life, and would make in theirs.

I was born at Inanda Mission Station, which was founded by Rev. Daniel Lindley, one of the first missionaries of the American Board. Inanda is in Natal, Southeast Africa. My parents were converted before I was born. My mother heard of Jesus through the preaching of Rev. David Rood, at

Amanzimtote, when she was but a girl working in the family. My father went to Amanzimtote to be educated, and there during his course of study

became acquainted with my mother, and marriage was the result of this acquaintance. My parents gave me the name of Nokutela. Zulu children are named according to the incidents connected with their birth. I was born during the paying of taxes, and so I received the abbreviated form of "The pay of taxes" in Zulu. When a little girl I was sent to a native day school at Inanda, and when out of school I used to go with my sisters and brothers to our parents' gardens to chase away birds from the millet field, and keep away monkeys and baboons from the pumpkin and corn gardens. But I did not lose the opportunity of going to school, except when I was sick. I was very fond of dolls. Our girls have not such nice dolls as American children have. We take corncobs and make a hole through the upper end, through which we put a stick for arms, and sometimes we make little bags, and then fill them with rags. Those who have not been to mission schools make theirs of clay. The needles were so scarce that we used thorns for needles and straw for thread. When I was eleven years old I was sent to Mrs. Edwards' school, or Inanda Seminary for girls. At this time my father had moved on a farm about forty miles from Inanda. The name of the place is Intimbankulu. I remember sometimes I had to travel all these miles on foot to go to Inanda Seminary. My desire for education was greater at this time because we were surrounded by people who did not know about Christ, and I realized the privilege, and how helpful I might be to them. We helped in the meetings held in our own home every Sunday and during the week. Every day after the evening devotions all the members of the family sat to read the Bible together. One would read one verse, another the next, till we finished the chapter. This was also like a school to those who lived with us and could not read.

I attended the Inanda Seminary for eight years, and the latter part of this time helped teach there. All my classmates had left the Seminary, but I always thought there was more for me to learn, and always wanted to know more, but now I see many opportunities that I lost. During the early part of my time at the Seminary I was converted. When I left there I went to teach in a day school at Amanzimtote, and remained there two years and a half, until nearly the time of my marriage to John L. Dube, who had returned from America, and was teaching under the American Board.

About six months after our marriage God called us to a new field. It was not until this time that I felt that God had called me out to his work. He was calling us to a people most of whom had not heard of Christ. We did not have very much money for the expense of moving, for we were not drawing any salary at this time, but we said if the Lord has called us he will provide the means; and he did. My brother offered to take us with his

wagon. So we took our little belongings and started on the journey with this wagon drawn by sixteen oxen. I remember many times that the wagon got stuck in the mud, and we had to work a long time shoveling the mud. Many times we had to sleep on the wet grass, because of the rain and thunder storms. But I did not mind all the hardships, for I knew I was going where the Lord wanted me. How glad we were when we stood on the top of a mountain and saw the Incwadi. This place is on the Umkomas Valley, near the mountains which divide Transvaal and Natal. It is about a hundred miles from our former home on the coast. Our hearts went up in prayer to God as we looked, and saw nothing but kraals with no sign of Christian civilization. We had a little mud hut given us, and after we had put in all our things we had just enough room to sleep,—not on a spring bed, but on the mat spread on the floor. We did our cooking outside when the days were fair, but we had to bear the smoke the best we could when it was a rainy day. Mr. Dube at once began to build our house. We did not have the money needed for building, but still the Lord supplied us, as he had promised, till the house was finished.

The first Sunday we were there two hundred people came to hear the story we had to tell them,—the story which was told to the shepherds: though old, yet it is ever new. Our people believe in a Great Great (Unkulunkulu), who has withdrawn himself into the heavens on account of man's sinfulness, and has no communication with them. So they worship the spirits of their ancestors. Mr. Dube in his first sermon told them that he had found the way to reach this Great Great, and they showed a great interest. We at once started a class meeting to instruct them in Christian living, and it soon numbered fifty. A day school was started with scholars from the ages of four to forty, or more. This will show you that our people before they are Christians cannot read their own language, but when Christ comes in their hearts they want to learn. It was very interesting to see a man with his children coming to school; though the children learned faster than he did, he did not mind, for when they got home they could teach him. But now one of those men is preaching the gospel to the unconverted. My brother's wife when writing of him said, "It is a marvel to listen to his testimonies; he speaks from his heart into the hearts of those who hear him."

Besides the school work I was a dressmaker; though I could not do for the fashionable American ladies, I was first-class there. I had to sit up late nights sewing, and it was harder, too, because I did not have a sewing machine. One time a woman who had walked thirty-four miles to an English town brought back two yards, and asked me to make a dress for her. Although I was very economical, this was more than I could do. This will

show you how much they know about dresses before they are Christians. I praise God who touched Presbyterian and Methodist churches at Seneca Castle, New York State, to raise money for a sewing machine, which will be a surprise to our people at Incwadi.

In connection with my practical work among women I saw more clearly their needs. In our country the women do most of the field work, and their husbands stay home and tan skins, with which they make short skirts for their wives. Every girl is worth ten cattle; when she is to be married the husband pays these to the father of the girl.

God has enabled us to build two church buildings, in one of which a church was organized before we left with thirty members and a large class under instruction. Since we left twenty-seven have been received into church membership. There are two day schools connected with these churches.

We are here in this country to better fit ourselves for the Master's work, that we may be able to do more for our people. We expect to open a Christian Industrial School in connection with our Incwadi work upon our return, and while studying we are trying also to raise money for its establishment. My oldest brother is in charge of the work. He had been for about ten years at the boys' seminary at Amanzimtote. He is carrying on the work very nicely during our absence. Music is a great power among our people, and God has opened the way for me to learn better how to sing into their hearts and teach them to sing of Jesus. Two kind ladies in Brooklyn, Miss Granger of the Tompkins Avenue Congregational Church, and Mrs. Grindal of the Church of the Good Shepherd, are giving me lessons in singing and piano playing.

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## HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

### PRACTICAL WORK FOR BOYS.

No question is asked with more frequency in connection with children's mission bands, than "What shall we do with the boys?" So far as meetings are concerned where no work with the hands is attempted, boys and girls seem to enjoy the same things; but what if they are busy in making articles for a sale, or to pack a missionary box? Every leader of a mission band knows that boys rebel at pasting pictures, sewing carpet rags, or doing anything which might be called "girls' work."

Let me tell you how the bright and devoted woman who, in a very small town, has a band of eighty-five boys and girls, has achieved the result of

having a majority of boys. She began with a respect for essential boy-nature, and at once gave them work entirely distinct from that allotted to the girls. All boys like tools, so the idea of leather work presented itself. She knew nothing of it herself, but she at once sought an opportunity to take lessons. As the work is clean and comparatively simple she soon became quite expert, and purchasing her leather in the piece, she explained her errand to the manager of the great leather house, and interested him so thoroughly that much was given her. Then the boys were provided with the simple tools necessary for beginners, a long, low table which hammering could not injure, and some simple designs. The result was enthusiastic interest on the part of the boys, a crowded meeting, a waiting list of members, a beautiful array of leather articles, blotters, deskpads, lamp mats, chair seats, etc., which brought good prices, and enabled the band to do far more than ever before in its mission work.

This is worth trying, and it needs only a bright woman who will not be daunted by the first difficulty of learning the work. As a rule the parents of the boys gladly furnish material, or perhaps the grown-up society would lend a hand to the little one. It needs a leader with enthusiasm, a fondness for boys, and steady nerves for noise of tongues and tools. Any one who wants to succeed with boys must be willing to give both brains and heart to their service. This outline is not a pretty theory, but has been put into successful operation, and any desired information as to the practical details may be obtained by writing to Miss M. A. Muir, Glen Ridge, N. J., the leader of this successful band. As Miss Muir is a very busy woman, when you write to her do so briefly, and enclose a stamp for reply. Both the leader and the band will be glad to help other people to have as good a time as they do.

GRACE DUFFIELD GOODWIN.

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UNDER the title "Concerts, Entertainments, and Meetings," the secretary for Junior Work in the New Hampshire Branch has compiled a list of exercises and readings suitable for use in children's missionary meetings. As far as possible Miss Page has given the price of each publication, and all are classified under the name and address of the publishers. She offers the leaflet freely, as long as the edition lasts, to those to whom such a list would be of service. Anyone desiring a copy should enclose a one-cent stamp, and address Miss S. Elizabeth Page, Atkinson, N. H.

## Scraps from our Work Basket.

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**CONTRIBUTIONS FOR THE MONTH.** The contributions for the month ending January 18th show a gain of \$110.12. This reduces the decrease mentioned last to \$3,596.43. We cannot help a feeling of disappointment that this third month of our financial year has passed without bringing up the contributions nearer to last year. The Board has issued some special envelopes to be used for an extra daily offering during the forty days of Lent, and we trust that they may be used by every auxiliary, so far as possible.

As we remember the last days of the life of our Lord, his sacrificial death, his resurrection, and, above all, his great desire that the world should know of the salvation at such cost, is it too much to ask that a daily offering be made for just the work he gave us to do?

**INTERNATIONAL CONFERENCE OF WOMAN'S BOARDS OF FOREIGN MISSIONS.** The Second International Conference of Woman's Boards of Foreign Missions was held in New York City, January 12th and 13th. A large number of Boards were represented, and it was an inspiration to look into the faces of so many expert workers in different denominations. It was a comfort to know that others were confronted with the same problems as ourselves, and that so many busy brains were at work to solve them. The small meetings on Wednesday morning of treasurers, secretaries for home and foreign correspondence, young people's work, special objects, and missionary literature, gave opportunity for free conversation; and while no very definite conclusions were reached, information was elicited as to methods, successful and otherwise. The meeting on literature was specially valuable. Miss L. M. Hodgkins, of *The Missionary Friend*, presided, and gave statistics which she had collected as follows: The constituency of twenty-two Boards was given as 7,500,000 women, the membership in foreign missionary societies, 611,257. Twenty-six periodicals are published, besides columns and departments in other publications, all containing about 900,000 pages. Six Boards were in debt for periodicals, but were subsidized, and fourteen pay expenses. These different meetings were reported at the full conference the next day without discussion. Most valuable papers were given by Mrs. H. G. Safford, of the Baptist Board (East), on "How to Secure and Train Foreign Missionary Workers"; by Mrs. G. E. Whiston, of the Nova Scotia Branch of the Methodist Episcopal

Church, in "How can we Aid Missionaries to Greater Efficiency in Their Work?" by Mrs. Joseph Cook, on "Do Protestant Missions Encourage Good Citizenship?" As the conferences are continued it is hoped that more definite conclusions may be reached, and some common action of all the Boards may be evolved that will be of great mutual benefit. A meeting of the World's Committee of Women's Missionary Societies was held to make preliminary preparations for the woman's part of the World's Foreign Missionary Conference, to be held in New York City the last ten days of April, 1900. One day of this Conference is to be given to woman's work, and there will also be various sectional meetings for the discussion of methods and practical points. It is the desire of the Committee to make the most of this opportunity, and they would be glad of suggestions from ladies of experience who are interested.

MRS. RICHARD S. STORRS. No friend of the American Board can fail to be moved with sympathy with its former president, Rev. R. S. Storrs, D.D., in the sore bereavement that has come upon him in the loss of his wife. Mrs. Storrs is spoken of as a true and full companion to her husband, intellectually, socially, and spiritually. What more can be said of any woman? A letter which Dr. Storrs sent to his people on the Sabbath after her death brings to us all a beautiful lesson of the all-sustaining power of our blessed religion. It is as follows: "To the Congregation of the Church of the Pilgrims, My Dearly Beloved,—I cannot personally meet you to-day, while, with my household, I am still trembling and bewildered under the overwhelming shock of sudden and terrible sorrow which has come to us. Indeed, I may not be able for some weeks to come to stand before you again with assured composure of spirit and of speech. But I wish at once to express the deep and tender gratitude which is felt not by myself alone, but by all in this home—from which the central light has so swiftly departed—for the truly wonderful expressions which have come to us from you, in the recent hours, of affectionate appreciation of her who has gone, as well as of loving sympathy for us who remain. They have brought such solace and strength as only love could supply to a grief which is simply beyond human measure, and in facing which the heart is dumb. I wish also to say that every word of comfort from the gospel which I have heretofore spoken to those in bereavement is as true and divine to my heart now as it has ever been, and I ask your prayers that in all the hours of loneliness and pain appointed for me my heart may rest securely on the truths and the promises which are as tender as the touch of Christ and as eternal as God! Most gratefully and affectionately your friend and pastor, Richard S. Storrs."

**THE DEPUTATION TO CHINA.** We wish to send our congratulations to our missionaries in China, that at last the great wish of their hearts is to be gratified, and they are to have a visit from a secretary of the American Board, their own Secretary, Rev. Judson Smith, D.D. From our own experience we know just how he will be taken to the hearts and homes of those who have been his close friends for years, and the royal welcome he will receive from the native workers as well. The knowledge he will gain will be of incalculable value to the future of our work in that great empire. Dr. Smith is to be accompanied by President Eaton of Beloit College, and Mrs. Eaton, who sailed with him in the *Empress of Japan* from Vancouver, January 31st, and is to be joined later by Mr. and Mrs. C. A. Hopkins of Boston. The ladies go out with the most cordial commendation of their respective Boards to the true work-fellows in China, and on their return we doubt not many will be able to hear from them how God "hath opened the door of faith unto the Gentiles."

**SUCCESS IN UGANDA.** Many will remember what a thrill of surprise and joy went through the Christian world when Mr. Stanley, in November, 1875, sent a letter to the London newspapers, challenging Christians to send missionaries to Uganda. The English Church Missionary Society responded quickly, and soon over \$100,000 was pledged for this new enterprise. There is no more thrilling chapter in missionary history than that which records the work of God in Uganda during these last eighteen years.

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### EXTRACTS FROM RECENT LETTERS.

Miss Mary Daniels, writing from Harpoot, under date of Dec. 8, 1897, says:—

I FEEL that I must share our good news with you. For weeks there has been a searching of heart, and a reaching out for a higher life, on the part of teachers and scholars. On Tuesday of last week Mr. Edward Millard, of England, arrived in Harpoot. He is "a man full of faith and of the Holy Ghost." I have never heard any one before who made the truths of the Bible so clear. He has conducted daily meetings in the chapel. This week he has had special meetings with the older girls and teachers. The result has been the quickening of hearts, and many have been led into a deeper, fuller experience. There has been a spirit of confession and reconciliation. The faces of some of the teachers fairly shine, and all have been blessed.

I must tell you about the girls in the Preparatory School. After the public service this morning I went to the Varjaran, for a short meeting. I

was moved to ask the girls to rise and confess, or ask for prayers. The Spirit was manifestly present, and many asked for prayer. The girls were then filled with a spirit of prayer. My heart was deeply touched as one after another rose and prayed in a broken voice. We had become almost discouraged about some of these girls. I could only say, "What a work the Spirit is doing!" I then told the girls that if there were any who really desired to talk about the salvation of their souls, they might write their names and leave them on the table. When I returned to the school in the afternoon I found forty-eight names. I talked with as many as I could this afternoon. Nearly all those with whom I talked gave themselves to the Lord. The Spirit just opened their hearts and gave the message to them. To-night we had a solemn Christian Endeavor consecration meeting. Miss Barnum led the meeting, and suggested that we give praise for all that we have received. Many testified to having received great joy and peace. This afternoon Mr. Millard led the women's meeting. The Spirit was present, and many were blessed. We are having blessed experiences. I never knew what it was to be led and used as I have known this week. Pray that rivers of blessing may flow from the school to all parts of this thirsty land.

MISS ISABEL MILLER WRITES FROM EL FUERTE, SINALEE, MEXICO.

The school opened with thirty-nine pupils, which before the end of the first month increased to forty-four. A few have gone out, but a few more have entered, and there are still forty-four on the roll.

The first Sabbath after the opening of the school the priest preached a warning sermon to the members of his congregation against having their children in a Protestant school,—so I was told,—which resulted in the removal of one from the school. The next month two others were withdrawn. One reason, I was informed, was because in the school no distinction was made between the *pobres* (poor) and the *ricos* (rich); also that the *Senorita* had too many ceremonies; one was that when the children entered the school, they were obliged to tread and spit upon the cross. And there are some who are actually blind enough to believe these tales. My only resource is to try to counteract such by careful, judicious, and direct teaching. With the exception of two, I have heard of none who consider the reading of the Bible a waste of time,—that is, reading in the school.

There are several large girls in the school; three have come in from the ranches some miles distant to attend, and my prayer is that they may be benefited in every way. One girl, Jesusita Vega, is such a good girl that I call her "the blessing." She is so diligent and noble in character, but is not a Protestant yet.

## MISS CATHERINE BARBOUR WRITES FROM SAN SEBASTIAN.

Our Institute seems quite transformed this year, with nearly half of our students newcomers. We had not admitted any girls for some time, because of our own low funds, the poverty of the Spaniards themselves, and the frequent rumors of war between our two countries; but the names of so many worthy candidates had been presented that we felt it was not right to longer deny them the privileges of the school. So we sat down one day last summer to consider which of those able to pay little or nothing were most worthy to be admitted to our scholarship list. As we read of one case we said, "This girl must certainly be admitted;" with the next we felt the same, and so on through the entire list, until at last we said, "Let us admit them all, and if our appropriations do not prove sufficient to cover the expenses after we have economized in every possible way, we will make ourselves responsible to cover the deficit in some way." So they came in September, and they prove such bright, promising girls, almost every one of them, that we are glad they came. Their progress during these three months is most encouraging, though many of them knew scarcely more than how to read and write when they came to us. No wonder that Spain occupies so low a place among the nations, when only one in five of her women can read and write, and there is evidently another large percentage who know little more than that.

These bright girls, of ages ranging from twelve to sixteen, seem to have grown up in utter ignorance of the world around them. When I asked some of them in my geography class, the first day, to name some of the countries of the world, "Paris" and "England," the latter incorrectly pronounced, were all they could think of among the whole seven girls. Names of famous places and people, past and present, have no meaning for them, and their minds seemed dormant. But they are rapidly waking up, and are so eager to learn that it is a pleasure to teach them. And they have fitted into the routine and discipline of school life in a remarkable way, and show an obedient spirit. Nearly all take part in our Christian Endeavor meetings, and altogether we are quite sure that we did not make a mistake in heeding what we were so sure was the voice of God, bidding us "Go forward"; and as he has given us the students, he will in some way give us the money needed to educate them.

## MRS. BISSELL WRITES FROM AHMEDNAGAR OF THE WORK OF THE BIBLE WOMEN.

There are six women who are teaching classes in the villages around. They are wives of teachers and catechists, each doing what she can for the

women of her own village. They receive a small compensation for their services, and are thus enabled to secure sufficient freedom from household cares to admit of the undertaking. This is a very important adjunct to our village work, and most hopeful of results. The interest in some places has followed right along upon these efforts among the women. What might not be said of Sakubai Limbaje in the various places where her husband has been located. The instructing of the women and children at Bahirwadi, where they now reside, has been a large factor in the beautiful work in progress there. It is delightful to see how well those women, only just rescued from heathenism, seem to understand and appreciate the truths they have been taught,—all orally, for few as yet can read.

There have been great difficulties in the way of carrying on the regular work all this year, and they have not yet disappeared. The famine has brought the people into great distress, and they have lived by dint of the utmost exertion, giving their whole attention to securing their daily bread. And the plague, although it has not really raged among us, has been near, and its effects have been felt. Men's minds have been distracted, and full of fear. It has often been out of the question to have regular services or times for anything. Still, the women have persevered, and much instruction has been given through their efforts. Large classes of women were presented for examination on their Bible lessons, and other things which they had been taught.

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## Our Work at Home.

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### DO PROTESTANT MISSIONS PROMOTE GOOD CITIZENSHIP?

BY MRS. JOSEPH COOK.

(Read at the International Conference of Woman's Boards of Foreign Missions, New York City, January 13th.)

JAPAN.

As a specimen of patriotism in caricature, a Japanese is quoted as seriously saying, "Christianity can never be accepted as the religion of Japan, for Christians put God above the emperor, and that would never be tolerated by loyal Japanese."

In the modern cry of Japan for the Japanese, indulged in by the extreme nationalists, it was brought up as a proof that Japanese Christians lacked loyalty, that some of them hesitated to make the obeisance to the picture of the emperor required by the government. These Christians feared that compliance had the appearance of an act of worship savoring of idolatry.

At last a prominent Japanese of Tokyo, belonging to the Methodist Church, determined to find out just how much was meant by this profound salaam before the emperor's image. Declining to make the salutation he was arrested, and the matter was brought into the civil courts. It was then and there decided, much to the relief of the Japanese Christians, that this obeisance was not an act of worship, but simply a recognition of supreme civil authority, given with the excessive politeness of Japanese good manners.

The late war between China and Japan proved to all who had accused the Christian Japanese of a lack of patriotism, that these were as eager to join the army as any other class of citizens, and made the bravest of soldiers.

The courage and good conduct of these Christian soldiers so commended their religion to the Japanese officials, that they allowed Mr. Loomis, of the Bible House in Yokohama, to come to the military headquarters at Hiroshima with thousands of copies of the Gospels and other portions of the Bible, which he was permitted to distribute among the soldiers; and this was a wonderful opportunity to spread the Word of God all over the empire.

Nevertheless, the idea that Christianity is incompatible with patriotism and good citizenship seems to have obtained a strong hold on the Japanese mind. Two of their leading scholars, who have received the best education in Japan and Europe, have recently come forward in the most pronounced manner to defend Japan's ancient creed, Shintoism, and their argument is this: "Mixed residence is near at hand, and this means that Christian cosmopolitanism will be pushed to the utmost extent, with the result that the national feeling of loyalty to the emperor will be weakened on every hand. This may, at any time, lead to disastrous results."

In striking contrast to this extreme conservatism is the position taken by Japan's most eminent educator, Fukuzawa, who sees apparently that, on the whole, the strongest force in Japanese society is bound to be the public sentiment of Anglo-Saxon countries, and that Japan ought to recognize this, and row with the stream.

Those who are most familiar with Japanese affairs are of the opinion that the narrow interpretation of patriotism which is seen in that country to-day is radically opposed to Christianity, and is, in turn, to be opposed,—not by direct contradiction, perhaps, but rather by the inculcation of a Christ-like spirit. That spirit is surely permeating Japanese society.

This Japanese couplet was recently quoted by a Christian professor in the Tokyo Imperial University, when asked his opinion as to the prospect of Christianity in Japan:—

"Though distant the hills where the cherry trees bloom,  
The breezes waft hither their peerless perfume."

The current number of the *Missionary Herald* has an article from the Japan Mission entitled, "Are Christians Disloyal?" which gives a specimen of the injustice Christian students often have to bear on account of their religion, although toleration in matters of religion is supposed to be the policy of Japan. This is one of many cases of the oppression to which that false patriotism leads. When Tolstoi asked a Japanese graduate of the Doshisha, "What are the ideals of your nation?" the reply was, "Reverence for the emperor, and love of country." "Too low! too low!" exclaimed Tolstoi. "There is no hope for a nation which does not love God, and that has not religion for its ideal."

Years ago it was announced at a literary gathering in London that Margaret Fuller had "accepted the plan of the universe." Thomas Carlyle, who was present, broke into his peculiar laugh and said, "*She'd better!*"

The trouble with Japan seems to be that she has *not* accepted the plan of the universe!

If patriotism means chiefly a love of one's native land and people, and not merely an attachment to the existing government or the reigning political party, where could be found a more illustrious example than Joseph Neesima, whose devotion to his people's highest intellectual and spiritual development will be remembered for ages with enthusiastic gratitude? Neesima was a patriot of burning zeal, and yet an eminent Christian educator and evangelist. His career is a concrete and conclusive proof that Christian training does not make a Japanese unpatriotic, but distinctly the reverse. This is a striking and well-known example of unselfish service for others, which is the foundation principle of Christianity, but it is also a typical example, for thousands in less prominent positions are animated by the same spirit.

True patriotism may be justly defined as the citizen's passion for the highest good of his native land. Christianity cannot be, and never has been, taught in its purity without promoting in its converts this passion. The unchanging principles of Christianity, the whole history of Protestant missions, establish this assertion. It is to be confessed that there are lower conceptions of patriotism which caricature it, and make it almost synonymous with provincialism, party spirit, a narrow nationalism, and obstinate adherence to local custom right or wrong.

When the question is asked, "Do missionary converts make good citizens in non-Christian lands?" it must be acknowledged that Christianity creates a demand for reform under bad governments. The whole history of the progress of civilization in Christendom is but the record of the revolutionary influence of Christianity as a foe to ancient wrongs and an inspirer of happier and loftier social conditions. Disloyalty and a spirit of reform must

be distinguished. Modern Protestant missions have no political schemes to carry out. They do not desire to acquire territory or to overturn governments. This is pre-eminently true of American missions, and gives them, for this very reason, a wider influence in the Orient. Whatever may be said of Roman Catholic missions, even the most suspicious official cannot accuse our Government of working through the missionaries sent from this country to gain a footing in those far-away lands. Patriotism under just governments always inspires good citizenship, which missions encourage, for Christianity makes people orderly and industrious.

#### CHINA.

In China the official class as well as unsympathetic foreigners often make the charge that Christianity denationalizes the people. It may be conceded that the first effect of the truth working in their minds is to create a disgust with the existing order of things. The native Christians may be a little free with their criticisms, and the official class are sometimes afraid of this growing intelligence. But growth in grace never fails to develop a settled purpose to be loyal to the emperor, while at the same time these Chinese Christians are sensitive to existing evils, and seek to remedy them. Those who have watched the development of this people rescued from heathenism, affirm that the native Christians are the best citizens in the empire. They would be among the last to entertain plans for the overthrow of the present alien dynasty. As a rule they are not radical, but rather conservative, in their desire for progress. Many of these Christian Chinese never offer prayer without remembering their rulers, while at the same time they may be suffering from official corruption. They pray with special fervor that heavenly wisdom may be given their young emperor.

When Li Hung Chang went to Japan to negotiate for peace at the close of the late war, the day appointed for his interview with the Japanese minister was observed as one of fasting and prayer by the Chinese Christians. The spirit of their prayers was, that China's best and lasting good might be the result of these negotiations, even though it meant her humiliation. It is said that Li Hung Chang attributed his recovery from the assassin's attack to the prayers of native Christians.

Among the non-Christian Chinese there is no patriotism, as we understand the word. To be under the power of a government wholly ruled by selfishness does not develop love of country. In the war between China and Japan the Chinese emperor wished to raise money by laying a popular tax. The people in and about Foochow were indignant. They said the emperor and officials brought on the war, and that they ought to stand the

expense of it. As for themselves, they did not care where the Japanese landed, or what territory they seized, provided they kept away from Foo-chow.

In Mrs. Bird Bishop's recent book on "Korea and Her Neighbors" she says: "Korean education has hitherto failed to produce patriots, thinkers, or honest men. . . Undoubtedly the establishment which has exercised, and is exercising, the most powerful educational, moral, and intellectual influence in Korea, is the Pai Chai College ("Hall for the Rearing of Useful Men"), so named by the king in 1887. "In this college, which belongs to the American Methodist Episcopal Church, a patriotic spirit is being developed among the students, and a measure of that broader intellectual view and deepened moral sense which may yet prove the salvation of Korea."

#### INDIA.

The nationalistic spirit which seems to have reached its most towering height in Japan, is in vogue at present throughout the Orient. It is the fashion for the orthodox Hindus of India to exalt the past, to decry the present. It is spiritually nauseating to read of a cultured, clever Englishwoman like Annie Besant urging the young Hindus not to seek after the Western civilization and education, but to fill their minds with the grand old sacred literature of Hinduism. She now claims that she was a Brahmin pundit in a former birth, and was reincarnated as an Englishwoman in order to learn of the material civilization of the West, and then return and warn her real countrymen against it!

The exaltation of ancient customs, however barbarous, simply because they are old, is denounced by intelligent native opinion in India as social treachery, and a barrier to true national advancement. If patriotism means loyalty to an existing government, there is no question but that Protestant missions would teach loyalty to the Christian government which has sway over India. In a recent speech made in New Haven by a missionary from Ahmednagar, Rev. H. M. Lawson, he said: "India has been committed into the hands of the British rule for a great benevolent and philanthropic purpose, and they have shaped the policy of the government accordingly. India is one of the most difficult countries to govern in the world, and our sympathies should be strong with the government in their immense and trying responsibilities." As a proof that the government of India trusts its Christian subjects, the Christian Eurasians have been armed and given positions of trust in guarding certain cities from which the regular troops have been withdrawn for service in the frontier campaign.

As Neesima is a notable example of a Christian patriot in Japan, so is the

Pundita Ramabai in India. What self-sacrificing efforts she has made to alleviate the pitiful condition of the child widows of her own country, wretched as they were under one of the ancient customs so extolled by modern patriots, falsely so called. And now that a large number of the famine orphans gathered into her Home for Widows have, through her personal influence and example, been led to accept Christianity, and be baptized, Ramabai is denounced by her own countrymen as a wolf in sheep's clothing.

#### TURKEY.

In the midst of a great mass of conflicting opinion as to whether Protestant missions teach patriotism to their converts in Turkey, it is interesting to come upon such non-partisan testimony as that given by Prof. W. M. Ramsey, of Aberdeen University. While professor of classical archæology, at Oxford, he made extensive explorations in Turkey, and has recently published a book giving his "Impressions of Turkey during Twelve Years' Wanderings." He frankly admits that he went to that country with a prejudice against American missionaries and their work there. He was "driven by the force of facts and experience to the opinion that the mission has been the strongest, as well as most beneficent, influence in causing the movement toward civilization among all the peoples of Turkey." Speaking of the claim made by American officials in 1895 and 1896 that the missionaries had forced themselves upon the Turks, and therefore had no right to legal protection, Professor Ramsey says: "The officials who made these statements must have been willfully ignoring the facts of recent history. . . . The missionaries stand on a firm basis of treaties, special enactments and concessions, — a basis in which the present Sultan, with all his acuteness and his hatred of the mission work, could find no flaw."

Professor Ramsey speaks of the American Mission as "one of the greatest and most beneficent organizations that have ever been elaborated by private enterprise and skill"; and this appreciation is in striking contrast with the criticisms of an archæologist from our own country, who says that "the Armenians are in every sense of the word rebels, and the missionaries are their abettors."

Nothing could be more untrue to facts than the statement that missionaries are the abettors of rebellion in Turkey. In our mission colleges when students have been suspected of sympathizing with revolutionary ideas, they have been publicly reprovved by the president and threatened with expulsion, if such sentiments were uttered by them or literature containing such sentiments was found in their possession.

Again and again the names of our missionaries have been found on papers

belonging to revolutionists in the list of those to be assassinated, because they were regarded as their worst enemies. The missionaries have taught obedience and loyalty to the government, and have always unsparingly condemned any and everything to the contrary.

#### SPAIN.

In Spain all Protestant missionaries have been earnest sympathizers with the Republican element, which, while it has not for many years been in power, yet represents a large proportion of the people, and their views would be considered patriotic, for they seek the highest good of their country from their point of view. Patriotism as a virtue is distinctly taught.

In the San Sebastian school the national holidays are observed as well as the king's birthday. The little children in the kindergarten department are given the national flag to carry through the streets to their homes. The members of Protestant churches clearly understand that neither foreign thought nor foreign customs are imposed upon them.

#### MEXICO.

It is an interesting fact that in the Methodist church of Mexico the president is prayed for every Sunday, and he is not unmindful of this act of loyalty. In the Protestant churches thanks were offered for his escape from assassination before any such recognition had been made in the Romish churches.

Benito Juarez, the Mexican patriot, said shortly before his death, "Upon the development of Protestantism largely depends the future happiness of our country."

#### BULGARIA.

In Bulgaria the intensest national spirit seems necessary for its independent existence. It is one of the difficulties of Protestant missions in that country to encourage this patriotic element essential to the very life of Bulgaria, and at the same time to develop there a Christian church.

#### HAWAII.

Hawaii, now so much in evidence in Congress and elsewhere, has been brought under new political conditions by commerce and immigration rather than by missions. Revolution has been brought on by the weakness of the native and the strength of the immigrant population. It is true that some of the sons of missionaries have been engaged in the revolution, but they did not participate as missionaries. Education and social reform have been promoted by missions, and no patriotic Hawaiian has reason to regret their influence.

Many missions in pagan nations have reformed savagery itself, and Christianity has created love of land and people in those who had known nothing of this sentiment. Selfishness, which is the leading characteristic of heathenism, breeds mutual distrust. All this is changed when the spirit of Christ enters into a man, and love transforms the individual, and the golden rule becomes the guide of his life.

Speaking as a Congregationalist, I may say that the American Board would not tolerate a missionary in any country who interfered in political matters. Doubtless representatives of other denominations could give the same testimony as to the foreign policy of their great mission organizations. Our missionaries are protected by the various governments under which they live and work, and are in duty bound to be loyal to those governments. In all the history of the work of the American Board, no missionary in any country has been intelligently charged with a breach in this wise and just rule.

There is no dissonance between the ultimate outcome of loyalty to the great scriptural injunction, "Render unto Cæsar the things that are Cæsar's: and to God the things that are God's;" and faithfulness to the noble maxim of the Roman poet, the renowned watchword of patriotism, "*Dulce et decorum est pro patria mori.*"

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#### OUR BOOK TABLE.

*A Life for Africa.* By Ellen C. Parsons, M.A., editor of *Woman's Work for Woman*. Published by Fleming H. Revell Co. Pp. 316. Price, \$1.25. Dedicated to the memory of American missionaries who have laid down their lives in Africa to the glory of our adorable Lord. This is the memoir of an American missionary, Adolphus Clemens Good, who was sent by the Presbyterian Board of Missions to Equatorial West Africa.

Born in a log cabin in Western Pennsylvania in 1856, and early accustomed to farm work, at the age of sixteen he made up his mind that he "must have an education," and would "find a way or make one." His early ambition was to study law, and he hesitated about committing himself as a Christian, lest it should bind him to the ministry. But "girded, though he knew it not," all his early training was a preparation for the work that awaited him. And when once he had made a manly confession of his faith in Christ his course was unswerving. Ordained as an evangelist in 1882, he

sailed alone for Gaboon that same year. Then followed twelve years of faithful service: first at the mission station Baraka, making frequent trips in open boats up the river, among the Fâng, and along the coast, contending with attacks of burning fever and subsequent prostration; afterwards at Kângwě, on the Ogowě River; and, again, after the transfer of that mission to the French, exploring regions beyond, and opening up new fields of labor among tribes hitherto unreached.

He was an indefatigable worker, both in making translations of the Gospels and preparing primer and dictionary, and in preaching that gospel day by day. And he was permitted to see a wonderful work of the Holy Spirit year after year, and the ingathering of many souls in the Ogowě.

His biographer points out a marked resemblance in natural characteristics to Bishop Hannington, who also went to Africa in 1882, so that the same terms may be applied to either man,—“Love for his mother, fondness for nature, great courage for exploits, a born naturalist, genuine kindness, and genial love for mankind.” Both men believed with Livingstone that the Africans are “capable of the highest culture, and compare favorably with the early history of civilized nations.”

“Dr. Good, like Hannington, died at only thirty-eight years of age. The one penetrating the continent from the west side, the other from the east, both moved forward toward the heart of Africa, and valorously carrying the standard of the cross something nearer to its center, held it with their solitary graves.”

Dr. Good married in 1883 Miss Lydia B. Walker, who was already connected with the Gaboon mission, and the connection was a happy one, save for the great trial of inevitable separations from one another on account of illness. She was obliged to return to America in 1886, and was absent with her little son for more than a year. In 1889 he was prostrated by fever, and compelled to take a furlough in America, this time with his family. At the beginning of 1894 it was again necessary for the invalid wife to go home, and because he was so much needed for work in the interior she consented to his staying behind. He looked forward to rejoining her the next year, but after his last solitary journey of two hundred and thirty miles he succumbed once more to his old enemy, African fever, and after a few days' illness died at Efulen, Dec. 13, 1894.

This admirable and well-written memoir is a valuable contribution to missionary literature.

E. S. G.

*Three Early Missionaries from Eastern Connecticut.* By Emily S. Gilman.

Those who had the pleasure of hearing this valuable record of pioneer

work in the foreign missionary field, at the annual meeting of the Woman's Board in New London last November, will welcome this attractive pamphlet, and those who had not the opportunity of hearing the paper will rejoice that it has been put into permanent form. It gives the account of three Connecticut women, two of whom were born in Norwich, whose missionary work in foreign fields ended before Queen Victoria's reign began. Miss Gilman emphasizes the strategic fact that these consecrated women had all been active workers at home before they entered upon their work abroad. This pamphlet should have a wide circulation among our constituency.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

The partition of China among the powers is now a subject of prominence. It is discussed in the *Nineteenth Century*, January, by Holt S. Hallet, under the title, "The Partition of China;" also in the *North American Review*, February, by James Harrison Wilson, under the wider topic of "America's Progress in China." In the latter we find a tribute to the influence of American missionaries in China, as well as to our commercial influence.

The *Literary Digest*, January 29th, tells "What the Chinese think" upon this and some other subjects.

Apropos of Spain, which has been prominent in late articles, there is an amusing "little skit, written with intention of illustrating the horrors of war," in the *Cosmopolitan*, January and February, bearing the startling title of "War with Spain." Another article in line with one suggested last month upon conditions in India, appears in *Harper's Monthly*, February: "Undercurrents in Indian Political Life," by F. H. Skrine. *Forum*, February: "Britain's Exploration of the Nile Valley," by Fredk C. Penfield. An interesting poem appears in *Poet Lore*, the New Year number, upon "Africa," by Maria Lowell, first published in the "Liberty Bell" of 1849. Selections from this might form a pleasant feature in a missionary meeting.

M. L. D.

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TOPICS FOR AUXILIARY MEETINGS.

*March*.—The Zulu Mission. See LIFE AND LIGHT for February.

*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.

## THE ZULU MISSION.

TOPIC FOR APRIL.

The schools at Inanda and Umzumbe, the Ireland Home and Kraal Schools.

Our schools in the Zulu Mission will make an interesting and abundant topic for a meeting. We suggest three papers: (1) Inanda Seminary. See sketch in LIFE AND LIGHT for June, 1879, May, 1885, May, 1890, July, 1893, and August, 1895. For description of pupils, LIFE AND LIGHT for October, 1890, August, 1892, March, 1893. (2) The school at Umzumbe, LIFE AND LIGHT for December, 1881 (description of early days in the mission), March, 1893 (sketch), September, 1884, February, 1889 (descriptions), August, 1895 (the story of Ella). (3) Kraal Girls and Ireland Home, LIFE AND LIGHT for October and November, 1879, October, 1885, February, 1891, Ireland Home, LIFE AND LIGHT for March, 1895, August, 1896, and page 97 of this number.

No father's house is full,  
E'en though there seems no resting-place  
for more;  
Forgiving arms and doors do open wide,  
If one repentant child implore  
Outside.

God's flock is never full;  
Fear not to enter boldly at his door,  
None ever were refused who there applied;  
He hath abiding place for more  
Inside.

—Selected.

## WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1897, to January 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*E. Fairfield.*—Good Will Farm, Good Will Circle, 1 00  
*Maine Branch.*—Mrs. C. C. Chapman, Treas. Bangor, Aux., Th. Off., 100, Hammond St. Ch., 3, First Parish Ch., 2.70; Bath, Central Ch., Aux., 26; Bremen, Ladies, 3; Brewer, First Cong. Ch., 23.64; Camden, Aux., 20; Castine, Desert Palm Soc., 25; Deer Isle, L. U. M. Soc., 5.13; Holden, Ladies of Cong. Ch., 7; Jonesport, 2.50; Medway Woman's Miss. Soc., 1; Orland, Miss Hannah T. Buck, 5, Hancock Conf. Coll., 2.12; Portland, Second Parish Ch., Aux. (to const. L. M. Miss Emma Cummings), 25, St. Lawrence Ch., Aux., 7.11, State St. Ch., Prim. Dept. S. S., 12.50, Aux., 28.66, Williston Ch., Aux., 23, Covenant Daughters, 40; Richmond, Aux., 61 cts.; Scarborough, W. M. S., 10; Searsport, First Cong. Ch., C. E. S., 10; Thomaston, Aux.,

14; Westbrook, Warren Ch., Aux., 13.75, Cradle Roll, 1, 411 72

Total, 412 72

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Alstead Centre, Ladies' Circle, 5, S. S. Cong. Ch., 1; Bath, Aux., 5; Keene, First Ch., Aux., 35; Jaffrey, Th. Off., from A Friend, 2; Lyme, Aux. (of wh. 25 to const. L. M. Mrs. Nancy Bliss), 37.50; Manchester, First Ch., Aux., 30; Nashua, Aux., 36.75; Nelson, Willing Workers, 1.72; New Boston, Aux., 7; Rindge, Aux., 1.50; Happy Helpers, 14; West Lebanon, Aux, 15.75, 192 22

Total, 192 22

## VERMONT.

*Brandon.*—Mrs. E. S. Young, 5, W. Fairlee, A Friend, 40 cts., 5 40

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bakersfield, Aux., 3; Dorset, Aux. (of wh. 25 to const. L. M. Miss Almira C. Sykes), 20.85; Jericho, Cradle Roll, 1.60; Middlebury, Aux., 100; New Haven, Aux. (of wh. 15.81 Th. Off.), 19.21; Newport, Aux., 29; Post Mills, Th. Off., 1.40; Richmond, Ladies, 8; Saxton's River, Merry Rills, 1; St. Johnsbury, No. Ch., Aux., 16.25, S. S., Miss McLaugh's Class, 1.72, So. Ch., Aux., 40.10; Stowe, Inf. Class S. S., 7.91; Vergennes S. S., 40; Waterbury, Aux., 8.85; Waterford, Lower, Mrs. L. M. B., 1; Woodstock, Aux. (of wh. 25 to const. L. M.'s Mrs. Margaret McKane), 25.25. Less expenses, 100,

235 14

Total, 240 54

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Andover, Union Aux., 40; Lawrence, Trin. Ch., Aux., 4.50; Lexington, Aux., 45.90; Lowell, Kirk St. Ch., 10.53, Union Aux., 35.11; Medford, Mystic Ch., Aux., 6.25, Jr. C. E. S., 10; Wilmington, Aux., ; Woburn, Aux., 18.05,

173 42

*Barnstable Co. Branch.*—Miss Amelia Snow, Treas. So. Dennis, Aux., 6, Provincetown Ch., 3.70,

9 70

*Berkshire Co. Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 12.69; Dalton, Y. L. Aux., 44.84, P. G. M. C., 2.68; Great Barrington, Aux., 53; Hinsdale, 22.64; Housatonic, Berkshire Workers, 10; Monterey, Aux., 20; No. Adams, Aux., 175.11; Pittsfield, First Ch., Weekly Off., 4.20, Memorial Soc., 70; Sheffield, Aux., 11.50; West Stockbridge, 15,

421 66

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 137; Danvers, Maple St. Ch., Prim. Dept., S. S., 20; Lynnfield Centre, Aux., 16.30; Salem, Tab. Ch., Prim. Dept., S. S., 13.17; Saugus, Aux., 19,

205 47

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Buckland, Baby's Mite Box, 10 cts.; Greenfield, Aux. (of wh. 25 to const. L. M. Miss Martha N. Fogg), 33.58; Hawley, Aux., 8.03; Miller's Falls, K. D. S.; Northfield, Aux., 15; Orange, C. E. S., 10; Shelburne, Aux. (of wh. 6.3 Th. Off.), 6.88, Jr. C. E. S., 6,

84 59

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Belchertown, C. E. S., 10, E. Hampton, Aux., 23.27; Hadley, Aux., 8.41; No. Amherst, Aux., 4; Northampton, Edwards Ch., Prim. Class, 5; Southampton, Sunshine Band, 19,

69 68

*Mattapoisett.*—Jr. C. E. S.,

2 65

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Dover, Aux., 7.56; Natick, Aux., Th. Off., 32.2; Wellesley, Mrs. H. H. Rehm,

64 81

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Bridgewater, Aux., 30; Bro. Ken, First Ch., Aux., Th. Off., 16.50; Duxbury, Aux. Th. Off., 4.50; Halifax, Aux. (of wh. 8.57 Th. Off.), 24; Halbrook, Torch Bearers, 20; Milton, Aux., 19, Unguity Band, 10; Plymouth, Pilgrim Stepping Stones, 27.75; Weymouth, East, Aux., Th. Off., 56; Wey-

mouth, So., Old So. Ch., Aux. (of wh. 28.55 Th. Off.), 33.15, Union Ch., Aux. (of wh. 61.43 Th. Off.), 97; Whitman, Aux., 10,

338 90

*No. Middlesex Branch.*—Miss Julia S. Conant, Treas. Harvard, Ladies' Aux., 2; Littleton, United Workers, 10; Pepperell, Ladies' M. C., 10; Shirley, Jr. C. E. S., 2; West Concord, C. E. S., 2.08. Less expenses, 1.08,

25 00

*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. Blandford, Aux., 50 cts.; Holyoke, First Ch., C. E. S., 13.50; Springfield, Mrs. C. A. Puffer, 5, Mem. Aux., 3.30, So. Ch., Aux., 43.80, Y. L. Soc., 13; Westfield, Second Ch., 6.50,

85 69

*Suffolk Branch.*—Miss Myra B. Child, Treas. Arlington, Aux., 50; Auburndale, Y. L. M. S., 63.17; Boston, Mrs. E. N. Washburn, 1, Central Ch., Aux. (of wh. 25 to const. L. M. Mrs. Martha G. Houghton, and 25 by Miss Topliff to const. L. M. Miss Betty Houghton), 558.50. Old So. Ch., Y. L. Soc. 50, Shawmut Ch., Aux., 103.35, Union Ch., Y. L. Aux., 75; Frighton, Cong. Ch., Bible School, 25, Jr. C. E. S., 5; Brookline, Harvard Ch., Aux., 42, Abby M. Colby M. C., 8.90; Cambridge, First Ch., A Friend, 20, Aux. (of wh. 25 to const. L. M. Mrs. H. Porter Smith), 40.03; Cambridgeport, Wood Mem. Ch., Aux., 10, Cradle Roll, 4.40, Pilgrim Ch., Y. L. M. C., 15, Prospect St. Ch., Aux. (of wh. 71.01 Th. Off.), 132.23, Bearers of Glad Tidings, 5; Charlestown, First Ch., C. E. S., 10, Winthrop Ch., Cradle Roll, 4; Chelsea, A Friend, 1, Central Ch., Women Workers, 95.62, First Cong. Ch., 57.34, Third Ch., Aux., 36.22; Dedham, Aux., 183; Dorchester, Central Ch., Aux., 1, Second Ch., Aux., 109.88, Go Forth M. B., 4, Village Ch., Aux., 7, Band of Faith, 10; East Boston, Maverick Ch., Maclura Aux., 20.75; Franklin, Mary Warfield, M. S., 100; Medway M. C., 20; Needham, Aux., Th. Off., 5; Newton, Eliot Ch., Aux., 112.55; Newton Centre, First Ch., Aux. (of wh. 100 Th. Off.), 204.20; Newton Highlands, Aux., 15; Norwood, Aux., 41.30; Roxbury, Highland Ch., Inter. Dept., S. S., 15; Immanuel Ch., Aux., 9.59, C. E. S., 8.90, Prim. Dept., S. S., 5, Walnut Ave. Ch., Aux., 57, Prim. Dept., S. S., 5; Waltham, Trin. Cong. Ch., Aux., 11.97; Watertown, Phillips Ch., Aux., 18.80, Cradle Roll, 10.50; Wellesley Hills, Aux., 121; West Newton, Second Cong. Ch., C. E. S., 10; Wrentham, Aux., 17,

2,536 80

*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Barre, Jr. C. E. S., 4; Fitchburg, Rollstone Ch., Aux., 6.14; Grafton, Extra-Cent-a-Day Band, 33.05; Oakham, Mrs. T. F. Rugg, 5; Oxford, Oxford W. M. S., 3.40; Spencer, Inter. C. E. S., 13.68; Ware, Mrs. L. G. Cutler, 1.10, Aux., 22, Jr. C. E. S., 15; Warren, First Cong. Ch., 20.14; Webster, First Cong. Ch., Aux., 22.60; West Brookfield, Cong. Ch., 7.39; Winchendon, M. C., 9; Worcester, Central Ch., Aux., 23.60, Park Ch., Prim. Dept., 1.72, Pilgrim Ch., Inter. C. E. S., 1.55, Plymouth Ch., Aux., 25, Union Ch., Aux., 100,

314 98

Total, 4,333 35

LEGACY.		LEGACY.	
<i>Weymouth.</i> —Legacy Miss Lucy A. White, Gilman B. Loud, exr.,	25 00	<i>Winsted.</i> —Legacy of Miss Eliza A. Fay, John E. Clarke, exr., additional,	249 67
RHODE ISLAND.		NEW YORK.	
<i>Rhode Island Branch.</i> —Mrs. G. E. Luther, Treas. Central Falls, Aux., 51.03; Knightsville, Aux., 4; Pawtucket, Y. L. M. C., 50,	105 03	<i>New York.</i> —Friends, through Mr. James M. Speers,	100 00
	Total,	<i>Brooklyn.</i> —A Friend, <i>Mt. Vernon.</i> —A Friend, <i>No. Parnassus.</i> —A Friend;	5 00 28 00 1 00
	105 03	<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Berkshire, Aux., 45.83; Brooklyn, Central Ch., Aux. (of wh. 25 to const. L. M. Mrs. Eugene Clark), 191.67, Lee Ave. Ch., Aux., 30 cts., Park Ch., C. E. S., 10; Buffalo, People's Ch., Aux. (of wh. 25 to const. L. M. Mrs. W. W. Hammond), 31.50; Churchville, S. S. M. C. 30; Cortland, Aux. (to const. L. M. Mrs. Julia A. Parker, Mrs. Ella Winchell), 50; Groton, Aux., 2.24; Ham- ilton, Aux., 25; Honeoye, C. E. S., 10; Ithaca, Aux., 7.16, C. E. S., 5; Moriah, Miss E. Dewey, 10; Mt. Vernon, Aux., 7.49; New York, Bedford Park Ch., Aux., 10, Broadway Tab. Soc. of Wo- man's Work, 100; Manhattan, Woman's Guild, 72.86, Pilgrim Ch., Aux., 30; Northville, W. M. U., 13; Owego, Aux., 4; Patchogue, Aux., 21.05; Paris, Miss G. E. Head, 5; Poughkeepsie, Aux., 35; Syracuse, Danforth Ch., L. U. (of wh. 25 to const. L. M. Mrs. C. H. Merrick), 35, Geddes Ch., Willing Workers, 10, Ply- mouth Ch., Aux., 54; Warsaw, Aux., 95; Watertown, C. E. S., 10; Wellsville, W. M. U., 3.75, C. E. S., 2. Less expenses,	833 02
CONNECTICUT.			939 30
<i>Barkhamsted.</i> —Mrs. E. A. Alvord,	1 80	PHILADELPHIA BRANCH.	
<i>Bristol.</i> —A Friend,	30	<i>Philadelphia Branch.</i> —Miss Emma Fla- vell, Treas. Ridgway, Jr. C. E. S.,	20 00
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Colchester, Aux., Th. Off., 35.32, Wide Awake M. C., Th. Off., 83 cts., Boy's M. B., Th. Off., 85 cts.; Danielson, Aux., 27.40; Jewett City, Aux., 10; Lyme, Aux., 20; Mystic, Aux., 42; New London, First Ch., Aux., 54.55, C. E. S., 11.62; Norwich, Second Ch., Aux., 78.89; No. Woodstock, Aux., Th. Off., 4.50; Pomfret, Aux., 28.84, M. C. (of wh. 75 to const. L. M. Mrs. W. B. Greene, Miss Julia McHatton, Miss Mary Elizabeth Holmes), 83; Putnam, Aux., Th. Off., 30.55, Sunbeams M. C., 25; Stonington, First Ch., Aux., 22.85; Woodstock, Aux., 19.08,	495 28		
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Enfield, Aux., 58.85; Farmington, Aux., 30; Hartford, Asylum Hill Ch., Aux., 151.10, Pearl St. Ch., Prin. S. S., 5; Hebron, Aux., 6; New Britain, First Ch., Aux., 106.52, So. Ch., Y. W. Ch. League, 7.52, Cradle Roll, 1.25; Plainville, Aux., 96; Unionville, Aux., 9.30; Vernon Centre, Aux., 15; West Hartford, Aux., 15.23,	502 92		Total,
<i>New Haven Branch.</i> —Miss Julia Twin- ing, Treas. Branford, Aux., 40; Bridge- port, Aux., 83.78; Bridgewater, Aux., 5; Canaan, Aux., 10; Centrebrook, Aux., 2.81; Cromwell, Aux., 72.17; Danbury, First Ch., Aux. (of wh. 25 to const. L. M. Mrs. William F. Burns), 134; Green- wich, Aux., 93.12; Guilford, First Ch., Aux., 20.27, Killingworth, Aux., 20; Madison, Aux., 110; Middletown, First Ch., Aux. (of wh. 25 from a friend to const. L. M. Miss Mabel Gilbert, 25, from A Friend to const. L. M. Mrs. E. P. Angus, and 25 from Mrs. James H. Bruce to const. L. M. Mrs. Lucy Hub- bard), 208.21, Daughters of the Cove- nant, 3.10, So. Ch., Aux. (to const. L. M. Mrs. Anna E. Smith, Mrs. Nellie W. Hubbard, Mrs. Kate Sand, Mrs. Harriet M. Wilcox), 100; New Haven, Grand Ave. Ch., Aux., 119.83, Yale College Ch., Aux., 35; Norfolk, Aux., 44; Northfield, Aux., 30.25; North Haven, Aux. (of wh. 25 to const. L. M. Mrs. Aaron Bassett), 37.50; Norwalk, Aux., 15.25; Prospect, Aux., 14, Gleaners, 20; Salisbury, Aux., 47; Sherman, Aux., 30.05; Sound Beach, Aux., 25.36; Torrington, Third Ch., Aux., 113.68; Wallingford, First Cong. Ch., 49.84; Whitneyville, Aux., 9.50; Winsted, Aux., 34.95; Woodbury, First Ch., Aux., 22.60,	1,551 35		Total,
	Total,		2,551 65
			Total,
			\$9,876 76



## AFRICA.

### LETTER FROM F. A. DORWARD.

ADAMS MISSION STATION, Oct. 13, 1897.

DEAR FRIENDS: We greet you from our new field of labor. It is so new to us we hardly know ourselves. Instead of being miles from a white face we are within fifteen minutes' walk of twenty, counting old and young. Instead of having a house to ourselves, we share it with thirty-one girls. Instead of having our station people all about us, Mr. Dorward has to go fifty miles to visit his people; that is to Umsunduzi, where he still has charge, and fifteen miles to Ifume (Mr. Bunker has charge of Adams Mission Station). There is no dealing out of medicine, because the sick go to Dr. Bridgman. There is no bringing a few potatoes, or a little corn, or salt, or sugar, for there is a store on the Station. We still have books to sell, for Mr. Dorward has Bibles, hymn books, and all the American Board publications for the Mission. I still have dresses to cut and make, for we have our girls to keep neat and whole. The woman's meeting falls to me. They meet at half-past six every Tuesday morning.

With the oversight of these two stations, Umsunduzi and Ifume, Mr. Dorward has a class daily in the Theological Seminary, care of printing department, revision of hymn book, and the Pastor's Hand Book to complete. All this is very interesting, but at times we cast longing glances toward Unsumduzi. It will take a long time to become as well acquainted with the people here as we were there. We miss our big children. I do not know the girls very well yet, so do not enjoy the work here as I hope to do by and by. For several weeks after Mrs. Ireland left for America, the girls looked as if they had lost their last friend. Miss Ireland said they had not been in good spirits all the term. Her mother had been packing preparatory to leaving, and the girls felt as though they were losing their mother.

Nyunbhazi is unusually energetic and capable. She is up at five, has the girls at their work before six, teaches from half-past nine to one, and sees that they are out in the garden again at two. In the evening they recite verses from the Zulu Bible, always telling chapter and verse, and sew. At nine the light is out, and soon they are quiet for the night.

As yet I have had little to do with them except cut and baste a few dresses, and lead prayers in the morning. Then there is the food and clothing to buy and accounts to keep. I have a girl in the kitchen who is a great help to me. When I went to America three years ago she seemed most unpromising as a servant; but she cooked for Mr. Dorward most of the time while I was away, and on my return I was amazed at her efficiency. I was very glad she was willing to come here with us. But, alas! she, too, has a lover, who may call for her at any time. So we rejoice with trembling at the comfort we now have.

We did not get here till a few weeks after school opened. Since we came six girls have come to us, but only one of the six is here now. Two we sent home, for they were needed to look after the babies; two were persuaded by their parents to leave, and one got homesick. The last was the only one we had dressed. The dresses for the others were not yet finished. When we saw that she would go we told her she must take off her dress and leave it. I shall never forget how she went up the walk after tying her large red handkerchief about her,—just like an animal that has been caged and suddenly set at liberty. The same day she left, while I was feeling sore over her departure (for I had taken a fancy to her), two little girls came. We sent one of them home with her mother next day, for they all agreed in the story there was a baby in the home needing to be looked after while the mother was in her garden.

The girls came on Monday. On Tuesday one of them went home. On Wednesday her mother and uncle came for the one left. On Thursday the father came; he was very angry, but the child would not go with him. We spent a good deal of time trying to reason with him, but all to no purpose. Friday all was quiet; but on Saturday the father was here before breakfast, with a letter from the magistrate. In this letter we were advised to let her go. We told the father we were not holding her. There she was, but we were not going to drive her away, nor was he to drag her off. She still had the white blanket on, which is given after they come, for we do not like to have them come into the house in theirs. The father asked for her blanket, and it was given to him. He begged her to take off ours and put on theirs, but she would not. He then asked us to do it, and after a little we called a girl to do so; as soon as it was on he arose and said, "Come, let us go."

As she did not move, he seized her and was making off, when Miss Ireland stepped up and took hold of him. He let go the child at once, and she skipped around the corner of the house. The man turned to Miss Ireland and said, "If she dies here, we will talk again of this matter." I have only given you a few facts in the story; I cannot begin to tell you all that passed between Miss Ireland and her father. She seemed inspired as she reasoned with him of God and of the judgment to come. We think he had heard of Christ and his power to save before, and that he had resisted the Holy Spirit. The child's mother came in on Monday, but she did not stay long.

In the afternoon an uncle came, who has spent several years in Canada, and speaks English fairly well. He urged Nondlelover to stay a long time. We hope she will, but a little headache might weaken her good resolutions. In some way she could get word to her father, and he would come and urge her again, or tell her that her mother was dying, and off she would go. It is trying, but one of the things we must expect. When I was troubled about the one who left the day Nondlelover came, Mrs. Bunker said, "God is choosing his own, and after we have done our part we can leave it with him, for he knows those who are his, and will care for them."

This is the planting season; rains are frequent. Usually the ploughing has been done by oxen, but the terrible disease, "rinderpest," has at last reached our vicinity, and the girls must now dig for themselves. For three years the locusts ate nearly all that could be raised, and now the cattle are being swept away. At Umsunduzi nearly all the cattle are dead. At Adams, Dr. Bridgman and Mr. Cowles inoculated theirs some time ago, and since that time none of the station cattle have been allowed on our side the river, lest they should be affected.

The sickness is within four or five miles of us, and is expected to break out at any time now. Thousands have died in the last two months. It has been creeping down toward Natal for several years. In the interior, not only the cattle but wild animals have been wiped out of existence. Inoculation may have saved some, but just now it is much spoken against. We are reminded of the plagues of Egypt by these troubles. An army of locusts passed over us last Saturday. They were flying high, but still many millions of them stopped on our gardens; not for long, however, as the girls shouted and drummed as they flew from one side of the field to the other. There was a heavy wind; we hope it drove them into the sea.

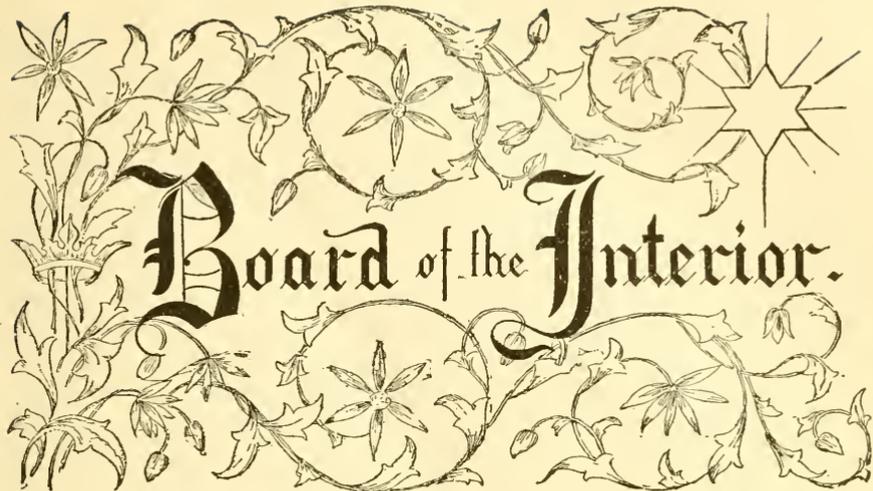
Time passes swiftly; there are only about five weeks more in this term. We hope the girls will return for another term, but there is constant change. If they only carry away a saving knowledge of the Word of God, permanent good will have been done, and we shall rejoice, even though we never see them again.

## LETTER FROM MRS. BALDWIN.

THE closing weeks of school were busy ones, and we were all glad to welcome vacation. We had more guests, two native pastors in succession spending a week with us, and other friends from Constantinople here to visit schools and orphanages.

Last summer we welcomed the new Swiss teacher, who has come to help in an orphanage, Miss Reineck, niece of Prof. G. Godet, of Neuchatel, quite an accomplished young lady, but possessed of a real missionary spirit, and we hope for good results of her work among the children, though her first work will be to get hold of the language, Armenian. Knowing several languages, as she does, this will not be so difficult a task as it is for some. We have the promise, too, of her help in our school in the way of teaching French, which will no doubt, draw in more pupils.

I helped prepare her room for her, the one in the school building that has been occupied successively by Mrs. Newell, Miss Wells, and Miss Griswold, and it was a pleasant surprise to her to find such a bright, cheerful room, with so charming a view from the windows. My husband went to Modania to meet her, and the Swiss pastor, Mr. Fichter, who accompanied her from Constantinople, and was to be our guest for a few days. Pastor Fichter had come as the representative of Swiss societies, who are doing so much for Armenian orphans in the land, and therefore he wished to visit the places where orphanages have been established. He was pleased with what he saw, and we were benefited and cheered by his presence among us. He was a fine musician, vocal and instrumental, and literally flooded our home with music,—a rare entertainment. He left with my husband when he was ready to go to the annual meeting of our mission, which was held rather late this year, too near the close of school to render my going practicable. And, to tell the truth, in these days when “retrenchment” is the watch-word, and the great effort of the meeting is to compress work within certain prescribed limits, instead of reaching out a liberal hand to the poor and struggling communities, I rather stay at home and work than listen to such discussions. The prominent feature presented at this meeting, however, was the new work for orphans, which has assumed such large proportions in nearly all of the stations. Thousands of the youth (a large proportion being girls) have in this way been brought under the influence of the gospel, and we have every reason to hope that many of them may become workers even in the Lord’s vineyard. May He add his blessing to all the time, money and strength expended.



DEDICATION OF THE LUCY PERRY NOBLE BIBLE SCHOOL.

BY MISS EVA M. SWIFT.

INDIANA HALL, MADURA, SOUTH INDIA, August 9, 1897.

DEAR FRIENDS: I am so oppressed by the weight of the matter which I have to impart to you, I hardly know where to begin; but having once begun I fear I shall not know where to end. The events of the past ten days I know will be of interest to you, but I despair of ability to tell you how interesting they have been to me. "Hope deferred maketh the heart sick," we are told, and any missionary who has done some amateur dabbling in brick and mortar, will carry long the memory of days and nights of such heart-sickness.

The foundations of Indiana Hall were laid in 1894, as a black cornerstone in this white edifice testifies; and when the days and months of 1897 were fast slipping into their second half, this particular missionary had a very bad attack of the above-mentioned sickness, despairingly abandoned the idea that she could do just as much in the line of her usual and ordinary duties and yet bring this work to a conclusion; so for several days she turned over her classes to her good assistant, Mr. David, and undertook to stand over masons and carpenters and coolies, big and small, and cart drivers and earth-haulers and painters and whitewashers, and I think it will be many a long day ere Indiana Hall is the scene of so great a development of latent native energy.

The result of this unwonted activity was that when July 28th, the day set for the opening of the building, came we were beginning to put on the appearance of civilization and of completion. True that men were working on the grounds by the light of lanterns at twelve o'clock the night before, but this was a voluntary effort, and these same faithful servants celebrated the occasion in their own way the next day by interrupting our proceedings with tremendous cannonading—a fearful burst of joy that shook us almost to our foundations. The day of opening had been often deferred, but when it finally came we made as great a day of it as our opportunities permitted, as the expression of our joy in taking possession of our long-awaited-for home.

The two class rooms were thrown together by opening the great folding doors between, and by three o'clock were more than filled, and the veranda overflowing with guests. Some friends had come a long distance from three different missions to be with us, and their presence added much to my happiness. Fifteen members of our own mission were there. Mrs. Jones kindly presided, and after a hymn of praise sung in Tamil, and prayer by Pastor Savarimuthu of Dindigul, made the following address:—

“It has been felt for years that the opportunities of our Bible women were very great, so many homes and hearts have been opened to them; and not only so, but homes and hearts peculiarly shut away from other Christian influences. Moreover, the opportunities occur not rarely, but from day to day and week to week. The Bible woman having once entered may return many times. She learns to know the sorrows, the burdens borne by the women whom she visits; she may be with them in their losses and may comfort them when they mourn. Hers may be the only words to prepare them for another life, and the hope she presents the only hope they can cherish. They recognize her message as a message from heaven, and the Book she teaches them as a Book from God.

“Believing that every great opportunity brings with it correspondingly great responsibility, we feel it to be of the greatest importance that these women should be well fitted for their work; should be able rightly to divide the word of truth. The circumstances of life in India make it impossible to say of our young women in school, ‘This or that one shall be a Bible woman.’ Often the only woman we have with age, character, and discretion fitting her for such work, has not knowledge enough to be trusted with it; or if she has knowledge may be wanting in spiritual insight. For this especial training is this institution made ready and carried on.

“To-day it enters upon a new phase of its existence. It becomes a home. We believe that we of the West have nothing more precious to teach the women of the East, aside from that truth which belongs equally to West and

East, than the home idea; and it is with the thought of adding to their training something of the spirit of the ideal home, that this beautiful building has been erected.

“It is always a pleasure to go back in thought to the beginning of things, and as I recall the first thoughts of plans relating to this school and this home,—for I think I have known them from the first,—it seems to me an easy and natural development from the first thought of the need of more intelligent working on the part of our Bible women to the fully organized institution which we see so beautifully housed to-day. I think we may rightly characterize it as a work of faith, and not the less so because it is under the sanction, and becomes the property of, a missionary society.

“In memoriam to-day we speak of a life which had been especially consecrated to work for the women and girls of India, but soon passed from our midst to a heavenly home; and we are glad to associate Carrie Bell’s name with this work, so especially intended for the help and uplifting of those whom she came to save.

“We remember another beautiful, active life, devoted to all great ends and activities, which, though not among us, has included us in its circle of blessing. One writes: ‘The work in India has a new and more tender interest for many loving hearts because of the name, so dear to us, borne by the Lucy Perry Noble Institute.’

“Carrie Bell and Lucy Perry Noble are names to be often spoken here, and we trust that the benediction of their lives may rest upon us. There are others to remember who have given their time and strength and prayers to this work in its far-off beginnings,—mothers in Israel, whose words and deeds have helped many here to faith and courage,—Mrs. Chandler and Mrs. Capron, who should be remembered in connection with Bible women’s work in Madura.

“But as we enter these walls and visit these rooms, let us think more earnestly of the lives that shall come out of them, the souls that shall be strengthened, and intellects quickened; and as we have before trusted for what now is, so we trust for the outcome of this institution and this home that it may be a Pharos shining over stormy seas for India’s weary women. Thus with all good wishes and fair hopes we start this training school as a home where shall be shown forth ‘His loving kindness in the morning and His faithfulness every night.’”

“The Lord is good, and his mercy endureth forever.” So our hearts felt as we followed the reading of the 136th psalm, led by Pastor Thiruthuvathason. The purpose of all our work was voiced in “Send the Light,” sweetly sung by a picked choir from the training school for teachers.

On the walls hung several pictures, covered by the American flag. But now we unveiled the faces of those whose work and prayers in former years had made to-day possible,—Mrs. Chandler, Mrs. Capron, and Miss Houston. Then we unveiled the picture of one who was among us but four short years, and whose connection with this work illustrates the way in which God unites his children in his service even when unknown to each other. Miss Bell gave her life to work for the women of India, and the influence of that consecration has united the women of Indiana in a renewed interest in God's work among the women of India; and I am sure that so long as this building has the name of Indiana Hall, those ties of affection and Christian service cannot be broken.

We then looked upon the face of one who had never been among us in bodily presence, but whose gracious life-influence had touched ours, and whose name, so often repeated among us, we are glad to associate with this work for India's women,—that of Mrs. Lucy Perry Noble. We trust the institution which bears her name may become a fit memorial, and that the women who study here may drink of her spirit and attain to some of her rare graces of character.

Miss Swift's remarks, upon the unveiling of the pictures, were summarized by Mr. David for the benefit of the Tamil-speaking friends present, and then the students of the school joined in a song, written for us by the Rev. S. Simon. This was followed by a brief financial statement concerning the building. We acknowledge the goodness of God in enabling us to complete so much of the lower story, and we return grateful thanks for his goodness in providing us with funds to continue the work.

We then had a quartette sung by our missionary associates, and Mr. Hazen led in an earnest prayer of consecration. Pastor Simon spoke upon the need of work among the village women, especially the opportunities before the workers under training in this school. The Bible women united with the students in a song prepared by the Rev. Y. S. Taylor, and then Dr. Chester, who had so well known those whose faces we had had brought so vividly to mind, spoke of these earlier workers; while Dr. Jones turned our thoughts to the future by addressing us upon the need of consecrated workers.

Then all joined in a dedicatory hymn, and our meeting closed with prayer and benediction.

Some of our guests remained for a game of tennis, while others were escorted over the building. As we were trying to do the honors on both sides, we were surprised by the sight of a large number of Mohammedan girls and women pouring in at the gate. They flocked in, and almost

literally took possession of the house. I think there must have been a hundred of them, and it was a pleasant sight indeed. It has been one of the cherished hopes in connection with the work to be carried on in Indiana Hall, that it might become a place where Hindu women should not fear to come, and where we should often gather in the women from the streets as they pass, to speak to them of Christ; and the very unusual spectacle of so large a number of Mohammedan women fearlessly coming in and merrily chatting as they went from room to room, seemed to me that afternoon a prophecy of what God intends to do in the future.

In the evening our missionary guests, twenty-seven in number, gathered again in Indiana Hall, and we sat down to our first meal in the new home, after which we spent the evening together with music to fill the time pleasantly.

On Tuesday morning, July 29th, the missionary ladies gathered again, and spent two hours in an informal conference upon Methods of Zenana, or Bible Women's Work. The time was all too short for all we wished to hear of each other's experience.

The Bible women of Madura and vicinity, together with the students of the Lucy Perry Noble Bible School, met at noon and enjoyed a feast together; after which the whole afternoon was given up to receiving Hindu women, most of them pupils of the Bible women. A large majority of high-caste Hindu women are allowed to go only to the well\* for water, to the bazaar with other members of the family, and to relatives' houses. Many women had expressed a great desire to come who, by these restrictions, were prevented from doing so; but, as it was, the number of visitors was larger than any of us had anticipated. They were coming and going from two o'clock until six, and continued to come for several days. There must have been several hundred of them, but one hardly ventures to say how many.

A day or two after, I took a friend from another mission with me to visit some Hindu women in their homes. In the first house three women were ready to read with us, and our whole conversation was upon the subject of their study,—sin, salvation, and the Saviour. After three quarters of an hour I felt we should be going to the next house, where we were expected, and asked, in leaving, if we should pray together. The women, outwardly heathen though they were, gladly assented, and all bowed their heads and covered their eyes while I prayed. My friend wrote me after her return

\* Different wells are assigned to the different castes, or groups of castes; no others being permitted to take water from them.

that it was a sight she had never expected to see in India,—heathen women joining in Christian worship in their own homes, and that it was as if she had seen a vision.

So it was with me on our opening days. It all seemed to me like a vision of the future; and we go forward now in the unshaken belief that God, who has so marvellously provided the building, will be graciously pleased to reveal his plan for the work to be done in it. And that He has a plan I cannot doubt.

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## A SECOND STAGE.

(Extracts from a private letter by Miss Annie L. Howe, of Kobe, Japan.)

October 19, 1897.

I AM just too happy to live! We began this afternoon the study of Froebel's Mother Book. I told the class that I felt as if to-day were the beginning of the best work for the children of Japan.

This book I was busy over for five years before I went to America. It was printed before I left, but not put on the market until now, for I did not have time to see about the copyright before I left. Now we have the copyright, my class have the book, and we have begun!

You may not know the book, so let me tell you that Froebel went about among the cottages watching the mothers and their babies; then for them he wrote this book of songs and games to use with their children. Beneath each one is some great truth common to all motherhood, and which, if the mother realizes, will help her to realize also her great responsibility and teach her to meet it. The child is to be taught only the song or game written for him, while the deep underpinning the mother keeps to herself. Let me give you one or two verses from the book:—

‘As the mother, hour by hour,  
Feels her child's awakening power,  
Earnestly she prays  
That the God of love will fold it  
In his sheltering arms, and hold it  
Ever in his ways.

“But she knows that she is sent  
To fulfill His love's intent  
Towards her little one;  
For his love and care are ever  
Working through her own.”

Here is another :—

“It is not food alone  
Thy little one  
Asks from thy store;  
He craves for more,  
With instinct deep, true,  
He asks from you  
That which you first must have,  
If you would give  
A love God sent  
That grows with being spent.”

I hope by this book to awaken the reverence due childhood, the sense of responsibility in all who have children under them, and that those who know the book will also know the great truth that the nations of the earth are one family and God the one Father.

I have already found games here in Japan just such as Froebel saw the German mothers play, and I know are played in America. I am just about ready to take wings and fly as I think of it all!

I want the ladies at home to realize the second stage of the work, upon which we are now entering, and keep it in their hearts, for it is the most important.

During my first stay in Japan the kindergarten was begun, teachers trained, books translated, and public attention drawn to the work. God blessed us. Now, as I begin a second term of work, I find the foundations laid, and realize that my girls are no longer students, but able to stand alone, growing—many of them—in conscious power.

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### ONE TENTH.

[Amos R. Wells, at the Y. P. S. C. E. Convention in San Francisco.]

DOES any one think a tenth too much to give to the Lord's work? Look at this circle; it stands for your income. [Here the speaker stretched a wire between the platform posts, and hung upon it a large pasteboard circle divided into ten sections of different colors, and one of them—the white one—removable.] Here is the Lord's tenth. I set it aside. What have you left?

Well, there's one tenth for your head, to provide a roof to cover it. [As the several particulars were named, appropriate pasteboard symbols were hung on each of the nine sections: a picture of a roof, a little book, the picture of a picture in a frame, a bar of music, a bottle of perfume, a pie, a necktie, a gold ring, a bicycle.] There's one tenth for your brain, and books to feed it; one tenth for your eyes, and pictures to delight them; one tenth for your ears, music to hear; one tenth for your nose, perfume to smell; one tenth for your mouth, something to eat,—including pie; one tenth for your body, something to wear; one tenth for your hands, a ring and all it implies; and one tenth for your feet, a bicycle, to be sure, with arnica and court-plaster thrown in.

And now, what depends upon the Lord's tenth? [The speaker hung upon the detached section, in a lengthening chain, fitting pasteboard sym-

bols,—a church, an “S. S.,” a “C. E.,” a ship, a mission church, a Bible, a lily, a red cimeter, a loaf of bread, a broken chain, a Chinese idol, a globe.] The Church depends upon it, Christian Endeavor work depends upon it, the Sunday school depends upon it. On it depend the ship of foreign missions, the mission church at home, the distribution of Bibles, the cause of temperance. Upon this tenth hang safety for the persecuted Armenians, food for the starving Hindus, freedom for the slaves in Africa, enlightenment for the idolaters of China,—yes, hope, and happiness, and life for all this sinning, suffering world.

Look at the burden of the nine tenths and of the one tenth. Is the tenth too much for you to give? I have heard of a man with a soul so small that you could take the little end of nothing and whittle it down to a fine point, and with it punch out the pith of an invisible hair, and draw that man’s soul through the hole. Such a man might call a tenth too much, but surely no Christian Endeavorer would.

WHEN you are discouraged; when you see how much worldliness there is in the Church, defections in doctrine, defections in the members; when you see how little impression has been made on this world by nineteen centuries of Christian history,—do you not think it is an encouragement and a help for the child of God to feel that he has a conception of God’s work, in which he is simply working for God along the lines that God projected? He has to do what God gives him to do, and leave the result to God. He does not estimate his success by figures, but he says: “I am commanded by my Lord to go into all the world and preach the gospel to every creature. I go as I am bidden, and leave the strategy to my Lord himself. What he means, he knows; but what he commands, I do.”—*Arthur T. Pierson.*

## WOMAN’S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 10, 1897, TO JANUARY 10, 1898.

COLORADO . . . . .	\$119 75	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
ILLINOIS . . . . .	1,165 76	Received this month . . . . .	\$38 00
INDIANA . . . . .	10 73	Already forwarded . . . . .	50 00
IOWA . . . . .	307 69		
KANSAS . . . . .	36 24	Total for special objects since Oct.	
MICHIGAN . . . . .	790 35	18, 1897 . . . . .	\$88 00
MINNESOTA . . . . .	243 02		
MISSOURI . . . . .	40 50	ARMENIAN RELIEF FUND.	
MONTANA . . . . .	3 75	Received this month . . . . .	\$43 50
NEBRASKA . . . . .	44 00	Already forwarded . . . . .	10 00
OHIO . . . . .	185 55		
SOUTH DAKOTA . . . . .	193 94	Total for Armenian Relief since Oct.	
WISCONSIN . . . . .	203 21	18, 1897 . . . . .	\$53 50
GEORGIA . . . . .	18 55		
MEXICO . . . . .	100 00	INDIA FAMINE RELIEF FUND.	
MISCELLANEOUS . . . . .	91 32	Received this month . . . . .	\$31 00
		Already forwarded . . . . .	8 25
Receipts for the month . . . . .	\$3,554 36		
Previously acknowledged, \$3304.26,		Total for India Relief since Oct. 18,	
less \$4 for Armenian Relief . . . . .	3,300 26	1897 . . . . .	\$39 25
Total since Oct. 18, 1897 . . . . .	\$6,854 62		

Mrs. ALFRED E. WILLCOX, Ass't Treas.



# Life and Light for Woman

April

1898

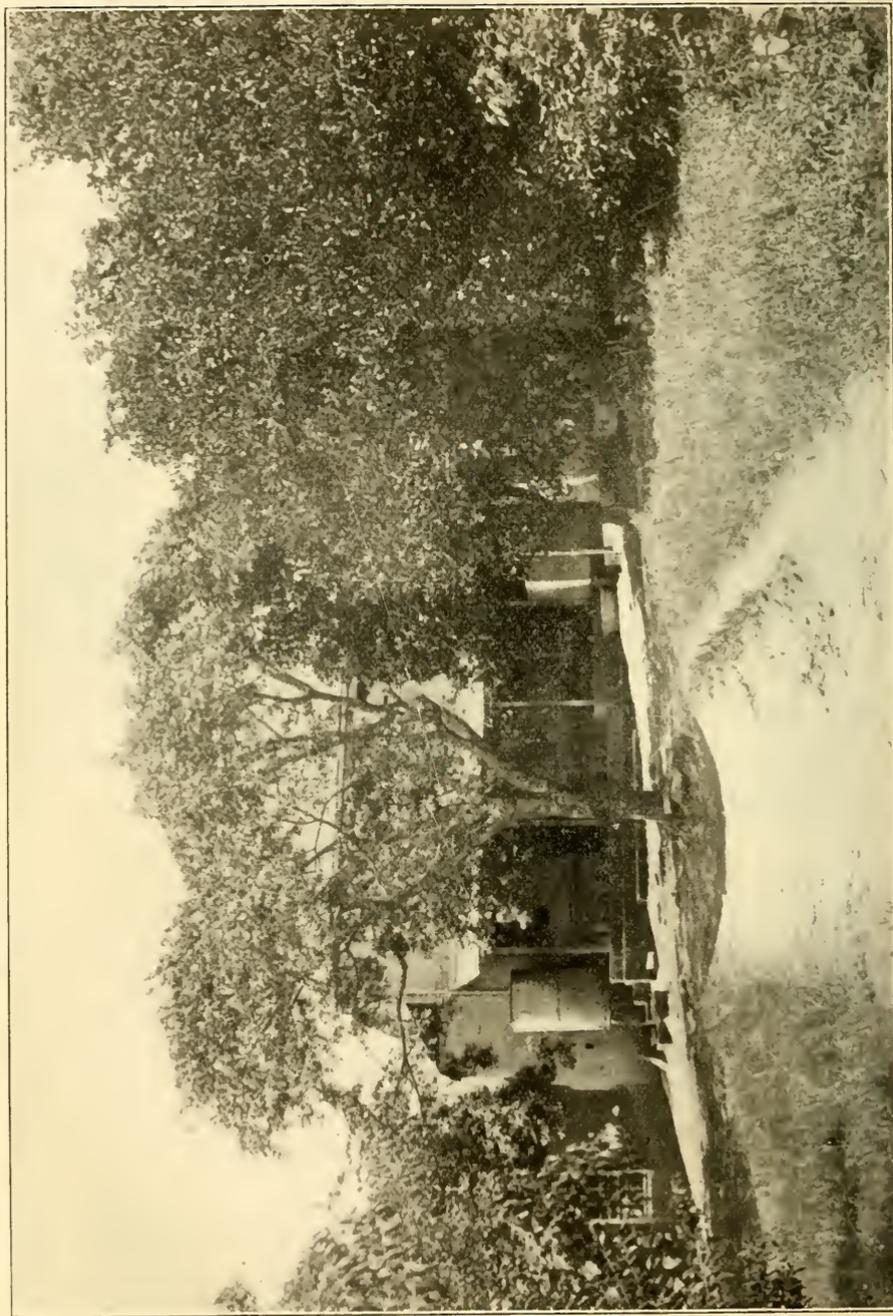
## Easter Tide.

In the tender Easter tide,  
When the blooms, by winter hidden,  
Burst their bonds, and, starry-eyed,  
Seek the light of day unbidden:

Then we struggling mortal folk  
Look toward Christ, the newly risen,  
Shake aside earth's heavy yoke,  
Lift our souls beyond Life's prison.

And our hearts grow warm with hope  
As we hear the mystic story:  
Like the blooms we Godward grope  
In the sunshine of His glory.

—Richard Burton.



UMZUMBE HOME—REAR VIEW.

## AFRICA.

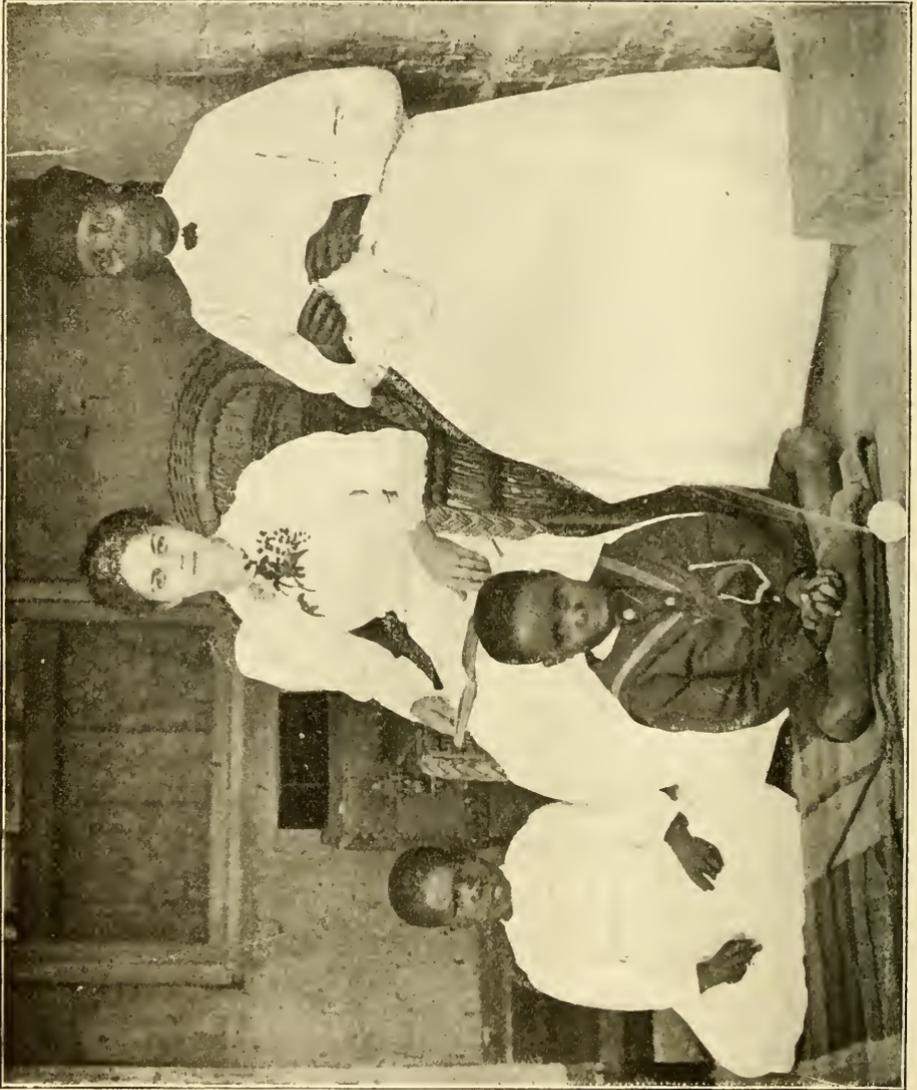
## THE UMZUMBE HOME.

## BRIEF GLIMPSES BACKWARD.

1860-1870.

ONE morning in the autumn of 1860, a young man was standing alone on the edge of a forest primeval in the heart of Africa. Everlasting hills, clothed in living green, surrounded the narrow plateau on which he stood, and at their base wound the Umzumbe River, sparkling in the sunlight, rushing on toward the sea. On the ground by his side were his worldly possessions: a mattress, two or three blankets, a few tools, and books. The young man was Mr. Elijah Robbins, who, like the grand old prophet, whose name he bore, was to proclaim to the savage heathen about him that "the Lord he is God." He had come from a station fifteen miles away to establish the new work at Umzumbe.

The first necessity was a house to which he could bring his young and delicate wife and their little one, who were waiting in the station. A few poles fastened against the trunk of a tree, and covered with branches and leaves, afforded a temporary shelter, while, with no material but the trees growing in the forest and the earth beneath his feet, the little mud house went slowly up. Days and weeks of hard manual labor followed with the nights made hideous by the yell of the hyena just outside his frail hut, and the bark of the tiger among the near trees, and preaching on Sunday from the top of a barrel to a crowd of wild, unclad men, women, and children. As soon as one room was habitable, the family were reunited, and settled down to mission work. The little whitewashed house and its strange inmates at once attracted a crowd of curious natives, and soon a few boys and girls were persuaded to come regularly to day and Sunday school under Mrs. Robbins's care. To get a more effectual hold upon them she promised a shirt or a dress to every one who would learn the alphabet, and, as a result, she had the task to perform of making forty or fifty garments with her own hands. They continued their attendance, and it was a pleasant thing to see them, in their new dresses, wending their way around the hills as they came to school; in the rainy season, holding over themselves large leaves of the wild banana tree, to keep their clothes dry. Many of these little ones learned not only to read, but precious gospel truths.



MISS BIGELOW, A FORMER MISSIONARY IN UMZUMBE, NTOYE MEDINA, A NATIVE TEACHER, YONA'S DAUGHTER AMY, NTOYE'S SON.

## 1870-1880.

Ten years later a visitor to Umzumbe station found sixteen neat, pleasant little cottages, where well-dressed Christian natives lived, furnished with tables, chairs, bedsteads, hanging shelves, filled with books. Service was held on Sunday in a substantial brick chapel, and the leader was once a child whom the missionaries taught his letters, and how to put on his first shirt. The missionaries had been reinforced by the arrival of Mr. and Mrs. Bridgman.

For six months Mrs. Bridgman's kitchen had been crowded with girls from the kraals wishing to be taught. As they seemed thoroughly in earnest it was decided to open a boarding school for them. A "colonial girl" was secured as teacher, and the school began with ten pupils. The schoolroom was the dining room in Mr. Robbins's house, the eating room was the kitchen, and the sleeping room was the floor of the kitchen. Three months later, ten more girls presented themselves one morning and asked to be taken into the school. They had walked sixty miles from their home in Ifume. All had on dresses, such as they were, and they had one sleeping blanket for the ten. Such an influx was rather overwhelming, and, moreover, the missionaries had doubts as to their leaving the day school in Ifume, but being assured by the man who came with them that the school at Ifume was overcrowded, and that this would count but "a few feathers compared with the many left with the old hen," it was decided that they might stay, and so the number of pupils was doubled.

Gradually the school was brought into running order. The girls learned to do the work of the home besides bringing and cutting the wood, drawing water from the river, grinding corn for their morning meal of hasty pudding, weeding and harvesting their various articles of food. Slowly they learned habits of industry and neatness, how to cut and make their own clothes, and, best of all, to live earnest Christian lives. Yona\* was a pupil in the home at this time, and if the school had produced no other result the life of this noble Christian woman would be worth all its modest cost.

The year 1880 finds the school in a substantial building of its own with a bright, cheery schoolroom, plain dormitories, and other comfortable arrangements. The course of study includes English grammar, arithmetic, geography, and the rudiments of physiology, astronomy, drawing, and the rules of vocal music, the Bible, as always, being a prominent study. On the programme for the close of the year are such items as recitations of poetry, essays, or compositions, both in Zulu and English, original dialogues, and discussions.

\* See leaflet, "Umcitwa and Yona," to be obtained at the Board Rooms.



A NATIVE TEACHER.

1880-1897.

The record of the school the past seventeen years has been one of steady growth in numbers, in standard of study, and in religious influences. In 1881 there were twenty-seven pupils in the school. These increased till they soon reached the utmost capacity of the accommodations. In 1886 the building was enlarged, and the numbers immediately came up to forty-five. This addition soon became crowded, and another enlargement was made in 1892, bringing in more than sixty. The number in 1897 was seventy-five, only limited by lack of room. The results of all these years of faithful labor cannot be computed. Pupils are found all over in Natal as teachers, heads of Christian households. The crowning blessing of all has been the wonderful revival the past year described in our August number.

A late letter says: "We are pleased day by day to note many evidences of a hearty, earnest spirit among our girls. The excitement of the revival having passed away, it is but natural that many of them should think their hearts comparatively cold, but we continue to see signs of grace in their deportment."

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### WHAT IT MEANS.

BY MRS. S. B. CAPRON.

"CUTTING down native agency forty-five per cent" has been in print many times. It is a sentence easily spoken and often quoted, and yet, I verily believe, is not comprehended. God, in the kingdom of his grace, scatters his gifts over wide surfaces, and delights to bring his marvelous results from insignificant beginnings. The best and most prosperous mission is that where the thousands are scattered over little villages, each hamlet its own light and life-giving centre. No argument is needed to show how individuals are thus more readily reached.

The church into whose keeping this great foreign missionary trust has been committed certainly knows all this, but seems to fail to grasp the situation. Of course, the more important centres in a mission will go on for a while. The educational, theological and training institutions will be looked after. Under what tension this is being done cannot be realized. The president of one of our mission colleges writes, "We are keeping on our students at the lowest rate for food that will not produce a mutiny." "We are in the desperate hope of tiding over the time until the churches can resume their contributions and our work be saved from irreparable wreck. The appropriations of the Board do not amount to a quarter of our expenses, and we have lived on the edge of suspension all the year. It is a most harassing

situation." The medical work is increasingly valued by non-Christians and will always appeal to such. The missionaries will always find enough to do. It is the more remote beginnings, the sources of supply for all these leading lines of mission work which are now being so fearfully blotted out of existence. One cannot but recall the words of the prophet who had such keen and clear vision of the glory of Christ's kingdom. He seems to be in sight of the little villages in our mission fields, where are not only souls to be won but future workers to come forth.

"I will preserve thee and give thee to cause to inherit the desolate heritages, that thou mayest say to the prisoners, go forth; to them that are in darkness, shew yourselves. They shall feed in the ways and their pastures shall be in all high places. He that hath mercy on them shall lead them. Even by springs of water shall he guide them." A most beautiful vision of the honor and opportunity of the church and the entering in of the Lord into all the details of its ministry.

It is just here that "cutting down native agency" comes in. It is appalling enough in fact, and should be humiliating to the church not to enter into these villages to take possession and hold for the Lord while he brings forth the grand results. But what must, what will be his judgment when the worker is withdrawn, the school closed, the little prayer house and schoolhouse going to ruin because Christians in this land do not give enough to prevent it.

Said a native woman, "Is there a famine in America that they cannot send money to let our catechist stay?" One bitter and keenly felt experience of the missionary in the field is the lowering the standard of Christian living and giving in this land. They have heard for years the prayers of the grateful native church for the "Mother Board," and all that this revered and honored institution has done for them and their land. Those Christians who give out of their poverty cannot understand what can be the calamity which has befallen the Christians of this land that there should be the necessity of such dismissing of native helpers, and abandoning of villages where tender and promising Christian living had already begun. It staggers their faith, and for all this desolation whom will the Lord of glory, so rich in the dispensing of his gifts, hold responsible?

Then, again, the blighting effect of all this retrenchment upon the young people throughout the mission is disastrous. It is from these ranks that the native agency is recruited. Generation upon generation of Christian living will bring a finer quality of service, and "to be in the mission" has been more attractive than any position outside. What, then, must be the effect when mission agents who have been employed for years are suddenly dis-

missed and "a cutting down" process severely carried on? All the sublime words of faith, love, glory of the Redeemer's kingdom, blessedness of service, changed for the words "no money!" Here and there and everywhere through all these villages rings one dismal clang—"no money."

When this decree of "cutting down" went forth two years ago, the spirit of trust was so strong that rather than have one of their number cut off, the helpers in many stations agreed to contribute from their own wages for retaining him. They believed that the "cutting down" of money resources in this land would last only a year, and the givers would gladly return to their former joy of giving from their abundance. This was not so to be, and the heavy disappointment settles down on missionaries and native agents alike. It is feared that even now many of these native workers and their families are having but one meal a day.

These things being so, of course the younger members of their families are losing heart, and they will naturally come to feel that service in the mission will not be as aforesaid, and the outlook not being assured, they will turn toward other lines for their future lives. Intensely anxious to save such as have already come far on in their education, the pressure upon the missionaries to pay the tuition fees and board of such has been great, and their own salaries also cut down!

When we consider that the salary of a native agent is only five or six or ten dollars a month, it is the more to be deplored that so small a sum cannot be spared from the expense of living in this favored land.

If I dared to begin upon it, I could allude to the "cutting down" the salaries of the missionaries. They can leave themselves in God's hand when they cannot calmly see the wrecking of the work. In a land where no opportunity of earning a little is possible, the strain of extreme carefulness in expenditure for their own simple living, and the worry that naturally comes with it, is very great. Is it strange that they are beginning to feel that they have somehow lost the confidence of Christians at home, and what can be more disheartening none but those who have lived in exile know.

Then, again, it does not seem to be remembered here at home that the spirit of unrest is abroad in all our mission fields, and it is not the Christians at home, but the missionaries, who have to bear the rebuffs and affronts of these changes. Add to this the humiliation that inevitably accompanies retrenchment in the sight of lookers-on. I must ask who will be held responsible for such mental suffering and soul tension?

All that is needed is to see "afar off," and spend less money on one's self and one's luxuries, that the Lord's servants, substitutes for those who stay at home, and humble co-workers may dwell safely and have no fear of evil.

## CHINA.

## A FEW RESULTS.

BY MISS M. S. MORRILL.

ONE winter evening during the Chinese holidays I found myself, after a long jolting ride, in "Great Prince Village." The people who gathered to meet me were not scions of royalty, as might be inferred, but all belonged to the rank of the common people. Among others eager to greet me were three of our schoolgirls, who had preceded me by a few days to their home. As they brought their books to read a little, and talked and laughed with me over the events of the last term, the neighbors stared in amazement at their evident affection for the foreign teacher. "Look at those girls," said an older sister, hushing her crying baby; "see how happy they are. I wish my father and mother had received this doctrine before I was married. Then I could have gone to school, and should have known something. It has made new girls of my sisters." A little later the mother, when we found opportunity for a quiet talk together, told me much the same story. She said: "My girls know how to be better Christians than I am. They have learned more than just how to read up there in your school. They are helpful about the house, but they like to have things neat, and don't want to do the old ways. They always stop and pray every night and morning. And the other day when I gave Wên Yün some powder, she told me 'we do not use that now.' Nor do they eat the wine dates this winter. They say that you teach them it is just the same as drinking wine." I smilingly explained the school position on the temperance question.

Then thoughts came to me of the daughter's broader view of her clearer vision as to daily duties. I mentally contrasted the alert, bright face, the neatly braided hair, the tidy blue garments, and last, but not least, the natural feet with the outer girl of two years ago. Then there were a profusion of ornaments and flowers in the hair made smooth by oil, the face was powdered and rouged, and every movement was hampered by small, crippled feet. With the breaking of the external bonds also came that change known to those who work among girls and women in heathen lands, and only to be described as the soul's looking out of the windows of the body.

Do the societies who have shares in schools in China realize the great work in which they engage when they vote twenty-five or thirty dollars of their contributions to support students? A New England writer has wittily described the process of making a good all round child. The first direction is to begin with the grandmother. Now you, through us, are manufacturing the better ancestors from whom shall come a new China.

I have had some unpleasant experiences trying to win girls for our boarding school or young wives for the station class, and finding my benevolent plans thwarted by some grandmother who thought the old ways were good enough for her descendants. Were you to drop down into a Chinese home by the tunnel route, the outside misery of these women's lives would first appeal to you. The low, cheerless rooms into which so little of God's sunshine finds its way; the dirt and disorder; the absence of everything that we consider essential for making our work easy and the home attractive. But far more pitiable than all this is the inner darkness. Can you picture to yourself a girlhood spent in those surroundings? They learn to cook and sew, to gossip, if a Chinese woman needs teaching to acquire that habit,—and that is all. Can you picture your life without books? When every little hamlet has its magazine or book club, and the large cities reckon societies for culture and amusement by the score, the Western woman would feel that her life was barren and dreary were these sources of enjoyment swept away.

The nearest approach that we have in China to these gatherings for increasing knowledge is the station class. The members range in age from sixty or sixty-five down to twenty. They often bring to us no previous knowledge, unless you count as such partially dissipated idolatrous belief and heathen superstition. But they do come having given good evidence of a desire to forget the things that are behind, and to reach out unto the new. Each class numbers from ten to twenty pupils, and lasts about four weeks. Morning and evening prayers, a daily Bible lesson, regular attendance on all the church services, in addition to individual instruction, are factors in developing and strengthening the newly begun Christian life, or of warming and invigorating some one who has become chilled and indifferent in her isolated home. That four weeks is a very oasis in the desert of her life. She returns to her home with another duty, a higher one added to her daily round,—that of passing on the lessons she has learned. Perhaps some children are gathered in; perhaps some neighbor is comforted with the same comfort that eased her burden. The Beatitudes or the Ten Commandments, a card upon which are written some of the old rock-bed texts, are fastened upon the wall of the little dreary room, and tell their own story. In the place once occupied by the kitchen god is pasted the Sunday calendar, indicating what days of the Chinese month are the hallowed ones. "You think a good deal of those days, don't you?" queried a newcomer, as she noticed the conspicuous position of the sheet just above the family kettle. When your society has sent off forty or fifty dollars to support woman's work in Sinim, have you ever considered how many you were reaching?

Sometimes in these classes we have found a beloved Phebe or Tryphena

who, with additional training and teaching, multiplies the seed sown as she goes day after day to heathen homes. If you only knew what these Bible women are doing. They walk long distances in heat and cold, seldom complaining of fatigue, and bear with long-suffering and patience the ridicule and reproach they encounter. True, you might smile at the quaint dress, and shudder at the ugliness of the bound feet. You might ask, What is in her bundle? In her handkerchief is a Testament, a few catechisms, and some cards for the children. Her heart is full of love and a desire to help others. She uses many a quaint illustration to bring the truth home to the indifferent, and often tells "what Christ has done for me." Her visits mean much to many women who are shut off from Christian intercourse because of the obduracy of husband or brother. Very many find their way to the Glad Tidings Hall through her invitation. You can find your sermons in books, your spiritual quickening in many ways, but should you withhold the thirty-six dollars that supports one of these busy workers, many of your Chinese sisters would miss their awakening.

Does your heart go out to little ones? Do you ever feel thankful for all that made your childhood safe and happy here in dear America! Then pass it on to the little brown-skinned, almond-eyed being, whose child days are so full of care. Fifty, or better, sixty, dollars pays the rent of a room, salary of teacher, and other incidentals. The children of the by-ways and hedges are gathered in. Practical America says, What results do you obtain from this work among the Chinese street Arabs? I am often reminded of the sweet promise, "A little child shall lead them." It is not an uncommon thing for the mother, when preparing for the Chinese New Year, to desist from the purchase of the new paper gods because of a childish admonition, "Teacher says they can't help us, and that it is a sin to buy them." "Happy Son told his big brother that he ought not to revile the other day," said a mother to me. Could you have given a better answer as to the cause of Peter's sinking, when he left the boat and started out to meet his Master, than did one of our day-school children, after looking long and carefully at the picture? "He forgot to look at Jesus." One summer afternoon I carried over to the school a large bouquet of the monthly red roses which grow so abundantly in front of the Ladies' House. As I reached the door I found they were just closing school. I stood outside and listened as various petitions rose from the children who were sitting with bowed heads on the k'ang. "O Lord, help me not to quarrel, and to be a good boy," fell from the lips of the little bully. "Our heavenly Father, help me to gather the fuel quick to-night, so I can come to school to-morrow." Do you count it as a little thing that, through your schools, God became a present help to these

little ones? Are not the children who, before picking up their chop sticks at meals, stop and say the grace taught them in the day school, bearing witness to their Father's love and care?

When the last great harvest is gathered, and you find some golden sheaves from China in your bundle, you may ask how did these come to me? Then you are reminded of the little gift, of the part in the offering sent so long ago. The "least of all seeds," says the parable, "but when it is grown, the greatest among herbs."

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## BULGARIA.

### WHAT REDUCTION MEANS AMONG THE BULGARIANS.

BY MISS E. M. STONE.

A MISSIONARY recently wrote thus to a friend: "We shall have to live more closely the coming year. The ——'s and we (each family consisting of the husband and his wife) had each \$880 a year as salary, two years ago. Last year our salaries were \$792, and this coming year they are to be \$712." Have the incomes of Christians in America suffered a like reduction? If not, why should those at the front be thus reduced?

For the last half-dozen years or more the American Board has been able to grant none of the items asked upon the Contingent List; these are objects which each mission deems indispensable, but which cannot by any means be squeezed into the list for which funds are in a measure guaranteed. Some of them are for intrepid colporteurs, or for preachers in out-stations, or for grants in aid to churches and communities which are struggling to provide themselves with a house of worship. For the last six years the little church in Philippopolis, the proud old city of Philip of Macedon, has vainly asked the Board for £200, with which to pay last bills upon a more suitable edifice than the unchurchly building which can seat possibly two hundred and fifty persons, and which answers for day school as well as church. Not disheartened, the people have worked bravely, aided by friends, and now report, since the return of Rev. G. D. March and his wife from America, \$3,960 in hand, beside the lot and the material upon it. A sagacious Boston merchant thinks that \$5,000 is the lowest sum for which the work should be undertaken. Other promising places are calling for a little aid each, to put up humble buildings where men may hear the Word of God. The church at the capital, Sophia, sees its work expanding so that a second pastor and a chapel in a distant part of the city are needed. Whence shall come the means?

Missionaries practice every self-denial that they may personally educate promising pupils in the mission schools, for whom there are no funds, or keep a Bible Depository open in the business center of Philippopolis, or two of them club together to maintain an evangelist and a colporteur in the



BULGARIAN COLPORTEUR AND FAMILY.

newest station of old Macedonia, because these men were indispensable to the opening of that new field, and there was no money from America to maintain them. Did any one ask whether there was a servant in that new home in Macedonia, to help the poor mother, whose heart was torn with longing for

her children just left in America? Or any one to aid in menial tasks that noble husband, a man of such gifts that he excels in every missionary service which comes to him? The question for us is, ought such workmen for God to be constantly hampered and broken in spirit for lack of means to do that which so much needs to be done, and which they are abundantly able to do?

These and similar limitations and hindrances are all swallowed up, however, in the greatest sacrifice which has been required to satisfy the claims of reduction upon the work among the Bulgarians: this was the suspension, Jan. 1, 1897, of the *Zornitza*, the religious weekly Bulgarian paper, and the virtual closing of the publication work of the mission at Constantinople. Our revered missionary father, Dr. Riggs, is still there completing his three-volumed "Commentary on Difficult Passages in the New Testament," which will be the first commentary in the Bulgarian language. God grant that aroused Christians in America may speedily put this silent press once more in motion, sending out the beneficent literature which shall meet and vanquish the skeptical, infidel, and even immoral pages, which, unchallenged, now supply the bookstores, the libraries, and the homes of Bulgaria!

Although the Woman's Board has thus far been spared the necessity of reducing any portion

of its work, it could increase the sphere of its activity with most blessed results, if only its receipts were increased. There is Albania, with not a single missionary,—Rev. J. W. Baird, who had become able to preach in the Albanian language, being now in this country. The only school in all that nation for the education of girls is our day school in Kortcha, which is taught by two young graduates from the mission schools in Monastir and Samokov, one of them having completed her course in the



MRS. AUKA D. ZENOVA.

American College for girls in Constantinople. Although the mission has been able to do so very little for them, the Albanians feel most kindly toward the missionaries for what they have done. A recent word from Macedonia says, "The Albanians are awaking." The world will know it when they are fully awake. We ought to be beforehand, and without delay make that day school into a boarding school, under the care of some amply fitted American woman, who will help those Albanian women up into the blessedness of truly Christian womanhood.\*

One widowed mother from northern Macedonia consents to be far separated from her children, in order that she may be a Bible woman in places where the gospel light has but just begun to shine. Her younger daughter, whose health kept her from her loved Samokov school last year, had distinguished success in teaching in a little Macedonian school, and this year also the people insisted upon her staying with them, notwithstanding her eagerness to finish her course in Samokov. Well may the latest letter from Salonica say, "Her mother holds on her radiant sway." Blessings spring up wherever she works. She was sent to Todorak but three years ago, when there were only a few families beginning the Christian life. The next year, two of these families removed to the Greek city of Drama, in eastern Macedonia. This year thirty more men have gone thither from Todorak, and all gather in the Bulgarian service, carried on by the two consecrated cobblers. The Sabbath congregation there averages twenty-four, of whom eight have united with the church. We ought to have money to put a Bible woman at Drama. In 1896 this same mother left Todorak to work for a time in Prishtina, the Servian outpost of the Salonica field. She got the women there started in the way of truth, and lately the wife of one brother, and the daughter of another were received to communion. Money should be in hand to keep a Christian worker at Prishtina all the time, to continue the work so blessedly begun, and thence light would pierce even the thick moral darkness of Servia. Macedonia and Bulgaria need many more Bible women; need more teachers. The Woman's Boards maintain at Kortcha, Monastir, and Samokov, the schools which educate them, and the College at Constantinople. Let the resources of these Boards be increased, dear women of America, that these lands may be more speedily taken for Christ!

\*Before the above was put in type, a letter arrived from far-away Albania, with its plea for money to enlarge the school building. The school has thirty pupils this year, of whom twelve are Moslems! Miss Sevastia Kyrias, the head teacher, writes: "During the winter we have suffered much for lack of room. It is very inconvenient to have three classes at one time in a little schoolroom, but when there is no other room, we try to make it as easy as possible." Beside this the building was much damaged by recent earthquakes, which made repairs imperative. There is not money enough in hand for this work, and Miss Kyrias pleads for help for that "poor field." The Albanian work is under the care of Monastir Station, Macedonia.

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## In Memoriam.

MRS. EMILY R. MONTGOMERY.

BY MRS. THEODORE T. MUNGER.

MRS. EMILY R. MONTGOMERY, whose death occurred at Beirut, Syria, on February 19th, was born and reared in Vermont. After her marriage she went as a missionary to Turkey, where for more than a quarter of a century she and her husband labored at Marash and Adana. Soon after his death, in 1888, she returned to this country to complete the education of her children, and resided in New Haven, Conn., where she became a strong and uplifting influence among the churches of the State and the community, and particularly in the United Church, of which she was a member. Upon her return to Adana, in 1892, she again threw herself with characteristic earnestness into the life of a missionary and teacher, in brave disregard of a growing deafness. With her this infirmity was converted into positive power by the heroic way in which she met and overcame it. The victory of the spirit over the flesh was complete.

She had a "cheerful courage" all her own, which showed itself in a radiant face, a quick but friendly sense of humor, and manners which reflected the fullness of her love for all mankind. Such in brief are the outlines of a life not long in years but rich in widespread results.

Her frail body seemed unequal to the strain she put upon it. A friend wrote of her, quoting Victor Hugo: "She was a little quantity of matter containing a light; an excuse for a soul to remain upon the earth," but she had abounding vitality and undaunted will. From her girlhood she was a force, and a directing force among others. One source of this power was her fine sense of proportion. She had clear vision, a sound mind, and things of minor importance kept their secondary place in her life and counsels. It was said of her among her associates in Turkey, that "she used her time to better advantage than other missionaries, because she knew what to leave undone." Yet, though the quality of her mind and judgment was easily superior to that of most, she was clothed with humility as with a garment. Whether among her colaborers on the mission field, or the native theological students whom she taught, or the simple women of her flock, or the little children in the school, she was always the moving power, but—unconscious of it—she kept on her steady way, putting others before herself and giving them the honors. All this was equally true of her relation to the women of the home churches.

The ground of her insight, her originality, and rare power of impressing others, was this profound humility of spirit, which freed her from self and left her mind open to receive truth and interpret it to others. By it she saw God, and the vision was the source of her power.

To those who knew her Tennyson's lines will seem not extravagant, but most fit :—

“ All dipt  
In angel instincts, breathing Paradise,  
Interpreter between the gods and men;  
Who look'd all native to her place, and yet  
On tiptoe seem'd to touch upon a sphere  
Too gross to tread.”

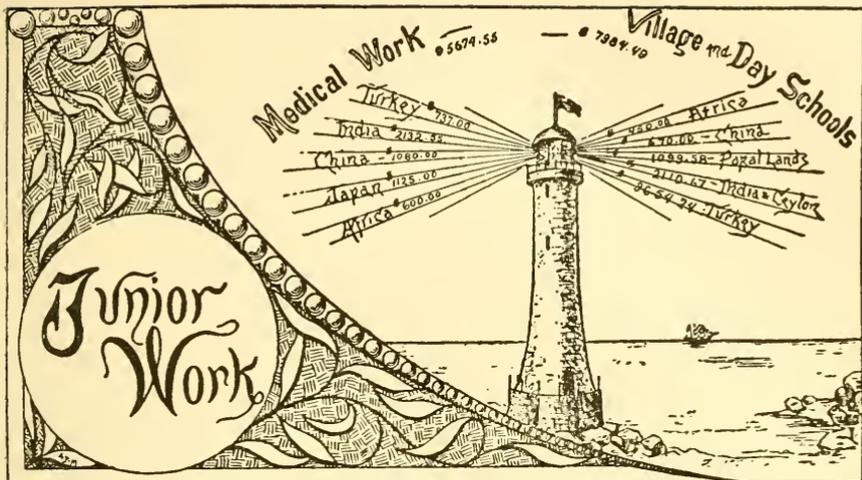
We saw her face as it had been the face of an angel, and the atmosphere about her was that of heavenly places in Christ Jesus. Her pastor said of her : “ There are some souls whose gift it is to inspire. The spiritual secret of communicating one's own spirit to others was realized by her. It is her spirit, her very self that is still felt among us ; the invisible personation of a bright, rational, and passionate sense of what we call the gospel.” In Turkey she was called the “ spiritual mother of all missionaries who knew her ” ; her broad mind and wonderful versatility made her an intellectual mother as well. Now that she is called home, the mother's place seems vacant, and they can only “ rise up and call her blessed.”

It was noticeable that she never spoke of death, but, instead, of “ entrance into the higher life.” We are sure that it was with this feeling she awaited her change during the long months of her wasting illness. After her disease became pronounced, and she saw that she must leave Adana and the school, she accepted the decision of friends and went to Beirut, intending to enter the hospital there. Instead, Dr. Graham, a skillful physician who had attended her husband at the last, received her into his home. Here she was tenderly cared for until the end. Her daughter was brought from Adana to be with her, the sea stretched away before her windows, her books and all comforts were about her. In her last letters she wrote, “ God is very, very good to me ; I have nothing but gratitude and praise in my heart.” “ All things work together for good to them that love God. As to our own future, we can continue to trust.”

Because of her, new possibilities open before us. We have seen one whose “ strength lay like Christ's, in power of service.” We have heard the keynote of joy in the Lord struck and held by a human life. We have walked with one who was “ pure in heart ” and saw God, and we give thanks.

NEW HAVEN, CONN.

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

### AN EASTER CARD.

BY ANNA F. BURNHAM.

JOEY was down in the front parlor, sitting uncomfortably on the edge of the organ stool. His fingers "wandered idly over the keys," and it might be truthfully said, in the words of the poet, not only that he was "weary and ill at ease," but so was everybody else in the house. They usually were when Joey played.

"That boy!" said Hester, upstairs at her writing desk. Her eyes were glued to a dainty little card that she held in her hand. "That boy!" she said again, and closed her desk with a snap and went out on the landing.

A loud crash of half a dozen separate discords made her put her hands to her ears, and she laughed softly to herself, as the library door opened hastily, and her father descended with a remark or two that showed he did not appreciate the "sound of the grand amen."

"A feller wants to do somethin'!" she heard Joey mutter, as he walked off with his hands in his pockets slouchily.

"That boy!" she said again, and the phrase seemed, like charity, to cover a multitude of sins.

"Boys of that age," she went on in a grandmotherly way she had now and then, "well, they're nothing but little animals, best you can make of them. They wake up to a soul by and by, but all they care for the first dozen years is to eat, drink, and sleep, and plague people. This Easter card, now—"

She stopped and sat down on the top stair, spreading out the pretty bit of

pasteboard in the hollow of one pink palm to contemplate it. "Imagine Joey ever stopping to think about being self-denying, and his duty to the church and missions, and all that! Boys don't. It's just dear. All those lilies, and roses, and the cross in the middle. I wonder if Miss Norton painted it herself, or bought it. Did it herself, I guess, by the motto under it. 'What hast thou done for me?' We had such a lovely talk about that last Sunday in the after-meeting."

"Het!" called somebody at the foot of the stairs. The caller was hidden by the twist of the baluster rail, but she knew the voice and answered accordingly.

"Well?" in a long-suffering tone, that she had come to reserve for Joey.

"There's the greatest fandango over 't the hall to—"

"I can't go, you know, Joey," said Hester, getting up and slipping the little card somewhere in the back folds of her dress where she had a surreptitious little pocket. "It's a 'Ten' meeting to-night, and we're going to have a real missionary come and speak to us."

"You can't go to-night, daughter," spoke up father coming out of his door. "Unless you can persuade your brother to escort you; he may have missionary leanings, for aught I know."

"Joey!" cried Hester, scornfully.

"Not a lean!" he retorted, intending to show the proper spirit. "Needn't worry 'bout me going anywhere's 't you go!" he added, stooping to pick up something from the top stair. Hester went sulkily off to her room and spent an hour in maiden retirement. At the end of that time she came out and called to Joey who was whistling invisibly somewhere. You never needed eyesight to know his whereabouts.

"I wish you would, Joey!"

"All right!" said Joey, forgivingly. "'F I can find my cap anywheres. I'll hang round outside, if you won't stay till f'rever and the day afterwards. No, thank you, I won't come in," he said, at the chapel door. "I guess it's for 'women only.' Whistle when you want me."

It was a lovely night, and the windows were all open. The "real missionary" had something to say worth listening to by a larger audience. The "Ten" had invited their girl-friends, so the room was filled, but it was a small room, and the speaker would have welcomed outside additions if she had suspected any. Joey clung by his chin to the window-ledge and listened with eyes and mouth and the ear the night-breeze didn't blow into.

"That's queer kind of Dutch for a Yankee woman to talk!" he muttered, staring and harking.

The lady, who was a Turkish (or Armenian) missionary, had come back to the stage after a moment's absence in the dressing room. With her was a Turkish girl, a bride, she said. All Joey could see was a white-draped

figure with a pair of dark eyes showing. Presently the lady lifted the enveloping sheet, and a gorgeous little creature stepped forth, her long hair braided in fifty little braids, the whole strung together with bright yellow coins, her red, and blue, and yellow garments dazzling his eyes like scraps of rainbows. Presently she began to sing :—

“Tatli geleer coulaguma  
 Rab Hesusoon isme;  
 Hosh bir seda dir januma  
 Onoon azis sessi,  
 Onoon azis sessi.”

The syllables were very sweet and musical. Joey wished she would do it again. She did.

“This was the song of little Dirni,” said the lecturer. “I must tell you her story.”

It was a sorrowful little story, and this time the singer translated her song into English :—

“How sweet the name of Jesus sounds  
 In a believer's ear!  
 It soothes his sorrows, heals his wounds,  
 And drives away his fear.”

“The ear of little Dirni was a believer's ear,” she said, tenderly; “she lived long enough to let us know that. The little story I have told you about her is only one of a hundred that I could tell. They know so little of Jesus and they live so much! Oh, if they only all knew! I want to beg of you to try to help them to do that.

“When ears are deaf, and they cannot hear  
 The sound of the Sabbath bell,  
 Oh, should not we for the dear Lord's sake,  
 The sound of its message tell?”

“Remember that the way you can tell it is to send those who have tongues. Pennies talk. You all belong to the Extra-cent-a-day Band. I see you have your Lenten envelopes here. Somebody will pass them around pretty soon. I hope you will look often at the lovely picture on the front side. Remember, as you put in your pennies, that He is really looking!”

As the ushers passed the pile of envelopes along the aisles, the one nearest the row of open side windows was astonished by a small and rather grimy hand thrust in his face.

“Gimme one!” said a voice from below the window-ledge, while the arm and hand alone were visible. The usher did not like the looks, and passed on to more promising applicants.

“Kept in long enough!” was Joey's grumbling remark as Hester appeared.

“Guess you wouldn't have thought it was long,” said Hester, warmly. “She was just dear! It was beautiful, the whole thing, from beginning to end, and you'd have said so!

“Humph!” said Joey.

“We're all going to give a penny a day, all through Lent, for an Easter offering,” said Hester complacently.

“Pennies!” said Joey.

“Yes, one a day, that's the plan, and it's real easy. You can spare them, and never know what hurt you.”

Joey said nothing. He did not open his lips again all the way home. All next day his whistling was more thoughtful and less aggressive. Hester said she believed he was inventing something.

For the next month or so, Joey was absorbingly busy. It did not have the effect of making him silent. He whistled like a factory escape-pipe. But he seemed to have no time on his hands for dawdling. The organ was left to other musicians, and the keys were whiter in consequence. He did errands, hunted up odd jobs, was willing to do any nameable service “for a consideration.” One morning, just before Easter, Hester was “approached” in a tentative sort of way on an old subject.

“Say, Het!”

“My name has six letters in it.”

“Well, you can stick 'em all in when you write it. You know that night o' the thing-um-bob lecture—missionary or somep'n.”

“Well?”

“They passed round some envelopes with pictures on 'em.”

“Yes,” said Hester, in surprise. “I got one. But how did you know?”

“I was there.”

“Oh, yes, I know. Waiting outside. And Oh, Joey, the funniest thing happened! Just as one of the ushers went by the windows, there was an arm stuck in—the blackest little rough paw it was—and somebody said, ‘Gimme one!’”

“Yes, 'twas me.”

“You?”

“Yes, I wanted one. Wasn't that a good lecture, though! I felt so bad for little Dirni. I want 'em to know about the—the Saviour, Het. I've earned some money this vacation—two dollars, that's all. But I want to do something for Him. I love Him.”

“Have you told father?” asked Hester, after a moment's respectful silence. She knew it was their father's one absorbing wish that his children should each in his own way and time witness that good confession.

"Yes. That is, I told mother. Put this in your envelope, Het. He wouldn't gimme one."

"Joey?"

"Ask away."

"I want to know—what—made you think of it?"

"D'no. Well, p'rhaps. See here."

Joey sat down on Hester's new muff and squirrel cape, which she had just laid on the arm of the Morris chair for safe-keeping. He took a broken-backed card from a crumby pocket, and spread it out on his trouser knee lovingly.

Hester started to take it, but stopped as she saw the condition of the lilies and roses on it. Some words in gold ink could still be read quite plainly,—

"WHAT HAST THOU DONE FOR ME?"

"Not a thing, hardly—never!" said Joey, nodding his thatchy brown head, regretfully. "But I'm a-goin' to."

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## HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

### THE CRADLE ROLL.

WE have come to a point in our work with the little children when we need to be reminded of the continuous efforts which must be put forth if we are to hold them in our ranks, and equip them for further service. The Cradle Roll once started is not completed. A few suggestions may be helpful to those who are asking "What next?"

*First.* The first work of thoroughly canvassing the church and community having been done, the cards distributed, and the mite boxes, where these are employed, the first Cradle Roll reception having been held, go on to the work of each subsequent year. Call in person, if possible, on each family where there is a member of your band. Mention the fact that a new year's work is opening, and ask for the continuation of membership and the fee, or have the mite box, which in some cases takes the place of a fee. If a box, let a fresh one be given at this time, unless the permanent ones are used. Have the *Dayspring* taken regularly for or by the children if possible. If this is not done send for sample copies to distribute when you make your calls. Leave for the mother some telling leaflet on the work. Make this canvass include most carefully families which have moved into the neighborhood during the year or into which new members have come. From these sources should come your recruits. A friendly interest shown throughout the year in your little members, by calls or kindly inquiries, will greatly aid you in your

work, and insure its permanence. Hold always one reception for the children and older friends every year, and two if practicable.

A pleasant plan has been carried out with good results in one society, where the leader sends a birthday letter to each little one as the important day arrives.

*Second.* The valuable work done in the Cradle Roll will be lost in large measure if no Mission Circle is formed ready to receive the children as they outgrow babyhood. The members of the Mission Circle will be found valuable helpers in drawing in recruits for the Cradle Roll, and simple graduation exercises, when the children are old enough to pass on into the Mission Circle, will both please and promote the work. Let, then, the formation of a Mission Circle be one chief concern of every leader of a Cradle Roll, unless such a society already exists. The little ones must not be allowed to lose the early interest in missions, and the dawns of knowledge of the work should certainly be fostered by training and development.

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## Scraps from our Work Basket.

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**CONTRIBUTIONS FOR THE MONTH.** For the month ending February 18th we are glad to report an increase in contributions of \$733.86 as compared with the same month in 1897. This makes the decrease for the first four months of the year \$2,822.59, an amount that must be received the next few months in excess of the sum contributed last year if we would not fall behind in our receipts. And we have been planning and hoping for advance! We have begun to increase, however, and if every worker will do the very best she can—so few of us do this—we shall reach our aim.

**A WOMAN'S CLUB IN AFRICA.** An interesting incident at the recent meeting of the State Federation of Woman's Clubs, held in Boston, January 22d, was the admission of the little "Clover Club." Miss Rowe, the presiding officer, in presenting the application, said, in substance, "You will not find Silinda on the map of Massachusetts; you must look on a map of Africa for it. But in the little group of missionaries who have given their lives to the education and Christianizing of these African girls, there are Massachusetts women who have formed this little club, and who desire admission to the State Federation. I know you will give them a warm welcome. Perhaps you will write to them about the work your club is

doing, and send a subscription to some magazine. But do not pity them. They do not need your pity, for the work they are doing is its own exceeding great reward." This testimony to the work of our brave missionaries is very gratifying. The members of this Clover Club, to which allusion was made in the April number of *LIFE AND LIGHT*, are, at present, Mrs. Bates, Miss Gilson, Mrs. Thompson, and Mrs. Wilder.

**MISS FRANCES WILLARD.** No one interested in woman's work of any kind or in reform can have failed to be moved to sincere mourning over the death of Miss Frances Willard. The record of such a life fills us all with rejoicing at the possibilities of Christian womanhood. A career like hers comes to few, but most of us could accomplish much greater achievements if we had more of her eagerness to respond to every call from her Master, her alertness to seize every opportunity to benefit humanity.

**HON. LINUS M. CHILD.** The following minute was adopted by the Executive Committee of the Board at its meeting on February 21st: "The Executive Committee of the Woman's Board of Missions desire to express their sense of the heavy loss sustained by the Board in the sudden death of Hon. Linus M. Child. The Committee acknowledge with deep gratitude his valuable professional services; his sound judgment and wise counsel were often sought and most generously given in behalf of the interests of this Board. The Board mourns the loss of a loyal friend and eminent counsellor; and offers sincere sympathy to the editor of *LIFE AND LIGHT* in the death of her only brother and to the other members of Mr. Child's family, praying that they may be comforted by our Heavenly Father, who only can bring peace to the sorrowing heart.

**STUDENT VOLUNTEER CONVENTION.** The Student Volunteer Convention, held in Cleveland, Ohio, February 23-27, was an occasion memorable in missionary annals. About twenty-three hundred delegates were gathered from different parts of the United States and Canada, seventeen hundred and seventeen being students from colleges or other institutions of learning. Every morning and evening audiences of not less than three thousand filled the large armory of the "Cleveland Grays,"—an eager, expectant, earnest throng of young men and women intent on work for foreign missions. In these sessions broad subjects were discussed by able speakers, such as the different religions of the world, the money problem, responsibility for the work, and kindred topics. The afternoons were given to sectional conferences in different places to consider various phases, such as evangelistic, educational, medical, the needs of different countries,—China,

Japan, India, etc.,—and denominational conferences under the care of Board secretaries where volunteers, Board officers, and missionaries could be brought together. No one who was present could have failed to be impressed with the intense earnestness of the leaders of the movement, and the rank and file of the students as well. There was nothing from beginning to end like sensationalism, or claptrap, or “good hits” of any kind. No applause was allowed. Any running after eloquent speakers was prevented by the fact that there was no announcements of speakers, except for the Sunday services, no one knowing who was to speak till he was introduced by the presiding officer. The culmination of the five days’ sessions was at the farewell meeting on Sunday evening, when those who were expecting to go to their fields in 1898 were asked to state their intention, and give a reason for their selection of specific fields. Sixty young men and women arose and gave such reasons as “I believe God calls me there”; “Because I think there is the greatest need”; “Because I want to follow where my Master leads.” The high spiritual tone of the Convention did not once falter, but swept on with ever-increasing volume to the end. To be there was an inestimable privilege, and a grand inspiration to one’s faith and courage in the cause of foreign missions.

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### EXTRACTS FROM RECENT LETTERS.

FROM REV. EDW. S. HUME, OF BOMBAY.

LAST Sabbath was one of those days on which I can say, “I wish mother could have been here to see as beautiful a sight as ever blessed her eyes.” One hundred and ten of our famine children were baptized. It was worth a long trip to hear that company of three hundred children sing sweetly and enthusiastically “Jesus loves the little children.” All the boys were dressed in white, and the girls wore blue jackets and skirts, over which they had white cloths. The church was packed, but everything was orderly and most appropriate. First, the pastor baptized the children who belong to any of the stations in our mission. They numbered nearly seventy. Each child carried a slip of paper with its name plainly written upon it, so that there should be no mistake. It was touching to see them one after another hand their papers to the pastor, then drop their heads and close their eyes while the rite was being performed. There was not room for all to stand at once, so they came forward in groups of from ten to fifteen. After the company assigned to the pastor had been baptized, Mr. Abbott went on with the service for a company of boys, chiefly from Lallitpur. Next, Mr. Kar-

markar baptized the girls whom he himself had found and brought to us from some of the worst parts of the famine districts. They all love him for what he has done for them, and it was most fitting that he should perform this service for them. Of these girls, the nine eldest were baptized upon profession of their own faith. For all except these nine, Mrs. Hume and I stood as parents, and they were baptized on our faith. They are our children, and are therefore entitled to be considered Christian children. Last of all, the Karmarkars brought forward the eight children whom they have adopted, and I baptized them. Of these, the youngest was given the name Prithi Hannah. The pastor gave a short and most appropriate address on the text, Isa. lx. 8, "Who are these that fly as a cloud, and as doves to their windows." There was nothing lacking to make the whole service just what it should be. The plague, I am sorry to say, is fast getting to be epidemic here, but thus far we have all been mercifully preserved.—*From a letter to his mother.*

#### FROM THE FOOCHOW MISSION.

The American Board has received from its Foochow mission in China a special call for laborers, just as the deputation to the Chinese missions has been completing its preparations for departure. The call is considered exceptionally urgent. The mission reports that it is fifty-one years since the first missionary reached Foochow.

In 1895 there were 926 converts, 35 preaching places, 81 native agents, and native contributions of \$1,390.90. In 1897 the converts had increased to 1,440, the preaching places to 62, the native agents to 117, and the contributions to \$5,531.97. This wonderful increase of from 60 per cent to 400 per cent in two years is ground for profound gratitude to Almighty God, and increased faith in foreign missions. Unfortunately there are other facts that fill us with anxiety and despondency. This is the condition of the force on the field. In 1895 there were 27 adults on the field, in 1896 only 23, and in 1897 the number had fallen to only 16.

It is the rush and drive of the nineteenth century with us in China, as with you. During the last few years three have died from causes directly attributable to the strain and exposure incident to the life here. Of those who have returned to the United States in the last three years, eight out of the thirteen have been by reason of broken health, the causes being in the main overwork.

In regard to women's work, there is no one at present available in any of the five stations for evangelistic work. Their absence is severely felt by our mission, and our work is deplorably hampered in consequence. Our sister mission, the Church Missionary Society, finds use for fifty such ladies in this

province alone, and the American Methodists have a score at work. We have not a single lady available for this work. While the women of China have more liberty than those of India or Turkey, they are, nevertheless, looked down upon and ignored. It is not seemly for them to be seen away from home, even if their bound feet permitted them to walk about. It is a common thing for us to hear the remark, "Of course the women cannot understand these things." And really, they have been so much neglected it is hard for them to learn. Even our native preachers are so imbued with this national prejudice that they have little heart to overcome the obstacles of custom and to exhort and teach women. If it is to be done, the women must do it, and for this reason unmarried lady missionaries are essential.

The Foochow mission has been calling for recruits for the last two years. We need for immediate service, to fill gaps and to relieve only the present dire necessity, three missionaries and one physician with their wives, and several young ladies, one of whom shall be a physician and one a kindergarten.

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## Our Work at Home.

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### MISSIONARY TREASURIES.

As the topic suggested for auxiliary meetings in May is Missionary Treasuries, we have endeavored to secure an interchange of methods and experiences on the subject among our Branches. For this purpose there have been sent out the following

#### QUESTIONS.

1. In what way was the ten per cent advance presented to your constituency last year, and what success did you have? What method do you propose to use for 1898?
2. What use do you make of mite boxes in your Branch?
3. How extensively do you hold thank-offering meetings?
4. What other ways have you of raising money, aside from subscriptions and mite boxes?
5. How successful do you find sales and other entertainments for this purpose? Kindly describe anything of the sort that would be of benefit to others.
6. In churches where the weekly pledge envelope system is used, what is the best arrangement between the church and auxiliary treasurers?

7. Do you find that contributions for special objects in distinction to the pledged work of the Branch are on the decrease? If so, have you used any special methods to bring about this result?

8. Please add any further suggestions as to ways and methods that have been found helpful.

To these questions have been received in substance these

#### ANSWERS.

No. 1. In seven Branches the president or other officers sent personal appeals to every auxiliary. Six had good success through the envelopes for an extra cent a day for one month. Four made special pleas at Branch meetings; nearly all assumed more pledge work. In one a committee was appointed to write to every Church in which there was no organization connected with the Branch.

The treasurer of the New Haven Branch writes: "A circular was sent to every auxiliary and young ladies' circle, setting forth the needs of the work, which imperatively demanded an increase in funds to the amount of a ten per cent advance. The matter was presented at the annual meeting and at each of the county meetings. It was also brought to the attention of a large number of our organizations by personal letters and in addresses by Branch officers, as opportunity offered. Substantially the same methods will be continued for the present year. The returns for the Branch year of 1896-1897 showed that more than one half of our auxiliaries made the ten per cent advance, some of them much more than that. Losses in the other half, however, so completely overbalanced this success that the year's return showed no increase."

The arrangement in an auxiliary in the Springfield Branch is as follows: "We raise our money by solicitation entirely and always have—have never had a fair or any entertainment for raising money in this senior auxiliary. The treasurer looks over the church manual every year, making a list of the female members of the church; we come together then and appoint solicitors for every long street, or one for two short streets. These are young ladies, not fifteen or sixteen years old, but over twenty,—Christian girls,—every year the same as far as possible. Some old, sick, or poor, who never want to be forgotten, wanting to give ten cents, if not a little more, the treasurer and I visit."

No. 2. All Branches report more or less use of mite boxes, more among juniors than seniors. In one or two instances boxes were used instead of collecting membership fees, as it was thought the constant reminder helps to keep the subject in mind of those who do not attend meetings, but they are usually made an addition to the fees. Quite a number have mite boxes at

meetings making their silent appeal. One mention is made of two such boxes, one for the Board and one for incidental expenses of the Branch. More than a thousand boxes were sent to societies by the New York Branch.

No. 3. Thank-offering meetings are held in all Branches. In seven they are very general, especially among larger societies; others only occasional through the whole constituency. An auxiliary in Springfield Branch sends the following: A small envelope marked "Thank-offering service, Parish House, Saturday, February 19th, at 3 P. M. First Chronicles xvi. 29. The envelope contains the following: 'God would have us recall and name particular blessings, as well as express general praise, meanwhile not forgetting the greater but more common daily gifts, and praying with quaint George Herbert for a heart,

" 'Not thankful when it pleaseth me,  
As if Thy blessings had spare days;  
But such a heart whose pulse may be  
Thy praise.' "

No. 4. The ways of raising money mentioned are monthly envelopes and Branch pledge cards, extra-cent-a-day pledges, urging proportionate giving, birthday offerings. The work of collectors is highly recommended. An auxiliary in Springfield Branch writes: "We raise our money by sending about twenty collectors to canvass the congregation about the first of October. One advantage of the method is that it brings the subject before many women who never attend the meetings; it certainly procures more money. It is a great deal of work, but we are now so accustomed to it that any change would be loss. We have about two hundred contributors in sums from twenty-five cents to twenty-five dollars."

No. 5. Only two Branches report sales and other entertainments as at all general among senior societies, although many recommend them for young people and children, "not only for the sake of the money, but because working the articles interests the children, and keeps the fingers busy while one can talk of mission work." Stereopticon exhibitions are thought to be a good means of raising money, and when missionary slides are used, also valuable for instruction. One junior society is mentioned where "the girls pledge one or two dollars each, which they promise to earn, if possible. Reports of ways and means were most amusing. One girl had earned it by taking care of babies, 'and it's no fun either,' another had received a few cents for taking raw eggs before breakfast, and a few more for letting her sisters see her do it!"

No. 6. In almost all cases the plan is for the church treasurer to pay the money to the treasurer of the auxiliary. The majority report this done

once a month, others once a quarter, and a very few once a year, a few that it is passed over every Sunday, or as soon as contributed. One writes, "We never advise giving up soliciting memberships, and contributing instead through church channels."

No. 7. The answers to the seventh question show that many of the Branches have encountered the tendency to divert funds from the regular work of the Board. The means used to hold societies to pledges are described as "always and forever insisting upon the pledged work being provided for first," "faithful instruction and persistent hammering," "line upon line," "I always protest in as gentle a manner as possible." It is said, however, in nearly all the Branches, that this diversion of funds is decreasing, and that the societies are coming to understand more and more the necessities of the regular work. One Branch is able to report less than half a dozen "specials" the past year.

No. 8. Suggestions under this question are as follows: Definite membership, definite sums for subscription fees, with systematic collections. "We have been for several years persistently urging our members to systematic giving, and seem to be steadily gaining ground in this direction." "If the work and ingenuity put into 'sales' could be transferred to the auxiliary meetings, to make them not only instructive, but delightfully entertaining, our gain would be two fold. In this line I have tried to work for the past three or four years especially. I frankly say to my ladies, 'I never hold a missionary meeting without a collection, and have tried to induce proportionate giving.'" "I have nothing to offer beyond a suggestion to carefully and persistently follow up every former subscriber, to ask such persons as are known to have means to enlarge their gifts, earnestly presenting the facts, illustrating the crippled condition at certain mission stations (a special plea always being more effective than a general appeal), to watch for every new contributor that can be gained, not asking for any definite sum, but for such an annual gift as may be allowed by the ability and willing-heartedness of the individual. Every present member should be urged to take an active part in all such measures." One new enterprise in attempting the ten per cent advance was the effort to enlist the pastors. "A special notice was sent to the pastor of each church in our territory, stating the need of more help from the women, which he was asked to read, and he was also asked at the same time, so far as he was willing, to indorse the work of the Woman's Board. In this way we hoped to reach more women than we could personally reach or influence. In a large number of our auxiliaries, one of the regular weekly prayer meetings was devoted to the work of the Woman's Board, and the effort proved so successful that it will be repeated this year."

The following letter, sent out in a society in Brooklyn, N. Y., seems to us a good model. It has resulted in increased attendance at meetings, and is known to have brought in an extra hundred dollars:—

DEAR FRIEND: Enclosed you will find the programme of the meetings of the Foreign Missionary Society of our church for the coming winter; also two small envelopes. We take for granted that as a Christian and church member you support this society by your gifts, and by your presence and aid at the monthly meetings when possible to attend. Our first meeting is on October 26th, and will be, as always, a thank-offering meeting. We hope you will come and bring the little envelope marked "Thank Offering," in which you have put whatever gift you are prompted to offer to God in the way of thanks to him for blessings and mercies continually bestowed, and perhaps some very special help or deliverance during the recent past. The thank offering is in no way accounted as payment of dues, but is a free-will offering unto the Lord.

The second envelope will contain the annual dues, \$1.50, which should be handed to the treasurer not later than the February meeting, when the salary payments must be made.

The pledged work of our society is the payment of the salary of a missionary in China, and part of the salary of a teacher in Africa,—amounting in all last year to \$712. Is it not much more appropriate to raise this money by dues and contributions from the members of the society than to resort to outside methods of obtaining it? Can we not all of us do more in this way in the future than we have in the past? Will not you try? Please remember these meetings, and see if your heart does not prompt you to join us, if you have not, and if you are already in the work resolve to be more earnest and faithful in the future than in the past.

With loving greetings from the new officers of the society.

In general, the replies show a thoughtful, earnest endeavor among our constituency to keep up the receipts of the Board and a determined effort for increase that is most encouraging. Especially is this true of our noble band of Branch officers. May the best of success crown their efforts.

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#### SIDE LIGHTS FROM PERIODICALS.

"The various nations of the earth watch round us like glaring beasts," says Tso Tsung T'ang, in his Memorial to the Throne. China, as she appears in the midst of these glaring eyes, is the subject of numerous articles in the current magazines. Incidentally one may learn much of her people and customs, and may journey through regions hitherto hardly explored.

The English Reviews appear too late for our current issue. It may not be too late to recommend for reading, two articles in the *Fortnightly Review* for February; viz., "From Canton to Mandalay," by Wm. Johnson, and "A Monroe Doctrine for China," by Diplomaticus.

*Contemporary Review*, February, contains "The Problem of the Far East," also, "Our Trade with Western China," by Jn. Foster Fraser.

*Forum*, March, "China's Complications and American Trade," by Clarence Cary.

The *Cosmopolitan*, March, in "The Land that is Coveted," by Wm. Eleroy Curtis, devotes himself to Chinese customs and characteristics. Illustrations abound.

The land which receives next attention in the periodicals this month is Austria, the land of our Krabschitz school. Mark Twain is our breezy guide into the interior of Austrian political life, which he says no one knows anything about, except, as all agree, there is disunion and confusion throughout the empire. "Stirring Times in Austria," is his title in *Harper's Monthly* for March. This having been written in November, events have since transpired which, together with related Eastern matters are treated by a Diplomat further on in the same issue.

The *Contemporary Review*, February, has an article upon "The Breaking Up of the Austrian Empire," by N. E. Prorok.

The Sandwich Islands are still missionary ground, while the A. B. C. F. M. supports there three missionaries. The Hawaiian question, therefore, is a related one to our missionary studies. We find in the *Forum* for March, "The Duty of America to Hawaii," by Senator Jn. T. Morgan; also in the *Cosmopolitan*, March, "Shall we Annex Leprosy," by a Hawaiian teacher.

The *Atlantic Monthly*, March, gives vivid and interesting pictures of "The Social and Domestic Life of Japan," drawn by K. Mitsukuri, a Japanese student who has given lectures upon similar topics before the Lowell Institute of Boston.

*Harper's* gives us a third article bearing upon missionary work: viz., "In the Wake of a War," by Julian Ralph, being a tour through Macedonia in Turkey, and Thessaly in Greece.

M. L. D.

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#### TOPICS FOR AUXILIARY MEETINGS.

*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.

## MISSIONARY TREASURIES.

## TOPIC FOR MAY.

The demand, the supply. For this topic we should suggest first and principally a consideration of the treasury of the local auxiliary. (1) An exact statement of its present condition as compared with other years. (2) Of the pledged work of the society giving as full an account of it as possible. (3) A careful discussion of the way to increase receipts. Articles containing hints on the latter point are, "Business Methods in Mission Work," LIFE AND LIGHT for January, 1893; "Ways of Working in a Country Church," LIFE AND LIGHT for December, 1892; "Obligations to the Pledged Work (price, 2 cents); "The Rule of Three," leaflet (price, 3 cents); "The Churches Must Answer," leaflet (free). To this might be added a reading, "Women with Hands," April, 1892; "Who Sent Us?" February, 1894, or "Aunt Zanie's Prayer," August, 1894. Also the leaflet "If They Only Knew" (price, 1 cent).

Another plan would be to have two papers; first, on the demand for mission work. See articles "Special Call to Women's Foreign Missionary Societies," LIFE AND LIGHT for April, 1892; three on "Openings for Work," January, 1894; "A Broad Outlook," November, 1895; the special calls to be found in LIFE AND LIGHT for 1897; "The Cry of the Pagan World" (leaflet). Second, the supply. See "Future Possibilities of the Woman's Board," May, 1892; "Heathen Claims and Christian Duty," leaflet (free). A good reading would be "Responsible Partners," LIFE AND LIGHT, July, 1894.

We suggest most earnestly that the president or secretary of every auxiliary, unless the matter is attended to in some other way, should secure the reading at some church meeting in April, the extra sheets issued by the American Board containing letters from missionaries on retrenchment.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from January 18, 1898, to February 18, 1898.*

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Maine Branch.*—Mrs. C. C. Chapman, Treas. Bangor, Central Ch., Mrs. Sewall's S. S. Class, 6; Bath, Central Cong. Ch., 20; Calais, Aux., 23.85; Camden, Aux., 3; Castine, Desert Palm Soc., 35; Cumberland, Conf. Th. Off., 102.27; Waterford, Aux., 9,

199 12

Total, 199 12

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Atkinson, Miss Abigail L. Page, 15; Campton, Aux., 16; Concord, Aux., 81; Derry, First Cong. Ch., Aux., 30; Keene, Second Ch., Aux. (to const. L. M. Mrs. Anna J. Adams), 25; Manchester, First Ch., Aux., 34; Nashua, Miss S. W. Kendall, 25, Pilgrim Ch. Y. L. M. Soc., 10, Aux., 5; Sullivan, East, C. E. S., 8; Winchester, C. E. S., 6, 255 00

Total, 255 00

## VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, C. E. S., 10, Jr. C. E. S., 5; Brattleboro, Cradle Roll, 2.50; Brattleboro, West, S. S., 25, Jr. C. E. S., 2; Burlington, Daughters of the Covenant, 9.35, Aux., 45.50; Cornwall, Aux., 1.40; Danville, Aux., 12; Franklin, Jr. C. E. S., 1; Granby, C. E. S., 2.04; Montpelier, Bethany Jr. C. E. S., 5; Northfield, A Friend (to const. L. M.'s Mrs. William B. Mayo and Mrs. Calvin Harvey), 50; Norwich, Aux., 5; Peacham, 1.10; Rutland, Aux., 42.50, S. S., 25; Vershire, Jr. C. E. S., 1. Less expenses, 1.44,	243 75
<b>Total,</b>	<b>243 75</b>

## MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Ballardvale, Union Cong. Ch., C. E. S. (C. E. Day Off.), 5.87; Lowell, Miss Annie M. Robbins, 20; Malden, A Friend, 100; Maplewood, Ladies' Aux., 10; Medford, Mystic Ch., McCollum M. C., 40, Union Ch., W. C. League, 2.77, Jr. C. E. S., 5; Melrose, Aux., 13.31; Wakefield, Miss. Workers, 5; Winchester, First Cong. Ch., Miss. Union (of wh. 25 to const. L. M. Mrs. Una P. Jones), 50, Inter. Dept. S. S., 10,	261 95
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas. Falmouth, A Friend, 2; Orleans, S. S. Miss. Soc., 10; Waquoit, Aux., 7,	19 00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Haverhill, North Ch., Pentucket M. B., 20; Newburyport, Aux., 54, Campbell M. B., 10; Belleville Ch., Aux., 22.41, C. E. S., 10,	116 41
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Lynn, First Ch., Aux., 4.50; Salem, Two Friends, 15,	19 50
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Conway, Aux., 15; Hunting Hills, Aux., 11; Orange, United Helpers M. C., 2.66; South Deerfield, 10.57,	39 23
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux. (of wh. 45 Th. Off.), 100, Jr. Aux. (of wh. 25 to const. L. M. Miss Anna H. Seelye), 104, First Cong. Ch., C. E. S., 17; So. Hadley, Aux. (of wh. 25 to const. L. M. Mrs. Arthur B. Patten), 30; Williamsburg, Aux., 11,	262 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Aux., 25, Plymouth Ch., S. S., 7.67,	32 67
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Braintree, Aux., 10; Brockton Aux. (of wh. 47.06 Th. Off.), 50.06; Duxbury, Th. Off., 1; Hanover, Aux. (of wh. 9.30 Th. Off.), 21.80; Hingham, Jr. C. E. S., 4, Aux. (of wh. 12.50 Th. Off.), 22.50; Holbrook, Aux., Th. Off., 43; Kingston, Aux., Th. Off., 23; Milton, Aux., Th. Off. (of wh. 25 to	

const. L. M. Mrs. Herbert B. Tucker), 44.50; Marshfield, Aux. (of wh. 7.75 Th. Off.), 14; Plymouth, Aux. (of wh. 42.45 Th. Off.), 103.53, C. E. S., 17.05; Plympton, Aux. (of wh. 5.83 Th. Off.), 6.33, Prim. Dept., S. S., 2.20; Quincy, Th. Off., 10; Randolph, Aux. (of wh. 11 Th. Off. and 25 to const. L. M. Mrs. C. A. Hilton), 41.50; Rockland, Aux., Th. Off., 8.25; Scituate Centre, Aux., 8; Weymouth and Braintree, Aux., 43, C. E. S., 2.50; Wollaston, Aux., Th. Off., 100, Th. Off., Miscellaneous, 2.26,

608 48

*Shutesbury.*—A Friend,

40

*Southbridge.*—A Friend,

40

*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. Holyoke, First Ch., Aux., 12; Mittineague, Aux. (const. L. M. Mrs. A. M. Spangler), 25; Palmer, Aux., 21.33; So. Hadley Falls, Jr. C. E. S., 7; Springfield, Park Ch., Aux., 17.21, C. E. S., 10, So. Ch., Aux., A Friend, 30,

122 54

*Suffolk Branch.*—Miss Myra B. Child, Treas. Aliston, Cong. Ch., 2.85; Auburn-dale, Aux., 84; Boston, A Friend, 10, A. F. D., 1, A Friend, 1, Th. Off., Christian Endeavor, 25, Mt. Vernon Ch., Aux., 18, Old So. Ch., Aux., 500, Mrs. G. W. Coburn, 10, Park St. Ch., Jr. Aux., 30, Shawmut Ch., Aux., 11, Union Ch., Aux., 50, Mrs. John Porteous, 25; Brighton, A Friend, 10, Cong. Ch., Jr. C. E. S., 3; Brookline, Harvard Ch., Aux., 219.48, Leyden Ch., Woman's Union (const. L. M. Alexander Hyde Mossman), 25; Cambridge, Shepard Mem. Ch., Margaret Shepard Soc., 20; Charlestown, First Ch., Aux., 20; Chelsea, Third Ch., Floral Circle, 3; East Boston, Maverick Ch., Madura Aux., 24.79; E. Somerville, Mrs. Mary C. Howard, 5; Hyde Park, Aux., 59.99; Jamaica Plain, Boylston Cong. Ch., Y. L. Aux., 20, Central Ch., Aux., 154.76; Newton, Miss J. A. Worcester, 2, Eliot Ch., Aux., 286.55, C. E. S., 10; Newton Centre, First Ch., Maria A. Furber Miss. Soc., 15; Newton Highlands, Aux., 35.02; Roslindale, Aux. (to const. L. M. Mrs. E. M. Spalding), 25; Roxbury, Eliot Ch., Aux. (of wh. 57.50 Th. Off.), 67.50, Walnut Ave. Ch., Aux. (of wh. 75 to const. L. M.'s Miss Esther Babcock, Miss H. Eva Clements and Mrs. William L. Burton), 177.46; Somerville, Broadway Ch., Aux., 86.07, Franklin St. Ch., Aux., 34.21; So. Boston, Phillips Ch., Aux., 32, Miss Lucinda Smith (to const. L. M. Miss Arabella C. Darling), 25; Waverly, Aux., 8.25; West Somerville, Day St. Cong. Ch., W. M. Soc., 4.18,

2,141 11

*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Charlton, Cong. Ch., 1.50; Spencer, Aux., 112.63, Prim. Dept., S. S., 14, Mrs. S. C. Dyer's S. S. Class, 3; Westboro, Aux., 30.51; Whitinsville, Extra-Cent-a-Day Band, 19.02; Worcester, Central Ch., "C." 30, Park Ch., Prim. Dept., 57 cts., Piedmont Ch. Kindergarten, 4.25, Pilgrim Ch., Aux., 20; Upton, First Cong. Ch., Prim. Dept. S. S., 8, A Little Boy, 27 cts.,

243 75

Total, 3,867 44

## LEGACY.

*Hyde Park.*—Legacy of Miss Mary Clarke,  
Miss Louise M. Clarke, executrix, 200 00

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas. Newport, United Ch., Aux., 250, S. S., 283.46; Peacedale, Aux., 146.78; Providence, Beneficent Ch., C. E. S., 7.50, Pilgrim Ch., C. E. S., 69; Slatersville, Aux., 23.55; Saylesville, C. E. S., 5, 785 29

Total, 785 29

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Abington, Aux., 2; New London, Second Ch., A Friend, 135.91; Norwich, Park Ch., A Friend, 50, Aux., 2, Second Ch., Aux., 17.10, 207 01

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 72.05, Golden Ridge M. C., 50; East Windsor, Aux., 14; Enfield, Ladies' Ben. Soc., 25; Hartford, Asylum Hill Ch., Aux., 38, Prim. S. S., 5, First Ch., Aux. (of wh. 5 Th. Off.), 186, M. C., 1.95, Fourth Ch., Aux., 6, Park Ch., Aux., 1, Pearl St. Ch., Aux., 20, So. Ch., Aux., 80, Windsor Ave. Ch., Aux., 70.65; Manchester, Second Ch., C. E. S., 50; New Britain, So. Ch., Aux., 34.07; Simsbury, Open Hearts M. B., 25; Somers, C. E. S., 30; Windsor Locks, Aux., 218, 926 72

*New Haven Branch.*—Miss Julia Twin-  
ing, Treas. Ansonia, Aux., 27; Bethel, Aux., 75, Jr. C. E. S., 5; Black Rock, C. E. S., 5; Branford, Aux., 5; Bridgeport, Aux. (with prev. contri. to const. L. M. Mrs. Henry Beardley), 6.06, North Ch., Mem. C., 55, S. S., 30; Cheshire, Aux., 37; Danbury, First Ch., C. E. S., 41.13; Durham, S. S., 5; East Haddam, C. E. S., 10; Ellsworth, C. E. S., 2.50; Essex, C. E. S., 5, S. S., 10; Greenwich, Aux., 38.67; Ivoryton, Union S. S., 3.93, Aux., 16.50; Kent, Y. L. M. C., 20, S. S., 11.55; Litchfield, Y. L. M. C., 198, S. S., 10; Madison, C. E. S., 8; Meriden, Miss. Cadets, 5; Nepaug, C. E. S., 5; New Canaan, Jr. C. E. S., 2; New Haven, Centre Ch., Aux., 262.66, S. S., 20, Ch. of the Redeemer, Aux., 65.77, S. S., 17, English Hall, Aux., 7, United Ch., Aux., 311.02, Y. L. M. C., 35, S. S., 20, Prim. S. S., 5, Yale College Ch., Aux., 32; North Haven, K. D., 10; Salisbury, Aux., 11, M. B., 5.50; Sharon, C. E. S., 10; Stamford, Y. L. M. C., 7; Stratford, Aux., 53, H. H. C., 8, P. S. C., 40, Whatsoever C., 6; Torrington, Third Ch., S. S., 50, C. E. S., 10; Waterbury, First Ch., Aux., 100; Westbrook, C. E. S., 5; Westfield, C. E. S., 5; Winsted, First Ch., C. E. S., 5, Second Ch., C. E. S., 3.55, A Friend, 50, 1,791 84

Total, 2,925 57

## NEW YORK.

*New York State Branch.*—Mrs. Guilford Dudley, Treas. Brooklyn, Lee Ave. Ch., Aux., 15.84, Light Bearers, 8, Lewis Ave. Willing Workers (of wh. 25 to const. L. M. Miss Fannie L. Van Deusen), 30, Tompkins Ave. Ch., Aux., 100, K. D., 30; Buffalo, First Ch., C. E. S., 16, Jr. C. E. S., 5, Mr. M. E. Preislich's S. S. Class, 6.35, Prim. Dept., S. S., 5; Camden, C. E. S., 5; Candor, C. E. S., 4.42; Columbus, Jr. C. E. S. and two S. S. Classes, 1.90; Cortland, Jr. C. E. S., 1; Fairport, Aux., 12; Flushing, Aux., 22.15; Hancock, Aux., 5; Homer, Aux., 21.87, C. E. S., 8, S. S. (to const. L. M. Mrs. J. W. Whitney), 25; Honeoye, Aux., 25; Lockport, First Ch., Aux., 25; Morrisville, Aux., 5; Middletown, First Ch., Ladies' Guild (of wh. 25 to const. L. M. Mrs. George Millsbaugh), 44; Mt. Sinai, C. E. S., 5; New Haven, Aux., 20, Willing Workers, 13.36; Oswego, Aux., 28; Poughkeepsie, Aux. (of wh. 25 to const. L. M. Mrs. John F. Hume), 35; Sherburne, Aux. (with prev. contri. to const. L. M's Mrs. R. P. Rutschbach and Miss Mary C. Coats), 40; Sloan, Aux., 1.37; Smyrna, Aux., 15; Syracuse, So. Ave. Ch., Aux., 5, Plymouth Ch., W's Guild, 123.15; Wadham's Mills, Aux., 2.50; Walton, Aux., 23; Warsaw, Inter. Dept., S. S., 5; West Winfield, Aux. (of wh. 25 to const. L. M. Mrs. Jennie Rogers), 30, Jr. C. E. S., 10. Less expenses, 78.33, 699 58

Total, 699 58

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flav-  
ell, Treas. D. C. Washington, First Ch., Aux., 75, A Friend, 40; N. J., Bound Brook, Pilgrim Workers M. C., 16; East Orange, Miss Lydia Hulska-  
mer, 25, First Ch., S. S., 20, Trinity Ch., Aux., 11.60; Montclair, Aux., 45; Orange Valley, Aux., 38.83; Paterson, Auburn St. S. S., 6; Plainfield, Aux., 20; Upper Montclair, C. E. S., 10; Westfield, Y. L., 70. Less expenses, 35.35, 342 08

Total, 342 08

## ILLINOIS.

*Chicago.*—Miss E. H. Aldrich, 5 00  
Total, 5 00

## FLORIDA.

*Tavares.*—Aux., 2 00  
Total, 2 00

## ENGLAND.

*London.*—Miss S. L. Ropes, 25 00  
Total, 25 00

General Funds, 9,149 36  
Gifts for Special Objects, 200 47  
Variety Account, 125 84  
Legacies, 200 00

Total, \$9,675 67



### A BIRTHDAY PARTY.

MISS LYDIA GERTRUDE BARKER, the daughter of Mr. and Mrs. J. L. Barker of Berkeley, Cal., had a birthday party in her honor on Friday evening, Jan. 14th. Over two hundred guests were present. Strangely enough Miss Barker was not invited to be present; she does not even yet know that the party has been held, and stranger yet the report of it now appears not in the society column of a daily paper, but in the missionary column of a religious journal.

Explanations are evidently in order.

Five years ago Miss Barker, with the consent of her parents, left her beautiful home and her wide circle of devoted friends to enter upon Christian service in behalf of Hindu women and children in the Madura district, India. She purposed in her heart not to return for seven years. She was accepted as a missionary of the American Board, being assigned to the special care of the Woman's Board of Missions of the Pacific. Her father, however, provides from his own resources for her support, and her whole family give her their constant sympathy and daily prayers.

The Woman's Board of the Pacific might well add to its Washington, Oregon, and other Branches, the Barker Branch of the W. B. M. P.

Miss Barker is a member of the First Congregational Church of Berkeley. The programme committee of the Ladies' Missionary Society of the church proposed that her birthday, January 12th, be observed by her friends in her honor, and in special remembrance of her work. The idea was taken up with enthusiasm by her many friends in the church. "The Theodora Society" of young ladies, one of the best missionary circles that ever strengthened a pastor's hands and kept warm the zeal of a church for Christian work in the regions beyond, transformed the church parlors by means of decorations and choice curios from India, and photographs of the scenes of Miss Barker's labors.

The birthday falling on Wednesday, devoted to the midweek service of prayer, the church parlors were opened to the guests on Friday evening, the

14th. Invitations had been sent to every family in the church, and a public notice had been given from the pulpit.

After a half hour spent socially, Mr. Hatch made a few introductory remarks. Mrs. Hatch and Miss Mills gave an instrumental duet. Prof. T. R. Bacon of the State University, who was pastor of the church before "our missionary" went abroad, spoke feelingly of her devotion to the work of the church while in Berkeley.

Miss Grace Fisher of Oakland has recently visited Miss Barker in India, spending several weeks with her. She told of that visit in a brief talk that was deeply interesting. Miss Mary Perkins of San Francisco, for several years a laborer in the mission field with Miss Barker, came forward, dressed in Hindu costume, accompanied by a young girl in Mohammedan costume, and held the closest attention of all as she spoke of the work in India, and especially of the part taken by our missionary. Rev. H. H. Wikoff offered prayer, Rev. G. B. Hatch sang a solo, Mrs. Caleb Sadler read selections from Miss Barker's letters, and Professor Nash, of the Pacific Seminary, spoke of his personal acquaintance with her, and Miss McKee sung a solo.

The following message was read, adopted by a unanimous vote, and has been forwarded to Miss Barker:—

*Resolved*, That we, the members and friends of the First Congregational Church of Berkeley, assembled January 14th, in the home church of our beloved missionary, Lydia Gertrude Barker, send her our affectionate greetings, congratulating her on the success and happiness that have attended her the past year. We wish her yet greater joy and richer blessings in the year to come.

*Resolved*, That we assure Miss Barker of our continued interest and prayers for her work, and our renewed consecration to the missionary cause for which she is giving her life.

*Resolved*, That having had a hopeful, happy time at Miss Barker's birthday party, given by the Ladies' Missionary Society of the First Congregational Church, of Berkeley, we wish for her and ourselves many happy returns of the day."

Mr. Barker, being called for, responded with deep feeling and spoke as only the father of such a daughter could speak.

At the conclusion of the programme, light refreshments were served by members of the Intermediate Y. P. S. C. E.

The young people, of whom there were many present, enjoyed games, and all renewed the social part of the "party."

A large portrait of Miss Barker adorned the wall, and a basket stood in a central place to receive voluntary offerings for the missionary work in India.

If this birthday party shall bring the comfort and joy of remembrance to this faithful missionary in India, it has already stirred in, at least, two hundred hearts at home a deeper interest in the work so dear to her, the work which awaits our contributions and our prayers. May not like gatherings stir the hearts of thousands elsewhere?

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#### A MISSIONARY TEA.

ON January 14th, a missionary tea was given by Mrs. S. S. Smith, at her residence, 1704 Geary Street, San Francisco, under the auspices of the Ladies' Foreign Missionary Society of Plymouth Church.

A most interesting address was given by Mrs. A. P. Peck, wife of a Medical Missionary in North China, who herself was in China during the war with Japan.

Mrs. Peck dwelt especially on the horrors of the cruel practice of foot binding, and the great difficulty found in trying to prevent the practice, which has no object but that of custom. The establishment of boarding schools is found the most effectual means of fighting it. There the poor girls can enjoy exemption from such cruelty.

Mrs. Hallock, of Mills' College, secretary of the Young Ladies' Branch, spoke, asking young ladies to become members.

Vocal quartettes and solos were rendered by the Misses Van Pelt, and others, of the Carillon Quartette, in their usual accepted manner. The Lord's Prayer chanted was specially admired.

At the close of the programme refreshments were served, and a collection taken for the Missions. About fifty were in attendance, and the occasion was enjoyed by all present. Beside being a missionary assembly, the afternoon was intended as a reception to the wife of the new pastor, Dr. F. B. Cherington.

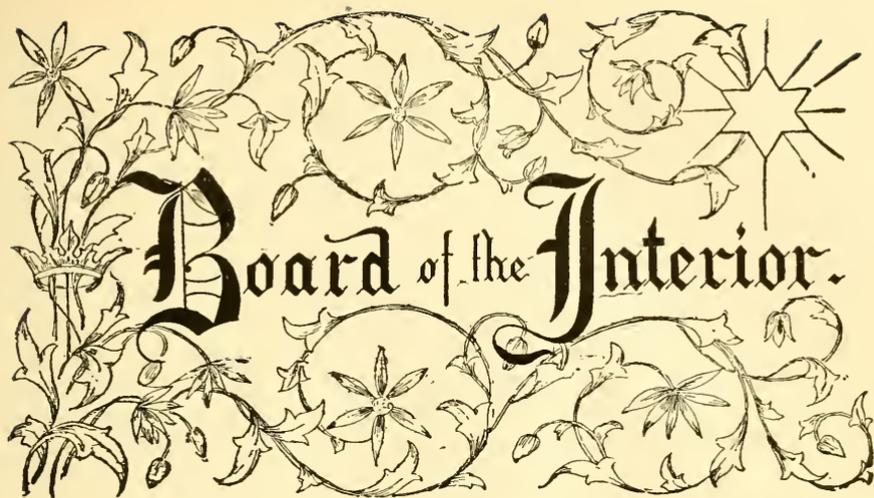
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#### THE AWAKENING OF INDIA.

FOR the glory of our God, "who alone doeth wondrous works," and who deigns to use very weak instruments, that all the work may be seen to be his own, I will tell you the facts just as they occurred. There is a porter in New York City who knows how to pray. He cares more for God's kingdom than for his own interests. He just lives for God. He keeps praying while he is at work, often with tears. This year he has been specially praying for India. In March he wrote a letter to India which ended like this. I give it exactly: "I believe you are going to have victory after victory I

want you to take up the cry of John Nox (!) oh Lord give me Scotland or I die. You say give me India or I die faith and prayer makes the Devil tremble and Hell shake and sinners fly to Jesus and Angels Sing songs of victory." This was all, but there was prayer behind every word. As one read these words the thought suddenly came, "Why not indeed pray and work for 'the awakening of India'? Divided as is this great land by many languages, and separated as are the workers, should not every laborer lift up his eyes above the horizon of his own work and take in India as one field? Should we not unite in prayer for India's awakening?" After prayer, a letter was sent to a few missionaries in various parts of India, asking them to spend a night in prayer for the awakening of India.

The next step was to write to you all, for the thought had come from one of you, and ask you to begin praying for the awakening of India. Then came the thought of a series of articles on the subject in the papers of India. One by one, in answer to prayer, four of the papers consented to publish the articles simultaneously. Then in answer to prayer the writers consented to write the articles. Each one was born in prayer. Arising from these articles came the thought of a national call to prayer. In answer to prayer the veteran missionaries telegraphed their hearty consent to sign such a call. Then the missionary conferences fell into line. First the one hundred and fifty missionaries of Calcutta took up the matter and called the other conferences to follow. Madras, Bombay, and other cities followed suit. The call was translated into the various vernaculars, and from a number of centers in India it was sent through the native churches. Then a pamphlet containing the articles on the awakening of India was printed and sent to two thousand missionaries and chaplains in India. The call for the day of prayer was sent also to many religious papers and to praying people in America, and Britain, and Scandinavia, Africa, China, Japan, and Australia. On December 12th a great volume of prayer was going up from thousands of hearts for India as the sun went round the world. And as the hours of that day were freighted with petitions for India, so will the coming years be freighted with blessing for its awakening. It may be a long pull, there may be dark before the day, but the devil and his kingdom will stagger under the blows received that day in India till the end of time. We know that we have the petitions which we have asked of Him. We believe that we have received them and we shall have them. The day has only just passed, but already the returns begin to come in of great blessing in prayer and growing hope of a great awakening. Faith sees a little cloud the size of a man's hand,—a cloud of prayer arising from the great sea of God's grace.—*From Mr. Eddy, Secretary of Young Men's Christian Association in India.*



AN EASTER THOUGHT.

BY BERTHA E. BUSH.

Growing as the lilies :

Slowly, slowly ;  
First the tiny, lifted blade,  
Stretched to heaven as asking aid,  
Stretched to heaven from depths of earth,  
Lowly, lowly.

Growing as the lilies :

Never ceasing ;  
Day by day the leaves unfold ;  
Day by day, with joy, they hold  
Tender rain or sunshine's gold,  
Each a blessing.

Growing as the lilies :

Never fretting,  
With an anxious mind, to spin  
Robes to flaunt their beauty in ;  
Simply taking what is given ;  
Self-forgetting.

Growing as the lilies :

Out from prison,  
Growing up to life and bloom  
Beauty, gladness, and perfume ;  
Calling through our days of gloom,  
" Christ is risen."

## MRS. WEBSTER'S JOURNAL.

ESUPUA, WEST CENTRAL AFRICA, Sept. 29, 1897.

WE are on the march again, and soon the last stage of our journey will be accomplished. How wonderfully we have been kept through all the long journey,\* and how many blessings we have received all the way, and the same loving care is with us to-day.

We are a small company,—just enough carriers for the necessary traveling outfit, and they are all our own boys, with a few exceptions.

We stayed in Catombella ten days, waiting for our agent to get our goods out of the custom house. Mr. Stover wanted to see all the loads in proper order for the carriers when they come for them; but we found it would delay us too long, so decided not to wait longer. Mr. Lea and Mr. Bell, of the Phil-African League, very kindly offered to attend to any boxes that needed repacking. So we left Catombella yesterday afternoon.

Last night we slept at the same place we did on our way to America two years ago,—the place where we met the leopard; but this time we did not see anything worse than a poor little black cat that came to steal some meat from our food box. Our camp to-day is quite near the bank of the river. We were told that ten hippos (hippopotami) were seen here in the river yesterday. I am sorry we were not here to see them. I should like to see a real, live hippo. I have seen the flesh and parts of the hide, and heard them snorting and playing in the river at night, but have never seen the live animal.

*Sept. 30th.*—To-day we are camped at the upper end of the cañon. It was a hard day's march for all, climbing up the mountain sides and over rocks and boulders, but all—even the little lads who carry food for the other carriers—have stood the march well. It seems to me that every time I go over the road this part of it gets worse. The rains have not begun here yet, and everything is parched and dry. In three days we shall be in green country and cooler air. One of the boys shot an enormous snake at the watering place this afternoon. We did not measure it, but it must have been nearly five feet long and between three and four inches thick. It had a flat head and a very short, pointed tail, and the fangs were fully an inch long. Such snakes are not numerous, I am glad to say.

*Oct. 1st.*—We are resting to-day on the bank of the Kovali River, in upper Cisanji. Just before we reached camp we met a large caravan from Chisamba, going to Benguella (three hundred miles away) for loads for

\* Mrs. Webster sailed from New York, July 10th, with the Rev. Wesley M. Stover, returning to Bailundu, West Africa.

Mr. Currie. Among the carriers were several of their boys, some of whom we know very well. One—Kanye—is a special friend of mine. He and one other came back to our camp this afternoon, and we had a pleasant visit with them.

*Oct. 2d.*—To-day's march took us through what we call the jungle. It is about two miles long, and is a perfect network of trees, vines, and climbing cacti. There is hardly room for the *tepoia* [a sort of hammock borne by two carriers, in which Mrs. Webster made the journey] to pass, and the growth is so thick that the sun cannot penetrate. It is the only bit of real tropical scenery we have. [Yet Bailundu is but twelve degrees south!]

Our camp is on the bank of a small stream at the foot of a round, perfectly bare, granite mountain. We found growing on the banks of this stream a lot of blackberry vines, loaded with green fruit. How they came here is a mystery, unless, as the boys say, the birds carried the seed from Bailundu. Ours there are the only ones in the country that we know anything about, and until last year they have borne very little fruit.

*Oct. 6th.* We are nearing the end of our journey. Three days more and we are at home! It seems too good to be true. The journey that looked so long when we set out is almost completed. We have made good time without any very hard traveling until to-day. The next two days will be long also.

To-day's march was a very hard one. We traveled over twenty miles and climbed more than a thousand feet. We made good time, too,—only seven hours on the road. The day was cool and cloudy, or it would have taken us longer. Mr. Stover had a little fever day before yesterday, and is not feeling extra well to-day, but he stood the march to-day very well.

Last night an animal of some kind visited our camp, but Jennie, the mule, snorted and made such a fuss she scared it off. The noise she made was enough to scare anything.

The only shower we have had was last night, though for four days we have been in country where the rains have begun. It is beautiful now, so fresh and green. The trees and shrubs are lovely, clothed in their new foliage of shaded brown, green, and red.

*Oct. 8th.*—We are settled in camp after a long day's march only four hours from home. The boys are all so excited about getting home to-morrow they can talk of nothing else. And I must confess we are just about as much excited as they are. I don't think I should mind footing it the rest of the way this afternoon.

*Oct. 9th.*—Home at last! We left camp about daylight. There was no chance to sleep if we had felt inclined. The first call I heard was about two o'clock. Some one called to Sakanjimba that it was time to put the

coffee on. Before four o'clock every one was stirring, and an hour later the camp was deserted.

The carriers seemed to be walking on air, they went along so fast, and their tongues kept pace with their feet. We made a very noisy arrival. The carriers sung, shouted, and fired off their guns, and when we came within hearing there were answering shouts from the station. On all sides we heard, "Nana has come!" "Ondona has come!" And when Mr. Stover dismounted from his mule and I from the *tepoia*, there were handshakings and *kalmagas* (greetings) all around. They all seemed glad to see us, and if they are half as glad as we are to see them, I shall be quite satisfied. Their black faces never looked so nice as they do now, after our two years' absence. This has been a very happy, exciting day.

Mr. and Mrs. Fay and the children are all well, but I fancy they were growing a little bit lonesome, all by themselves, and are glad of help and company. They have three such nice children!

*Oct. 23d.*—We have been here now two weeks to-day, and how the time has flown! The mail has come, bringing good tidings from the dear home friends, and in a few days we send off our mail.

I have been very busy this last week, but am only partially settled yet. The bulk of our goods is here, except a few loads that I need most of all. Such little trials do not affect us very much for we are accustomed to them, and really it might be much worse, for I have my bed and a few chairs and a table left over from the old stock, and I have managed to make things quite comfortable. Of all the breakable goods I brought only the glass of one picture is broken.

As to the work, we see improvement and progress along all lines. There are some new faces, and it is good to see in their old places again some who had grown cold, and wandered away for a time. There are some yet far from the fold, but we believe all things are possible with God, and that they will be brought back. With warmest love and greeting to all,

MARION M. WEBSTER.

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### FROM THE MORNING STAR.

The following came via Sidney, reaching Chicago in midwinter:—

Long. 174° 3' East, Lat. 1° 5' South.

AUGUST 14, 1897.

DEAR — : Our first anchorage is in sight. We are told that smoke resembling that of a steamer has been seen, and that there is probably to be a

chance to send our mail. Canoes begin to come off from the shore, and altogether it seems like old times. Mr. Mitchel, who came down to take the place of the Hawaiian missionary here at Tapitenea, is going ashore, and we, the lady passengers, expect to go with him and have a taste of land again. To-morrow is Sunday, so we shall have a quiet day at anchor, and Monday will see us on our way again. Two more calls, one at Mariana and one at Apaiang, and then comes dear old Kusaie!

We have had a pleasant passage down with no bad weather. The moonlight nights here under the equator have been simply beyond description. Emma and I climbed last evening into the great Ruk boat up on deck, and used the sail for a bed. Emma sang in her sweet Hawaiian voice:—

“Star, star, beautiful star,  
Pilgrims weary we are;  
To Jesus, to Jesus,  
We follow thee from afar.”

You should have been there alone, the Southern Cross before you, and the wonderful light on the sails, to appreciate the charm of moonlight at sea under the equator.

We are all pretty well. There has been no serious illness from seasickness this time, as there often has been in other years.

*Monday, Aug. 16th.*—It is early morning, and we are again steaming on our way. We could not go ashore here on account of our short stay and the poor tides, and the long distance to the mission stations. Both Hawaiian missionaries came off to see us here. Mr. Kaaia has been here eleven years with no vacation. He is one of the Hawaiian ministers who have been pure gold,—quiet and gentle, but faithful. Mr. Mitchel has left his wife and three little ones in Honolulu, and come to take his place until he can return.

I wish you could have been present at our Sunday service yesterday. It was held on deck, and instead of the usual sermon we studied together the book of Daniel and sung out of Gospel Hymns. Over ten different nationalities joined in the singing. I suppose if Luke had been present he would have said that there were present those “from every nation under heaven.”

This is only a note to let you know that we are thus far on our journey. We did not meet any steamer, but expect to leave letters at Apaiang, to be taken up by the steamer when it comes. Remember me kindly to the ladies at the rooms. Miss Logan also sends greetings to you all.

With love,

JESSIE R. HOPPIN.

## ANNUAL MEETING OF CHICAGO ASSOCIATION.

BY MRS. J. H. MOORE.

A NOTABLE day was February 10th, the day on which was held the annual meeting of Chicago Association in New England Church. The opening words from Mrs. E. W. Blatchford gave a high spiritual key to the remainder of the day. The Scripture read was the story of the blind man of Jericho, who, hearing that Jesus of Nazareth was passing by, prayed, "Lord, that I may receive my sight," and the prayer was fulfilled. Jesus is to-day "passing by," nay, is here, and will abide if we ask it. Let us pray that we may receive our sight. What a change sight would make in our appreciation of missionary work, in our realization that we are appointed to carry a knowledge of the riches of their inheritance to our sisters now in darkness. And then the prayer that "to-day might be a day long to be remembered as a day of the presence of God," found its echoes in all listening hearts.

The reports from the various societies as given by the three Vice Presidents of the Association were listened to with interest, as they brought before us glimpses of the conditions and doings of the auxiliaries. With few exceptions they were bright and encouraging, and always courageous.

Eyes brightened and attention became concentrated as our beloved missionaries from China were introduced,—Misses Gertrude and Grace Wycokoff. Miss Gertrude spoke impressively of the great fields which are white ready to harvest, and the many and urgent calls coming from fields already prepared; and what shall we say of the utterly dark places of the earth where the heathen women are calling? She made a strong plea that the stations might be fully manned, so that when a missionary came home for a much-needed furlough there might be some one ready to take up the work in her absence, and so there might be true economy of work. We were given glimpses of the beautiful work going on in Pang-Chuang among the women and girls, who in quiet ways are helping, and of the volunteer Bible readers, but showed the great need of a Bible school in Peking to train and educate those who would gladly give their whole time to the work.

The morning session closed with earnest words from three representative women on the necessity of giving a certain proportion of our means; of giving this work a first place in our plans; and on the consecration of our whole selves. "A heathen woman once said to a missionary, 'Thank you for bringing me face to face with Jesus Christ.' How happy will we feel if such words can be said to us on the latter day?"

After an hour for luncheon and exchange of greetings, we were called together again with a praise service, conducted by Rev. J. H. Windsor, the

husband of our Associational President, in which he aroused new interest in the hymns by a few prefatory words on the authors and the circumstances of their writing. The appearance on the platform of Mrs. John H. Barrows was the signal for hearty applause; and as we knew that her paper, "Missions an Evidence of Christianity," was based upon personal observations of herself and her husband as they crossed and recrossed India, it received the profound attention which it merited. It is impossible in our limited space to give a condensation of the line of thought in her clear, logical, and forceful paper. A few quotations must suffice. "The fruits of Christianity, as seen among the truly religious, are making more and more an impression upon the thoughtful minds of India." "If you desire to see true charity," says a Hindu paper, "you must not look to the Hindus but to the Christians." A journey through the world shows to one the universality of the spirit of Christianity. "The battle is not between Christianity and Hinduism or Brahmanism, or any of the old Oriental religions, which are already beginning to crumble, but the battle is between Christianity and materialism. It is patriotism, not religion, which spurs the Hindu on to ostentatious religious observances, because they know that when their religion falls their country will fall."

Following Mrs. Barrows came a pleasant surprise in the introduction of a young Bulgarian friend, Miss Kara Ivanova, who is in the Moody Bible Institute, pursuing further study after having graduated from the Constantinople College for girls. Very winning was her personality and her sweet voice as she pleaded with American women to send more light to Bulgaria. The Bible, as read in the churches there, is in the old Slavic language, understood only by the learned, and the same passages are read year after year. Feeble indeed is the light which reaches the people, like the flickering candlelight of olden days. "O send them more of the glorious light which you have in abundance."

The young ladies' hour was opened by Mrs. J. H. Moore, Secretary of Young People's Work in this Association, with a few words as to progress of work in that department, at the close of which the young ladies came forward and stood while they recited together their Covenant. Miss Grace Wyckoff then came forward as a representative of the Bridge, and urged our young ladies to fear not criticism; to remember that we are in the world, yet not of the world. Taking us into her confidence she gave a little account of how the call came to her through reading in *LIFE AND LIGHT* an article by Miss Ada Haven, "The Master is Come, and Calleth for Thee. North China wants six young ladies; North China wants the one whom God wants," etc., and she realized that this voice was to her. Such a call comes

to-day from Turkey and Japan no less than China. Will you be ready to say, "Here am I; send me" and you mothers, will you say, "Send her"? Or if you stay here will you live out the words of the Covenant just spoken, "I will not cease to make offerings of prayer, time, and money"? Let us all catch the inspiration of Christ and say, "I'll be whatever God wants me to be; I'll say whatever God wants me to say; I'll do whatever God wants me to do."

The closing hour of the day was the children's hour, led by Mrs. Geo. M. Vial, Secretary for Chicago Association, and now Chairman of the Children's Committee for the Interior. Helpful and stimulating words were given by Mrs. Knight on the need of co-operation from the mothers; on the helpfulness of definite pledges from the mission bands, first to the Board in its planning, second as a stimulus to the band, given by Miss Pollock, and lastly on how to teach children that systematic giving is right,—first, because "Thus saith the Lord," second, because God gives to us systematically, third, because we are God's agents. Lastly, tell them they are giving to Christ, and illustrate with the story of the rich man who, as he was pompously giving in church to be seen of men, suddenly saw the usher changed into the figure of Christ himself.

"TALK not to me of Foreign Missions," said a man who contracted his soul to a county. "All my sympathies are in Kent." Fortunate, indeed, it was for Kent that Augustine, its first evangelist, nearly thirteen hundred years ago, did not say, "Talk not to me of Kent; all my sympathies are in Rome."—*Ex.*

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 10, 1898, TO FEBRUARY 10, 1898.

ILLINOIS . . . . .	2,017 73	Previously acknowledged	6,854 62
IOWA . . . . .	146 91	Total since Oct. 18, 1897 . . . . .	\$11,830 35
KANSAS . . . . .	42 52	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
MICHIGAN . . . . .	744 97	Received this month . . . . .	\$39 00
MINNESOTA . . . . .	619 99	Already forwarded . . . . .	88 00
MISSOURI . . . . .	340 48		
NEBRASKA . . . . .	90 73	Total for special objects since Oct.	
NORTH DAKOTA . . . . .	20 15	18, 1897 . . . . .	\$127 00
OHIO . . . . .	475 68	ARMENIAN RELIEF FUND.	
SOUTH DAKOTA . . . . .	79 20	Received this month . . . . .	\$51 00
WISCONSIN . . . . .	358 32	Already forwarded . . . . .	53 50
ARIZONA . . . . .	8 70		
TENNESSEE . . . . .	3 00	Total for Armenian Relief since Oct.	
MISCELLANEOUS . . . . .	27 35	18, 1897 . . . . .	\$104 50
Receipts for the month . . . . .	\$4,975 73	MRS. ALFRED B. WILLCOX, Ass't Treas.	

# Life and Light for Woman.

VOL. XXVIII.

MAY, 1898.

No. 5.



A GREEK MONASTERY NEAR TREBIZOND.

## UNWORKED FIELDS.

BY MRS. H. P. BEACH.

## PART I.

THE convention of Student Volunteers at Cleveland, in February, has brought the watchword of that remarkable Student Movement, "The evangelization of the world in this generation," more prominently before the public than ever before. Older eyes have caught, too, a vision from the mountain tops of faith of a world evangelized. Older heads have taken in a conception new and strange to them, and almost overmastering. Perhaps this is not a "fantastic" motto. Perhaps there is something more than youthful fervor and enthusiasm in the inspiring, ringing words. Has the Church ever honestly faced the question whether such a thing could be, if its members trusted, and prayed, and worked steadfastly for that end?

One of the first points to be considered, if we sat down with God to work out that problem, would be, "What lands are there still to be possessed?" whether we are ready yet or not to look at these unworked fields from this serious standpoint. Shall we take a brief glance at them?

This review leaves out of account the many populous districts in countries like China, India, and much of Africa, where no missionary's voice has yet been heard, but within whose borders missionary work has been prosecuted.

The unentered fields fall into three groups, the missionary being excluded, first, because of the hostility of natives to foreigners; second, because of the hostility of a ruling Christian power; and third, because of the unwillingness of the Church of God to enter in.

In the first group are Tibet, Turkestan, Chinese, or better, Eastern Turkestan, Afghanistan, Beloochistan, Nepal, Bhutan, Arabia, and Abyssinia; in the second, Annam, Cambodia, Cochin China, Tonquin, the Philippine Islands, and Siberia; and in the third, Western Brazil, and, until very lately, several other republics of South America—the "neglected continent"—Mongolia, the Sahara, and the Soudan.

In the first group, where native aversion to foreigners forms the barricade, the first five countries, Tibet, Turkestan, Eastern Turkestan, Afghanistan, and Beloochistan, have many points in common. They are mountainous, either surrounded by mountain ranges or broken by them, and consist largely of elevated tablelands seamed here and there with fertile valleys. All possess the climate and geographical characteristics peculiar to such altitudes, ex-

tremes of heat and cold, scanty rainfall, few rivers, and stretches of barren desert swept by sand storms in summer and cold, piercing winds in winter, and all are thinly populated.

Of these countries, Tibet, the loftiest region of such extent on the globe, being eight times the size of Great Britain, undoubtedly attracts the most interest. Its tablelands are from ten thousand to seventeen thousand feet in height. Although in the latitude of Delhi and Naples, its altitude is such that it has an arctic winter. Agriculture and gardening are difficult arts, but the necessity for irrigation and terrace cultivation seem to have sharpened the ingenuity of its inhabitants. Its rich store of mineral is but little mined. Once there was a busy trade with India, but now the mountain passes are completely closed.

In social life polyandry is prevalent as well as polygamy. Women are the drudges, doing heavy work of all kinds, but at the same time have a curious ascendancy over the men difficult to explain. A man's sufficient excuse for not transacting a piece of business is that his wife just then is away from home.

Everybody prays in Tibet, such prayer as it is, consisting of endless repetitions of mystic sentences counted on a rosary, or of whirling prayer wheels. These last are inscribed with a magic formula and are turned by hand, by wind, or by water; but a careless turning in the wrong direction would unpray the prayer, to the disaster of the worshiper.

More than anything else Tibet is a priest-ridden land. For every family there is at least one lama and some say three. These men are gathered in numerous lamasaries in brotherhoods of from one hundred to four thousand. They are lazy, immoral, avaricious, and very wealthy, and are also the virtual rulers. It is their influence which holds this country barricaded against the outside world, "closed equally in the face of the merchant and the missionary, the geologist and the sportsman."

Eyes of missionary longing have for many years been turned on Tibet. For more than three decades the Moravians have been at the western border, living in the clouds in the midst of the mountains, meeting, among others, Tibetan traders, and preparing a dictionary and grammar in that language and a translation of the New Testament. On the south, at Almora, the London Missionary Society has a station, and in Sikkim two American societies are at work. On the east the China Inland Mission occupy one or two towns on the Chinese frontier, and last, but not least, the Tibetan Pioneer Mission in England, owing its formation to the intrepid journeyings and heroic faith and energy of Miss Annie R. Taylor, is ready to go forward as God leads the way.

The other four countries are Mohammedan in religion. Extreme fanaticism of the peculiar form of Islamism, and ferocity of temper keep the missionary out. Turkestan and Eastern Turkestan possess a variety of races, many of whom lead a nomadic life, though there are some large villages and towns. Conditions of life are somewhat easier in Afghanistan and Beloochistan, and in the former, fruits of the temperate zones are raised in abundance. As a people, the Afghans are exceedingly fierce, and are described as being "most consummately deceitful and ferociously barbarous, revengeful, and rapacious." In Beloochistan are two distinct races, the leading one, the dwellers in towns and cultivators of the soil, said to be hospitable and generous. The other race is a nomadic, restless, brave, but cruel people. Both have great powers of endurance and possess considerable energy.

Nepal and Bhutan, a small independent kingdom and state in the heart of the Himalayas, are also mountainous and elevated, but possess a milder and less trying climate and romantic scenery. Nepal is much the larger of the two, and has a population of nearly five million. At present there is an English resident with a small escort of Indian sepoy's at the capital, to insure the keeping of treaty pledges; but he carefully refrains from interfering with the management of internal affairs. The prevailing religion is Buddhism, which is being overlaid with Hinduism.

Arabia belongs to both the first and third groups, as the backwardness of the church in sending missionaries there has been as great a hindrance to its evangelization as Mohammedan bigotry. It is not strictly an unoccupied field, for the southern and northern fringes contain the beginnings of small missions. As the birthplace of Islam, and the land of its sacred capital, it is not strange that the inhabitants should be intensely loyal to their faith, still obstacles to missionary work are not insuperable. The climate is hot and unhealthy in the low, coast regions, but in higher districts the air is cool and pure. Physically and morally the Arabs are said to compare favorably with other races, while mentally they are superior.

Abyssinia, the ancient missionary field of the old Coptic church, has for many centuries resented and resisted the coming of later teachers, whether Catholic or Protestant. But in the last few years, since it has come practically under the Italian protectorate, it is again open to missionary enterprises. The "Switzerland of Africa," its high plateaus, towering mountain peaks, and deep valleys with their almost tropical vegetation, make it a healthful and delightful region, while its fertile soil and great mineral wealth fit it for a high degree of civilization.

The Abyssinian church is a curious relic. The priests are the only educated class, and they do not understand the meaning of the phrases used in

worship. An ark, considered a holy thing, is found in every church edifice, while the one hundred and ninety-two fast days in the year do not seem to effect much in restraining vice and crime.

*(To be Continued.)*

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## CHINA.

"OMITTED."

BY MISS MARY S. MORRILL.

It was Communion Sunday in our little church at Pao-ting-fu. The table, with its reminders of our Lord's dying love and his command on that last sad night, had been prepared. The preacher's earnest sermon from the text, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me," was ended, and the non-participants were passing out. A woman plucked at my sleeve, "let me stay and see them eat the holy meal, teacher. I want to know what it means." I consented, and we sat down in the rear of the chapel together. She listened quietly, reverently, as the service went on, watching with eager, wide-open eyes the, to her, strange scene. The elements had been passed, and the pastor suddenly broke the silence, "If any have been omitted in the distribution of the bread and the passing of the cup, let them stand." Thereat up rose my friend; had she not been omitted? I drew her back into the seat, whispering, "After the service is over you shall come to my room and I will explain it to you." She had been with us only two months at that time, but she went away with a new thought and hope. She had not been omitted in the atonement, and she must make ready to keep the command, "Do ye this in remembrance of Me." The months went by, and one beautiful autumn morning, when we gathered again for that helpful, uplifting service, Mrs. Lin was no longer "omitted." But what about the countless numbers to whom this sacrament and all that it embodies for us is forbidden. They can only receive the cup from your hands or mine, dear sisters, and because we are busy here and there we are slow in passing it on.

As returning from the inspiration and blessing of the Student Volunteer Convention in Cleveland, and seated in the comfortable Pullman car, I recall the pleasant home, whose kind hospitality I enjoyed, the delights of Christian fellowship, and draw out my pen to make a plea for my Chinese sisters, a panorama of omitted things unfolds itself before my eyes. True, I might look upon the brighter picture of women receiving, but I dare not thus

set aside my message from those who, like the Grecian widows of old, are neglected in the daily ministrations. The very fact that I can write these words, the helpful book I have just laid aside, suggest some of the omitted things. Very often the outside women coming to call on



“ OMITTED.”

me look about my study, and seeing the books, exclaim, “She reads all those books, she can write letters to her friends, and gets letters from them, and she isn’t married because she doesn’t want to be.” You will see that last phrase means very much to a Chinese girl, when you recollect that her betrothal is the last matter upon which she is consulted,

and it is, in fact, often made for her while she is still in the cradle. Later in life when the inevitable bridal chair comes for her, what does she find at the end of her ride? A cheerless, comfortless home, from your point of view, and very little suggestive of her new position. The gay decorations and feast are no delight to her as she sits all day in the place assigned on the k'ang to her. Custom for that day decrees that she shall not eat, and also allows her husband's men friends to come and go, making such insulting comments upon her appearance as shall please them. The next day brings an acquaintance with the mother-in-law, who, remembering her own youthful experiences, visits upon her new daughter the same treatment that she underwent from her mother-in-law. And the husband,—perhaps he is an opium smoker or a gambler; perhaps a cruel and thoroughly vile man. Do you wonder that she endures as long as she can, probably without the aid of human sympathy, and certainly not having the solace of Divine, then seeks the only deliverance she knows? Perhaps in the dark evening a splash is heard in the nearest well, a low cry, and all is over. I have heard the bustle and commotion sure to follow that act; and an inquiry next day elicited the fact that the young wife, goaded to desperation, had ended all. "They dragged the well for her," said my voluble informant, "and her husband was awfully mad because it made the water turbid."

Last winter the indignation of our Christians was thoroughly aroused by an incident in an official's family. The mandarin had come to Pao-ting-fu from the south and was waiting for an appointment. In his household was a female slave who, being abused and homesick, tried to hang herself. The old woman who had charge of her, entering before life was extinct, cut her down, and she with the official's son, in their desire to avenge themselves and keep her from telling tales, pulled out the poor girl's tongue. The head of the household, at this juncture, sent for a cheap coffin, put the girl in it, and, calling two coolies from the street, ordered them to carry the coffin to some quiet place outside the city and leave it. Suddenly they became aware that something was wrong. The girl by inarticulate sounds, or by throwing herself against the sides of the coffin, drew the exclamation from the bearers, "that they had been paid to carry a dead person, not a live one."

The coffin was set down and an investigation followed which drew a large crowd. Some person pityingly gave her a dose of opium to alleviate her suffering, and soon all was over. Do you say that it is too dreadful to write about? Yes, but there must have been darker scenes in that young girl's life before came the closing ones just described. And you know the only thing that can securely protect and uplift women is the gospel of the great Teacher, not the moral excerpts of Confucius. Was nothing done about it?



IMAGES IN A TEMPLE IN PEKING WORSHIPED BY THE "OMITTED."

The smaller images were brought by anxious mothers with sick children, hoping the angry gods will be satisfied with them and not take away their children.

you ask. Justice moves slowly for women in China, and in this instance money and influence clogged its wheels.

Now look for a moment upon these two Chinese mothers and see another phase of things "omitted." I had been away from the station for a month's touring in the southeastern part of our field; on returning home I began my usual round of visits in the neighborhood and near villages. Coming to a home one day, I first heard the mother-in-law's lesson. When her daughter sat down beside me, I noticed the absence of the little one whom they tried to teach to say good-by to me a few weeks before. "Where is baby?" I asked, remembering how the little one used to hold out its hands to me to be taken. "Thrown away, probably," answered its mother, in what was meant to be an indifferent tone, though her voice choked a little. "When did he die?" I asked gravely. "Only last week," and then with tears in her eyes she told me that he had convulsions, and she did not know what to do for him.

Do you care more for your baby than she for hers, just because you happened to have the warm room, the remedies, and the knowledge that brought your own darling through a similar attack? Do you say she could not have cared much or she would not have thrown it away? In her ignorance of the blessed Saviour who said, "Let the little ones come unto me," she thought that an evil spirit had snatched away her little one, and if she showed how much she loved and missed it, he would but trouble her the more. The little ones are so often "thrown away" after death that the mothers allude to their loss in this seemingly heartless phrase. Perhaps a hole is just dug in the ground, and the baby thrown into it; sometimes in my journeys, outside of a city or village, I have seen a wolfish-looking dog worrying something, and then turned away my face that I might not see the dismemberment of the neglected little body.

Four years ago our helper Mêng's home was gladdened by a little one. The father reading the portion for the day in "The Daily Light on the Daily Path," saw the text, "Thou shalt be called Israel," and said, "The Lord has named our boy." Little Israel gladdened their home for two summers, and was the wonder and admiration of all the Chinese, because he was being brought up "just like a foreign baby." But the Lord wanted the little child he had named, and before the close of the third summer he took him. Care and skill had tried various remedies, but to no purpose. The father and mother, though crushed by their loss, bore it beautifully, for they were not without hope. Many told me wonderingly of the little coffin, how it was covered with vines and flowers, and about the service "all for a baby." I had been away that summer, but one afternoon the mother sat beside me

in prayer meeting, and she took a pressed rose from her Testament and laid it into mine, whispering, "It was on little Israel's casket, and you loved him." Since my return to America she has written me, "Israel has a little brother." What was it that made this mother feel and not be ashamed to show her emotion?

One afternoon I was out making calls in my south suburb parish, and in one court found a neighbor of the woman whose lesson I had come to hear, seated on a rush cushion before her door, rubbing the ears of wheat that she had gleaned that morning. I sat down beside her as she drew forward another cushion, and began rubbing with her while we talked. She told me how far she had walked through some already harvested fields picking the stray ears. Of course I told her of the Giver of the harvest, and of the Bread of Life. She was interested, and asked some intelligent questions. At last she said, with a little sigh: "We women are dull and slow to understand. And we are so busy caring for the body that we forget to care for the soul,—by and by it goes away and leaves the body. And there is no help for it then." I saw the woman only a few times after that, then she moved away and I lost sight of her. It takes long, patient, and prayerful effort sometimes to bring these women to the place where they recognize and practice the fact that "the life is more than the meat."

Do you know any here in Christian America who are so busy here and there that they, too, find their portion only in this life? Then you will not be surprised, when those who have long generations of Christian training and influence behind them, and yet find it difficult to take a live interest in their Chinese sisters, that a woman in a brief talk was not ready to embrace the truth. We do not ask you to aid them in attaining the higher culture. We only want more workers, that we may embrace neglected opportunities; more schools to establish a trained native agency. We want to see more new women in Christ Jesus.

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## TURKEY.

"SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD."

BY REV. L. S. CRAWFORD, OF TREBIZOND.

"There remaineth yet much land to be possessed."

ONE of the saddest things in life is to see people sit down contented when only a fraction of life's blessings have been obtained.

To those to whom it has been given to see something of the real changes which are to be wrought in Turkey, who have caught glimpses of the better

things which are to come to Turks, to Greeks, to Armenians, and all these as a result, and an outgrowth, and development of the work inaugurated by humble and devout men and women who have been living Christlike lives in Turkey for some sixty or seventy years; to all who are still praying, and laboring, and believing in the coming of this brighter day, the question comes with a peculiar shock when some are asking, "Is it not time to close up our work in Turkey?"

The Christian world may well rejoice at what has been accomplished. The Bible has been translated into the modern languages of the Christian peoples, and given for the first time to the non-Christian people in their own tongues. That which was a sealed book to many, and an unknown book to more, has come to make its influence felt in changed hearts, in elevated characters, in purified homes, and sanctified communities. We may well thank God, and not sit down content, but "thank God and take courage to go forward."

It was considered a wonderful result of forty-three years' labor (1820-1863) when our missionaries felt that they might retire and leave the further evangelization of the Sandwich Islands to the native converts. Our missionaries began to work in Greece, and Smyrna, and along the Syrian coast in 1818, but about 1830 may be regarded as the beginning of work for the Armenians, and the real establishment of missions in Turkey.

Hawaii is only 200 square miles larger than the island of Cyprus, but Cyprus has nearly three times as many inhabitants as are found in the whole cluster of the Sandwich Islands. Cyprus and Mitylene, and the very great number of smaller ones in Turkish waters, swarming with bright, keen, modern Greeks are among the very much land which remaineth to be possessed. Almost nothing has been done as yet, and these "isles wait for His law."

At the present time we find a most systematic laying out of the whole land. In the four Turkish missions (European, Western, Eastern, and Central) are found 19 stations and 312 out-stations, 164 missionaries (52 male, 112 female), 886 native laborers, 136 churches, with 12,698 communicants (570 of whom were added during the last year). There are 343 preaching places, with average congregations of 34,000; there are 433 schools of all grades (of which 5 are colleges, 26 high schools for boys, and 18 high schools for girls), providing a thorough mental and Christian training for 23,017 pupils. The cost of these four missions for 1896 was \$216,756, of which sum \$63,136 was paid by the natives. In 1850 there were 38 missionaries, 25 helpers, 7 churches, 237 members, and 7 schools with 112 pupils. That is, while the missionaries have increased a

little over four-fold, the native laborers have increased more than 31-fold. There are 19 times as many churches, 62 times as many schools, 54 times as many church members, and 205 times as many young people under a healthy, Christian training as were reported in 1850. We give these figures to encourage those who have been giving and praying faithfully and lovingly all these years. We give them for those to study and to meditate upon who think that there are no results from mission efforts, who have, perhaps, grown a bit "weary in well-doing," and have forgotten the special message which a missionary in Turkey left for them a little over eighteen hundred years ago.

We are asked, Can not the native converts carry on the work alone and complete the work of evangelization? Let us compare Harpoot field with our Massachusetts, Sivas with Rhode Island, Nicomedia with New Jersey, Smyrna with the State of New York. They are just about equal to each other in extent of territory. Cesarea field is not quite as large as the State of Illinois, but is larger than England. It would take three states of Massachusetts, or one Greece, or one Bulgaria to equal in territory either the Brousa or the Marsovan stations.

Is it time for the A. M. A. to withdraw its aid and support from the schools and churches in the South? Shall we now say that our city mission chapels in America must from henceforth become self-supporting? Turkey is two thirds the size of the United States, and her more than forty million must not be left alone. We should have written thus three years ago. We could have well pleaded then for a round dozen, at least, of the Student Volunteers. We could have pleaded, and we did plead, for larger grants for church extension and school improvements.

We have been very much interested in visiting some of the social settlements in Boston and Chicago. Boston has nine social settlements, aside from the varied and manifold other mission and philanthropic centers (and they are every one of them needed), but Constantinople has twice as many people as Boston. Gedik Pasha, and Hasskeuy, and Miss Zimmer's work in Scutari, and the work of our Scotch friends among the Jews, and our Quaker friends in old Stamboul may be called the social settlements of Constantinople.

We economical missionaries (although we should like to see such settlements in other quarters of Constantinople and in ever so many other cities of the East) have trembled while asking merely the necessary amounts to keep up these institutions; but when we see so much done for the poor of America, it does seem as if we ought to be more bold in asking and in showing to thoughtful givers and to ready workers what large opportunities there are in this line of effort.

The picture\* accompanying this article has never appeared in a missionary magazine before. It is the monastery of St. George away up in the mountains, twenty miles back from Trebizond and the Black Sea. Let it silently preach a little sermon to you. Let it tell you that it is only one of thousands of such holy places, which hold a mighty sway over the superstitions and feelings of the Greeks. In olden times the wealthy Greek built monasteries,—he was then superstitious, but in his way religious,—now he builds schools; his education makes him less superstitious but more atheistic. And to our Missionary Board is given the opportunity of so guiding the awakening Greeks that they may see that the highest education is compatible with the simplest faith. There are many open doors among the Greeks to-day. Three years ago we asked for larger appropriations that we might better prosecute the work among the modern Greeks. They who have tasted of the joys and peace of regenerated hearts are beseeching us to help them to carry this good news to others; while the multitude, who have not yet learned of the indwelling of the living Lord, silently in their sad faces plead to us for the true light and life.

We must remember, too, that when Armenians and Greeks have become thoroughly evangelized, there will remain millions of others in Turkey to whom the real charter of Christ has not yet been revealed. Who, though they now look with profound reverence upon the historical Christ, as they have been taught regarding him, have never yet seen the fruits of a living, practical, working Christianity, and have never had any inducement to accept him as their Saviour. The Master said, "Occupy till I come." Does not that mean that we are to remain in Turkey until there is at least enough of the leaven of Christianity to counteract all other leavens now at work? Until Christ shall be recognized in his true character and in the land of his earthly pilgrimage can Christian principle become the guiding motive of the people?

But if we three years ago could plead for enlargement rather than retrenchment, how much more eloquently may the since depleted ranks of our native preachers, the grief and poverty-stricken congregations plead that they be not deserted in their day of distress?

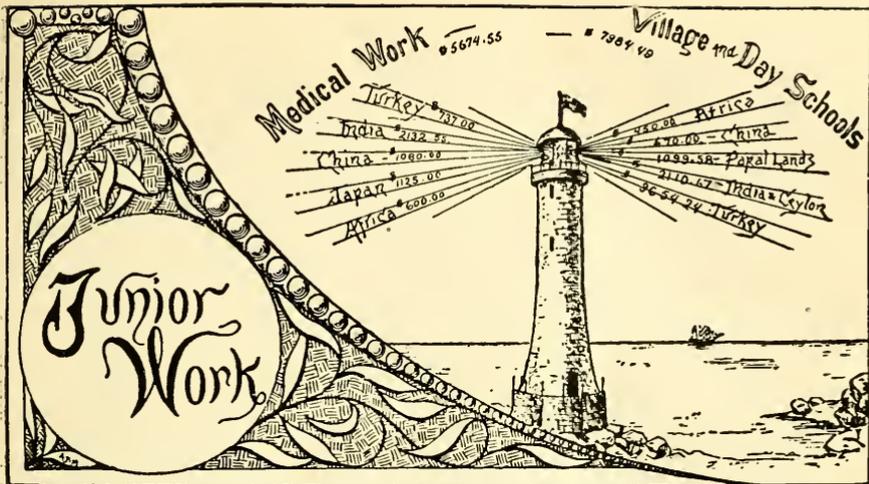
To such an extent had the principle of self-support been inculcated that the native Christians were giving far more in proportion to their ability than Christian people in America. But with their properties, large or small, swept away from them, and in the awful depression of business, and the inability of thousands of naturally thrifty people to find work, those who have remained are utterly unable to support their schools and their preachers as

\* See illustration on first page.

heretofore. Hundreds of thousands of dollars have passed through the hands of the missionaries, sent by philanthropic people of Europe and America; but these sums were sent to save the thousands from starvation. And not one cent of any such sums have been, or could be, expended for evangelistic, or educational, or other denominational or sectarian work. For all church and school work our missionaries must rely on sums sent through our Board for the regular mission work. Extra grants have oftentimes been Godsendings to us and to the people, but they should be extra and above, and not drawn away from the offerings for the regular and established work.

Time to withdraw from Turkey! God forbid the thought. If there was one reason for remaining and enlarging three years ago, there are a thousand reasons now. A large number of the men and women who had been raised up, educated, and equipped in our schools, and who would naturally be the workers to-day in their own districts and the messengers to the regions beyond, are now taken away from us and there must once more be a beginning from the very foundation. There is weeping to-day for those who are gone, but we can hardly hear it, because of that more bitter wail of the fifty thousand orphans who are pleading for support. What will become of the larger number of this great body, God only knows; but God's stewards have made it possible for three thousand of these "little ones" to be taken into our previously established mission schools, or into other specially prepared homes, where they are not only being fed and clothed, but taught the usual branches and useful trades.

There are those who are making special appeals for these orphans, that they may be kept on in these homes until able to care for themselves. We make an appeal to the Congregational churches that you will look to it that your missionaries are supplied with sufficient funds to remain themselves, and to keep their schools in operation so that there may be homes and guardians for these orphans. And so the practical question before the Congregational churches of America is not Will you go forward? but that more pathetic cry, "Will you strengthen the things that remain?" Will you permit established work to go down? Will you lose the ground which has been won by years of toil and painful effort? We would that your faith and courage might rise to such a degree that we might enter all the open doors. But you will give more largely, you will pray more earnestly, that your representatives in Turkey may continue on, and so hold open the doors for your larger faith to enter in in due time.



- To give light to them that sit in darkness John 1:9

## CHINA.

### SOME GIRLS IN KALGAN SCHOOL.

BY MRS. W. B. SPRAGUE.

MAY I introduce to the younger readers of LIFE AND LIGHT some of their Chinese friends in the Kalgan school, through this photograph? The faces are all very interesting to me, as I know the girls. Seven of them come to me daily for help in learning the Chinese characters. I would like very much to point out each one to you, tell you her name and a little of her history.

The one at the right, in the rear, by the window blind, we call Eliza. She was betrothed into an opium-smoking family. As is the custom here when the future mother-in-law needs help, she was sent for, and went to live in the family before her marriage. They treated her cruelly, making her work hard during the day and keeping her up late at night to wait on the opium smokers. She was allowed to go home to visit her family. While there she besought them to break the engagement, but they were unable to do so. She came into our school for a few days at that time, and I well remember her sad face when she left us. Both her father and the man whom she was to marry came for her. She said to Miss Williams, "I will behave so badly that they won't want me"; and so she did. They treated her very badly, meantime, and she finally ran away. The two families



KALGAN SCHOOLGIRLS.

lived in villages separated by a river. She crossed the river on the ice when it was breaking up in the spring and was in a most dangerous condition. This gave her the name after the character in "Uncle Tom's Cabin," who accomplished the same feat. She did not dare go to her home, as they would seek her there first, and a friendly family concealed her for several days. Finally the family of her betrothed said, "If she is going to cause us so much trouble as this we do not want her." They took back the betrothal money and gave up their claim to her. She is now, perhaps, the happiest of our schoolgirls.

The middle girl in the front row is one in whom I am specially interested. She is from Yuchow City, some five days' journey from Kalgan. Mr. Sprague and I were there on a tour a year ago last autumn, and brought her back with us. One evening on the way, as we were walking back and forth in the little court of the place where we were stopping for the night, admiring the beautiful moon and stars, I asked her who made them. We were greatly shocked as she looked up confidently into our faces and said, "*Lei mu-skih beio tai tai*,"—"Pastor Sprague and Mrs. Sprague." Then and there we had an opportunity to teach her about the one true God. After she came with us away from her home the report became current that we had bought her for quite a large amount of money, and our native helper had applications from quite a number of families who wished to sell their daughters to the foreigners. Since coming into the school she has unbound her feet. It is very hard for Chinese girls to do this. She said, one day, to a Chinese friend, "People will not know whether I am a man or a woman." Men and women dress very much alike in China. Here at the North the prejudice against unbound feet is very strong indeed. In general, among the Chinese, only beggars and bad women have natural feet. It is a cross we foreigners little appreciate, which these girls must bear all their lives in unbinding their feet.

Next to Eliza, in front of the door, stands Huan Huan, the daughter of one of our helpers. Her mother, after she was married, had courage to unbind her own feet; she is the only one of our Christian women who has done so. The two daughters of our Bible woman in Yuchow stand in the back row. Mali (Mary) in front of the window blind, and her sister next but one to her. Hsi Hsi, the one between them, is the affianced of our most promising theological student, now in Tung-cho. She is an orphan. Her father, our good Christian gate keeper, died a few months ago. He consented to have her feet unbound, but, much to our surprise, she was very much opposed to it herself. Miss Williams had hard work to persuade her to have it done.

The two little ones in the second row are two dear little girls. Li Yeh at

the left is the favored one of the school. She has more and better clothes than the others, being supported by a lady in America. The other one is quite as interesting, is a bashful, timid, little thing, and has a funny way of casting her eye up at me as she sits by my side in Sunday school learning the Golden Text. She was too small to come alone, and her older sister, the third one to the left, came with her.

I will not take time to tell about all of them. Twelve out of the seventeen have unbound feet,—a fact that we are very proud of. When Miss Williams took the stand that she would take into the school no more new girls with bound feet we feared it might break up the school, but the Lord blessed the movement, and although quite a number of the old scholars fell out for other reasons, there were soon as many more with unbound feet in their places. She furnishes shoes for the large-footed girls, and this is quite an inducement, as shoes are a somewhat large item in the expenses of a poor family.

Although woman's place in China is so inferior, yet they have their influence, and do much toward making the nation what it is. Will you not pray for the Girls' Boarding School in China, that its influence may be widely felt for good?

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### HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

1. How many of the ways of raising money mentioned below have you tried in your Children's Society?
2. How did you like them?
3. Which of these methods have you found to be best?
4. Have you tried any variation or improvement of any one of these plans?
5. Have you devised any newer and better plans?

Please send postal-card answers to as many of these questions as possible at your earliest convenience. Address Miss Alice M. Buswell, 1 Congregational House, Boston.

1. Investment Plan—Giving the children a certain sum to invest in any way they choose.
2. Mite boxes and collecting cards.
3. Collections at meetings.
4. Membership fees and fines.
5. Birthday and thank offerings.
6. Pledge cards.
7. Fairs and entertainments.
8. Earning money.

**LEATHER WORK FOR BOYS.** The suggestion as to "Practical Work for Boys," given in our March number, has excited so much interest Miss Muir finds it impossible to give full details to the many who have written to ask for them. She has promised, however, to give as full a statement as she can as to methods of procedure in our June number. We hope our friends will have the kindness to wait for that issue for the information they so much desire. It is delightful to know of the eagerness for practical work among mission-circle leaders, and we trust plans for introducing it may be made during the summer months.

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## Scraps from our Work Basket.

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**CONTRIBUTIONS FOR THE MONTH.** It is with pain that we are obliged to report a falling off of \$957.97 in contributions for the month ending March 18th, as compared with the same month last year. This wipes out the gains of the last two months, and brings the decrease up to \$3,780.54. As the suggested topic for auxiliary meetings in May is "Missionary Treasuries," we trust that the condition of the treasury may be carefully considered in every auxiliary. "Where there's a will there's a way" is a wise saying, and if our constituency as a whole—not only a few devoted ones here and there—really desire it, this deficiency can be changed to the increase so necessary to the work. Although treasury reports may at times look dark, let us never lose sight of the aim set before us,—a ten per cent increase in the contributions of 1896. Let us never say that it cannot be done. If it is not done, will it not be because we fail to wait upon God as we should for power and guidance, or to walk in the path he indicates, because we imagine there are lions in the way? May the month of May be a month of special work and prayer for our treasuries.

**A PROMISING MOVEMENT IN SHANGHAI.** According to the *Chicago Record*, three young Chinese ladies, educated at the University of Michigan, have initiated an important movement among their countrywomen in Shanghai. Importing an American idea, they persuaded ten Chinese ladies of high rank, wives of mandarins, to invite fifty foreign ladies (including missionaries), living in Shanghai, to lunch. At the close of the lunch one of the mandarins gave a short address,—said to be the first public speech ever made by a lady of rank in China. We cannot help wondering if she remained true to the imperturbability of her countrymen,

or whether she experienced a tremor familiar to some of us in this country. In this speech she asked for the co-operation of the ladies in the foreign colony in the establishment of a school in the native section of Shanghai, similar to the school for peeresses established at Tokyo by the Empress of Japan. Because of ignorance and inexperience their plans were not formed; but they were anxious that their daughters should have advantages that had been withheld from them, and begged the foreign ladies who had knowledge of such things to aid them.

**A ZULU WOMAN'S POWER.** A Zulu woman's hut is her castle, and she will shut the door even on her husband. Miss Colenso says: "I have heard an angry woman say to her spouse, 'Not a scrap of food shall you eat to-day,' and he sneaks away meekly."

**THE MISSIONARY SOCIETY IN TUNG-CHO, CHINA.** Years ago we often mentioned our woman's missionary society in Tung-cho as a model for those in this country, because every woman in the church was a member of the society, and every member attended the meetings. A recent letter from Miss Andrews describes a good example as to finances. She says: "I should have sent our annual contribution earlier, but some of the members were behind with their pledges, so that the full amount for the support of our Bible woman in Ceylon had not been raised. I am most anxious to have our people have a sense of responsibility in the matter. I want them to feel that what they have promised to give belongs to the Lord, so that there can be no question about giving it, unless, indeed, something unforeseen makes it impossible. So I gave them a little talk about the impossibility for the Woman's Board\* to carry on its great work unless the societies contributing were faithful in fulfilling their promises, and then told them I would wait a little for the full amount to be made up before sending. A good many of the missing contributions came in almost at once, and, although some are still lacking, the deficiency is more than made up, and I enclose the draft for the money. I think our people give liberally, according to their means, and willingly, but they need little reminders sometimes."

**EVILS MADE ILLEGAL IN INDIA.** In these days, when so much is said of English influence in China, let us be careful to remember what she has done for India. Dr. Murray Mitchell gives the following list of evils which the English government has made illegal: Infanticide; suttee; Thuggu Meriah sacrifices; hook-swinging; piercing the thigh with a sword; taking evidence by torture; barbarous modes of executing criminals; slavery; forfeiture of property on conversion; indecent exhibitions at festivals; unjust

treatment of lower castes (partially remedied); prohibition of widow marriage; early marriages (discouraged); government administration of the revenues of heathen temples; firing salutes in honor of heathen temples. "In nearly every case—it may be safe to say in every case—the protest against these evils has come at first through missionaries."

OUR MISSIONARIES IN SPAIN. Late letters from our missionaries in San Sebastian speak of a great deal of petty persecution led by an organization of Roman Catholic women. They have excited prejudice against them in various ways—first against the *Christian Endeavor* paper, so that no printer in San Sebastian would undertake to print it, and it had to be issued from Madrid. Next, a music teacher, who has taught in the school seven or eight years, resigned for no apparent cause. Then the cook left, not because she was dissatisfied, but because her family could not bear to have her live with Protestants. Miss Barbour, under date of March 27th, writes: "Our friends wonder why we do not write more about the prospect of war, but we have thought very little about it till within a few days. I think there has been more excitement in the American than in the Spanish papers, although, of course, there is a great deal said on the subject. The attitude of the Spanish press is much more dignified than formerly, and there is less bravado. They are as intensely patriotic as ever, and they have a very false idea of the resources of the United States compared with their own, but they see, at last, that a country without a large standing army can make preparations for war. It seems impossible to decide what we should do in case war should be declared until we see how affairs move—whether it would be best to send the girls home or to take them across the frontier. We are so near the frontier the question is much less serious than it would otherwise be. It is wonderful that we have suffered no annoyance whatever because of our nationality. We go about as usual, and even the street boys and girls, who are so ready to call out 'Protestants,' never allude to our being Americans. We combine in ourselves two very objectionable features, but the hatred for Protestants seems to swallow up every other consideration."

AN EYE OPENER. A letter from Miss Ada Haven, from Peking, dated February 19th, says: "There is an old lady in China who is to have an eye opener to-day. The Empress Dowager has had a car made specially for her, and to-day is to take her first ride in the cars. It will practically be her first glimpse of the world as well." Who knows what this glimpse of the world may mean for China? The Empress Dowager has great power in the empire. Let us pray that her eyes may be opened to the religion as well as the inventions of Christian nations.

## EXTRACTS FROM RECENT LETTERS.

FROM MISS MONTGOMERY, BEIRUT, SYRIA.

MISS MARY MONTGOMERY writes of her mother's death: "The end came very suddenly and unexpectedly. Only the week before she had been out in the garden and had been out to drive once with Dr. Graham. Even so late as a week ago Thursday afternoon she walked, with my help, of course, into her sitting room, and let me partly dress her. Friday afternoon the doctor carried her in, and that night she seemed so much better that we went to bed a little before twelve, leaving her with the nurse. At about five the nurse called me to help in giving her some milk and brandy to drink, but she didn't seem to be able to swallow, and asked to lie down. That was the last thing she said. She stopped breathing at about half past six, without, I think, having noticed any one since the night before. Up to the very last she didn't seem to be very much worse than she had been. I think she did not suffer very much continuously, though at times she had very sharp pains, and she often had to struggle for breath. She looked so peaceful and happy when it was over, and more comfortable than she has for a long time. It seemed very selfish to feel sad when she was so happy, when she could hear again and rest. There was a very pretty service in the church, some of the older missionaries, Dr. Eddy, Dr. Jessup, Dr. Bliss, and Dr. Post taking part in it. The American burying ground here is such a beautiful place, so peaceful and sheltered.

"Every one here has been so kind. Dr. Graham couldn't have done more for his own mother, and we have so much to be thankful for that her last year was in such a beautiful place, surrounded with every care, and that the end came here instead of somewhere in Egypt. Mother told Dr. Graham when she first came that God had prepared 'such a nice little nest' for her to be sick in. He says that when she came last spring he hardly hoped to be able to keep her more than a few months."

FROM MISS E. D. MARDEN, CONSTANTINOPLE.

It is only within a day or two that I have heard of the home going of Mrs. Montgomery, dear Mrs. Montgomery! my missionary mother, my precious, loved, valued friend! I can see her now as she came across the lawn and into the room to welcome me, in the first hour of my sojourn amid my missionary surroundings. The sweet light in her beautiful eyes a shining welcome; the warm, earnest pressure of her delicate hand; the loving, welcoming vibrations of her voice; my blessed, faithful friend. And all the years that intervene between then and now she has been ever the same, ever helpful, ever loving, ever strong.

She had many rare qualities, a perfect transparency and sincerity of spirit, giving of her best and expecting the best in return. Frank and absolutely fearless, because of her high regard for others, born of her high estimate of them, searching for the best, she made her way past all the shoals and drifts, and penetrated to the very center where she found what she knew was lying there.

Her body was most delicate and frail, but it held a spirit resolute, brave, and indomitable, never flinching, never shirking, courageous, and strong. At a certain time during the recent years, when there was hourly expectation of serious trouble, she was advised by many friends, including officials, to leave the city; with a voice full of surprise she said, "Why, I could never think of doing such a thing," and she stayed on, a bulwark of strength and comfort. "I count it the crown of my life," she said later, "to be here now and share all with these dear ones."

As a conversationalist she was truly charming. She had read much and thought more, and drew shrewd estimates. Earnest, fervent, always reverent, witty, she charmed all who listened. Said one, "I knew her only a week, but I was enchanted with her; I could scarcely tear myself away from her." Because of her inability to engage in general conversation, she devoted herself to the one with whom she was engaged, and so completely did she enter into the personality of that one, all else was forgotten through absorption of her.

She was, also, ever ready with her pen. Who does not recall her last article in the *LIFE AND LIGHT*, "God's Commands the Basis of the Missionary Structure"? She had been asked to write on the "Promises," but she felt that promises did not reach the matter, so she gave her swan's song in testimony of the guiding principle of her life.

Hers was ever a spirit of prayer; and her worshipful, reverent attitude to her "adorable Saviour" was the keynote of her life. He was more to her than all else in life, and his love and approval were her crown and blessing.

It is with reverent joy that I picture her with outstretched hands crossing the holy fields to meet Him, the glad light in her eye brightened to shining holiness as she beholds the fullness of her desires. We may leave her there with the throng of worshipers; the family ties though broken on earth united again there, joining with her glad exultant voice in the heavenly harmonies of the new song. Heaven is richer for her presence, and we rejoice! Yes, though with tear-blinded eyes, and aching hearts, we rejoice.

FROM MRS. E. S. HUME, BOMBAY.

You will be grieved to know that the plague has been terrible again this year. Last week our mortality rose as high as 348 in one day; 202 of these

deaths being of this dreadful pestilence. This week there seems to be a little lessening, for which we are most grateful. But on all sides of us,—in every street and lane,—are the dead. Ambulances conveying the sick and dying to the temporary hospitals you must pass if you go outside your gates. Biers with dead bodies exposed, or the Mohammedan frames enclosing their dead, are very often passing our gates. Sometimes unclaimed bodies are found in the morning or at night on the streets, and these are carted away like dead animals to the burning. A lady who lives near the place told Miss Millard that at that one burning ground alone 192 corpses of high-caste Hindus were burned in one day last week. And the disease seems to be more than ever virulent. Inoculation only acts as prevention for a short time, and in some cases, where the blood proves to be in a bad condition or the heart is weak, it kills, so that no one seems yet to understand or to cope with the disease. Ahmednagar and Sholapur are almost deserted, and a sad time the dear missionaries there have had, especially Mr. and Mrs. Edward Fairbank. And with it all we have all (including Miss Abbott and her famine widows, and all our 167 boarders in Bowker Hall, and here of 139 boys) been spared all these months without one single case thus far. Such marvelous protection and loving kindness on the part of our heavenly Father calls for truest thanksgiving from you, dear friends, as well as from us all. It makes me think of our Rob's exclamation last year, "Why, mamma, it is a real passover!" Pray for us earnestly, dear friends, and thank God that "it has not come nigh us." Were one case to appear, we should all be segregated in bamboo sheds, sick or well; and the plague committee would order beds, boxes, clothing, bedding, etc., *ad libitum*, to be burned. Then the flames of sulphuric acid would be shut into the rooms, when walls and woodwork, and everything would be ruined.

#### FROM THE REPORT OF AHMEDNAGAR GIRLS' SCHOOL.

The close of the year finds us with twenty-nine pupils, living in a tent put up in Dr. Hume's compound, a short distance from the city. For the dreaded plague in its rounds is now visiting Ahmednagar, and forbids our calling together our pupils in any considerable numbers. The tent is a precautionary measure, it being held by those most experienced in preventive measures that open air life discourages the advance of the disease. The one large tent serves as dormitory; a hut of bamboo matting near by is kitchen, and also sleeping room for the two matrons in charge thereof; and a third tent, occupied by the efficient assistant matron, serves as study room for the seventeen students now in the three highest classes. We had intended to conduct only these three classes, but twelve other pupils could not well be

provided for elsewhere, and we are keeping them occupied as well as we can with the teachers left us.

The year began with famine; but our numbers swelled in proportion to the scarcity, until the dormitories contained 135 boarders, and the day scholars numbered 106; total in September, 249, the largest number ever enrolled in this school. During the past six months not only not a dozen of the boarders have paid any fees, but we have had to aid a large proportion of the day scholars also. Twenty-eight of these were fed daily, thirty-four received aid in their own homes, and a few others were helped occasionally with grain. We acknowledge all the gifts received from friends at home—gifts of money, grain, and clothing. No words could tell adequately the comfort and relief they have afforded many of His “little ones.” And now that so many are prevented from returning to school, these same gifts have made it possible to send help to such as would otherwise be suffering from insufficient food and clothing in their own poor, poor homes.

The school being so large, three meetings were held weekly to enable me to reach all. The pupils were divided into three groups; those above thirteen formed one group, those from ten to thirteen the second, and all below ten the third. I have found it much easier to adapt my talks to these groups severally, and have enjoyed the meetings exceedingly, more especially the middle group. The subject for this group was always the Sabbath school lesson, an occasional Friday being given to a description of mission work in some other heathen land. I feel rewarded tenfold for all the pains taken to “make it seem real” when I recall the seventy-five bright faces looking up at me so interested in whatever I talked about.

The Sunday work in the dormitories for the little ones has continued, and a healthy desire is evinced for more books. Twenty girls were received into the church during the year; they seemed unusually mature in their inner life. The sight of those girls, all in white, declaring themselves “on the Lord’s side,” heartened one for months to come. The Lord grant them, and all in our school, abundant riches of grace during these months of enforced idleness at home—months which will be a severer test of the earnestness of those vows than any yet applied.

#### THE TOTAL ECLIPSE AS SEEN AT JEUR.

[Miss Anstice Abbott in the Mission Paper, *Dnyanodaya*.]

Leaving all scientific instruments and arrangements out of consideration, it was interesting to see the amateur preparations for viewing the eclipse. Many people went on to the two or three hillocks near the station in order to get a broad view of the dark shadow as it should sweep over the

horizon. On one of these a large telescope was mounted; some had provided themselves with thermometers, to gauge the fall of the mercury, others with small telescopes. Two table cloths were spread out near us for the clearer viewing of the shadow-bands; a pail of water for the reflection of the eclipse; a camera set at fifty degrees; prepared glasses tied on opera glasses; and smoked glasses without number. Three gentlemen had an instrument for measuring the electricity of the atmosphere. We marveled at the patient persistency with which a rod was held up to carry the small instrument as high as possible,—but arm-ache is nothing, when considered in the light of science. At eleven degrees forty-six minutes the contact became visible, and from that time the interest deepened; at every second some one's neck was strained and some one risked the glare of the sun. Some took the recommended horizontal position, considering the pillow an essential instrument for observation. The crescent, the half, the gibbous shadow crept slowly and steadily on, remorselessly blotting out the helpless monarch of the sky. And now every preparation being made, the next step was to resolve in one's mind what to choose among the various phenomena about to be presented.

The light grew less and less; the birds became restless; the few about us called to their mates to come home to the nest; a group of buffaloes were being goaded into stillness by a small boy, and when the totality was over, it was noticed that all but two of them were lying down, peacefully chewing the cud. The air was perceptibly cooler, the thermometer registered nearly seven degrees of fall. The light became opalescent, then yellower, then blue, a steel blue. A tremor was seen on the white cloth spread out before us, which soon resolved itself into the expected bands. These appeared of a delicate shade, a little over two inches wide, about four or five inches apart, and they chased each other at the rate of about ten in a second, amateurically measured. The lines were exactly parallel, extending from northeast to southwest. These were most interesting to watch, but the heavens again claimed our attention. All held their breaths for the awful cloud of shadow from the west—there was a yellow and brownish mottled appearance in the west but that was all, and the darkness fell instantly. When lo and behold, there was a glorious appearance in the sky, a wonder passing description! For a second it was something entirely unthought of before. By no means was it the long-looked-for eclipse of the sun by the moon, but some surpassing gem from heaven's thesaurus. For one minute and fifty-eight seconds the aigrette blazed in the heavens—a densely black center, with a rim of brilliant yellow light, and then four cone-like streams of pearly silver shooting out irregularly into the northeast, another

curved beam of silvery light shot out toward the west, still another and a longer one, longer than the moon's diameter, streamed down toward the southwest, each single ray of these palpitating with ineffable light. Just at the last moment a mass of deep rose, translucent light seemed to roll out underneath the southwest limb of the moon, having one or two distinct flames, and from the southeast of the shadow there lapped out a tiny red tongue, curling itself upward. The bursting out of a glowing star, and "Lo, it was light!" The totality was over! Venus had hastened out to show her charms in such a rare and desired opportunity, but failing to prove a rival, she vanished into the ethereal sky, and with her went two other planets who had dared the unwonted time.

There was a burst of rapturous exclamation when the sun again resumed his sway, which was followed by a moment of deep disappointment that the event of a lifetime had so soon passed away. In a moment we were called to see the curious phenomena of the shadow of the trees on the dusty roadside. Each interstice among the leaves seemed to have become a lens to a camera, and every leaf took the form of the inverted crescent of the sun then visible. The effect was very beautiful, resembling the ripples on the seashore.

All observers were busy comparing notes of the wonders, and the moon-queen, who had so riveted our attention in her conquering advance, stole neglected away. Did she have any jealous pangs to find that her appearance had only added a new glory to the king whom she meant to have rivalled? This was but the fancy of the moment, for "the heavens declare the glory of God; and the firmament sheweth his handy work." "O give thanks unto the Lord; call upon his name: make known his deeds among the people . . . talk ye of all his wondrous works!" "O Lord, how manifold are thy works! in wisdom hast thou made them all."

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## Our Work at Home.

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### THE VALUE OF THE COMBINATION PRINCIPLE IN MISSIONARY SERVICE.

BY MRS. C. H. DANIELS.

HAVING occasion not long since to look up the subject of trusts in commercial life, I became conscious that the principle of combination there involved was like an old acquaintance accidentally overtaken. And yet it

was certain my pursuits had never led me into commercial life beyond the "trading" of ribbons and pocketbooks with a girlhood friend in the long ago. Upon reflection, this principle came out into the light as my old friend in Christian service figuring in the more worldly circles of modern business life. It is not necessary to discuss here whether this cosmopolitan personage began existence in *Vanity Fair* or in the *Palace Beautiful*, where *Patience*, *Faith*, and *Charity* now combine for more efficient service. Called into being by circumstances and conditions, the combination principle has developed naturally, and to-day is a powerful element in social, commercial, and religious life. If we were to go back to its beginning commercially, we might give some such sketch of its development as this :—

Once a shoemaker depended for trade upon his townsmen. The inhabitants of every village raised most of their own food. The cities bought their supplies from men who were farmers and butchers in one, sowing the grain and killing the cattle the people ate. *Priscillas* everywhere spun and wove for their own households. Simplicity pervaded the economic world. Trade was local and individual even up to the year 1830. The coming of the locomotive wrought undreamed-of changes. Railroads began to bind our states together, and steamboats the continents. The great machine era began in this country about 1860. Immense manufacturing plants, with improved automatic machinery, division of labor, swift, efficient ways of handling products—elevators, chutes, side-tracks, electric roads—can now undersell the smaller operator at his own shop, because freight rates are low, transportation is speedy, and the whole world may become their market.

In America growth has been so rapid and demand so colossal that individual capital has been unable to cope with them. So, naturally enough, the combination of capital came about, by means of which scattered monies have been put together and utilized to make possible the great railroads and other undertakings of our country, which, we must say in passing, have no equals in the world.

If we were to go back to the beginnings of organized missionary enterprise among women, we might give some such sketch of its development as this :—

Once a woman, moved with compassion for her sisters in pagan lands, longed, and prayed, and gave her mite alone. In this, that, and the other church individual women, often isolated, often unconscious of any other sympathetic women near them, spun and wove the missionary spirit into the life of their own households, but lacked facilities for extending their Christ-like influence widely. Doubtless, more hearts than could be told came to yearn over crushed and degraded womanhood before such longings rose to

the surface in some one woman's heart and overflowed in organization. The growth of the missionary spirit became so strong, the demands of perishing souls so colossal, that individual capital of love, and prayers, and tears could not cope with them. So, naturally enough, the combination of capital came about, by means of which scattered love and prayers, as well as monies, have been put together and utilized to make possible the missionary undertakings of modern Christian women. One date is familiar,—a pioneer date, back in the beginnings,—1868, the year when an overflow from a few full hearts put the combination principle to work among Congregational women, and called it the Woman's Board of Foreign Missions.

“Let us organize for action,” has come to be a modern conclusion. What have been some of the distinct advantages of this particular organization? In fancy I can seem to hear hosts of women join in, at least, four testimonies:—

#### I. INCREASE OF MISSIONARY KNOWLEDGE.

Immediately upon the combination of women into auxiliaries, programmes for meetings became necessary. Subjects had to be studied, letters from missionaries were in demand, papers had to be prepared, presented, and discussed. The methods of securing and handling knowledge have been improving with the years. It is now marshalled in our meetings with more skill and attractiveness than ever before. Much of this result is directly due to the Woman's Board, which has stood back of the auxiliaries with its classified facts, its suggestions, its facilities for supplying demand. Societies of women in alliance with, and dependent upon, the Board have thus reaped immense advantage over those societies independent rather than auxiliary.

The direct and indirect results from the oft-repeated meetings of auxiliaries, Branches, and Board as to the increase of general missionary intelligence among our churches—who can measure their extent? We hear how the Symphony Concerts, given so many years in Boston, began with a meager attendance, because the public appreciation of such music was low. Public sentiment has been gradually educated through the years by these repeated concerts, until nowadays Music Hall is thronged with appreciative listeners. So the public missionary gatherings, constantly in progress throughout the network of Branches, have been a powerful educating influence.

#### II. ENLARGEMENT OF LOVE AND SYMPATHY.

These two heart forces are the spring of missionary effort. It was these Christly impulses surging in hearts which broke forth into organization at the first. As these are generated in other hearts, in such proportion does the kingdom come in all the world.

When separate loves and sympathies began to combine and express themselves, feebly at first with timid lips, so the springs filled. So one could go to her private devotions and pray in new fervor for the Lord to send laborers and to save the perishing. Do you and I ever come away from a missionary meeting, though we have been to hundreds and they are no new experience, without a sense of our heart cups filling up?

It is unspeakable gain that we thus "flow together," not simply as local societies but as allied powers, auxiliary to the one common Board. A stream of loving and compassionate forces seems ever flowing round and round among these allies, and when the tide rises in one place, another feels it.

The increase of knowledge, of which we have been speaking, constantly feeds these essential heart powers. So I become debtor to you on account of some facts you have given in my hearing or some sweet thoughts expressed; and so we are all debtors one to another—most of all debtors to the Holy Spirit who graciously comes to move through our souls, when in united prayer we call upon him and look up for his guidance.

### III. INSPIRATION TO MORE AND BETTER GIVING.

The above reflections cannot be true and this fact fail to follow. It is a truism that as we know and love, so shall we sacrifice. The Woman's Board has been a schoolmistress to many of us, to teach us how miserly we have been toward the Master's cause, how fitful also and unsystematic in our method.

If the Board has gained financially in its twenty-nine years of effort; if the American Board is now able to lay upon its helpful companion \$100,000 worth of woman's work,—our gratitude is enhanced when we also reflect upon our personal "refluent inspiration." Have we learned to help the "least of these," more generously, more systematically, by our talks and prayers together, by the appeals and methods sent among us by our ever-watchful Board? We have also learned a deeper meaning in the old words, "It is more blessed to give than to receive."

### IV. A WISER USE OF MONEY.

It is impossible to conceive of sending money to missionaries, schools, and Bible women without some organ of transmission. If we all sent our small sums independently; if we gave, as moved upon, to every person who appealed, the result would be somewhat like a crazy quilt, no system, no art, and, I should like to say, except for the feelings of those who love to sew the pieces together, no harmony to make beauty.

The Woman's Board is in close touch and harmony with the American Board, from whose officers it receives each new year the quota of work agreed upon as desirable for the women to undertake.

Estimates are made by the missionaries with the greatest care ; appropriations are made by the Boards to meet these estimates as nearly as possible, after sober consideration, with prayer. Societies allied to the Board may be sure that the "regular work" is the important work ; that in responding faithfully to the call for its support they are sending gifts in directions judged to be wisest by a large force of missionaries and officers who are in the position to see needs clearly. As the trust can take individual contributions and make of them one broad stream far more beneficent in its influences than many rills, so can individual gifts flow through the auxiliary treasuries and into the Board reservoir, there to be distributed according to concentrated wisdom. Every good principle put into action receives abuses. The principle is not therefore proven evil. But people need to look out for dangers. The trust in commercial life becomes a present evil and a menace to the future when trustees are animated by self-interest, and ride rough-shod over helpless laborers and a powerless public. They should fix their eyes upon demand, and seek to supply that in the most efficient, the most satisfactory, the cheapest way, mindful always of justice to the laborers.

We cannot press a parallelism between commercial and missionary service too far. Yet there is a similar danger in our missionary combination. The leaders of Branches and auxiliaries may err in failing to plan work for individuals. The man, be he ever so humble, must be considered in any correct solution of commercial troubles. The woman must be considered in organized missionary effort. And this leads to another danger in organization—the loss of personal effort, as, somehow, the feeling gets uppermost that the society is going to do all the work, and I, personally, need only make my usual offering, and attend meetings when convenient. We can sit down and reason that the society is composed of individuals and that when they fail to carry out its central idea the society collapses. It is another thing to rise up and say, with firm resolve, "I will put life into this organization ; its leaf shall not wither because of me ; there is one woman I may win ; I can deny myself further ; I have great lessons still to learn about prayer." It is another thing,—but it is not one out of many equally important things ; it is the all-important attainment for which the Woman's Board strives and yearns. We invite every company of women in our churches, combining for foreign missionary effort, to ally themselves as auxiliaries to the Board that they may strengthen the whole enterprise and receive enlargement themselves.

## OUR BOOK TABLE.

*Korea and Her Neighbors.* By Isabella Bird Bishop, F.R.G.S. Published by Fleming H. Revell Co. Pp. 479. Price, \$2.00.

This enterprising publishing house, which has just closed its twenty-fifth year of effort, once more makes the Christian world its debtor by issuing, in a most attractive form, this valuable record of research by Mrs. Bishop.

The unique cover decoration in yellow is a reproduction of one of the war flags which the mountaineers of Korea carried from their homes during the campaign of 1871, and which was then captured by the American forces. The book is enriched with thirty illustrations from photographs by the author, two colored maps, appendices and index.

Sir Walter C. Hillier, late British Consul-General for Korea, in his prefatory note, testifies to the "closeness of Mrs. Bishop's observation, the accuracy of her facts, and the correctness of her inferences." He further states that "she has been honored by the confidence and friendship of the king and the late queen, in a degree that has never before been accorded to any foreign traveler, and has had access to valuable sources of information placed at her disposal by the foreign community of Seoul, official, missionary, and mercantile.

In reading this book one does not question Mrs. Bishop's right to be a member of the Royal Geographical Society of Great Britain; and when one remembers that this intrepid traveler is in her sixties, and embarrassed by chronic heart trouble, one is lost in amazement and admiration at the way she conquers apparently insuperable obstacles. This book deals largely with "unbeaten tracks," as well as her earlier work on Japan.

When I met Miss Bird in Edinburgh in 1881, the winter of her marriage to Dr. Bishop who died some three years later, I asked her if through physical weariness and satiety she did not sometimes lose the receptivity and responsiveness which are essential to the enthusiastic observer, and she replied that her experiences were usually so unique that she forgot physical discomforts.

Nevertheless it is surprising to most of us women, who are conscious of the limitations of the flesh, when we read of Mrs. Bishop's exploits and remember that she is unaccompanied by one of her own sex, either as friend or maid.

It was my privilege to meet Mrs. Bishop for a few moments the day I arrived in Yokohama the last of September, 1895. She was to sail that afternoon on her second visit to Korea. Neither in appearance nor in the tones of her voice would one suspect the high heroism which animates her spirit. She spoke despondently of her health, but brightened when I told her of the constant service she was rendering the cause of missions by her widely circulated leaflet, "Heathen Claims and Christian Duty."

Mrs. Bishop's interest in Protestant Missions of all denominations is noticeable throughout the book. She was often entertained in missionary homes. One of the striking contrasts in the book tells of her approach to Mukden, where the Scotch United Presbyterian missionaries have been established twenty-five years, and are on friendly terms with mandarins and high officials, as well as with the common people. A picture is given of

the passenger cart in which Mrs. Bishop had to perform the last three miles of her journey to Mukden. Mrs. Bishop says, "this cart is only rendered tolerable by having its back, sides, and bottom padded with mattresses, and I was destitute of everything. Nothing can exaggerate the horrors of an unameliorated Chinese cart on an infamous road. After going down into ruts two feet deep, and over hillocks and big, gnarled roots of trees, through quagmires and banked ditches, the final horror was through a quagmire, out of which we were dragged by seven mules, I bruised, breathless, and in great pain, and up a bank where the cart turned over, pulled the mules over with it, and rolled down a slight declivity, I found myself in the roof with the cameras on the top of me, and my right arm twisted under me, a Chinese crowd curious to see the 'foreign devil,' a vague impress of disaster in my somewhat dazed brain, and Wong (the servant) raging at large! Then followed a shady compound, ablaze with flowers, sweet, homelike rooms in a metamorphosed Chinese house, and a time of kind and skilled nursing by Mrs. Ross (the wife of the senior missionary of the Scotch United Presbyterian Church), and of dreamy restfulness, in which the horrors of the hold of the 'pea-boat,' and of the dark and wind-driven flood, only served to emphasize the comfort and propitiousness of my surroundings." As Paris is France so, in one sense, Seoul is Korea. We are therefore indebted to Mrs. Bishop for summing up in one of her closing chapters the condition of things in "Seoul in 1897." She discusses the political situation, and says, "Korea is incapable of standing alone, and unless so difficult a matter as a joint protectorate could be arranged, she must be under the tutelage of either Japan or Russia."

It is needless to say that Mrs. Bishop has lost none of the peculiar charm of her literary style. She describes with such definiteness that one can easily make a mental picture of her surroundings, and she has the rare gift of revealing enough of her personality to make the experience real and vivid, and yet, never obtruding herself unnecessarily. It is a cheering fact that in 1897 the influence of Christianity in Korea was much stronger than in 1895, and the prospects of its spread much more encouraging. G. H. C.

#### SIDE LIGHTS FROM PERIODICALS.

*Review of Reviews*, April, discusses, in its "Progress of the World," matters bearing upon relations of the United States, Spain, and Cuba, in a full, clear manner. We cannot forget in these days that Spain is missionary ground, and that we thus have an added reason to be intelligent concerning Spanish movements.

*Littell's Living Age*, April, "The Future of Manchuria," by F. E. Younghusband.

*Cosmopolitan*, April, "With the Japanese Court at New Year's" (Illustrated), by Florence B. Hayes; "The Great Drainage Canal of Mexico," by Blanche Gray Hunt; "Man-Hunting in India," by Charles Johnston.

*Forum*, April, "England and France in West Africa," by Thos. Gibson Bowles, M.P.; "The Political Situation in Europe and the East," by Major-Gen. Nelson A. Miles, Com. U. S. Army. M. L. D.

## TOPICS FOR AUXILIARY MEETINGS.

*May*.—Missionary Treasuries. See LIFE AND LIGHT for April.

*June*.—Land Yet to be Possessed. *September*.—East Central Africa.

*July*.—Young People's Work. *October*.—West Central Africa.

*August*.—The Island World. *November*.—Thank-offering Meetings.

## LAND YET TO BE POSSESSED.

## TOPIC FOR JUNE.

THIS topic will require more study than most of those suggested in our magazine, but will be none the less interesting on that account. We think care should be exercised not to attempt too much lest the time be filled with statistical papers. We suggest two different programmes:—

1. "Unworked Fields," see Mrs. Beach's article, page 194, concluded in June number. (1) A very brief statement of statistics. See "Population and Religions of the World," and "Facts and Figures," in *Missionary Review* for January, 1894. (2) Conditions in Thibet. See *Missionary Review* for June, 1894, "Pioneering in Thibet," by Miss Annie R. Taylor, and "Among the Thibetans," by Mrs. Isabella Bird Bishop. (3) The Soudan. *Missionary Review*, August, 1894. Also volumes on Africa in Stanford's Geographical Compendium Series, last edition, Vol. I., chapters 5 and 6; Vol. II., chapter 1, and "Geography of Africa," by E. Harwood, chapter 7. (4) Mohammedans. Hints for Study and books recommended in *Missionary Review*, October, 1897. "Mohammedanism in Persia," *Missionary Review*, June and July, 1897.

2. Fields where large mission work is done: (1) India. See *Student Volunteer*, January, 1897. (2) China. *Outlook*, *Missionary Review*, January, 1895. Some of the obstacles to missionaries are given in *The Fortnightly* for 1897. (3) Turkey. *Missionary Review*, January, 1895, and January, 1898.

*Missionary Review*, obtained from 30 Lafayette Place, New York City (price, 25 cents). The *Student Volunteer*, 283 Fourth Avenue, New York. The "Encyclopædia of Missions," which should be in all town libraries, contains information on all the points mentioned.

THE semiannual meeting of the Woman's Board of Missions will be held in Union Church, Worcester, Mass., on Thursday, May 26th. Morning session at ten; afternoon session at two. All ladies interested are cordially invited to be present.

THE fifteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 8-14, 1898. All foreign missionaries, whether retired or in active service, are eligible to membership, and entitled to free entertainment. All other persons wishing to attend can secure board at the Sanitarium, or in the village, at low rates. For further information address Mrs. C. C. Thayer, Clifton Springs, N. Y.

## WOMAN'S BOARD OF MISSIONS.

Receipts from February 18, 1898, to March 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

<i>Upper Gloucester</i> , A Friend,	40
<i>Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Aux., 35; Bangor, First Cong. Ch., Prim. Dept., 8.25, Hammond St. Ch., 1, Central Ch., Miss Kirkpatrick's S. S. Class, 4.25; Cumberland Centre, Aux., 13; Gorham, Aux., 45; Machias, C. E. S., 22, King's Daughters, 20; No. Berwick, Mrs. Ellen F. Hobbs (const. herself a L. M.), 25; Portland, Seamen's Bethel, Ocean Peb- bles, 9.80, Aux. (of wh. 50 to const. L. M.'s Mrs. Benjamin F. McKusie, Miss Clara Louise Martin), 58, Second Parish Ch., Y. L. Aid (of wh. 25 to const. L. M. Mrs. C. O. Files), 35, State St. Ch., Aux., 91.25, Williston Ch., Aux. (const. L. M. Mrs. Sarah E. Irish), 25, Covenant Daughters, 54.34; Rockland, Aux., 40; Scarboro, W. M. Aux., 10; Waterville, Aux., 8,	504 89

Total, 505 29

## NEW HAMPSHIRE.

<i>New Hampshire Branch</i> .—Miss Abby E. McIntire, Treas. Brentwood, Cong. Ch., C. E. S.,	11 00
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Total, 11 00

## LEGACY.

<i>Candia</i> .—Legacy of Mrs. Nancy Parker, Mr. J. Lane Fitts, exr.,	1,000 79
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## VERMONT.

<i>Morgan</i> .—A Friend,	40
<i>Thetford</i> .—Miss Mary I. Ward,	2 00
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Bellows Falls, Aux. (of wh. 25 to const. L. M. Miss Mary Spofford), 30; Berkshire, East, Aux., 12, Jr. C. E., 1; Brattleboro, West, 14.65; Burlington, Aux., 25; Daughters of the Covenant, 10; Cambridgeport, Aux., 2.20; Enos- burg, Jr. C. E., 2; Essex, Aux., 5.05; Fairfield, East, C. E. S., 1, Jr. C. E. S., 50 cts.; Hartford, Aux., 16.55; Ludlow, C. E. S., Th. Off., 3.42; Lyndon, Aux., 5; Pownal, No. C. E. S., 4.50; Roxbury, Mt. Brook Farm, Jr. C. E. S., 30 cts.; St. Johnsbury, No. Ch., Aux., 25.20, S. S., P. F. H's Class, 2.30; Springfield, Aux., 25; Townshend, Aux., 5; Vergennes, C. E. S., 8.12; Vershire, C. E. S., 1.20; Waitsfield, Home Circle, 5; Walling- ford, Aux., 50,	254 99

Total, 257 39

## MASSACHUSETTS.

A Friend,	100 00
<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dinsmore, Treas. Andover, So. Ch., Y. L. Soc. of C. W., 10; Bedford, Sen. Golden Rule Soc., 5; Lawrence, Trin. Cong. Ch., S. S. children, 2; Lowell, First Cong. Ch., S. S., 1; Malden,	

Mabel H. Gray, 25 cts.; Maplewood, Aux., 1.45; Medford, Mystic Ch., Jr. C. E. S., 4.10; Stoneham, Sunshine M. C., 50 cts.; Wakefield, Aux., 50,	74 30
<i>Arlington</i> .—A Friend,	80
<i>Berkshire Co. Branch</i> .—Mrs. Chas. E. West, Treas. Hinsdale, Aux. (Th. Off. 5), 18.98; Housatonic, Aux., 9.60; Lee, Miss M. E. Gibbs, in mem. of Mrs. Nathan E. Gibbs, 10; Pittsfield, First Ch., Aux., 32, So. Ch., Aux., 26.01; Richmond, Aux., 36, Me Too M. C., 10; So. Egremont, Aux., 40; Stockbridge, Aux., 5.45, Mrs. Nettleton, 20,	208 04
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. Amesbury, Jr. C. E. S., 2, Union Ch., C. E. S., 3.25; Haver- hill, No. Ch., 29.32; Ipswich, First Ch., Aux., 25,	59 57
<i>Essex South Branch</i> .—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 25, Mayflower C. E. S., 5.10, Puri- tan C. E. S., 4.50; Williston C. E. S., 4; Danvers, Maple St. Ch., Aux., 20,	58 60
<i>Franklin Co. Branch</i> .—Miss Lucy A. Spar- hawk, Treas. Northfield, Aux., 27; Whateley, Jr. Aux., 10,	37 00
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. Northampton, Jr. C. E. S.,	4 00
<i>Huntington</i> .—Mrs. Schuyler Clark,	1 00
<i>Maynard</i> .—Cong. Ch., C. E. S.,	10 00
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Easton, Aux., 9; Hol- brook, Aux., 12, Torch Bearers, 4; Mil- ton, Aux. (of wh. 50 cts, Th. Off.), 7; Rockland, Miss Emma W. Gleason, 12.15; Scituate, Willing Workers, 5; Weymouth Heights, Aux., 34,	83 15
<i>Northboro</i> .—In Memoriam,	1 00
<i>No. Middlesex Branch</i> .—Miss Julia S. Conant, Treas. Concord, Mary Shepard Watchers,	5 00
<i>Old Colony Branch</i> .—Miss Frances J. Runnels, Treas. Fall River, Cent. Cong. Ch., Jr. C. E. S.,	10 00
<i>Scotland</i> .—Prim. Dept., S. S.,	2 00
<i>Springfield Branch</i> .—Miss Harriet T. Buckingham, Treas. Chicopee, Third Ch., Aux., 15.26; Springfield, Miss Stevens, 15, Park Ch., Aux., 13.79,	44 05
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Alston, A. K. D., Th. Off., 3, Aux., Th. Off., 11.75, C. E. S., 50; Auburn- dale, Golden Rule C. E. S. (C. E. Day Off.), 15; Boston, A Friend, 15, Central Ch., Aux., 100, Mt. Vernon Ch., Aux., 16, Y. L. Miss. Soc., 50, Old So. Ch., Aux., 327.50, Union Ch., Aux., 10; Brighton, Cong. Ch., Jr. C. E. S., 2 25; Brookline, Harvard Ch., Aux., 80.83; Cambridge, Shepard Mem. Ch., Aux. (of wh. 25 to const. L. M. Miss Eleanor Parker Fiske), 102; Cambridgeport, Prospect St. Ch., Aux., 40; Chelsea, First Ch., C. E. S., Miss Mary S. Butler, 2.50, Third Ch., Aux., 6.28; Dorchester, A Friend, 25, Second Ch., Go Forth M. B., 4.30, Village Ch., C. E. S., 10; Ever- ett, First Cong. Ch., Ladies' Miss. Soc.,	

21.25; Foxboro, Aux. (of wh. 25 to const. L. M. Miss Ellen Jewett), 46; Hyde Park, Jr. Aux., 10; Mattapan, A Friend, 80 cts.; Jamaica Plain, Cent. Ch., Daughters of the Cov., 35; Medfield, Aux., 5; Needham, Aux. (to const. L. M. Miss A. E. Hoffses), 25; Newton, Eliot Ch., Y. L. Aux., 140; Newton Centre, First Ch., Maria B. Furber Miss. Soc., 25; Roxbury, Eliot Ch., Eliot C. E. S., 8.76, Immanuel Ch., Aux. (of wh. 25 to const. L. M. Mabel E. Porter), 34, Walnut Ave. Ch., Aux., 15, Jr. C. E. S., 5; Somerville, Highland Cong. Ch., Aux., 5; West Newton, Aux., 25; West Roxbury, Aux., 35,	
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Leicester, Jr. C. E. S., 1.76; Warren, Aux., 13.80; Webster, Jr. C. E. S., 6.10; Westboro, Aux., 28.80; Worcester, Hope Ch., An Old Lady's Gift, 5, Park Ch., Aux., 10, Plymouth Ch., Whatsoever Club, 20, Union Ch., Aux., 45,	1,307 22
	130 46
Total,	2,136 19

## CONNECTICUT.

<i>Terryville.</i> —Lois Gridley,	5 80
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Colchester, Boys' M. B., 2.50; Lisbon, Sunbeam M. C., 30 cts.; New London, First Ch., Aux., 29.15; Norwich, Second Ch., Aux., 35; Taftville, Aux., 11.42, C. E. S., 3, Jr. C. E. S., 3; Windham, Aux., 26,	110 37
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Columbia, Cheerful Givers M. C., 11; Hartford, Asylum Hill Ch., Aux., 2, First Ch., Aux., 50, C. E. S., 10, Park Ch., Aux., 60.50, Pearl St. Ch., Aux., 1, S. S., 36.34, Miss Sarah N. Pardee, 10; Rockville, Aux. (of wh. 50 Th. Off.), 74, Cradle Roll, 1; So. Coventry, Jr. C. E. S., 2.40; Suffield, Ladies' F. M. Soc., 12.50; Terryville, Aux., 18, Jr. C. E. S., 8; West Hartford, Cradle Roll, 5,	301 74
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, S. S., 25.35; Branford, First Cong. Ch., Miss. Com., C. E. S., 6; Canaan, C. E. S., 4; Cromwell, Aux., 45; Goshen, C. E. S., 24, Cradle Roll, 1; Ivoryton, Aux., 20, C. E. S., 20.75; Killingworth, Aux., 3, S. S., 3; Meriden, First Ch., Cheerful Givers, 36.45; Middletown, First Ch., Aux. (of wh. 25 from A Friend to const. L. M. Mrs. Charles W. Van Pelt), 83, Jr. C. E. S., 10; Mount Carmel S. S., 3.40; Naugatuck, ux., 124.65; New Canaan, Aux., 40; New Haven, Ch. of the Redeemer, Prim. S. S., 10, Davenport Ch., Aux., 60, Dwight Place Ch., Fairbank Soc., 25, C. E. S., 22.36, Grand Ave. Ch., Friends, 10, Y. L., 16, Yale College Ch., Aux., 25; Northfield, S. S., 2; Salisbury, Cradle Roll, 1.25; Sharon, C. E. S., 12; Sherman, Cradle Roll, 10 cts.; South Britain, W. A., 5; South Canaan, Aux., 10; Stratford, Aux., 51.60, S. S., 40; Washington, Aux., 68.33, Cradle Roll, 25 cts.; Waterbury, Second Ch., C. E. S., 24, Cradle Roll, 31.68; Westport, Cradle Roll, 1; Winsted, Aux. (with prev. contri. to const. L. M's Mrs. Maud F. Strong, Mrs. Jennie P. Clark, Miss Exene Catlin), 42;	

Woodbridge, Aux., 39.09, Mrs. Leonard, 15,	961 26
Total,	1,379 17

## NEW YORK.

<i>East Bloomfield.</i> —Mrs. Eliza S. Goodwin,	4 00
<i>Saranac Lake.</i> —Mrs. Fitzgreene Halleck,	1 40
<i>New York State Branch.</i> —Mrs. Guilford Dndley, Treas. Albany, First Ch., Aux., 163.90, S. S., 12, Helpers Band, 5; Bridge-water, Y. P. S., 10; Brooklyn, Cent. Ch., Aux., 166.67, Plymouth Ch., Y. W. Guild, 24, Puritan Ch., M. B., 40, Tompkins Ave. Ch., K. D's, 25; Buffalo, First Ch., Y. P. S., 7.26, Halstead Ave. Ch., M. C., 9; Canandaigua, Aux., 270; Churchville, Aux., 10; Fairport, Aux., 20; Flushing, Aux., 14; Lukewood, Aux., 7; New York, Broadway Tab., S. W. W., 50; Norwich, Aux. (to const. L. M. Miss Sallie A. F. McCaw), 25; Ogdensburg, W. M. S., 10; Philadelphia, Y. P. S., 10; Port Leyden, Aux., 10; Riverhead, Aux., 50; Sayville, Aux., 5, Jr. C. E. S., 6.45; Walton, Aux., 15; West Winfield, S. S., 32.27. Less expenses, 52.33,	945 16
Total,	950 56

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C. Washington, Aux., Mrs. Augusta P. Whittlesey (to const. L. M. Catherine Patton), 25; Pa., Phila., Germantown, Mrs. Robert Le Boutillier, 50,	75 00
Total,	75 00

## LEGACY.

<i>Maryland.</i> —Baltimore, Legacy of Mrs. Mary R. Hawley, Safe Deposit and Trust Co. of Baltimore, exr., payment on account of legacy to Philadelphia Branch,	627 00
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## FLORIDA.

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

## NEBRASKA.

<i>York.</i> —Mrs. M. A. Milholland,	4 15
Total,	4 15

## CANADA.

<i>Waterville.</i> —Ladies' Miss'y Soc., Cong. Ch.,	4 00
Total,	4 00

## TURKEY.

<i>Monastir.</i> —Girls' School, C. E. S.,	8 80
<i>Constantinople.</i> —Girls' High School at Adabazar, C. E. S.,	3 56
Total,	12 36
General Funds,	5,196 08
Gifts for Special Objects,	149 03
Variety Account,	49 97
Legacies,	1,627 79
Total,	\$7,022 87



## INDIA.

### EXTRACTS FROM HOME LETTERS OF MISS L. G. BARKER, INDIA.

THE mission has given me different work to do for a time. They have given me charge of four Hindu girls' schools here in Madura. It is quite a change from the Bible woman's work, but there are a great many things about it that are very pleasant and interesting. The schools are in four different parts of the city: one at the North Gate, one at the South Gate, another at the West Gate, and the fourth in the center of the city, near the great heathen Meenachi Temple, called the Central School. In the four schools there are between three hundred and fifty and four hundred little Hindu girls studying. They are such interesting, and many of them such pretty, little girls; but most of them have some kind of a mark on their foreheads, which show that they are worshippers of heathen gods. As I go around from class to class and hear them reciting intelligently, and answering questions about the Bible and about Christ, it does seem as if they must come to him, for he loves them and is their Saviour as well as ours. I wish I might take you to visit these schools some day. They would seem to you to be very strange schools. The buildings are much smaller than school buildings at home, and are arranged very differently. The three that were built expressly for the schools have an upper story, which is something like a veranda, with mats of cocoanut leaves, which may be raised or lowered, instead of windows. There are no desks, but all above the infant class have benches to sit on. The infants sit on the floor, and learn their letters at first by marking with their little fingers in the sand in front of them. One thing would seem particularly strange to you; all the school rooms in America are quiet, but here the children must all study out loud, and as a result the school room is a Babel all the time. The children do not seem to know how to study without doing it out loud. Imagine how confusing it must be when there are three or four classes near together, and those of the

children who are not reciting are studying aloud. I am going to try to remedy this a little, but you see it is a Hindu custom, and it will be very hard to make a change.

This morning when I was down at the South Gate school, one tiny little girl came in with an ugly red and white mark painted on her head. She was too small I think to have put it there herself, and probably some older member of the family did it for her. You see how helpless these poor little heathen sisters of yours are. They cannot get away from all the wickedness and misery by themselves. But Christ can lift them out of it. Their little hearts are tender and impressible now, and if Christ enters in and takes possession of them, the next generation may be different from this one.

November, 1897.

I do not see how the famine can help being the means of an awakening among the people of India. Such dreadful visitations in a land are often followed by a spiritual awakening.

The Mohammedans are particularly hard. They are puffed up by what the Sultan has been doing lately. I have been visiting in some of their houses with my two Mohammedan Bible women, and find very little, if any, real interest among them. In one house almost as soon as I sat down an old woman asked me how much salary I got. In another house a woman asked the Bible women to ask me how old I was. In still another place they wanted to know if I was married, why I was not married, etc. They are much more interested in me because I am a foreigner than because I have a message for them. They will hear about Christ with pleasure as long as you do not speak of him as "the Son of God," for they believe in him as a prophet—their Koran teaches that. I believe that they are farther away than the Hindus, although they have more light. Their hearts seem to be thoroughly hard, and they are perfectly satisfied with themselves and their religion. Many of them seem to think that we shall all become Mohammedans after a while.

December, 1897.

Prices are tremendous for food and, in fact, for nearly everything. Crops about here are splendid, and yet they are sending away so much rice and other things that they are almost at starvation rates. Many people in the city have not enough to live on. A good many of the children in the South Gate School are from very poor families, and the head master, Sundram, told me the other day that about fifteen little girls in the school do not get enough to eat at night, and probably have but one full meal a day. It makes me feel like crying to see the poor, thin little things. Some of them

look as if a breath would blow them away. I told the head master to buy some bananas every day and give each little girl three before they go home. Bananas are very cheap, but quite nourishing. These children have been quite irregular at school, and Sundram says it is partly because they are so weak and faint in the morning from going without food so long that they do not come to school. They are fit subjects for cholera and all sorts of diseases.

#### CONCERNING A CONVERSION.

We have felt rather excited to-day about a young man who became a Christian, and was taken into the church last Sunday. His friends did nothing and said nothing at first, but to-day they have taken the young man away, and we know neither where he is nor what they are doing to him. No doubt they are trying to make him recant. We hope and pray that he will not give way and go back. I am very much afraid that this action will interfere with our work among the silk weavers; but it would be only for a short time, anyway.

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### ANSWERED PRAYERS AND FULFILLED PROMISES.

BY PUNDITA RAMABAI.

MY DEAR FRIENDS: In giving you a short account of about ten months' work, I feel like saying with the Psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

In April, 1896, I attended the camp meeting held at Lanowlee. It proved to be an occasion of special joy to me, as I was accompanied by fifteen of my own girls, who were believers in the Lord Jesus, and had confessed him as their Saviour before the public. One day, early in the morning, I went out to a quiet place in the woods when I saw the sun rising in all its glory. At that time my heart was full of joy and peace, and I offered thanks to the Heavenly Father for having given me fifteen children, and I was by the Spirit led to pray that the Lord would be so gracious as to square the number of my spiritual children before the next camp meeting takes place. Every circumstance was against the very thought; for in the first place no more than sixty, or sixty-five girls at the most, could be admitted in my school. Then the number of my schoolgirls was but forty-nine, and some of them were to leave during the summer holidays. Things were going very much against my school, and I did not know where to get even fifty girls for my institution.

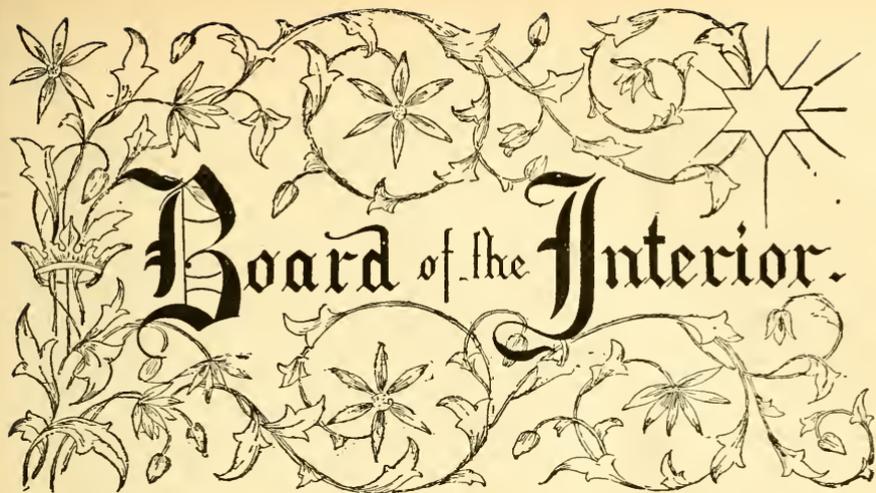
Six months passed away from that time, and our work went on as usual. There was no increase in the number of my pupils; on the contrary, the number went down to forty-one, and those Christian girls whom I had told in April that God was going to square their number before the next camp meeting, were perhaps beginning to doubt in their mind as to whether I had not been carried away by my imaginations, and not inspired by the Spirit to have prayed such a prayer, whose fulfillment seemed to be next to impossible. I knew nothing of the famine in Central India, nor that I could get any girls from that part of the country. In October last I heard of the terrible famine in the Central Provinces, and received my call from God to go there and rescue some of the young widows who were starving to death.

The Lord put it in my mind to rescue three hundred girls, and in less than ten months from the time when I began the rescue work, the Lord has given me nearly three hundred girls from the famine districts. These are my own girls, and I am free to bring them up in the fear of God; praise the Lord! Still, no one of them is compelled to become a Christian. I give them the same religious freedom as the old girls have always had. And yet most of these new girls delight to attend prayer, and to hear the Word of God read to them. About ninety of these new girls have accepted the Lord Jesus as their Saviour, and I believe that before the next camp meeting takes place at Lanowlee the number of my spiritual children will increase to two hundred and twenty-five, and my prayer to square the number fifteen will shortly be answered. My dear friends, I am not talking of things imaginary; I find the promises of God literally fulfilled if I but expect, and it is with great joy that I render thanks to the Lord, and praise his name for being so very good to me.

You know also from my last account how I had no money in my hand for the support of these new girls. I had no human resources to depend upon, but the Lord raised friends for me, and money was poured into our treasury, and the blessings of the Lord came down like a shower, and his promise, as recorded in Psalm lxxxii. 10, which he gave me, has been literally fulfilled. I must here record heartfelt gratitude, and give thanks to the dear children of God who have so generously sent donations from all parts of the world for the support of my famine girls. I am glad to be able to say that most of the girls, who had been nothing but skeletons, and wild like the beasts of the jungle, are now looking fat and humanized. Many of them show great intelligence and eagerness to learn. Those who have professed faith in Christ are showing signs of a real change of heart by serving and helping other girls, by their self-forgetfulness and love toward one another.

—Abridged from "*The Zenana*."

[The number of Christian girls is now 235.—ED.]



NOT ACCEPTED.

[A Student Volunteer, before the organization of that Society, wrote the following lines to a friend in the foreign field whom she was prevented by ill health from joining. The promise they contain of support in prayer was faithfully kept, and few lives are more fruitful than that of the invalid who was not accepted for foreign service.]

Dear friend across the waters, whose warm entreating hand  
Would fain have power to draw me even to that distant land,  
Stir not the smothered longings I thought were buried deep,  
Nor summon whom the Master gives other charge to keep.

I know that he remembers the promise of my youth,  
And holds me from performance in mercy and in truth;  
I bless him that he saved me from danger he foresaw,  
And would not use the weapon that bore too deep a flaw.

Sore lesson of my sorrow! which yet is bitter sweet;  
I'm sure 'twas meant to keep me low at my Saviour's feet:  
At least he'll not refuse me the place of those who pray,  
And that himself will help you, I'll ask him every day.

Even David was not worthy to rear Jehovah's shrine,  
Yet he prepared the treasures of mountain and of mine;  
So when beloved helpers are given to meet your need,  
He who refused my service, be sure, has heard me plead.

Now to our crowned Messiah, who doubts, the poet king  
Pours out a pure oblation, such as the ransomed bring;  
So I, when fire and fining the earthly part reduce,  
May yet come forth as silver meet for the Master's use.

## WHAT THE SPIRIT SAITH UNTO THE CHURCHES.

BY MRS. A. L. FRISBIE.

AN upper room ; the darkness of night without ; within, the gloom of impending sorrow ; a little company upon whom has fallen the shadow of an unspoken fear, and in the midst a form of wondrous grace. It is the Lord ; he has called together his chosen ones for the parting hour. Bewildered, perplexed, overwhelmed, they cluster about him. He is their Master ; through years of wonderful privilege, they have walked by his side, they have listened to his gracious words, they have felt his surpassing love. And now, as he says to them, "A little while, and ye shall not see me," their hearts fail them for fear. He is their Light ; how shall they walk in the darkness of his absence ? He is their Teacher and Guide ; who shall lead them into all truth when he is no longer with them ?

THE COMFORTER. Upon this scene the Christian world is never weary of gazing. Its pathos remains through passing years, but the music of the wonderful voice which spoke comfort to that sorrowing group still rings through the centuries, saying to the fearful and foreboding, the ignorant and the questioning : "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." "When he, the Spirit of Truth, is come, he will guide you into all truth." A multitude that no man can number have rejoiced in the presence and guidance of the promised Comforter, and even yet his ministry is not accomplished. The promise is, "He shall abide with you forever." We need not sorrow with the weeping Magdalene, saying, "They have taken away my Lord." We need not, with the men of Galilee, stand gazing up into heaven, longing for the return of the ascended Saviour. The word that brought cheer to the hearts sitting in dread and consternation in that upper room is also to us and to our children, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you."

STILL SPEAKING. But there are eager souls who say : "Our hearts are ready to run in the way of his commandments, if only we may hear his directing voice. In old time holy men of God spake as they were moved by the Holy Ghost ; in later days the Father spoke to the world by his Son ; but how is the mind of the Lord revealed in these last days ?" Let us not in our blindness incur the reproof of the hypocrites, "Ye can discern the face of the sky, but can ye not discern the signs of the times ?" What can speak to us with more authority than the voice of passing events ? Is it not the voice of

God? Let us pass in review the suggestions of the hour and, with reverent hearts, inquire what the Spirit saith through them to the women of the churches to-day.

If there is one benefit conferred by Christianity more marked than all others, it is the elevation of woman. As we compare Christian and heathen countries there is no contrast so strong as that drawn between the women of these countries, and never was that contrast shown in clearer light than to-day. Let us call to mind the way of special blessing in which we have been led, that we may give the more earnest heed to the word that speaks to our hearts, "Freely ye have received; freely give."

We sit in the quiet of Christian homes, with our treasures about us. Love beams upon us from dear eyes, answers our unspoken thought, and makes life beautiful with tender ministries. We tell our wondering little ones the story of Jesus and his love, and as we fold them in our arms we rejoice that we may bring them, with ourselves, in loving trust, to him who is able to keep all that is committed to his care. And even when the sun of our joy is darkened, we sorrow not as those without hope. When we bend beneath heavy burdens, we look with confidence to "the rest that remaineth"; when heart and strength fail, the everlasting God is our refuge. Even from the graves of our loved ones speaks a voice, saying: "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live."

We know that there are women who are bound in chains of ignorance and superstition; into whose darkened lives comes neither joy nor hope. The brightness of our lives is all the greater by the contrast, and we thank the good Lord that we are not as they are. Sometimes we pray, or think we pray, "Thy kingdom come," and we give a little from our abundance, and complacently apply to ourselves the promises to the liberal soul.

DEBT, NOT GIFT. But do we not mistake? Christ, home, heaven,—they express to us all of this life and the life that is to come; but are they ours and not theirs? What if it should be that we are withholding from them that which is their own! What if they are starving because we neglect to give them the Bread of Life which the Father of us all has sent to them by our hands! What if they grope in darkness and are lost because we hide under a bushel the light with which we were to lighten the world! O my sisters, we are but stewards of this manifold grace of God. It is not ours to keep in our own souls, and for our loved ones, and for our land. It was given to us that we might impart to others,—even to every creature. We speak of our gifts to these suffering, sorrowing ones. Alas, we can never pay our debt. Our obligation is measured only

by our ability, and, tried by that standard, it was never before so great as now.

NEW OPPORTUNITIES. “Freely ye have received; freely give.” What has Christian womanhood to give? Ever since the day when the infant Jesus, helpless and dependent, rested upon his mother’s bosom, the Lord has given to woman work to do for him. To some,—blessed among women,—it has been given through all ages to bring little children to Him that he might bless them. There has ever been need for the cup of cold water which a woman’s hand may give, in the name of a disciple. The sick and in prison are always with us. To this day, Dorcas has been busy with coats and garments, and yet the naked are not all clothed. The beloved Persis, who labors much in the Lord, is still a present and inspiring power among the churches. Priscilla yet expounds to Apollos the word of God more perfectly, for to her loving faith and womanly intuitions are revealed sweet, helpful truths, which he has not perceived.

But to-day greater opportunities are open to woman than ever before. She is made to feel that the world has need of her, that advance along every line is largely dependent upon her. She has no gift nor grace that she may not freely use. Her voice, her pen, her social influence, her executive power, are not only needed but they are desired in the work of the world. Christian womanhood, looking back one hundred years, gives thanks, and takes courage. Then, the education of woman was a matter which was not even thought of except in the silence of a few longing souls; much less was it provided for. Now, in hundreds of Christian schools and colleges, our daughters are fitted for strong, thoughtful, helpful, earnest womanhood; and, as they enter upon active life, public sentiment accords to them fields for labor and for influence to which their demands and their ability are the only limitations.

And as woman stands upon a higher plane, socially and intellectually, than ever before, so, also, it is her privilege to occupy an advanced position spiritually. As in science, literature, and art she is enriched by the patient, toilsome effort and research of many years, so in spiritual things she enters into the labors of generations of those who, through faith, have inherited the promises. The truths of God are not revealed to the careless and the indifferent. “In the spiritual life, as well as in the bodily, man shall eat his bread in the sweat of his brow.” In every age there have been men and women who, with unswerving devotion, have sought for truth as for hid treasure, and such search is ever rewarded. And now, what a glorious heritage is ours! Surely the great Teacher has need of infinite patience, but there has been progress in eighteen hundred years. The Christian

world is learning to rest upon the Fatherhood of God, to realize more of the perfect love that casteth out fear, to enter into the liberty wherewith Christ maketh his people free. The gospel of Christ grows more precious in the light of the Christian experience of successive ages. As we draw near and nearer to the dawn of the perfect day, should we not walk in clearer light?

**NOBLESSE** But what shall we do with this constantly increasing power,—  
**OBLIGE.** social, intellectual, and spiritual? Can we fail to hear the words of the Lord Jesus, emphasized by our remembrance of the wonderful blessings which his love has brought to us. "Unto whomsoever much is given, of him shall be much required." Reverently would we speak of the women who have followed Jesus through the years that are past. Their memory comes to us as a benediction. The record of their humble, prayerful lives, of their sacrifices and their achievements in the cause of Christ, furnishes us at once example and inspiration. But greater things than these should we do, upon whom the ends of the earth are come.

We love to remember that there were women who followed Jesus from Galilee to Jerusalem, as he went to meet scoffing and death. They ministered to him by the way; they stood by the cross on which he suffered; they watched by his sepulcher and prepared spices for his burial. Do we look back with longing to the service which they rendered? Let us rather give thanks that to us it is given to proclaim a risen and ascended Saviour. There have been women who have counted not their lives dear unto them so that they might testify to the gospel of the grace of God, and now they wear martyrs' crowns. It was given to them to die for their Lord; but unto us it is given to live, with a devotion of love and an enthusiasm of consecration that shall irresistibly draw the world to him.

**GIVING IS** It is time for us to realize that even our best things are not  
**GAIN.** too good to be used in the service of the Lord,—that our dearest things are just those which we should hasten to give in glad surrender to him who gave himself for us. It is not sacrifice to spend and to be spent in his service; it is glory, and honor, and eternal life. It is only those who lose their lives in a self-abnegation that is Christlike, who find them in a richness of fruitage which eternity shall reveal.

**SCOPE.** There is inspiration to earnest, effective work in any line, in the consciousness of power; but there is need to know, also, that there is scope for the full exercise of that power. Many a trusty sword rusts in its scabbard, because there is no need for its use; many a song remains unsung, waiting for a listener to call it forth; many a talent lies buried in the earth, while its owner seeks a place of good investment.

We have seen that Christian women of to-day may have special fitness to do effective work for their Lord. Has He, with increased ability, given corresponding increase in opportunity? Does the law of supply and demand hold good in the spiritual economy? A thousand voices unite to answer, "The field is the world." This is the word of the Spirit to the churches to-day. It is spoken in the unceasing click of the printing press; it is flashed along the lines of telegraph that encircle the earth; it is wafted by the breezes that have filled the sails, whitening all the seas; it is heard in the whirring wheels of travel, that disturb the stillness of mountain fastnesses, and waken slumbering forests, and speed over trackless deserts. It is the voice of the researches that are bringing to light the uttermost parts of the earth; of the enterprise of to-day to which the doors of nations, long closed, are opening wide; of the broad humanity that sees in every man a brother; of the Christlike charity that embraces the world. It is uttered even in the terrible things of God,—war, and famine, and pestilence. The cries of the wounded, and starving, and smitten, have sounded over thousands of miles of sea and land, and, as sympathy has ministered to suffering, distance has been annihilated, and barriers of race, and caste, and religion have been broken down. It is indicated by the unrest and emptiness of thousands of questioning souls who, forsaking the traditions of their fathers, have cast aside their idols of silver and of gold and are seeking the unknown God, or are saying in the silence of despairing hearts, "There is no God." And there are women's voices that repeat the message. They come from the crowded, Christless homes of China, from the zenana prisons of India, from Turkish harems, and African kraals. In all these habitations of cruelty sad hearts wait for us. In this day of grand opportunity the field of woman's work for women is the world. Shall we rejoice because a few favored spots blossom as the rose, and forget that most of the heritage of God lieth waste?

The world for Christ, that should be our watchword and inspiration. Let us open our hearts to receive in full measure the grand, uplifting power of this word of the Spirit, "The field is the world."

TO THE AGED. To you it speaks. Mothers with silvering hair and bending form. Perhaps you have never heard it before; do you not hear it now? Your field is the world. It may be that your days of active service are almost over, but in the leisure that comes as the shadows deepen you will have time to look over the field, white already to harvest; you can "pray the Lord of the harvest that he will send forth more laborers into his harvest"; you can speak words of cheer and counsel to those who are bearing the burden and heat of the day; you can testify by the willing offering of yourselves, your children, your substance, your all to the grace of God that is in you.

TO THE MIDDLE-AGED. It is for you, O weary workers, who toil in the noon of life. Some of you had hoped to do great things for the Lord, but cares have thickened around you; little children cling about your knees and clasp your hands; and your way seems hedged about, and you pant for enlargement. But this woman's work for women, which takes in the world, brings you just what you need. As you sit in your homes, by your prayers and gifts, by your sympathy and interest, you may reach to the uttermost parts of the earth. As you look over the vast field and note the groups of earnest laborers scattered here and there, inspiration and encouragement will come to you. As you listen to the story of their hopes and fears, and rejoice in their successes, and sympathize with their trials, you will feel that their work is your work; and as you realize that their hands are strengthened by your self-denial and your prayers, the lives which have sometimes seemed to you narrow and contracted will be transformed and ennobled, as they are thus linked with the lives and labors of others.

TO YOUNG WOMEN. And to you, cherished daughters of our Christian homes, comes this word of the Spirit: "Your field is the world." You stand in the vigor of unspent powers, that have been prepared through years of careful discipline for the work of life. But now the days of preparation are over; the time for earnest work has come. "Lift up your eyes and look on the fields, for they are white already to harvest." Where will you thrust in your sickles? There are places in this harvest field where the heat is fierce and the burdens are heavy, and the laborers, few and scattered, are falling fast. Will you go to help them? Do not close your ears to the voice of our departed Lord saying, "Go, teach all nations." If he shall call you to go far hence to proclaim the unsearchable riches of Christ, we will bid you God speed, and will rejoice with you that he has counted you worthy of such high honor. You are the light of our homes, but you are, also, the hope of the world.

TO ALL. The Spirit brings to us all to-day the glad summons once spoken to the weeping Mary, "The Master is come and calleth for thee." How gladly she obeyed! He had missed her from the circle of welcoming friends; he wanted her; he had sent for her. "As soon as she heard that, she arose quickly and came to Him." Perchance, as His searching eye looks from face to face along the line of faithful witnesses for him, he misses some of us; he needs us; he calls us; the voice is clear and imperative, and yet it is winning in its sweetness; no waiting soul can fail to hear it. He does not ask us to go with him into prison and to death, but his word to us is: "Go work, to-day, in my vineyard. Your strength, your talents, your culture, your opportunities,—all are from me. Freely ye have

received of my treasures: freely give to those ready to perish." And again, "The field is the world."

"He that hath an ear let him hear what the Spirit saith unto the churches."

DES MOINES, IOWA.

READ THE NEWSPAPERS. Where can we get our information for missionary meetings? As the first source of information I would name the newspaper. I do not mean your religious weekly, but that which comes damp from the press and lies by your morning coffee; that told you this morning what happened on the other side of the globe while this morning was as yet unborn to us. This is the greatest and most easily accessible source of missionary information. Keep a piece of blue pencil and mark the items. Clip them that day and file them under the proper head, or send the clippings on the topic for the month to the news gatherer. You can easily train yourself and others to read the daily paper with a missionary eye, that is, with an eye for the news of the kingdom. Did you notice that a President's message, not so long ago, touched upon foreign missions seven times and four times on home missions. Only culpable carelessness can neglect the mine of information that is in the newspapers.—*Ex.*

Have we hint here as to how to interest the husbands, brothers, and sons in a family in foreign missions?

## WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 10, 1898, TO MARCH 10, 1898.

COLORADO . . . . .	\$166 90	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
ILLINOIS . . . . .	1,546 56	Received this month . . . . .	\$78 50
INDIANA . . . . .	48 45	Already forwarded . . . . .	127 00
IOWA . . . . .	265 81		
KANSAS . . . . .	24 80	Total for special objects since Oct.	
MICHIGAN . . . . .	323 73	18, 1897 . . . . .	\$205 50
MINNESOTA . . . . .	451 59	ARMENIAN RELIEF FUND.	
MISSOURI . . . . .	452 31	Received this month . . . . .	\$50 97
MONTANA . . . . .	2 50	Already forwarded . . . . .	104 50
NEBRASKA . . . . .	38 46		
OHIO . . . . .	472 55	Total for Armenian Relief since Oct.	
SOUTH DAKOTA . . . . .	11 77	18, 1897 . . . . .	\$155 47
WISCONSIN . . . . .	216 29	INDIA RELIEF FUND.	
PENNSYLVANIA . . . . .	25 00	Received this month . . . . .	\$2 00
MISCELLANEOUS . . . . .	200 23	Already forwarded . . . . .	39 25
Receipts for the month . . . . .	\$4,246 95	Total for India Relief since Oct. 18,	
Previously acknowledged . . . . .	11,830 35	1897 . . . . .	\$41 25.
Total since Oct. 18, 1897 . . . . .	\$16,077 30	Mrs. ALFRED B. WILLCOX, Ass't Treas.	

# Life and Light for Woman.

Vol. XXVIII.

JUNE, 1898.

No. 6.



GIRLS IN FOCHOW BOARDING SCHOOL.

CHINA.  
THE FOOCHOW GIRLS' SCHOOL.

BY REV. JUDSON SMITH, D.D.

I HAVE seen the Girls' School of the Foochow Mission at Ponasang, under the joint care of Miss Newton and Miss Garretson, and am glad to express my entire satisfaction with all that I saw. My first glimpse was gained as we passed through Ponasang on our way to the city of Foochow upon our first arrival. Amid the noise and smoke of firecrackers, and the welcoming throngs around us, the fluttering handkerchiefs, and black eyes, and smiling faces of the eighty girls of this school, drawn up by themselves, were a marked and charming feature. The second interview was when I met them on a Saturday evening, assembled in their own chapel for a regular meeting of the Christian Endeavor Societies. All the students were there; the native teacher led the meeting; the seats were filled with attentive, interested girls from twelve to twenty years of age; many of them gave a brief testimony or led in a short prayer; all of them joined in singing; and the consecration hour, with which the meeting closed, was serious and impressive. Nearly half the students are connected with this society, and are active in Christian life and service. It is now the opening of a new year of study, and a large class has just entered; before the year ends doubtless the larger part of them will also come into this society.

The third time I saw the girls all together was at prayers in the morning, and for my benefit special exercises were introduced, including the gymnastic practice for the day. The liveliness of the girls, their sense of humor, the ease and gracefulness of their movements, and their responsiveness to all suggestions were delightful to observe. The order of the room was perfect, and the attention paid to a few remarks I made was all that the most fastidious could desire.

Besides these three occasions I saw the girls at church on Sunday, in their own grounds, and about the building, and the impression was equally favorable everywhere. The propriety of demeanor, the animation joined with personal dignity, the attractiveness of face and bearing could not easily be excelled at Wellesley or Mt. Holyoke. And the testimony of their teachers assured me that what I saw was the customary state of things and nothing exceptional.

When one considers from how many villages and homes these girls come, representing, at least, twenty-five different communities, and what transformations of bearing, and gifts, and character they experience during their

long stay in the school, and in how many homes and centers they afterwards shed abroad the light of pure lives and refined Christian character, their school at once assumes a central and indispensable place in all the work of the mission. I met those who had studied here in nearly every part of the field, teaching or doing Bible work, or the center and ornament of Christian homes.

The building is large and convenient, and well located. It is, however, far too small for the number of pupils who desire to come. If the present building and grounds could be duplicated, and at least one foreign teacher added to the force, the existing demand would only be fairly met. Premises just adjoining, and very desirable, happily are now for sale, and it is hoped that this enlargement may soon be secured. The Woman's Board can do nothing more important than to provide this admirable school with this necessary equipment.

Of the teachers who are in charge, Miss Newton and Miss Garretson, nothing that is new to your readers can be said. They were hospitality itself to me, making me perfectly at home in their house, and giving me every facility to see the school, the building, and the grounds. They are worthy the love and confidence reposed in them by their associates in the mission, and by their many friends in other missions, as well as by their friends at home. They carry too heavy burdens, and ought soon to have another associate. There may be forms of missionary work about which the questions are justly raised: "Is it worth while?" "Does it pay?" but in regard to this school and its influence there can be no such question or doubt. The more it thrives and enlarges, the greater the blessing to the mission and to the whole Empire of China.

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## TURKEY.

### BEING A MISSIONARY.

BY MRS. L. S. CRAWFORD, OF TREBIZOND.

EARLY in my missionary life I remember being asked the question, "How did you ever come to think of being a missionary?" The most natural answer was another question, "How could I ever grow up without thinking of it?" To all young ladies I want to say that the question is worth "thinking of." The result of your thinking may be the conviction that you should follow some other line of work. Nevertheless, think of it. It deserves your careful consideration. I address myself now to any who are thinking of it, or who should be thinking of it. It is not so very long

since I myself was going through this thinking process, and I remember it very vividly.

When you mention to your friends that you are thinking of being a foreign missionary, some of them will tell you that you are quite too good for this work,—that some one who has had fewer advantages, some one of less culture, some one made of a coarser fibre, not such a choice spirit as you, some one whose life is more nearly allied to those people in whom you have developed this sudden interest, some one not so far above them in education and refinement,—that such a person will do that work far better than you can do it; that it is your duty to use your superior talents where they will avail the most, and that it is wrong to “cast pearls before swine.” The argument sounds very reasonable, does it not? Examine it carefully. There is some right thinking in it, and you will not separate the right from the wrong easily. There is a great deal of work on missionary ground that can be done by persons of less ability than you. And if you have the superior gifts your friends believe you have, you will soon be able to classify your work, and put a large part of it into the hands of such persons,—that is, into the hands of your native helpers. There is work that they can do better than you can do it, if you will guide them. But they need your help and stimulus.

Young people in these days are impressed with the duty of self-development. I venture to say that you will find on missionary ground rare opportunities for just the development you need. If development means following out one especial line of study, until you can shine among the great lights of the world in that department, the ordinary missionary life will not furnish opportunity for it. If, on the contrary, development means a symmetrical broadening of your intellectual, moral, and spiritual nature, with the absolute necessity put upon you of filling up any deficiency that is found anywhere in you, I could almost say that there is no better place on the face of the earth for this than foreign missionary ground. Now, I do not say that if you are one in a thousand, and can take a position among the very few of the world's geniuses, that you should be unmindful of that in choosing your calling. But most of us are not one in a thousand. Many of us are more ordinary than that. I, personally, believe that ten talents are well invested on missionary ground; but most of us possess only five, or two, or one.

As you take up your work, you will be obliged to do many things you are unfitted for, especially in the beginning, before you have been able to complete that classification of work that I referred to above. You are fond of school work, and feel that you can succeed in that, but you find your atten-

tion and time taken by most uninteresting and distasteful details of domestic work, toward which you never had any leaning, and which you know little about. I well remember how appalled I was when, in the first or second year (I think) of my missionary experience, I was in charge of the school-girls for an hour while they were mending their clothes, and one of them quietly said to me, "Will you please cut my dress?" I stood aghast. I, not at all an adept at dressmaking, then and there, without patterns, cut a dress for a girl sixteen years old? Don't ask me the end of this story, for it might be unpleasant for me, but remember that you need to be better equipped for your position than I was for mine. But perhaps you have a very practical turn of mind, and have received a careful domestic training in the most immaculate of New England kitchens. You will have even a worse time of it. It will distress you to see your cook put the pastry board on the floor, to roll out doughnuts, or to find her on top of the kitchen table, scrubbing it with her feet. These are not fancy sketches, but illustrations drawn from actual observation, and the kitchen was mine! You know something about music, but you never wanted to teach it. But your girls must learn something of it, and you must teach them, and even if it is not in your line, you must make the most of what you know and do the best you can with it. If, on the contrary, music is your specialty and your soul is full of it, your lot will be still harder, for melody and harmony do not come of themselves always. But your musical gift can be turned to great account, even though your ears are sorely tried.

You have been successful at home in direct, personal, Christian work, and you have come to your mission field with the thought that this gift of yours will have full scope, and that all your time can now be given to this loved work. But you find your attention so swallowed up in the routine of school and housekeeping, and your mind so busy with the many lessons, all essential, that your girls need to learn,—lessons in the minutest details of personal neatness, lessons in sweeping, and dusting, and cooking, and washing, and ironing (for a girl who is to marry a pastor ought to know how to laundry a Sunday shirt and collar); busy watching the work of your under-teachers, and stimulating them to greater effort, taking account of the daily purchases for the school,—your mind is so busy with all this that at night you draw a long breath and say to yourself, "Am I a teacher, or a housekeeper, or a dressmaker, or a bookkeeper, or a missionary?" But you are a missionary, and although the indirect missionary work sometimes threatens to drive out the direct work, it won't drive it out. You won't let it. But, instead, you will make all these side lessons stepping stones to the one great lesson. Shall I ask you now if you are too good for this work,—if your

powers are too great for it? Some of us who have tried it think we are not quite good enough for it. Here is what one missionary says, "I have had occasion to regret every neglected opportunity of my early life, both at home and in college, for I have stood in need of every unlearned lesson."

You will learn some very valuable lessons on "the art of living together." You have always been considered sweet tempered and good natured. But somehow, now, under new and strange surroundings, amid difficulties that you have never met before, with people to whom you are not accustomed, you discover characteristics cropping out in yourself that you never knew existed. And you see that it is difficult for your missionary associates to understand you, and be patient with you. And your missionary associates rub against you, for, unfortunately, missionaries do not leave their human natures behind them when they sail. You don't know whether the trouble is with you or with them. But one thing is plain, the work needs both them and you, and rather than let that beloved work suffer, you must adapt yourselves to each other, and learn to work together. And sometimes heroic common sense and consecration are necessary for that.

In the course of all this there comes to you, the missionary worker, a development which is, I believe, more symmetrical than you would have had if you had devoted all your time and energy to your one favorite line of study. If you are weak, under this experience you will grow strong. If you are severe, you will soften. I have seen it. I have seen one who, in the beginning, was considered very "unpractical," later carrying on an institution that would bear the closest scrutiny from kitchen to parlor, from cellar to attic, from dormitory to schoolroom. A young lady who formerly was almost a laughing-stock on account of the way she kept her accounts, now carries on an industrial work for the benefit of women made poor by the massacres, and I recently saw reference, in a letter, to her "business faculty." That faculty was not a natural gift, but circumstances developed it.

I want to say a word about giving up society? What is society? Is it the circle of acquaintances in which you are entertained, and where your tastes are ministered to? Emerson, you know, says we must seek society vertically, not horizontally, not on our own level alone. Riding in an ox-cart, between Adabazar and a small Greek village, I listened to an address worthy of being transferred to a leaflet, with the heading, "How to treat our beasts of burden," and distributed by the humane society. The address was delivered in fragments, by the driver of the oxen, as he talked to his animals, and then turned and talked to us about them. I found myself in very interesting society that day.

I was once stranded for a few days in a very small, remote, Greek village,

on the coast of the Sea of Marmora, having with me, as companion, only a young Greek woman. Circumstances prevented our leaving the village, and we chafed under the detention. In the afternoon I wandered along a narrow street, hoping to find an opportunity to enter into conversation with the women in the doorways. I was invited into a house, where sat a young woman, bending over a frame of Oriental embroidery of rare beauty. I ventured to ask the price of it, but it was not for sale. She had worked three months, making it for her dowry. She was to be married in the winter, when the sailors would come home from their summer voyages. But there was no joy or brightness in her face as she spoke of her approaching marriage, and the sister, who sat by, said earnestly, turning to me: "Sometimes a boy loves a girl, and a girl loves a boy, and her parents don't let her marry him, but they marry her to another. What does the Book say about that?" And I understood that she was telling me the tale of the girl who sat beside me, bending over her embroidery, and she looked to me for help and comfort for that sister, whose sorrow was hers. The Oriental maid must accept her fate; but was I out of society, in that small village by the sea, when my heart came in contact with strong, deep feeling like that?

And, oh, the motherhood that I have seen in Armenian women, since the massacres have made their poverty poorer, and have led them to consider giving up their orphaned children to the care of strangers! I sometimes think the love of parents to children is even stronger where the other loves of life are lacking. Be that as it may, I know the affection is very strong. I well remember the bright, happy look that came into the face of a young girl who helped to support an invalid mother by weaving in a dark, dismal, miserable room. There seemed to be no brightness in her life, and I said to her, "How good that you can be such a help to your mother!" With a face full of cheer she replied, "Without me my mother would have died." Where we touch human hearts that are alive with love we are not out of society.

A missionary friend once said to me, "I believe if we have not the society we crave we should make the most of what we have." I tell you there is more in "what we have" than we know until we test it. Perhaps you want to ask me if I am always satisfied with it. Ah, no; I sometimes come home from visiting the people very heartsick, for I seem to see nothing but misery and degradation. But, may I ask you, doesn't society here sometimes disappoint you? Does it always give you what you ask? I believe that both here and there we may find in society more than we do if we open our eyes, and our ears, and our hearts.

## HOSPITAL LIFE IN AINTAB.

BY MISS ELIZABETH TROWBRIDGE.

THE hospital work for indoor patients began September 23d, though clinic patients had been treated before this time, and in fact an irregular clinic was held all through the summer, and a large number of patients came to have their wounds dressed. Up to the present date, Feb. 3, 1898, we have had ninety-nine patients in the wards. I want to tell you about some of them. When they stay with us for a long time we come to look on them as old friends, and I often find it very hard to send them back to their homes, knowing that we may never meet again. It is a great delight to watch the gradual change that often comes over those who stay with us several months. Though hospital life does not in itself transform people, and some continue selfish, idle, or discontented, many others learn to forget their own troubles in pity for those of their neighbors, and rules of order, cleanliness, and quiet, even though it is difficult to enforce them, have their effect after a time.

One very interesting patient, of whom I wrote to some friends in the fall, was a Turkish woman from Payas, a village near the seacoast, who came for the removal of an enormous spleen. The operation was successful, and the woman made a rapid recovery, to the great delight of all the other women patients. She was very tall, with an intelligent face and pleasant manners. There was a quiet dignity about her that was very attractive. Both she and her fine-looking husband, Ali, who seemed to be devotedly attached to his wife, and not at all ashamed to care for her whenever we gave him an opportunity, were very grateful for all that was done. When they left, I gave them a Turkish copy of the New Testament. They could not read themselves, and did not know what the book was; but I told them they would find many good words in it, and they promised faithfully to persuade some one in their native village to read it to them. A sweet-faced Armenian woman from Marash, who saw me give the book, said to me in an earnest whisper, when I went to her a few minutes after, "I'm very glad you did that; it's a kind of seed sowing, isn't it?" It did me good to hear her speak so, and to see the happy look on her face. We feel more and more every year that it is an incalculable blessing for people of the two races to be brought together as they are in the hospital. Again and again I see friendliness showing itself in little ways, as if it were the most natural thing in the world to be friendly and kind to those who in other places and circumstances would be enemies.

A mother and son were with us for several weeks, occupying a room on

the lower floor. They were Arabs, the father being the big man of a village six hours' journey from Aintab. The boy, I judged, was about twenty, though when I asked him his age, he replied with the lofty indifference to knowledge which Arabs can assume to such perfection: "How should I know how old I am? Does a man know his own age?"—as if it were a thing quite beyond the reach of human intellect. This youth of uncounted years, Mohammed Ali, received several wounds in the knee in a fight with a party of soldiers, who were trying to steal his father's sheep. He was very ill for weeks, and the daily dressing of his wounded leg was such a long, difficult process that doctors and nurses were about as tired when it was over as he was himself. His tall, gaunt mother—a picturesque figure in her long robes and head wrappings of dark blue—nursed him faithfully, rubbing, lifting, feeding him, bearing with all his fretfulness and unreasonable demands with the greatest gentleness and patience. As he improved and gained in strength, he learned to content himself better, and wild yells and shouts no longer burst forth from the little room. When free from pain, the young man was grave and dignified, and his long, sharp features had a half-sarcastic, half-meditative expression, worthy of a Greek philosopher. Time hung heavy, and he enjoyed looking at pictures and hearing stories of far-off "Amellica," and would even condescend to make jokes himself. He called his long leg, done up in its splints, his "Martini," and used to present legs instead of arms when the inspecting officer came around. It was a great day when, wrapped in his mother's long blue cloak and his own scarlet bed blanket, he first stepped outside the hospital door, and took a short walk with his mother and crutches to help him along.

A lanky, awkward figure, a thin, dark face, with a big nose and scowling forehead, a nasal voice always fretting and scolding,—that was Haiganoosh when she came in October. The awkward figure, the big nose, and the voice that goes with it and through it, are still here; but the face is cheerful and happy now, and the nasal voice does not fret and whine any longer. The poor girl, who has been ill for years and has had operation after operation, does not improve as we wish she might in physical condition; but the change in temper and disposition is wonderful. She has learned to be patient and respectful, to bear pain bravely, and to wait on others, for she can hobble about on crutches now. She learns hymns and verses with the little children when they have their schools, twice a week, and she has begun to knit a pair of stockings for the hospital. These things may not seem very great to those who do not know what a trial the girl was to all of us when she came, but to us they show a great change. She is an odd genius, and keeps all the women laughing over her odd ways. Her delib-

erate movements, her solemn and intent gaze when she is interested in anything that is being done, the droll remarks and weighty reflections on human nature that are jerked out of her from time to time, after long meditation, are a constant delight to us.

A wee baby boy was born in the hospital in January, the young mother having no suitable room at home in which she could be cared for, and no one to look after her there. Servants and women patients alike found it hard to keep away from the room where his majesty held court, for the mother was a most attractive little woman, and the baby was—a baby, and that is enough for women the world over. Twice the little man made a royal progress into the men's ward, to be held and gazed at in helpless, but pleased, man fashion.

I wish I could tell you of others of our big family; of cheerful little Bollu, a bright-faced Armenian boy, from a mountain village, who used to exchange bits of useful information and hints on manners with his gruff old Turkish neighbor, Haji Durdu, as they lay in bed side by side; of funny, ten-year-old Hoosep, with one eye closed from an injury, and the other cocked up in a half comical, half appealing way; of Sultan, a tiny woman, always suffering, but always struggling after a smile; of grumpy Sarkis, dubbed Mrs. Gummidge, as he "feels smoky chimneys" and other woes of life more than other people, and is perpetually getting up new aches, and begging that every new remedy he sees tried for others may be applied to him.

We ask you to pray with us that God's spirit may come into the heart of each worker, even the humblest, connected with the hospital, so that all the work may be done for Jesus' sake, and that by our lives and words those who come for physical healing may be brought also to know the Saviour.

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## UNWORKED FIELDS.

BY MRS. HARLAN P. BEACH.

(*Concluded from April number.*)

[In the April number Mrs. Beach gave details of the first of three groups of countries where there is substantially no missionary work, *i. e.*, those where it is debarred by the hostility of the people. The second and third groups are given below.—ED.]

In the second group, where hostility of Christian powers blocks missionary effort, Annam, Cambodia, Cochin China, and Tonquin are the chief dependencies of France in Asia. The hot climate, which varies but little throughout the year, and the excessive moisture during the summer rains, make the entire region a trying place for occidentals. Still it is not as un-

healthy as sometimes represented. The soil, especially about the river deltas, is exceedingly fertile and sustains a large population, about twenty million in the four colonies. French priests have been for many years indefatigably at work, and their Catholic converts are said to number more than eight hundred and ninety thousand. Both the French government and the missionary priests oppose the introduction of Protestant Christianity.

The Philippine Islands have been a part of the Spanish dominion since 1569. They are over four hundred in number, though some of them are mere rocks and reefs. The two largest, Luzon and Mindanao, contain about forty thousand square miles. The entire population is between seven million five hundred thousand and nine million five hundred thousand. Although Spain frowns on Protestant missions, the British and Foreign Bible Society have a depot on Luzon, and some portions of the Bible have been translated.

Against the discomfort of a warm and damp climate is set the compensation of a luxuriant vegetation and a flora unsurpassed for exuberance and beauty, while variety to life is given by frequent tidal waves, typhoons, and incessant earthquakes.

Missions in Siberia have made practically no headway. Early in the century Messrs. Stallybrass and Swan went there under the London Missionary Society, and accomplished something as explorers and translators of the Bible into the Buriat tongue. In 1840, however, the mission was suppressed by Russia. The work of Mr. Lansdell of the British and Foreign Bible Society met a similar fate. A dreary country, with its six million square miles to five million inhabitants, and its ice, and snow, and long dark winters, it is yet a sadly needy and much to be pitied one.

When the disciples came to Jesus disturbed and mortified because they could not cast out the dumb and deaf spirit which was tormenting the child, his answer to them was, "This kind can come out by nothing save by prayer." Has the church ever wrestled in prayer for the casting out of the demons of superstition and intolerance which prevent these many lands from receiving the gospel?

Of the third group, whose countries have been neglected because the church has been unready to enter them, South America is less truly an unoccupied field than a few years ago. A handful of workers are now in Bolivia, Ecuador, Peru, and Venezuela, though the needs of these fields and of other republics, especially Western Brazil, are still great. The climate varies in different sections of the continent, but is largely tropical. It is considered remarkably fine, regular, and healthful, however, and there is nothing in the physical conditions to exclude the missionary.

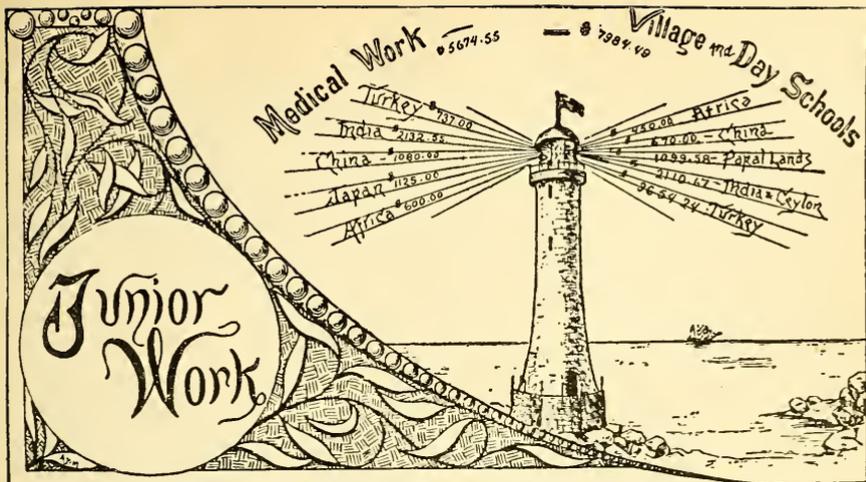
Mongolia has had one devoted missionary, James Gilmour, who became as a Mongol to the Mongols, living in their tents, tramping over the plains,—carrying whatever he needed of bedding and extra clothing on his back,—learning the language with no aid from grammar or dictionary, struggling with discouragement over their slowness in receiving the truth, and finally dying from the hardships of his lonely life. The London Missionary Society has been ready to send other missionaries into that work, but, with one possible exception, none have yet been found ready to go. Some spasmodic attempts have been made to reach the Mongols from Kalgan, the most northern station of the American Board in China, and two or three Scandinavian missionaries have toured there, but little has been accomplished. It is a hard field to work, but a small part of the heroism which has inspired arctic expeditions would have manned it.

The Sahara, one of the “links in the chain of great deserts that girdle the Old World from the Atlantic Coast across Africa, Arabia, Persia, Turkestan, and Mongolia to the Pacific,” is habitable only in the deep valleys of the mountainous parts, and in the oasis. No Protestant missionary has ever labored there, though a Catholic lay order, the Armed Brothers of the Sahara, was organized in 1890, to convert the inhabitants, assist escaped slaves, and tend the sick and wounded.

Of all the countries waiting for the gospel, none are more attractive or more promising than the Soudan. With its vast extent of territory, and its great population of over 50,000,000, it comprises, both geographically and numerically, almost one fourth of Africa. Its climate is healthful, its lands fertile, and its products capable of developing an active trade. It is a stronghold of Mohammedan fanaticism, but the gates are not barred and he who will may enter.

It is impossible to refrain from saying one word for the unevangelized masses in countries already possessing missions. In other parts of Africa, in India and in China, are many millions who do not know that any missionaries are in their midst. In two of the northern provinces of China, for instance, with their fifty millions, there are probably as many who have not heard the gospel message as in all of South America.

What answer shall we have to make to our Master if young hearts beat with eagerness to go to these waiting fields, and young lives are consecrated to world-wide service, but our indifference or self-indulgence holds them back?



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

## CHRISTIAN ENDEAVOR IN OTHER LANDS.

### IN THE MADURA MISSION, INDIA.

THE number of societies of Christian Endeavor has grown considerably during the year. The movement has taken deep root and is rapidly spreading among our people. There are some thirty-five societies and about one thousand members in the mission. These societies are a valuable aid in teaching the young their duties as Christians. Many of our people who have reached years of maturity are yet children in Christian life and experience, so that this work is suited to many more than those who are still children in age. The year has been notable in respect to this movement. Dr. F. E. Clark visited us in February, and his inspiring addresses in Madura and Pasumalai, and his visit to the Battalagundu station, did much to strengthen the societies already existing, and to arouse the mission agents to start new societies. Mr. Vaughan writes thus of his visit to Madura: "The societies are doing good work and have been much quickened by the visit of Dr. F. E. Clark, whose words of counsel and message of love found a place in the hearts of the six or seven hundred people who gathered to meet him in the East Church. This visit in February, followed by the convention of the Y. P. S. C. E. Union for South India, which met here in September, has made the year a memorable one in the annals of the Madura Endeavorers."



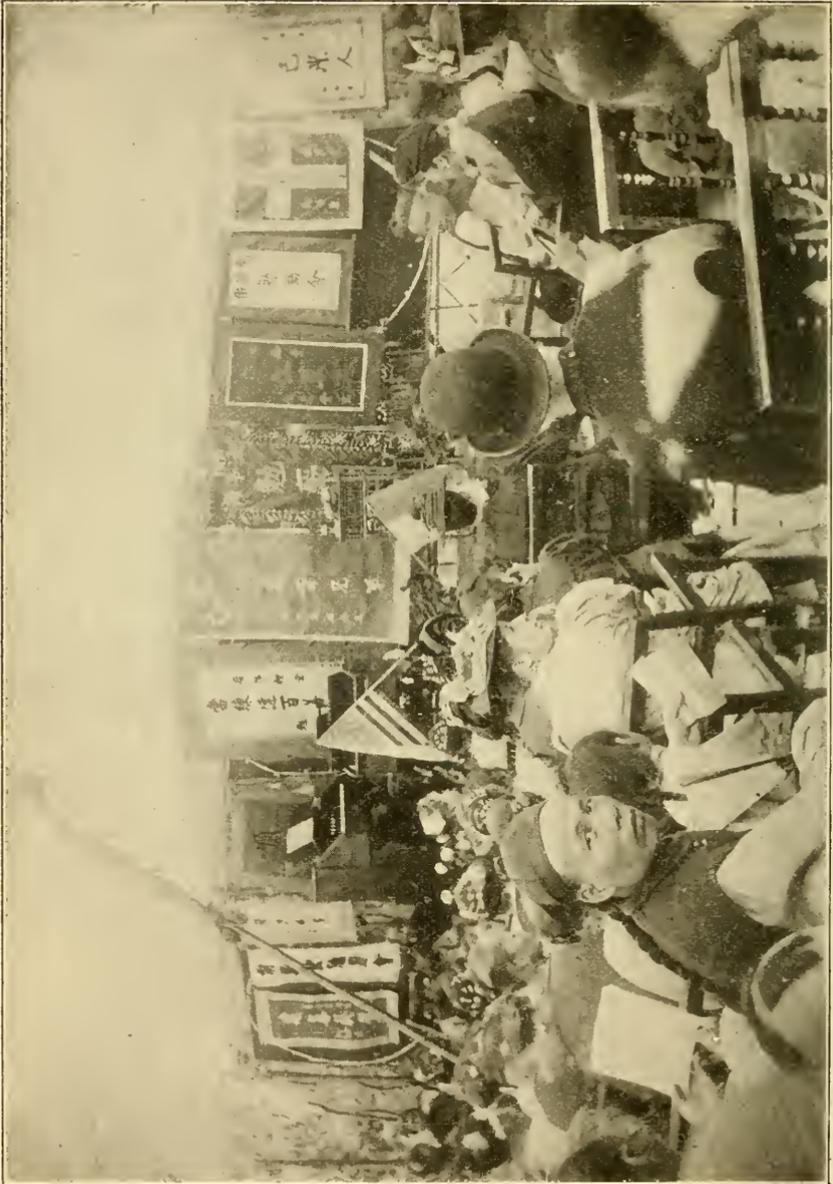
CHRISTIAN ENDEAVOR SOCIETY, MADURA.

The Christian Endeavor Societies in the Madura Boarding School have had a prosperous year. They hold their prayer meetings every Sunday noon and once a month they have a missionary meeting. The meeting on China proved so interesting that the girls asked that it be continued the next Sunday; but the young chairman of the missionary committee said decidedly, "No; you cannot have a missionary meeting oftener than once a month." More than Rs. 72 have been raised by the society, part of which has been given to the church which the girls attend. The larger part has gone toward the support of a Bible woman who works in four villages across the river. Four or five of the girls have frequently gone out on a Sunday afternoon to the village where the Bible woman lives to help her in holding meetings. The Sunday school conducted by a committee of the Christian Endeavor Society has had an average attendance of forty. Besides the little Christian children who live near by, a number of Hindu boys are regular attendants, following the girls home from church. Both the senior and junior societies hold a public meeting once a year, to which their friends are invited. Reports of the various committees are read and the Bible woman gives an account of her work. The programme is varied, consisting of songs, dialogues, recitations, etc., and is prepared entirely by the girls. This society has done much in helping the girls toward active Christian work. On their return from the long vacation many were able to report work done for Christ. When we realize the difference between these educated girls and the ignorant village women by whom they are often surrounded in their own homes, we can understand what an influence for good they may exert if only their lives are wholly consecrated to the Master's service.—*From the Annual Report of the Mission for the year 1897.*

#### IN CHINA.

The following letter was sent from the Christian Endeavor Society in the Foochow Boarding School to a former member of the school married and living at one of the country stations. It is in reply to a letter from her saying that with much fear and trembling a society had been organized. The advice so freely given might be profitable to societies in other lands than China:—

OUR WORTHY SISTER, LOTUS GEM, PEACE TO YOU: When we received your letter and heard that you had started a Christian Endeavor Society, we were very glad and thanked God for his grace. Although where you are the members are but few, and they do not know their Bibles very well, yet God has chosen you to be their leader, and you need not be afraid, for he certainly will make your work to succeed. Please read Philippians i. 6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Read also



CHRISTIAN ENDEAVOR CONVENTION IN FOOCHEW.

1 Timothy iv. 12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." With full purpose of heart you must study the Bible, and by all means you must be humble before God, and remember that if you trust your own strength to bear the responsibility that God has put upon you, you certainly will fail. You must abide in Christ. See John xv. 5. The Saviour says, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

And so we know that if we want to accomplish any good thing, our hearts must continually abide in Christ, and we must trust him. See Philippians iv. 13: "I can do all things through Christ which strengtheneth me." See also the last clause of Nehemiah viii. 10: "The joy of the Lord is your strength." Therefore, you must not be sorrowful because you are not wise and fluent in speech, and do not know how to lead the meetings. When the time comes, first pray earnestly, and with an empty heart receive the Holy Spirit into your inmost soul. Then speak out the words that the Holy Spirit teaches you. In this way you can move men and have a lively meeting, and the members will all be benefited.

Now, the most important thing for you to teach them is what they must do to be saved. See John iii. 16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." See also 1 John v. 12: "He that believeth on the Son hath life, and he that believeth not on the Son of God hath not life" (Chinese Version). Romans ix. 10-13 expresses the same thought. From this we see that salvation comes from faith in Christ. In Ephesians ii. 8, 9, we read, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." And so we see that salvation is God's free gift, and not the result of being good, or any merit of our own; neither is it because we are scholars and have read a great deal of the Bible, for, if that were the case, there would be many people who would have no hope. Now, we know that any one who is willing to believe in the Saviour will surely be saved, and we hope that God will bless you and cause your Society to make great progress, that many women will be brought into it and find the Saviour, and so bring glory to God. Even so, Amen.

#### IN THE CESAREA FIELD, TURKEY.

We often hear of societies that have a name but not much else; it sometimes happens in Turkey that we have the thing itself, but are not free to use the name. "Society," "Union," "Endeavor," are words that have practically been prohibited in Turkey for a number of years; yet ever since



GIRLS IN TALAS BOARDING SCHOOL.

that delightful visit of Dr. and Mrs. Clark to Cesarea in 1893, many of the children in our schools and congregations have been banded together in little groups that take the "Junior Endeavor Pledge" and try hard to fulfill both its letter and its spirit.

All of the girls in the Talas Boarding School are thus gathered into groups, and the older ones take great pleasure in working for the "Massacre Orphans." They "mother" them in a very pleasant way, helping them to keep clean hands, neat clothes, etc., and often playing games with them. This, of course, is in addition to their regular prayer meetings and their work among those outside of the school. Visiting and carrying flowers to the sick, reading the Bible to them, or to others who don't know how to read; gathering the children in neglected streets for a Sunday school, and that, too, in spite of opposition and sometimes even of stoning; in such ways as these they are "trying to do what Jesus wants to have" them do. If they take the pledge and try to keep it in this way, am I not right in calling them "Junior Endeavorers," even if they are not officially enrolled? One of the best features about the whole thing is that when they go home from school, or go out to teach, they keep on working in just the same way in other places and thus the seed is sown broadcast. In touring among the outstations our hearts were often encouraged to find new plants springing up in unexpected places. More than forty children in Gemerek pledged themselves to read at least a few verses every Sunday morning to some one who could not read.

Who can tell how great a harvest may be garnered from such sowing! Let us all pray earnestly for them, and ourselves "try to do what Jesus wants to have us do."—*Rev. James L. Fowle, Woburn, April 21, 1898.*

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## Scraps from our Work Basket.

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CONTRIBUTIONS FOR  
THE MONTH.

A still further decrease of \$580.61 in the contributions for the month ending April 18th, as compared with the same month in 1897, makes it necessary to sound a note of alarm to our constituency. The total decrease since the beginning of the financial year now amounts to \$4,361.15. The amount necessary for the appropriations for 1898, owing mostly to the high prices and great necessities in India and Turkey, is \$4,690.68 more than in 1897. Thus it is necessary that about nine thousand dollars more than last year must be raised during the next six months to fulfill the pledges of the Board to its workers,—must we not say,

also, to the One who sits over against the treasury? What can be done? In the first place let us look to God for wisdom and help in our time of need. We know that the silver and the gold are His, and that the hearts of all men and women are in his hand. Let us ask, with a faith that cannot be denied, that the Christian women in our churches—more than two hundred thousand of them—shall take this cause to their hearts. We wish that every auxiliary society might appoint a day of prayer sometime during the month of June on which all could unite in their homes or in a meeting to seek a blessing on the work of the Board, especially remembering its treasury. In the second place let us not cease our personal hand-to-hand effort to reach those not yet fully enlisted in our societies. Work during the summer months must, of necessity, be largely individual. We wish it might be that some one woman in every church—perhaps it might be you yourself who read these words, dear friend—would see that every woman in the congregation has something to take with her in her summer absence,—a leaflet, a picture, a number of LIFE AND LIGHT, a suggestion of some book for summer reading,—some gentle reminder that the work must go on at all seasons and of its great needs. We wish also that the many societies and individuals who did not use the Lenten-offering envelopes might take the extra-cent-a-day envelopes for at least one of the summer months. This can be done by any one who desires it, however far she may be from her home and usual church avocations. Our blessings as Christian women are enhanced by the beautiful vacation season. Let us remember to share with those in dreadful need.

FRIDAY MORNING MEETINGS. When this number reaches our readers our Friday morning meetings will be drawing to a close for the season. We wish to record our high appreciation of the blessing this weekly gathering of from seventy-five to a hundred women has been to our work. The large attendance shows that it holds a warm place in the hearts of women in Boston and vicinity, and it also affords a most delightful rendezvous for interested workers from all parts of our own country and from the four corners of the globe. The faces of many missionaries have grown familiar and very dear to those who have met them on the close family footing that the meeting affords, and it has been pleasant also to welcome the earnest native workers from India, and from Iceland, from Bulgaria, Syria, and Spain. We are sure that those who can attend this meeting and do not do so miss a rare and uplifting influence in their lives.

A PROTEST AGAINST THE CHRISTIAN ENDEAVOR PAPER IN SPAIN. The fact that the second issue of the Christian Endeavor paper, under care of our missionaries in San Sebastian, failed to find a printer in the city, was

mentioned in our April number. A protest came out soon afterwards in a San Sebastian paper, which ended as follows: "Shame for Spain! Infinite misfortune for this city, that it has been selected by the followers of Luther as the centre whence shall flow all the poisonous virus which their erroneous doctrines contain. We as Catholics, as Spaniards, and as Carlists, lovers of the Catholic unity, of the traditional monarchy, protest energetically against the infamous, daring attack contained in the paper which is announced against the sacred motto of our banner, 'God, country, and king.'"

**CHILDREN'S MISSIONARY**      The children's missionary May festival, which  
**MAY FESTIVAL.**              has come to be a permanent institution among the mission circles in the vicinity of Boston, was held in Berkeley Temple, Boston, on Saturday, May 7th. The audience, never larger than this year, and completely filling the large audience room, was estimated at about fifteen hundred. The exercises pertained almost exclusively to the city of Foochow, China, where the children are doing so much to raise money for the enlargement of the girls' school building. Missionaries in the city were personated by boys and girls who told: "How I reached Foochow"; "What I saw in Foochow"; "How I learned the language." Another gave a description of the girls' boarding school at the "Hill of Protected Happiness"; and still another told the story of Wun Wang. Miss Mary Morrill, from China, assisted by Miss Annie C. Strong, of Auburndale, gave a scene in a Chinese home where the missionary was calling, and where children begged to go to the school but were refused for want of room. In the latter half of the meeting there were beautiful stereopticon views of Foochow and its people, explained in a most interesting way by Rev. Lyman P. Peet, of Foochow. Pledges of money from the different mission circles were given, amounting to \$395. Although full of interest in China, we could not forget our own land and the victory at Manila, of which the official report had come an hour or two before, and all sang "America" to the grand old tune that rings through England and America. As more than a thousand children's voices took up the song, every heart beat loyally to the stars and stripes as well as to the King of kings.

**OUR WORK IN**              On April 23d a cable despatch was received at  
**SAN SEBASTIAN, SPAIN.**      the American Board Rooms, stating that all the members of the mission to Spain were safe in Biarritz, France. The particulars of the removal were received by mail on Wednesday, May 4th, and were as follows: On Friday, April 22d, by the strong advice of Minister Woodford and of Spanish friends in the city, it was decided to move the school to Biarritz, where the teachers had previously found a commodious

villa that could be secured in case of need. As soon as the decision was reached all went to work with a will, packing all night long, and at twenty minutes past six Saturday morning a party of forty-five, thirty-eight of them Spanish pupils, with forty-seven trunks and bags, left San Sebastian. Two of the teachers remained to send more goods later, and before midnight Saturday night all were safely housed in Biarritz. At nine o'clock on Monday morning the classes were at work as usual. The teachers gratefully mentioned the fact that no trace of feeling against them because they are Americans could be discovered among the pupils, and we venture to say that the American teachers only lavished more love than ever on the Spanish pupils, on account of the troublous times in their beloved Spain. That the parents were willing that their daughters should follow the teachers to France, shows how completely our missionaries have gained their confidence. May the time soon come when peace shall reign between the two countries, and the pure gospel of our Lord Jesus Christ, with its revivifying power, shall be spread abroad in the land of Spain.

**THE MORNING STAR.** The Morning Star arrived in Honolulu April 15th, thus allaying any anxiety that may have existed as to her safety in the Southern Seas. Four missionaries were on Board, Miss Palmer and Miss Wilson from Kusaie, Mrs. Price and Miss Foss recently from Ruk. It is expected that the trip of the Morning Star will be omitted this summer. No missionaries will go to the islands, but supplies will be sent in some other way. Our little band of workers in Micronesia never needed the prayers and sympathy of friends at home as they do in their isolation at the present moment. How few they are! Mrs. Price, Mrs. Logan, and her daughter Beulah, on Ruk. Dr. and Mrs. Rife, Mr. Walkup, Miss Hoppin, and Miss Olin at Kusaie. Almost the only comfort is that there is One from whom they cannot be isolated, whose love and care can never fail.

**THE MISSIONARY MAGAZINE.** I wish just to tell you two thoughts I have with regard to the necessity a journal is to any missionary association. If we may illustrate smaller things by higher and greater ones, and I think we may, it seems to me that the argument in Romans x. 14, 15,—“How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?”—as applied to the heathen world, has a parallel in the need for a missionary journal. How can our people know and be interested in our work unless they hear or read about it? And how can they do this unless they have a record of it? And how can they get such a record unless in the form of a missionary publication, universally circulated in all our congrega-

tions? Then I think we get a second parallel, and this a more personal one, from our missionary psalm, the 67th. We read: "God be merciful unto us, and bless us, that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. . . . Then shall the earth yield her increase; and God, even our own God, shall bless us; God shall bless us, and all the ends of the earth shall fear him." We have here a beautiful circle, and I think each of our members should make themselves and the magazine parts of such a circle; first, by being interested enough to read it carefully and diligently, and they would find by such reading that their interest was greatly stimulated and increased, and their labor for the cause was more abundant. Then, as a result, they would look forward with eagerness to each new number of our journal, and to all they could learn of the work from it. I think I cannot close better than by telling you what a dear and wise friend, ardently interested in our work, asked me to say to you, and I thoroughly indorse her opinion, "that if we had no magazine, we should soon have no Association." — *Our Sisters in Other Lands.*

MISS WILLARD AS A TEACHER. In the autumn of 1890 I was going to the Pacific Coast with my husband, and stopping over in Chicago a few days we went to Evanston one afternoon on invitation of Miss Willard. . . . In the gloaming we drove with Miss Willard and her mother about the attractive university town and on the shore of Lake Michigan. I shall never forget Miss Willard's pointing to certain windows in the Women's College with the remark, "My Gethsemane was there." Those who have read her "Glimpses of Fifty Years" know what that meant. She began her career as a teacher, and was the first woman to be elected president of a college. It was due largely to her labors that the town authorities of Evanston donated one of the chief parks of that town as the site of the Women's College. Miss Willard, with others, solicited the money for this building. She foresaw that it meant giving women an equal educational chance with men, and she regarded it as in a certain sense a memorial to her sister Mary, whose earth life Miss Willard has made familiar to us all. Those who know Miss Willard's magnetic power in drawing together a constituency of three hundred and fifty thousand women in the United States alone can imagine how in her enthusiastic youth she would win hero-loving schoolgirls to her high ideals. She knew that co-education was on trial. She felt that the future educational opportunities for women largely rested with these pioneers, and she used to say to them out of a full heart and far-seeing eyes, "God help you to be good." As Professor of Esthetics

in the faculty of Liberal Arts, Miss Willard taught the men students as well as the women, and although it was a new experience for these college men to recite to a woman, they soon found that it was no ordinary woman they had to deal with, and they gave her respectful and admiring allegiance. Just two years after the Women's College was incorporated with the university Miss Willard's hour of trial came. She disagreed with the faculty on certain questions of administration and voluntarily sent in her resignation. Then followed that night of deep distress as she shut herself out of sight in her suite of rooms at the Women's College, which she alluded to as her Gethsemane. The larger plans of Providence for her were all unknown. She did not have the support of foreseeing her glorious future. She only felt that her most cherished plans were overthrown. The story of that night's struggle as told in her "Glimpses" is most pathetic. It also reveals her own beautiful spirit. As the outcome of hours of wrestling, her final words were, "Good to forgive; best to forget." Then came happiness and deep peace. With the simplicity and sweetness of a child, she begged pardon of the president for everything she had ever done and said that was not right, and told him she desired to be at peace with God and every human soul. I have heard Miss Willard severely, and sometimes uncharitably, criticised by those inside and outside that great organization of which she was leader. I never heard one word of unkindly criticism from Frances Willard's lips, even when we were talking over these critics of hers in the unreserve of private conversation. She was too large-hearted, and broad-minded, and sweet-spirited to resent personal attack. If the cause was endangered she spared no pains to defend that.—*Mrs. Joseph Cook, in "The Message."*

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#### EXTRACTS FROM RECENT LETTERS.

FROM MISS LAURA SMITH, UMZUMBE, SOUTH AFRICA.

LAST Sunday we had the communion service here. My thoughts always turn, especially at such a time, to the loved ones over the sea; and I remember—the beautiful home church, with its soft carpets and beautiful singing, and the solemn hush, but I am not sure that God is any more pleased with that service than he is with the crude service in our native churches. Last Tuesday Hannah, the old Bible woman here, came for me to go with her to a kraal for a meeting there. I was very glad to go, and had asked her to let me know as soon as she was ready and I would accompany her.

We went off through the high grass and across the gardens, Hannah telling me various stories and pointing out objects of interest. Once I admired the

grass, and she told me that the heathen people take this kind of grass and beat their pumpkin vines with it, so that they will bring forth abundantly, not knowing that only God can cause the gardens to yield their increase. There are kinds of medicine which they burn in the gardens in order that they may be fruitful, and some kinds which they plant. When we reached the hut we first had a long talk with a poor sick woman. A tree fell on her head four months ago, when she was getting wood, and since then she has suffered constantly. I should not wonder if she broke her skull then.

Finally our audience gathered, eleven grown people and several babies, and we began the service. Hannah prayed, and I sang, and then talked awhile, taking for my text the story of the two giants. I went back and referred to how God made the earth, and how Satan came and got men to serve him, and then how Jesus had come as one mightier than he to take from Satan his stolen kingdom. After a short, plain talk I led in prayer. Hannah took the lead.

“Inkosuzana” (myself) “has been telling you,” she said, “about these two giants.” Then she went on to explain and enlarge what I had just said. I wish that I could have understood and written down all of her graphic description of the Garden of Eden story. “Eve,” said Satan, “just pick some of that delicious fruit and taste it, it won’t hurt you.” Then up ran Satan into the tree and picked some and ate it, smacking his lips to show her how nice it was. . . . And God told Adam to make an *isiduaba* (a skin petticoat such as all heathen women wear) for Eve. So you see that an *isiduaba* was the first garment, except the leaves, which they had worn together, etc.

I cannot give you just her words, and it needs her graphic gestures and expressions to make it satisfactory.

FROM MISS M. L. PAGE, SAN SEBASTIAN, SPAIN, APRIL 4TH.

Before this reaches you you will know the result of the present deliberations, but for two weeks and more we have been daily, almost hourly, dreading to hear that war has been declared. We have been stirred up by reports—once that General Lee had been killed in Cuba (news apparently manufactured in Madrid), and last night by hearing that the Pope had been besought by President McKinley to intervene with Spain. This has been confirmed in the morning papers.

We have not packed our trunks, but we have planned to take the whole boarding school across the border, unless the parents should object, which they probably will not do, and go on in the most available house that can be found. If war should be declared, without doubt there would be sufficient

time given to leave the country. It is barely possible, also, that they would allow us to stay. Mr. Gulick was assured by a Spanish friend the other day that there was no strong feeling against us as Americans; that, on the contrary, they had praised us for our behavior in these last trying weeks. This is due largely to the wisdom and prudence with which Mr. Gulick has met the attacks made upon Protestantism and upon himself in the newspapers, and the tact which he has used in directing the publishing of the *Christian Endeavor* paper in the face of determined hostility. This friend said that it might be possible for us to stay if there were war, but probably it would not be wise, and no one could tell what some hot-headed fanatic might do. We are literally living one day at a time, but if you could look in upon us, I do not believe you would think there was anything disturbing in the air. Two new boarders came to us last week all the way from Malaga. The daily routine goes on as usual. Yesterday, being the first Sunday in the month, we had a very interesting missionary meeting on China, with intelligent papers written by the Missionary Committee. We are not over anxious for the future, believing that God will take care of his work and do the best for Spain.

FROM REV. R. A. HUME, IN THE ANNUAL REPORT OF THE  
MARATHI MISSION.

It is only right for a missionary to make very warm acknowledgment of the most humane and wise treatment by the government of India in the great famine of 1897. After the famine of 1877 it prepared an elaborate code of directions to officers in various departments for guidance when a famine threatens, begins, increases, and even when it has abated. Undoubtedly the code indicates only the ideal, which in practice the government did not realize. But so far as my knowledge goes, the higher officers, especially the Europeans—of course some were not as wise and humane as others—as a body deserve the admiration and gratitude of all lovers of humanity for their devotion and wisdom in this famine. Tests which were in the main suitable were everywhere employed to limit the danger of pauperizing the people, and to prevent needless expense. But the fidelity, the energy, the entire absence of parsimony deserve open acknowledgment. The famine made me see more than before something of the awful condition of men, and the inability of Hinduism to help men. In the days of want multitudes of men and women thought of nothing but the stomach, and moral considerations had no place. Laziness, immorality, lying, cheating, robbing were most prevalent. It was common for subordinates on relief works to rob the poorest in many ways, and fictitious names were

entered on the rolls of relief works to cheat the government. I never heard anyone suggest that any of this wrong-doing was opposed to Hinduism, or that Hinduism had any power to remove it.

Miss A. M. Colby, of Osaka, Japan, writes of the girls' school in that city:—

It was founded in prayer, as an experiment to prove that Christians in Japan could maintain a self-supporting school, and although it has been a target for Christians, non-Christians, Japanese, English, and Americans, suffering most from its own advocates and supporters, yet it has held its existence for nearly twenty years. Christian and non-Christian parents have been sending their daughters here, because they believe that it is a place safe from evil influences. The only requisites for being on the School Committee are that the person be a Japanese, a man, and a Christian. The pastors of the four self-supporting churches in Osaka are trustees by virtue of their office, and the school has always been called the child of the churches. Of course their ways of working are sometimes the opposite of American ideas, but so far the love of Jesus Christ has surmounted all difficulties, to the astonishment of many who have critically watched proceedings.

The outlook for Christian enterprises is better than two or five years ago, but the hard times for Christian girls' schools are not yet over. I am happier to have it so, however, than to have our trustees and teachers trying so much to please wealthy patrons, which was the beginning of our troubles. It is just as hard to serve God and Mammon in Japan as in Christian countries. When I consider the whole question from a purely Christian standpoint I am satisfied and profoundly thankful. During these long years this school has been a constant light for our Lord Jesus Christ in the midst of a great heathen city. The pupils are scattered from Formosa to Sapporo, in America, Korea, and in nearly every province in Japan, and our first pupils are now sending their daughters.

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## Our Work at Home.

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GRADUATING FROM JUVENILE AND JUNIOR SOCIETIES.

BY MISS EMMA T. BIRD.

THE question as to the time for graduation from our younger societies is a very serious and very practical one. It confronts many of the members in our juvenile and junior societies to-day. Have we as members of these societies done our work, and will the best interests of the work as a whole

be promoted by our taking upon ourselves the duties and responsibilities of membership in the older societies? This is the question. How shall it be met, and how answered? First, it should be met with a spirit of Christian love and helpfulness. Not what I want, but what does the work need? Not, where can I find the greatest enjoyment, but where can I do my best work? where will my influence count most for the advancement of Christ's kingdom? With a heart, then, of love for God and the progress of his work, and a very strong desire to promote the best interests of our church and the different societies in our church, we come now to the question, when shall we graduate?

It has been said that women are by nature conservative, that it is always easy for them to decide in favor of the existing order; but if we always so decide, where will change and improvement ever come in? The three societies might easily represent three stages in our mental and spiritual development. To the child in the Mission Circle, it is the picturesqueness of life in other lands that appeals. She is interested in child life in China, Japan, and India, with their quaint customs, their gay dresses, their funny ways of living and traveling. The presentation of the work is made as realistic as possible, but each programme should emphasize the thought that it is done for Christ and his little ones. At fifteen, a girl's reading has broadened and her interest deepened. She realizes, in a measure, the desperate needs of the unchristian nations; that "there is sin, and shame, and sorrow everywhere." The junior auxiliary should meet these growing mental and spiritual needs. As a member in a junior auxiliary, she contrasts her own joyous, happy life, with all its helpful influences toward the freest, most spontaneous self-development, with the joyless, sad, shut-in, aimless life of her sister over the seas. She enters enthusiastically into the medical work, for she realizes what sickness means to millions who are without God in the world, and becomes willing "to go, or to let go, or to help go." A college course, with all its training and influence directed toward high, noble womanhood, comes to her, and she realizes, with a thrill of gratitude, that similar courses are provided for the girls in Turkey and Spain through our missionary colleges. What training school the junior auxiliary is for independent thinking, steadfastness of purpose, and broadened sympathies! I suppose a girl rarely reaches her thirtieth birthday before the meaning of sorrow comes to her with a very real and personal interpretation. The shadows of the dark angel's wings rest upon her pathway, and she is taken away for a time from her ordinary cares and interests. How the relative value of things changes!

She is alone and yet not alone, for One stands by who is like to the

“Son of God.” The promises are verified,—“Like as a father pitieth,” “As one whom his mother comforteth.” After such an experience she takes up her work with renewed consecration, knowing, as she never knew before, the blessedness of the gospel story.

At just this point the senior auxiliary, with its strong, more intense spiritual life, should be able to help the new life struggling within her for expression. The experiences of life are many and varied. Sorrow is only one, but each and all tend to develop and prepare one for higher and more mature service. In a general way this answers the question where, but an individual must always decide the time for herself.

Have you a faculty of presenting pictures in a very realistic way to the children? Can you win their love and confidence? Then stay with them in the mission circle. They need you; the society needs you. Are you an older member of a junior auxiliary, and are you questioning your duty? Have you an influence over the younger members in your society? Will they come to the meetings and help with the programmes because you personally ask them? Can you take a few facts and so enliven them that instead of a dull recital you can give a thrilling story that will interest lively girls, and touch their hearts? If so, these are instruments put into your hands by God to lead others to him, and your work is with the junior auxiliary.

If, on the other hand, the younger members will not take part, knowing that you can do the work better, then suppose you try to get some young girl to take your place, and you join the senior society. I would especially emphasize that point, getting the new member before you resign your membership. A cause is never promoted by tearing down. We can't afford to lose one of our workers. If all the members of our junior auxiliaries who are over thirty should suddenly abandon their societies, where would the work be? It would take many of the best trained workers. We need them to help in developing the new material that should be added every year to our societies. If the younger members feel that it is your society, why not form a junior department with meetings especially planned for the girls, but under the care of one president? Then have union meetings occasionally, with members from each department taking part in the programme.

It may be hard for some of you, who are members of suburban churches, rich in young people, to realize the corresponding poverty in some of the city churches. There are churches lacking the material to form a junior auxiliary made up of members whose ages shall range from fifteen to twenty. Under these circumstances it would seem wiser “to strengthen the things that remain.” Keep on with your junior auxiliary even if all the members

are over twenty and the majority thirty. Some one has said that "you never love a cause until you have borne the burden of it." To many of you, I am sure, the welfare of your missionary society is very precious. Be generous and broad minded enough to consider the best interests of your auxiliary. If there are others to carry on the work, then move forward and find help, strength, and inspiration from the members and work of the older society. If the junior auxiliary needs you, then stay until you are gray haired.

The Woman's Board of Missions depends upon the junior auxiliaries for a large work. Let us not disappoint the Board. And remember, "that with or without our help God's work must go on, God's work does go on." And when His kingdom is come, and "He whose right it is shall reign," what thought will be so precious to us as to know that we have helped to hasten the day of his coming?

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## LEATHER WORK FOR BOYS.

BY MARGARET ALISON MUIR.

IN an article written by Mrs. F. J. Goodwin, which appeared in the March number of LIFE AND LIGHT, reference was made to the leather work done by the boys of the Glen Ridge Mission Band. As a consequence, I have been overwhelmed with letters, pouring in from the North, South, East, and West, which I find it impossible to answer. Reflected from the pages of each letter I seem to see the perplexed faces of many earnest Mission Band workers, and hear each one saying, "Do tell us how to interest the boys." Looking into these faces, I shall endeavor in this article to tell them how we succeeded here in Glen Ridge, not doubting that, since "boys will be boys" the world over, your success will prove as gratifying, with God's blessing.

First, let me explicitly state that the work on leather to be described is not Mexican or repoussé work, but is a simplified method of carving or etching on leather adapted to little hands, and with wonderfully effective results. Get your leather at any large leather store; a half hide of calfskin will cost from \$2.50 up. Most stores sell "scrap" leather for twenty or twenty-five cents a pound. The tools necessary are a gouge or carver, a widener, and one or more background tools. C. S. Osborne, 19 Mechanic Street, Newark, N. J., will furnish, for a one-cent stamp, a catalogue, and in it on page 42, No. 134, size 0, is the gouge required, price forty cents. On page 11, No. 12, size 1, is the widener, which costs twenty cents. For the background tools, see pages 81-87, which vary in price, from thirty-five cents upwards. While not absolutely necessary, it is desirable to have a knife, with which to cut the leather, and on page 29, No. 73 answers this purpose nicely. It is well for each boy to own one or more tools, if he can afford to, otherwise have a few sets as the property of the band. Make simple designs, bearing in mind you are working with children. I can furnish

such designs, six for fifty cents, or \$1 per dozen, adapted for penwipers, lamp mats, corners for writing-pads, photograph frames, etc.

Prepare your pieces by drawing your designs, and dampen your leather before meeting your class. Next, get your boys together, have strong tables (soap-boxes are quite as serviceable), then begin. Given a boy, three tools, a hammer, and a piece of leather, you will find your problem a most interesting one. How shall we work out the result? Begin with straight lines before attempting curved ones. Taking the carver in your right hand, press slightly with the forefinger, following the line drawn, up. As in everything else, to reach perfection requires practice. Next, take the widener, and pass over the line already cut. This broadens and deepens the impression. After you can do straight and curved lines nicely, try some simple design, such as a flower or leaf; after cutting and widening, as explained, take the background tool, and with a hammer indent it closely up to the pattern carved, and then fill in all the spaces between this pattern and the edges, and the result will prove most satisfactory, as the matter will appear to be raised.

Moisten the leather before putting in the background. Begin with small pieces, and as the boys become more proficient, give them larger pieces to do, with more difficult designs. The "finishing up" is done by oiling the work slightly with neat's-foot oil. This darkens the leather. Keep some pieces light, so as to have a variety. Back the leather with some harmonious shade of felting, or use velvet leather. The penwipers must have a few layers of chamois or flannel inside, tied through with a bit of pretty ribbon. As I am endeavoring to give only the practical facts concerning the process of the work, those fancy touches must be left to your own ingenuity.

After everything is nicely finished have a "sale" of the articles, and doubtless you will find, as we have, that the parents are usually desirous of buying the work of their children. Ask moderate prices, remembering that the making of a sum of money, desirable as it is, is not the only end in view. Have your boys learned patience, dexterity with tools, neatness, perseverance? These results are more than money-valued.

In closing, I should like to say a few words about the method of conducting the meetings of a boy's band. Personally, I have found that in working with boys it is always best to let them feel their responsibility. Let them run their meetings under your supervision, of course. Use parliamentary rules in simplest forms. I find this an admirable plan. For instance, in one band, the president (age eleven) presides, sitting in the "chair," while I, as prompter, sit near by. He calls the meeting to order, gives out the hymn, and leads in our Lord's Prayer. This is all done with an air which shows he realizes the dignity of his position. Business is next called for, motions are made, seconded, and occasionally "thirded." It works well in preserving order, and does anyone fear that the children will become automatons? Wait one moment until the order is given, "Get to work," and you'll hear and see just a noisy crowd, happy and jolly as boys should be. Once a month we vary our exercises by having an open meeting, when the boys and girls meet together and some missionary topic is taken up. In this way we have taken Alaska, China, Japan. If you cannot secure an out-

side speaker, let the children themselves make the meeting interesting by reading papers prepared beforehand, dressing in costume, etc., or in any way a wide-awake leader might suggest. Basket-weaving and chair-caning are also fine things for the boys to work on. Anyone living near a large city can easily get instruction in either of these useful industries. Whatever you do, don't ask the boys to sew! Leather work is preferable to that; at least, we have found it so.

GLEN RIDGE, N. J.

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### OUR BOOK TABLE.

*The Personal Life of David Livingstone, LL.D., D.C.L.* By W. Garden Blaikie, D.D., LL.D. Published by Fleming H. Revell Co. Pp. 508. Price, \$1.50.

This biography of a distinguished Scotchman is written by a Scotchman, himself well known in Edinburgh circles and throughout the United Kingdom as a professor in the Free Church Theological School and a reformer in the cause of temperance. Mrs. Blaikie has been for many years President of the Woman's Temperance Society of Edinburgh, and the Professor and Mrs. Blaikie banished wine from their table, when such a course required more moral courage in the Scottish capital than it would in Boston or New York among similar circles.

The first chapter in this life of the great African explorer begins with pre-natal influences and his early years, and the closing chapters of the book treats of the posthumous influence of this courageous and consecrated career. The book is largely made up from Livingstone's unpublished journals and correspondence, in the possession of his family, so we come into close contact with the mind and heart of the man himself. A thought that the hero of this book repeats again and again is, "He that believeth shall not make haste." Speaking of the moral impurity and degradation which missionaries constantly have to contemplate, he recommends his fellow-workers to cultivate a taste for the beautiful in Nature, and cheer the heart by observing the operation of an ever-present Intelligence. He says: "We must feel that there is a Governor among the nations, who will bring all his plans with respect to our human family to a glorious consummation. He who stays his mind on his ever-present, ever-energetic God, will not fret himself because of evil doers."

Stanley's books have for years made us familiar with the search for Livingstone, and the ultimate finding of him, and this standard life of Livingstone, by Dr. Blaikie, is only a new and cheaper edition of a book that has long been in the market. Nevertheless, one does not waste one's time by reading this condensed book through from cover to cover, and coming once more in close touch with the man who did his part in healing the woes of Darkest Africa. Livingstone's last words are inscribed on the black slab which marks his resting place, near the center of the nave of Westminster Abbey: "All I can say in my solitude is, may Heaven's rich blessing come down on everyone—American, English, Turk—who will help to heal this open sore of the world." Death came to him as he knelt by his

bedside in prayer. He had once expressed the wish that his grave might be "in the still, still forest," and his heart was buried in such a place, near the spot where he died, in the interior of Africa. But his bones were taken to England, and buried in Westminster Abbey. G. H. C.

#### SIDE LIGHTS FROM PERIODICALS.

Light upon Japan emanates from several periodicals this month, with especial bearing upon her art, her literature, and her commercial progress. In the *Century* for May appears "An Outline of Japanese Art," Part I., by Ernest F. Fenollosa, illustrated by striking examples of ancient and modern art which, it is shown, has developed through the centuries, according to political changes and under the influence of varying religions.

A comprehensive, brief resumé of "The Literature of Japan," in *Lippincott's* for May, by Joslyn L. Smith, gives us valuable knowledge in a nutshell. We can easily remember two periods, one before 1853, when the Americans opened Japan, one since; the former, a period of original, characteristic Japanese literature; the latter, one of imitation largely. The peculiarities of these light, Oriental compositions are interesting, one being an absence of all topics relating to war, the favorite topics in so many literatures.

From *Littell's Living Age*, May, we learn that several articles, matches among others, "Made in Japan," are exported so largely to India, and sold so cheaply, that the writer feels alarmed for English trade in that country. This reminds us that in Mr. Ishii's Orphanage the little children engage in the match industry for their own good and for some slight help to the institution.

One more light upon this attractive country shines from the *Cosmopolitan* for May: "The Wistaria Shrine of Kameido," by Theo. Wores. Here we have light-hearted, gay, æsthetic Japan flocking in holiday attire to the old shrine in one of Tokio's suburbs, not so much to worship as to enjoy the marvelous wistarias, which hang in clusters everywhere, and to linger among picturesque gardens. A traveler in the midst of such a scene might well be deceived as to the real Japan, with its hollowness of social life and its heart needs.

It is a leap from Japan thus portrayed to a long, exhaustive, yet brilliant, paper upon "The Liquor Traffic with West Africa," by Miss Mary Kingsley, in *Fortnightly Review*, April.

In the *Forum*, May, "Germany and China," by M. von Brandt, may be of interest in understanding the places and moves of the Powers in China.

M. L. D.

#### TOPICS FOR AUXILIARY MEETINGS.

*June*.—Land Yet to be Possessed. See LIFE AND LIGHT for April.

*July*.—Young People's Work.

*August*.—The Island World.

*September*.—East Central Africa.

*October*.—West Central Africa.

*November*.—Thank-offering Meetings.

## YOUNG PEOPLE'S WORK.

## TOPIC FOR JULY.

FOR this meeting we would suggest a grand missionary rally for all the young people of the church, junior auxiliary, mission circle, Christian Endeavor, Junior Christian Endeavor. If possible, let it be an out-of-door meeting, on a lawn, a veranda, or even in the woods. It should be held under the auspices of some one of the societies,—the senior auxiliary, or preferably the junior auxiliary. In either case we suggest a programme on young people's work, on one of the two following lines:—

1. (1) A sketch of the work done by each of the local junior societies, giving an account of it from the beginning so far as possible. (2) A meeting carried on by the children, as suggested in "Hints for Children's Meetings," in the different numbers of LIFE AND LIGHT for 1896, selecting one on the country in which the mission circle is specially interested, or the one on "Missionary Literature" (January), or "Kindergartens in Different Countries" (July), or "Thank Offerings" (October).

2. (1) A sketch of the young people's work of the Board. See Annual Reports of the W. B. M. for 1893-97 (Home Work). (2) Sketch of Foreign Work: (a) Medical (India); see leaflet, "Medical Work in the Villages of Southern India," by Dr. Pauline Root; also, LIFE AND LIGHT for July, 1887, March, 1888, May, 1891, January and May, 1895, April, 1896, November, 1897; (China) leaflet, "The Tung-cho Dispensary"; LIFE AND LIGHT for October, 1886, November, 1887, April, June, and October, 1888, December, 1889, February, 1891, May, 1895, July and September, 1896, October, 1897; (Turkey) LIFE AND LIGHT for May, 1895, November, 1896, November, 1897; (Africa) May, 1895, June, 1897, February, 1898. (b) Sketch of Village School Work. See leaflet, "Village Schools in Turkey, China, and Other Countries; LIFE AND LIGHT for August, 1893, April, 1896 (India).

## WOMAN'S BOARD OF MISSIONS.

Receipts from March 18, 1898, to April 18, 1898.

## MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Auburn, 6th St. Cong. Ch., Ladies' Miss. Soc., 5; Brunswick, Aux., 2; Calais, Aux., 37; Lebanon Centre, Aux., 12; Portland, State St. Ch., Aux., 5.38; Somesville, M. C., 2.20; Westbrook, Aux., 26.69; Interm. Dept. S. S., 13.26, C. E. S., 50,	133 53	
Total,	133 53	
NEW HAMPSHIRE.		
<i>Lebanon.</i> —Three children,	20	
<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Berlin Mills, Cong. Ch., Jr. C. E. S., 4; Bethlehem, Cong. Ch., S. S., 11; Chester, A Friend, 3.50; Dunbarton, Aux., 10; Exeter, Aux. (of wh. 40.27 Th. Off.), 66.27, First Ch., Miss Fannie Smith's S. S. Class, 5.39; Hanover, Dartmouth Ch., S. S., 20; Harrisville, C. E. S., 2.55; Jaffrey, C. E. Soc., 7.20; Jaffrey, East, Aux., 2; Keene,		
Second Ch., Little Light Bearers, 6; Lebanon, Jr. C. E. S., 1, Miss Washburn's S. S. Class, 1; Lisbon, Mrs. A. B. Taft, 2; Littleton, Aux., 20; Lyndeboro, Aux., 6.88, May Off., 93 cts.; Manchester, Miss H. J. Parkhurst, 50, Franklin St. Ch., Jr. C. E. S., 6.76; Meriden, Hillside Lights, 5.89; Milford, Heralds of the King, 17; Nashua, Aux., 32; Nelson, one Willing Worker, 1; Newport, Newport Workers, 25; Portsmouth, North Ch., 9.50; Salem, Aux., 10; Suncook, Mrs. P. A. Mills, 5; Swansey, C. E. Soc., 8; Warner, Aux., 5, Easter Off., 1, Cheerful Workers, 1; Wentworth, Aux., 5. Less expenses, 65.50,	286 17	
Total,	286 47	
VERMONT.		
<i>Putney.</i> —Mrs. A. S. Taft,		5 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barton Landing, C. E. S., 15; Bellows Falls, C. E. S., 5, Mt. Killbuck Miss. Soc., 50; Benson, Aux., 17.10;		

Brattleboro, West, King's Daughters, 5; Burlington, Daughters of the Covenant, 30.65; Cambridge, C. E. S., 1.40; Lunenburg, Miss L. A. Thomas's S. S. Class, 50 cts.; Newport, Aux., 9; Pownall, No., Sunshine Band, 3; St. Johnsbury, So. Ch., Aux., 36.90, No. Ch., Aux., 22.19; Westminster, West (to const. L. M. Miss Clara Belle Ranney), 25; Wilder, Extra-Cent-a-Day Band, 10,

230 74

Total, 235 74

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Andover, Abbott Academy, Jr. Aux., 12.35; Bedford, Senior Golden Rule Soc., 2, Easter Off., Mrs. Edwin Smith and Nellie M. Whittemore, 1; Lawrence, Lawrence St. Ch., Aux., 41, Trin. Ch., S. S., 3; Lowell, First Cong. Ch., C. E. S., 25; Wchester, Aux. (of wh. 25 to const. L. M. Mrs. Martha F. Baldwin), 51,

135 35

*Barnstable Co. Branch.*—Miss Amelia Snow, Treas. Hatchville, Aux., 2; Sandwich, Aux., 12.63; South Wellfleet, Aux., 2,

16 63

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 34; Dunvers, Maple St. Ch., Aux., 23; Lynn, Chestnut St. Ch., Aux., 3.33, No. Ch., Aux., 3; Lynnfield, So., Aux., 15; Marblehead, Aux., 11.27; Salem, Tab. Ch., C. E. S., 10; Swampscott, Aux., 11; Wenham, C. E. S., 2.64,

113 24

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Charlemont, East, Riverside M. B., 5; Hawley, Cong. Ch., 4, Aux., 5.40,

14 40

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (of wh. 50 to const. L. W's Mrs. George D. Olds, Mrs. Eliza E. Rideout), 138.29; No. Hadley, Aux., 16; Northampton, Edwards Ch., 11.75; So. Hadley, Mt. Holyoke College, Members of Faculty, 60; Ware, First Cong. Ch., S. S., 20,

246 04

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Lincoln, S. S., 20; Marlboro, Aux., 32; Milford, Aux., 10; Natick, C. E. S., 10; Saxtonville, 5.20; Sudbury, 4.7; Wellesley, Aux. (of wh. 47.57 Th. Off.), 59.37; Wellesley College Christian Ass'n, 200,

341 27

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Firrell, Treas. Braintree, Aux., 9.15; Brockton, Aux. (of wh. 2 Th. Off.), 100.03, Porter Ch., C. E. S., 5, Waldo Cong. Ch., Ladies' Miss. Soc., 9.35; Cohasset, Aux. (of wh. 5 Th. Off.), 38.70; Halifax, C. E. S., 6.16; Hanover, Aux., 4, Second Ch., C. E. S., 7.60; Hanson, Aux., 6.17; Hingham, Jr. C. E. S., 3.50; Marshfield, Golden Rule M. C., 12.55; Plympton, Aux., 2.65; Quincy, Aux., 31; Randolph, Aux., 10; Rockland, Aux., 50; Scituate, Aux., 8; Weymouth, East, Aux., 39.62, C. E. S., 10; Weymouth, North, Busy Bees, 75; Weymouth, South, Aux., Old So. Ch., 2.85; Wollaston, Aux., 16,

450 33

*No. Middlesex Branch.*—Miss Julia S. Conant, Treas. Acton, Cradle Roll, 4.13; Shirley, Helping Hands M. C., 5,

9 13

*Old Colony Branch.*—Miss Frances J. Rannels, Treas. Attleboro, Aux., 87.36, Second Cong. Ch., S. S., 40, Aux., 62.64, C. E. S., 10, Cradle Roll, 1; Berkley,

Aux., 12; Fall River, Aux., 330; Marion, Aux., 15, Prim. Dept., S. S., 7; Rochester, C. E. S., 10; Somerset, Aux., 20, Whatsoever Circle, 15; Westport, Aux., 13.20,

623 20

*Randolph.*—Miss Abby W. Turner, 10 00  
*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. Holyoke, Second Ch., Ladies' Prayer Circle, 11; Indian Orchard, Willing Helpers, 12; Palmer, Second Ch., Aux., 15; Springfield, Olivet Ch., Aux., 32.31, So. Ch., Aux., 55.20; Wilbraham, Aux., 2,

127 51

*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Cong. Ch., Jr. C. E. S., 6.02; Auburndale, Aux., 24; Boston, H. W. Adams, 10 cts., Berkeley Temple, Aux., 105.50, Central Ch., Aux., 60.10, Adabazar Circle, 39.30, Mt. Vernon Ch., Aux., 84.30, Park St. Ch., Jr. Aux., 15, Old So. Ch., Aux., 162.50, Kindergarten Class, S. S., 3.37, Union Ch., Aux., 30.90, Y. L. Aux., 75; Brighton, Cong. Ch., Bible School, 50, Jr. C. E. S., 4.10; Brookline, Mrs. H. P. Somers, 50 cts., Harvard Ch., Abby M. Coiby M. C., 10; Chelsea, First Ch., 94.15, Aux., 94.50, Y. L. Aux., 27.25; Dorchester, Pilgrim Ch., Aux., 10, Second Ch., Y. L. Aux., 60, Village Ch., Aux., 120; Hyde Park, Jr. Aux., 5; Jamaica Plain, Boylston Ch., C. E. S., 10; Medfield, Aux., 1.25; Medway, M. C., 2; Neponset, Trin. Ch., C. E., 10; Newton, Eliot Ch. Helpers, 25; Newton Highlands, Aux., 7.44; Roxbury, Immanuel Ch., Aux., 55; Somerville, Broadway Ch., Jr. C. E., 1.35, Franklin St. Ch., Aux., 4, Jr. C. E. S., 5,

1,206 63

*Worcester.*—A Friend, 20

*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Blackstone, Aux., 9; Fitchburg, Rollstone Ch., Aux., 6.15; New Braintree, 3; Paxton, Aux., 6.4; Princeton, Aux., 18; Warren, Aux., 7.25; Worcester, Mrs. D. M. Wheeler, 10, Central Ch., Jr. and Prim. Dept. S. S., 20, Old So. Ch., First, C. E. S., 20, Piedmont Ch., Aux., 100, Plymouth Ch., Aux., 25,

222 40

Total, 3,506 33

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnfield, Treas. Barrington, Bayside Gleauers, 50; Kingston, C. E. S., 10; Pawtucket, Park Place Ch., Jr. C. E. S., 5.44; Providence, Beneficent Ch., Aux., 192.17, Central Ch., Aux., Memorial Gifts, Mrs. C. T. Salisbury, 5, Mrs. Sutton, 5, Pilgrim Ch., Little Pilgrims, 19.32, Plymouth Ch., Aux., 20, Union Ch., Aux., 106, C. E. S., 5; Woonsocket, 10,

427 93

Total, 427 93

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Ashford, Mrs. E. J. Austin, 4; Chaplin, Aux., 25.50; Greenville, S. S., 11.55; Lebanon, Aux., 9.25, New London, First Ch., C. E. S., 10.61, Second Ch., Y. L. Guild, 10; Norwich, Florence and Lowell Stark, 20 cts.; Pomfret, Aux., 32.50; Waugran, Busy Bees, 16; West Woodstock, Aux., 1; Windham, Aux., 7; Woodstock, M. B., 2,

129 41

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 28.54; Col-

linsville, Aux., 31.67; A Friend, 11.88, C. E. S., 14.50; Coventry, Aux., 19; Farmington, Aux., 20; Hartford, Mrs. W. P. Stearns, 1, Emily S. Taintor, 1, Asylum Hill Ch., Aux., 50 cts., First Ch., Aux., by Mrs. F. B. Cooley, 25, M. C., 13.65, Windsor Ave. Ch., Aux., by Miss Clara E. Hillyer, 1,000; New Britain, So. Ch., Aux., 44.61; West Hartford, Cradle Roll, 6.	1,217 25
<b>New Haven Branch.</b> —Miss Julia Twining, Treas. Ansonia, C. E. S., 62.74; Bethel, Y. L., 30; Black Rock, Jr. C. E. S., 50 cts.; Bridgeport, Park St. Ch., Cradle Roll, 7, West End Ch., Aux., 20, C. E. S., 5; Canaan, Jr. C. E. S., 3; Centerbrook, C. E. S., 4; Clinton, Aux. (of wh. 25 to const. L. M. Mrs. Ella M. Hilliard), 38; Cromwell, Aux., 11.80; Deep River, S. S., 6.70; E. Haddam, Aux., 1, Cradle Roll, 1.75; Greenwich, Aux., 15.89; Haddam, Aux., 10; Higganum, Aux., 87.80; Kent, A Friend, 100, S. S., 6.04, C. E. S., 8, Jr. C. E. S., 4; Litchfield, Daisy Chain, 107.18; Meriden, Centre Ch., S. S., 12.75; Middletown, First Ch., Aux., 103.66, C. E. S., 42; Milford, First Ch., S. S., 3.44; Mount Carmel, Aux., 50; Naugatuck, Aux., 50; New Haven, Davenport Ch., Aux. (with prev. contri. to const. L. M's Mrs. M. M. Gower, Mrs. L. C. Dayton, Mrs. M. T. Landfear), 43, C. E. S., 10, English Hall, Aux., 14, S. S., 5, United Ch., Cradle Roll, 5.35; Northford, S. S., 3.60; North Woodbury, Aux., 40.50; Portland, Aux., 22, Cradle Roll, 3; Redding, W. A., 5; Ridgefield, S. S., 2.50; Salisbury, Aux., 12, C. E. S., 2; So. Britain, C. E. S., 5; Southport, Ladies' Miss. Soc., 10; Torrington, Aux., 35, H. W., 22; Warren, Aux., 38.50; Washington, C. E. S., 17.54; Waterbury, Second Ch., Aux., 133; Westchester, Aux., 11, C. E. S., 1.55; Westville, C. E. S., 5; Whitneyville, Aux., 45; Wilton, Aux., 78; Winsted, Second Ch., S. S., 22, Mrs. Perkins, Philadelphia, 5,	1,397 59
	Total, 2,744 25
<b>NEW YORK.</b>	
<b>Baiting Hollow.</b> —A Friend,	5 00
<b>New York State Branch.</b> —Mrs. Guilford Dudley, Treas. Albany, Aux., 50 cts.; Antwerp, Aux., 29.08; Aquebogue, Aux., 7.50, Cradle Roll, 2; Bedford Park, C. E. S., 10; Binghampton, Mrs. Edward Taylor, 10, First Ch., Aux., 29; Blooming Grove, Kyle Miss. Soc., 13; Briarcliff, Aux., 5; Bridgewater, Aux., 10.04; Brooklyn, Mrs. T. R. D., 250, Central Ch., Aux., 166.66, Jr. Aux., 11, Lee Ave. Ch., Aux., 9, New England Ch., Aux., 10, Park Ch., Aux., 3, Immanuel Ch., Aux., 5, Plymouth Ch., H. W. Beecher M. C., 50, Tompkins Ave. Ch., Aux., 100, Jr. C. E. S., 10; Buffalo, Mrs. W. G. Baneroff (of wh. 25 to const. L. M. Miss Emma C. Raquet), 125, First Ch., Aux., 25, C. E. S., 6, Mrs. Haines's S. S. Class, 5, W. G. Baneroff M. B., 35, People's Ch., Aux., 8; Burr's Mills, Aux., 15; Camden, Jr. C. E. S., 5; Carthage, Cradle Roll, 1.50; Coventryville, Aux., 3.40; Columbus, Aux., 3.75; Copenhagen, Aux., 20; Corning, Aux., 15; Cortland, Aux. (to const. L. M. Mrs. Vanette Corille), 25, Jr. C. E. S., 1.9, Cradle Roll, 3; Elbridge, Jr. C. E. S., 5;	

Elmira, Park Ch., Aux., 40; Fairport, Aux. (of wh. 25 to const. L. M. Miss Mary Jane Conant), 25.81; Flushing, Acorn M. B., 18.70; Gaines, Aux., 10; Green, Aux., 12.87; Grotton City, Aux., 3; Gloversville, Ladies' Benev. Asso., 60; Hamilton, C. E. S., 10; Homer, Aux. (with prev. contri. to const. L. M's Mrs. F. A. S. Storer, Mrs. E. S. Pomeroy), 33.30; Honeoye, Cheerful Givers, 11; Howells, L. A. Soc., 3; Ithaca, Aux., 5; Jamestown, Aux., 43.78; Java, Aux., 3; Lockport, First Ch., Aux., 15, East Ave. Ch., Aux., 18.84; Madison, Aux., 25.50; Middleton, First Ch., S. S., 5; New York, Broadway Tab. Soc., W. W., 341, Manhattan Ch., Aux., 20, Trin. Ch., Aux., 40; North Collins, Aux., 7.50; Northfield, Aux., 21; Norwood, Aux., 14.75; Orient, Aux., 17; Owego, Aux., 30; Patchogue, Mayflower M. B., 5; Phoenix, Aux., 43.51; Portland, Aux., 2, Jr. C. E. S., 2; Poughkeepsie, S. S., 25; Pulaski, W. M. U., 2; Rensselaer, Aux., 5; Rochester, Plymouth Ch., Aux., 25; Rodman, W. M. Soc., 20; Rutland, Aux., 7.90; Saratoga, Aux., 10; Scranton, Pa., Aux., 20; Syracuse, Plymouth Ch., W. G., Jr. C. E. S., 3, S. S., 25, Danforth Ch., C. E. S., 5, Inasmuch Circle, 10, Jr. C. E. S., 2, Geddes Ch., Silver Circle, 5, Pilgrim Chapel, Aux., 5, Mrs. G. C. Gere, 20; Avading River, Aux., 5; Watertown, Aux., 5; Walton, M. B., 2.50; West Bloomfield, Aux., 20; West Winfield, C. E. S., 10; Yonkers, Mrs. Allan Bourn, 10.	2,100 62
	Total, 2,105 62
<b>PENNSYLVANIA.</b>	
<b>Oxford.</b> —Miss Mary M. Foote,	7 20
	Total, 7 20
<b>PHILADELPHIA BRANCH.</b>	
<b>Philadelphia Branch.</b> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 75, M. C., 100, Mt. Pleasant Ch., C. E. S., 11; N. J., Bound Brook, Aux., 20; Closter, Aux., 7.30, S. S., 6.20, Do Something Band, 15; East Orange, Trin. Ch., Aux., 46; Montclair, Aux., 16; Newark, First Ch., Aux., 15; Orange Valley, Aux., 27.50; Plainfield, Aux., 10; Westfield, Cong. Ch., S. S., 34.21; Pa., Germantown, Neesima Guild, 12. Less expenses, 25,	370 21
	Total, 370 21
<b>OHIO.</b>	
<b>Cleveland.</b> —A Friend,	40
	Total, 40
<b>NORTH DAKOTA.</b>	
<b>Hankinson.</b> —C. E. S.,	1 25
	Total, 1 25
<b>FLORIDA.</b>	
<b>Lake Helen.</b> —Aux.,	6 00
	Total, 6 00
<b>TURKEY.</b>	
<b>Harpoet.</b> —First Ch., Women's Miss. Soc.,	6 50
	Total, 6 50
General Funds,	9,805 88
Funds for Special Objects,	125 55
Variety Account,	32 99
	Total \$9,964 42



## CHINA.

LETTER FROM MISS ABBIE G. CHAPIN, OF TUNG-CHO.

LOS ANGELES, April 9, 1898.

DEAR CHRISTIAN ENDEAVOR FRIENDS: I little thought when last I wrote you that the next letter would be written in the homeland, but in the Providence of God it is so. I feel that your prayers had much to do with our safe voyage, and with the speedy recovery of the dear co-worker whom I accompanied, at the request of the Mission, on her necessary return to this land. Now that I am here, I cannot but be thankful for many reasons that I am permitted to spend a short time at home, and among the workers at this end of the line, even though the sudden separation from the loved work was a sore trial.

There is much that looks so different in the civilization and life of our own country to one coming directly from a heathen land, as though the angle of view were shifted. The darker shades of the one bring out the brighter lights of the other, so that, while our eyes are not blinded to the sin and evil so prevalent in many forms all about us, even in Christian America, we yet rejoice at the sight of so much that is beautiful, and true, and good. I have been struck by this in regard to the life of our young people, especially our girls and young women. Surely they can say, "Who giveth us richly all things to enjoy." Nor do I mean the questionable pleasures of the world, but all the wealth of blessing included in Christian education, culture, and social life; the freedom to think and act independently, and to take a place of usefulness in the world; and, most blessed of all, the life of love and service for our Saviour. I well remember how on my graduation day the Lord put upon me a great sense of responsibility, as I seemed to hear him say, "Whatever this college course has brought to you, either actually or potentially, you owe to the world, and in my service you must 'pass it on.'" And does He not say this to us all, in regard to whatever we have and are?

Not long ago we attended a meeting of a Young Ladies' Missionary Society, whose motto was "Beauty for Ashes," and ever since the thought has been present, Oh, if all the beauty of our Christian young womanhood, its gifts and talents, its love and joys, were fully surrendered to the Master to be "passed on" to their sisters who now know only the "ashes" of life, how glorious would be the results! God knows how to use to the best advantage what is put into his hands, and whether it be by calling you personally to the privilege of work for him in foreign lands, or to send and uphold others, or to spread information and interest among those around you, believe me, dear girls, you will find no other investment of your lives which pays in such beautiful and worthy results. May I just bring before you a glimpse of what this blessed transformation, which God has entrusted to your care, means to some of your Chinese sisters, by sharing with you bits of my recent China mails?

One of the Tungcho ladies writes: "Poor Li Kuniang is here for a few days. You know how her mother virtually sold her, and how she knew nothing about the betrothal until it was all settled. Well, she has been abused almost to death by a friend of a mother-in-law, an opium smoker, beaten, and starved, and frozen, until she is in a pitiable condition, her face bruised, eyes swollen and black, and such terrible sores on her limbs that she cannot stand or take a step, except as some one holds her up. Her mother-in-law was determined that her mother should not take her away; said she should never leave the house until she was carried out dead, but was finally induced to let her come and see if her limbs could be healed. Her mother says she shall not take her back, but I have no confidence in her word, and the girl herself says that her mother cannot keep her if they send for her, because of the money given for her, which her mother has, of course, spent. I can only pray that somehow God will save her." There is a bright spot, however, in the dark picture, a gleam of sunlight across the "ashes," for a later letter says, "I think she is really trusting in Jesus to help her."

How different is the word from another dear young woman, who has had several happy years in the Bridgman school at Peking, and is now the daughter-in-law of our Bible woman, living a bright, brave, Christian life, and making her home a center of Christian influence in a heathen village, even though her husband is not a professing Christian. She does not need another's pen to write out for her a tale of sorrow, for she can write herself, and begs me to help her praise God for his goodness to her in miraculously saving their house from fire and causing her husband to be so impressed by it that he has begun to attend church regularly; also for the joy she has over the seven children whom she has gathered in from the neighboring

heathen families and organized into a little day school; but most of all for the peace and joy of Jesus abiding in her heart. Do you not see the beauty which the Christ-love has brought into this life, which has, I can assure you, had its share of "sitting in ashes"?

God grant we may all realize more fully our duty and privilege in being "co-workers with him" in that for which he was anointed, to give "beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness, . . . that he might be glorified."

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## SPAIN.

### CHRISTIAN ENDEAVOR IN SPAIN.

BY MISS ANNA F. WEBB.

MY DEAR FRIENDS: I wish all at home in America could appreciate what a great thing it has been for us that Spain won last year the Christian Endeavor banner for the greatest proportionate increase in the Junior Societies. It means not only what it would in our own country,—a gratified sense of triumph after a year of friendly rivalry with neighboring societies. It means the forming of new bonds, hitherto undreamed of, with Christian countries, the awakening to the fact that they are not toiling alone, but that all over the world they have companions with similar interests. It means cheering encouragement when they see that their feeble efforts have been appreciated and acknowledged by the world.

And this has come to them as a great surprise, for they had no idea of a reward. I doubt if twenty of our Endeavorers knew that such a banner was offered, and very few appreciated the great numbers and power of the brotherhood to which they belong.

So it was to show what they had won, and tell them more about Christian Endeavor methods and work, that in the winter vacation Miss Barbour and I visited two cities some distance away.

In one of them lives one faithful, Protestant family, who have loyally maintained their right to their Bible and Protestant belief during long years of isolation and persecution. They have all this time held weekly family reunions in their house, to which their neighbors were welcomed, and in Heaven alone is recorded all that has been done by that humble family.

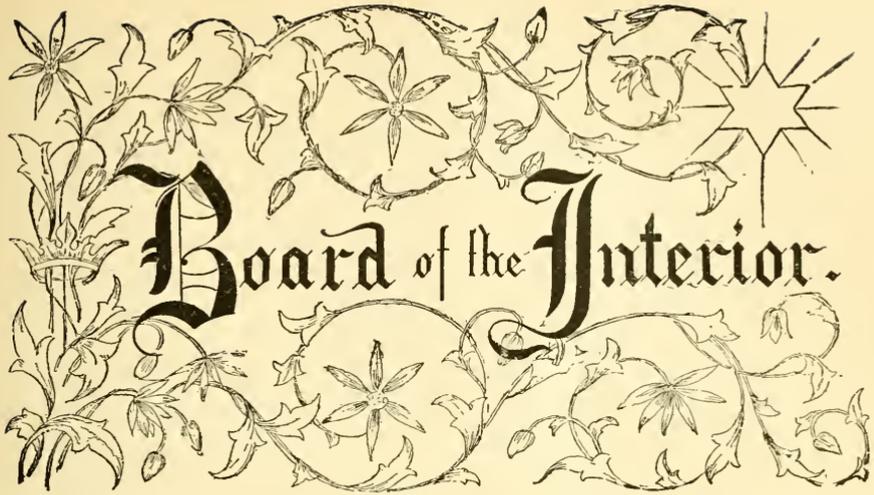
Last fall they pleaded so hard for help that Mr. Gulick decided to send them the son of one of our pastors, an earnest Christian, and an active Christian Endeavorer. He spent two months there, holding frequent meetings which were so well attended that occasionally he repeated the same service because, according to the law, only nineteen people may assemble in unlicensed

reunions like these. This young man told those who came to his services about the Christian Endeavor Society, and urged them to form one, thinking that where they had no pastor an organized society with a constitution and elected officers would form a bond of union and strength.

Such, indeed, we found it. The welcome to the banner was given in the little parlor of this faithful family. They had invited their friends, and in spite of laws and notwithstanding rain and wind, there were present some thirty people, who listened to the story of the formation and aims of the society, and heard with delighted surprise of the honor it was to Spain to possess for one year that coveted banner. After the meeting all wished to see and handle the insignias of the far-away sister societies. They were particularly pleased to find Spanish words on the Mexican ribbons, and to know that the banner came directly to Spain from their kindred across the water.

In a second place the banner must have felt at home. I had not dared hope for such a real Christian Endeavor Convention in Spain for years to come. In this city there are four societies, and each had outstriven the other in doing honor to the occasion. The church was decorated artistically with festoons of greens, dozens of Chinese lanterns, and Spanish flags. We were pleased to see the latter, for we wish to unite Protestantism to patriotism, which many Catholics consider impossible. Over the platform was red bunting with the words "*Esfuerzo Cristiano. Por Cristo y la Iglesia,*" in yellow letters. Red and yellow are the Spanish colors. And at the foot of the standard for the banner was a floral lyre and the monogram E. C. All this was the work of the young people, and when you understand that they know nothing of Christian Endeavor conventions, you will appreciate how fully they entered into the spirit of them. Not only in the decorations did we notice this. The Juniors had learned poems, written by our poet pastor, Sr. Araújo. One gave to the banner a welcome, and another told its previous wanderings. From the young men's society one read a paper he had prepared giving an account of the different International Conventions; a second gave a brief and excellent discourse comparing the modern Christian Endeavorers to the ancient Crusaders. The president read an original poem on the pledge. The pastor had translated the hymn "For Christ and the Church," which was sung then for the first time in Spain, and they also sung other Christian Endeavor hymns translated by the San Sebastian Society.

This banner has been a real missionary to Spain, for everywhere it has roused not only the Christian Endeavor societies, but the churches as well, and the sermons it preaches of sympathy, encouragement, and brotherly union are practical and helpful to these struggling churches.



## WORDS OF CHEER FROM THE FRONT.

BY MRS. JENNIE B. HANNUM.

SOMETIMES the work of missions appears to us in the light of a burden too heavy to be borne; yet we dare not lay it down lest we fail to do our duty. There must be something wrong with our point of vision. It surely was not intended we should view it in this light. I have thought it might be profitable to lift our eyes unto some of the far-off fields, where the devoted men and women whom we call "missionaries" are at work, and see how they look upon their trials, privations, and labors. Going back to one of the earliest ones, Henry Martyn, I remember his last entry in his diary, "I sat in the orchard and had sweet thoughts of my God; O when shall time give place to eternity!" Dr. Jessup, celebrating the forty-first anniversary of his arrival in Syria, says, "Blessed missionary work, which the angels could not do, and we poor, frail men are bidden to undertake! After forty-one years I can only say, I would like to live forty-one years more." Hannah Marshman, the first woman missionary ever sent out, went to India in 1799, and died there in 1847, having labored forty-eight years. She wrote, "I was enabled to leave all and cheerfully give up myself to the work, and have never repented."

Volumes might be filled with quotations illustrating the joy and delight of the veterans in this work, but we will come down to the present time, and to those chiefly whom we know. Some look upon deep piety and devoted consecration as old-fashioned graces not abounding in these days, but there are

still those who dwell on the heights above the cloud line. Miss Hartwell, writing from China, where her father has been a missionary forty-four years, says, "It is such a privilege to have a share in this noble enterprise of Christian missions!" Miss Hoppin, from far-away Micronesia, two years ago said: "It is seven years since I left my own home for foreign shores. Seven happy years they have been. Happy does not half express the blessedness of them." Such as she might fitly quote the lines:—

"Oh! there are moments when we half forget  
The rough, harsh grating of the file of time,  
And I believe that angels come down yet  
And walk with us as in the Eden clime."

Even better than that is her portion. Miss Maltbie, who has been long in Bulgaria, says, "This morning the promise came to me with sweet power, 'As thy days so shall thy strength be.'" Miss Dudley, of Japan, feeling the pain of retrenchment, yet writes, "Well, it is all the work of One who has promised the kingdoms of this whole round earth to His dear Son, and so we with new faith and prayer press on."

Our missionaries in Turkey have given us examples of devotion which the holy martyrs of olden time did not excel. I mention only a few. C. F. Gates, president of Euphrates College, said in November, 1895: "We have passed by the mouth of the bottomless pit, and the flames came out against us, but not one of our company flinched or faltered. We simply trusted in God and went on. I would not exchange the peace and assurance of God's favor and support we now enjoy for the highest place in America." Miss Frances Gage, writing from Marsovan in May, 1896, said, "I am sometimes afraid I ought to be sadder than I am, but in my heart there is such a depth of peace and so much of joy that I can't be very mournful."

This chapter in the history of mission work in Turkey is too terrible for us to think of. Was it a special dispensation of grace that kept them up then? or do they exhibit the same spirit now? Look at a few of their latest letters concerning the orphan work. We know how busy and burdened they have been all along. Every hour has had its duties, but the deluge of blood has left in its track a host of children, to die of starvation it may be; but kind hearts in this and other lands come to the rescue of some of them. Word is sent to Van that a portion of the *Congregationalist* fund is at the disposal of the missionary there. He writes: "I was greatly delighted to receive the announcement. . . . The number of orphans at present on our premises is one hundred and forty; we are constantly adding to the number." No word of complaint about burdens laid upon them, but instead a prayer for blessings on the givers.

Mrs. Clara D. Lee writes to her father, Dr. Cyrus Hamlin: "I wrote you we had \$2,000 of the orphanage fund. Isn't that splendid?" Would it seem "splendid" to us to have such a care? Miss Meda Hess, of Marsh, writes: "Thanks to the *Congregationalist* fund, we can take eighty more orphans. . . . I can hardly wait for them to be chosen and sent down. I am to have the privilege of clothing them. They must ultimately have two suits each."

Of such consecrated men and women as these, it surely must have been written, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." These are the front ranks in the great conflict; we are the rest of the army,—shall we faint in the day of battle? Not if we realize, as they do, that we are laborers "together with God," and that in the final outcome He is sure to win the victory.

Let me add a thought about how we may view this work in a way to get joy out of it. Missionary work is cumulative. The one rescued from heathenism a generation ago has gone on exerting an influence for good on all with whom he came in contact. Take courage, then, Christians at home, you have the conserved energy of all the years back of you at work yet. Forces set in motion by the men and women now "looking from some heavenly hill" are doing service, and so will our own efforts go on accelerating as the years go by.

BUDA, ILL.

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## FOREIGN CORRESPONDENCE.

### MEXICO.

Miss Nellie O. Prescott writes from Parral, Feb. 5, 1898:—

WE were reminded very early this morning, when we heard music by the band, that this is one of our national holidays. The constitution which permits and protects Protestantism was adopted on the 5th of February, 1857. Our church people, who appreciate their religious liberty, celebrate this day with enthusiasm as no other holiday of the year.

A week ago to-day we moved our school. We are now on the east side of the plaza. I am sure Providence was instrumental in obtaining this house for us. After spending several days in vain looking for a suitable place, Mr. Olds heard that the gentleman who had rented it for a year was to leave town, and although other parties had spoken to him for the house, the preference was given to us. In some ways we are more pleasantly situated than in the last building.

On account of the railroad excitement property to buy or rent has risen very much in value. After June the Parral stage will be a thing of the past. What a civilizer the train will be to this people! People moving into Parral from neighboring towns and ranches have increased our attendance both in church and school.

In the Junior Endeavor meetings Sunday afternoons our boys are especially faithful in attendance. There being nothing attractive in the homes of the children, and their parents not being able intellectually to interest them, they are found on the street playing all day Sunday, except when in church. It is an encouraging fact that they seldom become so interested in top or ball that they forget their four o'clock meeting or the Sunday school. When parents feel that they have other duties toward their children than to feed and clothe them, there will be a decided growth in their mental and spiritual life, and not only in the life of the child but in the parents also.

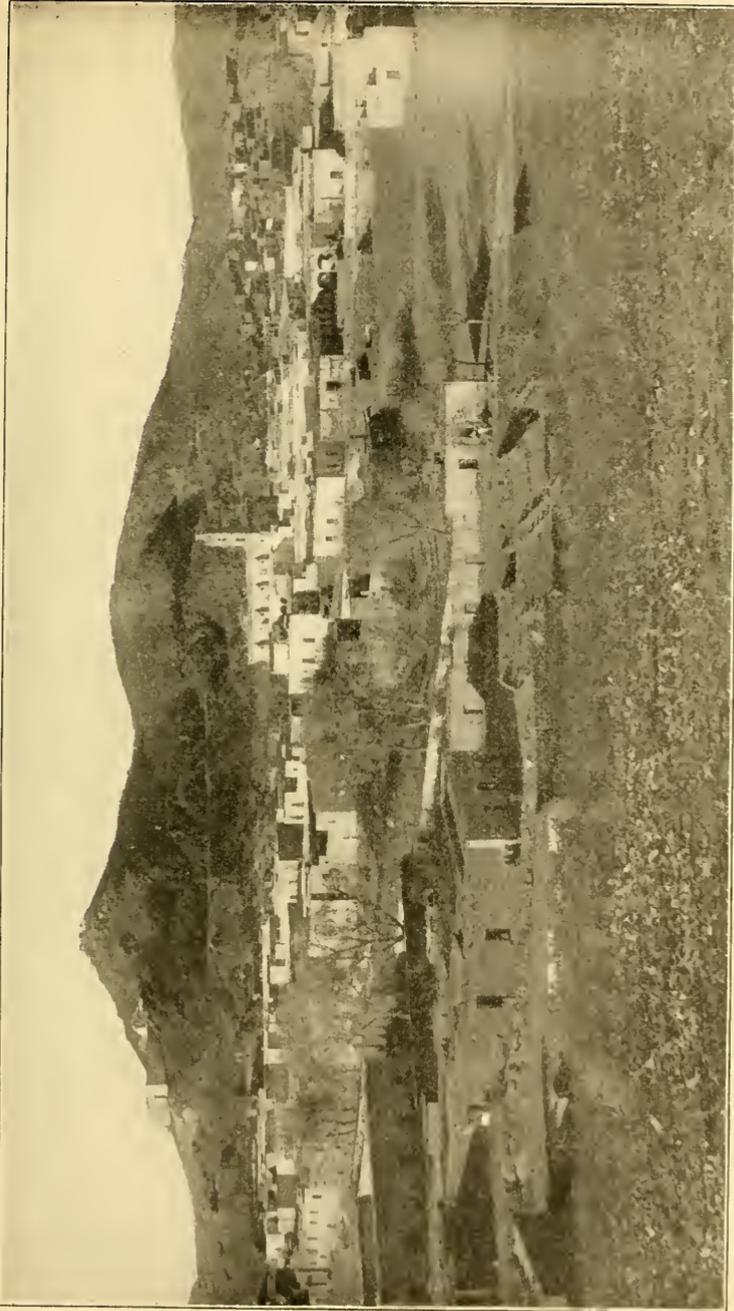
Doña Tomasa went with me this afternoon to call on some of our sick. After returning she asked if she might repeat Miss ——'s psalm (that is, the psalm Miss —— had taught her). When that was finished she felt warmed up and kept on repeating until she had said all the psalms she knew.

Of the same woman Miss Wright wrote, while in Parral:—

Doña Tomasa, who cannot read, has committed several psalms to memory by visiting neighbors who can read, and begging them to teach her a verse at a visit. Those I have heard her repeat are the 23d, 100th, 103d, 136th, and 139th. What energy, what triumph she throws into the effort!

Four years ago she was a fanatical Romanist; but her son, passing the Protestant chapel, where preaching was going on, stopped at the window outside to listen, was attracted, inquired of some of the worshipers what they believed, received and read some of their books and tracts to his mother, and so brought into the church a whole-souled woman, who refreshes the spirit as a "salt-rub" does the body whenever I meet her. She is a nurse; fears no contagion, goes to the poor, especially the poor Protestants, but refuses none, and serves many without pay, though she is a poor woman.

Her house (made like all houses here of adobe) consists of one small room with a mud floor, one small window without any glass in it, a bed (no carpet), two chairs and a small box, or chest, in it, also some dishes arranged with an air of luxury on the mantel above the fireplace. Here is the inventory of dishes: one large *olla* (jar) for drinking-water on the floor in a corner of the room; in the fireplace several *casuclos*, an iron spider, and a much-besmoked two-quart *jarro* (another kind of jar) for cooking beans; on the mantel three white, graniteware plates (did I not say there was an air of luxury?); two teacups of like material, three or four small



VIEW OF PARRAL, MEXICO.

*jarros*, a glass tumbler (luxury again!), several brass spoons, and two or three steel knives and forks. A *metate* (which I can only describe as a stone rub-board, on which they crush or grind corn by rolling it with a stone rolling pin) lurks in one corner of the fireplace.

Whatever you think of the luxury of her home, Doña Tomasa enjoys the luxury of benevolence, and gives freely of her labor and joyfully of her radiant goodwill. She is the one whose brown cheeks Mrs. Olds took between her hands when she could no longer speak (the day before she died) and patted them with love. I love her, too, and I love to think of the "abundant entrance" that will be ministered to her some day above.

#### CHINA.

Miss Luella C. Miner wrote from Tungcho, Jan. 28, 1898:—

MY DEAR —: Haven't I gone into oblivion these past months just as completely as if the Doric had carried me to the bottom of the ocean last summer instead of to the shores of China? Had anyone told me when I reached my China home last September that four or five months would pass before I wrote to any of the dear friends in Chicago I should have said, "Impossible." But as the days have passed, one by one, the impossible thing has seemed the only possible way. Did you ever observe that fine missionary motto, "Never do to-day what can be put off until to-morrow?" Theorists may object to it, but when "must-be-done-to-days" swarm around like bees, this motto is the missionary's only shield. Never before during my ten years in China has it been so difficult to find time for writing. A few days after my arrival, before I had begun to get settled in my pleasant new home, the college year opened, women's classes began, then day schools opened, and wheels within wheels began turning and grinding. I got caught in the machinery, and extricated myself only when it "slowed up" at this Chinese New Year's time. We are having a vacation of a little over a week, during which I planned to do two weeks of writing, two weeks of studying, and two weeks of sewing. But friends keep coming down from Peking, so I am saved from my ambitious self, and my head is getting nicely rested with the visiting and playing.

You asked for "First Impressions." I am afraid they are already stale, for it came so natural to fall back into the old routine that when I had been back a week, by shutting up a certain storehouse of memory, I could persuade myself that I had not been away at all. But that storehouse is very precious, notwithstanding. The renewing of home ties brings a wealth of comfort and inspiration; the forming of new friendships and coming into closer fellowship with you devoted workers on the other side gives a fresh influx of strength.

*February 4th.*—I tried, you see, and failed. Vacation came to an end four days ago, but this letter, long or short, shall be mailed to-night. One "first impression" I want still to give, because it is not only first, but last,—the glad thankfulness that I am permitted to work still at the foundations of the Kingdom in China. Already we see more than foundations, but I believe that even in our generation we shall see a noble superstructure. We have reached a crisis in this great empire when the logic of events is forcing on all

a more rapid pace. I believe our missionary work will gather strength with these great movements which are impending, and that in some way—perhaps not in my way—China will soon come out of the darkness of these millenniums.

Meantime, with the political future all unknown, we realize the need of pressing our work as never before. How we long to call for reinforcements! How we wish that the latent power in the hearts of Christian young women in America might find happy exercise in this hour of China's need! But, with sore hearts, we acknowledge that gold is more precious just now than lives consecrated to work in the mission fields.

Our missionary force has been sadly weakened during the past months by sickness and the return of missionaries to America. Burdened already, we take up new burdens almost gladly; that returned missionary's salary can now go into the fund for general work, and perhaps it means that one or two more helpers can be employed, some schools maintained which otherwise would have been closed. It is a pity, but it is true, that we cannot welcome recruits with unmixed pleasure. Isn't it a shame? It wouldn't be so if Christians at home could see how much good every dollar does out here,—how serious a loss the falling off of even little gifts incurs.

I shut my eyes a few weeks ago, and was transported to America without any expense to the Board or a qualm of seasickness. I sat in a beautiful church, a perfect work of art. The soft fragrance of flowers filled the air, the solemn organ notes lifted me almost to the gates of heaven, then voices in an anthem of praise made me forget whether I was in earth or heaven. I liked that temple dedicated to the worship of God; I liked the flowers, and the music, and the sermon,—everything except the elegant, upholstered, empty pews. Then I stopped dreaming, and opened my eyes. I was in our poor little Tung-cho chapel, and the ushers were trying to seat three hundred and twenty people in a space intended for half that number. A ten-year-old girl, who weighed fifty pounds at the beginning of the service and a hundred and fifty at the end, was sitting on my lap. There was no upholstery on the seat, no back to it either. Children were packed like sardines all about the pulpit. All the windows had been taken out of one side of the chapel, and against it had been built a shed covered with straw matting, where over fifty sat and joined in the service. China—this part of it—is not a tropical country, and the atmosphere of that chapel was far from balmy that January day. There was no fragrance of flowers. I spare you a recital of a list of the odors, but there was the music of glad voices and thankful hearts, and I was glad that I was in that ugly, crowded little chapel instead of the elegant, half empty church.

But is this right? Are not all God's children equally dear to him? The two or three thousand dollars, which would hardly be missed from the ornamentation of that city church, would enable us to build a chapel which would seat our congregation. "Not that other men be eased and ye burdened, but by an equality, that now at this time your abundance may be a supply for their want." There are piles of brick near our little chapel, bought with the contributions of Chinese and missionaries. How happy we should be if we knew that friends in America would come to our help, and that sorely needed chapel be built this year!

This is only one contrast. How many more I might picture, for the light and beauty of life in a Christian land is still fresh in my memory. Dear sisters in America, do you know how very, very rich you are?

This isn't what you wanted. I was too tired to-night to set the house of my brain in order and write anything for publication. I'll try to do that later.

## JAPAN.

Miss E. Pauline Swartz writes from Niigata:—

I am busy studying Japanese, which grows more and more fascinating. . . . You know we are thankful the Newells returned last fall. Even though they live a mile away, and the roads are bad, still we do see each other at least twice a week. Our weekly prayer meetings are very helpful. . . . To-day I received *Northfield Echoes* for 1897, which must contain a feast of good things. I find the *Northfield Echoes* excellent papers to loan to the members of my Bible class. . . .

Within a stone's throw of our house is a most miserable hut in which live an old man and a small child, both beggars. The man is crazy, but seems rational during the day time. Priests are not allowed to have children, but a priest did have this child, and gave her to a friend with some clothes and fifteen *yen* (\$7.50 gold). This man, anxious to keep the money and the clothes, gives the child to this old crazy man, who treats her shamefully, beating her, frightening her almost to death by declaring the wolves are coming, etc. The Japanese themselves have made many attempts to get the child away, but the old man, under no conditions whatsoever, will give her up. It is indeed pitiable. Some nights when the wind howls and the sea roars one can hear this man pounding to keep the foxes away, hear him shriek, and then hear the cries of the poor child, who is being beaten.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 10, 1898, TO APRIL 10, 1898.

ILLINOIS . . . . .	\$2,469 37
INDIANA . . . . .	22 83
IOWA . . . . .	571 91
KANSAS . . . . .	99 44
MICHIGAN . . . . .	486 24
MINNESOTA . . . . .	1,924 94
MISSOURI . . . . .	1,008 07
NEBRASKA . . . . .	61 57
NORTH DAKOTA . . . . .	7 75
OHIO . . . . .	791 62
SOUTH DAKOTA . . . . .	96 71
WISCONSIN . . . . .	421 75
ALABAMA . . . . .	5 00
CHINA . . . . .	13 00
TURKEY . . . . .	22 60
MISCELLANEOUS . . . . .	68 69
Receipts for the month . . . . .	\$8,071 49
Previously acknowledged . . . . .	16,077 30
Total since Oct. 18, 1897 . . . . .	\$24,148 79

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Received this month . . . . .	\$8 96
Already forwarded . . . . .	205 50
Total for special objects since Oct. 18, 1897 . . . . .	\$214 46
ARMENIAN RELIEF FUND.	
Received this month . . . . .	\$9 50
Already forwarded . . . . .	155 47
Total for Armenian Relief since Oct. 18, 1897 . . . . .	\$164 97
INDIA RELIEF FUND.	
Received this month . . . . .	\$17 50
Already forwarded . . . . .	41 25
Total for India Famine Fund . . . . .	\$58 75
MRS. ALFRED B. WILLCOX, Ass't Treas.	



# Life and Light for Woman

July

1898

## NOT BY MIGHT.

“Who art thou, O great mountain? . . . thou shalt become a plain.”

—Zechariah iv. 7.

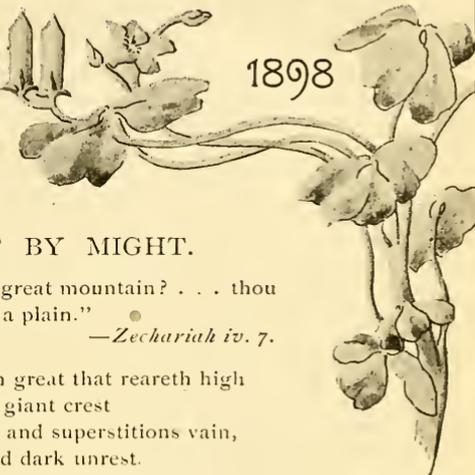
There is a mountain great that reareth high  
Its giant crest  
Of cheerless creeds, and superstitions vain,  
And dark unrest.  
Deep clouds of human error o'er it brood  
Their shadows grim,  
And reason's cold and fitful gleams make but  
The light more dim.

Can e'er this mighty structure leveled be?  
A plain become?  
Above earth's faithless cries the answer sounds,  
Hear and be dumb:

“Not by mere might nor power can this great mount  
Removèd be,  
But by My Spirit,” saith the Lord of Hosts,  
“Through faith in Me.”

But all must work, and all must watch and pray,  
Nor silence keep,  
Until the promised highway shall be formed,  
And the last heap  
Of stumbling stones be gathered out, and all  
The cruel wrong  
Of error's thrall shall cease, and captive hearts shall sing  
True freedom's song.

—Selected.



## MICRONESIA.

## THE CAROLINE ISLANDS.

BY REV. D. C. GREENE, D.D., OF THE JAPAN MISSION.

[While the information contained in the following article is derived from various sources, the writer desires to acknowledge his special indebtedness to the Rev. E. E. Strong, D.D., to whose valuable and most interesting article in the June number of the *Review of Reviews* he would refer all who may wish to study the subject further.]

THE connection of the American Board with the Caroline Islands began in the year 1852, when the Rev. L. H. Gulick, M.D., the Rev. Mr. Sturgis, with one other American missionary and their wives, together with two Hawaiian missionary families, were sent to Ponape and Kusaie, two of the five or six more or less mountainous islands of Micronesia, which comprises the Caroline, the Marshall, and the Gilbert Islands, all of which lie within a few degrees of the equator. The Carolines extend from four degrees to ten degrees north latitude, and from one hundred and thirty-two degrees to one hundred and sixty-two degrees west from Greenwich. For the most part these groups consist of small coral islands, which rise only six or eight feet above the level of the sea. The flora of these low islands is limited, and the inhabitants subsist almost exclusively upon the breadfruit and the fruit of the cocoa palm and the pandanus. The temperature varies from seventy-four degrees to eight-seven degrees Fahrenheit. In the few hilly or mountainous islands there is opportunity for a more varied life, and it is these that the missionaries have selected for residence, and from them they go forth for work in the neighboring islands. Consequently the need of a missionary ship was early felt, and in 1856 the first *Morning Star* was built, which has been followed by three others, the last a barkentine of four hundred and thirty tons, with auxiliary steam power. Two smaller vessels, the *Robert Logan* and the *Hiram Bingham*, have also been sent out for local touring, the *Morning Star* being devoted chiefly to carrying missionaries to and from Honolulu to the various stations and for forwarding their supplies.

At the outset there was considerable opposition on the part of the natives, but they soon discovered that the Americans were their friends, and were worthy of their fullest confidence. One of the important causes of the change of feeling was undoubtedly the remarkable success of Dr. Gulick in combating an epidemic of smallpox, due to the landing of two sick sailors from a whaling vessel which touched at Ponape not very long after the arrival of the missionaries. The natives resorted to various incantations, which seem to have aggravated the disease, for the people died like sheep.

Dr. Gulick saw no other course than to inoculate as many as possible. Perhaps because his patients were already infected, his first experiment was unsuccessful; but subsequently almost all who submitted to inoculation recovered, and he had the satisfaction of saving the lives of thousands of the islanders. The striking contrast between his success and the failure of the heathen priests awakened great confidence in the missionaries,—a confidence which ripened into an enthusiastic attachment.

The distinctively religious work was pushed with vigor, and as a result of the moral stimulus which the new faith created the whole face of society began to assume a new aspect. As early as 1861 churches were organized, and in 1889 there were on the various islands not less than forty-seven churches, with four thousand five hundred and nine enrolled members; fifteen native pastors, and sixty-one other native preachers and teachers; four training schools, with one hundred and fourteen students; three seminaries for girls, with seventy-nine pupils; forty-three common schools, with an aggregate attendance of two thousand four hundred and twenty-two scholars. Five languages had been reduced to writing, and school books printed in all. In place of a condition little better than anarchy, a quasi-constitutional government was being gradually developed, which gave promise of ultimate success. Instead of polygamy in its grossest form, monogamic families were established, and new ideas of order and social purity were rapidly gaining currency. A goodly proportion of the people had become interested in the movement toward civilization, and considering their simple habits of living, gave liberally to its support.

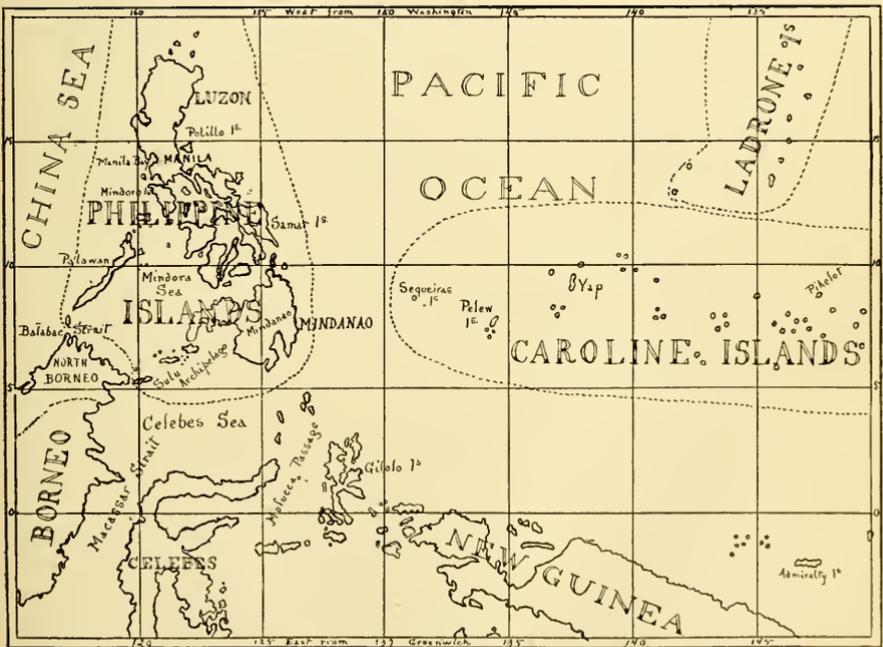
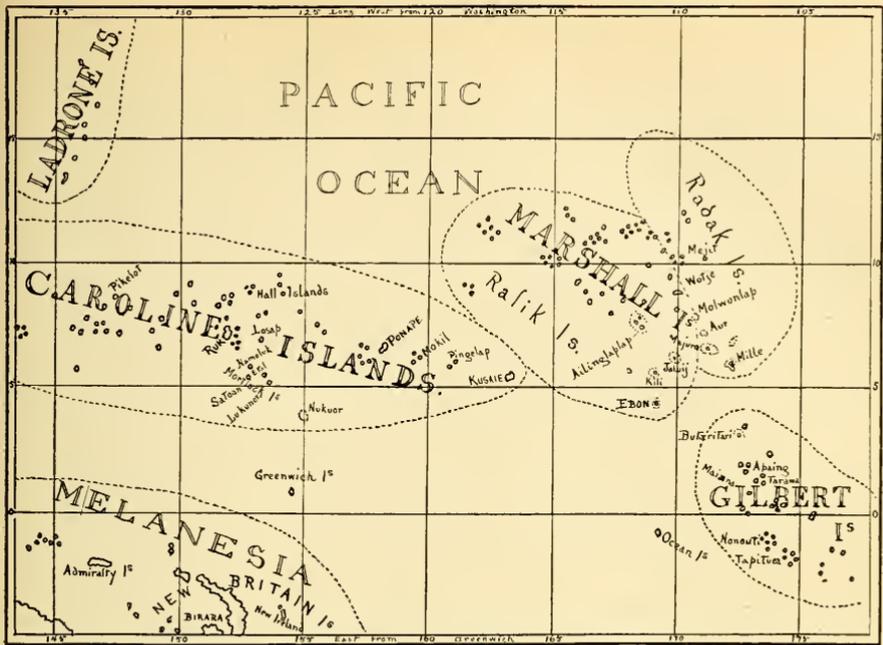
Not far from this time Rev. E. T. Doane, who had joined the mission, wrote of Ponape, the principal island of the group, as follows: "The outlook on the whole is cheering. In some places the people had long clung to darkness, but now the rulers have become Christians, and the people have followed their example. The making of and dealing in intoxicating drinks have ceased, also the preparation of the narcotic joko root, polygamy, and Sabbath breaking. Many youth of both sexes are learning to work for Christ. Of the five little kingdoms on the island, four have become Christian, and the fifth is not all dark, for two of the chiefs are earnest workers for the Master. Even in that tribe are three churches, with two hundred and seventy-five members."

The impression which mission work of this character makes upon an intelligent, and we may suppose unprejudiced observer, is shown by the official report of the German governor-general of the Marshall Islands, where the work is under the control of the same mission, and is identical, both as to method and spirit. This report is contained in the *Deutsches*

*Kolonialblatt* for March, 1896, a copy of which, at the instance of our own State Department, was courteously forwarded to the American Board by the Foreign Office of Germany, with this memorandum: "The relations between the State management of the Marshall Islands and the American mission are satisfactory."

The governor-general, Dr. Irmer, says: "His majesty's ship, Falke, came to anchor in the larger east harbor (Chabroll Harbor). But for its tropical vegetation this harbor, with its abrupt mountains and verdant valleys, would make quite the impression of an Italian lake. . . . I hardly know a place that surpasses Kusaie in picturesque charm and natural beauty. The natives show a far higher grade of cultivation than those of Ponape and Jaluit. This may well be ascribed to the influence of the American mission. . . . The location of the mission, with its many neat buildings scattered along the slopes of the verdant hills, is very pleasant. . . . The arrangement of the rooms and sleeping apartments is excellent, and I understand now how it is that our kanaken (native preachers and teachers), even after years of absence, look back to these scenes of their youthful training as to a paradise, and show their gratitude for these pleasant recollections by strong attachment to the mission. To all the rest is to be added the abundance of fruit trees and luxuries of which we know nothing in Jaluit, such as clear spring water, fresh milk, and fresh butter. In short, it must be acknowledged that, with the help of the magnificent natural advantages of Kusaie, the leaders of the mission have done everything to make the stay of their pupils with them and their education pleasant. The instruction, too, is given in an earnest, judicious manner, and the female teachers especially made a most favorable impression by their strict and yet friendly demeanor toward the girls. The neat dresses of the pupils, their unconstrained joyousness, and their healthy appearance, show that careful attention is paid to their physical well-being."

In the meantime, Germany, in view of her growing interest in the trade of the Carolines and neighboring islands, resolved to annex them. This caused Spain to assert her own claims, which she had never cared to make effective before. The controversy was submitted to the arbitration of the Pope, who in a decision dated Oct. 22, 1885, more than thirty-three years after the American missionaries arrived in the islands, confirmed the sovereignty of Spain. In the following year a man-of-war was sent to Ruk, a collection of small, mostly low, islands at the western extremity of the Caroline group, in preparation for permanent occupation. The missionaries there, recognizing that the only course open to the natives was submission, did what they could as interpreters and intermediaries to bring about kindly



relations between the Spanish and the natives. No permanent settlement was made at Ruk, but the next year (1887), on March 13th, a governor with other officials, accompanied by a force of fifty soldiers, arrived at Ponape and organized the new government. Again the missionaries did what they could, and accepted in good faith the assurances of the Spanish authorities that they would not be molested. But very soon certain portions of the mission land were seized, against the protest of the missionaries. The validity of their title deeds was denied, though one, at least, bearing date of 1870, was signed by five chiefs and countersigned by Commander W. T. Truston, of the United States Navy, before whom the document had been signed and acknowledged. On the pretext that Mr. Doane, then the senior missionary, had been disrespectful to the governor, he was summarily arrested and sentenced to fifteen days' confinement. When this term had expired his imprisonment was prolonged without any reason being assigned, and it was only on reaching Manila, after more than two months' confinement, that he learned the charges against him. The governor-general, after a hearing, dismissed the complaint, and ordered that Mr. Doane be returned to Ponape and allowed to continue his work. He returned broken down in health, and died May 15, 1890, at Honolulu, where he had gone for recuperation. He was advanced in years, of an unusually gentle disposition, and had won the warm affection of all the natives. Whatever he may have failed to know of the forms of Spanish courtesy, he certainly never was intentionally discourteous to anyone.

During Mr. Doane's absence certain natives who had been forced to work on the roads without pay declined to work longer. A party of twenty soldiers was sent after them and found them feasting. Without warning, these soldiers fired, killing two natives and wounding three others. No sooner were the guns empty, however, than the soldiers were overpowered and beaten to death. The missionaries still labored for peace, and did succeed in keeping the Christians from any share in the uprising, but the mass of the natives could not be restrained. They attacked the government offices, killed the governor, his secretary, the military commander, and thirty-seven soldiers. A new governor was appointed, who came with a gunboat and six hundred soldiers. The new governor at first seemed disposed to treat the natives fairly, and terms were made with the insurgents which showed no little magnanimity; but soon he began to encroach upon the land of the missionaries, and caused barracks to be built near the mission church, while other buildings were erected within sixty feet and directly in front of the church. There were then only two missionaries, Miss Palmer and Mrs. Cole, in that part of the island, and they tried to quiet the natives;

but causes of irritation were numerous, and soon another rebellion broke out. From this time increasing restrictions were put upon the missionaries; both preaching and teaching were forbidden. Shortly after they were obliged to leave Ponapé, and have not since been allowed to return. Under pressure from the United States Government, after several years' delay, the Spanish Government granted the sum of \$17,500 by way of compensation for land and buildings, but has steadily refused to sanction the return of the missionaries. The *Morning Star* is not permitted to touch at any part of Ponapé, excepting at the Spanish port, where it is under the guns of the fort. All communication with the natives has, with one exception, been forbidden, and even the permission to land Testaments and other Christian books has been steadily refused.

The reports which in various indirect ways come from Ponapé indicate that, while very serious harm has come to the work through the closing of schools and the corrupting influence of the licentious soldiery, a considerable number of the native Christians remain firm, and are doing what they can to resist the evil tide.

The history of the ten years of Spanish occupancy in Ponapé has been like the longer history of the Philippines and of Cuba. The rule of the Spaniards has been a despotism which no subject race would endure, save in the presence of overwhelming military force. Happily Kusaie and Ruk, as well as nearly if not all of the low islands, have not yet been brought under Spanish rule, and in accordance with an agreement signed by the representatives of Spain and Germany, in connection with the Pope's decision, islands not effectively occupied are left free. This arrangement doubtless works to the advantage of our missionaries, and it is probably on account of it that no attempt has been made to disturb them or to interfere with the natives, though through Japanese traders rumors have come to us of the purpose to send to Ruk a deputy with a force of soldiers. This would most certainly lead to the same disastrous results as the occupancy of Ponapé.

The trouble has not always been, it would seem, the lack of a benevolent purpose so much as a surprising absence of tact in dealing with the natives, which has caused needless irritation. While in a sense the Spaniards occupy territory, they do not effectively govern it, excepting so far as their physical force can compel obedience. A successful government on their part is practically impossible.

It is to be hoped that when the settlement of the Philippine question is reached, it will include an arrangement by which the Carolines, a dependency of the Philippines and subject to the jurisdiction of the governor-general,

will be freed from the intolerance and oppression of the past ten years. The problem which the situation presents to our statesmen is beset with difficulties, but it surely ought not to be impossible to secure a solution by which the liberties of the natives may be protected and the path opened for their gradual advance toward a Christian civilization. The responsibility for this solution rests upon our Government. The progress of the war has forced it upon us, and we cannot evade it.

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### EXTRACTS FROM MISS HOPPIN'S JOURNAL, KUSAIE.

#### KUSAIE, MICRONESIA.

ON September 23d we had a wedding. Linwot and Langi were married. Linwot was one of our best girls and Langi was one of my boys; that is, he was one of the young men who came into school for the first time the year that I was in the boys' school. They had a very pretty wedding, we thought. The girls went down to Seap and brought up a number of cocoanut trees. They potted these, together with a large number of pretty banana trees and ferns. These potted plants were arranged along the veranda in two rows,—one along by the side of the house, and the other along the railing of the veranda. The girls wove long garlands of fern, and suspended them from pillar to pillar of the veranda and made friezes of them for the schoolrooms. Inside the house were palms, and ferns, and flowers, mosses and orchids. The frames of the folding doors were hidden by ferns and vines, and over the place where the bride and groom were to stand hung a great mass of scarlet flowers, the most distinctive Micronesian flowers that we have. The house looked like a bit of fairyland. Linwot wore a simple white holoku, and was barefooted. Her hair was braided in one braid down her back, and tied with white ribbon. At her throat she wore her silver cross, the badge of the King's Daughters. She had white blossoms in her glossy black hair. They stood in the folding doors between the parlor and the schoolroom. The girls marched down the veranda between the trees and ferns, and seated themselves in the parlor. The scholars from the other schools and the people from outside sat in the schoolroom or stood in the doors and windows on the veranda. Dr. Rife performed the simple ceremony in Marshall; we all sang, "He Leadeth Me," which seems to have become our wedding song; the bridegroom was congratulated, and the bride wished all happiness. Then Linwot put the last of her possessions into her trunk, and with her husband went down to the other training school,—and we had given away another of our trained daughters to the work. This is the third occasion of the kind that has

taken place during the year. The joy of them is often three-fourths pain. Each one who goes from us goes back to work where the presence of evil is something beyond description, and where the external aids to righteousness are few. What those temptations are can only be appreciated by those who have come into practical contact with them. Many who are considered by themselves, and others, as good Christians in America and Honolulu, and have had opportunities of which our boys and girls know nothing, fall most ignominiously when they come to these islands. But we trust that our children do not go alone, nor in their own strength, out into the darkness.

On October 6th we borrowed a canoe and four of our girls went with me around to Lellu, the king's village, to see if we could get permission to pasture some of our cattle at Star Harbor. A little Kusaian boy went with us part of the way and helped to steer the canoe. Two or three miles this side of Lellu the tide became too low to float the canoe, and we were obliged to draw it up on the beach and walk the rest of the way. We reached Lellu about five in the afternoon to find the people gone to Mallim to a wedding. Rebecca, one of our girls, took me to the house of her father, Tullukun. It was a new foreign house, built two stories high, with verandas above and below. The family had evidently departed in some haste, leaving windows and doors wide open—Micronesian fashion—and things in general scattered around. Rebecca was much distressed over the condition of the house and yard, and, although she was very tired, began at once operations on the front yard. Soon the three Gilbert girls joined her, and they worked away, greatly to my amusement, carrying away the rubbish and depositing it in the ocean. Then they began operations in the house, sweeping and putting things in their places. I was seated out on the veranda when I heard sounds as of heavy artillery. On investigation I found that they had begun to sweep under trunks, and cupboards, and heavy furniture, exclaiming at each discovery of a place which they thought needed the application of the broom, "O akea! akea! te I-Baretaio!" (Oh, alas! alas! the Pharisee!). I thought it high time to draw the line and put an end to their labor.

Lifusa, one of the chiefs, brought us some food for our supper. It was bright moonlight, and after supper we sat out under the open sky, on the stones, and talked and waited for the wedding party to return. I was tired, and lay down on the stones and watched the cocoanut trees rustling in the wind, and heard the tide come up slowly and rattle the flat coral stones along the shore, until it reached the stone wall which shut it out from us. Once in a while a little pig dashed out from under the house and offered himself to our society, and acted hurt because he was not appreciated. The

girls talked dreamily, until at last their voices died out altogether, and they seemed to be thinking. Then Tibora spoke up: "Mother," she said, "I've been thinking about the Christian women in these islands. How can they keep their children from the sin and evil all around them? How wonderful is God's care! He can take care of everyone at once, but we cannot keep even one little child from evil!"

About eleven o'clock we began to hear singing and talking from over the bay, and the sound of the canoe paddles keeping time. Then the canoes came in sight, and before long we were holding an extempore reception. It was after twelve before we got to bed. That night a baby girl was born to Sabie, the daughter of the good king Sigra, who ruled before the present king. She afterwards named the baby Rebecca for me, probably because I was at Lellu when it was born.

We started home the next morning early, as soon as the tide was in, laden with oranges, taro, cocoanuts, sugar-cane, fwafwa, and bananas, having first obtained permission of the king to pasture our cows at Star Harbor.

Just a word in regard to the work our King's Daughters are doing. The American Board sent us a set of maps of the different countries where the Board have missions. They have aided greatly in increasing the girls' interest in missions. At their monthly meeting we have tried to have papers presented by the girls in Marshall, Gilbert, and Kusaian, telling about the different peoples and the work that is being done for them. Some of the girls have made studies of the maps of the countries studied, and have told in the meetings some of the more interesting facts about the different cities and mission stations, at the same time pointing out the places on the map and telling little incidents in connection with them. At two of the meetings the boys were invited to be present, and became very much interested, and helped the girls out very substantially in their contributions for those two Sundays. Kefwas, the Kusaian teacher, and some others among the Kusaian, who were present at the meeting on India, were so much interested that they asked for the papers, in order to read them again. They afterwards decided to take up a special collection for that country. Tom, one of our good Kusaian, was here yesterday (February 17th), and said he had collected fifteen dollars in Spanish and German money, and thirty tols,—these last selling for about fifty cents in the States,—and he also said that the money promised in addition was not yet in. This is doing well for the Kusaian, as it is in addition to their regular contributions.

The girls have had little money to give, but they have done a great deal of extra work at the price of four cents an hour. The small sums have counted up well. When we opened their contribution box, a short time ago,

we found that they had about thirty-five dollars. In addition to this they have woven a number of small hats and baskets, which if well sold ought to bring the whole amount well up to fifty dollars. They have voted to devote thirty dollars to foreign missionary work, the money made from the things sold to help buy new desks for our assembly room, whenever we have one, and to use the rest to make some of their number members of the International Order of King's Daughters.

This is by no means the most important work the society is doing. It is helping to put the girls on their honor, and helping them to make their own choice in things which are good and true. It is also helping them to do the common, every-day duties which come to them with a high purpose and from love and loyalty to their King, and so fitting them for the highest service which it is possible for them to render to their people.

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## SPAIN.

### THE REMOVAL OF THE INTERNATIONAL INSTITUTE FROM SAN SEBASTIAN.

BY REV. WM. H. GULICK.

DEAR FRIENDS: The cloud that has been so long forming has at last burst, and Spain and the United States are at war! For weeks we hoped against hope that it would not come to this. Indeed, we maintained the attitude before our friends that we did not believe that there would be war. We did not discuss the matter, nor anticipate such possibility with the parents of our pupils, nor did we make any visible preparations for such an event. We lived on the theory that every day that such a crisis was postponed, by just so much was the likelihood of the crisis lessened. The admission of the possibility of war, or the open preparation for moving in anticipation of it, would but have caused an avalanche of letters from the parents and friends of the students, thrown our family into confusion, and made impossible all serious and useful work. We decided, therefore, not even to discuss the question until forced to do so. This was the more easily done as we received only one or two letters showing any concern as to the future of the school, and the life and work of our large family went forward without agitation nor break to the last moment.

It is my duty, as it is my greatest pleasure, to repeat again what for weeks we have reported by every mail to our friends everywhere, that throughout the bitter controversy between the two countries we suffered no harm, and

were never made the object of any disagreeable demonstration. Personally, we did not seem to be involved in the dispute by the community around us. Nevertheless all of our friends strongly urged the wisdom of our leaving before hostilities should break out between the two countries. Not that there would be any danger from the respectable part of the community, but because, as the tide of excitement throughout the country was rising, and turbulent demonstrations were becoming more frequent in the capital and in other cities, it was impossible to tell at what moment there might be a like expression of feeling in San Sebastian, which would be beyond the control of the authorities.

So Friday morning, after college prayers, about two hours after General Woodford had passed through our railway station on the way to the French frontier, every window of his train having been broken six hours before by an excited multitude that invaded the station at Valladolid, we held a "mission meeting," at which were present our Spanish colleague and his wife. Our duty now seemed plain. It would be but defying Providence to remain longer where our presence would be a cause of continual irritation to the community around us, that had up to this moment showed its esteem of us personally by a most remarkable self-restraint. For it must be remembered that in no other city in Spain, with the exception of Madrid, was there so large an American colony, and so much in evidence as we were, concentrated in one house, in the most conspicuous part of the city. The vote was unanimous that the time had come for us to leave the country.

At ten o'clock we informed the students of the decision, and exhorted them to serenity and self-restraint, while they should at once pack their most necessary books and belongings in their trunks. I wrote a circular letter to the parents, telling them of our decision and of the plan to continue the work of the school in the new house with as little interruption as possible and on the same lines as hitherto, intimating that any one could recall his daughter to Spain whenever he should wish to do so, which could easily be done, as Biarritz is only an hour by rail from the Spanish frontier. And I will say here that a week has passed since that letter was in their hands, and not one has asked to have his daughter returned to Spain, while every one who has written is heartily thankful for our being willing to continue our care and teaching. This circumstance is only one of many showing the entirely friendly feeling toward us personally.

Notwithstanding the trials and distresses of this sudden removal and of this great change, we have a great deal for which to be thankful. In the first place, in spite of the stress and strain of the last fortnight, from which no one of the missionary force has been exempt, and involving many sleep-

less nights and great fatigue, the health of all has been most mercifully maintained. In the next place, it is the remark of all our friends, and the cause of our own unceasing thankfulness, that a watchful Providence should have, almost on the first day of our search, provided us so spacious, commodious, and suitable a house for our family of fifty souls, and under such favorable conditions. Moreover, it was no slight thing that, in this especially rainy climate, we should have made our flight, and transfer of our entire family and effects, without a drop of rain falling upon us. We cannot but consider all this as a proof of our Heavenly Father's care, and as a promise of protection and blessings yet to be displayed in our behalf.

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LETTER FROM MISS ESTHER ALONZO.

[Many of our readers who saw and heard Miss Alonzo, one of our pupils in San Sebastian, in this country last autumn, will be glad to read this tribute from her. Miss Alonzo has uncles and brothers in the Spanish army in Cuba.]

*To the Woman's Board of Missions.*

DEAR FRIENDS: It is a pleasure to me to write to you the lines that are to follow. I do it in the name of the teachers and girls in the International Institute.

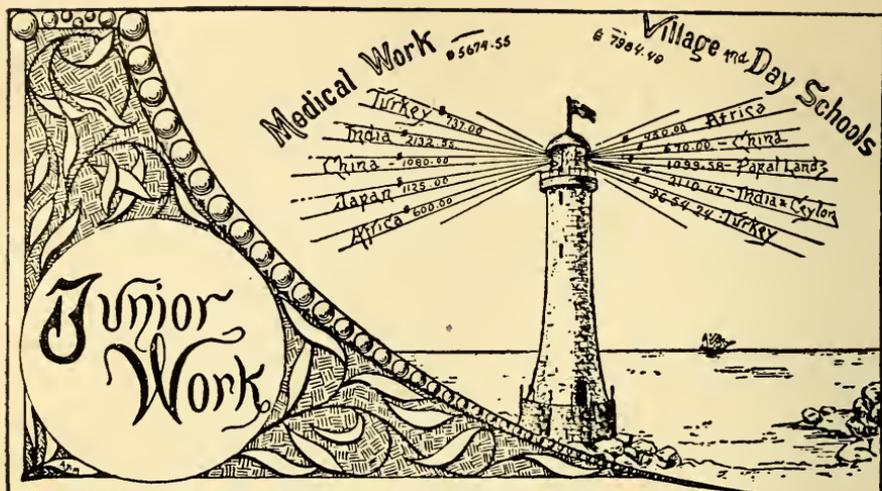
Sad, indeed, are the circumstances that give motive to our writing; but, nevertheless, we want you all to know that our gratitude to you is great,—we could not forget the day of our coming away from our most beloved country, the innumerable benefits received from you, and your love to us for the sake of Christ.

No one, though we sighed at the entrance of the frontier between Spain and France, would have thought of desertion. Surely God has done this for our good and that of Spain. We consider that this is a new proof of what God has in his mind, to prepare us for our beautiful work as missionaries to our countrymen.

Who knows the consequences of this sad and awful war. Perhaps it means to us the loss of many members of our families; but in the midst of our sorrow we will remember always that you have been the same to us when we were at peace as when we are at war.

May God bless the work that you are doing among us, and we will anxiously wait for the day when eternal peace shall be established on the earth, and there will not be dissensions among nations, for the Lord will reign alone.

ESTHER ALONZO.



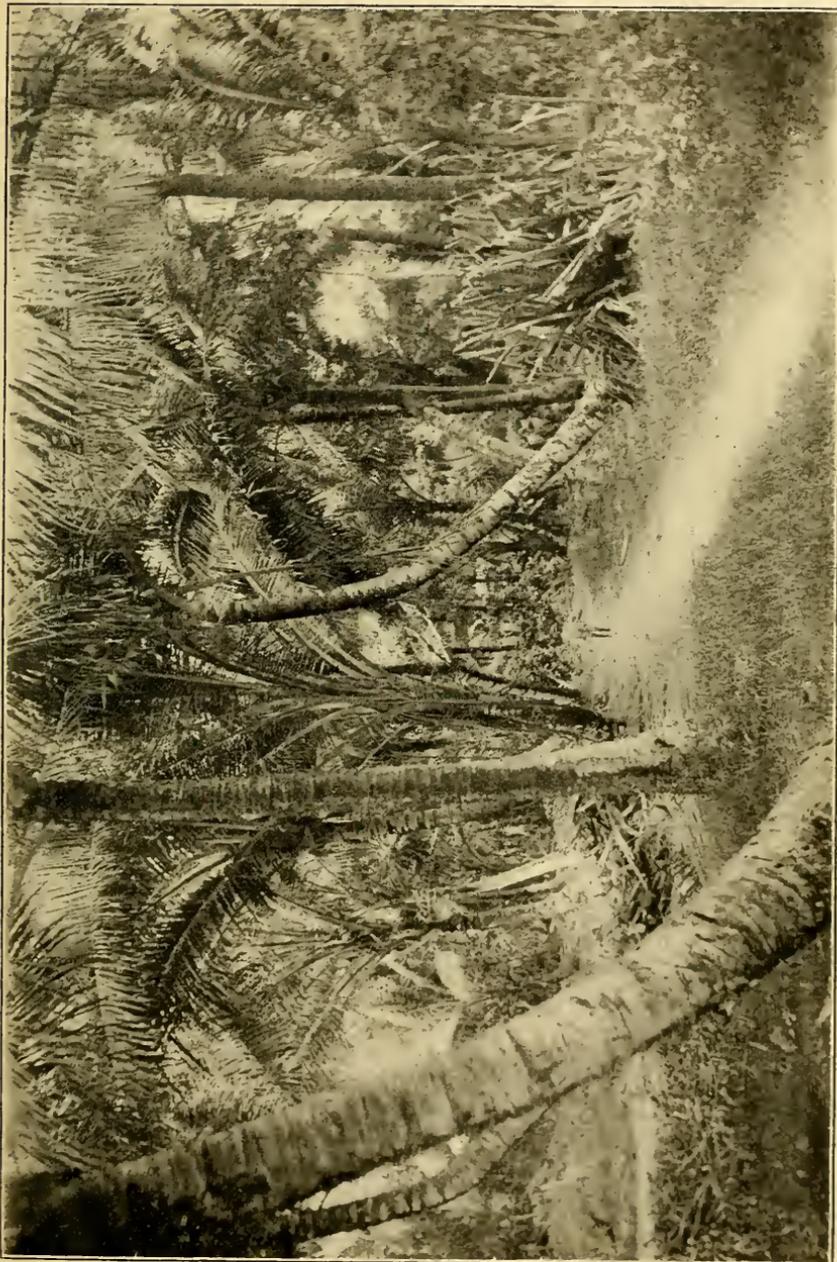
- To give light to them that sit in darkness Luke 1:77 -

## GOING CRABBING IN MICRONESIA.

BY ALICE COWLES LITTLE.

It is early Saturday morning in the girls' school on Kusaie; and as the girls hurry about their morning duties of cleaning and sweeping the house, it is easy to see that they are unusually happy and noisy, and that something of more than ordinary interest has been planned for the day. It is nothing less than a crabbing expedition, and soon after prayers the procession will start. Old clothes are the order of the day, and an occasional hat and tin can may be seen, while the care taker for the company, who joins the troop of girls at the front steps, has a bag of work to help pass the time, a mat to sit upon, a policeman's whistle, and her inevitable umbrella. The girls quickly claim the privilege of "helping mother" with the baggage, and the happy procession is ready to start.

The shortest way to the best crabbing locality is down the "jumping-off place," by the side of the doctor's house. This path is so steep that after a rain it is almost impassable for any one but a native accustomed to climb over the rocks; but if the tide is in, it is the only safe way, except by canoe, to In Siaf, the village nearest the Mission. At the foot of this steep path we come to the beautiful beach, with its great tropical trees leaning far out over the alabaster whiteness of the coral sand. Beyond are the shoal waters glistening in varied tints of pearly gray and pale green, out a quarter



COCOANUT TREES, KUSAIE.

of a mile to the line of white surf beating on the edge of the reef; beyond that, the deep blue of old ocean reaching on till it meets the still bluer line of the sky above.

The girls hurry on, too anxious to begin the day's pleasure to loiter yet. We pass the little villages of In Siaf and Leap, with friendly greetings to the women and children about the houses. At last we are glad to rest under the large trees which cast a refreshing shade over the beach. The first girls are already busily engaged in making half-bushel baskets of coconut leaves, to hold the crabs. As soon as the baskets are finished the girls hurry off, to come back to "mother" at the call of the whistle, or when they find the tide is coming in again.

I am afraid we would not think the crab hunt as much fun as the girls do, for it is more like work than play to wander about in the brush watching for the lively crabs and catching them in the fingers. The crabs' bodies are perhaps three inches in diameter, while, claws and all, one would easily cover a breakfast plate. They are such delicious eating that the girls gladly risk an occasional pinch from one of those vicious claws. The girls usually hunt in pairs, the basket swinging from a pole on their shoulders. In that way one sees that the crabs do not crawl out of the basket, while the other keeps a bright lookout for prey. Often some of the girls wander on beyond Koos River, and bring back not only a basket of crabs, but also a leaf filled with small white flowers to be woven into a wreath to wear on hair or neck on Sunday. The first reports we heard of the river made it so deep that we supposed that any point beyond that was inaccessible without a bathing suit, but later we found that we could reach the south side of the island by wading a short distance on the reef opposite the mouth of the river.

The latter part of the waiting time is always trying for the "mother" under the trees, for if the last girls are slow, it means that the whole party must wade home. I well remember my first experience of the kind, when the tide caught us long before we reached Leap. At first we tried to walk along a little back from the beach; but the walking was so hard and rough through the underbrush that we had to take off shoes and stockings and wade through the half mile of water that lay between us and home. When we reach home again it is time to hurry dinner and preparations for Sunday. You would be interested to see the busy groups of girls in the cook house, some killing the crabs with large knives, others squatting about the fire, each looking after two or three crabs sizzling on the coals. This is anxious work for the careful cooks, for not a claw must be burned, and yet if not thoroughly cooked the crab will be spoiled by morning, and it is too near night to eat them now. Sometimes, when the tide permits, the crabs are



MANGROVE TREE WITH SWORD FERNS GROWING ON IT.

cooked and eaten on the beach, and this is an ideal ending for a day spent in crab hunting.

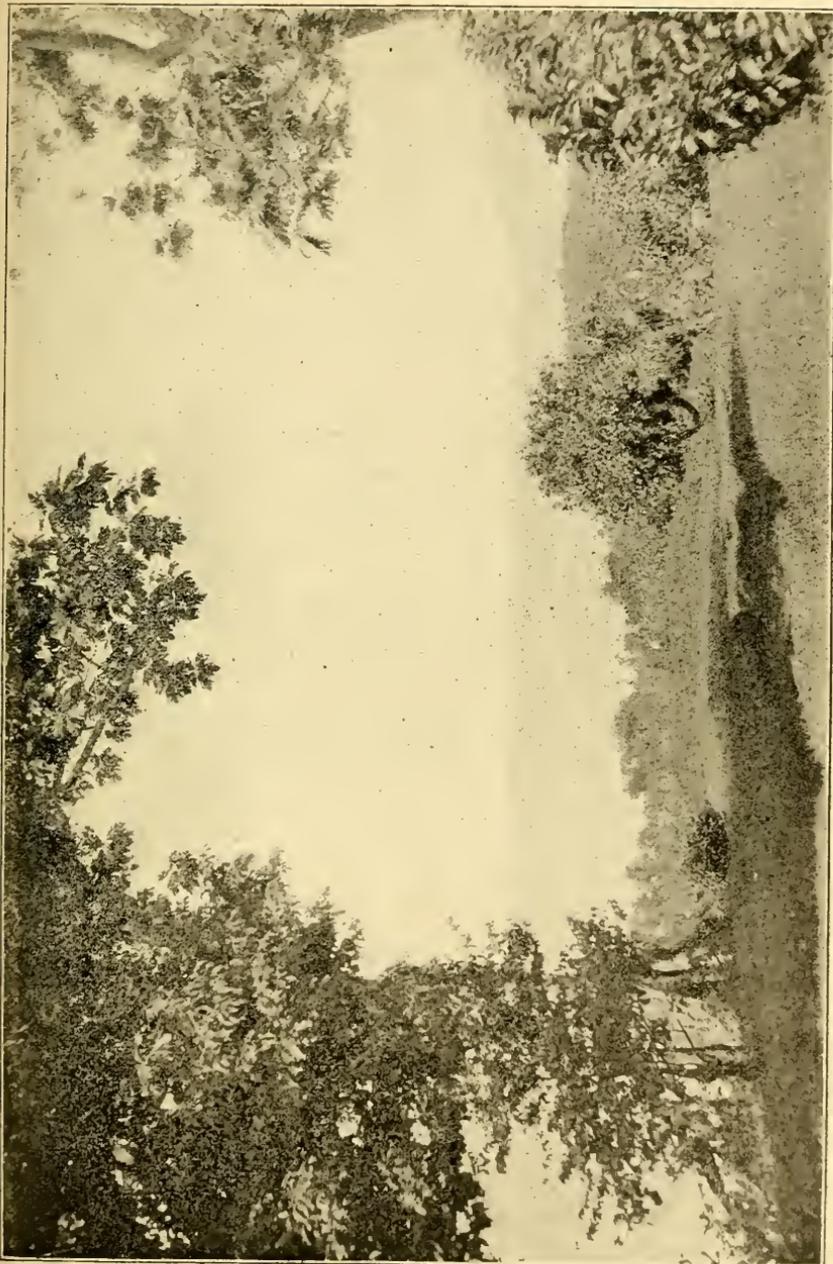
Often a vacation day sees a merry fishing expedition, when the girls go on the reef alone, with instructions to keep in sight of the front windows of the school. Their voices, as they sing or call out to one another, remind the "mothers" at home that they still have a family of children, although the unusual stillness in the house can almost be felt. Fishing on the reef does not mean sitting down with pole, hook, and line on the wharf or the edge of the reef. For a successful answer there must be almost no water on the reef, and the girls use their hands instead of hooks. They wade about among the pools, looking under and around the rocks, catching the fish as they are startled and try to escape. Sometimes many shells are found on the expedition. They will be put into tin cans carried for the purpose, and if the girl does not keep her hand over the top of the can the shells may attempt to escape, for they are, of course, alive.

The whistle usually reminds the girls that it is nearing mealtime. One of the girls once said that she did not think that they remembered that they were hungry when they were so happy in their play. You see, in some respects the little brown girls are not so different from white boys and girls as you might suppose.

The boys from the Training School frequently have fishing parties on Friday night, going in their canoes with nets and cocoanut leaf torches. Often the first intimation on the hill of what the boys have been doing, is the sight of two boys coming slowly up the hill bringing a heavy string of fish as a present to the girls.

The fish are usually baked in the "um" with other food. In a hole in the ground, a foot deep and three or four feet in diameter, a wood fire is built and covered with cobblestones. When the fire is burned out the stones are removed and the breadfruit, toro, and fish are arranged in the hot ashes and covered with the hot stones. Then great leaves, eighteen or twenty inches wide and three or four feet long, are laid over the top so carefully that no steam can escape, and after about two hours the leaves may be removed, the food taken out and served.

The fresh water of the river is a rival of the salt water in the girls' affections. The river running through the pasture back of the schoolhouse has a delightful bathing hole, and it is a question whether it is pleasanter to sit at the foot of the falls, leaning back to let the water run all over you, or to slide down the falls. Then, too, there is a climb up the mountain, along the path which Mr. Channon and the Gilbert Island boys cleared, to the high falls farther up the river. Sometimes the donkeys take the girls up



VIEW FROM THE GIRLS' SCHOOL, KUSAIE.

this path. Many of the girls have little garden patches, which they watch carefully, to guard them from the hens and rats. Bananas, pineapples, and sugar cane are the usual products of these patches.

At the close of the day, no matter how tired they may be, the girls are always glad to see the singing books put on the schoolroom floor. A large proportion of the school will soon be found stretched on the floor in a circle, or perhaps two or three circles, under the lamp, propping their heads up on their hands, singing as though their lives depended upon their making as much noise as possible. A different song for each group seems to add to their enjoyment, but it will not take them long to quiet down for prayers when the doors open into the sitting room, and then they are ready for a long night's rest.

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## HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

### SUMMER WORK FOR THE CHILDREN.

WHILE societies are prevented from holding meetings during the time of summer vacations, the members can find ways of turning their leisure to account for the work's sake if they will.

A treasury of things useful for the winter's work may be culled from magazines and illustrated papers. Let the children watch the literature of the day, and when it has outlived its usefulness in the family circle, cut out all illustrations which bear upon the lands or the peoples where our missionary work is found. Africa, Japan, China, India, Turkey, are all prominent in print at present, and pictures of scenery and illustrations of strange customs may be found in abundance; while for Spain and the islands of the Pacific this is a real harvest time. Scrapbooks can be easily filled as the result of one summer's vigilance, old piles of magazines contributing their riches as well as current numbers. By this means the meetings of the coming season will be made much more interesting and realistic. Portraits of missionaries may be gleaned in the same way from religious publications. The writer has seen a pretty portfolio of such pictures made by pasting them on a piece of broad ribbon, which, when folded back and forth, made a compact and portable case.

One valuable way to keep the work before the children during the summer, and to help them to realize that they as individuals have a share in it, would be to give each one the name of a missionary for whom especially to pray. The child might also be encouraged to watch for newspaper items or other reports of the field where that particular missionary is located, and to give the news thus gathered at the first meeting in the fall.

Zealous young workers may increase the funds in the treasuries of their societies by efforts which are most pleasantly made in summer months. The cultivation of flowers or vegetables is a congenial occupation to most children, and the sale of them has been made lucrative for other objects; why not for missions? In one locality bulbs have been raised, and considerable sums realized by the sale of them. The readers of the *Mission Day-spring* have become familiar with the annals of Kookoo, the missionary hen. The results of the work done by Kookoo's mistress through the instrumentality of the little yellow hen, are found in many needy spots of this wide world. A scholarship in Foochow has for years been supported by Kookoo and her descendants, the sale of chickens and eggs being a source of steady income.

In those parts of the country where the fir balsam grows the children would find a real demand for pillows filled with the fragrant tips among the summer guests, nearly all of whom like to carry such a reminder of the woods away with them. At one seashore resort on the coast of Maine, a boy who was earning money for his education disposed of these pillows by the wagon load. Prettily arranged fern baskets would find a similar though more limited market.

These hints will, it is thought, only prove suggestive of many others which will arise in the fertile minds of leaders.

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## Scraps from our Work Basket.

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**CONTRIBUTIONS** With heartfelt thanks for answered prayer, we report an **FOR THE MONTH.** increase of \$1,953.87 in the contributions for the month ending May 18th as compared with the same month last year. Of this, \$1,391.57 was reported as from the special offering during Lent. This is only a part of the amount received through this offering, which we rejoice to think was a glad free offering to our Lord Jesus Christ, that his death upon the cross may be made known to all the world. This reduces the decrease hitherto reported to \$2,407.28. A number of Branches for good reasons did not make the Lenten Offering, and some of them expect to use the extra-cent-a-day envelopes during some month of the summer. We wish that not only all our Branches, but every auxiliary and every individual, might receive these envelopes, and that its silent appeal might be effectual. With work and prayer we are sure that the necessary advance of over \$7,000 can be made before the close of the year.

## A FEW SUGGESTIONS

## GLEANED FROM EXCHANGES.

*To secure the more general effort among the members of an auxiliary:* Divide the members into tens, each ten having a competent leader, and give one or more of the monthly meetings in charge of the tens in turn. Let the tens give a month to a thorough study of the subject of the meeting for which they are responsible, either in their own homes or meeting together at stated intervals. *For Young People's Societies:* A missionary question match, conducted on the plan of an old-fashioned spelling match, except that questions on missions take the place of words to be spelled. One society utilizes the missionary calendar by having the names for the week read at each Endeavor prayer meeting, and each member is asked to remember them once a day in prayer. *Distributing leaflets:* Mark in pencil anything that particularly impresses you; put your name on the leaflet; ask a friend to read it and retain it, giving you her thought upon it. This will be likely to insure a more careful reading. It is sometimes well not to ask for a return of the leaflet, but ask those to whom they are given to hand theirs to some one else, asking the same thing of her—after the manner of “chain letters” for contributions used some years ago. As you succeed in interesting a person in a leaflet, lead her on to something larger—the missionary periodical, a biography, or book on missions.

## A SPECIAL

BOOK NOTICE. We are indebted to the most appreciative notice of Dr. Barrows' books, on page 319, to Rev. Joseph Cook, D.D. The praise of so keen a thinker, and one so well-informed on matters in India by travel and personal observation, is certainly a strong recommendation. Our readers will wish to see that the books are placed in town and Sabbath-school libraries so far as possible.

MISSIONARY OUTLOOK  
OF THE WAR.

The present war is part, no doubt, of God's providential plan so rapidly maturing in these last days to prepare the world for the coming of the Lord Jesus, and especially to open it for the last message of the gospel. Among the closed doors of the world the Spanish islands of the West Indies and the Philippine Islands of the East are among the most important. Under Spanish domination the entrance of the gospel is almost precluded. The priesthood acquires the controlling influence in all the colonial possessions, which effectually closes the door for any Protestant voice. The issue of the present war will, inevitably, be the expulsion of Spain from the West India Islands and the establishment of a free government in these islands. This will open a population of nearly two million to the gospel, and we hope that within the next six months or a year the Lord will prepare a band of

at least, a score to go forth and occupy the open doors of Cuba and Porto Rico. Still more important is the great field covering the Philippine and Caroline Islands. The attitude of Spain toward Protestant missions in the Caroline Islands has been sufficiently indicated by the destruction by the Spanish authorities of the American mission on the Island of Ponape. The Carolines lie several hundred miles to the east of the Philippines, and are a comparatively smaller group compared with this greater archipelago. The Philippine Islands stretch along a tract of the Pacific Ocean as long as from the north of England to the south of Italy. This will give a vivid conception of their immense extent. There are a thousand islands altogether. They lie in the most delightful region of the globe. The climate is as perfect as anything in the tropics can be. The islands are mostly mountainous, reaching in many cases over eight thousand feet. Their natural wealth is boundless. Their commerce has been sufficient to build up the city of Manila with a population of three hundred thousand. The population of the islands is about six million. There is not a single Protestant missionary in any one of them.—*The Christian and Missionary Alliance.*

IN MEMORIAM: MRS. A tribute given at the annual meeting of the New J. Y. LEONARD. Haven Branch: "In the passing from us of Mrs. Leonard, who was laid to rest May 5th, we have lost a faithful and beloved missionary sister. Not with Mary at the tomb, nor with the other Mary in the garden, did she hear the risen Lord say, 'Go, tell!' but not less clearly did her heart in youth hear and obey her Master's bidding. Through a life of service she obeyed with tender devotion, and now she has reached the home for which she longed. Mrs. Leonard was one of nature's noble women. Her friendship was true and tender, and her love for the people for whom she labored was remarkable. She kept up a regular correspondence with her friends in Turkey, and her sympathy with their suffering almost crushed her loving heart. When Marsovan was made a permanent station, Mr. and Mrs. Leonard were located there. They endured years of opposition and persecution, but with rare tact and kindness won a way to hearts and homes, and Mrs. Leonard gathered a school for girls, which proved the nucleus of Marsovan Seminary. Later, with only a little knowledge of medicine, the way was opened into many influential Armenian homes, and even Moslems patronized 'the foreign doctor.' Making all cases the subject of special investigation and care she went to them from her closet; only with the hope that the Lord would bless souls as well did she dare to go where no other foreigner had been invited.

She was a modest, retiring woman. Dr. Gulick, returning from a visit there, said, 'Mrs. Leonard is a queen in Marsovan.' Nowhere will there be so many to mourn her loss as in that city of her loving labors. During the years of her missionary life this dear sister, by regular correspondence, kept us in closest sympathy, not only with every detail of her own work, but also with the schools, with Armenian Christians, and with the homes of the people. Unassuming and retiring, Mrs. Leonard's privilege was not to thrill audiences, but rather to live the Christ life. As we miss her gentle presence to-day, may the memory of her life rest upon us as a benediction, and inspire us to perform more faithfully the work which has been given us to do!"

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## Our Work at Home.

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### WHAT THE GIRLS CAN DO FOR THE WORK.

BY MISS KATE G. LAMSON.

TWENTY-THREE hundred and seventy-three of our girls have for themselves defined the principles which underlie their responsibility toward the work, when they affixed their names to that sweet pledge of our Covenant, thereby promising "not to cease to make offerings of prayer, time and money, to the end that the daughters of sorrow in heathen lands may know the love of Jesus."

Some are ready to claim that the girls have less time at their disposal than their elders. However that may be, the girl who will may always find time enough to give this work such consideration as shall make it a reality to her, and herself a powerful though small factor in the maintenance of it. Her time may be turned to good account in various ways. She can appoint for herself a course of reading, planned to include the best missionary literature which she can select. It would seem that LIFE AND LIGHT once a month, and one book during the same period, would not be an unattainably high end, even for a busy girl. Twelve successive months which had seen this goal reached would leave the victor with a fund of knowledge not to be despised, and a good foundation laid for greater achievements in the future. LIFE AND LIGHT should be within reach of every girl who honestly desires to know about the work of her own Board, either through her own subscription to the magazine, or by that of some other member of the family. Five cents a month, or sixty cents a year, will not be a heavy draught upon the

resources of most, but if that subscription price proves more than one alone feels able to carry, why should not two or three girls unite, and have one copy as common property? By way of suggestion, a fairly comprehensive list of twelve books is hereby offered to the girls. Most of them may be found in public libraries, so generally accessible to all students. All may be had from the Woman's Board circulating library.

"Concise History of Missions," Bliss; "My Life and Times," Hamlin; "Impressions of Turkey," Ramsey; "The Bishop's Conversion," Maxwell; "Indika," Hurst; "Chinese Characteristics," Arthur Smith; "In the Far East," Guinness; "Life of Neesima," Hardy; "Rambles in Japan," Tristram; "Forty Years Among the Zulus," Tyler; "Story of John G. Paton," Paton; "The Islands of the Pacific," Alexander.

A good course of reading is, however, not the only worthy claimant of that time which a girl has to devote to missionary work. Perhaps there are occasional hours of comparative leisure when her fingers may be employed in fashioning some of those things which are useful to our missionaries upon the foreign field. By a little thought and planning the contents of Christmas boxes, which will gladden the hearts and lighten the hands of these workers, may be brought together out of the girls' summer hours spent upon the piazza, or winter evening chats with friends. If the work is ready it will be easy to pick it up at such odd moments, and surprising to see how soon the finished articles are ready for the box. And who knows how often opportunities so used may be the means of putting the first thought of personal responsibility into the mind of the friend who sits idly watching, and aimlessly asks: "What are you doing? For whom are you making that?" This brings us to another use to which even the busiest girl can put her time. She can employ the tact and the influence so lavishly given her by God to introduce the subject of missions into her conversation with her friends. "Why," said one, "if I had known you were interested in missions, I might have asked you the questions I vainly spent two hours trying to answer at the public library, instead of talking with you about art when I met you at that tea the other day!" The speaker was not interested in the subject herself, but occasion had arisen when she needed to gain certain information in the possession of every friend of the cause. Tell me, girls, why not talk about missions, as well as art, or music, or current events? Indeed, without doing that you cannot go very far or very intelligently into the discussion of current events. Lastly, on the subject of time, we would mention briefly that indispensable use of at least one hour a month in the meeting of the Junior auxiliary. Girls who have not their own missionary society to sustain, and to be sustained by, can never come into quite the relationship to the work

which is the part of those so favored. Start such a society if you have not one already, and prove the truth of these words.

Not time alone is the measure of the girl's offering for this work, but it is her sacred privilege to send up daily petitions to the throne of grace, as the result of which such fountains of blessing shall be unsealed as shall water the waste places of the whole earth.

“Ye are children of a King;  
Great petitions with you bring.”

Nothing too great for the prayer of faith to ask, nothing too stupendous for the Infinite to grant. Cultivate the spirit of prayer for missions. Learn to pray for the missionaries by name,—learn enough of their work and surroundings to do so intelligently. Study the causes which, to the human eye, seem to be making for or against the speedy coming of the Lord, and pray that all that is not in accordance with his will may be thwarted and overturned. Pray for the native Christians, with their peculiar trials. Pray for those under Christian influence not yet won for Christ. Pray for those dark places where as yet no light has penetrated. Pray for fuller consecration of your own heart and life, and for deeper knowledge of His will for you individually in relation to his work. This done, that third service which you may render in your gifts of money will follow conscientiously and naturally. Rules will be superfluous, suggestions unnecessary. According as the Lord prospers you—not, perhaps, out of an abundance of earthly possessions, but out of the fullness of a heart redeemed, enriched—shall it be done by you, dear girls, “unto him who loved you, and gave himself for you.”

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## WHAT THE WORK CAN DO FOR THE YOUNG PEOPLE.

BY MRS. MARY LITTLE THOMPSON.

THE effect of work for foreign missions upon the young people is, in my experience, to increase all the graces that go to build up a strong, symmetrical character. There is no trait more repulsive in a human being than selfishness. It is a tendency that early manifests itself in the child's life, and I know of no better antidote than to interest the boys and girls in the lives of children across the seas, born into the darkness of heathen homes. The heart of a little child is sympathetic, the imagination readily kindles, the brain easily absorbs new ideas. Constantly come to us stories such as this: of a small girl who sent thirty cents for the Armenian orphans, accompanied by a letter, “I am very much interested in the orphans, and send thirty cents; ten cents of it I earned myself by overcoming my great timidity in looking at pictures

of snakes." Again, the story of a little boy in a country town who trudged to the house where Miss Morrill was staying with ten cents, a munificent sum for him, "to help the poor Chinese children." These gifts that come daily from the little ones mean lessons in self-denial, self-control, and thoughtfulness for others. "It is good for us to think," says Phillips Brooks, "that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us."

What the work does for the children it does even in greater measure for the boys and girls, young men and women. The age in which we live is one of ease, of comparative luxury for all, of increased emphasis on pleasure, and decreased knowledge of duty. It sometimes seems as though the chief end of life for the rising generation of boys and girls was to have a "good time." Yet every young person who stops to consider, knows that one must be working and denying oneself for others if he would win true love and joy. The only right use of time is in bringing the heart into partnership with good principles, noble motives, high aspirations, and thus into fellowship with God. We are told, and as individuals we feel, the lack of spiritual power in our homes and churches. From every side comes a plea for intensified spiritual life, less machinery, fewer worldly methods of attracting people, more of the silent working of the Spirit in human souls that shall make its power felt in daily living. Our young people coming into touch with the devoted missionaries realize their reliance on the power of the Holy Spirit, and grow to see how large a part of the help they have to offer them here at home lies in earnest, consecrated prayers. Thus the spiritual life is quickened, deepened, and faith in prayer increased.

Beholding with their own eyes the transformation wrought on the bodies and souls of the children who come under missionary training, the young workers come to a fuller sense of the power of the gospel. Their hearts overflow with thankfulness for their birthright of Christian ancestry and homes, by contrast their blessings seem wondrous bright, and the grace of cheerful contentment is added to their lives. Above all a consciousness of a Christ who saves to the uttermost, who bids the wide world accept and follow him, is borne in upon their hearts. In working to send the good tidings to some far-away boy or girl, they have brought the message of salvation to their own souls. There is no better training school in systematic giving than work for foreign missions. Each member of a society can be made to feel his or her personal responsibility for the success of the cause, and lessons in individual responsibility are timely for our young people. In the old days of heroes the young were strongly influenced to emulate in their lives the virtues of the great, whose deeds of valor they were taught to

worship. The mission work has its heroes; such men as Livingstone, Wheeler, Neesima, Cyrus Hamlin, afford examples for reverence and self-emulation. Youth is full of sentiment, but sentiment, unless it be converted into action, enervates rather than elevates a character; thus, while offering these noble men to arouse sentiments of deepest admiration, the work affords fields for immediate action of would-be Christian heroes and heroines.

What missions do for the young people as an educational force cannot be estimated. The study of missions brings them into touch with the history, literature, manners, and customs of the oldest empires of earth. It introduces them to peoples who have played a most important part in the World's evolution. It puts meaning into the messages, civil and political, that to-day flash across the wires to our coasts from China, Japan, Turkey, and Spain. In an age when the uttermost ends of the earth are brought into easy access by means of electricity and steam, no one who values education can afford to be ignorant of our so-called mission lands; to be informed is to be interested.

From our "Daughters of the Covenant" come to us frequently testimonies of their keen pleasure and enthusiasm in the work. They have learned the truth of George Eliot's words, "That we can only have true happiness by having wide thoughts and much feeling for the rest of the world." In view of what the work can do for our young people in developing character, cultivating Christian graces, broadening the horizon, widening the education, does it not seem passing strange that the question, "Do you think it worth while to organize young people's missionary societies," can take root or find utterance?

In reading a history of Louis the Fourteenth's reign, I came upon this passage, "Whenever the troops encamped, Don John, the general, son of Philip IV. of Spain, went directly to bed, and one of the most favorable opportunities for a battle was lost." A victory lost, national disgrace, the sacrifice of hundreds of lives to the enemy, broken hearts and homes, all because the general was self-indulgent,—had, it is said, a "habit of laziness." Was it entirely Don John's fault, think you, that this habit so firmly fixed upon him in childhood became his besetting sin when a man, weakening his power as a prince and general? To what extent were his parents, guardians, tutors, responsible for not pointing out the danger, and showing him a wiser way of spending time? As I have seen the women in many of our churches leading the hosts along all lines of useful work, yet apparently the moment an appeal for Foreign Missions is heard, taking to their beds and sleeping through the battle that is waged for the cause by the "faithful few," I have questioned one and

another, and the answer comes, as it did only yesterday from a devoted woman, "I was not interested in foreign missions when I was young; was utterly ignorant of the work and workers; now it is a constant struggle with my soul to arouse any enthusiasm."

This, then, is a word as to what the work for young people to-day can do for the future, by kindling a fire in their souls that will increase with the years until the generations of men and women to come can no longer excuse their lack of interest, their sleepiness, on the score of not having been taught the history and value of missions from their infancy. All the Don Johns will have been thoroughly awakened, prepared for battle while young, and no longer shall we suffer loss for lack of leaders or funds, but the victory shall be won for Christ and his kingdom.

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### SEMI-ANNUAL MEETING OF THE BOARD.

IN spite of clouds and rain a very large audience assembled in Union Church, Worcester, Mass., for the semi-annual meeting of the Board, May 26th. The subject of the meeting was, "Present Conditions and Recent Events in Mission Lands and Their Bearing on Mission Work." Before the main subject was taken up a most cordial welcome was given by Mrs. J. E. Tuttle, and a message from Ceylon by Mrs. Samuel Howland, formerly supported by societies in Worcester.

The topic of the day was opened by Miss F. J. Dyer, on "Foregleams of the Twentieth Century," in which she gave a most vivid résumé of recent events among the nations of Europe in their relations to each other, to Turkey, Africa, and the far East, closing with the suggestion that, as a result of these overturnings, the rulers of the twentieth century might not be king or kaiser, czar or sultan, but the Anglo-Saxon race, through whose expansion a great world state may be established.

"The Outlook and Opportunities in India" were made to stand out with thrilling interest by Mrs. S. B. Capron, as she described the great benefit of the British rule in that country,—thirty-four different evils having been abolished by the Christian government,—and the aid given to education and mission enterprises, so that opportunities for work are limited only by lack of funds from the home churches. The address closed with a powerful appeal for relief from the present depressing financial conditions.

Mrs. L. S. Crawford spoke on the "Further Opportunities in Turkey," showing the wonderful openings for effort among the Greeks and Moham-

medans, as well as the Armenians. Mrs. Crawford opened her address by saying that she came from a country where she had seen atrocities that were worse than war, and she rejoiced in being in a country ready to revenge the wrongs of an oppressed people, to whom it could not be said, "Inasmuch as ye did it not to one of the least of these my brethren."

"Old and New Spain" were described by Mrs. Alice Gordon Gulick, as can only be done by one who knows and loves the people for whom she labors. Beginning with the time of Ferdinand and Isabella, she traced the steady decline in prosperity, increasing ignorance, and intolerable taxation which led to the revolution of 1868, which may be termed the end of old Spain and the beginning of the new era. The past thirty years may be called a period of transition, of preparation for new and different conditions more in harmony with the spirit of the close of the nineteenth century. The physical and moral life blood of the people needs the transfusion of a new life. The saving power of the gospel of Christ is the one and only remedy for the fanaticism on the one hand, and the free thinking and atheism on the other, that pervades the land. As an illustration of what can be done, the speaker gave an account of the success and influence of the school at San Sebastian, now removed to Biarritz, France.

"Significant Events in China" were enumerated by Mrs. Harlan P. Beach. Referring to the lease of territory to the Great Powers, she considered what may be the ultimate result,—whether it will be the partition of China or the preservation of the empire as a nation. Among the steps in advance are the building of railroads, the opening of the interior to trade, plans for a girls' school in Shanghai under Chinese auspices, the movement against footbinding, the introduction of questions on the Bible into government examinations, the request of the Emperor for Western books, and a religious awakening in the Fuochien province and in Manchuria.

Mr. James H. Pettee presented "Japan's Threefold Plea," enlarging upon three significant events,—the National Convention of the W. C. T. U. of Japan, the honor paid to the veteran missionary, Dr. Verbeck, at his death, the well-nigh universal protest of Christians and non-Christians against what they deem the unrighteous action of the Doshisha trustees. He then dwelt briefly on the threefold development of Christianity in Japan,—intellectual, practical, moral or spiritual,—and closed with a statement of her threefold plea for the prayers of God's people, for their personal interest, for silver and gold.

The interest in the meeting was very great throughout the two sessions. The welcome of Worcester ladies was most cordial, and their hospitality most abundant.

## OUR BOOK TABLE.

*Christianity the World-Religion.* By John Henry Barrows, D.D., President of the World's First Parliament of Religions, and Haskell Lecturer on Comparative Religion in the University of Chicago. Svo, 412 pages. \$1.50.

*A World-Pilgrimage.* By John Henry Barrows, D.D. Edited by Mary Eleanor Barrows. Illustrated. Svo. \$2.00. Chicago: A. C. McClurg & Co.

Very high praise must be given to Dr. Barrows' record of his world-pilgrimage, for the intellectual vigor with which it grasps large subjects; for the variety of the knowledge it exhibits in the fields of history, art, and politics, as well as religion; for the literary grace and the air of distinction which characterize the style; for the vein of wit and humor pervading the descriptions; for the cosmopolitan breadth of view; for the unqualifiedly evangelical tone and substance of its Christian discussions; and, most of all, for the originality of its motives, as in some sense, an extension of the famous World's Parliament of Religions.

Dr. Barrows' temperament is at once irenic and aggressive. It was feared by some who saw courtesies extended at the Congress of Religions to representatives of non-Christian faiths, that Dr. Barrows would be insufficiently outspoken and unflinching in his defense of his own well-known evangelical views when he should come to lecture in India on Christianity. But these fears have been completely dissipated, both by the lectures and by this record of travel. The lecturer's courtesy is fully equaled by his courage and Christian consistency. We have read no record of travel around the world more brilliant and instructive, as a whole, than this, which records the successful foundation of a lectureship that is to be a beacon light, as we hope, on the loftiest intellectual headlands of India, and so for all Asia, for centuries to come.

The seven lectures delivered by Dr. Barrows in Calcutta and various other places in India, and repeated in Japan, constitute a noble volume of the Christian evidences. There is no other collection of discussions quite like it. We unhesitatingly commend it to careful study, as adapted to the wants of the Occident as well as to those of the Orient. Its learning is fresh and ample; its style everywhere lucid and graceful, and often eloquent; its spirit marked equally by courtesy and courage.

A delightful element in the *World-Pilgrimage* is found in the glimpses that the writer gives us of Mrs. Barrows and his family, and in the personal references to many distinguished men and women with whom they came into social intercourse. Among these were missionaries of many nationali-

ties and all denominations, leading preachers and professors in England, France, Germany, and Italy, with foremost representatives of non-Christian faiths in India and Japan.

#### SIDE LIGHTS FROM PERIODICALS.

Naturally enough Spain, in different aspects, is the one foreign country now absorbing large space in the current periodicals; even questions connected with the far East, where we have such important missionary enterprises, take a second place. There is a little room in the June *Century* for the second of the two papers upon "An Outline of Japanese Art," alluded to in our last number, by Ernest F. Fenellosa.

*Lippincott's*, June, contains a brief article upon "Suicide in India"; interesting, as it reveals one of the awful fruits of Brahminism.

*Current History*, first quarter of this year, devotes some pages to "China and the Powers." Further information along this line is found in *Harper's Monthly*, June, under the title "The Situation in China," by Cathay.

It is hardly necessary to refer our readers to articles on Spain, as all minds are now alert upon that subject and information abounds. Mention might be made of two or three valuable contributions to this month's literature. In the *Century*, "Toledo, the Imperial City of Spain," by Stephen Bonsal, and "The Spanish Armada," by W. F. Tilton. In *North American Review*, "Spain's Political Future," by Hon. Hannis Taylor, late United States Minister to Spain.

The weekly *Independent* is a paper always helpful upon missionary topics, as it gives not only general information of the fields, but letters direct from many missionaries of various Boards.

#### TOPICS FOR AUXILIARY MEETINGS.

*July*.—Young People's Work: see LIFE AND LIGHT for June.

*August*.—The Island World.      *October*.—West Central Africa.

*September*.—East Central Africa.      *November*.—Thank-offering Meetings.

#### THE ISLAND WORLD.

##### TOPIC FOR AUGUST.

WE suggest two programmes for this meeting: First, our own work in Micronesia. Three papers might be given: (1) The people and their peculiar needs. See *Missionary Herald* for July, 1890, "The Gilbert Islands," July, 1882, "The Marshall Islands;" *Review of Reviews* for June, "The Caroline Islands." (2) Early missionary work and present conditions.

Monthly Lesson Leaflet for July, 1895, July, 1892; LIFE AND LIGHT for March, April, June, and July, 1896, and July, 1897; monthly leaflet, July, 1897, "Kusaie Girls' School;" and leaflets, "A Day in Kusaie" (price 3 cents), "A Condensed Sketch of the Micronesian Mission" (2 cents), and "Mid Coral Isles" (3 cents). (3) "The Micronesian Navy." See LIFE AND LIGHT for July, 1897, "The Morning Star;" "Story of the Morning Stars" (10 cents); and leaflet, "The Micronesian Navy" (free).

Second, other work among the South Sea Islands. For this we would recommend spending the hour on some interesting book, giving a résumé of its contents with the reading of extracts, to be divided among three or four different people. For such an exercise we would suggest "Life of Luther Halsey Gulick," by his daughter, Mrs. Jewett; "At Home in Fiji," by Miss C. F. Gordon-Cumming; "Six Months in the Sandwich Islands," by Mrs. Isabella Bird Bishop; "Letters and Sketches of the New Hebrides," by Mrs. John G. Paton, and, if it has not been used, "The Life of John G. Paton." Perhaps it may be interesting to take up the conditions in the Philippines, a possible mission field in the future. See *Review of Reviews* for June.

All the references mentioned may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston, including the books, which, if not found in town libraries, can be sent from the circulating library of the Woman's Board (price 2 cents a day). The *Review of Reviews* may be obtained from 13 Astor Place, New York City (price 25 cents).

## WOMAN'S BOARD OF MISSIONS.

*Receipts from April 18, 1898, to May 18, 1898.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Biddeford, Pavilion Ch., Miss. Soc., 9; Cape Elizabeth, So. Cong. Ch., Aux., 5; Ellsworth, Aux., 40; Gardiner, Aux., 10; Kennebunkport, So. Cong. Ch., Aux., 10; Madison, Aux., 2; Orland, C. E. Soc., 2.20, S. S., 2; Portland, High St. Ch., 28.84, Aux., 175.68, State St. Ch., Aux., 4.39; So. Berwick, Aux., 34.70; So. Freeport, Aux., 43; Westbrook, Interm. Dept., S. S., 5.12; Yarmouth, First Ch., Aux. (with prev. contri. to const. L. M. Miss Betsy Loring), 17.75,	389 68
<b>Total,</b>	389 68

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Amherst, Aux., 25; Boscawen, Aux., 6; Brookline, Aux., 7.50; Claremont, Aux., 10; East Concord, A Friend, 5; Exeter, Second Ch., Jr. C. E. Soc., 1; Durham, Aux., 20;

Hillsboro Bridge, Aux., 5; East Jaffrey, Buds of Promise, 15; Laconia, Aux., 5; West Lebanon, Aux., 12; Manchester, Franklin St. Ch., C. E. Soc., 25, First Ch., Wallace Circle, 8; Meredith, Aux., 10; Orford, Boys' and Girls' Army, 3.26; Portsmouth, No. Ch. Cradle Roll, 2.50; Stratham, Lamplighters, 6,	166 26
<b>Total,</b>	166 26

### VERMONT.

<i>Bellows Falls.</i> —Eliza M. Gorham,	20
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, 1; Barre, Aux., A Friend, 37; Bennington, No., S. S., 10; Burlington, Aux., 20; Enosburg, C. E. Soc., 5; Fairfield, Three Friends of Missions, 4; Highgate Centre, 2, C. E. Soc., 1.25; Jeffersonville, Aux., 5; Lyndon, C. E. Soc., 2; Peru, Aux., 7.65; Randolph Centre, Aux., 6, C. E. Soc., 7.70; Saxton's River, Cong. Ch., C. E. Soc., 10; Springfield, Mrs. A. Woolson	

(to const. L. M. Mrs. Charles A. Woolson), 25; St. Johnsbury, So. Ch., Jr. C. E. Soc., 5; Waterbury, Aux., 6.35. Less expenses, 8,

146 95

Total, 147 15

## MASSACHUSETTS.

Friends, through Miss Emily C. Wheeler, *Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Bedford, United Workers' Soc. (to const. L. M. Mrs. Isaac E. Fitch), 25, Senior Golden Rule Soc., 3, Jr. Golden Rule Soc., 2; Lawrence, So. Cong. Ch., Aux., 2.40, Trinity Ch., Miss. Dept., Ladies' Benev. Soc. (of wh. 25 to const. L. M. Mrs. Grace W. Page), 31.55; Lowell, High St. Ch., Helping Hand M. C., 5, Kirk St. Ch., Aux., 41.89; Malden, Mrs. W. N. Fowler, 1; Reading, Aux., 40; Stoneham, Aux., 13; Wakefield, Aux., 35, Mission Workers, 8.50; West Medford, Woman's Ch. League (of wh. 25 to const. L. M. Mrs. Judson V. Clancy), 45.86; Winchester, First Cong. Ch., Miss. Union, 25, C. E. Soc., 5; Woburn, No. Cong. Ch., 5,

75 50

289 20

*Berkshire Co. Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 14; Curtisville, Aux., 23; Dalton, Jr. C. E. Soc., 2.10; Great Barrington, Aux., 13; Hinsdale, Aux., 23.50; Housatonic, 5, Berkshire Workers, 70 cts.; Lee, Aux., 8.35; Lenox, 12.05; Monterey, 1; No. Adams, C. E. Soc., 30, Aux., 10; Stockbridge, Aux., 19.85; Two Friends in Berkshire, 225,

387 55

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Amesbury, Union Ch., W. M. Soc., 12.50; Bradford, Aux., 63; Georgetown, First Ch., Aux., 27.50; Groveland, Aux., 30; Haverhill, No. Ch., Aux. (of wh. 25 by Mrs. Levi Taylor to const. L. M. Miss Hannah J. Sargent), 200; Ipswich, First Ch., Aux., 25; Newburyport, Belleville Ch., Aux., 20.84; Rowley, Aux., 29; So. Byfield, Aux., 25, C. E. Soc., 2.85; West Boxford, Aux., 39.15; W. Haverhill, Aux., 28.29; W. Newbury, First Ch., Aux., 13.50, Second Ch., Aux., 8.35,

524 98

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 3.18, Y. L. Aux., 5.57; Cliftondale, Aux., 7.02; Danvers, First Ch., Aux., 5; Gloucester, Aux., 36.53, Tabitha's Penny Off., 2.29; Middleton, C. E. Soc., 2.18; Salem, Tab. Ch., Aux., 16; Wenham Depot, Mrs. M. P. Allen, 4.40,

82 17

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Bernardston, Aux., 2.80; Buckland, Aux., 11; Conway, Aux., 13; Deerfield, Aux., 17.40; Greenfield, Aux., 77.47; Hunting Hills, Aux., 7; Northfield, Aux., 31.62; Orange, Aux., 34.35, United Helpers M. C., 15; Shelburne, Aux., 27.35; Shelburne Falls, Aux., 47.85, Jr. Aux., 30, Light Bearers, 10; So. Deerfield, Aux., 20.75, M. C., 5, C. E. Soc., 5; Sunderland, Aux., 13.19, Jr. C. E. Soc., 3.50; Whately, Aux., 19.85, Prim. Dept., S. S., 10,

402 13

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Easthampton, Emily M. C. (of wh. 25 to const. L. M. Miss Margaret R. Hamlin), 30, Florence Aux.

(to const. L. M's Mrs. E. G. Cobb, Mrs. Frank N. Look), 50; Hatfield, Aux., 18.37; Northampton, Edwards Ch., Aux. (of wh. 75 to const. L. M's Mrs. Dwight Mather, Mrs. Evelyn Robinson, Mrs. F. A. Macomber), 83.60, Jr. Aux. (to const. L. M's Miss Harriet Winsor, Miss Isabel Swan), 50, First Ch. Aux., 150; So. Amherst (of wh. 25 to const. L. M. Mrs. Geo. H. Atkins), 55.61, 417 58  
*Hatfield.*—Mrs. Alpheus Cowles, 30 00  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Ashland, C. E. Soc., 25; Holliston, Aux., 33; Lincoln, Cradle Roll, 1; Marlboro, Aux., 8; Northboro, Aux., 1.75, 68 75

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Abington, Aux., 5.75; Brockton, Waldo Ch., Aux., 7.71; Chiltonville, C. E. Soc., 2; Plymouth, Aux., 25.86; Quincy, Bethany Ch., S. S., 2; Rockland, C. E. Soc., 6; So. Weymouth, Clark M. B., 33.35; Stoughton, Three Ladies, 3; Wollaston, Aux. (to const. L. M's Mrs. Ellen King Wilde, Mrs. Eunice M. Wiley), 50, 135 67

*No. Middlesex Branch.*—Miss Julia S. Conant, Treas. Acton, C. E. Soc., 5; Ayer, Aux., 10; Harvard, Aux., 1; Concord, Aux., 12.15. Less expenses, 1.15, 27 00

*Old Colony Branch.*—Miss Frances J. Rannels, Treas. Fall River, Willing Helpers, 1.20, Prim. Dept., S. S., 1.70; New Bedford, No. Cong. Ch., Jr. C. E. Soc., 1, 3 90

*Phillipston.*—A Friend, 1 10  
*South Weymouth.*—A Friend, 40

*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. Chicopee, First Ch., Lenten Env., 2.90, Aux., 5, Third Ch., Aux., 8.31; So. Hadley Falls, Aux., 2.10; Granville, Aux., 3; Holyoke, First Ch., Aux., 88.94; Indian Orchard, C. E. Soc., 5, Jr. C. E. Soc., 1; Longmeadow, 3; Ludlow, Aux., 5.30; Springfield, Mem. Ch., Aux., 10, So. Ch., Y. L. Soc., 7.85, Collection at Mission Rally, 8.07, 150 47

*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Aux. (of wh. 25 by Mrs. S. B. Shapleigh to const. herself a L. M.), 72.69, Jr. C. E. Soc., 5; Amburydale, Aux., 20, Jr. C. E. Soc., 21.50; Boston, A Friend, 1, A Friend, 5, A Friend, 1.50, Central Ch., Aux., 296.31, Mt. Vernon Ch., Aux., 13.40, Y. L. P. M. Soc., 9.82, Jr. C. E. Soc., 5, Old So. Ch., Aux., 6, Y. L. C. Soc., 50, Hope Chapel, S. S., 15, Park St. Ch., Aux., 295.43, Mrs. E. A. Studley, 50, A Friend, 200, Shawmut Ch., Aux., 25.64, Shawmut Helpers, 5, Union Ch., John Noyes Colby, 1, Jr. C. E. Soc., 10, Aux., 102.60; Brighton, Cong. Ch., Jr. C. E. Soc., 10; Brookline, Harvard Ch., Aux., 67.43; Cambridge, No. Ave. Ch., Aux., 23.27, Shep. Mem. Ch., Shepard Guild, 21.54, Captains of Teus, 10; Cambridgeport, Pilgrim Ch., Ladies' Miss. Soc. (to const. L. M. Mrs. F. E. Ramsdell), 25, Y. L. M. C., 16.53, Prospect St. Cong. Ch., Aux., 50, Bearers of Glad Tidings, Jr. C. E. Soc., 5; Charlestown, Winthrop Ch., Aux., 20.50, C. E. Soc., 10, Jr. C. E. Soc., 80 cts.; Chelsea, First Ch., A Friend, 31 cts., Jr. Aux., 10, S. S. Prim. and Jr. Dept., 5; Clarendon Hills, Jr. C. E. Soc., 1; Dedham, Aux., 26.75; Dorchester, Central Ch., Aux., 80 cts.,

Heart and Hand Circle, 2.50, Second Ch., Aux., 108.15, Y. L. Aux., 160, Miss M. B. Meaus's S. S. Class, 7.57, Village Ch., Jr. C. E. Soc., 2.26; East Boston, Maverick Ch., Madura Aux., 20.20; Everett, Mystic Side Ch., Ladies, 10.03; Foxboro, Aux., 11.77; Franklin, Mary A. Warfield, Miss. Soc., 25; Hyde Park, Jr. C. E. Soc., 15; Jamaica Plain, Aux., 26.87; Medfield, Aux., 1.50; Newton, Eliot Ch., Aux., 65.27; Newton Centre, First Ch., Jr. C. E. Soc., 5; Newtonville, Jr. C. E. Soc., 10; Revere, Aux., 3.65; Roslindale, Jr. C. E. Soc., 5; Roxbury, Eliot Ch., Aux., 28, Ladies, 17.80, Immanuel Ch., Helping Hands M. C., 20.25, Walnut Ave. Ch., Aux., 95, C. E. Soc., 50.60; Somerville, A Friend, 5, Broadway Ch., Aux., 25.27, Y. L. Aux., 41.26, Winter Hill Ch., Youthful Helpers, 10, Earnest Workers M. C., 15, Highland Ch., Aux., 15; So. Boston, Phillips Ch., Aux., 8, Jr. C. E. Soc., 9; Walpole, Aux., 44; Watertown, Phillips Ch., Aux. (of wh. 75 to const. L. M. Mrs. Harriet Howell), 77; Wellesley Hills, Aux., 13.65; West Roxbury, Cong. Ch., 15, Aux., 10, 2,495 42

*Windsor*.—A Friend, 1 00  
*Worcester Co. Branch*.—Mrs. Minnie D. Tucker, Treas. Greendale, Prim. Dept., 5; Millbury, Second Ch., Aux., 20; Royalston, Aux., 3.65; Ware, E. Cong. Ch., Jr. C. E. Soc., 1; Webster, Aux., 34.65, Jr. C. E. Soc., 1.10; Westboro, Aux., 29.30; West Boylston, Ch. and Soc., 37; Westminster, Aux., 50 cts.; Whitinsville, Extra-Cent-a-Day Band, 18.90; Winchendon, Aux., 36.50; Worcester, Central Ch., S. S., Prim. Dept., 3.57, Jr. Dept., 6.43, Aux., 20, Immanuel Ch., C. E. Soc., 20, Aux. and Cradle Roll, 3.60, Lenten Off., 8.50, Park Ch., Aux., 10, Union Ch., Aux., 106.82, 366 52

Total, 5,459 34

#### LEGACY.

*Worcester*.—Legacy Mrs. Rebecca B. Estabrook, G. Henry Whitcomb, exr. (final payment), 1,422 76

#### RHODE ISLAND.

*Rhode Island Branch*.—Mrs. Clara J. Barnefield, Treas. Bristol, Aux., 52; Central Falls, Cong. Ch., Aux., 29.35, Jr. Aux., 100; Providence, Beneficent Ch., Aux. (of wh. 25 to const. L. M. Miss Anna T. Whitney), 80, Pilgrim Ch., Laurie Guild, 4.50, Plymouth Ch., Aux., 5, C. E. Soc., 2; Saylesville, Mem. Chapel, C. E. Soc., 2; Westerly, M. C., 3, 277 85

Total, 277 85

#### CONNECTICUT.

*Eastern Conn. Branch*.—Miss Mary I. Lockwood, Treas. Abington, Aux., 3; Central Village, Aux., 9; Danielson, Aux., 16.40; Griswold, Pachaug M. C., 10; Jewett City, Aux., 3.20; Lebanon, Aux., 35; Lisbon, Aux. (with prev. contri. to const. L. M.'s Mrs. Augustus F. Reed, Mrs. Samuel Wilberly), 21; New London, Second Ch., Aux., 28.50; Norwich, First Ch., Aux. (of wh. 75 to

const. L. M.'s Mrs. D. W. Avery, Mrs. L. A. Hyde, Miss Hattie Parks), 86.95, Second Ch., Aux., 15, Broadway Ch., Aux., 120.50, Pansy M. C., 2.50, Sunshine M. C., 6.88, Park Ch., Aux., 166.71; Pomfret, Aux., 10; Putnam, Aux., 21; Stonington, Second Cong. Ch., 3; Wauregan, Aux. (with prev. contri. to const. L. M.'s Mrs. Geo. Shepard, Mrs. E. S. Lamb, Miss Elizabeth Parker), 50, 608 64

*Hartford Branch*.—Mrs. M. Bradford Scott, Treas. Ellington, Aux., 21; Glastonbury, Aux., 95.10, Cheerful Givers M. C., 2.30; Hartford, Asylum Hill Ch., Jr. Aux., 55, First Ch., M. C., 1, Prim. Dept., S. S., 5, Pearl St. Ch., S. S., 35.12, Cradle Roll, 20; Kensington, Aux., 20; Plainville, Aux. (of wh. 25 by Mrs. L. P. Buell to const. L. M. Catherine B. Robbins), 69; Poquonock, Cheerful Givers M. C., 27; Simsbury, Open Hearts M. B., 11; Tolland, Jr. C. E. Soc., 1; Unionville, Aux., 15.60; West Hartford, Greystone Light Bearers M. C., 11, 389 12

*New Haven Branch*.—Miss Julia Twining, Treas. Ansonia, Aux. (of wh. 25 to const. L. M. Mrs. V. Blunger, 51, H. M. B., 25, Bethany, Aux., 2.10; Bridgeport, No. Ch., C. E. Soc., 30, Park St. Ch., Aux., 34, Full. Mem. Soc. (to const. L. M.'s Mrs. Arthur W. Burritt, Mrs. Egbert Marsh, Miss Mary Burritt, Miss Edith Holroyd), 100; Brookfield Center, Aux., 13.35; Centerbrook, Aux., 2; Chester, Aux., 53.67; Clinton, Aux., 5; Clintonville, C. E. Soc., 30.36; Cobalt, Cradle Roll, 2.84; Cromwell, Aux., 5.68, Y. L., 32.50; Darien, M. C., 17; Deep River, Aux., 15, C. E. Soc., 1.50; Derby, First Ch., Aux., 51, Second Ch., Aux., 15; Durham, S. S., 1; E. Haddam, Aux., 7; E. Hampton, Aux., 72.87; E. Haven, Aux. (of wh. 25 to const. L. M. Mrs. Colliss Granniss), 37.75; Essex, Aux., 9.50, M. W., 11, C. E. Soc., 7, A Friend, 5; Goshen, Aux., 29; Guilford, Third Ch., Aux., 20; Haddam, Aux., 5.80; Higganum, Aux., 1; Ivoryton, Aux., 5; Kent, Aux. (of wh. 25 to const. L. M. Mrs. Eugene Bull), 37.60, B. B., 5; Killingworth, Aux., 2.25; Litchfield, C. E. Soc., 10; Middlebury, Aux., 23, W. M., 5; Middle Haddam, Aux., 12; Middletown, First Ch., Aux., 28.27, Gleaners, 70, M. H., 25, So. Ch. (of wh. 25 to const. L. M. Mrs. Eunice C. Whittlesey), 30, G. W., 30, Jr. C. E. Soc., 5; Millington, Aux., 1; Milford, First Ch., Aux., 12.50; Naugatuck, Aux., 10; New Haven, Centre Ch., Aux., 196.25, Y. L., 200, Jr. M. C., 40, Ch. of Redeemer, Y. L., 165, B. B., 35, C. E. Soc., 45, Prim. S. S., 5, Grand Ave. Ch., Y. L., 44, Helpers, 20.53, Howard Ave. Ch., Aux., 41, Plymouth Ch., Aux., 5, M. C., 42.70, E. W., 5, Cradle Roll, 7.30, United Ch., Aux., 111.40, V. L., 109.55, C. E. Soc., 125, Welcome Hall, L. B., 5, Yale College Ch., Aux., 203; New Milford, Aux., 3.80, G. L., 22; New Preston, Aux., 39.31, C. E. Soc., 5; Newtown, Aux., 34; Norwalk, Aux. (to const. L. M.'s Miss C. E. Raymond, Mrs. Josiah Gregory), 50, S. Circle (to const. L. M. Miss Helen Curtis), 25; Orange, Aux., 29.50; Portland, Aux., 7, W. and W., 5, Prospect Aux., 4, Gleaners, 5, S. S., 5; Redding,

Aux., 27; Ridgefield, Aux., 26.50; Roxbury, Friends, 11; Saybrook, Aux., 5; Southbury, Aux., 15; So. Canaan, Aux., 5; Stamford, Aux., 25, Y. L., 14.78, C. E. Soc., 10; Thomaston, Aux., 30; Trumbull, Aux. (of wh. 25 to const. L. M. Mrs. Willard S. Plumb), 36; Waterbury, First Ch., Aux., 10, Second Ch., Aux., 3.65; Watertown, Aux. (of wh. 25 to const. L. M. Mrs. Ida M. T. Pegrum), 57; Westbrook, Aux., 3; Westchester, Aux., 5; West Haven, Aux. (of wh. 50 to const. L. M's Mrs. Caroline Koerner Peet, Mrs. Agnes G. Brainard), 66; Westport, Aux., 10; Whitneyville, C. E. Soc., 10; Winsted, Jun. W., 24.45,	3,040 26
Total,	4,038 02

## NEW YORK.

<i>New York</i> .—Friends, through James M. Speers,	100 00
<i>New York State Branch</i> .—Mrs. Guilford Dudley, Treas. Angula, L. M. and B. S., 5; Antwerp, C. E. Soc., 11.07; Baiting Hollow, Aux., 5; Berkshire, Aux., 23.01; Binghamton, First Ch., Aux., 14.66, Jr. C. E. Soc., 5; Brier Hill, Aux., 17.15; Buffalo, People's Ch., Aux. (with prev. contri. to const. L. M's Mrs. Stewart, Mrs. D. Mann), 33.50, First Ch., C. E. Soc., 30; Brooklyn, Central Ch., Aux., 188, Tompkins Ave. Ch., Aux., 112.99, King's Dau., 35, Jr. C. E. Soc., 10; Plymouth Ch., Mayflower Jr. C. E., 15, Lewis Ave. Ch., Aux., 79, Earnest Workers (with prev. contri. to const. L. M's Elsie Pitou, Ruth Lillian Wilson), 45.68, Evangel Circle, 22, Zepho Circle, 5, Park Ch., C. E. Soc., 10, Aux., 5; Puritan Ch., Aux., 80; Crown Point, Aux., 22.28, C. E. Soc., 5; Candor, L. M. G., 28; Clayton, Aux., 2.39; Danby, C. E. Soc., 5; Ellington, Jr. C. E. Soc., 5; East Bloomfield, Aux., 6.50; Flushing, Aux., 10.10, C. E. Soc., 10.34, Cradle Roll, 2.88; Franklin, Aux., 50.10; Gloversville, L. B. Ass'n, 3, S. S., 5; Honeoye, Aux., 10, Y. L. M. S., 6; Harford, Aux., 2.50; Hudson River Ass'n, 5; Java Village, Aux. 7.50; Le Raysville, Pa., 26.50; Lysander, 15; Mt. Hope, Christ Ch., Aux., 11; Mt. Vernon, Jr. C. E. Soc., 5.25; Middletown, No., Jr. C. E. Soc., 3.75; Morrisville, W. M. S., 4.40, A Friend, 5; New York, Broadway Tab., S. W. W., 2.37, Bethany Ch., Helping Hand, 8.67, Pilgrim Ch., Aux., 50, Bedford Park Ch., S. S., 5, Jr. C. E. Soc., 5, Cradle Roll, 1.10; No. Evans, Aux., 1; Newark Valley, Aux., 40, Jr. C. E., 5; Norwich, Aux. (of wh. 25 to const. L. M. Miss Ida E. Chapin), 31.93; Newburgh, W. M. S., 7.50; Niagara Falls, Aux. (of wh. 25 to const. L. M. Miss Sarah Flagler), 28.10, Penny Gatherers (with prev. contri. to const. L. M. Miss Lillie May Keller), 17.50, C. E. Soc., 20; Oswego, Happy Hearts, 5; Patchogue, Aux., 24.73, Cradle Roll, 6.34; Portland, C. E. Soc., 5; Perry Centre, Aux., 16.50; Poughkeepsie, Aux. (with prev. contri. to const. L. M's Mrs. Samuel Crump, Mrs. H. A. Richardson), 30.61, C. E. Soc., 25, M. C., 5, S. S. Prim. Dept., 2.55; Randolph, Aux., 14; Richmond Hill, Aux., 13; Rochester, Mary E. Grant, 40	

cts.; New Haven, Aux., 8.85, Willing Workers, 3.40; Sidney, Aux., 19.90, S. S., 10.38; Sandy Creek, 12.50; Seneca Falls, 7; Sherburne, Jr. Aux., 25; Summer Hill, Aux., 35.85; Syracuse, Good Will Aux., 5, Geddes Ch., Aux. (to const. L. M. Mrs. Wm. Schultz), 25, So. Ave. Aux., 1.65, Plymouth Ch., W. G., 20; Utica, Plymouth Ch., Aux., 10; West Groton, Aux. and Penny Gatherers (to const. L. M. Mrs. Alson J. Conger), 25; Walton, Aux., 17.65; Watertown, Aux., 7; Warsaw, Aux., 10.50; Washington, Mills Ch., 2, C. E. Soc., 1.50; Wellsville, Aux., 7.49; West Winfield, Aux. (of wh. 25 to const. L. M. Mrs. Frank C. Wilcox), 33, Dau. of Cov., 2.85, Cradle Roll, 75 cts.; Woodhaven, Aux., 10, Jr. C. E. Soc., 10. Less expenses, 12.60. Reserved, 300,	1,380 52
Total,	1,480 52

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas. Pa., Germantown, Jr. Neesima Guild, 66.40; N. J., Newark, Belleville Ave. Ch., Aux., 17; Westfield, Aux., 50.40,	133 80
Total,	133 80

## NEW JERSEY.

"Sincerely,"	4 84
<i>Orange</i> .—A Friend,	2 00
Total,	6 84

## MARYLAND.

<i>Baltimore</i> .—Brown Mem. Ch., Handful of Corn Soc.,	35 00
Total,	35 00

## GEORGIA.

<i>Atlanta</i> .—Atlanta University, C. E. Soc.,	30 00
Total,	30 00

## FLORIDA.

<i>Winter Park</i> .—Aux.,	10 00
Total,	10 00

## CANADA.

Canada Cong'l W. B. M.,	406 24
Total,	406 24

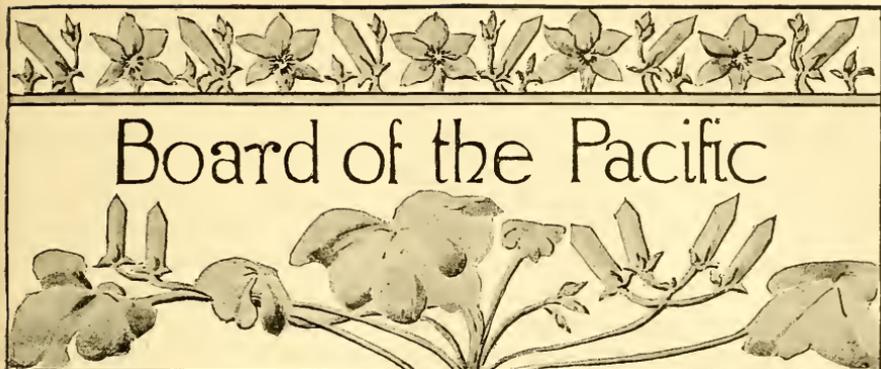
## MICRONESIA.

<i>Kusaie</i> .—Girls' Boarding School,	30 00
Total,	30 00

## CHINA.

<i>Foochow</i> .—Girls' School, C. E. Soc.,	6 50
Total,	6 50

General Funds,	12,507 20
Gifts for Special Objects,	110 00
Variety Account,	27 94
Legacies,	1,422 76
Total,	\$14,067 90



## CHINA.

LETTER FROM MRS. ARTHUR SMITH.

PANG-CHUANG, SHANTUNG, CHINA, Feb. 20, 1898.

UPON returning to the Pang-Chuang field, I have been asked to give my impressions, which I am glad to do. I alighted from a Chinese cart in the dearest front yard in all China on the evening of November 21st, after an absence of four years and a half. The first impression I had was that Shantung hearts beat true and loyal as ever, for out there in the cold, waiting to welcome me with a radiant smile, was Mrs. Hu, my own dear "Sunny Heart." She is a cripple and gang planks are narrow, but she had crept on board the steamer to see me off, so that hers had been one of the last faces I saw in 1893, and now, so it would be one of the first to greet me in 1897. A little later I realized that I had certainly been away from Shantung for a while, when a great chorus of song burst from the front veranda. One quiet, warm Sunday, before I left for America, four wee girls had stolen to that same veranda to the front door to petition, "Ming S'ai T'ai, we would like to unbind our feet and have some new shoes." That was the beginning of the girls' school. The little prisoners let out of jail that day were full of glee. The unbound toes did not seem to pain them at all, and the children capered about so that the pretty silk shoes were all shabby by night; but, praise God, the wedge was at last in. Some girls really had unbound their feet in Shantung. Had I been away only four years and a half? At the first meeting of the Anti-Foot Binding Society, one of the helpers had said that if the thirty persons there should pull together, within twenty years they could change the custom in the whole country side. How wonderful it

seemed; those tall, fine-looking girls—the older and the younger ones—character, training, thought in the faces; really scholars, and nearly all free-footed as myself! Thank the Lord! How could I be expected to keep back the tears?

While I was recovering from this and trying to get warm, another glad burst of unlooked-for welcome brought me to the veranda once more, where I found the boys' school. What a little army the forty-three looked! How big and manly the older ones had grown, and how their fine training had transformed them! When I came later to have meetings with them, it was like a dream to find the little raw, crude children I had left, who could only be fed milk with a spoon, ready for the best I had to give them; eager, bright, quick with their Bibles, ready to pray, at home in their hymn books. Oh, what a beautiful parish in the two schools! Next came a deep, deep sense of wonder and gratitude for the change I saw in our dear Christian women. Not that they were not always dear and always Christian to the core, but oh, they had been, some of the best of them, so dull! But I believe there never was a mission station in the world where more resolute, unflinching, persistent, tremendous work has been put in by the single ladies in teaching rudiments than here. They simply had to do it. It took colossal faith to believe that such women, beginning in middle life, could ever learn enough to be of any use either to themselves or to others. But they were like a ship on the ways. During the years I was away they had reached the point where the friction was overcome. The faith and patience of the (single lady) saints had at last launched them into the glorious deep sea of God's own Word. The dear, precious, stupid old women I had left could actually find their places in the New Testament and read nicely and intelligently. I could have hugged every one of them for joy and surprise as I daily sat at prayers with them, and actually took it in that one need not depend on a crumb-tray and a brush, but could really now give them a whole slice off the loaf.

Another thing struck home, and that was how they had learned to give. In all those early years we always knew they couldn't give anything, because they did not have control of any money. But it was a single lady who had an inspiration, who stirred them up and started them, and the Lord blessed and followed up all the teaching. As I went to place after place, making my round of visits that I might see all the field before dividing the work with Miss Sorter, women would bring their gifts for the church; a little string of cash with a bamboo tally attached to it, giving their names, thus showing they had paid their subscriptions. Sometimes my box would be quite heavy. To be sure many had lost their

tallies, and some did not bring their money in time to get into the year's accounts, but there was a good, strong current setting in the direction of regular gifts.

Self-supporting station classes seemed almost as remarkable as a New Testament miracle. How one's thought went back to the days when it was like pulling eye teeth to get men to take the trouble to bring their wives and daughters here once a year, to study a few days. What a joy to know that there were men and women now glad enough to come and bring their own food, if they might be taught the things they were hungry to know. And then to find a genuine, full-fledged Congregational Association, with a genuine backbone in it; not timid, not halting, not limp when it came to a hard, awkward, embarrassing piece of discipline, but standing up to its work with courage, putting a man out of the church if he ought to go, no matter whose step-uncle or "yard grandfather" he might happen to be, nor how many acres of land he owned. This was as refreshing as a June rain, when one remembered how absolutely impossible it was to the clannish and timid discipline of years ago.

Then there was an enlarged and beautiful chapel to gladden my eyes, and there were people to fill it and more. There are whole new circles of villages, upon some of which I have not yet set eyes. There is progress and blessed healthy growth everywhere. I could have done without an almanac, and just called all the rest of the year one long thanksgiving week, I had so much to rejoice over in my beloved Shantung.

But I have not told you the very best of all, which is that the same dear Holy Spirit, who has set all the world to thinking and talking about Him, is working deep down in hearts here also. I feel such a different atmosphere everywhere, though it is partly because I got my blessing at home and now have different eyes to see with. He makes the Chinese love to hear about Him. He hushes rooms full of people into such a wonderful, marvelous quiet. He sends some to the missionaries to say that they are hungry and thirsty for Him. Instead of the old struggle and strain to hold attention, He just makes the order and the quiet, and supplies the simple word that seems so little in itself, but goes home and does its work because the almighty power is behind it. His work in some hearts that I have watched since I came back has been so marvelous in its gentle, quiet, but resistless power that it has seemed to me like a beautiful dream from which one must awake. Oh, praise God for life to-day, when the Holy Spirit is coming to his own and having his own blessed right of way at last in hearts who, for a lifetime, had thought of him as an influence, and never known that he was their tender, glorious, almighty personal friend!

## MEETING OF MISSIONARY SOCIETY IN OAKLAND.

THE meeting, April 15th, of Woman's Missionary Society, First Congregational Church, Oakland, was of great interest. After devotional exercises, in which the hymn, "Holy, holy, holy, Lord God Almighty," had been sung, Miss Gunn, of San Francisco, who had been a pupil in Mr. and Mrs. Gulick's school in San Sebastian, Spain, addressed us. She said there could have been no more appropriate hymn, as it is translated into Spanish, and often sung in that school.

San Sebastian is one of the newer cities, beautifully located, and the school is beautifully situated. There are about forty in boarding school, two hundred in day school and kindergarten. Girls of this school take the Government examinations at the Institute, as only those certificates are recognized. Protestants cannot secure positions in Government schools, but there is greater demand for the graduates of this school as teachers in mission schools than can be supplied. The mission schools prepare for the San Sebastian school. Mr. and Mrs. Gulick very much desire, and are working to start, a hospital, and so want girls prepared for each department of that work. Some are taking the apothecary's course. The building is inconvenient for school purposes, being four flats; the laboratory for pharmacy class is the kitchen of one of these flats.

Only Protestants attend the mission schools. The father of one of the girls who has taken the university course was a converted priest. He was sent to Philippine Islands, and has not been heard from for years; whether dead, or in prison, his family do not know. Catholics find out which children are in the kindergarten, and take away employment from older brothers, unless they leave it. As the girls have not had such early advantages as American children they often appear stupid at first, but develop into very bright students; one such is now Mr. Gulick's secretary. The girls speak excellent English. Mr. and Mrs. Gulick began their work in Spain twenty-six years ago. Mr. Gulick is a model missionary, tactful and courteous. Catholics respect him, and priests salute him on the street. The girls are poor, and many of them need help; \$125 a year supports a girl. Miss Gunn urged that money for scholarships be sent, and read a most interesting letter from Miss Katherine Barbour, telling of their perplexity when funds were so low that they thought they could not take them all back this year. But as each name was considered there seemed some special reason why she should be kept; and so they finally could drop no names, but made themselves personally responsible to in some way meet the expenses.

The number of Christian Endeavor societies has grown in one year from six to twenty-five.



# Board of the Interior



## WORK AND WAGES.

CHARLES C. TRACY, D.D.

For man we toil, but from the Lord,  
And not from man, we seek reward.  
When toil is done, and we are gone from earth,  
Then those who blamed us all our days  
Will load our graves with over-praise,  
And talk for half a moon about our worth.  
Well, Life's arena is no place of rest.  
Though we may not be greatly loved or blest,  
To do our work is our concern while here ;  
Rewards can wait until our Lord appear.

THE OLD CIVILIZATION AND THE NEW CHRISTIANITY  
IN JAPAN.

II. FRANCES PARMELEE.

DEAR — : Your letter just came to-day. In one way it quite stirs me up. I do wish the glamour could be taken off from Japan enough for people at home to realize her need of the gospel and her condition as it truly is. I hope you will sometime have opportunity to tell that lady who so greatly admired those Japanese stories in English, and because of them thought so highly of Japanese domestic life, that they were translated by a foreigner for foreigners. They certainly are pretty stories as they appear in English, yet they give a wrong impression. If they were to be translated just as they have come down for centuries, and as the grandmothers tell them to the children there is scarcely a single story which any publishing house in the United States would dare to publish. They are unclean, nearly every one, in their original dress and setting, or details. Some of them, I am told, are vile as they are put into the modern Japanese Readers for school children; yet in English dress they are very pretty and interesting. Tell your friend that there is not a single writer of novels or stories in Japan even now whose stories a foreign lady can read with a man teacher with propriety without omitting something.

Also tell her that a little while ago the head of a girls' school in a large Japanese city, a most lovable woman was visiting me with two other lady teachers and a young married woman, all Japanese. After dinner they went down town to have their pictures taken. Now I hear that the young wife got a great scolding from her young husband when she returned home, because she had been gone so long, and had had no permission to go out! You may assure your friend that domestic bliss in Japan means complete and entire subjugation of the will of the wife to that of her husband, complete obedience and complete self-effacement on the part of the wife. The effect has been, I think, to make the character of the women generally very gentle, and beautiful, and submissive, and patient (until they come to be mothers-in-law); but its effect on the men usually is anything but beautiful.

Again you might tell your friend something else I heard yesterday. My teacher is translating "The Christian Secret of a Happy Life" into Japanese. Yesterday as the translation was read over to Mrs. Yajima she found that the word "sho" had been used all through for the pronoun "I." Because the book was written by a woman my teacher thought woman's language should be used, and this word "sho" is the woman's word, and

the only word in literary use by women, for "I." Now please see what that word "sho" means, and why it is used. The ideograph for it means concubine. Now, a concubine was—is—supposed not to have quite so much "face," or boldness, as a real wife; hence she should appear humble. Again, a woman who presumes to write, to present herself in print, ought to be very humble, remembering that she is only a woman. She cannot put on so bold a front as to say "I" right out loud in print, but must represent herself in as humble an attitude as possible; so she says "sho" for "I" when she writes, and has said it for centuries. Every woman who writes must put herself down as a concubine if she would appear humble. What and how does that fact represent the morals of Japan, and the condition of women here,—“That beautiful, gentle, moral people, peers of any Western people, who do not need missionaries?”

But, thank the Lord, Mrs. Yajima does not like to use that character "sho" for "I," and some others, too, I hear, are complaining of it, and it is to be hoped a new word will be coined. We've had to compromise on a word used by men.

Also tell your friend that genuine Japanese Buddhism teaches that the sins of three thousand of the worst men do not equal the sins of one woman, and that her only hope of salvation is that because of her patience, obedience, and humility, she may sometime be reborn as a man.

I wish I could give you an idea of what I have been going through since I came from mission meeting. The care and anxiety of it, together with the heat, have nearly upset me. When I first came home I was told that some connected with the school (the girls' school at Maebashi), the pastor of the church, who is principal, and the Sunday-school superintendent, who is one of the teachers, were agitating, as they have year after year, the subject of abolishing morning prayers in the opening exercises of the school; but this year they were doing it more determinedly than ever, having called a trustees' meeting before my return.

The trustees had left the matter for the teachers to decide. Well, there are the aforementioned teachers, Mr. Noyes and myself, besides the dear, brave, staunch young woman who has been teaching in the school and fighting the idea for two years, but leaves us this year to continue her own studies. Fortunately, because we enjoy each other and like to be together, she was staying here for a part of her vacation, and had heard all this, though she was not invited to the meeting. She told me how things stood, and I at once prepared a letter to be sent the trustees and teachers, giving as strong reasons as I could why the prayers should not be abolished, and ended with the simple announcement that, as the prayer was about the only

thing that marks the school as a Christian school in the eyes of outsiders, if this was abolished, I, as a member of the American Board, should be obliged to withdraw from the school; and, aside from my connection with the Board, personally I should be of the same opinion in the face of such a cowardly, backward step.

I had the letter all ready when the pastor called and told me of the plan for the coming year in regard to prayers and gave it to him, and sent a copy to the trustees. After this when the lady teacher and Mrs. Yajima, who had been helpful and staunch in the matter, had gone to Tokyo, the pastor and superintendent called, laboring with me for two hours to make me come to their position, or at least to compromise. The argument of the pastor was that if we abolished the prayer we could get more pupils and more money; to which I replied with a variety of arguments, assuring him that the stigma of "Christian" was upon us, but that under it we had prospered this last year; that even if we tried to get rid of it the unchristian people about us would see through our disguise and laugh at us, and yet call us Christian as long as all the teachers and trustees were Christian.

The argument of the other one was that there is no relation between education and religion, that the school is not a church. There were plenty of arguments, *pro* and *con*, but of course we did not come to an agreement.

Yesterday we had a four hours' meeting of trustees and teachers. They had got some outside evangelists in who favored their side. There were but two trustees present, but fortunately they were on my side, or rather the Lord's side. It was finally settled temporarily to leave prayers as they are until a larger meeting should be called, when it is hoped that the Christian women of Joshu, who founded the school for Christian education, may be fully represented. One of the teachers said in the meeting that "they had it all settled to abolish prayers, but that my letter, sent out without consultation, had upset it all." I should have said that this teacher said, too, that they wanted the school to be "on Christian principles" and have the spirit of Christ, but there was a difference between spirituality and religion. "They did not call it a Christian school, though it was founded on Christian principles."

Yesterday's meeting has convinced me of two things, and thinking of them has made me more patient and pitiful for this people. First, however high a sense of honor, loyalty, and fealty these people around me may have had to their old fental lords, or may now have to the emperor, they have not a high sense of Christian honor and loyalty to Christ; second, they have no conception of what real, true, full, complete, rounded education is—the education of the whole man in his three-parted, compound nature; have

no idea that to make a fully developed, fully educated man he must be symmetrically developed in his mental, moral, and physical nature, or he will be one-sided and narrow.

You can see somewhat by these things what we have to contend with, and it does not make it any easier to know how so many people at home talk about the Japanese,—people who have, perhaps, spent two months in Japan, lauding the Japanese to the skies, saying their civilization is ahead of ours, they have such a high sense of honor, etc.

Some of the Japanese recently studying in the United States have given friends there the impression that they are entirely evangelical and earnest, and coming here have given expression immediately to the most ultra-German liberal sentiments. But if we missionaries say anything to people at home on what we know to be simple facts, though contrary to Edwin Arnold's ideas of Japan, people say we are pessimistic or have a personal grievance.

People at home receive precocious young men (mere striplings in Christian ideas, scarce five or ten years out of paganism, with no background of Christian training) with open arms,—as they should,—confide in them, tell them of their own half-defined doubts, which they would scarcely divulge to other friends at home, treating them as superior, mature, broad-minded Christians; but people at home have no idea how these things are misinterpreted and set down to the discredit of American Christianity and Christians when these same young men get back to Japan. We don't like to have it said that Christianity is dying out in America, that American Christians are not in earnest.

Students come back here opposed to traditional Christianity, but knowing, seeing, appreciating nothing of the character and institutions built up by conditions, circumstances, and beliefs which were the outgrowth of that traditional view of Christianity. It may be that Japan will yet give the world a purer, simpler Christianity, as some of her sons have declared, but she is far from ready to do it now. Denying the divinity of Christ, abolishing all belief in the supernatural, in a personal God, in the immortality of the soul, and other important doctrines, as some of the leading Christians are doing, will hardly, it seems to me, prepare Japan for such a great work. I see little difference in their favor between Christianity as they hold it and Buddhism.

I heard of something else the other day that does not seem very encouraging as to our work either at home or abroad. A Christian woman, president of a missionary society in the United States, spent some time in Kyoto, did shopping and sight-seeing to her heart's content on Sundays

and all days, and gave about two hours to seeing and studying our work there. Another woman did the same thing, only she didn't go near the missionaries or their work, and then went home and told a relative who was really interested in missionary work that the missionaries were doing positively nothing. You see home and foreign work are becoming rather closely related.

I heard a story the other day from my young woman teacher which may look brighter to you than some of these things I have been telling. It is the story of her mother, who was one of the first Christians in Tokyo, about twenty years ago, and the persecutions she endured from her husband. She lived nearly five miles from the preaching place, but every Sunday found her there, though she had to walk the whole distance and carry her baby on her back; for though her husband was well-to-do he hated Christianity and would not let her ride, nor send a servant with her to carry the baby, though he had sixteen servants in his household. The husband declared that he would divorce her if she did not give up Christianity, and as she would not he carried out his threat, sending her away with all that she brought to his house, but keeping the baby in his home. But the baby cried for days and days, growing so thin and pale that he feared it would die, and sent for the mother to come back; and back she came. But matters went on as before, and one day on waking from a midday nap he found her reading the Bible, at which he was so incensed that he threw his silver tobacco pipe at her, hard. It struck on the top of her head, making a wound from which the blood flowed so profusely it could scarcely be stanchd. When it healed it left a deep, sunken scar, which causes her head trouble to this day. As if that were not enough, on the same day he threw hot water on her from the tea kettle boiling on the "Libach," badly burning her arm and shoulder. After that he divorced her a second time, sending with her the two babies. All this time she had persistently gone to church, carrying one baby on her back and leading the other, until it grew so tired she had to carry it in her arms. After the wife was sent away the second time the head servant of the household reasoned with his master. Though he was not a Christian himself he called his master's attention to the fact that she had always been a good, faithful wife, and even more so since she became a Christian; that it had not interfered with her wifely duties at all, and that Christianity could not be so very bad after all. Then he reminded him how skillfully she had managed his household, the servants, and all, suggesting that if he persisted in discarding her and took another wife it would be very doubtful if he found another as good as she; and so he finally called her back and she came back to him, after being cast off twice. Then the head servant advised his master

to go to the preaching service with her and see what it was in Christianity that made her so persistent. So he did; and by the time their oldest child was three years old the father was a Christian, too, and they have been a Christian family ever since.

So you see there are some bright spots, and some earnest, faithful souls.

MAEBASHI, JAPAN.

## FROM THE DELEGATION TO CHINA.

[Mrs. Eaton who accompanied President Eaton on the recent delegation from the American Board to China, sent the following letter to the Woman's Missionary Society, of which she is president, in Beloit, Wis.]

CANADIAN PACIFIC RAILWAY CO.,  
R. M. S. EMPRESS OF CHINA.

MY DEAR FRIENDS: It has been my intention ever since I left home to write you something of our experiences here in mission fields, but I wanted to wait until we had visited several, and then we were so occupied that I found no time for anything but the work we had in hand. Now I am on my way to Japan to see the missionary friends there, and while our steamer is lying quietly in Nagasaki harbor I can trust myself to make an attempt.

How I should love to have had you all share this day with me in beautiful Nagasaki, with the cherry blossoms in their prime, and all shades of wonderful coloring in tree and flower covering the mountains! But what would have interested you more, and have been more to the point, would have been to spend a day last week with me and go into the college in Tung Choa (Joa), after a ride of fifteen miles in a sedan chair, carried by four men through what seemed one great cemetery; for green mounds are everywhere in North China,—no fields or meadows without them scattered promiscuously.

You would have heard the young men sing finely many hymns for us in four parts (which is unique and peculiar to this place in China), concluding with the Hallelujah chorus. I am sure it would have given you a thrill of pleasure and surprise,—possibly might have brought tears to your eyes, as it at least came near doing to ours.

Then to the home of one of the Chinese helpers with Mrs. Dr. Sheffield and watch her lovingly take a little, wee babe of three days into her arms, sit down on the kang (brick bed) by the young mother, and proceed to give it a bath according to the "foreign way" (our way), as they term it; the mamma watching with deep interest and pride; the grandmother and a heathen woman with great curiosity. The papa and mamma were bent on beginning its little life in the right way. Perhaps you do not know that the

Chinese babies are not washed ordinarily, but rolled up and left in that way. Mrs. Sheffield had fitted up a baby basket such as any of us would use, and took great delight in her task of bathing and dressing the little thing, raising it to her face now and then to kiss it. To me it was a sweet delight and a lesson in one.

Then you would have enjoyed going into a girls' school and noticing with what pleasure they would welcome you, and listen to anything you might say to them, very ready to go through their gymnastic exercises, sing, or do anything they could for you.

Then I would take you to a gathering of the missionaries to meet us in the evening. You would, I am sure, be struck by the sweet content that characterizes their faces, especially if you had been spending weeks in China, and knew the many things we think necessary to our comfort at home which they have to do without, and the many things they have constantly to endure which we should think impossible to put up with. On the other hand, you would be pleased to see their homes so pleasant and tasteful, being an object lesson to the people to whom they are sent. Surely the missionaries deserve large rewards at the last day. I do not think I have met one who would give up the work and go home to live.

To-morrow I expect to reach Kobe and will spend some time there. I shall visit again Miss Howe's attractive kindergarten, and her sweet home where she keeps house alone; the Kobe Girls' College often, and Miss Dudley and Miss Barrows in their Bible work.

My husband, who is in North China, will join me a little later on, when—oh, joy!—we shall sail away for dear old America, and I trust I may be with you for the next meeting, more interested in missions and the workers than ever before.

Affectionately yours,

MARTHA BARBER EATON.

## WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10, 1898, TO MAY 10, 1898.

COLORADO . . . . .	165 63	WYOMING . . . . .	27 75
ILLINOIS . . . . .	1,255 32	KENTUCKY . . . . .	5 00
INDIANA . . . . .	120 65	TEXAS . . . . .	111 25
IOWA . . . . .	378 57	TURKEY . . . . .	132 00
KANSAS . . . . .	68 29	MISCELLANEOUS . . . . .	25 60
MICHIGAN . . . . .	177 03		
MINNESOTA . . . . .	281 42	Receipts for the month . . . . .	3,646 88
NEBRASKA . . . . .	47 88	Previously acknowledged . . . . .	24,148 79
OHIO . . . . .	469 56		
SOUTH DAKOTA . . . . .	27 35	Total since Oct. 18, 1897 . . . . .	\$27,795 67
WISCONSIN . . . . .	353 98		

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

# Life and Light for Woman.

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PAUL KRUGER.

Paul Kruger is like Lincoln, in this important respect,—he knows the common people thoroughly and accurately. He sprang from, he is one of them.—*Francis E. Clark, D.D.*

## AFRICA.

## BOER, BRITON, AND ABORIGINE.

BY MISS FRANCES J. DYER.

PROBABLY there is no place on the face of the earth where such marvelous transformation scenes have taken place within a generation as on the continent of Africa. The epoch of discovery began scarcely thirty-five years ago with Livingstone, when the sources of the Nile and Congo, the system of lakes and mountains, the character of the country and people, were all shrouded in mystery. What is now known as Rhodesia was the ultima Thule of barbarism, to be reached only by weary marches through wilderness and desert, and when reached was the abomination of bloodthirsty desolation. But to-day one rides thither direct from Cape Town in a sumptuous palace car, and finds it a pleasant, modern European town, with well-paved streets, a theater, and clubs, electric lights, and one of the best golf links outside of Scotland.

The railroad to Buluwayo, the Chicago of Central Africa, was opened only a few months ago, and was the occasion of more than ordinary interest to Americans. For a descendant of the Washington family was secretary of the festivities committee; the splendid hotel and banqueting hall, where the four hundred guests were entertained, was built and is owned by an American; and a prominent guest was Bishop Hartzell, of the American Methodist Episcopal Church. It was a remarkable scene when he was asked to present one of the toasts. Pointing to the English and American flags which were everywhere draped about the hall, he said impressively: "The Union Jack and the Stars and Stripes, the flags of the two great English-speaking nations of the world, both blending in their folds the red, white, and blue,—symbols of bravery, purity, and loyalty: may the people they represent ever be one in all that is brave, pure, and loyal, and at every strategic point on earth where the conflict rages between civilization and barbarism, may these flags float side by side, over Englishmen and Americans, one in thought and purpose to defend the weak and uplift the race." As he sat down the guests rose to their feet, cheered and shouted for several minutes, ending with three tremendous cheers for Stanley, the American explorer; the band meanwhile playing "Yankee Doodle."

In order to appreciate the full significance of such a scene as this, let us consider a little the three forces which have lately come into collision on the Dark Continent: the native savage, the unprogressive Boer, and the

aggressive Englishman, as typified in the three personages, Lobenguela, Paul Kruger, and Cecil Rhodes. The first, indeed, is no longer living, but I select his name because it is more familiar than any other of the native rulers. He has been called the Bismarck of the blacks, and his territory included the land of Ophir, the domain of the Queen of Sheba. Let us imagine ourselves as visiting the court of this king of the Matabele, at a time when two of his subjects have just returned from their visit to the court of St. James. Mr. Stead has pictured the scene in his singularly graphic style. There sits Lobenguela, a mountain of flesh, weighing three hundred pounds, dressed in a monkey skin and black ostrich feathers. His throne is a biscuit box in the center of the kraal, and he is perfectly impervious to the attacks of myriads of ants, which collect around the four bullocks that are slain each morning as food for the royal household. He has heard of the white queen far across the seas whose people have come into his country to dig gold; but he doubts her existence, and sent these emissaries to find out. With the simple and direct fashion of savage rulers, he tells them that if they return without having seen Victoria, they will be killed at once.

But their mission was a success, and they bring back a glowing report of a great iron kraal which floated on water; of a big city full of people, always busy like the white ants; and of a huge animal—the railway engine—which they described in this realistic fashion: “It has only one eye (the head lamp), it feeds on fire, and hates work. When the white man pumps it to make it work it screams. It comes from somewhere, but no one knows from whence.” They were greatly impressed by the Bank of England, though it made their hearts sad to see so much gold that they could not put in their pockets, and the “storekeeper” took no notice of the hint that in their country when any distinguished visitor was received by their king he gave the largest beast in the herd to the stranger. They described Windsor as guarded by soldiers clothed in iron, and so motionless that they thought they were stuffed, till one of the visitors saw their eyes moving. But what astounded them most was the telephone. They could conceive how English witchcraft could make a machine that talked English, but this one spoke pure Matabele when they were a mile apart.

Such were the simple savages who, in these days of steam and electricity, have gone to the wall with astonishing rapidity. They have fallen before the mighty sway of British bayonets and commercial greed; for it was the rumors of diamonds and gold which first attracted the British northward from Cape Colony and Natal. These powerful native tribes, Zulus, Matabele, Bechuanas, formed literally a girdle around the precious and coveted minerals. By degrees they have been overcome. To-day not one tribe

retains its original position. An English protectorate has been proclaimed, and the people are now practically handed over to the rule of a company endowed with extraordinary privileges under the seal and signature of "Victoria, by the grace of God."

The Boer characteristics, as embodied in Paul Kruger, are well described in Poultney Bigelow's new book, "The White Man's Africa." The author says that his first impression of the man suggested a composite portrait made up of Abraham Lincoln and Oliver Cromwell, with a fragment of John Bright about the eyes. Certainly he is one of the most picturesque figures in public life at the end of this century. When only eleven he trekked northward with the farmers of the Cape, and helped colonize the region now known to the civilized world as the Transvaal, or South African Republic. Since then, with the Bible in one hand and sword in the other, like the early colonists of New England, he has fought for liberty and independence with a sturdiness that has made him the idol of his people.

Still, President Kruger cannot fairly be cited as a type of the average Boer. His people are a nation of stock raisers. For government, art, literature, manufactures, agriculture, they have the profoundest dislike and incapacity. To handle a rifle and read a few chapters from the Bible is the ultimate reach of their education. They lie like a log in the pathway of progress. Their president can hardly sign his name. Their government has to be carried on by clerks imported from Holland. So, in time, there must be a weeding out of this brave, but perverse and unintelligent people. They cannot withstand England's unique genius for civilization. No doubt the Boers were unjustly treated by the mining ring controlled by wealthy and titled Englishmen, and the Jameson raid was undeniably a gross injustice. Still, England's wrong did not justify Kruger in trampling on treaty rights, nor in claiming a ridiculous sum for damages, nor in calling Victoria that "fractious old woman." In Stanley's latest book, "Through South Africa," he characterizes him as "dense, ignorant, and impenetrable; in appearance a sullen, brutal-looking *concierge*."

Of Cecil Rhodes little need be said. He is such a conspicuous figure before the world to-day that most people are familiar with the outlines, at least, of his personal history. His frankness, boldness, and ability to do things on a large scale command universal admiration. Mr. Arnold White says frankly that while Mr. Rhodes is no friend of his, and while he has always opposed his Transvaal and liquor policy, yet he admires the way in which he is spending his vast fortune in developing Rhodesia. "His indomitable pluck and grit," he continues, "in grappling with colonizing difficulties himself instead of building a fine house in Park Lane, and enjoy-

ing the ease and safety of great wealth in England, appeal to my sense of what a brave and unselfish man should be."

Mr. Rhodes's most ambitious scheme is to have Great Britain control a mighty highway, four thousand miles in extent, from the Delta of the Nile to the Cape; and it is not impossible that some who read these lines may yet hear a railroad conductor at Alexandria cry out, "All aboard for the Mountains of the Moon, Lake Nyassa, and Cape Town!" So, when we look at a map of Africa and ask which nation will ultimately dominate the continent, whether it will be the careful Dutchman, the thoughtful German, the diplomatic Frenchman, the greedy Russian, or the masterful Englishman, we do not hesitate for a reply.

But, when all is said, it is the splendid sovereignty of Christian missions, the story of which Stanley compares to an epic poem, which most stirs our imagination. And who that has ever stood by the black slab in the nave of Westminster Abbey, which marks the grave of Livingstone, has not been thrilled with a sense of the power of the gospel when reading the simple inscription, "David Livingstone, missionary, traveler, philanthropist, thirty years of whose life were spent in unwearied efforts to evangelize the native races, to explore the undiscovered secrets, and to abolish the desolating slave trade of Central Africa." Then follows the extract from his journal, penned with dying hand, "All I can say in my solitude is, may heaven's richest blessing come down on every one, American, Englishman, Turk, who will help to heal this open sore of the world."

It is because such men have laid down their lives for Africa, that we cannot be indifferent to the conflict of interests going on there to-day.

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## EAST CENTRAL AFRICA.

### SCHOOL WORK AT MT. SILINDA.

BY MISS H. J. GILSON.

THE school now at Mt. Silinda is the continuation of one commenced by Miss Jones. Of the fifty pupils now in regular attendance, from fifteen to twenty have been taught by her. She had five or six living with her in her home in the same way that all the other missionaries had them. As a mission enterprise, the boarding department is essentially new. Mrs. Bates gives two hours a week to teaching singing, Mrs. Thompson two hours to the Zulu reading, and the Zulu evangelist three hours to the Zulu. Out of school Mr. Bates has charge of all the native boys who come here to learn,

and who are not employed in one of the mission homes. Every boy works at least four hours a day for his board and tuition; besides this they must earn enough to buy their books and clothes. The boys who work for wages pay one shilling a month for tuition. If we had or could get oxen for plowing, the boys could cultivate more of the land and raise all the food needed in both departments. In a few years we hope this can be done. It costs about fifteen dollars per annum for the food of each boy. This year what they can raise and the work they do will so far meet expenses. Mr. Bates hopes to need only one hundred and twenty-five dollars for the twenty boys.

I feel that coeducation will be a very great help in raising the status of the girls and the women in this land. When a girl much younger than a boy,

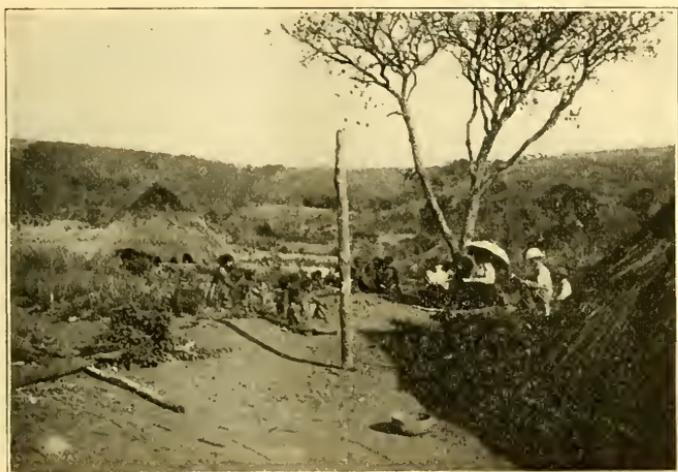


DR. THOMPSON'S HOUSE, MT. SILINDA.

and who has been in school a shorter time, shows him the place in reading which he cannot find, she is demonstrating the fact that in one respect at least she is his equal. The same thing often happens in a spelling class, and a lesson is also learned when the boys must wait at recess until the girls have left the room.

I have been asked where our boarders come from. This term, besides the children who come very irregularly from their kraal homes from one to four miles from Mt. Siliinda, there are fifty pupils in attendance, only three of whom come from their own homes,—Mary and Laura Bates, and a little son of one of our Zulu evangelists. Of the thirty-four native boys, four come from kraals on our own farm, about a dozen from farms within a

radius of twenty miles, two or three from kraals about ten days distant. All the others are from the Lowlands, where God has done such a wonderful work through the efforts of boys who have learned of him here. Of the twenty-one native boys who are members of our church, all but two are in the school. Most of them go out every Sabbath to do evangelistic work. Besides the Bible instruction they have in the school, Mrs. Bates has a Christian Endeavor Society, Mrs. Thompson the inquirer's class, attended also by the church members, while one evening in the week Mrs. Bates, Mrs. Thompson, and Nijadu meet them for instruction in their evangelistic work. If the great missionary aim should be the preparing of native workers, I think few pioneer missions have ever accomplished so much during the first five years.



NATIVE VILLAGE, MT. SILINDA.

How delighted I should be if some of our American friends could be guests in the Mt. Silinda Boarding School for a few weeks. You would find a very busy little world, and if there are not so great a number, there are probably more diverse elements than in the Constantinople College. First, there are three little native boys, one about seven years of age, the other two fifteen. They bring the water, do the washing, clean the saucepans, stamp the meelies, and run errands. They cook and eat under an open shed. I know you would be interested in my six "kitchen boarders." One boy and his sister are children of our Zulu evangelist, and there is a daughter of another of the Zulu helpers. Both their families are now at Chikis, holding that large and important station. Tunu is a girl of about thirteen, who

sought Mrs. Wilder's protection two years ago, when a man who had kidnapped her two hundred miles away was taking her to the coast to sell her to some native man. Notisa, a handsome, bright little girl of nine, is our first girl from the Lowlands, brought here by one of our Christian boys, whose property she is according to native law.

One of my great desires in coming here was to reach the children of the settlers. One year ago the outlook for this part of the work was most disheartening; now there are seven Europeans,—four girls and three boys,—from some of the most intelligent families in the district. The homes of four of them are seventy miles away. Probably there will be three more here at the beginning of the next quarter. This part of the work is quite fulfilling



CHURCH, SCHOOLHOUSE, AND CHURCH MEMBERS, MT. SILINDA.

my expectations. The two races are learning how to live together in a Christian way, and in the schoolroom to respect one another. The more advanced work being done by four of the Europeans is a stimulus to the natives. Before leaving home I hoped to find some among the Europeans who could be trained as helpers; and this hope is even now partially realized in my most advanced pupil, a girl of sixteen, who is doing good work as pupil teacher, for which she is to receive five dollars a month. To-day two of the girls have been spending a part of their free time in sewing for the native girls, and they are always willing to teach them. Of course there is much prejudice still to overcome, and many of the settlers prefer to have their children grow up in ignorance rather than send them to a native school.

One of our patrons, the most influential and intelligent of the settlers, and a member of the Volksraad Parliament in the Orange Free State, his former home, visited us last month. In a letter received since his visit he writes: "I cannot find words to express my gratitude to you for the interest you are taking in my two nieces and your other pupils, and also for the kindness of Dr. and Mrs. Thompson and Mr. and Mrs. Bates to them. . . . Your Society is doing a noble work here. . . . I earnestly hope that your labors will be crowned with success: that every parent in the district will support the school and have his children well educated."

I have never before had pupils so much interested in the Bible as these European boys and girls. I am daily asked all kinds of questions, from "Where did God come from?" to "Was Judges the brother of Joshua?"



MR. WILDER'S HOUSE, MT. SILINDA.

Most of my books are in Beira, but I have about seventy-five volumes, fortunately a good number of them such as children enjoy. I need not tell you that while the European department adds much to my care and responsibility, my life is much less lonely than it would be otherwise, and I feel sure that in this way I am accomplishing at least twice as much for the natives.

Our "Clover Club" has only three resident members, but we feel there is all the more need of keeping up our regular meetings. We have just received notice that we have been elected to honorary membership in the General Federation of Clubs, and have had a very pleasant letter from Mrs. Henrotin, the President of the Federation. This privilege came to us through an effort to join our State clubs, thinking that in this way we might interest some of the "club women" in the mission work. We devote two meetings each month to Bible study.

I trust that although my letter is so prosy and commonplace, I shall succeed in showing the importance and helpfulness of our work. I believe that we have a grand opportunity for training teachers both white and black, and that some of our European pupils will also become missionary teachers. I am sure many of my pupils will make other homes centers of light to the native people around them.

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## MICRONESIA.

### RESCUED.

BY MISS G. T. CROSBY.

I.

“Kwoj riop!” (You lie!)

The words rang out sharply on the evening air, a discordant note in the sweet serenity of the scene. But the man to whom they were spoken only gave utterance to a contemptuous “Jej!” an untranslatable expression of surprise or contempt, or possibly, in this case, a combination of both.

A few canoes were seen on the still waters of the lagoon, stirred but gently by the passing breeze. The island of Namerik lay for the moment glorified by the rays of the setting sun, falling aslant through the feathery arms of the cocoanut trees, and throwing a hazy glow over lagoon and isle.

Unmindful of the beauty of the hour, a man and woman were wrangling in a hut under a spreading breadfruit tree. Such a pitiful place! And yet it was home to the woman, even though it was barren of everything save a coarse mat or two, and possibly a chest. The chest held the clothing for the family. Not that it was so abundant as to need the chest, but because it was so scanty; it had to be kept securely till “the ship” came; for the natives were not allowed on the missionary ship unclothed,—and then they liked to make a good appearance before the ship-folk! Just now the woman wore two mats, her only covering, and the man was even more scantily clothed in a fringe. The woman’s daughter had been for three years in the girl’s school at Kusaie. Once each year she had come back, and her mother had been proud of her young daughter, as she showed her neat clothing and told them she had made it herself, and many other wonderful things she told of this school.

But now there was trouble coming to the mother and daughter; the father was dead. An uncle, who stood in the father’s place, was urging the mother to keep Le Karnok when the ship came—and it was almost time for it—and not let her go back to school. He wanted to marry her to a heathen—a death in life for a Christian girl.

The mother had refused, again and again; but continued pressure for months was telling on the weak nature of the woman, and her refusals were changing into objections. On this evening, unmindful of the subdued glory around them, the matter had reached a climax, when the man insinuated she would keep Le Karnok were she not afraid of the missionaries. This brought forth her sharp "Kwoj riop!" (You lie!)

The uncle leaned against a cocoanut tree, outside the hut, smoking a dirty clay pipe,—a certain badge of heathenism in these islands,—while a number of his adherents urged the woman until, with the last glow of the setting sun, Le Karnok's fate was sealed. She was to remain. And darkness covered the island, for there are no twilights there.

## II.

The Morning Star was gallantly plowing her way through the waves toward Namerik.

It had been a hot day on the little ship, and down in the cabin the heat and closeness were almost unendurable. The heavy swell made the ship roll, and thereby added seasickness to the other discomforts. But as the day waned the sea became calmer, and after tea they all gathered on deck to enjoy the cool breeze and the glory of the setting sun, and the wondrous cloud effects, and the shadows they cast fitfully on the ocean over which they were sailing.

A group of native girls were sitting on the deck, near the chair of the missionary "mother." They were singing hymns, very softly; now and then a remark would be made, followed by a soft ripple of laughter. In their midst, all unconscious of the awful fate that awaited her, sat Le Karnok, a sweet-faced, earnest girl, whose quiet, thoughtful ways endeared her alike to teachers and companions. The captain stepped from his cabin, and took a comprehensive glance at the sea and sky, and then at the sails.

"Captain, shall we sight Namerik in the morning?"

He turned and came toward the group.

"Yes, at daybreak, if this wind holds good. Who is going ashore? Everybody?"

"Oh, no; only the boys and girls who live there; the others will stay with me," replied the missionary mother.

"Then I'll tell the men to get out the middle boat," said the captain.

Just then seven bells rang out on the evening air, followed by several short, sharp strokes; it was the signal for evening prayers, led by the captain in the cabin. Soon the deck was almost deserted, and the little cabin was crowded with the officers and crew, not all of whom were there;

some were on duty, some were sleeping so as to be ready for their watch, and perchance some did not care to come. But the missionaries were there, and all of the natives who were not seasick. A hush fell over that crowd of so many nationalities as the captain began to read from God's Word,—for America and England, Germany and Manila, Hawaii and Portugal, China and Japan were represented, besides the Marshall Islanders and the few Kusaians.

## III.

“Sail ho! Sail ho!”

“Sail ho! Morning Star!”

Shout after shout rang out on the early morning air, and in an incredibly short time the island, which a moment before had seemed deserted, teemed with life. Men, women, and children rushed to the shore to see if it was true that the missionary ship was come.

“Jab, E jab Morning Star!” (No, it's not the Morning Star!) angrily said one; but a chorus of voices contradicted him.

“Morning Star! It smokes! I see smoke!” By this they can tell the missionary ships from the schooners that frequent these islands. She alone has steam.

“Let us hurry and get ready for the ship folk,” suddenly said a man, conspicuous among them by wearing the foreign clothing, as well as by the intelligence of his face. He was the teacher.

Then there was a busy scene. The chests were opened, and the civilized clothing was produced. The church must be carefully cleaned and fresh mats brought. Breadfruit must be gathered and cooked, and a goodly number of young cocoanuts brought, for the ship folk liked them. The church members who had not brought their contributions hastened to bring them now. And some few who had not been doing right were afraid to meet the missionaries, and in the general happy confusion they slipped away into the bushes. Le Karnok's uncle stayed near her mother.

“Now remember you must not be weak; you must harden your heart, and tell the missionary that you need Le Karnok, and she must stay.”

The woman did not look happy this morning; she knew she was doing wrong, and was troubled. But the Morning Star was near the island, and already a fleet of canoes loaded with natives was hastening to her. At the ship the boat was lowered, and the missionaries, followed by several boys and girls, were seen to enter it, and the sailors pulled for the reef,—the best place for going through the breakers, for there was no boat passage, being pointed out by the boys. At last they reached the edge of the reef, over which the waves were breaking in rugged splendor, with which, at that

moment, the people in the boat would willingly have dispensed. There was a shout, a strong pull at the oars, and the bow of the boat shot up on the reef, while the stern was perilously near the breakers. There was a scramble, and the occupants of the boat found themselves standing on the reef, a wide expanse, neither dry land nor sea, over which they must be carried like bales of goods, or babies! The shore was crowded with people eager to welcome them, and all wanting to shake hands.

Le Karnok went at once with her mother to see her relatives, and then went to the church, where the people were gathered for the usual service. Then, when the missionaries were getting their girls and boys together, the woman went to them and said, "I want Le Karnok to stay with me; I am not very strong." They turned in dismay. Leave Le Karnok! Impossible!

"But Le Karnok wants to go to school. Surely you would not keep her!"

"Le Karnok must stay," doggedly persisted the mother. "Her uncle says so, and she must stay."

"So it is her uncle who keeps her; where is he?"

The man was found, and a long discussion ensued. Expostulation, argument, entreaty, alike proved unavailing, and it was with sad hearts that they at last prepared to return to the ship. The mother went out to the ship to get Le Karnok's things, while the girl was left weeping bitterly in the grasp of her captor, and the Morning Star squared away for Jaluit, to report to the Komissar before returning to Kusaie. That evening, as they were gathered on deck, discussing the events of the day, and speaking in hushed tones as if a death had come among them, one of the girls said, "Mother, the boys say the people on shore told them Le Karnok's uncle kept her because he wanted to marry her to a heathen!"

The boys were questioned. "Yes," they said, "the people all say so; and they say the man is very, very bad; but Le Karnok will have to marry him. Her uncle will make her."

Poor Le Karnok!

#### IV.

The Morning Star had reached Jaluit.

"You say this man forcibly kept the girl?" asked the Komissar.

"Yes," was the reply. "Le Karnok was crying, and he was holding her."

"Does the mother need the girl?"

"Apparently not; she said herself that the uncle wanted her."

"Nelu, their chief, is here. Perhaps he can help you."

So Nelu was sought out, and the matter laid before him.

"I will send a letter to Le Karnok's uncle, and he shall let her go with you," said Nelu.

"Good!" said the Komissar. "Now, you go back for her, and if the man makes trouble I'll back you up with a man-of-war. You tell him I say so!"

With friendly farewell the *Star* steamed out of the lagoon, and headed once more for Namerik. There was little sleep for the missionaries that night. Would they succeed? What if the man should have hidden the girl, or, worse still, if he had already forced her to marry that awful man! Neither of these things happened, however. The return of the *Star* took them by surprise. Le Karnok was sitting disconsolately by her uncle's hut.

"Get your things, Le Karnok; you are to come with us." The girl unquestioningly obeyed. "Here," to the uncle, who was about to interfere, "you read that, and if that isn't enough, I have a message from the Komissar for you!"

The man read the note, and then seemed inclined to bluster. No attention was paid to him, however, and when the girl was ready, they took her to the boat, and were soon safely on board the *Morning Star*. Le Karnok was saved!

And then, a little romance developed. Zakkios, one of the boys in the Training School, loved her, but had lacked the courage to come to the point. With the danger of losing her his timidity took flight, and he most courageously avowed his affection, which was obviously returned; they were often seen sitting hand in hand in the shadow of a sail, unmindful of the merriment of their companions.

Before the *Morning Star* again visited Namerik, there was a pretty wedding in the Girls' School. Beneath a beautiful arch of ferns and flowers Le Karnok and Zakkios were married, and went forth to their life work on one of the low islands of the Marshall Group.

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## JAPAN.

### A REMARKABLE MEETING, AND WHAT IT SIGNIFIES.

BY REV. JAMES H. PETTEE, D.D.

THE meeting was the second national convention of the Japan W. C. T. U., held at Yokohama, April 2d, 3d, and 4th. As to what it signifies, it may be considered one of the three most dramatic up-to-date proofs of the marvelous power and progress of Christianity in Japan. Hence a brief sketch of its salient features seems appropriate.

But in order to get one's proper bearings let the reader remember that this

great, successful meeting was held only twenty-six years after the organization of the first Protestant church in Japan, and that there was not a single woman—nor a married, divorced, or any other sort either—among the charter members of the earliest churches organized in Japan, and that even down to the present time women are outnumbered by men on the rolls of a majority of the Protestant churches in this island empire.

Now come with me to Union Church, Yokohama, on the morning of April 2d a few hours before our steamer starts for America, and rub your eyes with astonishment to see that building well filled with intelligent, earnest, devout Japanese Christian women. See with what grace and dignity Mrs. K. Yajima presides.

You may like to be told that she is the honored Japanese principal of Joshi Gakuin (Young Ladies' Seminary), at Tokyo, who not content with the laborious service of that important position, has since 1886 devoted her spare moments to the cause of temperance and other social reforms. The sixth daughter of an oldtime Kumamoto landowner, an aunt of such widely known men as President Yokoi of Doshisha University, and Mr. Tokutomi, one of the most influential journalists, she has had a remarkable career of usefulness. You never would suspect her to be sixty-four years of age as you note the zeal and tact with which she presides over that great meeting, and especially if you were privileged to witness the business-like manner in which she calls through the telephone for a shorthand reporter to take down a full stenographic account of the proceedings. No wonder she was enthusiastically received, being twice given a Chautauqua salute, and was unanimously re-elected president for another year.

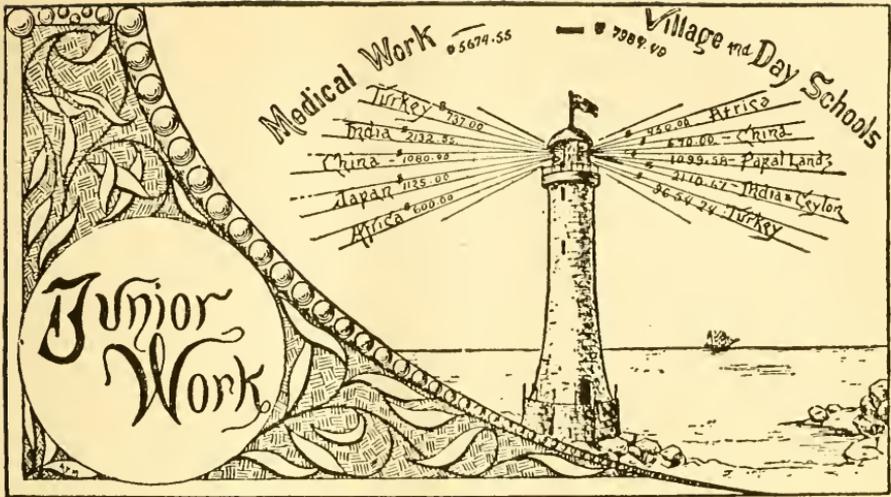
You will not be surprised to learn that she and Miss Clara Parrish had been quietly working up this convention for months, and among other things had sent out five hundred requests to prominent pastors and evangelists, asking them to preach a temperance sermon and to join with the convention in prayer, on April 3d, "for the overthrow of King Alcohol and the building up of the home."

The whole meeting proved itself up-to-date in every particular. The church was decorated beautifully with palms and blooming plants, national flags, a life sized picture of Frances Willard draped in white silk, and two mottoes in large Chinese characters, which preached their timely truths, "Peace to all nations," and "Joy to the world." Musical selections of a high order were rendered by some of the best singers, foreign and native, in Japan and also by a choir of white-ribbon girls; reports were given by superintendents of the fifteen organized departments of social activity and by representatives of outside movements; a very tender memorial service for

“our promoted leader,” as all loyal members of the W. C. T. U. delight to call their beloved Frances Willard, was held; while a number of able addresses, recitations, and other pleasing exercises filled out a long and varied programme. Wrote one reporter, “Whether viewed in the light of numbers, the interest exhibited, or the character of the addresses made, the convention was a great success.” Congregationalists were well represented among the speakers by Miss Denton of our own mission, and Rev. K. Tomeoka, editor of *The Christian*, and Hon. T. Miyoshi, ex-chief judge of the supreme court.

One of the most interesting features of the convention was the presentation thereto of the world’s prize banner. This was a gift to the W. C. T. U. by Hon. J. Hall Ramsey, of Montreal. “It is of white moire silk, six by four feet, and is suspended from a brass standard seven feet high. In the center a young woman in Grecian dress is pictured as supporting the world in her uplifted hands. At the top are the words, World’s Woman’s Christian Temperance Union; at the left side the world’s motto, “For God, and Home, and Every Land;” at the right, “Not willing that any should perish;” and at the bottom, “World’s W. C. T. U. Banner, 1897.” The banner was awarded this year to the Japan union for the largest proportionate gain in membership during 1897, there being now thirty-one local unions throughout the empire. These reported a paid membership of twelve hundred, which was a gain for the year of fully four hundred per cent.

It is not surprising that Miss Parrish, who really has been the power behind the throne, in her enthusiastic report of this remarkable convention, and from which report I have gleaned some of my statements, should write as follows: “It certainly is true that rarely has so much of the real nobility of the country been brought together in the interests of Christian work as on this occasion, and in this list is included even the political aristocracy which is usually so difficult to secure. There was Hon. Taro Ando, ex-minister at a foreign court, Hon. Sho Nemoto, a member of the new parliament, His Honor Judge Miyoshi, and Hon. Mr. Kiyoura, a member of the late Matsukata cabinet. And all these men talking on woman’s education or on her privileges and responsibilities as a sentient human being. Think of it!” I repeat the refrain, “Think of it!” Think of the change wrought within a single generation: from uneducated girlhood to a woman’s convention on the highest lines of modern activity. A religion, a country, and an age that can produce such transformations are worth living by, living for, and living in. God bless Japan and her noble Christian women in this grandest age the world has thus far seen.



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

## MICRONESIA.

### LETTER FROM A PUPIL IN KUSAIE SCHOOL.

KUSAIE, Feb. 15, 1898.

DEAR FRIENDS: I wish I can write to you a plainly and good English letter. But your language is too hard for me. But I must tried and helped my Mother Hoppin and write some letter to you for her. She want me to tried and write a story about every ships that they had come to us on this Island. So that I am going to tell you as much as I can.

When a ship will come, and we girls would run out doors from our house saying "Sail Ho!" But every time we tried to see the Sail Ho! first, before the boys in the Docter's school or in Mr. Walkup's school had see it before us. But when we don't see it first, and then the boys would see and keep shouting "Sail Ho!" and when we girls heard, we would "Sail Ho!" but we did not glad, as when we see it for our selves, and we are feel ashame, like the men who did not victory in the war. And the boys will be laughing to us, for we don't see the Sail Ho! at first.

Sometimes when the Morning Star had long to come, and we were very much pleased to see it, and the boys too. But the boys had many times to see it first than us, because we have not enough our times to watching for the ship that will come; and we cannot climb up on the high tree to see it. But the boys can do that. They used to climb on the bread-fruit tree or on

some big and highest trees like the bread-fruit tree, for we have many big trees on this Island. I will try and showed you some names for some big trees on this Island that I know :—the first one is the red-seed tree, I think you have been heard of this tree, because I am sure that you have seen its seed, for we have been sent some of it to America every year. It is a very bigger and higher tree, so that the boys can climb up on it and had a good place to looked and see for the ship that will sailed along to here.

But let me tell you about something that is make our times shortly to looked for the Sail Ho! We have a time about half past twelve 'o clock to half past one 'o clock at noon. We have all this times every day, to stay up stairs in our own rooms, sturdy our Sunday school, and pray and to have a rest to sleep, so that we cannot see the Sail Ho! when she comes by this time. But the boys to see it, and when we heard them "Sail Ho!" we would all run down stairs from our rooms, with very much noicy with our feets on the floor. And some girls could not see their place on the stairs, because we were come down all at once, and the house seemed will fall down for our noice. We run and say "Sail Ho!" in the house, we don't tried to see the ship first, but we just "Sail Ho!" for that we heard the boys "Sail Ho!" And our teachers make a rules for us, that nobody cannot say "Sail Ho!" untill she had see the ship with her own eyes, but we don't remember that word every time, and when we heard the boys crieth loud for something that they do or they see it, we just run out and "Sail Ho!" and then our teachers asked us where is the ship is? and the answered of us then will be this, "We don't see the ship, but we hear the boys crieth loud, and we think they are "Sail Ho!" and we "Sail Ho!"

But I must tell you what we are do last year, when the Morning Star was not yet coming from California. We are all very much pleased to see it, but she had longer to come. And our teachers told us that we must see it first, before the boys hath see; and Mother Palmer said too, "If any girl hath see the Morning Star first before the boys, and I will give her a new dress, from the dresses that the Morning Star will bring." And then we girls all try to see it first, because we were all like that new dress. But no girl can see it first, because she was comes in the very early morning, and we all sleep. I think some girls had been wake up, but they cannot go out doors before the bell ring, so that we cannot the ship. But the boys can see it, because they can go out any time in the early morning or in the night, but we girls cannot go any way. We cannot stay out side after the bell ring in the six o'clock in the evening. This bell is for us girls to be ready before dark. And we have our prayers in the seven 'o clock, and after prayers no girls can stay down stairs, but just them who needs for medicine,

and some girls stay and making bread for our teachers, but the rest of the girls all go to bed.

Our ship Morning Star is a very different ship than all the ships in the world. We are very glad for her every time, when she comes, for she is the only one who can bring for us everything we need. Every time when she comes from Honolulu or America, she bring for us a great many happy things to us, our food and our clothes, our Christmas things and our letters from our friends in America or in Honolulu, and sometimes she bring for us new teachers, and our old dear teachers that they had gone before and have rest in their homes at America. And sometimes when she comes from Marshall I's. or Gilbert I's. she bring for us good news from our parents and all our folks there. Or she bring for us many more things, our food and mats and baskets. We used to very glad for our dear ship Morning Star every time. We don't got with her to see her coming to us, and stay with us a long times. And when she going away, we feel sorry very much then, for her. And sometimes when our School times has come, and when we got tire with our School, we would like a rest from sturldying our lessons, and then we wanted very much to see the Morning Star comes, for when she comes, we will put away all our School, and have a good and long times for us to do the things that we wanted to do; to playing and to sewing our clothes, or making little hats and little baskets for our contributions of our circle Kings Daughters. And we called our Morning Star that rest thing to us for that.

We have seen a great many kind of ship here. Some of them are the whale ships and some are the trading ships. They are not like our Morning Star. But I must tell you all, what the One that the Morning Star used for. You know that if the Morning Star were not lived, then the Marshall, or Gilbert and Caroline people not be knoweth of Jesus, and they cannot be saved by Jesus name, and so I too; and I cannot write to you, like while I am write to you. I will be die among my sins in my darkly home. But I thank God for the Morning Star.

But dear me! I forgot all about our dear smallest ships, Robert Logan and Hiram Bingham. Poor ships! The Robert Logan had just only one time to come to this Island. It came about two years ago, and never comes back again. She had her work at Ruk like Morning Star. And I do not know very much about it. But we have Hiram Bingham with us all the time. She did not doing her own work there on the Gilbert I's now, because her captain had another work here on this island to take care of the School for the Gilbert boys, while their teachers, Mr. and Mrs. Channon, have gone away to their own home, and have a rest for a year. So that our

cunning ship, Hiram Bingham, had just stay here by this Island, and had a place to anchor in a harbor for many weeks and many months, untill the time if her Captain will take her again, to her own work. But sometimes when Captain Walkup was here, before he had going to the Gilbert Islanes, he used to take Hiram Bingham to the Utwe, and put there into a biger river. And will put there about one or two weeks, and leave some of his School boys on. Do you ever heard of Utwe? It is another village of this Island, and is a very good place for ships to anchor by, for it had a pretty harbor there. We girls and our teachers used to go there and see how it: and we used to go and around this Island, but I got no more time to tell you about this, and I think I must stop here, while I had told you about the ships.

I remember another time long ago, when a baby was born, who calleth Hiram Bingham Channon. He was born in the very early morning, and the baby's parents wrote a letter to Mother Wilson, and told you her that the Hiram Bingham has come. They had told that for a joke to her, but they do not know that the girls wanted very much to Sail Ho! So that when Mother Wilson had see that letter, she came and stand on the stairs and tell the girls that the Hiram Bingham have come; and when we girls heard that, we all run down stairs to "Sail Ho!" And Mother Palmer try to make us stop "Sail Ho!" but we don't heard her: we just "Sail Ho!" and run out doors to the end of our hill, and try to find out where the Hiram Bingham is? But we did not see it well, for it is dark, the sun had not rise yet. But we see a very little Island that been on the other side of the harbor, and we think that is the Hiram Bingham that he had been come and anchor in the harbor, when we sleep in the midnight. So we just keep on our "Sail Ho!" But when the boys and some of the Kusaian people who lived nearer to us, when they hear us "Sail Ho!" they are all waked up, and "Sail Ho!" too, but then by and by our teachers told us that it is not the ship but just a baby who was born, who calleth Hiram Bingham. And then we all laughing at the funny thing that we do, but the babay's parents were very much wonder for us when they had heard us "Sail Ho!" Don't you people think that was very funny to "Sail Ho!" by a baby who was born? We all used remember this most of our times. We don't forgot it. And I don't think I will be forgot it at all.

I wished very much to see you all in the new home, that the Lord will give us.

With much lovely to you all, from your friend, one of the King's Daughters, who lived on Kusaie, a very far far away from your home.

PERSIS.

## HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

FROM the replies to the questions printed in this department in May, we learn that the following methods for raising money are in use: The investment plan, mite boxes, collections at meetings, birthday and thank offerings, pledges and earning money. Two societies have also used membership fees, fairs, and entertainments, and one reports a novel idea. Her circle has pieced an album quilt, charging five cents for each name put on it, and the plan succeeded so well that it was tried twice, bringing in larger returns the second time. The least popular methods seem to be fairs and collection cards; the most popular, mite boxes and thank offerings. Collections at meetings are approved by one leader because they give the little treasurer regular duties. A few comments upon the different methods, sent in from one Branch, are as follows:—

Mite boxes we have in use constantly, believing they can be made a valuable means of education to the children in many directions.

Collection cards we have not used, believing they are not received with favor by the general public. We do not wish to put anything into the hands of our children which will bring reproach upon them or their work.

Membership fees are valuable. They connect the children individually with the organization; they make each member feel a certain responsibility for the success of the Band work; they give the officers a claim upon certain children, and the treasury a basis upon which to promise pledges to the Branch and Board. By means of the fee the leader can teach that a pledge made to a mission band or the church is obligatory until withdrawn, and is no more to be neglected than the paying of one's house rent. As secretary for Junior Work, I found that the bands having a regular monthly fee sent the largest contributions.

Collections at meetings were the only means of raising money during the first year of our organization. We failed to meet our pledge that year. An organization which has a Branch and Board depending upon it must have something more reliable. This "something more" we find in membership fees.

Fairs and entertainments take time and strength better given to the preparation of bright, instructive missionary meetings upon which we can build up future interest.

Earning money for missionary work is good for the child. It is well for him to give of that which has cost him something, but how very careful we must be that we do not train him to look for wages from those he should serve from love only.

I am glad to find that in our Band the number is increasing of those who receive an allowance. Out of this allowance parents expect certain school supplies to be provided, but there is some degree of freedom allowed with the remainder, and thus the children can feel that they themselves are giving by their carefulness and self-denial. I would be glad if it were possible for every child in the Band to give in this way. I should feel sure then that they would give systematically as they grow up. We, as mission band leaders, are training children for the future more than for the present. In our various devices for raising funds for "the present emergency," we must not allow ourselves to use the children as tools for money raising, but rather we must use money raising as a tool by which to cultivate in the children a loving, devoted spirit. Let us teach them to give according to the measure of their own ability. Let us teach them to "give as an expression of their love to Christ."

A MISSION BAND LEADER.

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## Scraps from our Work Basket.

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CONTRIBUTIONS FOR THE MONTH. Once more, with pain, we must report a serious falling off in contributions, the amount for the month ending June 18th being \$1,473.65 less than for the month in 1897. This makes the total decrease in contributions since Oct. 18, 1897, \$3,880.93. We trust the suggestions for summer work, made in our June number, have been acted upon in many instances; *i. e.*, that information should be distributed, and that where the Lenten offerings were not taken, the extra-cent-a-day-offering envelopes should be used during some summer month. We wish to ask now that every one who reads these words will set apart some time every Sunday morning to pray for the Board and all its interests, and especially for its treasury. Remembering the promise "that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven," we wish to ask that every reader of LIFE AND LIGHT shall "agree" with perhaps four others "as touching this thing" in earnest, prevailing prayer. We suggest also that the five so agreed shall seek others, till a mighty volume of prayer shall rise to our Heavenly Father,—to him who loves to give good gifts to his children, and who desires the progress of his kingdom more than is possible for any of his followers. "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."

**SELF-HELP AMONG  
ARMENIANS.**

One of the best results of the terrible Armenian massacres of 1895 is the spirit of self-help awakened among the survivors. Self-sacrifice for the good of others is a virtue hitherto almost unknown among them: what little of charity there was among them, was with the hope and expectation of securing merit ("scrab" they call it) on the books of the Almighty; even the splendid examples of Christian giving on the part of American Christians had little or no effect in inciting them to go and do likewise. Devoted, thoughtful Christians among them greatly deplored this tendency, but were powerless to overcome it. These helpless orphans gave them a chance for a renewed appeal, and many a man has responded generously. Our devoted bookseller at Cesarea has



appreciated the need and the opportunity presented by this appeal. He has induced the women of the evangelical congregation at Cesarea to open and support a school for girls. It has been very hard work for them, yet they have done it cheerfully, and the school is a success. Among the scholars of the school are the five girls whose picture is given above. They were made orphans by that terrible 30th of November, 1895. May this good example be followed by many Gregorians as well as Protestants, until all such orphans shall be provided for.

**OUR** We wish to call attention to the announcement on our cover **PREMIUMS.** of the premiums for those securing a certain number of new subscribers to **LIFE AND LIGHT.** No exception can be taken to the premiums themselves; we are glad that it is possible to make so liberal an

offer for the effort put forth, and we hope it will help toward the decided increase in our circulation, for which we are aiming. We believe that one of the very best ways to work for foreign missions is to increase the circulation of the missionary magazine.

**WHITE FLAGS IN KOREA.** The Christians have a pretty custom in Korea of putting out the little white Korean flags on the Sabbath over their houses. These banners show just where there are Christians living, and they show the world that it is a holy day.—*Ex.* May the day soon come when these white flags flutter all over Korea.

**THE PRAYER SPIRIT.** Dr. Arthur Pierson, in a series of articles in the *Missionary Review* on "Spiritual Movements of the Half Century," has one on "The Revival of the Prayer Spirit." One of his suggestions is that in every church a prayer circle should be formed without regard to numbers. Two or three could form a circle, or "if there be even one believer who has power with God, let such a one begin intercessory prayer; God will bring to the side of such an intercessor others whom he has made ready to act as supplicants." It has been most cheering to notice in our missionary letters that many of our workers in the field are praying for the home churches, that they may recognize the necessity and privilege of giving for mission work. Let us never cease to seek God's blessing upon our work, our treasury, our literature, our meetings,—all the departments of our Board.

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## EXTRACTS FROM RECENT LETTERS.

FROM REV. JUDSON SMITH, D.D., AT PEKING, CHINA.

MY visit is nearing its end, and I am beginning to gather up my impressions and realize what I have seen. It has been a far more delightful experience than I had anticipated. Of course there have been discomforts, and disappointments, and fatigue, but I can scarcely recall any one of them, and all together they have not signified anything.

The Chinese attract me far more than I could have supposed. Of antipathy, or fear, I have not felt a trace. Seen in their own land, in their own homes, under their own sky, they are an interesting people, with great capacities as well as great needs.

Here in North China I am painfully impressed with the small part the Woman's Board of Missions has in this magnificent field. I wish your missionaries were on every station, in every form of work. Here is a region six hundred miles long and two hundred miles wide, with a population of

twenty-five million, among whom the Board alone is working, and the Woman's Board of Missions has four women only. I wish it were twenty-four. And such work as women do here! They are professors in the theological seminary and in the college; they are training the girls who will make the Christian homes of the next decades; they are writing books; there is scarcely a form of service in which they are not honorably engaged, marching abreast of their brothers. The results of our work are already large and substantial; and the rate of development quickens every year. I doubt if there is another such missionary opportunity before the Board, or any other society, as that which we face here in China at this time.

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

The new school year opened last week Tuesday, after a vacation of eight weeks, perhaps the busiest weeks of my life, the time spent in doing things that must be done, and yet there was apparently so little accomplished. Can you realize the difference it would make in housekeeping, if instead of ordering the grocer to bring a barrel of flour or a bag of meal, it was necessary to buy the grain with cloth, sometimes spending fifteen minutes in measuring off a dozen quarts of *ingana* (meal), getting the barter cloth, showing the natives how much you will give, sometimes having them agree to take your offer for their grain, then after the cloth is cut off having them change their mind, and all your precious time is lost. When the grain is bought, it must be given to a boy to stamp, winnow, and wash, then a girl heats it in a frying pan, and grinds it on a stone. Bread cannot be made from the *ingana* alone, and wheat flour is too expensive to use the necessary amount of that, so the root of the manioc must be dug, washed, peeled, cut up, and dried in the sun, then stamped in a wooden mortar. Does it make you tired to think of all the work that must be done before we can make a loaf of the *ingana* bread? You would be still more tired if I had time to tell you of the labor required to raise a bushel of the grain.

I wish you could have been with me on the Sabbath before the beginning of my school. About noon, lying on my couch reading the *Independent*, I heard voices very near the door, and looking out saw two horses, four donkeys, and about a dozen unclad native men. These men had bags, bales, trunks, two tents, and a large feather bed for two of the girls. Think of sleeping on a feather bed, twenty degrees south of the equator! They had brought these things on their heads seventy miles.

On the four donkeys were three girls, one sixteen, the other two thirteen, and a little boy of nine. Mrs. Canwell, the mother of the little boy, and a young man who had come as her escort, were on the horses. They had

come from Melsettee, the township of the district; leaving home Thursday morning, they had expected to reach here Saturday afternoon, but a delay the first night had made it necessary for them to spend three nights in the *veldt* (wilderness). They had been riding in the open country under a burning tropical sun; faces were red and arms were blistered through the sleeves. There was delay in commencing the huts, built during the vacation, one for the European girls and the other for the native girls expected in the boarding department this term; walls and mud floors were not dry. I had to receive this party, with all their belongings, into my bedroom,—a room about twelve feet square. When we heard that this little boy was to be in the home this term, we partitioned off from the girls' hut "a round corner" about six feet wide in the middle. When Reggie saw his room, he said, "It seems almost too large." Do not think this was sarcasm. His mother said he had been so fearful lest he should be obliged to sleep in a hut by himself. During the night Mrs. Canwell occupied my bed, and I slept on the couch, and besides the girls and little boy on the floor, one native girl slept at the end of the sitting room. Mrs. Canwell remained with us three nights; the pupils and I lived in this congested fashion a little more than a week. When the floor of the hut was dry, the unbleached calico was nailed on the opening where the window should be, washstands were made from packing cases, and the children were very happy in moving into their hut.

FROM MISS C. H. PRATT, MARDIN, TURKEY.

This is a day of good tidings, and I am holding my peace. The Lord has come to his temples, his human temples, and is purifying them that they may offer pleasant offerings unto him as in the ancient years. The work began perhaps last summer, when he put it into the hearts of some of us to plead for a baptism of the Spirit for our station, though he may know of something far back of that which was really the beginning of the blessing.

In January Dr. Thom was chosen superintendent of the Sabbath school in the Mardin church, and each Sunday after the session asked the teachers to remain for a short prayer meeting. The result was that we heard many voices in prayer which we ought to have heard in the regular Thursday prayer meeting. Soon the doctor asked the church members to stay, and after awhile any others who desired; and then the unconverted began to ask for prayers, make confessions, or rise and say that they wished to begin the Christian life. Then the Lord sent us Mr. Millard, an English evangelist, whom he had been using in different places in the empire, and he spent ten days with us. He spoke once every day except Saturday, and sometimes

twice. The extra meetings being one for the women, one for the boarding schools, one for the Endeavor girls, one for the orphans at a second service each Sunday. He emphasized the old truths which the people have heard for years, though putting many of them in a new dress, of course.

There had been daily meetings before Mr. Millard came. These were not kept up after he left, but the meetings after Sunday school are continued, and the Lord continues to work. Many Jacobites and some other non-Protestants came during the week of Mr. Millard's meetings, and the house was sometimes so crowded that some had to stand in the aisles, and once even about the door. Of their own accord the boys in the boarding school have held two prayer meetings nearly every day for some days; and one day, because they had less school work than usual, they met three times to pray, and all the older ones say they have given themselves to Christ. The women, without any suggestion from anyone of us, began their weekly meetings for prayer. Old quarrels are being settled, there is new interest in the Bible, and a Bible woman working among non-Protestants in the city writes of a wonderful work last week. So God has come to us just when we needed him most. There was a large number of young Protestants unsaved and the church cold. Praise him!

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## Our Work at Home.

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### INTERNATIONAL MISSIONARY UNION.

ONE who has enjoyed previous conferences of the International Missionary Union is prepared, in some measure, for the gracious hospitality of Dr. Foster and his associates, for the blessed atmosphere of sympathy with missionary work, and for the uplift and breadth of view consequent upon a gathering of so many representative workers from all lands.

The fifteenth annual meeting of the Union, held at Clifton Springs, June 8-14, was no exception to the rule. Indeed, one who has been present at several of the meetings was heard to exclaim, "Well, this is the best yet."

The services opened Wednesday evening, June 8th, with a "Recognition Meeting," at which Dr. J. T. Gracey, president of the Union, introduced each missionary guest to the others. This roll call, with a few names added later, showed an attendance of one hundred and thirty missionaries, under the direction of thirteen Boards, representing eighteen

countries. Forty-one of our own American Board missionaries were in attendance, and none were more active in discussion, or listened to with greater deference, than Dr. Cyrus Hamlin, Dr. Henry A. Blodgett, Dr. Geo. W. Wood, and Mrs. Crosby Wheeler, all of whom have spent a lifetime in solving the problems of the mission field.

An interesting feature was the presence of several young men and women under appointment by the Methodist Episcopal, Presbyterian, and Dutch Reformed Boards with faces set toward India, China, and Arabia. An earnest plea was made that the Student Volunteers might be rapidly sent forward, and not, as now, refused by the Boards for lack of funds.

Welcomed at every session was the colored evangelist, Mrs. Amanda Smith, whose humor and pathos were alike irresistible, as she told of her work in India and Africa; a helper of all missionaries, though an independent worker, "for no Board would have risked its money on me to begin with."

The devotional hour each morning calls for special mention. "The groves were God's first temples," and the tabernacle erected by Dr. Foster for these meetings, set as it is in the midst of a beautiful grove, seems nearer to the "heart of nature's God" than many a statelier edifice. Prayer and praise,—these were the key of the morning and the seal of the evening, and hearts were hushed, as voices that had been messengers "unto the uttermost parts of the earth," obedient to their Lord's command, were lifted now to claim his blessing on his own word. The sweet singing of "In the Secret of His Presence," "None of Self," and other hymns by "our twins," the Misses Grace and Gertrude Wyckoff, added much to these devotional hours.

Among the topics discussed were "Opportunities and Demands for Workers," "Peculiar Obstacles," "Self-Support," and "Missionary Comity." "The Home Churches,—how to Increase their Intelligence," received the earnest consideration of the closing afternoon, and various methods, such as the "living link," the "forward movement," and the more aggressive circulation of missionary periodicals, all found warm advocates. There seemed to be a remarkable unanimity of opinion as to the desirability of leading the native Christians to assume self-support. This was admirably emphasized by Dr. Hamlin, Rev. Mr. Fowle, Rev. Mr. Woodside, and others of the American Board. A marked agreement was also noticed regarding the wonderful opportunities for the extension of the kingdom. Wide-open doors, young men and women ready to go, encouragements everywhere abroad,—this was the repeated testimony of these men and women who know better than any one else the condition of mission fields.

One note of distress only was heard, "No money to advance." One significant fact may be noted in passing: not a word was said by the missionaries regarding the personal suffering and self-sacrifice made necessary by the retrenchment. The one thought seemed to be of the curtailment of the precious work and the enforced neglect of unparalleled openings.

The woman's session, Friday afternoon, was one of unusual interest. Here we looked upon the faces of ten women whose combined years of service numbered three hundred and forty-three, among them our Mrs. Wheeler. Here, too, we heard the story of Pundita Ramabai's work of faith from her young daughter; and we of the W. B. M. may be justly gratified by the impression made by our representatives,—Miss Wheeler, Miss Morrill, and Miss Crosby.

At the evening sessions were considered, in turn, evangelistic, educational, and humanitarian work. Under the latter head were grouped medical work, orphanages, and famine relief. We heard at this session Mrs. Wheeler's vivid account of the orphans at Harpoot. Rev. George Knapp, of Bitlis, told with the utmost simplicity his thrilling story of persecution, imprisonment, and final release,—“of the apostolic succession” indeed. The educational work seemed, in the minds of most of the missionaries, the handmaid of the evangelistic work. “If you are working for to-day alone, evangelize, but if you are working for the future, educate,” seemed the consensus of opinion. This was the testimony of Dr. Hamlin, Rev. Mr. Walker, of China, and Miss Wheeler.

Among others of our Boards who were present were Mrs. Christie, Mrs. Fowle, Mr. and Mrs. Cole, and Miss Brewer of Turkey, Rev. Mr. Porter and Mrs. Porter of Austria, Miss Gardner and Miss Griswold of Japan, Dr. and Mrs. Whitney of Foochow, Mr. Tewksbury of North China (who rendered valuable service as musical director), and Mrs. Tewksbury.

A very attractive meeting for children, with curios and native songs, was held Saturday afternoon. The social element was at all times in evidence, but all enjoyed especially the reception given by Dr. and Mrs. Foster to all the guests of the Sanitarium.

One must not close without some mention of the Consecration Service held in the chapel, Sunday morning. Led by Dr. Foster, it must needs be deeply spiritual, and from it will go forth streams of blessing to “every nation, and kindred, and tribe, and people.” At the farewell meeting forty missionaries, by personal presence or written word, spoke of their joy in being no longer “returned” but “returning” missionaries, looking eagerly forward to nine mission fields, “already white unto the harvest.”

## NUGGETS FROM THE MISSIONARY CONFERENCE.

“I have lifted up my standard in the name of the Lord of Hosts, and I shall keep it up.”—*Words of a martyred missionary.*

The grace of God is conveyed from man to man. What we in America have accumulated must be passed on across the seas.

The nations of the earth are but establishing centers of civilizing influence in China.

Independence should be given the native churches just in the measure that they are self-supporting.

If you have no foreign missionary stock the sooner you get some the better, for they pay one hundred per cent.

If you are working for to-day, do evangelistic work only. If you are working for the future, put educational work along with it.

We must save and train the few to reach the many.

Foreign missionary work might go on without the money. It could not go on without the prayers.

The Bible is valuable just as it reveals Christ. The missionary is valuable just as he reveals Christ, by his life as well as by his words.

Wherever you meet a great obstacle the angel of God is standing just beyond with a greater blessing.

“All the great deeds of all God’s great ones have painted on the back of them, difficulties; and back of every difficulty is a great and glorious manifestation of the wondrous power of God.”

Any man can trust God, but give me a man or woman whom God can trust.

Worship is a great process, whereby a human soul becomes like God.

Go slow in making changes in the lives and habits of the people. Let us make the great internal change, and let the other be the spontaneous working out from within.

To evangelize China means to break the backbone of paganism on this earth.

The Gospel will reach the Turks when, or where, or how we cannot tell; the Almighty has taken it into his own hand.

Humanitarian work is a copy of the Lord’s-work. It is the opening wedge in many a heathen land.

God is saying to old China, “Wake up or break up;” and she is waking up.

“What is the chief duty of man?” “To make wars and steal,” was the answer of an African chief.

“We cannot get our whole membership up to a postage stamp a week for missions; what are we to do?”—*A Board Secretary.*

## OUR BOOK TABLE.

“*Tell Them.*” *The Life Story of a Medical Missionary.* By George D. Dowkontt, M.D. Printed at the office of the *Medical Missionary Record.* Pp. 256.

This autobiography of the author of “Murdered Millions” is full of remarkable experiences and unusual opportunities.

Dr. Dowkontt has the indorsement of such men as Dr. T. L. Cuyler, Dr. A. J. Gordon, Mr. John R. Mott, Rev. Edward Judson, D.D., and many others equally well known.

The book is named from the text, “Tell them how great things the Lord hath done for thee.”

Dr. Dowkontt is the Medical Director and Secretary of the International Medical Missionary Society of New York City. The basis of this society is unitedly evangelical, and its object is to aid and train intending medical missionaries of all evangelical denominations for service at home and abroad.

The Board of Trustees, four of whose members are secretaries of large Mission Boards, are considering at this time the furtherance of the project to establish a Medical Missionary College. Those who are specially interested in this branch of missionary effort will be glad to read this book.

*Whether White or Black, a Man.* By Edith Smith Davis. Published by Fleming H. Revell Co. Pp. 199. Price 75 cents.

This book is dedicated by the author “To My Brother in Black, W. H. Crogmen, of Clark University, Atlanta, Georgia.”

In the prefatory note the writer says, “In sending out this story, I wish to say that there is no character in it that I have not personally known; no incident that has not been paralleled by fact; and in many instances the words used are the exact words of colored men uttered under circumstances of similar character;” and the author expresses the desire of making the readers of her story better acquainted, “not with the typical negro of minstrel shows, or with the negro as caricatured in comic newspapers, but with the refined and cultured negro gentleman.” This story treats of the condition of the colored race in our own country, North and South, and shows the need of home missionary work within our own borders.

*Apostolic and Modern Missions.* By Rev. Chalmers Martin, A.M., sometime missionary in Siam, Elliott F. Shepard Instructor in the Old Testament Department, Princeton Theological Seminary. Published by Fleming H. Revell Co. Pp. 235. Price \$1.

The eight chapters which form this volume arrange themselves in couplets, contrasting first the principles, second the problem, third the methods, and fourth the results, of Apostolic and Modern Missions. Delivered in the spring of 1895 at Princeton Theological Seminary, they were published in 1897 in the *Presbyterian and Reformed Review*.

In the second chapter, which treats of the "Principles of Modern Missions," quite an elaborate criticism is given to those who propose "the evangelization of the world in this generation.

In the closing paragraph of the seventh chapter Professor Martin says: "The mention of Priscilla, and the fact that her name three times precedes that of her husband, as it follows it three times, may remind us of some new forces that began to stir in heathen society as the results of apostolic missions. Among these was a new estimate of the dignity of women, of the honor to be paid her as joint heir with her husband of the grace of life; a new view of the sacredness of marriage; a new tenderness for children; a new care for the slave; a new sense of the nobility of labor."

#### SIDE LIGHTS FROM PERIODICALS.

The Spanish flavor continues to permeate the periodicals, and with the result this month, apparently, that no other land where missionary interests gather has a particle of attraction for the writers.

There is one article in the June number of the *Review of Reviews* which will be found exceedingly useful in preparing programmes upon the August topic, "The Island World," viz., "Spain and the Carolinas," by the editor of the *Missionary Herald*, Dr. E. E. Strong. To no other source than the American Board Secretaries could we look for so accurate a history of Spain's rule in these islands, because the Board's missionaries have labored there many years and been intimately acquainted with every change. No one who reads this article can doubt who are the real and welcomed rulers in these islands.

*Atlantic Monthly*, July, "The Decadence of Spain," by H. C. Lea. *North American Review*, July, "Resources and Industries of Spain," by E. D. Jones. These two articles give interesting information along general lines, and may have bearing upon some phases of our missionary labors in Spain,—labors which we hope to resume, in God's providence.

The last *Quarterly Review* speaks of some "Changes in the Unchanging East."

## TOPICS FOR AUXILIARY MEETINGS.

*August.*—The Island World: see LIFE AND LIGHT for July.

*September.*—East Central Africa.

*October.*—West Central Africa.

*November.*—Thank-offering Meetings.

*December.*—Review of the Year.

## 1899.

*January.*—Constantinople: Its Place in Church History; on the Eastern Question; Present Conditions, and Mission Work.

*February.*—Smyrna: Historically; Religiously; Mission Work.

*March.*—Marsovan: Early Days of the Mission; Anatolia College; The Girls' Boarding School.

*April.*—Our Own Branch: Its History and Present Needs; Its Pledged Work; Relation of Auxiliary to the Branch.

*May.*—The Bible Women of the Board and Their Work.

*June.*—Cesarea: The Girls' School; Kindergarten; Out-Station Work.

*July.*—Mission Work in Brousa, Adabazar, Trebizond, and Sivas.

*August.*—Hindrances to Progress in Missions.

*September.*—Objects of Worship in Heathen Lands.

*October.*—The Medical Work of the Board.

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 EAST CENTRAL AFRICAN MISSION.

## TOPIC FOR SEPTEMBER.

THIS topic might be treated in two parts: 1. Early History of the Mission. (a) Explorations; see *Missionary Herald* for March, 1885; (b) Umzila and his Kingdom, *Missionary Herald* for July, 1880; (c) Opening and Progress of the Mission, LIFE AND LIGHT for February, 1885, August, 1886, December, 1887, July, 1888. 2. The Mission to Gazaland: (a) Visit to Gungunzana, *Missionary Herald*, February, 1889; (b) Beginnings and Progress in Gazaland, *Missionary Herald*, June, 1892, May, 1895, LIFE AND LIGHT for June and December, 1894, September, 1895, February and November, 1896, January and August, 1897; Items, April and September, 1892.

## ANNUAL MEETING.

THE thirty-first annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Springfield, Mass., on Wednesday and Thursday, Nov. 2 and 3, 1898. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st, in the chapel of the First Congregational Church.

The ladies of Springfield 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 L. Hubbard, 65 School Street, Springfield, Mass., the chairman of the Committee on Hospitality. For 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.

## WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1898, to June 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Hancock Point.*—Friends, 12 00  
*Maine Branch.*—Mrs. C. C. Chapman, Treas. Albany, 50 cts.; Bangor, First Parish Ch., C. E. Soc., 10; Belfast, Aux., 30; Bethel, Aux., 6.85; Blanchard, Ladies, 4; Boothbay Harbor, Aux., 37.50, S. S., 1.65; Bridgton, Aux., 5; Brunswick, Aux., 62; Bucksport, A Friend, 2; Buxton Centre, Mrs. George W. Cressey, 1; Castine, Aux., 13; Foxcroft and Dover, Aux., 17.35; Fryeburg, W. M. Soc., 5; Garland, Easter Off., 10; Gorham, Aux., 25; Gray, Aux., 7; Greenville, Aux., 14; Hampden, Aux., 60, Extra-Cent-a-Day Band, 10; Hancock, Conf. Coll., 2.30; Harpswell Centre, 10, Cradle Roll, 1; Harrison, 1; Lewiston, Pine St. Ch., Aux., 35; Litchfield Corners, Aux., 12; Lovell Village, 2.20; Norridgewock, Aux., 13; No. Bridgton, 25 cts.; Phippsburg, Ladies, 13.50; Portland, High St. Ch., Aux., 2, Mrs. Femo's S. S. Class, 50, Light Bearers, 33.11, Second Parish Ch., 21, W. M. Soc., 10, St. Lawrence Ch., Aux., 10.75, S. S., 2.60, Prim. Dept., S. S., 1.50, State St. Ch., Cov. Dau., 88.56, Gleaners, 43, Williston Ch., Aux., 12.50; Rockland, Aux., 30, Golden Sands, 8.37; Scarboro, Aux., 5, Willing Helpers, 5, King's Dau.

Silver Cross Circle, 5; Searsport, Aux., 21.50; So. Paris, Aux., 12.75; South West Harbor, 1.70; Thomaston, Aux., 7, Union Aux., 8; Warren, Aux., 8; Wells, Second Cong. Ch., Aux., 30; West Falmouth, Second Cong. Ch., Aux., 15; Windham, Mrs. H. B. Harlow and Daughter, 1; Woodfords, Aux., 45, 890 44

Total, 902 44

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Bedford, Two Friends, 3; Bennington, Aux., 1.50; Berlin Mills, Jr. C. E. Soc., 1.50; Farmington, Aux., 22.25; Greenland, Aux., 21, C. E. Soc., 6; Hinsdale, Aux., 4.50, Easter Off. (with prev. contri. to const. L. M. Mrs. Mary E. Renshaw), 5.50; Jaffrey, Monadnock Bees, 1.50, Ladies' Cong. Ch., 8.50; Jaffrey, East, Aux. (to const. L. M. Mrs. R. H. Kittredge), 25; Keene, First Cong. Ch. and Soc., 20.60; Manchester, First Ch., Mrs. L. Melville French (to const. herself a L. M.), 25, Aux., 30; Meriden, Aux., 1.33; Nashua, Mrs. M. E. Frost, 5, A Friend, 12, Mrs. E. J. Barnes, 10.56; North Hampton, Aux., 42.10; Orford and Lebanon, 1.40; Plais-tow, Aux., 10; Plymouth, C. E. Soc., 5;

Portsmouth, Rogers Circle, 40; Swan-  
zey, Aux., 4.30; Winchester, Aux., 18.25 325 79

Total, 325 79

## VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard,  
Treas. Alburgh, 2; Barre (with prev.  
contri. to const. L. M.'s Mrs. S. N. Jack-  
son, Mrs. Eugene Griffin), 10.30; Berk-  
shire, East. C. E. Soc., 5; Brantree,  
East. 4.30; Burlington, Aux., 25; College  
St. Ch., C. E. Soc., 15; Fairfax, Mrs. C.  
E. Beaman, 3, Mrs. E. J. Purnort, 2;  
Fair Haven, 1; Fairlee, Aux., 18.25;  
Franklin and Grand Isle Co., 7.80;  
Hartford, 8.31; New Haven, Th. Off.  
(with prev. contri. to const. L. M. Mrs.  
B. P. Simons), 5.79; St. Albans, coll. at  
Dist. Meeting, 6.95; St. Johnsbury, No.  
Ch., 31.97; Westford, Mrs. Anna O. Put-  
nam, 10; Waterbury, 6.17; Wilder, 9.25;  
Williamstown, Jr. C. E. Soc., 1. Less  
expenses, 15.80, 157 29

Total, 157 29

## MASSACHUSETTS.

*Amherst.*—Miss Mary I. Ward, 2 00  
*Andover and Woburn Branch.*—Mrs.  
G. W. Dinsmore, Treas. Andover, Y.  
L. Soc. of Ch. Workers, 40; Billerica,  
Aux., 7.55; Lexington, M. E. H., 10;  
Lowell Eliot Jr. C. E. Soc., 8; Malden,  
First Ch., Aux., 50; Medford, Mystic  
Ch., Aux., 50; Reading, Jr. C. E. Soc.,  
15; West Medford, W. Ch. League, 20;  
Winchester, Aux., 52, Open Door M. C.,  
10, 262 55

*Barnstable Branch.*—Miss Amelia Snow,  
Treas. Yarmouth, Aux., 7 50

*Berkshire Branch.*—Mrs. Chas. E. West,  
Treas. Canaan Four Corners, Aux.,  
12, Fetna Circle, 12; Curtisville, Aux.,  
14.17; Dalton, Aux., 128.18, Penny  
Gatherers, 62.71, Y. L. Aux., 20.86, A  
Friend, 100; Housatonic, Aux., 12.15,  
Twenty-first Birthday Off., 10.02; Lee,  
Jr. C. E. Soc., 50, Nov. Miss. Club, 38,  
Second Aux., 7.15; Lenox, Aux., 39.32;  
Perru, Aux., 28, Top Twig, 6.40; Pitts-  
field, First Ch., Aux., 7.50, Coral Work-  
ers, 10, So. Ch., Aux., 7, Ladies' Benev.  
Soc., 25; Sheffield, Aux., 18.50; So.  
Egremont, Aux., 2.50; Stockbridge, C.  
E. Soc., 5; West Stockbridge, 23.20, 639 66

*Dalton.*—Jr. C. E. Soc., 10

*Essex South Branch.*—Miss Sarah W.  
Clark, Treas. Beverly, Dane St. Ch.,  
Home Dept., S. S., 10.20, Washington  
St. Ch., Aux., 13.13; Lynn, First Ch.,  
Aux., 30, Central Ch., 9; Middleton,  
Aux., 5.56; Peabody, Aux. (of wh. 25 to  
const. L. M. Miss Lucy M. Abbott),  
23.25; Salem, Crombie St. Ch., Aux.,  
9, So. Ch., Y. L. Aux., 10, Tab. Ch., Y.  
L. Aux., 14.56; Sangus, Aux., 9.90;  
West Gloucester, Mrs. Temple Cutler,  
5, Additional Lenten Off., 6.50, Dona-  
tion, 23, 369 10

*Fall River.*—A Friend, 50

*Falmouth.*—Willam Cristy Perry, 30 00

*Hampshire Co. Branch.*—Miss Harriet J.  
Kneeland, Treas. Amherst, Harding  
Band of Jr. End., 7; Chesterfield, 15;  
Eastampton, Cov. Band, 19; Hadley,  
Aux., 22.80; Haydensville, Aux., 20.25;

Greenwich, Aux., 3; Northampton, Ed-  
wards Ch., Aux., 1; South Hadley, Mt.  
Holyoke College Miss. Ass'n 20; Wil-  
liamsburg, 13, 121 05

*Middlesex Branch.*—Mrs. E. H. Bigelow,  
Treas. Frammingham, Aux. (of wh. 100  
to const. L. M.'s Mrs. Eulalia E. Fay,  
Mrs. Susie H. Furber, Miss Mary E.  
Furber, Miss Annie L. Hartwell), 160.25;  
Hopkinton, Aux., 4; Maynard, Miss  
Lucy A. Maynard (in mem. of Fannie,  
Mary, Hattie, and little Vickie), 10;  
Milford, Aux., 18; Wellesley, Aux.,  
78.25, Jr. C. E. Soc., 15, Dana Hall Miss.  
Soc., 60, 345 50

*Norfolk and Pilgrim Branch.*—Miss Sarah  
E. Tirrell, Treas. Brockton, Aux., 8.30,  
First Ch., Aux., 15; Campello, Jr. C. E.  
Soc., 10; Easton, Golden Links, 14;  
Hanover, Aux., Second Cong. Ch., 3.50;  
Hingham, Aux., 14; Rockland, S. S.,  
5.40; Scotland, C. E. Soc., 2; Wollaston,  
Aux., 21, Jr. C. E. Soc., 5, 98 20

*No. Wilmington.*—Miss Josie L. Hitch-  
cock, 10 00

*Old Colony Branch.*—Miss Frances J.  
Rumels, Treas. Fall River, Jr. Miss.  
Soc., 50 00

*Pittsfield.*—Mary H. Lamberson, 21 00

*Springfield Branch.*—Miss Harriet T.  
Buckingham, Treas. Chicopee, Third  
Ch., Aux., 3.95; Feeding Hills, Aux., 7;  
Holyoke, First Ch., Aux., 28.56, Second  
Ch., I'll Try Band, 2.50; Indian Orchard,  
Aux., 11.35; Ludlow, Aux., 11.21; Mit-  
tineague, Aux., 25; Palmer, Aux., 8.10;  
Springfield, Mem. Ch., Aux., 3.30, Olivet  
Ch., Olive Branch, 30; Westfield, Sec-  
ond Ch., Aux., 11.49, 142 46

*Suffolk Branch.*—Miss Myra B. Child,  
Treas. Allston, Aux. 35; Auburndale,  
Mrs. Mary Clement Leavitt, 5; Boston,  
Central Ch., Adabazar M. C. 5, 00 cts.,  
Mt. Vernon Ch., Jr. C. E. Soc., 12.46,  
Aux., 17, Prim. Dept., S. S., 5, Old So.  
Ch., Dau. of Cov., 14.25, Union Ch.,  
Aux., 100, Prim. Dept., S. S., 1.30; Cam-  
bridge, First Ch., Aux., Extra-Cent-a-  
Day (of wh. 25 to const. L. M. Mrs. Ezra  
F. Taft), 44.44, No. Ave. Ch., C. E. Soc.,  
10; Cambridgeport, Pilgrim Ch., Cradle  
Roll, 15.78, M. B., 4, Prospect St. Ch.,  
Aux., by Mrs. H. O. Bright (to const. L.  
M. Mrs. Mary Emma Smith Beard), 25,  
Wood Mem. Ch., Aux., 22; Charlestown,  
Mrs. Goldsburly, I, Winthrop Ch., Aux.,  
2.45, Jr. C. E. Soc., 10 cts.; Dorchester,  
Harvard Ch., Aux., 1.60, Village Ch., Y.  
L. Aux., 20; East Boston, Maverick Ch.,  
Madura Aux., by Mrs. Caroline E. Fales,  
14; Everett, First Ch., Cradle Roll, 17.29;  
Hyde Park, Aux., 85.86; Jamaica Plain,  
Central Ch., Jr. C. E. Soc., 42; Millis, S.  
S., 1.60; Newton, Eliot Ch., Aux., 198;  
Newton Highlands, Aux., 25.73; Roslin-  
dale, Aux., 22.29; Roxbury, Ehot Ch.,  
Aux. (to const. L. M. Mrs. Mary E.  
Moar), 25, Eliot C. E. Soc., 2.56, High-  
land Ch., Aux., 72.76, Immanuel Ch.,  
Aux. (with prev. contri. to const. L. M.  
Mrs. H. W. Tisdale), 17.80, Walnut Ave.  
Ch., Aux., 75, Y. L. Aux., 75; Somer-  
ville, Broadway Ch., Aux., Martha E.  
Whitaker Mem., 10, Franklin St. Ch., Aux.,  
22.30, Highland Ch., Aux., 40 cts.; West  
Somerville, Cong. Ch., W. M. Soc., 19.12;  
Waltham, Carrier Pigeons, 20, 1,083 59

*Wilmington.*—Miss G., 2, A Friend, 2, 4 00

*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Barre, Aux. (of wh. 25 to const. L. M. Mrs. Edwin Woods), 28; Fitchburg, C. C. Ch., Aux., 32.77; Lancaster, Aux., 1.20; Millbury, First Ch., Aux., 5; No. Brookfield, Aux., 65; Rockdale Ch., Aux., 31.25; Southbridge, Aux., 28.91; Spencer, Aux., 22.25; Upton, Aux. (to const. L. M. Miss Ann M. Gibbs), 25; Worcester, Adams Sq. Cong. Ch., 3, Old So. Aux., 20, Pilgrim Ch., Intern. C. E. Soc., 2; Gardner, First Cong. Ch., 4, A Friend, 1, A Friend, Lenten Off., 31 cts., 269 69

Total, 3,456 90

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnetfield, Treas. Barrington Ch., Bay-side Gleaners, 7.63, Aux. (of wh. 25 legacy Miss Louise B. Smith), 28.50; Providence, Central Ch., Girls' Miss. Circle, 40, Free Evangelical Ch., M. C., 30.25, Pilgrim Ch., Little Pilgrims, 30, Laurie Guild, 10, Union Ch., L. F. M. Soc., 140; River Point, C. E. Soc., 5; Woonsocket, Globe Cong. Ch., Jr. C. E. Soc., 4, 295 38

Total, 265 38

## CONNECTICUT.

*Bristol.*—First Cong. Ch., Dau. of Cov., 50 00

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Brooklyn, Aux., 41.56; Colchester, Aux., 46.35, Wide Awake M. C., 8.76, Boys' M. B., 5, Cradle Roll, 2.55; Central Village, Aux., 4; Danielson, Heart and Hand M. C., 5, Jr. C. E. Soc., 5.25; Franklin, C. E. Soc., 2; Greenville, Aux., 41.18; Groton, Aux., 39.10, S. S., 14.08; Hanover, Aux., 8.50; Jewett City, Aux., 10; Ledyard, Newell Soc., 10; Lyme, Aux., 17; New London, First Ch., Aux. (of wh. Th. Off. 81), 182.57, Jr. C. E. Soc., 15.14, Second Ch., Th. Off., 108.75; No. Stonington, Aux., 14; No. Woodstock, Aux. (of wh. 25 to const. L. M. Mrs. Matilda J. Morse), 25.50; Norwich, First Ch., Y. L. A., 34.40, Second Ch., Aux., 20.50, Thistedown M. C., 90, Broadway Ch., Aux., 2.50, Y. P. Union, 10, Cradle Roll, 5.50, Park Ch., Aux. (of wh. 25 to const. L. M. Miss Grace C. Moore), 89.75, Mrs. L. F. S. Foster, 50; Plainfield, Aux., 18.50; Preston, Aux., 13.50; Putnam, Aux., 51.72; Woodstock, Aux., 30.50, 1,270 66

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Glastonbury, Aux., 67.20; Hartford, First Ch., Aux., 4; New Britian, So. Ch., Aux., 38.50; Plainville, Cradle Roll, 2.75; So. Manchester, Jr. C. E. Soc., 2.30; Tolland, Aux., 5, Jr. C. E. Soc., 80 cts.; Vernon Centre, Jr. C. E. Soc., 5, 125 55

*New Haven Branch.*—Miss Julia Twinning, Treas. Bethel, Aux., 30.60; Centerbrook, Aux., 9.25; Cheshire, Aux., 15; Easton, Aux., 17.25; Ellsworth, Aux., 11.50; Essex, Aux., 22; Ivoryton, Aux., 45; Meriden, Centre Ch., Aux., 137; Middletown, First Ch., Aux., 22.72; Milton, Aux., 20; New Haven, Ch. of the Redeemer, Aux., 134.65, Davenport Ch., Aux., 14, Dwight Pl. Ch., Aux. (of wh. 100 to const. L. M.'s Mrs. J. C. North,

Mrs. J. Y. McDermott, Mrs. D. A. Alden, Miss Harriet Willard), 105, Grand Ave., Second Ch., Aux., 39.32, Plymouth Ch., Aux., 2.90; No. Branford, Aux., 26; No. Madison, Aux., 10.23; Orange, Aux., 5.50; Salisbury, Aux., 13.37; Sharon, Aux., 80.50; Wallingford, Aux., 60; Watertown, Aux., 5.85; Westville, Aux., 40.83; Winsted, Aux. (of wh. 50 by Mrs. Caleb J. Camp, to const. L. M.'s Laura Hine, Mrs. N. M. Calhoun), 62.43, Jr. C. E. Soc., 18, 948 90

Total, 2,395 11

## NEW YORK.

*Denmark.*—Mrs. J. T. Kitts, 10 00

*New York State Branch.*—Mrs. Guilford Dudley, Treas. Bedford Park, Jr. C. E. Soc., 5; Buffalo, First Ch., Jr. C. E. Soc., 5, People's Ch., W. M. Soc., 12.50; Corning, Aux., 2.30; De Ruyter, C. E. Soc., 1; Elmira, Park Ch., Aux., 38; East Smithfield, Pa., Aux., 8.50, C. E. Soc., 12, Friendship Aux., 3; Fairport, Aux., 20; Flushing, Aux., 15; Gloversville, Aux., 21.50; Mt. Vernon, W. M. Soc., 9.90; Northville, Aux., 10; North Evans, Aux., 5; Poughkeepsie, Mrs. Gilbert, 20; West Groton, C. E. Soc., 3.50, Jr. C. E. Soc., 1.50, 193 70

Total, 203 70

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. D. C. Washington, Fifth Ch., Aux., 5; Md., Baltimore, Aux., 42.31; N. J., Bound Brook, Aux. (of wh. 25 to const. L. M. Mrs. L. D. Cook), 30, C. E. Soc., 25; East Orange, Trin. Ch., Aux., 18; Plainfield, Aux., 10; Upper Montclair, Aux., 33, Jr. C. E. Soc., 20; Passaic, Cong. Ch., Aux., 5; Pa., Germantown, Prim. Dept., S. S., 5; Meadville, W. M. Soc., 15. Less expenses, 25, 183 31

Total, 183 31

## ILLINOIS.

*Englewood.*—A Friend, 80

Total, 80

## IOWA.

*Independence.*—Jr. C. E. Soc., 1 75

Total, 1 75

## CANADA.

*Montreal.*—Eleanor B. Rea, 7 00

Total, 7 00

## TURKEY.

*Constantinople.*—A. C. G. C., Miss. Soc., 44 00

Total, 44 00

General Funds, 7,594 82  
 Gifts for Special Objects, 378 65  
 Variety Account, 25 73  
 Legacies, 1,144 16

Total, \$9,143 36



## CHINA.

### LETTER FROM DR. W. L. HALL.

LIMAN, SHANSI, CHINA, March, 1898.

DEAR FRIENDS: Three years ago to-day we came to Liman. After a four months' residence we were separated from all our associates, the nearest neighbor being eight miles away. With our limited knowledge we had to overcome many obstacles, but I found the people ready to come for healing. We soon had enough of the language to make our wants known. During that year ('95) I saw a few hundred patients, studied what time I could, and mingled with the people to get their own talk. I found some dispensary stores on my arrival. Some were of service, but most were ruined by freezing and exposure. By the end of '95 the natives knew something of the foreign doctor in Liman.

So during the next year ('96) I had a nice increase in patients and in villages represented. Some surgical operations performed during the year helped in a wonderful way to an introduction to the people. . . . Words cannot tell of the days and nights of watching and waiting, of the pitiful empty lives of the patients, of the struggles to render them reasonably comfortable, and, with the means at our command, try to ward off the grim presence—death. And the trouble that will come to our hearts as we see them on the borderland without hope, without a ray of light from on high, without a knowledge of our blessed Saviour and his wonderful peace. As we strive to ease the pain, how blessed it is we can tell them of the healing of the soul. So many of them cannot understand: Why should Jesus die for them? Why do missionaries leave home, and friends, and native land to teach them? Love, and justice, and charity are unknown quantities here. In '96 I hired two courts adjoining our home, one for men and one for women. The rooms are bare; there is usually one window to a room here, and the

windows are covered with paper. The dispensary supplies are stored in small rooms opening off from our little chapel. In these rooms I examine all the patients that come. When I perform an operation it must be done in the chapel. There is no money to pay for a proper table, so we make a table of a door. We place two of the benches in the chapel about four feet apart, then take down a door, place the ends on the benches, and we are ready for the patient. The benches are low, so I must either sit on a little stool, kneel by the side, or stoop over in a very uncomfortable position. Assisted only by my native assistants, I have performed operations that at home we think demand a well-appointed hospital and a staff of physicians. Please do not think for one moment that I boast; it is only my desire to interest you in a work that has become to me more than my own life. The dear Master has so directed the work that up to this time there has been no death either from the anæsthetic or in the hospital.

And what does all amount to? you ask. The question would be well answered if you could only see the physical changes wrought by Western medical science. You would have no desire to ask the question if you could see the light come into a dark face, the eye glow with happy peace, and the life-current changed from the blackness of darkness to the pathway of the lowly Nazarene. And to see the change! Never until the great day of His coming will we know the height and depth of an influence for good, even though it be our own humble effort here "in His name."

The patients in the hospital are taught daily; not one leaves without some knowledge of God, of his love, and his mercy, and of the home with him for those who long for and accept it. I was overrun with patients during the first half of last year. I loved and pitied them, and could not send them away. From four to ten persons would crowd into one little room. The rooms were all full, and I had to supply fuel for twenty fires. Day and night I worked with them "in toil yet not in weariness," for the labor was its own reward. In the midst of it there came the message, "Allowances for work reduced." How much it must have cost the members of the Prudential Committee to send out the order!

They know what the work demands, and the children of the King failed to give of their abundance for their brothers and sisters in heathen lands. I would not give up. It seemed to me that help must come. I cut down expenses as much as was possible during the year, and took more of the little tasks and worries on myself to try and economize.

But help, enough of it, did not come. I kept up the work, and to do so I had to bear a portion of the expense myself. At the end of the year I found that I had used more than two hundred dollars of our own allowance

for the hospital. I had to do it. I could not but think that some members of the great Christian family at home would come to the rescue. With our growing family we cannot contribute such a large sum, so we are praying that God will send an angel to rouse some of his children, and let them see that they should remove this extra burden from us.

If giving to the poor is lending to the Lord, we shall expect our own with usury. The Board cannot make it up to us, they say, but our faith is strong that some one will. We know every cent was well spent. It was for the relief of suffering of these, some "of the least" of God's children. Our strength may diminish, but our faith and trust increases as the days go by.

I cannot tell you of the depth of happiness which is ours as we do this work. The Holy Presence comforts and directs us. We look to our Heavenly Father, we pray to him, and he answers our petitions. At this time we have about thirty patients in the hospital. Now, dear friends, I wish to say, we are all working with the same end in view. You as well as we have a share in the work. We pray that you will hold up our hands that we may do more efficient service.

Yours very truly,

W. L. HALL.

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## JAPAN.

Miss Harwood, of Matsuyama, writes for the *Mission News* very encouraging words from her field. She says:—

THE work in Matsuyama has been going on about the same during the fall and winter as in the early part of the year. There were over a hundred girls in the school last term, but it is too early to say how many we are to have this term. The boarding pupils come to me for a Bible lesson Sunday afternoon. In this class there has never been less than half of the girls in the school, while more often three fourths or more have attended it. I have enjoyed this work very much. My one opportunity for speaking to the day scholars comes in my Thursday morning talks after the chapel exercises. My classes in school have kept me so busy I have had little time for outside work. Two evenings a week I have had a class of eight Chūgakkt students coming for an English lesson, which is always followed by a Bible lesson in Japanese. At my Sunday school in Komachi about twenty children are regular in attendance and pay good attention.

Before Christmas I received a box from the young people of the Third Congregational Church in San Francisco, containing presents for my Sunday school and the girls of the school. After supplying these there were enough

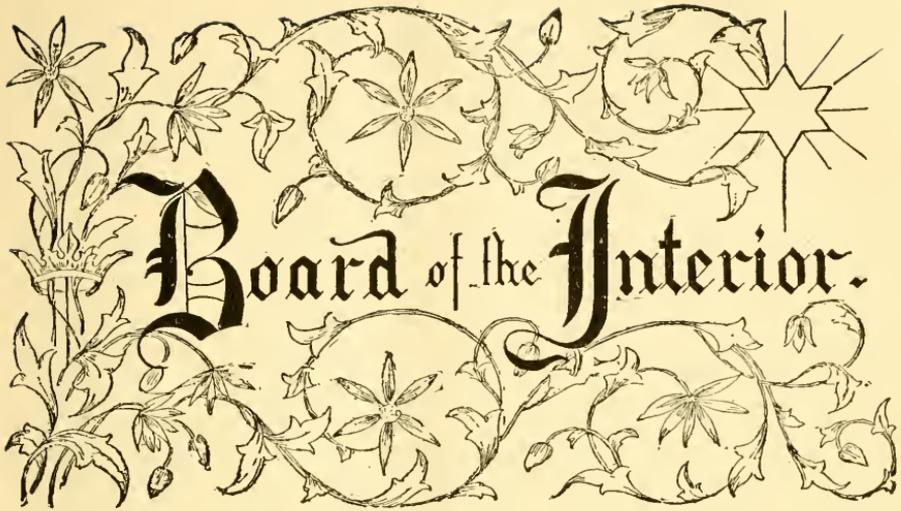
scraps and scrapbooks left for a Sunday school of sixty scholars at Gunchu, eight miles from here.

The great event of the year for the work on this island has been the coming of Mr. Sydney L. Gulick and family. They arrived in Matsuyama November 27th and are living with me. It is truly one happy family. Life for me is very different from what it has been for the last three years.



THE Woman's Board meeting of Tuesday last was led by Miss Chamberlain, of Honolulu. Papers read from Honolulu reported a happy and successful effort to raise the debt of the Honolulu Society—about \$500. The method is as follows: Members and friends sent in at a "Thank-offering meeting" sealed envelopes containing money and a slip of paper, whereon is written a Bible text, or an original sentiment, perhaps. The treasurer opens the envelopes and reads what is written on the paper. These meetings are of great interest. At this last one, the 3d of May, the debt was canceled, and there was even more than enough. The paper read on Tuesday was prepared by Mrs. Leadingham, of Honolulu; subject, "Causes of the Deficiency in the Support of Missions, and the Remedies." Causes,—not lack of funds in pocket, but lack of interest. Remedy,—the use of methods to awaken interest in churches and Christian communities.—*From the Hilo Tribune.*

OUR EXAMPLE      The Woman's Presbyterian Board of Foreign Missions of  
ADMIRED.      the Northwest held a grand annual meeting in the Westminster Church, Minneapolis, on April 27th and 28th. One of the attractions of the meeting was the presence of the venerable Mrs. C. O. Van Cleve, one of the pioneers of Minnesota, and who has been among the foremost in awakening and maintaining an interest in foreign missions among the people of the Northwest. For many years she has written an admirable column or more of foreign missionary news for one or another religious paper, and is still at it. She has the reputation of being the first white child born in Wisconsin. The Indian name of the State is Ouisconsin, and the O in her name represents that Indian word. Another feature of the meeting was an address by Mrs. Barrows, wife of Dr. Barrows, who invented the International Religious Conference of the Chicago Fair, and who has since made a useful lecturing tour through India. Among other encouraging facts Mrs. Barrows gave this one: "A professor in the University of Calcutta had a long conversation with me concerning our government and the success of our institutions. He told me that Indian scholars had studied our system of government thoroughly, and had watched events for years; with the growing belief that we were to be the model for a future United India. India has so enormous a territory, and her people have such different interests, that a division into States, with local home rule and a strong central government, seems to these India patriots the only solution of their troubles." Of her husband's lecture tour she said that it was acknowledged on all hands "that his lectureship was put at a great advantage at the outset, since it was an American lectureship." Ought not such facts inspire us to do with our might what our hands find to do among the peoples of the world?



### THREE DAYS IN MACEDONIA.

SAMOKOV, BULGARIA.

MY DEAR FRIEND: Your good letter has long waited a reply, and a detailed list of sickness of various ones, and work that has kept heart and hands from replying, might weary you. Your "Daughters of the Covenant" I found very interesting, and thank you for it. I want my girls to read it. You there mention "Men of the Moss Hags." My father liked the "Raiders" so well that he bought "Men of the Moss Hags," and I think it was the last book dear Aunt Minnie Beach Clarke read.

You have doubtless heard of her death; how, unexpectedly, she left us one glorious night, September 9th. Miss Maltbie stayed with the family, and promised to send for me that night if she left us; and when the summons came, and I was hurrying along to the house, I could but think what a beautiful night it was for that sweet, gentle, glorious spirit to take its long journey in. Only a year and a half did my dear childhood's "missionary aunt" have to live in Bulgaria, but the good that came to our lives from her may help the people she would have loved to work for longer. Such a natural, happy person she was. Her death took a good deal out of us all.

We were so happy to welcome Miss Clarke last week, and the Marshes, whose home is in Philippopolis. Miss Clarke hopes soon to begin her kindergarten work, in addition to her duties as home keeper for her father and brother.

I wonder if you would be interested to see a little of missionary work outside of Samokov? Our work here is almost wholly school work and work among the very poor, while in Macedonia the missionaries are quite respected and loved by the higher people of the country. Our annual meeting met at Monastir in July, and my father and I were the guests of Mr. and Mrs. Bond. It is said that a poor man once coming into the yard (which is shut in by high walls, as all homes in Turkey must be), exclaimed, "Oh! this is Paradise!" The walls are covered with vines and ivy, as is the house itself. The summer house, the lemon trees, oleander trees, beautiful flower garden, clean walks, etc., might well remind one of a better land.

Saturday afternoon the people have chosen to make into a reception day for Mrs. Bond, and I want to give you a glimpse of that home on a Saturday of my visit.

Early in the afternoon Miss Violet Bond, who is now visiting her parents, has a children's meeting in the pleasant yard back of the house. There were forty present at the meeting, children of many nationalities, and I heard one child addressed as Socrates, and another as Demosthenes; also Cleopatra honored us by her presence. Before the meeting closed guests began to arrive.

The Russian consul was the first, and brought with him a host of photographs taken of Mt. Athos, the holy place where no woman ever can step, and no female creature, not even a hen, is allowed. The consul was full of enthusiasm as to his recent visit, and Mr. Bond, who also has a camera, was interested in his progress in photography. Other guests kept arriving, the Bulgarian agent and his secretary, lady teachers, and bright young misses with their escorts, for no girl in "Turkey land" can walk alone on the streets. It was most interesting to see how Mrs. Bond could turn the thoughts of these gay people to that which is higher and more enduring than this life. I do dislike to have religion dragged into conversation, but when it bubbles out spontaneously, how much good it can do! The only Protestant service in Monastir is held in Bulgarian, which hardly one of those guests can understand; but they understand Mrs. Bond's sympathy, and she manages to communicate with them all in some way. Those of the guests who know English translate for those who understand French and German. Miss Bond is fortunate in being able to speak these languages, as is also Mrs. Baird, who left Monastir soon after we did, for a visit in America.

The arrangement the ladies made of having all the annual meeting guests to lunch on alternate days at the Bonds and Bairds was very pleasant. It was also a pleasure to see our sister boarding school, and have a visit with Miss Cole and Miss Matthews.

On our way back from Monastir we stopped to see those of Thessalonica,—or, rather, to see *him*, as my brother happened to be the only American missionary there at the time.

The waters of the bay are as blue, Mt. Olympus in the distance as grand, and the streets almost as old fashioned, as when St. Paul was alive. But I must hurry on to speak of another visit. Remembering that the railway passed six hours from a place called Trun, where one of our young graduates was being severely tested, and where two other pupils of former years are living, I decided to stop over and see them. I cannot describe the chain of providences that took me along; how our dear Julia's prayers (the graduate) seemed to smooth the way, and bring a driver and get me along over that more than lovely country. Never, since as a girl of nineteen I first gazed on the Berkshire Hills, have I seen anything so fine as the mountains, valleys, streams, woods, birds, and wild flowers of that drive, and then Trun itself, a charming little city set in among the mountains.

To see grand people is pleasant, and to visit dear American friends delightful; but to go to see your own girls, and have the breath of life hugged out of you and tears of joy shed over you by those who, in trying places, have been faithful according to the light they had, and herald you as they might a messenger from the skies,—no joy can be compared to this. There were only three days,—one for each of my three girls,—but they were packed full, and two nights were spent in talking, advising, planning. It was as hard a strain as I ever endured to be in one of the homes, that of an aristocratic high family, where every action and word was taken notice of. "Why had this American come?" was the question of the day. I felt that the Christian life of my dear girls would be harder or easier after my visit, so I dressed in my best dresses, and tried in every legitimate way to get them to feel that a Protestant wasn't so terrible, after all, but was like other people in nature, if not in belief. The asking a blessing at the table had been almost forbidden to one of the girls, and she had warned me that the family had a superstitious feeling about one's closing her eyes and asking a silent blessing. My heart quaked "awfully" as I gathered up courage to speak to that proud father, who has served eight years in the National Assembly, and whose "honor would never permit a daughter of his to be a despised Protestant." (He was too polite to say that to me, though I knew of his having said so.) I simply said to him that from a child my father had taught me to thank God for my food, and it would seem as rude to me not to do so, as it would not to thank himself for my entertainment in his home, and that if he had no objections I should like to say "thanks." He had no objections, and after that it was plain sailing in that direction, and oh, how thankful we were!

As we were leaving the Pravo Slav Church that Sunday, in Trun, a sweet young girl said, "I could understand nothing of the Slavonic service, and I was hungry to hear some good words." I told her that I was so glad she was hungry to hear, for I was also, and that if she could come to Natalia's home after dinner, we would all study something from the Bible. It was a precious time we had together. I fear the girl isn't long for this world; her face was too pale for health.

Let me say that it was some advantage, in friendly conversation with these fathers and brothers in Trun, to be able, accidentally (!), to mention the Monastir Saturday visitors, the Russian consul (Russia is in great favor here now, you know), also the Bulgarian agent, with whom many of them are acquainted (a delightful oldish gentleman he is, and speaks English well).

The three happy days were ended at last, and it was time to leave. I was sorry to leave them all, but especially our young graduate, whom I had found in the preparatory school when I first came to Bulgaria, seven years ago. Very few Bulgarian girls are willing to come out and leave the old church, and confess Christ before men as she has done; and it cost her a winter of soul agony to bring herself to the point where she could sing,—

"Jesus, I my cross have taken,  
All to leave and follow thee."

Was it necessary for her to come out? Could she not be a Christian and do as most of the non-Christians,—“try to show in her life” the gospel without breaking with the faith of her forefathers? You should see her; her very face and bearing have grown noble these years, and people all say, “There is something about that girl.”

The something is Jesus Christ, whom she has invited to abide with her. With no mother; with a large circle of influential, strong-minded opposers about her; with the fear of losing her place, not only in her home, but in her father's heart if she followed her conscience,—oh, how I dreaded to leave her, as her large, appealing blue eyes followed me around, and she said, “It seems as though I couldn't let you go!” Jesus Christ did not leave her. One providence after another helped her, until at last a misunderstanding brought her back to teach in Samokov. The misunderstanding cost some of us dearly; but when we know how much she needed this year among Christians, till she is a little older and more firmly established, and that in no other way could she have come, we are inclined to smile at losses, and praise God for his wonderful works among the children of men.

Actually, Mrs. Clark, when another of our graduates was being compelled

by her father to go where she knew it was wrong she should go, and tears and entreaties would not avail, do you know the horse balked! The father tried and tried to make him go and he would not, and then the man was shamed of himself for opposing the Lord, and yielded to the girl's entreaties.

In America people may not be led as we are here, but we people understand when God deals with us as with children, that there is nothing to do but obey. I hope I have not tired you by my long-drawn-out letter. How are you all, I wonder? Please give my remembrances to your daughter. With very much love to your dear self and the ladies at the Rooms, in which Miss Maltbie joins me. Yours,  
MARY M. HASKELL.

### EXTRACTS FROM LETTERS.

FROM MRS. LAURA TUCKER SEELYE.

TALAS, TURKEY, Feb. 17, 1898.

Our school is divided into six Christian Endeavor Societies. Of each society one of us three American ladies, or one of the native teachers, is an honorary member. These societies all meet at the same time in different rooms of the house, on Wednesday afternoon at four o'clock, for a season of prayer. The topic in my society yesterday was "secret prayer." The meeting was led by Heranush Sabibian, the daughter of the leading physician in Cesarea. She handled her topic as if she had spent much thought upon it, and emphasized strongly the need of silent communion with God. Members of the society chose appropriate hymns, two spoke, and six of the girls offered sentence prayers. Four members of my Endeavor Society hope to unite with the church at Easter communion. There are three others members of one of my Bible classes who wish to unite at the same time.

Silent prayer is held every morning at six o'clock in the schoolroom, but it is hard for the girls to have what we term secret prayer, as the girls all sleep in the one great dormitory. I wish we could have prayer closets here like those the girls in Constantinople and Adana have. It is much more conducive to spiritual life and growth.

Miss Nason has another Endeavor Society, and Miss Closson has most of the Greek girls in a society. Our work among the Greeks here in the Interior is growing. The only general meeting room is the schoolroom with all the desks, and then all the meetings are held there, and out of school hours it is the girls' only sitting room. Besides this we have two recitation rooms and the preparatory schoolroom; the latter also furnished with desks. The dining room, for many reasons, is not a desirable room; if it

were, the girls might use it for a sitting room as well. I long for the day when we shall have prayer closets and a bright, pretty sitting room or library where the girls can sit in comfort. It must be hard always to get behind a desk when one wants to sit for even a little Saturday sewing. We ladies have each a comfortable bedroom and a tiny sitting room for us all, where we sometimes meet to talk over matters. There are huge stone-paved halls on the first and second floors, but they are not in a shape to be utilized for any thing except gymnastics and Sunday services. Warming these halls for any occasion is like heating a good large church. The seating capacity of the lower hall is, I believe, three hundred, including those who sit on the stairways.

P. S. We have Sunday school Sunday afternoon in the lower hall. The number enrolled is between two and three hundred. Every niche of house room we have is put to use for Sunday-school purposes on Sunday.

Miss Abbott, of Bombay, January 27th, writes:—

We are all well and having perfect weather, and we have reason to be full of gratitude to our Father in heaven for his mercies, which are new every morning and fresh every evening. So much the more because pestilence and death are all about us; two hundred and twenty-six deaths yesterday, which is a less number than for many days. Quite near us there are rows of houses with the tiles removed from the roofs, and whitewashing and disinfectants going on nearly all the time. In the next bungalow to ours the Mackenzie's butler has lost a child by plague. With our twelve young men and twenty women, to say nothing of our servants, we have to keep a watchful eye on their health and on all the surroundings.

I have a very nice matron for my women, and another woman as good who teaches them to read, sing, and sew. They are improving in every way. The schools are getting smaller in numbers, but are keeping on. The Bible women are finding it harder and harder to go about, as so many places are plague-stricken and families turned out. Quarantine is very strict out of Bombay, and no native can go without a pass, and only the well known and rich can get a pass; the others must be quarantined.

*January 28th.*—Two hundred and eighty-one deaths for yesterday, and seventeen hundred and twenty-six for the week just ended. Christians and Hindus are appointing days and places for prayer. The Hindus even pray to the "Almighty." We see no notice in the papers that there are to be prayers to Ram, Ganesh, etc. We are all well again this morning, but there has been a death from plague in the compound on the other side of us.

Some Hindus are now prophesying that to-morrow the new age is to be

ushered in by earthquake, cyclone, etc. That the reign of the British Raj is to end; a new king to be born; a new city to take the place of Bombay is already prepared in Benares. We are glad we can say, "The Lord reigneth. He keepeth the feet of his saints." Some women said, "If all this does not come true, then we will believe in your Lord Jesus." O that they might truly do so! It is almost affecting to see the confidence and dependence the poor women put in me. A woman has just been here to see if I can get out her son from prison. He was put in two days ago, and unjustly, she thinks, of course. Another woman has been to me to get her sister out of quarantine. People for work are constantly coming. The plague is making fearful work with business and commerce, and many men are out of work and their families in great suffering. We found a dead mouse in one of the women's rooms yesterday. I had everything put in the sun, and the room washed with plevugh and sulphur burned in it. I hope that is the last of it. I suppose our Marli (gardener) has died of the plague. He came here on Saturday while we were away, staggering, and with very high fever; the butler gave him some money and told him to go directly home. On Sunday we sent to make inquiries, and nobody would tell us anything about him, only that his wife died of plague and he was not at home. So far Europeans and all Protestant native Christians have been exempt, as far as I have heard.

Ahmednagar work is all at a standstill. Out of forty thousand, only about three thousand remain in the city. Schools are all closed, etc. Sholapur has been as badly deserted, but the plague is much less there now, and the Satara district is improving too. I wish you could see my widows; I am getting very fond of them. R— and S— are such big, bright, pleasant women, and learning well. A— is an affectionate but fiery Brahmin woman. I have had a serious talk with her this morning because she just filled the compound with her loud anathemas, the reason being that she found, to her horror this morning, that she had been sleeping on somebody's else sheet all night. N—, B—, and C— are all young, and pretty, and very affectionate. D— is lazy to the bone and G— often complains, but most of the women are very busy, cheery, and obedient. I would like to send you one of the table covers they are making. I am teaching Y— and M— to do Ayah's work.

The Rev. J. E. Abbott also writes from Mazagan, March 12, 1898:—

As you have no doubt heard of the riots in Bombay last Wednesday, you may be anxious about us. I had been up to Lalitpur, N. W. P., and was debating in my mind whether to come back leisurely or at once, when I was filled with a strange desire to return. This was no doubt God's leading, for

I arrived here in the midst of the riot, and Annie, Chloë, and others anxious for my return. Europeans were being beaten and murdered in the streets; ladies even were dragged out of carriages and beaten with the intent to kill. The low-class Mohammedans were engaged in it, and the riot was directed solely against the Europeans.

The cause at the bottom is the unwillingness of the people to submit to the plague regulations. They resent the search parties that visit the homes and seek for plague cases, and take them to the hospitals, segregate the contacts, etc.

A mob attacked a search party; the police was called in force, the mob had to be fired into, the infection spread, and Mohammedans with clubs attacked any and every unarmed European they met on the street. The troops came up in time, however, and outward peace is reigning through the awe they inspire. In many streets there are cannons facing up and down the streets, and soldiers day and night at important points. To add to the trouble the merchants over the city have gone on a strike and closed all shops. Twenty thousand laborers have stopped work, their idea being that they will in this way force the hands of the Government and stop the search parties and quarantine regulations.

These people would rather die off by the plague like flies than submit to the scientific methods of combating with it, which they do not understand, and which they think are against their customs and religion.

We are, however, in the Lord's hands, and are little disturbed by the events around us. We go about our usual duties trusting in the protection of Him who controls all things.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10, 1898, TO JUNE 10, 1898.

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# Life and Light for Woman.

Vol. XXVIII.

SEPTEMBER, 1898.

No. 9.



MRS. ALBERT BOWKER.

[Taken on her golden wedding day, seventy-eight years of age.]

(See page 412.)

## WEST CENTRAL AFRICA.

## THE MISSION IN WEST CENTRAL AFRICA.

BY MISS LUCY M. FAY.

THE pioneers of the West Central African Mission of the American Board were Rev. Walter W. Bagster, Rev. William H. Sanders, and Mr. Samuel T. Miller. They landed at Benguella in November, 1880, and three months later they established the first station at Bailundu, one hundred and ninety miles from the seacoast, their intention to push further inland being thwarted by native resistance. The following year their ranks were depleted by the loss of the sainted Bagster, whose life forces were drained by the intensity of his brief service, his faith shining like a star, whose tender, inspiring radiance falls upon the work he loved even to this hour.

This region, where the few entering wedges of missionary effort have been placed, is nominally under the control of Portugal, whose trading posts dot the coast, and connect by caravan with the interior. The natives dwell in numberless small villages under the rule of petty kings, and have no definite religion apart from the superstitions of their race; and to many of these villages we of the Woman's Board are linked by the presence there of our own missionaries,—our substitutes in the field. Patient workers they are, who are putting forth every effort for uplifting the degraded beings among whom they have chosen to dwell, while over and over again they repeat to them the "wonderful words of life." There is no romance in the self-sacrificing lives these missionaries are leading, amid discouragements that we cannot appreciate, and with surroundings more depressing than we can know, while they strive to win souls that are weighted down by such an inheritance of evil that even the pure, penetrating light of the gospel is often for a long time absorbed by the blackness of darkness upon which it falls.

Trusting in the promises of God these faithful ones work on, and sometimes their assurance is verified, and lives are completely changed by the manifest power of God, from the stupid apathy of heathenism to the new life in Christ Jesus. With childlike simplicity of faith these "little ones" go forth, with the light of heaven on their dusky faces, to tell "the words" to all whom they can reach, our missionaries joyfully guiding their uncertain footsteps in the way of life and service.

During the early days of the mission the number of workers was at different times increased, and in 1884 three of this devoted band went seventy miles farther inland to open a station at Kamundongo; but soon after their arrival the missionaries were suddenly expelled from the whole field by the

natives, with such enmity that they were compelled to flee for their lives, leaving all their possessions. Like the Red Sea before the Israelites these waves of opposition seemed, for nearly two years, to be a hopeless obstacle; when, lo! the sea rolled away, and pathways were opened once more, which were entered with fresh enthusiasm after the bitter trial. The Portuguese authorities condemned the expulsion, which had been instigated by jealous traders, and the native kings were influenced to give their confidence anew to the mission.

During this season of enforced cessation from active work, Rev. William E. Fay, of Kamundongo, came to the United States, and in calm assurance of faith that the check sustained by the mission was but temporary, though the outlook seemed so hopeless, he gave supervision to the printing of an Umbundu grammar and vocabulary which had been laboriously prepared by the mission.

Surely this faith was akin to that of the prophet Jeremiah when, within prison walls, and on the eve of Judah's captivity, he delivered to Baruch, for careful preservation, the evidence of purchase, that his title might be clear to the field at Anathoth, and in that hour of darkness uttered the prayer, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee."

Returning to Africa in 1886, Mr. Fay was accompanied by his wife, Mrs. Annie M. Fay, who was adopted by the Woman's Board. Mrs. Fay has shown peculiar power in winning the confidence of native women, and she has accomplished much in evangelistic lines and in school work, though several children have come to demand from her a mother's thought and care. At one time when there had been fighting between the Portuguese and the natives we found Mrs. Fay seeking a crowd of fugitive women, who had been driven from their village, and were huddled together in the woods with such possessions as they could save around them, and with wailing children in their arms. Thinking all white people were alike responsible for their sufferings, they shook their fingers at her with hatred; but, with gentle patience, Mrs. Fay persisted in expressing her sympathy, saying, "I have little children, too, and I am so sorry for you," until love conquered, and one of the women exclaimed, "She has a heart of mercy, and weeps with us." Then they accepted her offer to give them shelter, and for days the mission house, as a letter tells us, was "filled to overflowing with palm oil, rubber, cloth, pots, chickens, and also baskets, boxes, and hampers filled with small possessions, while women, children, and crying babies were packed on porches." We find Mrs. Fay teaching in the schools,—

gathering a crowd of children for kindergarten instruction,—translating songs into the expanding Umbundu language, cutting out clothes for the people, helping her husband in village work, and in numberless other ways assisting in missionary labors.



GIRLS AT BAILUNDU IN 1886.

The Fays have recently been transferred to Bailundu, and soon another emissary of our Board will be welcomed at Kamundongo,—Miss Sarah Stimpson, who sailed in June for service in this field.

Chisamba, thirty-six miles from Kamundongo, was chosen in 1888 to be the third station of this mission, and in a few years the place was hallowed through the death, by fever, of our dear Miss Clarke, after a brief ministry of love among that people whom she ardently longed to lead into the light.

Our Board sent out in 1893 Miss Helen J. Melville, and also Miss Amy Johnston, who soon became the wife of Rev. W. T. Currie, and has continued to render invaluable aid to the mission. Miss Melville was joined in 1895 by her sister, Miss Margaret W. Melville, and they are both zealous teachers in the schools, which are a marked feature of the work at this station. They write with enthusiasm of the pupils whom they are striving to lead in the way of life, and of the little ones in the kindergarten, to whom their hearts go out most lovingly as they teach them to string colored papers and straws, or to build houses and fences with blocks, which have been ingeniously made from match boxes covered with paper; and they rejoice to know that while the little fingers are busy the young hearts are drinking in, unconsciously, the sweet lessons taught by Him who said, "Suffer little children to come unto me." As the older girls sew patchwork and learn to make their simple clothes in the house of their teachers, they have the object lesson of Christian home life; and who can estimate the influence of those quiet hours, so in contrast to the degradation of their heathen homes, when they listen to stories as they sew, or when they sing together with manifest delight the merry little songs which have been prepared for them? Will the sacred hush of prayer-time be forgotten by these girls, or the music of their hymns ever cease to make rhythm in their hearts?

On breezy heights, about forty miles from other centers of activity, the station of Sakanjimba was located in 1893, and there, ministering to soul and body, we find Dr. Rose A. Bower, whom we adopted in 1894, and who was transferred to this place from Bailundu, where she had rendered a varied service for three years. The doctor gives graphic pictures of her many-sided employments, and of her surroundings. Of a visit to a village she writes: "All the people give a pleasant greeting as we look in the door, but the house is generally so small, and is so filled with pots, baskets, women, children, dogs, chickens, pigs, and various other things, to say nothing of a fire of sticks near the door which sends out such a smoke that one can often scarcely see inside, that we generally stand outside and look in, but we are seldom invited to enter. We ask all to come to the service on Sunday, and invite the children to attend school, and all say, 'It is good; we will come;' but they rarely fulfill this promise,—indeed, they do not intend to when they answer, but say what they think will please us. Their

very life is made up of deceit, lying, treachery, and all sorts of evil practices." While she gives this dark outlook, Dr. Bower reminds us that "the mission has only been here four years, so we are but beginning to sow the seed. . . . Our hope is from the children, and we must wait years for them to learn and be ready to be examples before their own people." Parents often dissuade their children from going to school, where they receive gifts of simple articles which they are taught to make, saying, "If you sew the cloth, when you get it done you will die." Alluding to the superstition of the people and their dread of death, Dr. Bower writes: "They have a spirit of the air which they call Sambulu, and if they see a little dust or grass whirled around by the wind, they hastily step aside, so it will pass by and not strike them."

Yet our workers need not despair. The older stations were built up amid just such ignorance and sin, yet we have contrasting pictures like the following, from Mrs. Currie's account of the Christmas service at Chisamba: "It was a glad sight to see such a crowd of black faces, in almost breathless attitudes, listening to the old, old story of how God so loved the world. . . . The young people—but by no suggestion of ours—had a prayer-meeting about half-past five o'clock that morning to implore a blessing upon the services of the day."

It is apparent that this article presents more especially glimpses of the work our missionaries of the Woman's Board are doing, but it must not be forgotten that this work is dependent upon the broader sweep of effort and achievement which the American Board is making historic in West Central Africa.

We have not touched upon the training of native evangelists and preachers,—have only hinted at the formation and enrichment of a written language that it may become available for expressing the great thoughts of the gospel. We have not dwelt upon the persistent fight against intemperance, polygamy, and the cruel practices of witchcraft, neither have we told how they resisted the passion of the people for the wild orgies of their corrupt dances, which are so degrading. The wise and politic dealings of the mission with native rulers and with the Portuguese have not been portrayed, nor have we traced the footsteps of native converts who, under the direction of the missionaries, go out, with the support of many prayers, to cross the country with caravans, that they may speak "the good words" to those traveling with them and to the villagers on the way, whose ears have never listened to the tidings of salvation. We have not pictured the missionary wives in their ceaseless round of household cares, nor have we tried to number the uncounted acts of service they are constantly rendering to the cause.

Many other phases there are of the work, and only the hundred hands of Briareus, of classic story, can illustrate the many-sided, far-reaching activities of the mission, setting in motion uplifting influences which can be measured only from the heights of heaven

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## CHARACTER SKETCHES.

BY MRS. E. D. WOODSIDE.

“You are not going back to that dreadful country again, Mrs. Woodside?” said a lady friend in conversation the other day.

“Do you mean Africa? And why is it so dreadful?” I asked.

“Oh, because the missionaries are being massacred there! The people are so fierce and barbarous I should think you would feel in constant fear of your lives.”

“I presume you refer to the mission in Northwest Africa,” said I. “It is true that was a frightful massacre, if reports are correct, and our sister mission has lost heavily. The cause, I believe, is traced to the hut tax imposed by some British authorities in that locality. I am not acquainted with the situation, but I am inclined to believe that it was, in this case, as it is generally, that when missionaries lose their lives by the hand of the natives, the cause is due to the influence of certain white men from civilized countries who are there for political or mercenary purposes, who bleed the country and inflict upon the people a cruel and unjust treatment, until they become incited to revolt and rebellion. And to them, when enraged, a white man is a white man, no matter of what nationality or from what motive they are there, although in their calmer moments and better judgment they do recognize a great difference between the missionary and the trader. The readers of the *LIFE AND LIGHT* will recall the experience of our own mission in this respect, when in '84 the missionaries were expelled from Bailundu and Bihé at the instigation of a Portuguese trader. And again in '90, the time of war between the Portuguese and natives, while the missionaries, though not involved, were in danger of the loss of property, and to some extent of their lives. Ordinarily, living in that country, we do not feel the least fear of the people, and the only apprehension of danger is at times when extraneous influence is brought to bear either directly or indirectly upon us or our work. It is a question often asked us since our return, ‘Aren’t you afraid of those people?’ This invariably reminds me of a conversation with a Scotch lady who was at one time a member of a neighboring English mission in Bihé, who said she shocked her conservative

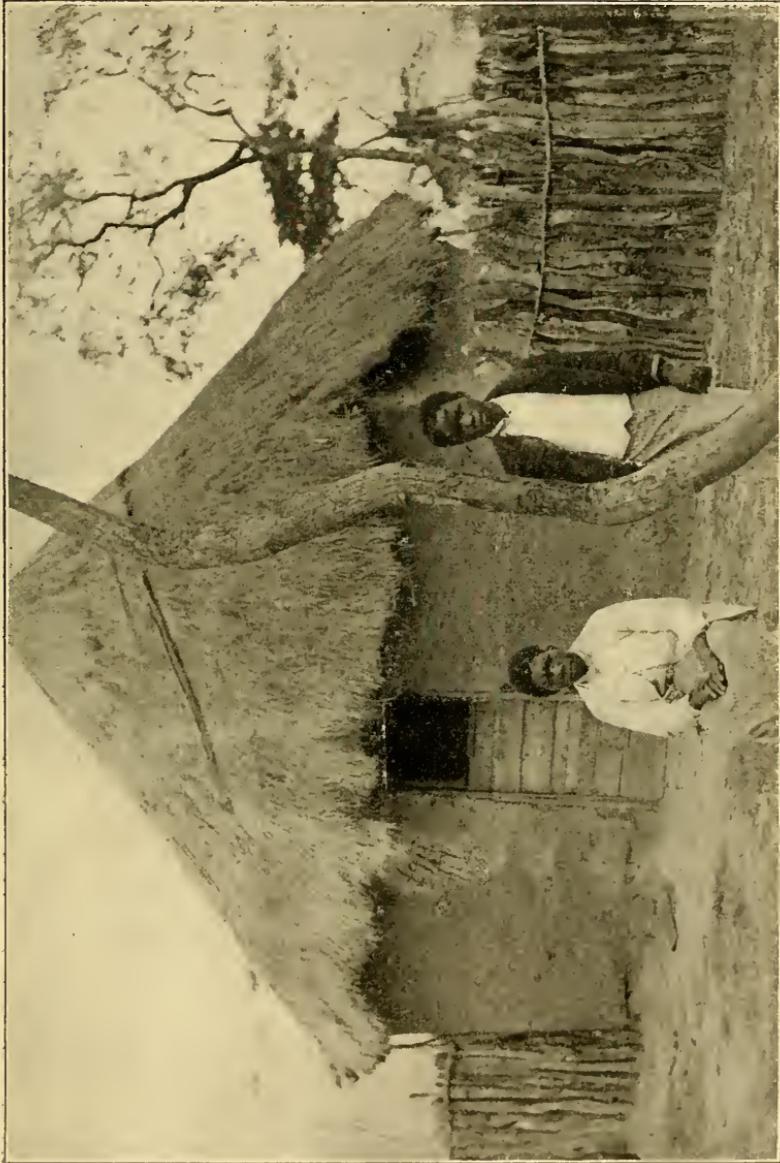
sisters of Scotland, who, commenting upon her fearlessness in traveling alone in Africa, told them that she would rather intrust herself to the care of ten black men of Africa than to one white man that she did not know."

To those ladies this statement was almost incredible; but to those who have lived and traveled in Africa it is fully appreciated. It has been a matter of great surprise to our friends here when we have told them that our two eldest daughters, aged twelve and nine, have made the journey from Bailundu to Sakanjimba, a distance of sixty miles, alone with natives, in special charge of two trusty mission lads; and we felt less anxiety than we would to send them alone at night from one end of this city to the other.



A TRAVELER'S HUT.

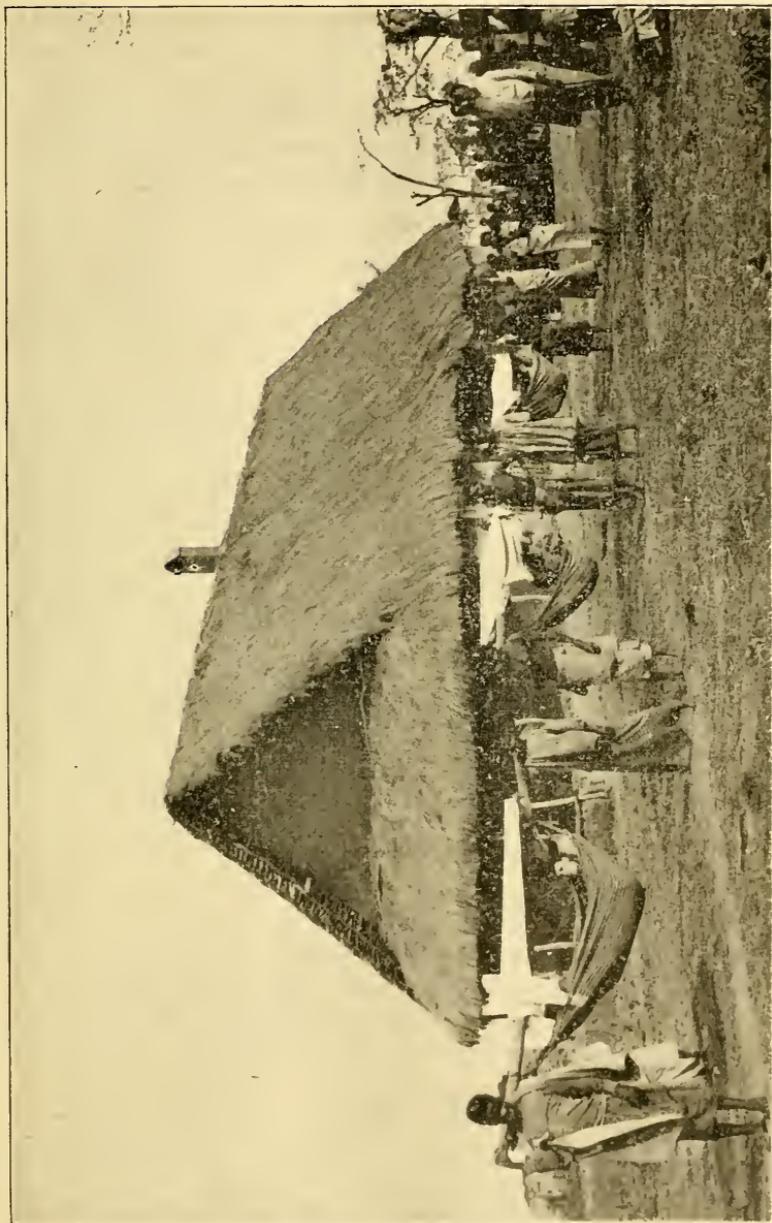
The native carriers manifest a certain pride in carrying a white lady or child, and delivering them safely at their destination. It is not uncommon for the young ladies of our mission to travel alone. . . . In traveling from one station to another requiring only two or three nights on the way, we do not usually carry a tent, but occupy a traveler's hut in one of the camps that are found at intervals along every caravan route. This picture gives a very good illustration of one feature of African travel. The native custom in occupying these huts is to construct two or three narrow beds of sticks and grass by the side of a fire in the center, which is invariably kept burning all night.



HOUSE OCCUPIED BY MR. AND MRS. LEE.

They carry out little clothing with them. Usually the garment that clothes them by day is the covering at night. A reed mat is carried along, upon which to lie. When we occupy a hut of this kind we have it cleaned out of all grass, sticks, and ashes, and fresh grass in abundance spread over the ground; upon this we place our cot beds, and find a cool, comfortable shelter from the heat of the sun by day, and safe from rain and dew by night. The accompanying illustration represents a typical traveler's hut. It was built by an old man of considerable wealth from a neighboring district, who came to the Kamundongo station to receive medical aid from Dr. Wellman. He refused, through superstitious fears, to occupy the house that the doctor offered him, but preferred to live in this little hut which his own servants built for him, and which he occupied for a month or more while under the doctor's care. Banana stalks form the back of this picture, and the young man sitting in front of the hut is one who is also under the doctor's care. He is suffering from an incurable ulcer, which is liable to result in blood poisoning. He was at the time I visited that station the doctor's chief gardener, and worked to the degree his strength would allow. His wife had left him because of his inability to travel like other men, and his mother, upon hearing from the doctor that the disease was incurable, remarked in his presence that he might as well die, and the sooner the better. She forthwith deserted him, leaving him entirely to the care of the station. He became to the doctor and his wife a grateful, devoted servant, showing in every way possible his gratitude and appreciation for their kindness to him. And it was but natural that there sprang up a mutual attachment between them.

The next illustration shows the first house in the Sakanjimba station. Mr. and Mrs. Lee occupied this house together with a tent, until a larger temporary house could be constructed. It is an ordinary native house, and was afterwards occupied by two of the Christian lads. At the time this house was being thatched the grass ran short, and the people were not disposed to gather more except for exorbitant price. It was at the beginning of the rainy season. The rains were somewhat tardy that season, and the people conceived the idea that the "white man" was keeping off the rain, because he had no roof over his house. They forthwith fell to work gathering grass, delivering it at the station, and were willing to take any price Mr. Lee offered. They even told him that he could have it for nothing. When the house was completed some of the old men came to Mr. Lee and said, "Now, Nana, you have a roof on your house, won't you let the rains come?" They have among themselves rain doctors, who profess to be able to make rain or keep it away at will, and they think the white man ought to be able to do as much as they.



STARTING FOR CHISAMBA.

Our mode of travel has, I think, been described at different times in LIFE AND LIGHT. I will give a photograph, which will give a still better idea of it. The travelers are Mrs. Currie and the Misses Melville, leaving our station for their home in Chisamba. The market scene in the background is one of almost daily occurrence. Women have brought of their field produce, consisting of corn, beans, sweet potatoes, squash, etc., to exchange for cloth, which is our medium of exchange.

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## TURKEY.

### REPORT OF THE FEMALE DEPARTMENT OF EUPHRATES COLLEGE.

BY MARY L. DANIELS.

“The Lord is my strength. . . . My heart trusteth in him and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him.”

OUR hearts do greatly rejoice for the help and guidance of the Lord during this past year. In many ways it has been one of our most successful years.

#### BUILDING.

We again hired the community house for the college and boarding department. Although the girls are obliged to sit on the floor during study and recitation hours, they say, “We are happy, because we are eager to learn.” The rooms that are used by the college girls become, later in the day, the sitting, dining, and sleeping rooms of the boarders. The preparatory school has been carried on, as last year, in the rooms which were roofed in after the fire. This year we hired a small house in the city for the intermediate department. We have used the schoolhouse of the Gregorians for the primary children. Last summer they added a recitation room, and rented the whole to us for a moderate sum. The first year after the massacre they gave the use of the building free of charge. A small room of our own was repaired for the kindergarten. A beautiful large house was hired for the boys’ kindergarten. Although the schools under our care are scattered, and in seven buildings, we have been more comfortable than last year. We are hoping and praying that a year hence our new school building may be well under way.

#### TEACHERS.

The corps of workers consists of thirteen native, seven assistant (undergraduates), two American teachers, and two matrons. Miss Seymour has kindly consented to assist us this year, and has taught several classes. Miss Bush offers to help us during Miss Barnum’s absence for annual meeting.

We greatly need additional help from the home land. The responsibility is heavy and the workers are few.

We praise the Lord for the enthusiastic work of the teachers. They have given themselves and their time wholly to the school. Outside of school hours they have taken lessons in English Literature and Pedagogy. During Mr. Millard's visit many of them were greatly blessed. It is interesting to notice that of the sixty-six graduates of the female department, twenty-two are teaching in the Harpoot, Aintab, Marash, Hadjin, and Smyrna fields, twenty-two are in England or America, sixteen have married teachers or preachers, and four have gone "home."

#### PUPILS.

Four hundred and twenty-five girls have been enrolled; of these, two hundred and eighty-four are Gregorians. We have representatives, including the orphans, from fifty-three cities and towns. We have sixty-five teachers and girls in the home; consequently we are much crowded, but God has kept severe illness from us. The early part of the year quite a number of girls left school for America. The teachers have tried to introduce self-government, more or less, and have worked with individual girls. The order has been better, there has been little need of punishment, and we are very grateful. The testimony of the teachers in the lower school is that the orphans are the most obedient pupils that they have. This is a great encouragement, and gives us much hope for the future. Five girls expect to graduate in June. One will be married the same day, one hopes to go to America, and one has been "asked for." There is a demand for graduates to teach in many parts of the field. America and matrimony have taken away so many of our teachers and girls that we find difficulty in supplying the need in our own school.

#### STANDARD.

There has been an effort in all the schools to raise the standard and to decrease the number of classes. Beginning with the kindergarten we have large classes to be promoted from all the schools. Each class is better prepared than the corresponding class of previous years. A few years ago we revised the course of study, and we are now enjoying the fruit. More thorough work has been done by teachers and pupils than ever before. Just as soon as we have help from America we hope to introduce new studies into the college. As it is, we are planning to take extra work in English and Turkish.

#### HELP.

Money has been received for the board and tuition of poor pupils. We have felt that it would be a harm for the girls to receive help without doing

something in return ; therefore we have tried to give teaching or the preparation of kindergarten work to those boarders who have received aid. Mothers of poor day pupils have made stockings, cleaned wheat, or helped in putting down supplies. Half, at least, of board and tuition has been paid by the pupils themselves. The large number of orphans has greatly increased the amount of help needed. Since November we have furnished hot lunches to the poorest boys and girls. Thirty or thirty-five have daily come to the restaurant for a hot meal. It has been a real pleasure to watch their faces fill out, and to notice the improvement in the class room.

#### RELIGIOUS LIFE AND WORK.

From the very beginning of the year there has been a reaching out after a higher life on the part of teachers and scholars. When Mr. Millard reached us he found a prepared field. The Holy Spirit touched many hearts and the whole school was stirred as never before. Girls gave themselves to the Lord ; others returned to him ; others were led into a fuller consecration. A quiet work is still going on. Temptations are more easily overcome. There is a deeper love for God's Word. There is a growth in many hearts. Day by day girls are becoming more like Him. The work that has been going on in hearts and lives is our greatest cause for gratitude, and our hearts are full of praise and joy. Thirteen teachers and girls have united with the church, and others are thinking about confessing Him. Once a week, for half an hour, the regular work is laid aside, and volunteers from the college go to the lower schools and work for souls. Before leaving the college they always spend a few minutes in prayer that the Holy Spirit may guide and give the message.

#### BENEVOLENCE.

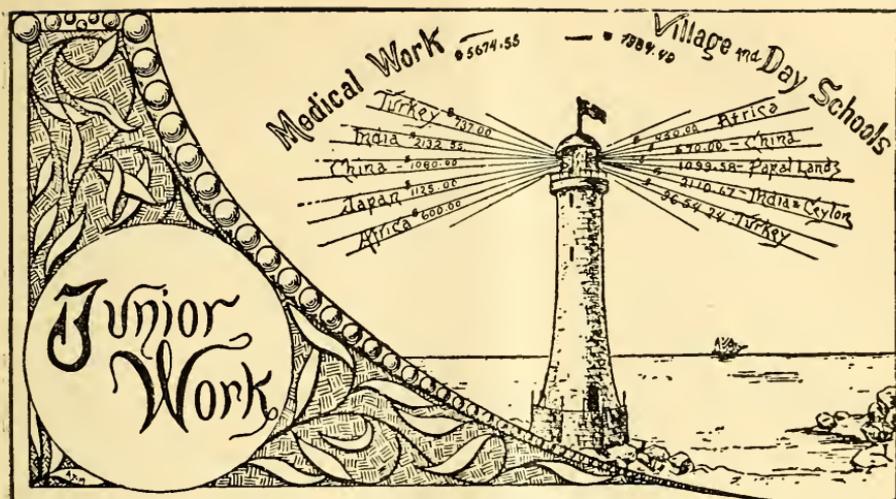
For years our girls have supported a girl in Inanda Seminary. This year we are sending four liras (\$17.60). The teachers are helping to support a pupil in our own school. At Christmas we had two services for giving. The pupils brought food and money for the poor. More than two and a half liras were given, besides quantities of food.

The year has not been all sunshine. There have been many hard, discouraging things, but God has made the hard places smooth. As we look back, and scene after scene comes up, our hearts are very full, and we say,

"So long thy power has blessed me, sure it still  
Will lead me on!"

Will you not pray that our girls may be blessed, and become the channels of blessing to many, many souls?

HARPOOT, May 18, 1898.



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

## INDIA.

### MEDICAL WORK AT AHMEDNAGAR.

BY DR. JULIA BISSELL.

[From the Annual Report of the Mission.]

THE number of patients treated daily at the dispensary has varied greatly with the different conditions as to famine and plague. Fevers, bowel complaints, and all diseases due to improper food, multiplied and flourished while the famine lasted, and drove crowds of patients to the dispensary. They gave the faithful Bible woman large and interested audiences. She tried earnestly to point them to the One who alone could both send the rain and satisfy the heart-hunger. Many heard the truth from her for the first time, and some whose souls had never before known hunger or thirst were already eagerly asking to be baptized—"to be counted as God's people"—before the first rains fell. Many children have been put into mission schools. The number of patients registered as new cases during the year was 3,391, and they made 12,563 visits to the dispensary. In addition to these, from two to three thousand have been treated out of dispensary hours, of whom an accurate account could not be kept. Visits were made by myself to over sixty Hindu, Mohammedan, and Parsee homes in the city and out of it, and to a far larger number of Christian homes. The first assistant of our working staff has also been called upon freely for his services by both the Chris-

tian and non-Christian community. I have only regretted that several apparently urgent calls had to be refused because of pressure of work, or because the patients were at a great distance. Patients treated have paid during the year fees amounting to Rs. 728-11-0.

#### EFFECT OF THE FAMINE.

Appeals of the sick during the famine were piteous. They who, in ordinary times, might have stayed in the city for treatment in cases of serious illness, found themselves unable to do so unless support for the time was offered them. Great caution became necessary that this form of relief should not be abused. Once it was known that food as well as medicine was supplied to the sick, a hundred ailments sprang up in as many homes. Parents found themselves disabled for work through their own or their children's illness, until disease threatened to be at a premium! It was, however, perfectly true that the miserable, insufficient food—fruit, seeds, leaves, stones, bark and roots of trees, and worse materials that may not be mentioned—eaten as food, wrought havoc with their weakened bodies. On the other hand, people with long-standing, chronic complaints became willing to undergo any treatment for the sake of allaying the pangs of hunger. It was pitiful to see the attempts made by many to prove themselves worthy of relief at the hands of one who was known to espouse the cause of the sick. When ailments did not exist they could be manufactured for the occasion; and where is the doctor who can prove that a person is not suffering from rheumatic pains?

#### A RELIEF KITCHEN.

In July I decided to open a relief kitchen. Of the hundreds who came from a distance, asking food or seeking to be sent to relief works, many arrived, weak and exhausted, late at night. Their immediate need was a warm meal of wholesome food. In no condition to buy and cook for themselves, they were most grateful to receive the first regular meal that had greeted their eyes for days. In some cases food was thus supplied to individuals and families several days before they were able to continue their journey to the nearest relief works. Fresh bread from this kitchen was also distributed daily to between twenty-five and fifty children at our gates. They who were too weak for hearty food received warm gruel or milk. I shall not forget the look on one woman's face when I gave her starving child a cupful of milk. Immediately after drinking the milk the little one fell into a quiet sleep. "He's gone to sleep!" the mother exclaimed. "He hasn't slept for so long, he's been so hungry!" The relief kitchen was kept up for four months, and proved a useful feature of our relief work in Ahmednagar.

## A COMMITTEE OF CHRISTIANS FOR PLAGUE DUTY.

In November, when active measures against the plague were on foot, and a widespread panic was threatening, the Christian community planned a plague inspection committee of their own. Energy and enthusiasm was shown in this movement, and two committees, one of four and one of three members, were appointed to visit near and distant Christian homes, respectively. The objects of this committee were: (1) To give suggestions on cleanliness of the individual and of the home and surroundings to any who needed them; (2) to impress on them the connection of dirt with contagious diseases; (3) to quiet fears; and (4) to explain to them the meaning of anti-plague measures adopted in the city, their importance to the public health, and the reasons for complying cheerfully and promptly with them. The committee met twice a week to report on work done and obstacles met, and did excellent work.

## DEATHS OF CHRISTIANS.—SAKHUBAI AND OTHERS.

In spite of precaution, however, the Christian community has not been exempt from the disease. Six of our number so far have been attacked, of whom one has recovered and one other is convalescent. While writing these lines news has come from the plague hospital of the death of Sakhubai, who has for three years served faithfully as matron at the dispensary, and as nurse in time of sickness in many houses. In most Christian families in the Marathi Mission her name will be spoken with affection and gratitude, for timely aid rendered in sickness and perplexity. She had a passion for caring for the sick and weak, and was widely known in both the Christian and non-Christian community.

## DR. KARMARKAR'S REPORT.

Although my going to Baroda was an altogether unexpected step, yet on looking back upon a year of labor, with many thrilling and instructive experiences crowding into my memory, I earnestly thank God for his manifest guidance and help. The position of physician is a secular one, yet there was nothing in my office calculated to interfere with my freely speaking on spiritual matters, and showing an example of what a Christian life means. Almost without exception the homes of the people, from the smallest to the greatest, have been pleasantly thrown open to welcome me. But amid much that gladdens and cheers one, there is a deeper and predominant feeling of keen sorrow and concern for the thousands of women victims of the present system of Indian life, and realization of the imperative need of more penetrating and thorough Christian influence, to lighten the gloom of error and superstition which hangs like a cloud over the homes

of rich and poor alike. Provision has been made for a certain amount of education, but the effectiveness and the results that might be expected are largely crippled by the fact that in Baroda the purdah system is more rigidly enforced than in many other states. One night at twelve o'clock I was called to see a woman who had given birth to a child, and was suffering from high fever. Upon examination I found that there was no serious complication, and concluded that she would speedily recover. But the fever still remained, and the parents became still more frightened on account of the plague prevailing in the city. Upon further scrutiny I noticed that the people of the house had a large lamp burning night and day in the room, in addition to a couple of charcoal braziers. So I determined seriously to interfere with the existing sanitary arrangement of the sick chamber. I ordered the lamp to be removed; had the bed dragged from its dark corner to the vicinity of the window, substituting some warm clothing for charcoal fires. That very night there was a decided change for the better, and after a few days that patient was completely well. This occurred in an educated household, where custom compelled them to have dark rooms vitiated by charcoal fumes and other unsanitary measures, even to the detriment of their own kith and kin. Roughly, I have medically treated about 11,000 women and children, a large number of whom have shown signs of deep gratitude, which must inevitably tend to remove from their minds any pre-existing prejudice against Christian workers.

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## HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

BY BELLE B. MACKINTIRE.

"CAPTAINS OF TEN" is the name of our society. Each boy is a captain, and his ten fingers are his company of soldiers to be trained to obey his commands.

We are a church club, and as such, of course, a missionary society; yet our purpose in starting was not to "help the heathen," nor the missionary, nor even to "interest the boys in missions." In our minds it was purely to help our own boys, and make them feel that they have a place in the church. Next in our minds was the fact that boys must have something to do, so work must be planned for the ten fingers. But a boy wants a reason for his work, and in answering this want we carry out the second purpose of our club to teach the boy to work for others.

During the nine years of its life the club has had many changes in its plans and methods, but with its purpose always the same, it has held steadily and quietly to its work, and with the sympathy of the church from the be-

ginning, has earned the right to be considered a branch of our church work,—"a member in particular."

For three years we worked without any constitution; then came a very simple one, and now we are well organized, and our business meetings quite full and interesting.

It has been a study on the part of the leaders from the first, and I will merely give the result as it is to-day. We do not consider it perfected now; while it lives it must grow and change.

Our object, as stated in the constitution, is "to promote a spirit of loyalty to Christ among the boys of the club, and to learn about and work for Christ's kingdom." Our motto is found in Proverbs xii. 24. Our watchword is "loyalty." Our entrance fee is twenty-five cents, our annual fee ten cents. When a boy is voted in (after being on probation a month), pays his fee, and signs the constitution, he is given a certificate of membership, and also our silver badge. We meet every Friday afternoon. The boys are divided for work into three squads. Boys from eight to ten years old have a simple course in paper sloyd, varied sometimes with sewing cards, weaving, or clay. Squad B boys whittle. A course is prepared which takes them about two years. Squad A boys, from twelve to fifteen years, begin carving simple geometric work. Each squad has its own teacher, and the oldest boys who form our graduate squad act as assistants. After working about an hour the boys are called together for a few words before dismissal.

The first Friday in the month is our business and missionary meeting. After the regular business, the president hands the meeting over to the missionary committee for that month. We have two meetings each for city, home, and foreign missions. The first meeting on each subject the boys conduct themselves, under the leader's planning. Recitations, readings, and sometimes a paper written. The next month we have a speaker from outside to tell us about some branch of that work. After that meeting we usually vote some money to that object.

We have a simple entertainment, with an exhibition and sale of the boys' work every year. We have several interesting events which mark each year, but I have not space to tell of them.

As I said in the beginning, we are not primarily a missionary society. We have never, for that reason, become auxiliary to any society. Our work is for the boys of the church. Of course, the great thing the church must teach her boys is that they should live "not to be ministered unto, but to minister." Several of our older boys have helped in the mission work of our church, teaching whittling, and playing games in boys' clubs.

As we look upon the club and the place it holds in the church, as we look

upon the boys themselves, and especially upon some of our graduate boys, I think we can feel that it has been guided and blessed by God. It has brought some boys into the Sunday school. It has held in the Sunday school still more. It has brought the boys in touch with the church, with church people, with church life, with church missions. It may have had its influence in bringing some into church membership. Eight of our present members are members of our church.

Thus we look forward to their growing into their places as men of the church, ready to carry on the church's work at home and throughout the world.

NOTE.—Although, as the writer has stated, the "Captains of Ten" are not primarily a missionary organization, it has seemed to us that hints from a society so efficiently managed, might prove valuable for leaders of boys' mission bands.

Inquiries regarding the conduct of the society may be addressed to Miss Belle B. Mackintire, 51 Avon Hill Street, North Cambridge, Mass., and will receive replies collectively in a future number of LIFE AND LIGHT.

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## Scraps from our Work Basket.

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CONTRIBUTIONS FOR THE MONTH. "Before they call I will answer." Ere the call for prayer issued in our last number has reached our readers, the answer is becoming apparent in the increase of \$592.75 in the contributions of the month over those in the same month last year. While we are seeking a much larger advance,—the total decrease for nine months of our financial year being \$3,525.64,—we may rejoice that there is any increase. May it strengthen our faith, and lead to more earnest, fervent prayer. We wish to reiterate the request that every one of our readers will set apart some time every Sabbath morning to pray for the treasury of the Board. "Whatsoever ye shall ask the Father in my name he will give it you."

MOVEMENTS OF MISSIONARIES. The summer months are made both pleasant and sad in welcoming the home-coming and speeding the departing missionaries. Of those of our own Board, Miss Harriet G. Powers of the Constantinople College, Miss Anna F. Webb from Spain, and Mrs. M. C. Winsor from India, have arrived in this country. Miss Ellen M. Stone sailed for Bulgaria July 30th. Passage has also been engaged for Miss Agnes M. Lord, going to Eastern Turkey, Miss Ellen M. Pierce for Aintab, Turkey, September 18th, and Miss Mary S. Morrill for China, sailing from Vancouver September 12th. Two new

missionaries, Miss Elizabeth and Miss Jane D. Baldwin, sailed from San Francisco August 5th for Micronesia. These latter ladies are to go in a sailing vessel, with a party of missionaries, directly to the islands. The voyage will be long and tedious at the best, and they will need the prayers of their friends and of those interested in the work in Micronesia.

**A SEVENTY-FIFTH BIRTHDAY.** A pleasant event in Foochow was the celebration of the seventy-fifth birthday of "Mother Hartwell," June 30th. All the different missions in the city united to carry out a very pleasant programme. Three papers were given, entitled "Sunshine in the Soul," "Sunshine in the Home," and "Sunshine in the Mission," which seem to us specially appropriate to the bright, cheery mother of the mission, who will never grow old. Gifts of silver from the missions and lacquer from her family were supplemented by a most acceptable gift, of which Mrs. Hartwell writes: "After the missionaries had gone came the teachers and scholars of the school, the women's school, the hospital employees; and such a quantity of cakes, candles, and a very large scroll! On the scroll was the inscription, 'Token of united regard for Lady Hartwell, Teacheress, Great Person, on her seventy-fifth birthday. Your pupils, seventeen persons together, knocking their heads present their compliments.'"

**A TWENTY-FIFTH ANNIVERSARY.** Our Maine Branch celebrated its twenty-fifth anniversary by a most delightful gathering in Portland, June 16th. Mrs. Wm. H. Fenn, the president of the branch since its formation, gave a very interesting historical address, from which we make a few extracts: "It was a November day in the lull of a furious storm in the year 1873, that a committee of three consecrated women, appointed at the previous June conference, met in the vestry of High Street Church of this city, and organized this Maine Branch of the Woman's Board of Missions. These three women of the East were Mrs. Ernestine Lord of Portland, Miss Sophia Spofford of Rockland, and Miss Elizabeth Gould, now Mrs. Rowland, of Lee, Mass. They drew up a constitution, taking for a model the one provided by the Woman's Board, of Boston, and chose state officers. Our annual meetings were held in connection with the State Conference until 1896, when a change was necessitated by the fact that the State Conference held its meetings in September. We therefore continued our June annual meetings, and have our semiannual meetings during the session of the Conference. Our first missionary was Miss Clara H. Hamlin. Then we adopted Miss Agnes M. Lord, and then Miss Grace N. Kimball. Each of these missionaries went to Turkey. We had interest also in the school at Mardin and at Umzumbe in Africa. We built a home there, sent out

barrels of clothing, educated native girls, etc. Strangely, it seems to be our lot to never have more than three missionaries in the field at once. On Miss Hamlin's marriage to Mr. Lee she passed from our care, and we sent out from Bangor Miss Ellen Ladd, now Mrs. Allen. Miss Lord being obliged to return to America, Miss Bliss was our missionary to Japan, but illness compelling her to return, in 1889 Miss Mary S. Morrill went out for us to China, and was followed by Miss Annie Gould. I beg to call your attention to the fact that every one of our missionaries has been a Maine girl. Of their efficiency, their consecration, I have no need to tell you. Whether caring for homeless Armenians, or facing a mob of Chinese soldiers, as examples of Christian living they have shone as lights in a dark world. Have we been loyal to them? Each one must answer for herself. From this branch has gone out the Vice President of the Woman's Board, Mrs. Daniels, so well known as presiding officer and in literary work for LIFE AND LIGHT. Miss Kyle, Field Secretary of the Woman's Board, is one of our own girls, in whose usefulness we take special pleasure and pride. And many a missionary not on our branch list is dear to our hearts as coming from Maine; notably Mrs. Wheeler of Harpoot, Mrs. Pierce of Bardesag, Miss Farnham, Miss Johnson, and Mrs. Allen of Harpoot. In the twenty-five years of our existence we have sent from our State the sum of \$101,558.68, of which \$15,040 has been in legacies. Our best financial year was 1892. Of late we have fallen off somewhat. I incline to think that our difficulty is mostly in the lessening receipts from junior or juvenile societies. Formerly mission circles gave large sums; they have been superseded by C. E. Societies, whose interests are scattered. We each know whether we give as we used to give, and as far as we are concerned must answer to ourselves whether we are sustaining our missionaries.

A At the Presbyterian General Assembly Dr. Pentecost stated PROPORTION. that "if all the ministers in our church had given as much money to foreign missions last year as the missionaries gave for the debt, the sum would have been \$101,500; and if the whole Church had given in the same proportion, the Board would have received \$7,200,000 instead of \$801,773.19." In our own Board, also, the missionaries set us an example of work and giving which, if followed by even half of our members, would bring about wonderful results in mission lands.

THE FULL CHRISTIAN That Christian is not really living the full Christian LIFE. life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task,

and takes no interest in the progress of the work, and knows nothing, and cares little, whether or no the power of the love of Christ is made known to his fellow-men who breathe the same life, who are children of the same humanity, who have been redeemed by the same Redeemer. . . . It is time that this great work should not be passed aside by any single soul that lifts the heart to Christ, by any single soul that has begun to love the Lord. Love the Lord and you will not fail to take your part in that for which the Lord and Saviour died; love the Lord and you will be unable to keep away from the great work which at the beginning of the gospel was necessarily the main work which the church had to do, which shall be the task that he has given us as long as the Church shall last, until the Lord our Redeemer comes back to earth to welcome all his own.—*Selected.*

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### EXTRACTS FROM RECENT LETTERS.

FROM MISS BESSIE B. NOYES, MADURA, INDIA.

I THINK that in general our school is in a more satisfactory condition than ever before. I can see a wonderful improvement in the general scholarship of the girls. The government inspectress, who examined our school in February, said that there was a great change for the better, especially in English and singing. My sister takes great pains in teaching the girls to read music by note, and they sing three and four part pieces now. Even the quality of their voices has improved by culture, and they sing quite sweetly, so that the singing of the Madura Girls' School is said to be the best in South India. The girls are asked to sing on all sorts of public occasions, in the Madura Church, and even out at Pasumalai.

Looking back over the years I can also see improvement in the manners of the girls, on the whole. They are much less self-conscious than once they were. There is plenty of room for improvement. This year we have been more crowded than ever. The new normal class came in before the old one was examined, and at one time there were one hundred and sixty boarders. Think of it! We have one hundred and forty now, and I used to think that ninety were all we could take. We have built a temporary sleeping room on top of the back wing of Otis Hall, which relieves the dormitory of about thirty girls. It has a palm-leaf roof supported by bamboo, and the sides are of palm-leaf mats. The difficulty was in persuading the girls to sleep there, they are so timid at night, and this is more open than the dormitory. We chose good girls and delicate girls who we thought might be helped by sleeping in the fresh air. Sometimes naughty boys throw stones over the wall at night, and frighten the girls in various ways.

It has been a pleasure to see the growth of some girls in their Christian life. Some have been very earnest in personal work for others. One said: "It is said that we ought to work and pray for individuals, but may I not work for more than one at a time? There are so many to whom I want to speak." Many of the girls are able to report good work done on their return from vacations. One girl said that on her journey she was obliged to wait some time at a lonely station. This seemed a strange providence at first, but soon she found a number of women and children to whom she could tell the gospel story. "And then," said she very simply, "I understood why the Lord had detained me there." Oh, if only all the girls had such a consecrated spirit!

FROM THE ANNUAL REPORT OF THE WORK AT GEDIK PASHA,  
CONSTANTINOPLE.

Those who have the Gedik Pasha mission in charge never forget that it was first established for the purpose of bringing a knowledge of the gospel in its spiritual power and in its practical workings to the people of various nationalities in the heart of the great city. It is favorably situated for co-operative effort, and the Langa Church of evangelical Christians is becoming more and more affiliated with it. A little band of very earnest Greek evangelicals are also among its working force. In its immediate neighborhood is a sister mission established by the English Society of Friends. These two missions, having one purpose and a complete understanding with one another, are mutually helpful. The Friends' mission has been visited the last two years by several distinguished Christian philanthropists of the society, who have greatly interested themselves in the work of the American mission. They have aided it in various ways and have helped to make it more widely known.

Because of peculiar conditions in the city there has necessarily been a suspension of some kinds of work, but it has been a watchful waiting time. There have been good opportunities for individual work, and there have been very encouraging results, which may not be more particularly reported.

A Sunday school is maintained during forty Sabbaths of the year. There are four adult and fifteen primary classes. The general attendance is very good. At Christmas time sixteen children were given silver stars for having been present every Sabbath during the year. Classes are taught in three languages. Mr. Chevigian conducts the Sunday school, giving the general lesson for adults in Turkish. The Greek and Armenian Christian Endeavor Societies hold weekly Sabbath meetings in their respective languages. Union meetings are held in Turkish. They usually have some missionary topic. Collections have been taken for different objects, one being sent to India for the leper missions. Members of the Armenian Society visit in families and care for the poor.

There have been larger opportunities for spiritual work than last year, because the burden of relief work has been much less. The Bible woman has found open doors everywhere. The sick and the dying have sent for her to read and pray with them. She has averaged some eighteen weekly visits to houses, and in all there has been a readiness to listen to the message she brought.

The school at Gedik Pasha has two Greek and four Armenian departments. The native teachers employed have been trained in mission schools, and they work together in much harmony both in the week day and Sunday schools. Miss Jones has general supervision of the schools, and Miss Barker gives particular attention to the English department. Every school of mixed nationalities must have some common language. Parents eagerly seek English for their children; the purpose is to give the pupils such a knowledge of English as will make it in time the common medium of religious and moral instruction, with the result of unifying the school and giving the pupils a knowledge and a relish for the best thought of the world expressed in simplest form.

#### THE AMERICAN COLLEGE FOR GIRLS.

There was a very large assemblage yesterday afternoon at the American College for Girls at Scutari, to attend the "Commencement Exercises" of that institution. The lecture-hall was quite full, as well as the rooms opening upon it.

The principal features in the proceedings were an address delivered by the United States Minister, Mr. Angell, and the conferring of degrees upon the graduating class. On the platform were the president of the college, Dr. (Miss) Patrick, and Mr. Angell. On the left of it were seated the ladies composing the faculty of the college, and on the right were the eight students of the graduating class. Instrumental music—organ, piano, and violin—opened the programme, and followed the delivery of diplomas to the graduates, and after Mr. Angell's address Mr. Jaronsky played a violin solo, accompanied on the piano by Herr Lange, which was greatly applauded.

Mr. Angell's address was excellent. He took for his subject the development, during the course of his own experience, of female education in the United States, and his treatment of it was highly interesting, revealing as it did close observation and thorough knowledge, and imparted much information. The tone of the address was as admirable as its substance, and we have no hesitation in saying that its style, diction, and delivery were alike masterly. When Mr. Angell had disposed of the main subject of his discourse, he paid a well-merited tribute to the American missionaries who for the last sixty years had been working for the good of their fellow-creatures in this country. He complimented Miss Patrick on the success of her per-

severing labor in the development of the college and for the extension of its utility, and he fittingly acknowledged the effectual manner in which her efforts had been seconded by the ladies of the faculty. The speaker concluded with a few words of advice to the graduating class, showing them that the knowledge they had acquired was not to be hoarded as a miser hoards his wealth, but to be shared with others, that in its spread it might contribute to the accomplishment of the great work which all true Christians have at heart. Mr. Angell resumed his seat amidst loud applause.

After the musical interlude which followed, Dr. Patrick handed the diplomas to the students of the graduating class, prefacing the distribution by a few appropriate remarks.—*The Levant Herald (Constantinople)*.

FROM MRS. CHARLES A. NELSON, CANTON, CHINA.

WE have been having a most prosperous year for work so far. As I had already planned, two women came up from the San Ming district to study immediately after Chinese new year. It is the beginning of our Woman's Training School, and I am filled with thanksgiving every day to have two such fine women to begin with. They have been studying with wonderful zeal, and are making good progress both in reading characters and in grasping the spiritual truths of what they read. Both of them were bound-footed; but in their anxiety to come to school willingly and gladly unbound their feet. Their feet have caused them some trouble since, because instead of loosening their bandages little by little, they took them all off at once and began to walk. It is a hard way to unbind and caused much pain and swelling. To make it worse, one of them, in her desire to hasten matters, bound a flat stone on her foot to help push the instep down.

I have my hands full here in the city: so many women seem to be inquiring the way. The women's prayer meetings have been quite large. Last week such an ignorant group came in. They were all wealthy, well dressed, and well behaved; but they had no knowledge of the gospel. Their first question on seeing baby Faith was, "Is that your Jesus?" And before I could explain, they hunted all over the room for my idols, and concluded finally that the framed photographs on the mantel were gods. And yesterday, after accepting an invitation to talk to some women in their house, I asked them to come to the chapel and listen further. In all sincerity one said, "Will you let us come out again if we do?" and another: "We are not sure whether you will dig out our eyes and hearts or not. People say you do." All this in Canton, the oldest mission field in China. Don't you pity them? and is there anything I can do to let the ladies in the homeland know of our great need of more prayers, and more workers, and more money for the work?

## FROM MISS MARY ROOT, MADURA, INDIA.

Not long ago I went out on an itinerary for three days. I pitched my tent in a village six miles from Madura, or, rather, in a quiet cocoanut grove just out of the village. Other villages surrounded us within a radius of two and three miles. I visited three villages across the river from the tent. In nearly all this group of villages I have women reading and studying the Bible. Several women came to the grove and gathered near me. The attention of the people was somewhat distracted by a drama which was going on in the evening. A strolling company had taken up their quarters in the village for ten days or more. Every night about ten or eleven o'clock there was a great beating of drums, and about midnight the play would begin. Many of the women went, and the next day would be sleeping in their houses, and really too tired to see me when I went to their homes. I asked one woman if they spoke good words in the drama, and she said "No," without a smile. She said it did no good to her but she was going all the same.

One evening I went to the catechist's house to the little meeting that he and his family hold every night. There is only this one Christian family in the village. Several others are interested and are studying Bible lessons, but have not yet joined the church. They have no church building, but meet in the catechist's house. My Bible woman, who is working in this group of villages, is living in one corner of his veranda while she is waiting for me to build a house for her. The house is a rough, thatched roof affair inclosed within a high wall, with a sort of covered veranda on one side where the people within gathered. I was the only one honored with a chair; the others sat upon the mud floor. This is their usual custom. A dim light hung over my head, and the chair and a table comprised all the furniture. The catechist led the meeting as usual, reading from the Bible and questioning them upon the reading. Two or three of the men seemed interested, and perhaps would refrain from going to the drama after the meeting, but a small group of women in one corner were getting up and down in their anxiety to hurry outside, where great preparations were going on for the night's revelry. At the end I spoke a few words to them all. The very minute the meeting ended the few who were interested in the drama rushed out with scarcely a good-by to me. Afterwards I took the leaflets I had brought and went among the crowd. At first no one cared for the papers, but presently as I walked hands were outstretched in every direction. The boy who carried my lantern and the catechist went along with me to force a way through the crowd. I believe that good words do take root in most unlikely places, so I scattered them around the gaudy playhouse.

# Our Work at Home.

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## In Memoriam.

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MRS. ALBERT BOWKER.

ENTERED INTO LIFE JULY 27TH, EIGHTY-THREE YEARS OF AGE.

It is with feelings of great sadness that we are compelled to record the death of Mrs. Albert Bowker, the founder of the Woman's Board of Missions and its beloved president for twenty-two years. While there is a feeling of thankfulness with our sadness that the brave, indomitable spirit is freed from the trammels that so weighed upon it through long years of invalidism, yet all the friends of our Board will deeply mourn that the bodily presence, even in its weakness, is gone from us. As we write, the eight years of inactivity slip away from us, and she seems to stand before us in all the plenitude of her power.

Mrs. Bowker's entrance upon the definite Christian life—an entrance almost as remarkable as the later development which meant so much to the world—occurred when she was about fourteen years of age and a pupil in Ipswich Academy, of which Miss Z. P. Grant was principal and Miss Mary Lyon her associate. It was a time of special religious interest in the school, and Sarah Lamson, one of the younger scholars, a born leader in her youth as in riper years, was the moving spirit of a bevy of girls who opposed and ridiculed the religious movement almost to the point of rebellion. In the midst of these conditions word came to the teachers from her parents that they had received tidings of their daughter's sudden death. It was before the time of railroad or telegraph, and the parents asked that proper arrangements should be made, and the next day sent a messenger with a coffin to bring her body to Boston. It was a case of mistaken identity, caused by the death of another person of the same name. The event sobered the young girl at once, and after a long struggle the proud spirit surrendered to its Lord with a thoroughness and consecration which followed her through life.

A member of a Unitarian family, she felt compelled at the close of her school life to ally herself with those of the Orthodox faith. A little later, when just out of her teens, she became one of a small band who organized the first Trinitarian (the Maverick) church in East Boston. Then began a life of devotion, untiring zeal, and ceaseless effort rarely equalled, and still more rarely excelled. A tribute which came to her in her later years contains an

epitome of her life. At one time, when trying to raise money for her beloved church, she went to a well-to-do banker who was only an occasional attendant at the Sabbath services. Much to her surprise he immediately gave her a check for a large amount, saying: "Do you know why I give you this money? It is because for years and years I have seen you going up and down these streets, doing kind things for every one, helping the poor and suffering in every possible way. Yours is a religion I believe in, and I am glad to give to you."

At the time of the Civil War, when women took such active part in the relief work of the Christian Commission for the army, she was the natural leader in her own city, and during all the years of the conflict no organization proved more efficient than that of the East Boston ladies. This experience, with that which came to her as President of the Union Maternal Association, gave her courage to respond to the unmistakable call to a work which should reach to the uttermost parts of the earth. The story of the formation of our Board is familiar to all,—the need, the call, the eight months of thought, and prayer, and search for wise methods, which culminated in its organization,—but it is only the few who were nearest her who can fully appreciate the rare ability of its founder and what her labors meant to its success.

Mrs. Bowker brought to the work the remarkable combination of wonderful executive ability and foresight, a keen intellect, deep consecration, leisure, wealth, and physical strength. Through her keenness and foresight the foundations were so well laid that scarcely a month passes at the present time that we do not recognize the wisdom of her plans. Her executive ability brought to the aid of the new enterprise the best in the churches, gained and retained their confidence, disarmed prejudice, and established the right of the new organization to existence. Her wealth and leisure made many things possible to her that could not have been otherwise accomplished. Her carriage and horses were always at the disposal of the work and the workers, and not the least of the advantages was the abounding hospitality which brought together friends of the new movement in the most delightful way. Notably we remember a convention held at her house, when she entertained thirty-five ladies, branch officers and others, for three days. Kind neighbors supplied sleeping accommodations, but all were guests at her table. The gathering was called to remove some misunderstandings and to make clear the relation of the different organizations to each other, to the Board, and to the American Board; and one hardly knew which to admire most, the tact and skill by which differing opinions were brought into harmony, the carefully planned daily programmes, or the perfect housekeeping that ran so smoothly on unseen, silent wheels.

Although a constant sufferer in some ways, Mrs. Bowker's indomitable will seemed to bring her the physical strength necessary for her work. No storm was furious enough, no heat or cold intense enough to keep her from coming across the ferry to the Board rooms when occasion required; and many will remember her presence at the first annual meeting of the Board, with her broken arm in a sling, the result of an accident a day or two previous. Over all, and through all, permeating everything she did, was a consecration without reserve to her Lord and his work. She was pre-eminently a woman of faith and prayer. If any decided step, however small, was to be taken in Board work, constantly seeking divine guidance, she investigated everything that could bear upon it from beginning to end. For her public meetings she left no stone unturned, spared no labor in planning its smallest details, but her main reliance was on some little circle of praying women, usually members of her large church Bible class. When once the plan was decided upon in this way nothing could move her from its accomplishment. When the day for the public meeting came her anxiety ceased utterly. She had done what she could and her Lord's help was sure.

To her own abilities she added the rare power of setting other people at work. Over and over again we have seen workers begin an interview with her with "I can't" upon their lips, in response to some request for service, only to say at the end, "With God's help I can." There are hundreds of people who, like the writer of this article, attribute to her faith and courage, to her inspiration, to her power to draw out the best that is in one, whatever success they have achieved. Hundreds will testify to her intense sympathy in their perplexities and sorrows, to the way in which she lifted their burdens in her own strong arms when it was possible, and when it was not, clearly pointing the way to Him who alone could adjust the burden and show one how to bear it.

For twenty-two years she carried the work of our Board, in its inception, in its varied system of organization conceived in her own mind, in its broad outlook, in its minute details. When the time came for it, her laying down of the work was as remarkable in some respects as her active labor in it. Although the Board had occupied so large a share of her life for more than a score of years, although she loved it with all the intensity of her nature, yet she gave it up in no half-hearted way. At the age of seventy-five there was, naturally, a strong element of relief in passing into other hands the burden that had grown too heavy for her to carry, and she gave the precious legacy heartily and completely. There was no attempt at preserving authority; no clinging to old prerogatives; no criticism of changes and of new methods that sometimes pertain to smaller minds.

Very soon the rheumatic trouble that had followed her so many years confined her to her home, a little later to her chamber, and, finally, to a wheeled chair. Her wealth disappeared. Financial troubles even took away her home of sixty years. Mercifully, the brightness of her mind was dimmed, the keenness of her sensibilities was dulled, so that, serene and cheerful in a quiet home in one of Boston's finest suburbs, happy in the beautiful ministries of a beloved daughter, she sat apart in the borderland, waiting for her summons.

On the morning of July 27th, like a tired child, she fell asleep. With a long-drawn sigh the spirit burst its bonds and was free. With work well done, pain and weariness, trial and sorrow gone forever, who can picture the exultant joy with which she joined the heavenly throng! "The redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

And then—behold a marvel! In a little more than twenty-four hours, the husband of her youth, to whom she had been wedded fifty-five years, followed her to the eternal world. Side by side they lay in their caskets and in one grave they were buried. United in life, in death they were not divided.

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### OUR BOOK TABLE.

*Memorial of the Rev. N. G. Clark, D.D., LL.D., for twenty-nine years Corresponding Secretary of the A. B. C. F. M.*

Mrs. Clark, who kindly donated a copy of this volume to the Circulating Library of the W. B. M., says in her introductory note: "These memorial pages have been prepared with no thought but that of private distribution among near friends and fellow workers. Only the urgent requests of some of these friends, that they be allowed to reach a wider circle, induce me to offer them for publication."

On opening the book the attention is first riveted on the noble face of Dr. Clark, with the symmetrical, dome-like cranial contour and the silvery beard which gave Dr. Clark a venerable, patriarchal appearance before he had reached threescore and ten. The opening chapter is devoted to Dr. Clark's life before his connection with the American Board in 1865. In fifty-five pages this highly useful and consecrated career is told from its beginning in a rural town of Vermont to its close in a beautiful suburb of Boston. Then follows a report of the memorial services and scores of letters of love and appreciation from missionaries in every land, besides prominent workers in the home land and tributes which appeared in the religious papers.

From various associations came resolutions expressing esteem and sorrow. The Suffolk North Association, to which Dr. Clark belonged for thirty years, sent a most tender tribute, from which the following is quoted: "In our more serious deliberations, by right of superior worth,

"He sat as chief,  
And dwelt as king in the army,  
As one that comforteth the mourners.  
Unto him we gave ear and waited,  
And kept silence for his counsel.  
After his words we spake not again;  
And his speech dropped upon us  
And we waited for it as for the rain."

The latter half of the book is made up of papers selected from those presented by Dr. Clark at the annual meetings of the American Board.

*The Man Who Feared God for Nought. Being a Rhythmical Version of the Book of Job.* By Otis Cary.

Although this *brochure* is brought out in this country under the well known *imprimatur* of Fleming H. Revell Company, it was printed at the Okayama Orphan Asylum, Mr. Ishii's Institution, and is made attractive by flexible and artistic Japanese covers. In the way of dedication are these words: "To them that are ready to faint" and "Behold we call them blessed which endured." Mr. Cary, who has long been known to us as one of our most eager and efficient missionary workers in Japan, says in his prefatory note that this rhythmical and dramatic form of the great Hebrew poem is "specially adapted for reading aloud in the family, in literary societies, or before an audience. It is sent forth with the hope that while helping to an appreciation of the literary merits of the ancient poem, it may also make more vivid the moral and religious lessons that it has for men of all times."

It is told in Edinburgh of Thomas Carlyle that, when visiting once on a large estate, his host asked him to conduct family worship. As is the custom in many Scottish households, the servants were all present. To the dismay of the assembled family the distinguished guest began his reading of Scripture with the opening chapter of the Book of Job, and became himself so absorbed and interested that he was entirely oblivious of his hearers, and continued his reading through the entire book, and when it was finished, in a kind of trance, he closed the Bible, rose and left the room.

In his copious and scholarly introductory notes, Mr. Cary shows himself familiar with a wide range of literature on his subject, and he recommends Professor Genung's "Epic of the Inner Life" to those who desire to get at the heart of the poem, and Professor Moulton's "Book of Job" in "The

Modern Reader's Bible," for those who wish to study the poem from a literary standpoint.

*Missionary Methods for Missionary Committees.* By David Park. Fleming H. Revell Co.

This little book of seventy-six pages costs only twenty-five cents, and is packed with strategic information for the practical missionary worker from cover to cover.

The author, writing from McCormick Seminary, Chicago, says that "his object has been to bring together the best methods now in use among the Young People's societies of our land. It is not a book of theories which may or may not prove practical, but of plans already successfully in operation." The table of contents has as a heading, "God's Challenge to the Young People of this Generation." Some of the subjects discussed are: "The Missionary Committee," "The Monthly Missionary Meeting," "The Missionary Library," "The Missionary Study Class," and similar topics. There are ten specimen charts which could be placed on the blackboard by skilful fingers, which give a most impressive ocular demonstration of the sad fact that Christian nations and individuals are, as yet, only "playing with missions."

#### SIDE LIGHTS FROM PERIODICALS.

Two articles upon Mexico, harmonizing well in thought, appear, the one in the *Midland Monthly* for July upon "Our Sister Republic, Mexico," by Carmen Harcourt, a descriptive paper for which the author received a prize in competition with others, and which is of such interest as to hold close attention from beginning to end; the other a brief description of the "Home in Mexico," by Marilla Adams in the *Chatauquan* for August.

Another home life is pictured in the *Arena* for August, where a Japanese Chujiro Kochi contrasts "Japanese Home Life with American." One is surprised that a magazine of the standing of the *Arena* should publish sentiments which betray so little acquaintance with American home life, and such immaturity concerning the effect of Christianity upon Japan. The article has value only as it describes Japanese interiors and daily customs.

Our readers who are interested in the salvation of American forests, may enjoy a short article upon "How India has saved her Forests," a lesson to the United States, by E. Kay Robinson, in the *Century* for August.

*The Nineteenth Century*, July, "Civilization in the Western Soudan," by Rev. Canon C. H. Robinson. That there should have been found so much civilization and a literature containing some such excellent thoughts among tribes we had supposed quite barbarous is a surprise.

Among the various articles upon Spain we would call attention to three,

*Munsey*, August, "The Rise and Fall of Spain," by Rich H. Titherington, a great historical romance in brief. *Atlantic Monthly*, August, "Lights and Shades of Spanish Character," by Irving Babbitt, which impresses us as the most thoughtful and comprehensive expression we have seen on this broad subject. *The National Magazine*, August, "Spain's Ancient Prize, the Alhambra," by Wm. J. Reid.

The *Outlook*, July 30th, contains a brief account of the lately established "Party Government in Japan," by our missionary, Rev. D. C. Greene, D.D.

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### ANNUAL MEETING.

THE thirty-first annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Springfield, Mass., on Wednesday and Thursday, Nov. 2 and 3, 1898. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st, in the chapel of the First Congregational Church.

The ladies of Springfield 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 L. Hubbard, 65 School Street, Springfield, Mass., the chairman of the Committee on Hospitality. For 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.

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### TOPICS FOR AUXILIARY MEETINGS.

*September*.—East Central Africa: see LIFE AND LIGHT for August.

*October*.—West Central African Mission.

*November*.—Thank-offering Meetings.

*December*.—Review of the Year.

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### WEST CENTRAL AFRICAN MISSION.

#### TOPIC FOR OCTOBER.

FOR this topic we suggest three papers, taking for the foundation the condensed sketch issued by the American Board. 1. The Beginnings of the Mission, see *Missionary Herald* for March, August, and September, 1881, March and September, 1882. 2. The Expulsion of the Missionaries and

their Return, *Missionary Herald* for December, 1884, March, 1885. 3. Woman's Work in the Mission in one of the Principal Stations, *LIFE AND LIGHT* for March and August, 1886, August and December, 1890, June, 1892, March, 1893 (for Bailundu), January, February and May, 1887, February and November, 1889, and August, 1891 (for Kamundongo in Bihé).

Another plan would be to group the work around some person. 1. A sketch of Mr. W. W. Bagster at the beginning of the mission, *Missionary Herald* for June and July, 1882. 2. A brief account of Kwikwi, king of Bailundu, who was prominent in the expulsion of the missionaries, *Missionary Herald* for June, 1883, December, 1884, March, April, June, September, October, and November, 1885, July, 1890, August, 1893. 3. The work of Mrs. Wm. E. Fay, see references for work in Kamundongo.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from June 18, 1898, to July 18, 1898.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Maine Branch.*—Mrs. C. C. Chapman, Treas. Andover, Aux., 5.50; Auburn, High St. Ch., Y. L. M. B., 30; Augusta, Aux., 50; Bethel, Aux., 1; Minot, 9; Portland, Annual Meeting Silver Off., 75, High St. Ch., Gleaners, 50 cts., Seamen's Bethel Ch., C. E. Soc., 22, State St. Ch., Aux., 9.75, Somerset Conf. Coll., 2; Standish, Miss Marrett, 5, Washington Conf. Coll., 5,

214 75

Total, 214 75

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Bath, Three Friends, 4; Centre Harbor, Aux., 6; Chester, Christmas Roses, 5; Exeter, Aux., 60.80; Hampton, Aux., 37.50; Keene, First Ch., Aux. (to const. L. M.'s Mrs. Amos Bancroft, Miss Katherine F. Leverett), 50, Second Ch., Aux., 19, Little Light Bearers, 6; Laconia, Mrs. Gertrude S. Blakeley, 5, Aux., 26; Nashua, Aux., 37.95, Pilgrim Ch., A Friend, 25; Nelson, One Willing Worker, 2; Orford, Aux., 34.35; Piermont, Homeland Circle, 6; Rochester, Mrs. M. W. How, 5; Salmon Falls, Aux. (of wh. 25 to const. L. M. Mrs. Martha L. Goodwin), 27; Sullivan Co., Coll. at Annual Meeting, 1.91; Tilton and Northfield, Aux., 32.02; Troy, Aux., 23; Webster, Aux., 10.83; Wilton, Second Cong. Ch., C. E. Soc., 10,

434 36

Total, 434 36

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bennington, No., 2, C. E. Soc., 5; Burke, East, C. E. Soc., 1; Burlington, M. B., 23.58; Cornwall, Aux., 22.13;

Fairlee, 4.50; Middlebury, S. S., 17.40, K. D's, 5; St. Johnsbury, No. Ch., 32.42, So. Ch., C. E. Soc., 5; Waterbury (with prev. contri. to const. L. M. Mrs. G. E. Ladd), 4; Williamstown, "In Memoriam," 2; Woodstock (to const. L. M.'s Mrs. J. L. Dana, Mrs. H. P. Clark), 50, Cradle Roll, 1,

175 03

Total, 175 03

### MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Andover, Abbott Academy, 45; Lexington, Aux. (of wh. 25 to const. L. M. Miss Mary P. French), 36.90; Melrose, Aux., 14.05; Wakefield, Miss Workers, 1.50; Woburn, Aux., 12,

109 45

*Barnstable Branch.*—Miss Amelia Snow, Treas. Waquoit, Aux.,

10 00

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 10.70; Hinsdale, Aux., 18.24; Housatonic, Mite Off., 11.12; Pittsfield, First Ch., Aux., 23, Memorial, 60; Richmond, 26.28,

149 34

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux.,

50 00

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Northampton, Smith College Miss. Soc., 45; Williamsburg, C. E. Soc., 10,

55 00

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Wellesley, Wellesley College Ch. Ass'n,

432 17

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Brockton, Jr. Aux., 17, Porter Ch., Jr. C. E. Soc., 11; Milton, Aux., 4.60; Scituate Centre, Willing Workers, 5,

37 60

*No. Middlesex Branch.*—Miss Julia S. Conant, Treas. Boxboro, Cong. Ch., W.

M. Soc., 14.93, C. E. Soc., 10, Cradle Roll, 95 cts. (of wh. 25 to const. L. M. Mrs. J. A. Walker). Less expenses, 75 cts., 25 13  
*Old Colony Branch.*—Miss Frances J. Runnels, Treas. Fairhaven, Aux., 10; Marion, Aux., 21.87, M. B., 2.88; No. Attleboro, 10.47; No. Dighton, Aux., 50, No. Middleboro, 19.55; Norton, 50, Cradle Roll, Rev. Mr. Job's Children, 55 cts., Lenten Off., 165.76, 331 08  
*Shrewsbury.*—Mrs. Mary S. Greene, 40  
*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. E. Longmeadow, Aux., 5.02; Holyoke, Second Ch., Y. L. Soc. (of wh. 25 to const. L. M. Miss Annie L. Whitten), 30; So. Hadley Falls, Aux., 9.68; Springfield, First Ch., Gleaners, 5, North Ch., Aux., 12.15, Lenten Env., 8.50, Olivet Ch., S. S., 30, Park Ch., Aux., 20.76; W. Springfield, First Ch., Aux., 3.50, 124 61  
*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Aux., 18.62; Arlington, Aux., 35; Auburndale, Aux., 40, Jr. C. E. Soc., 8.50, Prim. Dept. S. S., 1.80; Boston, A Friend, 25, Central Ch., Jr. Aux., 235.31, Mt. Vernon Ch., Aux., 2, Sen. and Jr. Aux., 60, Park St. Ch., Aux. (with prev. contri. to const. L. M. Mrs. William K. Porter), 17, Shawmut Ch., Aux., 28.75; Brighton, Cong. Ch., Aux., 83.60, Euclidean M. C., 4; Cambridge, First Ch., Aux., 50, Margaret Shepard Soc., 10; Cambridgeport, Pilgrim Ch., Jr. C. E. Soc., 1.60; Chelsea, Third Ch., Floral Circle, 10; Dedham, Aux., 1.60; Dorchester, Central Ch., Aux., 40 cts.; Jamaica Plain, Cent. Ch., Aux., 113.39; Medfield, Aux., 6; Needham, Aux., 14; Neponset, Trinity Ch., Stone Aux., 10; Newton, Eliot Ch., Aux., 145.50, Eliot Aids, 30; Newton Highlands, Aux., 2.07; Newtonville, Aux., 155.27; Norwood, Aux., 18; Roxbury, Walnut Ave. Ch., Jr. C. E. Soc., 5; Somerville, Prospect Hill Ch., Woman's Union, 61.86; Winter Hill, Cong. Ch., W. M. Soc., 33.65, Y. L. Miss. Soc. (to const. L. M. Miss Helen J. Sanborn), 25; South Boston, Phillips Ch., Aux., 65, Y. L. M. Soc., 20; Waltham, A Friend, 2, Trin. Cong. Ch., Jr. C. E. Soc., 20, Cradle Roll, 18.28; West Somerville, Day St. Ch., Jr. C. E. Soc., 1.66, 1,379 86  
*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Barre, Aux., 19.09; Blackstone, Aux., 5; Brookfield, Aux., 16; Fitchburg, Rollstone Ch., Aux., 6.10; Grafton, Extra-Cent-a-Day Band, 22.82; Southbridge, Aux., 5.98; Sturbridge, Aux., 21; Ware, Aux. (with prev. contri. to const. L. M.'s Mrs. S. E. Bowen, Mrs. W. E. Bullard, Mrs. H. C. Davis, Miss Maggie Duncan, Mrs. W. H. Hall, Mrs. W. S. Hamilton, Mrs. F. M. Winslow, Mrs. W. Winslow), 193.60; Westboro, Aux., 22.85; Worcester, Piedmont Ch., Aux., 100, Pilgrim Ch., Aux., 10, C. E. Soc., 13.20, Plymouth Ch., Mrs. Berry's S. S. Class, 2, Union Ch., Aux., 25, Jr. C. E. Soc., 5, 467 64  
 Total, 3,172 28

LEGACY.

*Newton.*—Legacy Frances R. Ladd, F. W. Hurd and W. Spooner Smith, exrs., 500 00

CONNECTICUT.

*Westville.*—Miss A. Ogden, 40 00  
*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 12, Cradle Roll, 5; Bristol, Aux., 25.34; Buckingham, Aux., 23.50; Burnside, "Long Hill" Aux., 11; Enfield, Aux., 18; Hartford, First Ch., Cradle Roll, 11, Fourth Ch., Interim. C. E. Soc., 2.50, Pearl St. Ch., Aux., 1, So. Ch., Aux., 1; New Britain, So. Ch., Aux., 7, So. Ch., Jr. C. E. Soc., 1.10; Poquonock, Cheerful Givers M. C., 5, C. E. Soc., 5, 128 44  
*New Haven Branch.*—Miss Julia Twinning, Treas. Cornwall, Aux., 15; Durham, Aux., 35; Easton, S. S., 5; Goshen, Aux., 2; Higganum, Aux., 2.50; Ivoryton, C. E. Soc., 1.05; Kent, Y. L., 2.50, B. B., 1.10; Killingworth, Aux., 10.75; Meriden, First Ch., Cradle Roll, 20; Middlefield, Friends, 8.85, C. E. Soc., 7.21; Middletown, First Ch., Cradle Roll, 16.74; Monroe, Aux., 22; Naugatuck, Y. P. M. C., 6, Alice Stetson C., 6; New Canaan, Aux., 15; New Haven, Mrs. Frost, 25, Centre Ch., Aux., 10.27, Cradle Roll, 5, Ch. of Redeemer, Y. L., 58, B. B., 10, Davenport Ch., S. S., 70, Cradle Roll, 5, Grand Ave. Ch., Workers, 28, Self-Denials, 23.46, Cradle Roll, 8, Humphrey St. Ch., Aux., 133, Y. L., 50, Plymouth Ch., Aux., 92.10, Yale College Ch. Aux., 2, New Milford, Y. L., 50; Norfolk, S. S., 10, Y. L., 20; North Madison, Aux., 10.56; North Stamford, Aux., 9; Norwalk, Aux., 6.50; Salisbury, M. B., 4.07; So. Norwalk, Aux., 100; Stamford, H. O. A. C., 5; Stratford, Aux., 5, Alpha Band, 16.54, A. L. D., 5; Washington, Aux., 7; Waterbury, A Friend, 1, Second Ch., Aux., 12; Watertown, C. E. Soc., 10; West Cornwall, C. E. Soc., 10; Whitneyville, S. S., 12; Winsted, Jr. Workers, 10; Woodbury, Valley Gleaners, 20; by Miss Kyle, 3.25, 1,023 45  
 Total, 1,191 89

PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. N. J., Chatham, Stanley Ch., Aux., 10.05; East Orange, Trin. Ch., C. E. Soc., 5; Montclair, Aux., 17; Westfield, Aux., 83.35; Pa., Phila. Aux. (of wh. 125 to const. L. M.'s Mrs. Ellen F. Raignel, Mrs. Hannah E. McKnight, Mrs. Jennie Palmer, Mrs. Sarah A. Maynard, Mrs. Kate R. Smith), 125.56, Y. L. M. C., 98.40, Snow-Flakes M. C., 20, 359 36  
 Total, 359 36

OHIO.

*Cleveland.*—Legacy Mrs. Carrie F. Butler Thwing, Charles F. Thwing, exr., 960 00

TENNESSEE.

*Nashville.*—M. C., 5 00  
 Total, 5 00

General Funds, 5,482 67  
 Gifts for Special Objects, 70 00  
 Variety Account, 19 08  
 Legacies, 1,460 00  
 Total, \$7,031 75



## JAPAN.

### EXTRACT FROM A LETTER FROM MISS MARY F. DENTON.

HOWEVER disappointed missionaries on the field and Christians in the home land have been in the Doshisha we only need a few months in Tokyo to find what a wonderful force the school has been in making for righteousness in new Japan.

Everywhere you find men who have studied at Kyoto. In business, in the banks, in "a company" (I really do not see how the Nippen Yāsen Knaisha men could manage its affairs without Doshisha men), teachers of everything under the sun from physical culture in the primary schools to philosophy in the university.

I doubt whether there is a single big or influential school, public or private, where you will find a faculty without a Doshisha representative. The late cabinet had a Doshisha man among its advisers, and the government offices fairly swarm with clerks, interpreters, and bookkeepers who hold Doshisha diplomas.

In the churches of various denominations you find them as pastors, Sunday-school workers, or "pillars of the church," while as for newspapers and magazines (there are hundreds of them published in Tokyo) you rarely find one without a Doshisha man on its staff.

In all these positions Doshisha men count pretty generally for an active Christian influence, and the Doshisha name always carries with it moral weight. "He must be an honest man because he came from the Doshisha" is often heard. Of course there are exceptions, and, naturally, some men will protest that I put too high an estimate on the work and influence of the Doshisha men, but, believe me, I have not exaggerated the facts in the slightest.

And our girls! If the Doshisha had only the girls and nurses to represent it, there would still be reason to thank the Lord for its existence. There are about twenty former students of the Doshisha girls' school in

Tokyo, and though they are not as aggressive Christians as we should like to see, yet there is much to be thankful for. They all go somewhere to church more or less regularly; eight teach in Sunday schools, and all are women above the average, of whom we may well be proud.

It may be of interest to know what they are doing. Four, as wives of pastors, are doing as much work perhaps as their husbands, and another is a real help to her husband in his work as translator of Christian literature. Four are the wives of bankers, three of teachers, and one of a high official. Of the unmarried girls two are in direct Christian work, two in literary work, one studying medicine, another English, one is working in a prominent Christian school, one in the Peeresses school, and one in a large kindergarten.

This letter is already long enough, but I want to speak of the splendid influence for Christianity exerted by our United States minister and his wife. Missionaries are on the calling list at the legation now, and may be sure of a welcome there. At a dinner recently given by a Japanese nobleman an American gentleman was delivering a tirade against Christianity in general, and missionaries in particular, to a knot of Japanese, when our minister very earnestly defended both. A word from him at such a time and in such a place counts.

[This is a splendid testimonial of what the Doshisha has been in the past, and should incite to more earnest prayer, that the threatened perversion of this Institution to unchristian education may be averted.—Ed.]

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### WOMAN'S MISSIONARY COUNCIL.

ONE of the most inspiring meetings of the National Council of Portland was the Woman's Missionary Council on Friday, July 8th. At 9.30 A. M. a goodly number of women from all parts of our broad land gathered in the Baptist Temple, one of the beautiful churches of the coast. Mrs. McClelland, of Pacific University, led the devotions in a way that prepared all hearts for the feast in prospect.

Although all knew they were welcome, the address of Mrs. Ackerman, wife of the pastor of the First Church, Portland, made the assurance more complete, and caused the response to Mrs. E. Eggert's request for sympathy and co-operation, in her duties as chairman, the more hearty and sincere. Mrs. Lamson, of Hartford, Conn., replied to the address of welcome most fittingly, and thereafter there was no North or South, East or West, but one hope and faith and love for missions at home and abroad. Miss Carrie Borden, of Boston, Mass., gave the greeting from the Woman's

Board, thus linking hands with the workers three thousand miles away in Boston. Then came Mrs. G. S. F. Savage, of Chicago, from the Board of the Interior, bearing her message of new plans, new hopes, greater co-operation among Christian women.

The Woman's Board of the Pacific was fitly represented by Mrs. G. C. Adams, of San Francisco, who could speak of the stimulus of the outgoing and incoming missionaries, and of the closeness of the tie that bound all three Boards together, as missionaries from all paused in California. Just before the singing of the "Council Hymn," composed by Mrs. D. B. Gray, of Portland, a roll call showed representatives from a large number of States, and many of them were officers, full of zeal and enthusiasm.

A warm welcome was accorded Mrs. H. E. Jewett, President of the W. B. P., as she gave an able paper, "Enthusiasm the Condition of Success," and it must be "born of intelligence, of courage, of confidence, of faith." "The conflict is on; the contest is hot; the outposts are in our hands. It remains with the churches to say whether the watchword shall be advance or retreat." Her Pacific Coast constituency were willing to promise advance should always be the watchword. Mrs. W. E. Thorne, the wife of a home missionary in Oregon, gave convincing reasons why there should be foreign mission societies in home mission churches, and pleaded for equal division of the home and foreign funds. As though this experience was not convincing enough, Rev. Dora Barker, another capable home missionary, urged greater interest in foreign work to increase the spirit of Christ in the churches, and with all this evidence the audience were prepared to agree with the Rev. Elvira Cobleigh, of Washington, when she declared a "home mission church can afford to give to missions, and would be retarded in its growth without it."

Another Washington woman, Mrs. W. C. Merritt, of Tacoma, drove the ideas of the preceding speakers home by planning for "systematic benevolence," and introduced the following resolution:—

"WHEREAS, The problem of apportionate giving presents itself for constant solution,

"*Resolved*, That the application of this principle should follow as closely as possible the spirit of the great commission; accordingly, as a tentative guide we suggest that the following schedule may be of assistance to our ordinary giving: American Board of Foreign Missions, 50 per cent; Congregational Home Mission Society, 20 per cent; American Missionary Association, 10 per cent; Congregational Sunday School and Publication Society, 8 per cent; Congregational Education Society, 4 per cent.

“WHEREAS, One of the plainest and most unequivocal teachings of Scripture includes the doctrine of systematic giving; therefore,

“Resolved, That we urge upon all the women of our churches the adoption of this principle as a duty, which they accept for themselves, and teach by precept and example to the children.

“WHEREAS, The proportionate giving is taught with equal clearness; therefore,

“Resolved, That we urge upon the ministers and leaders the education of the Christian conscience in this direction, as a duty which rests upon all with equal authority, while its obligations rapidly multiply with the increase of individual ability.”

Having been roused to give, Mrs. H. H. Cole, of California, touched the audience by her reply to the question, “Is the Missionary Spirit Essential to Christian Growth?” and she proved that out of love for Christ would come all forms of Christian activity.

The morning session had only whetted the keen interest felt by all, and on this earnestness the devotions led by Mrs. L. G. Kellogg, of Boston, were especially appropriate, as the central thought was “The Place and Power of Prayer in Our Work,” and Mrs. Marsh, of Olivet College, gave experience that sent the truth home.

One of the most helpful talks of the whole day was Miss E. R. Camp’s upon “The Helpfulness of State Unions,” and her practical experience interested all the thoughtful women. Two papers upon Systematic Study were presented by proxy, and then a paper bristling with facts, statistics, and ripe experience, was read by Mrs. E. H. Byington, of Massachusetts.

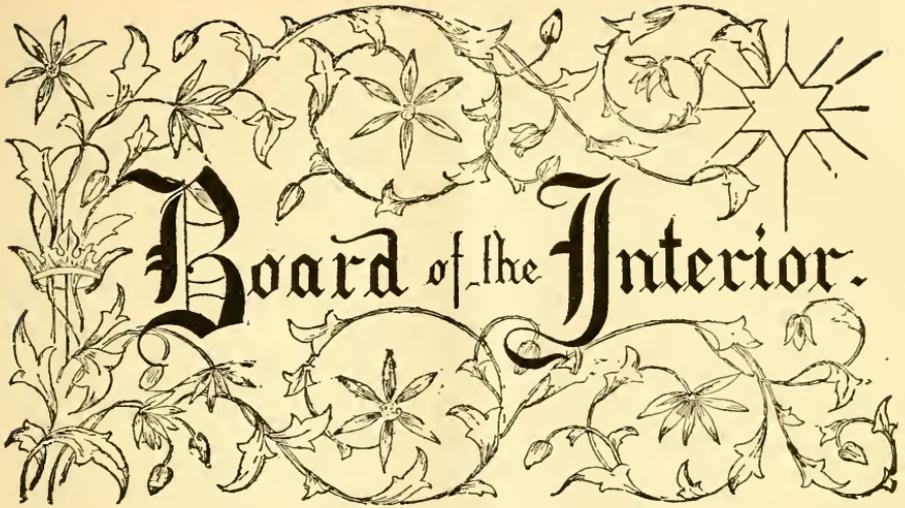
No missionary gathering is complete without the workers from the field, and so the audience listened breathlessly to the moving tale of Mrs. M. A. Peck, of Shantung, China, and rejoiced at the large numbers who were confessing Christ.

From far China it seemed but a step as Miss M. C. Collins told of her labors among the Sioux Indians, at Standing Rock, North Dakota, and the audience learned that there are good Indians besides dead ones, and that the missionary spirit is so strong that each averages \$1.50 for missions. Again was the congregation transported to China as Col. C. A. Hopkins, of Boston, told of his experience as one of the American Board delegation, and reported that Christianity is so winning its way in China that the Emperor is sending for Christian literature, and the officials are protecting the missionaries. Mrs. Wm. H. Scudder closed the session by a paper entitled, “Not Home Missions, but Missions in the Home.”

One of the beautiful features of this delightful day were the vocal solos by Mrs. Hallock, of California, Miss Jones, of Portland, and Mrs. Brooks, of Eugene, Oregon. To Mrs. Eggert, the efficient chairman, belongs the credit of planning the entire programme, of securing the speakers, and of instituting in the National Council a day distinctively devoted to missions.

MARY HEDLEY SCUDDER.

[Mrs. Scudder briefly mentions her own paper. All who heard it were charmed with its originality, and clear, forceful style. It was requested for publication, and we shall hope to give it in full to our readers.—ED.]



GLIMPSES AT ANNUAL MEETING FROM A HOSTESS'  
VIEW POINT.

BY MISS LUELLA MINER.

[The annual meeting of the North China Mission was held this year in the college buildings at Tung-cho. Mrs. Sheffield and Miss Miner were hostesses, the former having charge of the table, the latter of the house.]

TUNG-CHO, CHINA, May 13, 1898.

MRS. SHEFFIELD and I have had a busy week, but the wheels are running now, we having taken our first meal in the college building to-night. After another half day's work I think everything will be in order; then I don't imagine it will be very hard to keep the machine going for a week. Our family will number at least thirty-eight when all arrive. It is no small affair to turn a school building into a hotel, scrubbing it from top to toe, white-washing part of it, and furnishing it throughout. Our guests, most of them, provide their own bedding and toilet articles. To-day I have put our "parlor" in order, which is also used as an assembly room for all our meetings. It is our college library and reading room; but all the books and bookcases are moved out, all the easy-chairs and couches in Tung-cho are moved in, tables, desks, and chairs are numerous, the floor is covered with carpets and rugs,—seven large ones and small ones innumerable,—the eight large windows are covered with drapery curtains, two corners are filled with plants, and there are a few pictures on the walls. It is a large, pleasant room, taking the whole north end of our college building, with windows on three sides. The two recitation rooms near it are fitted up, one for a committee room, one for a ladies' parlor, where we hold our woman's prayer

meetings at noon. We use one end of the big schoolroom for our dining room, and the laboratories are kitchens. Our dormitories do not make very elegant sleeping rooms, still they are 'way ahead of a Chinese inn. To-day I printed off "Suggestions to Guests" on the cyclostyle, telling them time for meals, time of sending mails, and various directions about things in general. I feel like a schoolma'am no longer. I think the week of preparation for annual meeting has rested me, on the whole, for my head is not tired as it was a week ago. . . . One of my duties is to arrange the places for guests at the tables. I make some changes every meal, so that all will have the privilege of sitting next to Dr. Judson Smith, and if possible a chance to visit with each member of the mission present. I don't find these permutations as simple as I had imagined, and I spend considerable time in planning it out on paper.

About half of our guests came in a heap Saturday, including Dr. Smith, and it made that a very busy day. In the afternoon we had a social for the missionaries and Chinese helpers,—a very pleasant occasion,—meeting in our assembly room, where tea and cakes were served. In the evening we had our first English service,—a prayer meeting. . . .

*May 16th.*—We were disappointed yesterday morning to see that we were to have a yellow dust-storm day, for all of our services were to be held in the city [a mile east of North China College, the "hotel" described above]. However, the whole crowd, except Mrs. Sheffield, went in to attend the morning service and take dinner with the Goodriches and Ingrams, and most stayed to attend the afternoon service at three o'clock. Mr. Kingman preached the annual sermon in the morning, which was followed by the communion service. The second annual sermon in the afternoon was preached by one of the Shantung helpers. In the evening Dr. Judson Smith gave us such a fine sermon, his text the last verse of the first chapter of Ephesians. I shut my eyes and imagined myself back in the Second Church in Oberlin, where I heard him preach so many times when the church was pastorless. You can imagine how much we enjoy Dr. Smith's presence with us. He is so sympathetic, and appreciative, and all alive with interest in the work.

Yesterday finished up our Chinese meetings. To-day, from nine-thirty to twelve, and again from two to four, has been spent in reading the reports from the seven stations, and at least half of to-morrow will be occupied with reports of various kinds. This is really the most interesting part of mission meeting. I wish I had time to copy bits from each. There are so many things that never get into print. We had a half-hour prayer meeting at the beginning, as we do every morning. From twelve to twelve-fifty-five we had our ladies' prayer meeting, led to-day by Mrs. Arthur

Smith. . . . I am writing in our big assembly room, and there are only a few minutes before meeting begins,—our eight o'clock prayer meeting; so I must stop and get the chairs arranged.

*May 25th.*—I'm so sorry I couldn't have kept up a journal letter during mission meeting, but I was so busy every minute doing a little sewing to get ready for the Pao-ting-fu trip [to attend the pastor's ordination] in addition to all my other duties. After our large family was well started eating and sleeping the wheels went around very smoothly, and Mrs. Sheffield and I were able to attend nearly all the meetings. Our business sessions began Monday morning, and lasted until Saturday noon, when there was a grand "scatteration."



MISS LUELLA MINER.

We had a most delightful mission meeting,—very harmonious business sessions, and most helpful, uplifting prayer meetings. Dr. Judson Smith's presence was a joy and an inspiration from beginning to end, and he will have a very warm place in the hearts of all the missionaries from this time. . . . One question before the meeting was that of Miss Porter's location. We had hoped that she would come to Peking this fall, and begin the Bible Woman's Training School, in which we are so much interested, and for which the W. B. M. I. has already appropriated money. But they have never had a single lady at Lin Ching, and the work for women is developing there, so that Miss Porter feels the call there most imperative. I don't

know what we are going to do if some more single ladies are not sent out soon. We called again this year one for Tientsin, one for Lin Ching, one for Kalgan, one for the Bridgman School, a kindergartner for Peking, and one either to go into the Bible Woman's Training School or to take the place of the one who is called to that work. These are not all we need, but they are those whose presence soon is essential, unless work already in hand is to be abandoned. . . . The reports of the work were unusually interesting; partly, I think, because the work of the year has been unusually prosperous, partly, perhaps, because people took especial pains in writing them out because Dr. Smith was present. The Pang-Chuang work was by far the most encouraging.

All feel that with such good foundations laid, and with the awakening in China, we may look for large things, and the watchword was given, "A thousand converts in the North China Mission during the coming year." Our church membership now in the seven stations is over two thousand.

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### EXTRACTS FROM LETTERS.

FROM MISS NELLIE M. RUSSELL.

[It will be remembered that Miss Russell's work is chiefly touring, in which she wears the Chinese dress. She has returned to the United States, on account of a sister's illness, since writing this letter to a friend.]

PEKING, CHINA, March 4, 1898.

#### LIBERAL PRAYERS.

FORGIVE me for not acknowledging before the beautiful Mizpah calendar you so kindly sent me. It is such an inspiration and help to broaden one's sympathies and prayers. It is so easy to feel that the wee corner where we are engaged is the only spot on earth, and our work the only work. I think we missionaries have to look out for that rock,—workers few, money scarce, and the work greater than we can do; in this way it is very easy for some of us to get where that man was who prayed, "O Lord, bless me and my wife, my son John and his wife,—us four and no more."

That reminds me how interested the women were at a prayer meeting some months ago. Mr. Ewing's talk was on prayer, and he repeated those lines in Chinese to the people, and urged that their prayers be broader. I saw the women on the *k'ang* near me laughing, and greatly amused over something. Afterwards I asked what they were laughing at. The reply was: "Why, at what Mr. Ewing said. Who ever heard of a man praying for his wife and daughter-in-law?" To their minds the prayer Mr. Ewing had warned them against was a very broad and wonderful prayer.

## A REMARKABLE WOMAN.

I am out at one of our country stations for my third station class for women. Have a nice class of fifteen. Among them is a single lady who has reached the age of fifty-three. She is of a rich teacher's family, and did not wish to marry, so has always lived at home. Until she came here to the class she had not been out of their court before but once in eight years. She has read all the Chinese classics, and is looked upon by her neighbors and relatives as a remarkable woman. It has been such a delight to have her in the class. She seems so interested, and grasps and retains so much more of the truth than most of the women. She will not stay through the class, as she has never done any work, and the women who come to the class have to do the work (I could not let her bring a servant).

## PROVISIONAL GOOD-BYS.

I have been in the country most of the time since October, and have been to twelve new villages where I had never been before. I am somewhat expecting to go to America this spring. I have asked Miss Porter to come to Peking in the autumn and relieve me. My sister in Kansas City has been very ill since last July. She longs for me to be with her, and then I need the change, so if we get a favorable answer from Miss Porter I shall probably sail in May. It is hard to put down, even for a time, the work which has come to be such a part of my life. Yesterday one of the women took hold of me and said: "If you do go home we shall miss you so! Do tell us that you will miss us." I told them I should miss them as much as they me, which very much pleased the dear old bodies. We all had a good laugh at one woman, who said, "We should love you even if you wore your foreign clothes and came to see us." Chinese for the Chinese! They do love their own things, and think there is nothing like them.

We are delighted at the prospect of a visit from Dr. Smith. It seems too good to be true. I wish it were possible for all our church members in the country to see the delegates from the American Board, our country church members have so little to encourage and build them up compared with the church members in Peking.

## A PROPHET'S CHAMBER.

One dear church member who lives a long way from any chapel or helper has been saving for years to get money enough to build a house for a chapel or guest room for the helpers and foreigners, so they could have a place to stay without going to an inn. God has blessed him wonderfully. His crops have exceeded his neighbors' by two thirds. This year he found he had enough to buy the land to put up the house on. The land was arranged for, though the money was not paid over (but in Chinese law it was as good as

paid for), when a bad man, with a great deal of influence in the town, went to the owner and said he must not, on any account, sell that land to the "Jesus people." He gave the owner half the value of the land, and took it for his own. Then he sent word to the church member that if he would pay one hundred *tiao* (\$25 gold) for some bread, the same for a dish of vegetables, and the same for a bowl of soup, he would let him have the land. The church member has asked us to help him, that he may be allowed to build the house "for the use of God's messengers." I have written to Mr. Ewing, but do not know what he will think best to do. Our church member is quite broken-hearted, as it has been his hope ever since his conversion. Once before he had the timber all bought for the house, and it was set on fire,—a complete loss to him.

#### A JUVENILE TEACHER.

How I wish you could see the dear little lad of six years who is standing by my side asking questions by tens. He knows two or three hundred Chinese characters, and is a great help in my station class, as he knows all the characters in the first books the old women read, and loves to sit on the *k'ang* and help teach them. I just asked him what he wanted to do when he grew up. He said, "Be a merchant." "Don't you want to be a preacher?" "No," was his reply; "they never have any money."

This morning this little Celestial came to my door before I was up, and asked if I was cold in the night. I said, "No; were you?" to which he replied, "No; I was not cold, and I am very glad you were not." Sometimes he gets rather impatient when the women ask him over and over the same character, and he will say: "What is the good of your asking if you don't remember? I will tell you only once more." I wish he were near to a school; and yet at his age it is best that he do not study much.

#### ENCOURAGEMENT.

The work in all our country field is most encouraging, the people are so much more friendly than in years past. At one new station opened last May some fifteen or more have enrolled their names as seekers of the truth. That is a remarkable growth, when there was not a Christian or any one interested in Christianity a year ago. We need money so much to open a chapel there; we have two small rooms, the one where the helper lives, and one on the street used as a street chapel. When I go I have to live at an inn, which is expensive, and too public to be considered nice for women. The women will not come there to see me. When we get money to rent a larger place I shall hope to open a work among the women there. There are four or five nice women who are most attentive when they have a chance to hear, and three have asked to be taken on probation.

FROM MISS MARY ETTA MOULTON.

AHMEDNAGAR, INDIA, April 9, 1898.

This last year I have lived with Mrs. Bissell, of Ahmednagar, and her two daughters. With Miss Emily Bissell I am associated in work in the Girls' Boarding School. Dr. Julia Bissell has medical work in Ahmednagar. The house is in the city in a small, cramped compound. Back of it some *dhobies* (workmen) live. To the east is a Mohammedan place of worship. Across a little alley to the west are a number of native houses, and across the street to the south the compound containing the school buildings, the church, and a bungalow, in which live Rev. A. G. Bissell and family. Mrs. Bissell's house is one of the oldest of our mission houses in Ahmednagar. It is built of brick, is two stories high, and the woodwork is teak. It is in a small compound, in which are the kitchen, servants' quarters, go-down (storehouse), and one or two rooms used by native Christians. The compound has a sun-dried brick wall all around it.

The school buildings and dormitories are on the left of the compound, across the street. First is a little building used for the infant class, then a long building. All of the verandas are used for classes, too, and this last year we have even had to send three to the church building. Then farther on are the dormitories. I believe it is six we have there, and on the farther side of the compound, nearer the well, are two others. We are hard pressed for room all around, and are in hopes to build some more convenient dormitories soon. These are of sun-dried brick and have tiled roofs.

Our school is the largest girls' school in the mission. We have over a hundred boarders and one hundred and twenty-five day scholars. The course of study in India is different for boys and girls, in that the girls' standard is one lower than that for the boys. (Grades we call them at home, I believe.) In our school we have the work according to the boys' standard. The highest is the Anglo-Vernacular, fifth standard. The English begins in the seventh Vernacular, I believe.

My work has been the charge of the three highest classes and of the sewing of the whole school. The girls are just like home girls. They will do their best work for love. They change every year, usually for the better. These girls go out to teach in our own or other schools, and to become wives of our pastors and teachers, and wherever they go they do good work.

I have no regular work in the villages, but go whenever I can. I have wished to go with some of our missionaries that tour among the people, but on account of the famine and plague it has, so far, been impossible. On account of the plague we had to dismiss school in January this year, but are

in hopes to be allowed to call it again in June. It was a great disappointment to close, but there was nothing else to do. We hope the severe measures used by the plague authorities, and the intense heat we are now having, will prevent a return of the disease next year.

FROM MISS LOUISE B. FAY.

CILUME, BAILUNDU, AFRICA, March 25, 1898.

This afternoon we had no school, partly on account of rain, and partly because, just at school time, we found that the white ants had made their way into our bookcase and were feeding sumptuously upon our books. There was nothing to be done but remove the books, push aside the cases (Mrs. Webster and I have ours together), put tar paper under the mats which are near the bookcases, tack it to the walls behind them, clear away all traces of the ants, and replace the books. My dictionary was pretty badly used, but that was the only volume harmed. It was fortunate that we discovered them before they had had time to do more damage. They had probably come in the night before, as they build up very quickly, and the mud they had thrown up was still wet.

A funny little thing occurred yesterday afternoon. Some of the girls followed us home from school, and sat on the floor talking to us while we were preparing the bags for the next day's sewing class. Soon they called our attention to one of the girls' feet, and said the rats had been nibbling them. We looked, and, sure enough, the calloused part of the heel was all nibbled, and even showed the marks of the rat's teeth! The girl said it was all done while she was asleep. She did not even feel it. I suppose if it goes too deep it wakes them up. Their houses are full of rats, and I suppose they get used to it.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 10, 1898, TO JULY 10, 1898.

COLORADO . . . . .	165 95	MISCELLANEOUS . . . . .	47 63
ILLINOIS . . . . .	1,371 50	Receipts for the month . . . . .	3,395 44
INDIANA . . . . .	10 50	Previously acknowledged . . . . .	30,984 06
IOWA . . . . .	614 19	Total since Oct. 18, 1897 . . . . .	34,379 50
KANSAS . . . . .	47 12	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MICHIGAN . . . . .	332 21	Received this month . . . . .	56 63
MINNESOTA . . . . .	84 50	Already forwarded . . . . .	229 46
MISSOURI . . . . .	113 82	Total for special objects since Oct.	
MONTANA . . . . .	2 00	18, 1897 . . . . .	\$286 09
NEBRASKA . . . . .	103 50		
OHIO . . . . .	456 93		
SOUTH DAKOTA . . . . .	33 15		
CHINA . . . . .	1 00		
TURKEY . . . . .	11 44		

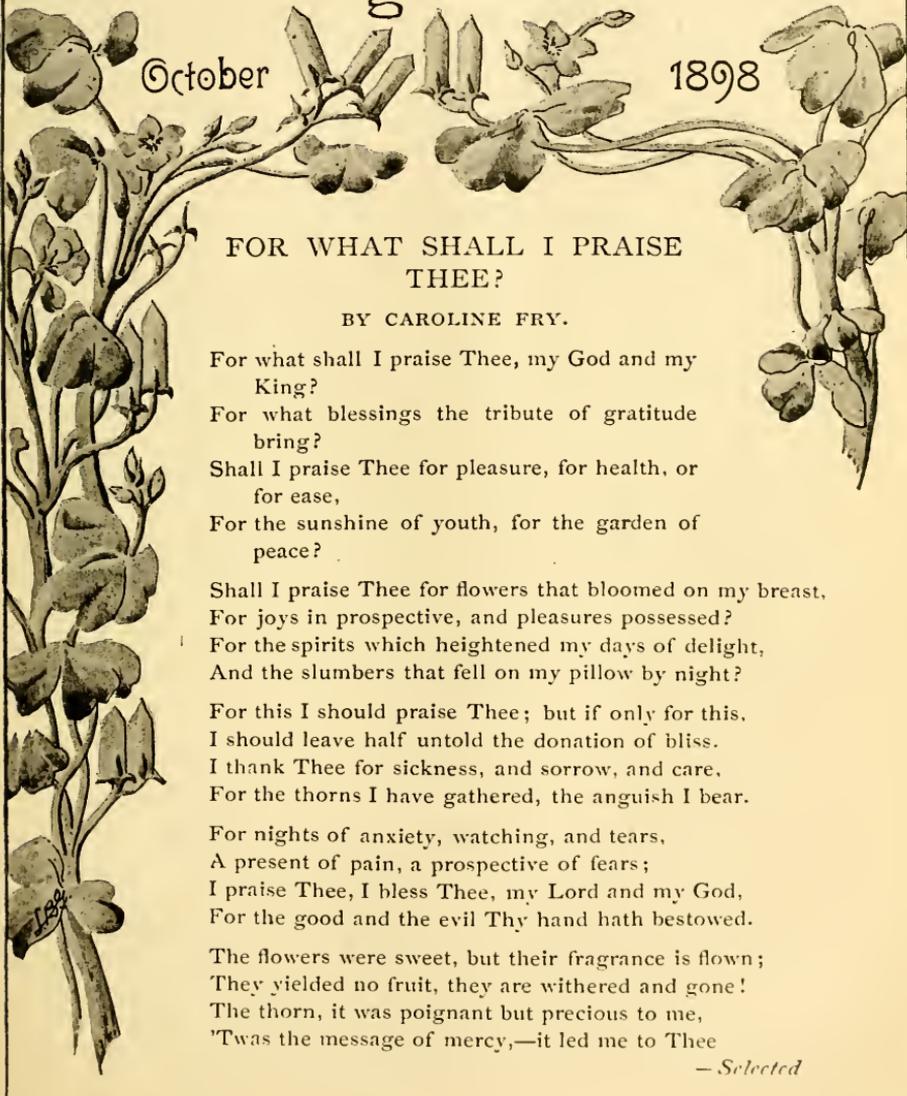
MRS. ALFRED B. WILLCOX, Ass't Treas.



# Life and Light for Woman

October

1898



## FOR WHAT SHALL I PRAISE THEE?

BY CAROLINE FRY.

For what shall I praise Thee, my God and my  
King?

For what blessings the tribute of gratitude  
bring?

Shall I praise Thee for pleasure, for health, or  
for ease,

For the sunshine of youth, for the garden of  
peace?

Shall I praise Thee for flowers that bloomed on my breast,  
For joys in prospective, and pleasures possessed?  
For the spirits which heightened my days of delight,  
And the slumbers that fell on my pillow by night?

For this I should praise Thee; but if only for this,  
I should leave half untold the donation of bliss.  
I thank Thee for sickness, and sorrow, and care,  
For the thorns I have gathered, the anguish I bear.

For nights of anxiety, watching, and tears,  
A present of pain, a prospective of fears;  
I praise Thee, I bless Thee, my Lord and my God,  
For the good and the evil Thy hand hath bestowed.

The flowers were sweet, but their fragrance is flown;  
They yielded no fruit, they are withered and gone!  
The thorn, it was poignant but precious to me,  
'Twas the message of mercy,—it led me to Thee

—Selected

## THE "WHEREIN" OF THESE DAYS.

BY MRS. S. B. CAPRON.

Now is a fitting time to read the prophecy of Malachi, the last utterance preceding the great silence before the coming of the world's great Redeemer. The well-known London minister, Rev. G. Campbell Morgan, has unfolded, in his own direct way, his interpretation of the teachings of this book. We seem to hear spoken in our ears to-day the voice of God in the words of entreaty then used. Especially is this to be noted in all that is said about offerings to the Lord. He seems to use every argument to show the inevitable and fearful result that will fall upon those who rob God.

There has been much written and said in sympathy, and even in anxiety, for the missionaries, who for two long years have been patiently waiting for Christians at home to comprehend the situation into which they have entered through retrenchment. Those who have been robbing God in tithes and offerings are not those who will be likely to note the tokens of his appearing, who said, "My Name shall be great among the heathen."

It is to be noted that the Lord is sending Holy Spirit filled messengers to cheer, uplift, and inspire his missionary servants, and the outlook of the results of this is inspiring. It seems as if the Great Leader of our foreign missionary service was entering upon new plans and new methods. It is also to be noted that in all the missions of the American Board there are signs of general awakening among the people, and manifestations of desire to receive the life-giving blessings of salvation. It is also to be noted that there are signs among the native Christians of increased devotion and spirit of giving. It is already a significant fact set forth in the statistics of the American Board for the year 1897, that one sixth of the support of all its missions has come from the contributions on mission fields.

In view of these signs of the times, it becomes a serious question, how the Lord will regard those who have called offerings to him "a weariness." What a sentence is this!—"Ye have snuffed at it, saith the Lord of Hosts." Cannot these words be written to-day, among us, as the Lord's estimate of our returns to him? The great searchlight which he has thrown, in this prophecy, upon hidden motives, hidden light, regard of that which is due his holy service, is flashing its rays of insight into the souls of to-day. Most comforting is it to find among all these denunciatory words, that in every place He will find a "pure offering." The name is to be great among the heathen, however anxious and burdened may be His servants of to-day.

Who would not fear to have it said of himself, "Neither will I accept an offering at your hand!" In view of the records of to-day of self-denial and

true estimate of the honor due to the Lord on high, and such records are in his book of remembrance as well as in our own, it seems as if the Lord was on his way to secure and appropriate only pure offerings. He must be weary of such money as is only what is left after providing one's self with every possible luxury. Our Christians, let it be remembered, are now not only not in an aggressive work for the once suffering, and now risen, Lord, but are actually, with persistent deliberation, destroying work well begun and well in hand. It will not take this glorious and Almighty Jesus long to bring in to himself the love tokens such as delight him. It will not take him long to fill up the measure of the \$636,297 of 1897, with such gifts as remind him of his own glory laid by, that he might minister to those who needed him.

There is a silent solemnity about the trend of events now revealing the apathy of the Church of Christ on the great foreign missionary work, which seems to indicate a great change. If the Lord is about to garner "pure offerings" from home and native Christians, and is moving mightily among the missionary forces now on the field to link themselves in entire dependence upon him alone, we are surely on the eve of great and marvelous things of which we have thought not.

Here is a revelation from one missionary's heart under date of June 15th: "Up to Sunday last the thought of all the unsupplied needs has been a great burden to me. I could not but look at the little I had in hand and compare it with the needs, and wonder how I was to make the one meet the other. But while thinking this over last Sunday the Lord showed me that it was his part to provide, and so I cast my burden on him, and I am trusting him to show me how to use what he gives and to give all he wants me to use. It is a great relief to know this, even when to the mind, or so far as anything we can see indicates, there is nothing to show how, where from, or when the help he is to give is coming. If they who spend so much in useless ways could only be brought to see what a very small part of that amount would do for the cause of Christ in this land, I am sure we would have no further trouble about funds. But I must not set ways and direct the Lord. Within twelve hours from that time there came such a confirmation of my faith and trust that I am both humbled at my weak faith and very thankful. The past three years have been slowly but surely teaching us all, I think, that it is not to churches and boards that we are to look primarily for help. We have been brought back to the old standpoint, to remember that 'our help cometh from the Lord who made heaven and earth.'"

Here comes in the exquisite and supreme satisfaction of laying into the keeping of the risen Lord our offerings, which shall be pure and pleasant to

him, and which he can transfer to the comfort and keeping of one whose faith in him cannot go unblessed. What a treasurer is he to be trusted to receive in full appreciation of the value of the gift, and to use it with tender wisdom, and to bestow it where it will kindle faith, and hope, and renewed trust in some one who, it may be, is giving more than we have done in daily patient self-denying service. He indeed is greatest in God's kingdom who ministers to the greatest number of his dear children.

And the dear, blessed givers! The little company of farmers' wives in Nebraska, moved by their own selves, who gathered their money for women in a foreign land who did not know the Lord. The precious woman who had money given her for a dress which she needed, who took twelve dollars from it because she longed for a share in telling of Jesus' love to the women in Madura. That school-teacher who, from a salary of a thousand dollars, sustains her substitute in China with five hundred dollars. The widow who lives in one room of a tenement house upon two hundred dollars a year, that she may give eight hundred dollars to the foreign missionary work. We know well how and why it is that the Lord of Hosts says, "And all nations shall call you blessed: for ye shall be a delightsome land."

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## CHINA.

### REASONS FOR THANKFULNESS.

BY MISS MARY S. MORRILL.

DURING my stay in the home-land, as I have visited among the churches, I have been endeavoring to take as well as to give. In those informal talks with the sisters before the meeting, or in a chat with my hostess, I have gathered up the various ways in which "we do it," and intend to transplant some of them in our Pao-ting-fu auxiliary. Thank offerings and praise meetings have been of special interest to me, for while our women have "the buds and blossoms of thankfulness," as one of the more advanced called speech, they need to bring forth more "fruit, which," said the speaker, "is our deeds and words." I have heard of one lady who had a little globe, with a crack in the frozen north pole. Into this she dropped her offerings, and it was not inaptly termed her world of gratitude. In a society not far from Boston they hoard up their thankfulness, reasons, and coins in dainty yellow silk bags, but over in Pao-ting-fu we literally can ours. In the early days of the society we tried taking a collection at the missionary meeting, but it happened, when the little wicker dust pan was passed, while reasons for thankfulness were glibly set forth, they too often ended with, "but I



MRS. LAU, A BIBLE WOMAN IN PAO-TING-FU.

forgot to bring the cash." The missionary bethought her of another device, and also found a use for her empty condensed milk tins, which a servant had been pronouncing valueless. A tin-worker was called, who provided them with covers; Chinese fingers deftly covered them with the festive red paper, and a teacher added appropriate texts. Our last ones had the suggestive "What shall I render unto the Lord for all his benefits?" written on the top of the can, while below was the answer—

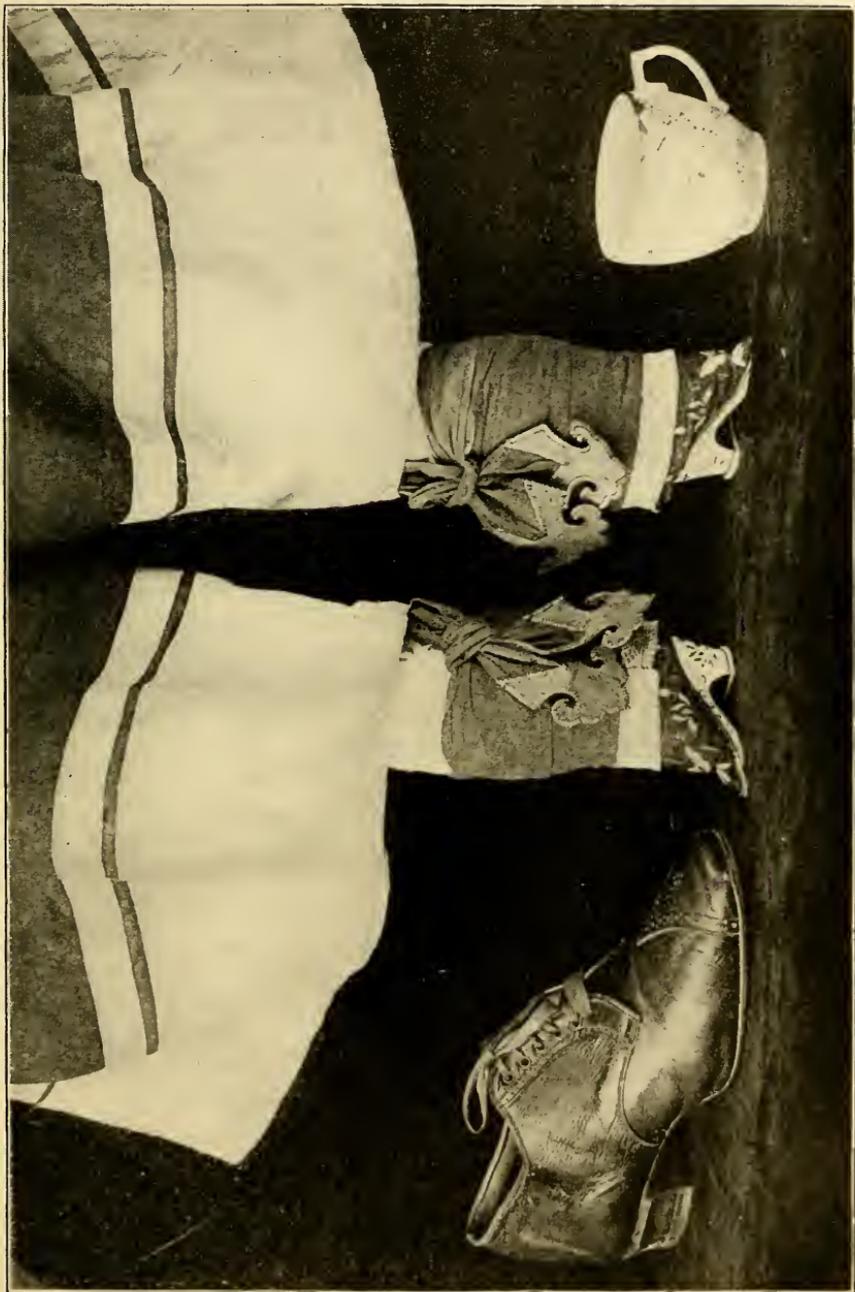
"Take my silver and my gold,  
Not a mite would I withhold."

These boxes were first introduced to the women with some hesitation. We invited all connected with us to a social meeting. After a brief praise service, in which there was spirit if not tune, and a short Bible reading, tea and cakes were served. When every one looked refreshed, the new mite boxes were brought in on a tray and their use explained. The women were delighted with them, and some who were not able to be with us that afternoon sent for them. More than one told me they couldn't help giving, because they looked so pretty and reminded them of the happy things they heard in the women's meetings. Six months later the little band of women came together and we opened the cans. They had to be called down when they recounted their reasons for thankfulness, each one had so many that one or two would have taken all the time.

I have kept a little memorandum of the testimonies given on "these days of praise," by our women, and would copy a few of them to swell the song of thankfulness "for what the Lord hath wrought," that in this month ascends from the sisters at home as they begin another year.

We all know how rare a grace it is to offer praise for the blessing that is withheld, yet our dear, old Mrs. Shên, to whom sight has been long denied, praises the Lord that when he withheld her healing he revealed, and inclined her heart to accept, the Light of the World. For five years she has been regularly visited once a week by the Bible woman and taught, not to read but to repeat. After two or three elementary books of instruction in the truth had been memorized, the Gospel of John and several psalms were taught her. She says, "It is such a comfort to me when I sit alone in my darkness to say over His words. Sometimes I forget what comes next, and then I ask Him to remind me and he always helps me." "What a pity it is that Mrs. Shên cannot see," some one remarked who had been listening one day to her intelligent answers as I reviewed a long lesson. The old lady turned quickly and said, with a smile, "If I could see I might not have the leisure nor the inclination to learn of these things. It is well as it is."

Two bright, interesting women told of their narrow, unsatisfied lives



"GOLDEN LILIES."

Small Chinese feet compared with a No. 2 American shoe and an ordinary coffee cup.

before they came in contact with the gospel. Said one of them, "I used to wish I was dead and could enter into a dog for my next existence." "But why a dog?" I queried wonderingly, as I thought of the half-starved curs that I had seen in the streets. "Oh," she replied, "a dog can run round and do as it pleases; I got so tired of staying in. But this book gives me so many things to think of," as she brought out her gospel to read a little. "Now I know that I have a soul that will live in the home He has gone to prepare for me." Another, who had also believed in transmigration, told how she had often apprehended hunger in the next stage of her existence. "I wanted to enter a cat, for they are generally well fed. But that was before I heard of the Bread and of the Water of Life. I know now how to pray 'give us this day our daily bread.' I thank Him for that prayer."

One Sunday morning our Presbyterian neighbor, Mr. Lowrie, preached for us. A wonderfully helpful sermon it was, on "The Great Teacher." He contrasted Christ, who was the first man to teach a woman, with their own Confucius and Buddha, who ignored and despised her. Nor shall I forget the gladness and interest expressed by the women in our noon meeting as they talked over the sermon. "Because Christ's teachers have come to us, it makes being a woman mean more," said one. A single illustration of the teaching in the Chinese classics will say volumes for the condition of women where the leaven of Christianity has not been felt. Mencius is conversing with his pupil, who asks, "If a woman should fall into the water and the only way of rescuing her was to extend his hand, should he attempt to save her or let her perish?" "Better to let her drown," returned the philosopher, "than to contaminate your hand by her touch." Let us thank God, my sisters, that through you so many of China's women have felt the out-reaching, uplifting touch of Christianity.

Listen and you will hear testimony after testimony from those who have been freed from physical bondage and suffering. The grievous burdens of pain and weakness that are entailed by the golden lilies, as China's poets fancifully describe the tiny feet, are being lifted only by the lever of the gospel. Mothers return thanks that God has given them the moral courage to practice with their girls what they have long felt to be right, and daughters rejoice in their release. Many return thanks for the hindering sickness that brought them to the dispensary, where while waiting for the busy physician they heard one telling of the "healing of the soul's diseases through a Saviour's grace."

Some tell of special grace vouchsafed in overcoming temptation, in recognition of which they have dropped their scanty cash in the tin. A Bible woman had tried for a long time to leave off smoking, but had only succeeded

in diminishing the quantity. One spring when a band of our helpers was attending the annual meeting at Tung-cho, she felt so ashamed to take her pipe with her that she left it behind. Great was her rejoicing while she was away at finding the appetite had left her, and never again did she crave the solace of her tobacco. Her can and lips testified her thankfulness at her freedom from a questionable habit.

There is never a can opening but some one calls upon us to rejoice with her over answered prayers for the conversion of some relative or the removal of some burden of anxiety. A young mother in Pao-ting-fu last winter returned thanks for the coming of a little son to fill the longing caused by the loss of her baby Israel some two years since. The last arrival is called Mu-ti after D. L. Moody, and it is his parents' prayer that in manhood he will be to his countrymen what the evangelist has been to many here.

Were not our women and girls a little too shy to mention it in our meetings, I am sure the changes that are coming in the home life would be openly and gratefully recognized. But a sentence or two let fall in private conversation and the bright faces tell their own story. "I talked over the betrothal that the helper planned with Shu Mei," said that young lady's mother, "and asked her if she was willing to marry Yuan Shun. She says she doesn't want to, so we had better not talk about it." Later the same woman came to me and requested me to write a letter to her daughter, then away at school, and ascertain how she felt toward another suitor. I soon received a letter from the maiden thanking me for my interest, and saying, "My teacher knows our customs; we Chinese girls do not decide these things for ourselves, but if my parents approve, I am willing." True, in both cases she did not see her proposed betrothed, but I know that our bright girls are glad of this very small voice in the matter which is to change their entire lives.

A woman, when just learning to pray, said to me: "I never dare pray when he's around for fear that he will laugh at me. He knows how so much better than I do." A letter last winter said, "When the women were studying about Hannah and Samuel, Mrs. Yang remarked: 'It does help when parents pray together about their children. His father whipped San Tang because he was mischievous and didn't study, but it wasn't until we both got down and prayed about it together that the little boy mended his ways.'" Can you picture to yourselves the change that came over that household, for the woman to pray with her husband and no longer feel afraid to do so?

So for these and other blessings too numerous to mention the cans have been filled and emptied very many times. We were talking one year about what we should do with our offering. The native pastor's wife said, "Let us send it to a place where the people are more miserable than ourselves,

where they have not as much to be thankful for as we have." Just at that time we had heard of the devastations wrought by the Spanish and cyclones among the islands of the sea, and it was decided to send the pittance to Micronesia. Now a framed certificate, hanging in the women's prayer-meeting room, assures us that we are the owners of shares in the Robert Logan.

This year the Pao-fu Church rejoices in a long-needed communion service. That will be a lasting memorial of many daily and special blessings in lives that would never have known them had you not "come with a gift." Let us hope that it will be a reminder to them, as one of our schoolgirls suggested when we were considering its purchase, "to give thanks unto God for his unspeakable gift."

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## MEXICO.

### CHRISTIAN ENDEAVORERS IN THE "DELECTABLE MOUNTAINS."

BY MRS. SARA B. HOWLAND.

WE are rejoicing in the inspiring Convention of Young People's Societies held in Toluca July 8th to 11th, and we want you all to give thanks with us for the abundant blessings received. Never has the work looked so bright, never has the future of Mexico held such glorious prophecies as when we stood on the mountains and let the real landscape before us stand as a type of the uplifting of our hearts unto the mountains from whence cometh our help.

I never went to a Christian Endeavor convention at home, and so I may be pardoned for believing that ours are better! Ours means so much. Just think how the light has dawned in their hearts. From homes darkened by poverty and sin have come forth these happy Christians whose shining faces show their joy that they are going up to the feast. No mere pleasure excursion ever caused such happiness.

The railroad officials very kindly gave us third class cars at half rates, and as there was only one night in the journey from Guadalajara to Toluca, our party did not have a hard time. These cars have long benches down the sides and through the middle, and are quite convenient when one wants to curl up on a red *sarape* and take her turn at sleeping. Such a nice party as we have when we have collected ourselves after the rush of leaving. Here are the four missionaries from this station and two of the children, Bertha and Barbara, and Edward Light, our bright, helpful American delegate; Don Miguel Magdaleno, our good pastor from Tlajomulco, and his daughter Maria; Pablo, the president of our local C. E. Society, with Feliz, his wife,

and Fausto, their little boy; Josefa, who has been teacher in our school for many years; Aureliano, the official delegate of the society; Tomasa, the most advanced pupil in school, who graduates this year; Gregoria and Maria, also from the school, and Amelia, the junior delegate; Joaquina and Lorenza, earnest Christian women from the church. What interest we take as the train stops and new delegates come on, smiling, as we all are, and carrying Bibles, hymn books, and banners galore, with boxes of lunch and bundles of clothes, and more red *sarapes*. We know an Endeavorer as soon as he enters, and we smile to see that the conductor several times asks some one who has strayed in our cars by mistake to please leave, even before he looks at the tickets. The changed faces are powerful witnesses to the power of the gospel in the heart. The early morning finds us in Mexico City, where we must spend the day, and it is a real pleasure to go with our people to the tomb of Juarez, through the fine museum, to the Alameda, and to the famous shrine of the Virgin of Guadalupe, where the beautiful view from the top of the hill attracts us much more than the miraculous painting or the holy spring of water.

The ride to Toluca is one of the loveliest bits of travel I have had, and it would take pages to describe the wonderful mountains with their changing lights, the railroad bridges with their turns and loops, the little red-tiled villages shining below us, the glimpses of Popocatepetl with its snow-capped peak, the greenness, and freshness, and beauty all about us. All the time we were climbing, and when we reached Toluca we were more than seven thousand feet above sea level—on the "Delectable Mountains" it seemed to us many times afterwards.

I wish you could go with us every step of the way, but you can only get the barest outline of those days, filled to overflowing with precious opportunities. Mr. Morales, who is better known as the "Moody of Mexico," had charge of the early morning prayer meetings, which were the best of everything. His power of touching the heart by a plain, direct exposition of familiar truth is indeed wonderful, and old and young, American missionaries and native Mexicans alike, yielded to his spell, and were brought like humble disciples to learn of him.

Who can ever forget the meeting on "Rejected Opportunities," and how Moses had to have Aaron "tied to him" forever, because he did not take the Lord at his word when he said, "I will be with thy mouth"? How many a foreign missionary has found it strictly true that by using an interpreter in the first years of his missionary service, from an unreasonable fear of mistakes, he has forever lost the power of the ready speech that will win men's hearts and bring their souls to Christ!

What a graphic lesson Mr. Morales drew from Barak, who would not go to meet Sisera unless Deborah went too, and therefore all the honor was given to a woman; and how he brought the smiles and tears by his quaint story of the snail, who was late in arriving at Jupiter's "Convention" because he couldn't leave his house and so brought it on his head, for which he was sentenced to wear it for evermore! How many things we try to drag with us into God's service, and by and by we are bound hand and foot instead of being free to go forth on his errands!

Every morning were these wonderful meetings, when strong men wept and made new consecration of themselves to God's service, when prayers and testimonies followed one another in swift succession, and it seemed hardly possible to stop for the real programme of the day. The Spirit, however, did not leave us; but every exercise was characterized by the deepest earnestness and the most beautiful spirit of Christian love and harmony. There were essays upon many subjects connected with the work of Christian Endeavor and the Sunday school,—all of them well thought out, practical, and helpful, and some exceedingly strong and eloquent. It would do your hearts good to see many of the Mexican preachers and speakers, earnest men who would do credit to any Christian Endeavor Society in the home land, full of the Spirit, and with real power in sermons and in prayer. Only one Mr. Morales would give us bright hopes for the future of Mexico, and there are many others who, though not possessed of his spiritual power, are yet doing noble work in the army of the Lord. There was an enthusiastic and most harmonious business meeting at the close, in which it was unanimously voted to have a "Confederation of Societies," so that representatives of Epworth Leagues and Baptist Young People's Societies could join with the Christian Endeavorers in the great yearly Convention, making a strong organization to work against the powers of evil.

It means so much when we can show the Romanists that all the so-called "sects," about which they write so bitterly in their publications, are really one united band working for the same end. Each denomination is to work in its own way and have its own special Rallies, but at Convention time we are coming together to pray and study the Bible, to compare ways of working, and learn from others' experience, to press one another's hands and say, "God bless you."

In our sixteen years of life in Mexico we have seen some bitter disagreements between denominations, and have heard cutting words spoken by one Christian to another. This has hindered the work and given real reason to make our enemies triumph. But the blessed spirit of love has begun to

reign, and we have never been in a sweeter atmosphere of peace and harmony than is around us now. Is it not blessed? Every one was radiant, and the hearty fashion of a Mexican embrace seemed to be the only greeting sufficiently warm to express the feelings of cordiality existing between Americans and foreigners alike. This is why the very air seemed full of an unseen Presence, and every one received a blessing. Truly the greatest thing in the world is love, and it must be the basis of true missionary work.

There was an interesting Junior Rally; a striking object lesson by Mr. Morales, when the chains of darkness were struck off the world with the sword of the Spirit; a wonderful night meeting, after the usual evening service, for all the women of the Convention, when every heart seemed bowed before God in deep humility, and nearly every voice was heard in prayer or testimony; a consecration service of deep solemnity, when vows were renewed with heartfelt fervor; and then came the good-bys and resolutions and thanks, and the feast was over.

Again we lifted our eyes to the hills in the homeward journey; again we sang song after song, and rejoiced together over the blessings that had come to us. Then came the second day in the city, when we passed some delightful hours in the beautiful old forest of Chapultepec, where the view seen from the grounds of Montezuma's palace is beyond description, and after one long night and a day in the cars we reached Guadalajara in safety, and were met by a crowd of schoolgirls and church people, all eager to hear of our adventures. Talk about Echo Meetings! We have been echoing ever since, and the end is not yet. We thank God for Christian Endeavor in Mexico! We had to come down from the Delectable Mountains, but we mean to keep them in sight all the year.

There is not time to speak of the many opportunities opening before us; but this one thing is true, there has been more real spiritual growth in our church and society last year than ever before. There is more real depth of experience, a higher ideal of Christian living, more love one toward another, more desire to work for the Master. Shall we not be thankful? Pray for us, dear friends, that we may be more earnest and faithful, and be ready to claim the blessings that God has promised to those who seek them.

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PROGRESS IN CHINA. Among the interesting sights to the tourist in China are the examination halls,—large barn-like places filled with little stalls,—where students sit day after day in far less comfort than they would find in our American stables. Here the young men of the country, and the old as well, assemble by the thousands, trying to pass examinations that will entitle them to one degree after another till they reach the class from

which the officials of the country are chosen. With true Chinese persistency they try for these degrees sometimes till old age overtakes them. Heretofore it has been pitiful to think of all this effort over nothing but the teaching of Confucius and the Chinese classics, so useless according to our Western ideas. It is refreshing to know that of late they are taking in something of the geography and history of the outside world, and a little of Western science. Better than all, the examiners recommend the Old Testament as a text-book, "because it is the classic of Christian countries," and a new question on the papers this year is, "What do you know of the re-peopling of the earth by Noah and his family after the flood?" Some one asks, "Who can estimate the good results of requiring two million educated Chinese to study the classic of Christian countries?"

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### MRS. ISABELLA BIRD BISHOP.

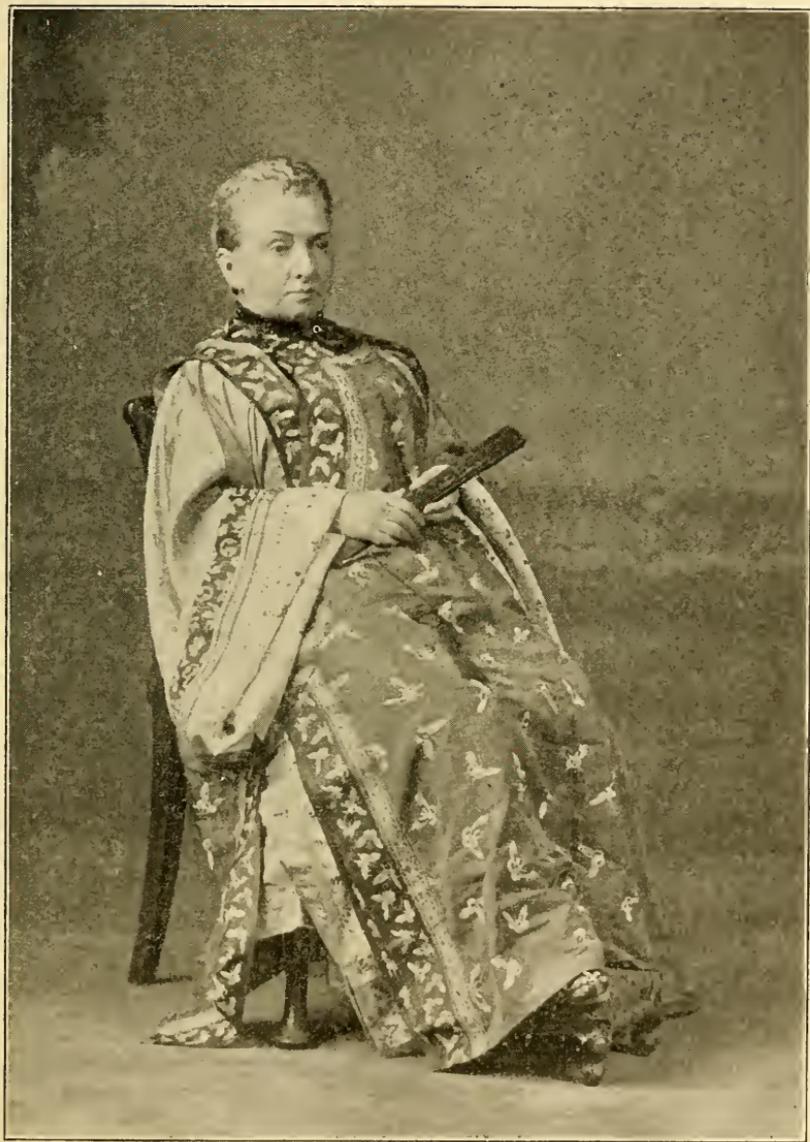
BY MRS. JOSEPH COOK.

ISABELLA BIRD BISHOP first became known to American readers through her "Lady's Life in the Rocky Mountains," published some twenty years ago.

It is a most fascinating record of unique and daring exploits. When the book first appeared a reviewer said of it, "Of the bold dragoons who have recently figured in military life, bewitching the world with feats of noble horsemanship, the fair Amazon who rides like a centaur over the roughest passes of the Rocky Mountains will certainly bear away the palm." Mrs. Bishop, who was then Miss Bird, visited Colorado in the autumn and early winter of 1873 on her way to England from the Sandwich Islands. Her experiences in the Islands resulted in a book, called "Six Months in the Sandwich Islands."

Mrs. Bishop is a Scotch woman, and she has a home in Edinburgh, which is more a storehouse for her *impedimenta* than an abiding place for herself. For many years she and an only sister, to whom she was devotedly attached, constituted the entire family, and her earlier books are in the form of letters to this sister. In the last paragraph of the preface to "Unbeaten Tracks in Japan," Miss Bird speaks sorrowfully of the death of this "beloved and only sister, to whose able and careful criticism these letters owe much, and whose loving interest was the inspiration alike of my travels and of my narratives of them." She dedicates "The Golden Chersonese" "to a Beloved Memory," so we see that this great bereavement is an abiding sorrow.

When I was in Edinburgh in the winter of 1880-81, Miss Bird's marriage to Dr. Bishop, of the University, was quite freely discussed, and many wondered whether this eager, alert, untiring traveler would be content to fold her wings and abide in one nest. Miss Bird, like Mrs. Professor Blackie,



MRS. ISABELLA BIRD BISHOP.

rarely accepted society invitations. They were warm friends, and I had the good fortune to meet them together on one occasion. With the prospect of my round-the-world tour before me and without a great amount of physical strength, I regarded this delicate-looking little lady with amazement at her achievements, and I asked her if she didn't sometimes get so tired as to lose receptivity and responsiveness. Her reply was that her experiences were usually so unique that she forgot physical discomforts.

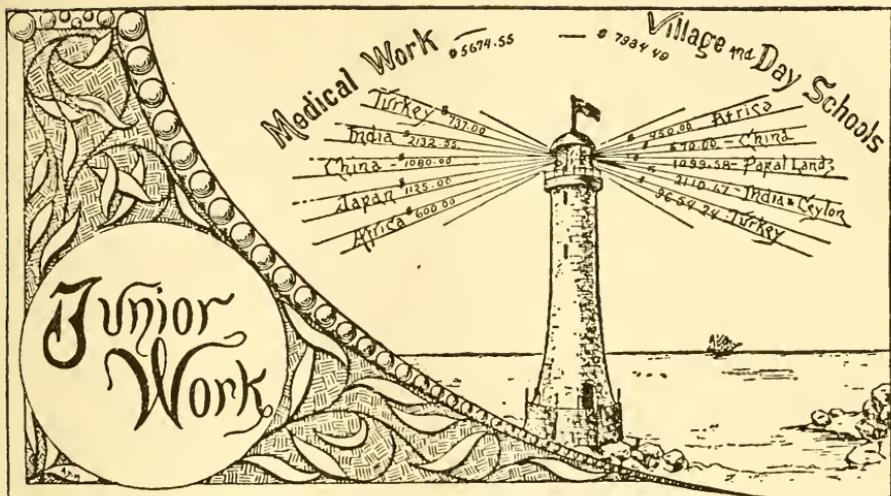
That is the genius of the woman. She is a born traveler and investigator. No wonder that she is a Fellow of the Royal Geographical Society, and that the results of her daring explorations in Thibet, in Korea, and along many "unbeaten tracks" are highly valued.

But to our readers her interest in missions is of supreme interest. She herself confesses that she went to the far East not simply indifferent to missionary work among the natives, but positively prejudiced against it, and any one who has carefully read "Unbeaten Tracks in Japan," published in 1880, will remember more than one critical fling at missionaries and their methods. This fact makes her change of feeling the more gratifying, for she says distinctly that she was converted to an interest in missions from her own observations, continued in many cases through months of keenest examination.

Dr. Bishop became an invalid soon after their marriage, and Mrs. Bishop nursed and tended him untiringly for three years. After his death she again resumed her travels, and we have "Among the Thibetans," and "Korea and Her Neighbors," as the result of wanderings after her sixtieth year, and in frail health. Mrs. Bishop, although a Church of England woman, is not denominationally biased in her interest in missions. Early in the nineties she spoke and wrote much along missionary lines, and always drew a large audience because she was a famous traveler, and in this way could get a hearing for the needs of the Christless world as no ordinary speaker on missions could do.

From the fact of her husband's being a physician, Mrs. Bishop has been specially interested in medical missions, and has done not a little herself toward founding and endowing hospitals in those quarters where women are particularly neglected. Most of our readers will recall Mrs. Bishop's paper on "Medical Missions," which she sent to the Congress of Missions held in 1893 in connection with the Columbian Fair at Chicago. Her leaflet, entitled "Heathen Claims and Christian Duty," has had a wide circulation, and has been translated into many languages.

Through the kindness of a friend in Edinburgh we are able to give our readers a picture of Mrs. Bishop taken in Manchurian dress as late as November, 1897.



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

### WHAT MIGHT HAVE BEEN.

[Written for LIFE AND LIGHT.]

BY PANSY.

“No; I shall not! I don’t mean to give one red cent for a thank offering. Let the people who have things to be thankful for do the giving; I’m not one of them.”

The speaker was a plain-faced girl, with freckles, and features generally that would have been called homely at first thought, though there was a pleasant twinkle in her good-sized grey eyes which suggested, as a rule, a cheery disposition. She was seated in a large upper room, stifling as to heat, despite the fact that the three large windows, all on one side, were open at their widest. The room was strewn with bits of material of almost every shade and grade; sewing machines abounded, all of them quiet, and the girls, of whom there were a dozen or more, were lounging about in various attitudes that indicated the rest hour in some large industrial establishment. It was, in fact, high noon of an August day, and this was the upper workroom of Madame Farrand’s fashionable dressmaking parlors.

“Why, Mate Smith!” ejaculated one of the girls, in response to her announcement, “You won’t dare to say you aren’t going to give anything. Miss Carter said if we would each give a quarter she could make up the five dollars for her class; and there won’t be any of the older classes give less than that for thank-offering day.”

“I don’t care if they won’t; and you’ll see whether I’ll dare to say it or not! The idea of my giving a quarter toward five dollars for a thank offering! I tell you I’ve nothing to be thankful for, and no quarters to spare. I’ve been trying for almost six months to save up money enough to buy me a decent dress, and I’ve got exactly four dollars and seventy cents. Do you suppose I’m going to give a quarter of it for missions? Not much! Miss Carter may talk as much as she likes. If my father owned a big machine shop, as hers does, maybe I could give quarters too, and make up five dollars; but as it is, I can’t, and won’t. There are always extras to look out for at our house. If it isn’t measles and doctor’s bills, it is broken dishes or worn-out stoves. I’m sick and discouraged, and don’t go in for any thank offerings of any kind.”

What more Mate Smith would have said—she had always plenty of words at her command, and the girls liked to hear her talk—will not be known, for just then the woman in charge of this particular sewing room hurried in, talking as she came:—

“Now, young ladies! I hope your hands are in order, and you are refreshed for work; we must make business spin this afternoon; there is a great deal of work that simply must be done.” Every consonant in the sentence bristled with energy, and the girls came quickly from their various lounging places, as soldiers who knew by experience what the word of command meant, and settled to business.

By six o’clock of that weary day the air had not grown cooler. In fact, there was no air to speak of. The leaves lay motionless on the dusty trees, and the very birds peeped wearily, as though the day had been too much even for them. Mate Smith, as she tried to hurry down the hot street, felt as though every step on the paving stones burned through to her tired feet. She was one of the quickest witted of the apprentices, and had been detailed to stand during most of the afternoon basting the more important pieces of work for others; the forewoman had elected that such work must be done standing, so Mate’s feet ached as well as her back. She left the main avenue presently, and darted down one of the narrow side streets, stopping before a small, dingy-looking house. The smell of boiling cabbage greeted her as she opened the front door, and she curled her freckled nose as she said aloud: “Cabbage! on such a hot night as this. I should think father would rather have a chunk of ice for his dinner.” She passed on into the bit of a dining room, where a woman, with her hair combed straight back and twisted into a hard knot on the top of her head, was cutting thick slices of bread from a baker’s stale loaf. The dining room was very hot; it had but one window, and that looked out upon a side alley, with a blank wall but

six feet away. The smell of cabbage was as strong in this room as in the kitchen; there were many flies sitting in groups about the various spots on the tablecloth, regaling themselves while they waited for the gravy and other appetizing dishes.

"Is that you, Mate?" the woman said. "I'm awful glad; I've had three ways to turn at once this afternoon; hurry and get off your sewing dress, and look after Tommy. I expect your father every minute, and the dinner is late. Tommy will have to be fished out of the coal barrel in the back yard and washed up a little; and Sarah ought to have her face and hands made decent, too."

"O, Mother!" said Mate, "couldn't we have had something less smelly than cabbage this hot night? I hate cabbage. It smells just awful in the hall, and it is so hot and horrid."

The mother turned with a deprecating air.

"I didn't know what else to have, child; we had the cabbage on hand, and there wasn't much else; and your father has to have something substantial, you know, after a hard day's work. It isn't as though he had a chance to get his dinner anywhere at noon."

"I think it is dreadful," said Mate, her weary tone taking on an added fretfulness, "and I think Tommy ought to be whipped; you have told him a dozen times not to go to the coal barrel."

"I know it, Mate; but he is only a baby; he forgets; and the poor child has been so warm and restless all the afternoon, I was glad to have him go even to the coal barrel for a little while, and forget himself. Sarah takes as good care of him as she can, but she is only another baby, you know; they have both been under my feet all the afternoon, and I was hurrying so with the ironing."

Mate drew a heavy sigh. "It is too bad," she said, "that you have to iron in such a hot day as this. I'm just sick of living, mother, and that's the truth. There is always something happening to keep us down. We might as well give up and go to the poorhouse, and be done with it."

"Oh, no," said the mother, and she tried to speak cheerily. "It isn't half so bad as that; we're nowhere near the poorhouse. If it hadn't been for that unusual drain with sickness last winter, we should have got a good bit ahead; and as it was, we have kept pretty nearly out of debt."

"There is no use in calling it unusual," grumbled Mate; "we always have something unusual to keep us back. I'm tired of it,—tired of everything."

She slammed the door the least bit, or else there was a little spurt of wind just then that did it, and went wearily up the steep and narrow stairs. She

would not undertake to fish out the children from the coal barrel until she had changed her sewing dress; that must be kept immaculate, or the forewoman would be heard from in no gentle way. Poor Mate was utterly discouraged. Life stretched itself out before her as a long, hot, dusty road with no pleasant windings. A thank offering, indeed! What in the world had they, any of them, to be thankful for? Didn't her father work hard and faithfully day after day, always going back and forth over that same road with that old train, and never promoted? And didn't her mother have to work twice as hard as any woman ought, and go without clothes and things, so as to help pay those "unusual" bills that were always on hand?"

The thought of the proposed thank offering kept constantly recurring to her; this time a tiny box with an opening in the top suggested it. The girl looked at it contemptuously; she knew it was nearly empty; a solitary penny so lonely that it was unable to make any sound, was all that had as yet been offered. Mate declared again, this time savagely, that so far from trying to give anything toward the extra fund, she would put no more pennies into the regular box. She needed her pennies, and had no "mercies." The sound of Tommy crying lustily came to her up the back stairs. She quickened her movements, but the frown on her face deepened and she assured herself that she would give Tommy a good shaking when she got hold of him, and Sarah too, the little nuisance! She was old enough to keep herself and him out of mischief, if she only half tried. The room was stifling hot, and the smell of cabbage was distinct. Mate went to the one window and put her head out while she was pinning her dress. It seemed to her that she could not take another breath, and that she almost wished that she couldn't. What was the use of living? A life like hers just stretched itself along drearily; nothing to hope for. She could never do anything but earn just enough to help keep soul and body together. Why should they try to stay together? As for her father being promoted, hadn't they been waiting five years for that, and it was no nearer now than then. She was not always, nor indeed often, in so utterly discouraged a mood, but various matters, combined with the unusually warm day, had served to depress her.

Their neighbor, Mrs. Thompson, came around the corner with a handkerchief thrown over her head. Mate looked at her with a contemptuous smile.

"If Mrs. Thompson's house was on fire and the day was a perfect furnace she would wait to put something over her head before she came into the street," she said. "I wonder what she is running for!"

At the moment, Mrs. Thompson espied her and halted.

“Where’s your father, Mate?” and the girl noted that her face was pale and her voice sounded queer.

“Why, he is where he always is at this time, I suppose,” she said, pertly. “His train isn’t due until six-forty.”

Then Mrs. Thompson gave a little stifled cry.

“O Mate,” she said. “Come down here, won’t you? Where is your mother? Something has happened; something awful! and she’s got to be told. O dear!”

Mate was out of the room and down the stairs before this sentence was concluded, her face paler than the neighbor’s. “What has happened?” she asked, clutching at Mrs. Thompson’s dress. “Tell me quick!” But she kept her voice low, and looked around anxiously at the dining-room window, with an instinctive desire to shield her mother.

“O Mate!” said the woman again, and she shivered as if in a chill. “I don’t know how to tell you, poor girl, and yet I must, and you must go to your mother! Mate, you will try to be brave for her sake, won’t you?”

“Mrs. Thompson, will you tell me what you are talking about?” Mate’s voice was low and controlled, but there was a quality in it that compelled the neighbor to speak.

“There’s been an accident,” she said, “on No. 21. Joe came up from the office just now. There was a dispatch to the agent, and it said that John Smith was killed.” She had turned her face away as she hurried out the sentences breathlessly. She turned quickly again as Mate gave a low groan, and caught hold of her. With such a face as that, the girl was surely going to faint. But the girl didn’t; she shook off the kindly grasp, and without a word darted into the house; her one thought now was for her mother.

She was bending over the stove dishing up the offending cabbage, and, without turning her head, said, “Is that you, John?”

It is folly for a common pen to try to describe a scene like that which followed. The poor mother’s nerves had been harder strained than her daughter’s. She could not control them; she screamed so loud that the neighbors on the other side heard her and came hurrying in, and the children were drawn even from the ash barrel, and added their pitiful shrieks to hers. Then she had a few moments of blessed unconsciousness, only to be followed by the awful awakening. In the midst of the terrors Mrs. Thompson clutched at poor Mate’s dress. “She ought to be got away,” she whispered; “No. 21 has whistled, and they’ll be bringing IT here. Can’t you get her into my house somehow?”

That awful IT! No capitals can indicate how it rung in the poor girl’s heart. Not “John Smith,” not “your father” any more; just IT! She

tried hard to be brave, to be wise. She held herself from screaming for her mother's sake. She caught Tommy to her heart, poor begrimed baby that he was, and told him to climb into mother's arms and kiss her a hundred times. It was really wonderful, people said afterwards, to see how Mate Smith controlled herself; they didn't know it was in her.

It was before the doctor arrived, and while they were bending anxiously over the mother, feeling that her unconsciousness was too complete and death-like this time for an ordinary faint, and Mrs. Thompson had just whispered to Mate that maybe they could carry her into her house while she was unconscious, when the side door opened quietly, and there entered John Smith.

They all tried to talk at once; they almost forgot their patient in their eagerness to explain to John Smith what had happened. He did not forget her, however; it was his own strong arms that bore his wife, not to the neighbor's, but to the lounge in the next room, and while he ministered to her he talked, in grave, low tones. "I was afraid you would hear of the accident here, and I hurried home as fast as I could. Yes; there was an accident, and a man was killed. It was a John Smith, too," and the tone dropped lower and sounded awe stricken, "John Smith of No. 12 instead of No. 21. He belonged at Spring Valley, you know. We brought the body up on my train. I would have gone on with it, only I was afraid of what news might have got here, being the same name, you see."

Mate listened with a frightened stare in her grey eyes. There was a John Smith then of whom they must speak as "IT," but not her father. Oh, thank God, not her father!

It was hours late when the Smith family sat down to their evening meal. Mate Smith never forgot the scene. The room was still hot, for the night had brought as yet no respite from unusual heat. The children had gone to sleep in their griminess, and were lying—Tommy on the couch where she had dropped him, and Sarah on the floor. Bottles, and towels, and fans lay about on chairs or on the floor. Nobody had had time or thought as yet for the disorder and confusion resulting from terror and despair. Yet Mate Smith could think of no place on earth, hardly in heaven, that could be more beautiful and precious than just at that room, with her mother pale and wan, not yet recovered from her awful fright, but sitting up and trying to minister to her family, and father sitting in his accustomed place instead of lying a motionless and terrible "It," covered with a white cloth from the public gaze.

The spell continued, when late that night she reached her hot little room. She had lifted Sarah with tenderest care, and with cooing words and loving touches prepared her for bed; she had washed Tommy's begrimed cheeks,

between kisses, and considered him the dearest, sweetest baby that ever lived on earth. She had put her arms around father and mother and kissed them good-night,—a thing she had not done since she was a little child, for they were not a demonstrative family; it was only on very rare occasions that they let one another know how dear and precious they were,—then she had gone to that little room, where the smell of cabbage long ago cooked was sevenfold worse than in its first estate, where not one thing was changed since she rushed away from it, half a century ago it seemed to her, yet it seemed now the very chamber of peace. Was any girl in the great city so happy as she? Had any girl in all the world such cause for gratitude? What could she do to show how good, how good God had been to her? She looked at the little mite box on the table. She wanted to fill it to overflowing, and she would before the collection day came. Then she thought of her hoard, and opened the poor little brown bag in which she kept it and counted it. Four dollars and seventy cents. How long she had been in gathering it! Finally she drew a sheet of paper from her small store in a box under the washstand, hunted for her stubby steel pen, and with great care wrote the following note:—

“DEAR MISS CARTER: I want to give more than a quarter to the thank-offering fund. I can't be in church on Sunday because I am going to stay with the children, and get mother and father to go, so I send you in this little bag, the money that I have saved. I saved it for something else, but I want to give it as a thank offering. Excuse the little bag; there are so many small pieces that it can't go safely without that. I wish there was a great deal more. Have you heard of the dreadful accident? When I think of what might have been, I wish that I had all the money there is in the world to send to you as a thank offering.

Yours respectfully,

MARY L. SMITH.”

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## HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

The following letter is one of a series sent out at intervals to her little constituency by an efficient organizer and leader of a Cradle Roll. It is given here with the thought that a similar method may be pursued by leaders who are inquiring how to sustain the interest between Cradle Roll receptions.

WATERBURY, CONN., NOV. 2, 1897.

DEAR LITTLE MEMBER OF THE CRADLE ROLL:—

I send you a letter which I think we will have to call our Thanksgiving letter, because Thanksgiving is so near, and because I think you will find some things in it to be thankful for.

First, I want to tell you that about one hundred of your little brothers and sisters of the Second Church have put their names upon our Cradle Roll, and are going to put their pennies into the little churches as fast as they can save or earn them, that they may have something to send to those other little brothers and sisters across the sea whom Jesus loves, but who do not yet know that Jesus loves them. They have no lovely homes like yours, and their papas and mammas do not know how to take good care of them as yours do of you. Kind friends have gone from America to tell them that Jesus loves them, and that you love them, and with the pennies you send these friends are going to furnish bright kindergartens, where they can go and play with the pretty gifts, learn the merry games, and find out that somebody loves them.

A few days ago I attended a meeting at New London of the great missionary society to which your Cradle Roll belongs, and I saw there a great many missionaries (mamma will tell you what a missionary is), and I heard one of them, Miss Elizabeth Huntington, tell about her kindergarten in Van, Turkey. She says the dear little children there have no pretty toys, and—just think of it!—no word for “fun.”

At first they were afraid to come, for they did not know what kind of a place a kindergarten might be; but when they saw Miss Huntington's face, they knew she must be a kind friend. Very soon they were so happy there that they wanted to stay all the while, and their faces were bright and merry when she took them upon the housetop to see the blue sky and the clouds, or out into the fields to find the wild flowers.

I also heard at New London that five thousand babies in this part of our land are now Cradle Roll members. A lady told us that in one place God sent a baby into this lovely world of ours in the afternoon, and she became a member of the Cradle Roll before night; so you see no one is too young to help.

If any of you have brothers and sisters who are more than four years old, tell them they can be “honorary” members of our little society, if they wish, and I will send them a card and box when they give me their names.

Please hand mamma the leaflet enclosed.

Now I wish you a very happy Thanksgiving, and it will be all the happier because you are trying to give other little children something to be thankful for too.

Yours lovingly,

MRS. F. M. HOLLISTER.

## Scraps from our Work Basket.

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**THE CONTRIBUTIONS FOR THE MONTH.** The report of contributions for the month ending August 18th, show, in actual figures, an increase over the corresponding month last year of \$1,374.84. It includes, however, a gift of \$2,568.05, to be used for a special purpose, so that the amount available for the general work is less by \$1,193.21. In order to equal the sum total of last year we must receive \$29,169.26 during the next two months. This is \$4,481.29 more than came in during the last two months of last year, counting out the special gift mentioned. Many of the women in our churches have been giving their extra dollars the last few months to send necessities and luxuries to the "boys at the front," so that it will be necessary for very special effort to keep up the usual contributions for the great necessities of those in the heat of the battle against heathenism. Many friends of the Board are rejoicing over the announcement of a legacy of \$30,000 from Mr. Curtis, of Worcester, and it certainly gives us cause for great thanksgiving. It will not help us in the present emergency, as the law allows two years for the settlement of estates; but when it does come it will bring immense relief in many directions. We have received encouraging response to our request for prayer for our treasury every Sabbath morning. Let us never forget that "with God all things are possible."

**AGAINST FOOT-BINDING.** A placard against the binding of women's feet has been posted all over the city in the province of Hunan. It was written by a non-Christian Chinese literate, and is an interesting evidence of a dawning consciousness that they have something to learn from the "barbarians" besides the making of cannon in which they have for many years been willing to acknowledge our superiority. Its arguments are: "The misfortune of binding feet makes not only women suffer, but men, too. Before bandits arrive men could often escape, but they have wives and daughters whom they cannot leave behind. Foreign women have natural feet. They are fierce and can fight. But Chinese women are too weak to bear even the weight of their own clothes."—*The Presbyterian*.

**NEW QUARTERS.** The irresistible march of progress has touched the rooms of the Woman's Board, and we have moved on with the moving world. As a Board we have meant to keep abreast with the times, but there has been almost no change in our working quarters for twenty-five years. They have grown dingy and crowded, but the hallowed associations

that have clustered around them, multiplying year by year, can never grow old. There are many all over the world who look back to hours of sweet fellowship, both in sorrow and in happiness, to the old familiar, homelike place, and there are many very near and dear who can never be associated with any other rooms in our work. But the old building is no longer the Congregational House, and with its other occupants, willing or unwilling, we have gone up the hill to a house that is very new, very clean, and convenient and modern. We have entered the swiftly moving elevator and mounted to the seventh story, where we shall be glad to welcome all our friends, either for business or for a friendly call. All letters should be addressed 704 Congregational House, where their contents will be as carefully attended to, and the checks in them, large and small, as gratefully received, as in the old building.

**THE NEW CALENDARS.** Our Missionary Prayer Calendars for 1899 will be ready for distribution when this magazine reaches our readers. It is fully up to the excellence of past years, and the new illustrations are particularly pleasing. We expect large orders for the autumn Branch meetings, so that the ladies present may secure them in good season, or at least be fully informed about them, so as to be ready to purchase them themselves and recommend them to friends.

**OUR PREMIUMS.** We wish to remind our readers of the movement mentioned in the spring for the increase in the circulation of LIFE AND LIGHT. Our Branch officers have taken up the matter heartily, and hope that some lady may be appointed in each auxiliary to secure subscribers: we bespeak for these ladies the co-operation of our readers, as surely none can recommend it so intelligently as those who have taken and read it for years. We wish to call attention once more to the Bagster Bibles, which we offer as premiums. Their value is well known, and they need no indorsement. We hope our friends will not lose sight of the double proposition,—that the renewal of a subscription, with an additional sum (see last page of cover), will secure the Bible as well as the ten or twenty new subscribers.

**MRS. S. H. HAYES.** The oldest friends of our Board have recently been much saddened by the death of Mrs. Stephen S. Hayes, for ten years a valued Director of our Board. Mrs. Hayes came to us in 1879 in the prime of her womanhood, and brought to the work all the advantages of ripe scholarship,—keen, bright intellect, clear judgment, and deep consecration. Her literary efforts, whether in the form of public addresses or contributions for LIFE AND LIGHT, formed a feature of our work while she was connected with us. She spared no pains in investigation of facts and

in study in order to bring well-matured thought as beaten oil to the sanctuary. Her experience as a remarkably successful teacher for years gave her exceptional insight into character, and made her counsel invaluable in the selection of workers both at home and abroad. Failing health compelled her to sever her connections with us in 1889, and two years ago to close her school. In her long and lingering illness her brave, sweet spirit shone forth in rare beauty, till she entered into the light.

AT THE BOARD ROOMS. The Board Rooms the past week have been specially bright with the coming and going of missionaries. Among those who have called have been Mr. and Mrs. Haskell and Miss Haskell from Samokov, of the European Turkey Mission; Miss Hammond from Chihuahua, Mexico; Miss Foss and her sister, Mrs. Rand, from Micronesia,—all of whom have just arrived in this country except Mrs. Rand; Miss Theresa Huntington, who has just been appointed for Harpoot, and who is joined by Miss Ellsworth, of the B. W. M. I., and Miss Bushnell, also of the B. W. M. I., who goes to Erzroom with our own Miss Agnes Lord, and last, but not least, Mrs. J. K. Browne, returning to Harpoot. All these, with Miss Pierce for Aintab, sailed from New York, September 10th.

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## Our Work at Home.

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### THANK-OFFERING MEETINGS.

IN order to secure material and suggestions for thank-offering meetings, questions were sent to our Branch Presidents, asking for information on the following points: 1. The number and value of the meetings in auxiliaries. 2. The same in Branch meetings. 3. Conduct of the meetings. 4. General suggestions.

From the answers we cull the following:—

1. Number and importance of the meetings. The replies as to number of meetings could not be accurate, as so many are held that are not reported to Branch officers; but they are variously estimated as from one tenth up to two thirds the number of auxiliaries. It is noted that they are more usually held in the stronger, more progressive societies. Possibly the reason for this is explained by one who writes, "The more we praise God, the more we have to praise him for." As to the value of thank-offering meetings, there is but one opinion among those who have tried them,—that they

are of the greatest importance as to finance, spiritual uplift, and missionary interest.

2. Only two of our Branches habitually hold thank-offering services at their meetings. Others have held them at long intervals, when there has been some special cause for thanksgiving of a semi-public nature. The reasons given for not holding them are that a collection for Branch expenses is taken, and it is not best to attempt two; that the sums given would naturally belong to auxiliaries, and it would be difficult to credit them rightly; that the time could be profitably occupied by other matters in the programme. The two Branches who have thank-offering services are the Essex South and Norfolk and Pilgrim.

The President of the Essex South, Mrs. James L. Hill, writes: "When there is to be a thank offering at the Branch meeting, letters are sent to all the auxiliaries early in the autumn. They usually have their own thank-offering meetings in October, and bring their envelopes to the Branch meeting in November, making thus their gifts as societies. Other gifts—often in addition to some previously given—are made by individuals, at the time of taking the offering."

Specimen of the letters sent out to auxiliaries:—

"DEAREST FRIENDS: In anticipation of the annual meeting of the Essex South Branch in Lynn, November 11th, we owe it to one another and the cause that we love, that now has a particular need of our sympathy and aid, to ask ourselves a few questions that will, I think, be suggestive of devotion and sacrifice. Has the year been one of peace in our hearts? Have we been mysteriously preserved from affliction, from loss of health, of friends, of home, of the comforts and ministrations of the church? Or 'if Marah must be Marah,' has He stood beside the brink? Conversations with others prove to me the deep fact that however untoward circumstances may be generally in the business world, still God has been good to us at the points which concern our hearts most deeply. 'How much owest thou unto my Lord?' In the quiet church beside the pines, on that rare June day, it was arranged that a thank offering be made at our coming meeting, which we pray may be full of blessing. It is hoped that the auxiliaries will send envelopes containing a combined offering. Gifts from individuals are also to be received. 'And Jesus sat over against the treasury, and beheld how the people cast money into the treasury.' Among you, as one that serveth,  
Devotedly,

LUCY B. HILL."

Mrs. Hill adds: "I think that these meetings are of great value financially and spiritually, that work done on all the lines would well have the

idea of thank offering introduced into them. That is to say, the thank offering is not merely a device or method, a number to fill out a programme, but an expression of thankfulness. Let us cultivate the spirit of appreciative gratitude among our auxiliaries, and the expression will be easy to obtain."

The President of the Norfolk and Pilgrim Branch, Mrs. F. L. Holmes, writes: "We have held the Branch thank-offering service for many years, and count it emphatically the best part of the meeting. The morning prayer meeting is usually brought by the leader into harmony with this feature of the programme. The service itself consists in opening the envelopes and reading the quotations accompanying the gifts. Auxiliaries who have held beforehand their local thank-offering service, send their aggregate of gifts in one package, and cull out the choicest of the sentiments offered and inclose them with the money. Some put them in booklet form or paste them on a sheet of paper for convenience in handling. In preparation our secretary sends a reminder to auxiliaries that the approaching meeting is to be our annual thank-offering service, and when we have been able to mention some special object for the offerings, we have found it stimulating. . . . To be keenly alive to the blessings of the gospel encircling our own lives is inseparable from a yearning to pass them on,—the inner, spiritual impulse of all our work. 'I have not concealed Thy loving-kindness and thy truth from the great congregation. . . . Let Thy loving-kindness and thy truth continually preserve me.'"

*Worth Considering.*—Does not the fact that auxiliaries are to send their thank offerings to the Branch meeting stimulate to a more general observance of the custom? Since all unite in the opinion that the thank-offering meeting is most valuable, is it not best to use every means to promote it?

3. The conduct of meetings. From replies on this point, we find that the meetings are held on different months of the year, according to the convenience of the auxiliary. One writes, "January has for years been our month for it, since people are through with their Christmas shopping, and many have a little money coming in to them the first of January, and like to begin the year well." Another, "We chose February as the time for our thank-offering meeting, because it is not so near the fall collection for the W. B. M., nor the spring collection for Home Missions, nor the first of January, when all the bills come in." Some hold theirs in May, near the close of the working year; others the first of September, at its beginning; and still others the Sunday before Thanksgiving Day. The Sunday meetings often take the place of the regular church service. Great pains are taken to make the meetings of special interest, securing a speaker from abroad when practicable, following them with a social cup of tea. Special

effort is made to invite every lady in the congregation to attend,—not merely the members of the auxiliary,—either by printed invitations, by personal notes, or personal solicitations. One suggests, “The best thing one can do is to get a great many to visit, just once, a real thank-offering meeting.” Another, “It might be a good thing to invite a delegation from a society not accustomed to hold such a service, to come to a live meeting in another church.” In some places it is made a union meeting of all the auxiliaries in the different churches. The following is a specimen of a printed invitation:—

“MEMBERS AND FRIENDS OF THE FOREIGN MISSIONARY AUXILIARY: We meet, Thursday evening, January 10th, at 7.30 o'clock, for our Annual Thank-offering Service in behalf of Foreign Missions. Fresh from the enjoyments of the Christmas season, and the review of a year full of blessings, let us come together for praise and thanksgiving, and bring an offering according as the Lord has prospered us. If you cannot come in person, please put your gift in the enclosed envelope, with an appropriate quotation or Scripture verse. But let all who can *come*, and we will talk together of the reasons for thanksgiving in the recent progress of the kingdom of Christ abroad. Let none withhold because her offering must be small. Remember the standard is ‘according to that a man hath, not according to that he hath not.’ Remember, too, that God ‘loveth a *cheerful* giver.’

“It is not the deed we do,  
 Though the deed be never so fair,  
 But the love that the dear Lord looketh for,  
 Hidden with holy care  
 In the heart of the deed so fair.”

One writes as follows: “We always have our thank-offering meeting in September. This place has almost no wealthy people and very few on a salary. The efficient secretary of our auxiliary is wife of a man who is considered fortunate in earning \$2 a day, and the treasurer earns her living by tailoress work. Such people, in October and November, are buying coal, and clothing, and stores for winter, and our contributions would be smaller. In the notice given out in church I invite all who are willing to join with the auxiliary in its annual thank offering for foreign missions to be present at the meeting, or to hand it to myself or the treasurer during the coming week. This never yet has failed to bring in something, the sums varying from 25 cents to \$3 from individuals. I remember who these contributors are, and try to follow it up by invitations to come to the meetings often, but with little success. I take care to have all thank offerings anonymous; that is, unless

people speak openly of it themselves. I pass a plate in the meeting, and the twenty-five-cent woman is never discouraged by any comparison with those who give bills. I value the influence of the devotional part of our meetings very much, and I know others do. There are not a great many who will pray, but I give out the devotional subject a month beforehand, and I do think that some women have been gladly driven to their Bibles and their concordances, and almost all will repeat or read a text, or stanza, or a whole hymn; or, if not, they will hand me some little thing in print, or copied, for me to read for them. Sometimes a woman who cannot come to the meeting will send something. If our hearts have been touched in behalf of a person or station, when a meeting closes, we agree to pray especially about that for the coming month. So I try to have a good devotional half hour on giving thanks in September. Sometimes in the meeting for August I send to some whom I may hope will come for that one meeting in the year if no other, slips of paper something like this: 'Will you not come to our thank-offering meeting? If you are willing, please write on a paper or be ready to tell what there is to be thankful in your own experience and family life, in our church and community, in the history of the past year in the foreign field.' I am apt to get excellent answers from a few—some unsigned papers of more or less value, and sometimes such touching, tender testimony to God's goodness as to draw us near to each other and to God. Then, at this tender moment, I try to have plenty of reasons for thanksgiving for mercies on the foreign field, given by at least two or three, and prepared beforehand, and often those who have had a month to think about it will do very well with what they have found in answer to the questions."

4. General suggestions and items. "We include in our invitations the mission circle and the boys' band." The amount given now nearly equals the annual gift "which collectors receive in January, and we believe that it represents an extra gift." "We use some form of responsive service, often one issued by the W. B. M., sometimes a 'missionary litany,' or the general thanksgiving from the Book of Common Prayer. This is so familiar through its use in our Sunday school that many of us can repeat it." "In our auxiliary we hold our thank-offering service at our annual meeting, giving the first half hour to it. It is understood throughout the year that the service is coming at our annual meeting, and the ladies prepare themselves for it. It has nothing to do with our monthly pledges." "We request the ladies to bring an item of missionary intelligence with the offering." "It is usually our largest monthly meeting, and is looked forward to with greater interest because of the spiritual uplift. We have a special programme with more praise, more promise, more prayer." "At the meeting a plate is put in a convenient place for those who desire to make the offering separate from the usual monthly contribution. About half the ladies avail themselves of the privilege. Last year we tried a roll call with responses of scripture or missionary items." "It is made largely a service of song." "We think them more successful when some special object is presented,—something specially interesting from our own branch work." "Dainty little yellow bags have been distributed for the summer months to receive offerings for some special mercy received or some danger averted." "Mite boxes were given out for use during the

year. We think this fastens the habit of giving better than to have offerings at the meeting. The boxes are always in the home, and help us to connect our blessings with the Giver of them." "As to increasing the number of such meetings, I know no other method than continued recommendations, unless the blessed Spirit of God may come in such power that all hearts must overflow with thankfulness. How sweetly and easily would all this work be carried on if all were fully given to the Lord!"

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### SIDE LIGHTS FROM PERIODICALS.

"THE nation is being modified to its depths, while the government remains obstinately conservative," aptly defines the Chinese empire to-day. This sentence, expanded and explained, may be found in "The Vivisection of China," by Eliséé Reclus, *Atlantic Monthly* for September.

More than one writer, following Sir Edwin Arnold, paints a picture of Japan so fair, so attractive, that it is not strange many readers idealize both land and people, and wonder at the absurdity of American missionaries there. On the other hand, increasing circulation is given to the full truth. The worm which has been gnawing at the heart of Japan, recognized by the Christian Church, cannot be overlooked by any honest traveler or student of Japanese social life. One phase of this life has been exposed by Mr. Matsubara Twagoro in a book, a summary of which may be found in *Littell's Living Age* for September 3d, under the title "In Darkest Tokio."

A curious story, adapted from the Japanese, appears in the summer number of *Poet-Lore*, "A Japanese Garden," by Adachi Kinnosuki.

*The Chautauquan*, September, gives a brief descriptive sketch of "The Women of Mexico," as they dress and conduct their homes. In the same, one who has not already thoroughly digested Spanish history may like to take a glimpse of "Spain as a Republic," by Wm. Matthews Handy.

*Harper's Monthly*, September, "The Turk at Home," by Sidney Whittman, F.R.G.S. Bits of conversation held with our missionaries appear in this article. When all is said and considered, the writer concludes "that the Sultan's one thought is that the civilized world should be brought to believe in his honest endeavor to further the well-being of all his subjects of whatever race or religion." We would all rejoice to be thoroughly convinced of the Sultan's sincerity as regards the Armenians.

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### TOPICS FOR AUXILIARY MEETINGS.

*October.*—West Central African Mission: see LIFE AND LIGHT for September.

*November.*—Thank-offering Meetings.

*December.*—Review of the Year.

1899.

*January.*—Constantinople: Its Place in Church History; on the Eastern Question; Present Conditions, and Mission Work.

*February.*—Smyrna : Historically ; Religiously ; Mission Work.

*March.*—Marsovan, Turkey : Early Days of the Mission ; Anatolia College ; The Girls' Boarding School.

*April.*—Our Own Branch : Its History and Present Needs ; Its Pledged Work ; Relation of the Auxiliary to the Branch.

*May.*—The Bible Women of the Board and Their Work.

*June.*—Cesarea, Turkey : The Girls' School ; Kindergarten ; Outstation Work.

*July.*—Mission Work in Brousa, Adabazar, Trebizond, and Sivas, Turkey.

*August.*—Hindrances to Progress in Missions.

*September.*—Objects of Worship in Mission Lands.

*October.*—The Medical Work of the Board.

## THANK-OFFERING MEETINGS.

### TOPIC FOR NOVEMBER.

IT can hardly fail to be true that the reason for thanksgiving uppermost in the minds of all in this country this autumn is for the success that has crowned the efforts of our army and navy in the war, and the honorable peace—honorable to both countries—which has followed. We suggest, therefore, as the first exercise the following Bible reading, kindly prepared for us by Mrs. C. L. Goodell :—

### THANKSGIVING FOR PEACE.

*Leader.* O sing unto the Lord a new song, for he hath done marvellous things : his right hand and his holy arm hath gotten him the victory.

*Response.* Thy right hand, O Lord, is become glorious in power ; thy right hand, O Lord, hath dashed in pieces the enemy ; and in the greatness of thy excellency thou hast overthrown them.

*L.* The Lord hath done great things for us, whereof we are glad.

*R.* I will sing unto the Lord, for he hath triumphed gloriously.

*L.* Who is like unto thee, O Lord, who is like unto thee, glorious in holiness, fearful in praises, doing wonders ?

*R.* I will sing of thy power, yea, I will sing aloud of thy mercy ; for thou hast been my defence and refuge in the day of trouble.

*L.* If it had not been the Lord who was on our side when men rose up against us, then the waters had overwhelmed us.

*R.* Blessed be the Lord, who hath not given us a prey to their teeth.

*L.* Thou hast been a shelter and a strong tower from the enemy.

*R.* Therefore shall the people praise thee forever and ever.

*L.* What thanks can we render to God ?

*R.* We give thee thanks, O Lord God Almighty, because thou hast taken to thyself thy great power, and hast reigned.

*L.* Thine, O Lord, is the greatness and the power, and the glory and the victory.

*R.* Now therefore, our God, we thank thee, and praise thy glorious name.

*L.* Let the sighing of the prisoner come before thee ; according to the greatness of thy power preserve those that are appointed to die.

*R.* The Lord will give strength unto his people ; the Lord will bless his people with peace.

### PEACE AND PROSPERITY.

*L.* Blessed be the Lord God, for he hath visited and wrought redemption for his people.

*R.* That we, being delivered out of the hand of our enemies, should serve him with out fear, in holiness and righteousness all our days.

*L.* He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder.

*R.* Shout unto God with the voice of triumph!

*L.* Sing praises unto God, sing praises; sing praises unto our King, sing praises.

*R.* For God is the King of all the earth; sing ye praises with understanding.

Hasten, Lord, the glorious time  
When, beneath Messiah's sway,  
Every nation, every clime  
Shall the gospel's call obey.

Then shall wars and tumults cease,  
Then be banished grief and pain;  
Righteousness, and joy, and peace  
Undisturbed shall ever reign.

To be followed by four prayers of thanksgiving: 1. For the heroism and Christian spirit shown by the officers and men of our army and navy in the war. 2. For the open Bible and Christian homes that brought about the result. 3. For the privilege of making these blessings possible to those who have them not. 4. For the extension of the gospel, and for the promise of its complete triumph.

Hymn.

The following items are selected from a thank-offering service, called "Our Feast of Gratitude," issued by the Women's Board of Missions of the United Presbyterian Church.

#### WHO ARE CALLED TO GIVE PRAISE?

*Leader.* Psalm cvi. 2. *Response.* Ps. xl. 5. *L.* Ps. cxxxiv. 1, 2. *R.* Ps. lxiii. 4, 5. *L.* Ps. lxxviii. 3. *R.* Hab. iii. 18. *L.* Ps. lxvi. 1. *R.* Ps. cl. 6.

#### VOICES OF PRAISE FROM WOMEN IN THE BIBLE.

The Call (Zeph. iii. 14). *Leader.* What was Mary's response? *Response.* Luke i. 46. *L.* What was Miriam's? *R.* Ex. xv. 21. *L.* What sang Deborah? *R.* Judges v. 3. *L.* What was Hannah's song of thanksgiving? *R.* 1 Sam. ii. 1. *L.* What said the woman of Samaria? *R.* John iv. 29. *L.* How do the daughters of Zion of this day respond? Ps. lxxviii. 11 (R. V.).

Hymn.

#### THANK OFFERINGS.

*Leader.* 2 Chron. xxix. 31. *Response.* Ps. xxvi. 6, 7. *L.* Lev. xxii. 29. *R.* Ezra viii. 28.

#### IN WHAT SPIRIT SHOULD PRAISE AND OFFERINGS BE GIVEN?

*Leader.* In prayer. *Response.* Ps. lxxvii. 1, 2. *L.* With true gratitude. *R.* Eph. v. 20. *L.* With self-denial. *R.* 2 Sam. xxiv. 24. *L.* With humility. *R.* 1 Chron. xxix. 14, 16. *L.* With love and self-consecration. Ps. cxvi. 1, 2, 12, 16, 17, 18.

Presentation of offerings.

Hymn.

#### GIFT WORSHIP.

Two ten-minute papers on the Influence of Gift Worship: (1) In This Country; (2) In Heathen Lands.

Announcement of offerings.

Hymn.

## ANNUAL MEETING.

THE thirty-first annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Springfield, Mass., on Wednesday and Thursday, Nov. 2 and 3, 1898. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st, in the chapel of the First Congregational Church.

The ladies of Springfield 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 L. Hubbard, 65 School Street, Springfield, Mass., the chairman of the Committee on Hospitality. For 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.

## WOMAN'S BOARD OF MISSIONS.

Receipts from July 18, 1898, to August 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		VERMONT.	
<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Bangor, Central Ch., Aux., 34; First Parish Ch., Aux., 15.50; Haumond St. Ch., Aux., 24.50; Brownville, S. S., 6; Norridgewoek, Mrs. S. J. Dinsmore and Mrs. C. A. Bigelow, 20; Portland, Second Parish Ch., Th. Off., H. L. S., 5; Skowhegan, L. M. Soc., 17; Waterville, Aux., 19,	141 00	<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barnet, Aux., 22; Brookfield, First Ch., A Friend, 10; Cambridge, Aux., 11; Essex Centre (Extra-Cent-a-Day, 5.28), 11.28; Lyndonville, C. E. Soc., 2.70; Newport, 12; Pownal, No., Sunshine Band, 2; Randolph, Ways and Means, 10, Miss. Soc., 10; St. Johnsbury, No. Ch., L. P. W., 25; Wilmington, Aux., 23.60,	139 58
<b>Total,</b>	<b>141 00</b>	<b>Total,</b>	<b>139 58</b>
<b>LEGACY.</b>		<b>MASSACHUSETTS.</b>	
<i>Auburn.</i> —Legacy Mrs. Lucy J. Little, George T. Little, admr.,	200 00	<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Ballardvale, Union Cong. Ch., C. E. Soc., 10; Billerica, Aux., 21.50, Jr. C. E., 1; Lawrence, Trinity Ch., Cadets, 6.52, Children of S. S., 3.26; Melrose Highlands, Mrs. Harrison, 1; Winchester, Aux., 49,	92 28
<b>NEW HAMPSHIRE.</b>		<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Orleans, S. S. Miss. Soc.,	10 00
<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Chester, Aux., 15.10; Concord, Aux., 10, So. Ch., Kimball Circle, K. D., 10; Dublin, Cong. Ch., S. S., 1; Exeter, Mrs. Augusta F. Odlin, 25; Henniker, Cong. Ch. and Soc., 13.50; Kensington, Aux., 6; Laconia, Ellen Stone M. B., 5; Lebanon, Aux., 47.40; Manchester, So., Main St. Ch., Aux., 17; Children, 10.35; Merrimack, Aux., 21; Milford, Aux. (of wh. 50 to const. L. M.'s Mrs. Elizabeth P. Saunders, Miss Elizabeth Tenney), 71.50; Penacook, Aux. (to const. L. M. Mrs. Sarah A. Sanders), 25; Plainfield, Mrs. S. R. Baker, 5; Stratham, Aux., 21.75,	304 60	<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Haverhill, M. C. C.,	2 00
<b>Total,</b>	<b>304 60</b>	<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux. (to const. L. M. Mrs. A. P. Learoyd), 25; Salem, Tabernacle Ch., Aux., A Friend, 12; Wenham, C. E. Soc., 5,	42 00
		<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Granby, Aux., 8;	

Hatfield, Aux., 3.25; Wide Awakes, 6.90; Northampton, Edwards Ch., Aux., 4.40; Worthington, C. E. Soc., 13,	35 55
<i>Hubbardston</i> .—Cong. Ch.,	3 00
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Braintree, Aux., 11.75; Coliasset, Aux. (of wh. 9 Th. Off.), 33.69; Duxbury, Aux., 5; Marshfield, Aux., 2.15; Milton, First Ch., C. E. Soc., 10; Plympton, C. E. Soc., 4; So. Weymouth, Old So. Ch., Aux., 7.39,	73 98
<i>Springfield Branch</i> .—Miss Harriet T. Buckingham, Treas. Springfield, Miss Mary K. Stevens,	25 00
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Boston, Berkeley Temple, C. E. Soc., 5, Old So. Ch., Dau. of Cov., 5, Shawmut Ch., Aux., 310; Brookline, Harvard Ch., Aux., 14, Cradle Roll, 6; Chelsea, First Ch., Sunbeam M. C., 10; Dorchester, Pilgrim Ch., Jr. C. E. Soc., 5, Second Ch., Aux., 97.55, Y. L. Aux., 18, Village Ch., Y. W. Aux., 20; Foxboro, Aux., 35; Hyde Park, Aux., 41; Newton Highlands, Jr. C. E. Soc., 5; Newtonville, Cradle Roll, 40; Roxbury, Eliot Ch., Eliot Star M. C., 15; Wellesley Hills, Philip Codwise, 3.62, Aux., 13.40; West Newton, Aux., 50,	693 57
<i>Worcester Co. Branch</i> .—Mrs. Minnie D. Tucker, Treas. Gardner, Aux., 92; Globe Village, Free Evang'l Ch., Aux., 10; Lancaster, Y. L. Aux., 30; Leominster, Aux. (of wh. 25 to const. L. M. Mrs. Julia P. Whitney), 36; No. Brookfield, First Cong. Ch., Happy Workers, 6.61; Warren, Aux., 21.50; Whitinsville, Extra-Cent-a-Day Band, 19.66, Aux. (of wh. 50 to const. L. M's Miss Frances Dudley and Miss Edna M. Orvis), 682.10, K. D's, 80; Winchendon, Aux. (of wh. Th. Off. 16.11), 17.71; Worcester, Piedmont Ch., C. E. Soc., 20, Pilgrim Ch., Little Light Bearers, 5.56,	1,021 14
<b>Total,</b>	<b>1,998 52</b>

## LEGACY.

<i>Lowell</i> .—Legacy Mrs. Helen M. Bigelow, Edward D. Holden, exr.,	500 00
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## RHODE ISLAND.

<i>Rhode Island Branch</i> .—Mrs. Clara J. Barnefield, Treas. Bristol, Cong. Ch., C. E. Soc., 5; Providence, Beneficent Ch., Beneficent Daughters, 80, No. Ch., Jr. C. E. Soc., 5, Union Ch., Jr. C. E. Soc., 10; River Point, Cong. Ch., C. E. Soc., 2.50; Saylesville, Miss M. T. Harris, 2,	104 50
<b>Total,</b>	<b>104 50</b>

## CONNECTICUT.

<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas. Glastonbury, Aux., 20.70; Hartford, Windsor Ave. Ch., C. E. Soc., 5; Newington, Y. W. F. M. Soc., 30; Simsbury, C. E. Soc., 11; Terryville, Lois Gridley, 5, Dau. of Cov., 10; Tolland, Aux., 12; West Hartford, Aux., 43.48; Windsor, Aux., 15.80; Windsor Locks, Aux., 50,	202 98
<i>New Haven</i> .—A Friend,	40

<i>New Haven Branch</i> .—Miss Julia Twining, Treas.,	2,568 05
<b>Total,</b>	<b>2,771 43</b>

## LEGACY.

<i>Colchester</i> .—Legacy Mrs. C. B. McCall, Edward M. Day, admr.,	200 00
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## NEW YORK.

<i>New York State Branch</i> .—Mrs. Guilford Dudley, Treas. Aquebogue, Cradle Roll, 1, Bangor Ch., 5, Brandon Ch., 2; Brooklyn, Lewis Ave. Evangel Circle, 2.45; Buffalo, First Ch., S. S. Class, 3.65; Canandaigua, Aux., 15; Ellington, Aux., 22.20; Elmira, Park Ch., W. M. S., 10; Homer, Aux., 2.50, Hopkinton Ch., 35; Ithaca, S. S., 22.50, Lawrenceville Ch., 5, Madrid Ch., 2, Massa Ch., 7; Millville, Aux., 43 ets.; Napoli, Aux., 10; New York, Broadway Tab. Ch., S. W. W., 75.12, Norfolk Ch., 3, Norwood Ch., 16; Port Leyden, Jr. C. E. Soc., 2.04; Portland, Y. L. Circle, 3; Poughkeepsie, Aux., 13; Riverhead, Aux., 25; Rochester, Mrs. Geo. W. Davison, 5; Rochester, So. Aux., 11; Sherburne, Aux., 40; Syracuse, Danforth Ch., S. S. Class, 5; Utica, Plymouth Ch., W. M. S., 10; Watertown, Jr. C. E. Soc., 15. Less expenses, 146.87,	222 02
<b>Total,</b>	<b>222 02</b>

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas. N. J., Bound Brook, Pilgrim Workers, 1.25; Md., Baltimore, Wild Tiger Soc., 30,	31 25
<b>Total,</b>	<b>31 25</b>

## NEW JERSEY.

<i>Basking Ridge</i> .—A Friend,	8 18
<b>Total,</b>	<b>8 18</b>

## OHIO.

<i>No. Monroeville</i> .—Mrs. H. M. St. John,	2 00
<b>Total,</b>	<b>2 00</b>

## FLORIDA.

<i>Waldo</i> .—A Friend,	50
<b>Total,</b>	<b>50</b>

## TURKEY.

<i>Adabazar</i> .—Girls' School, C. E. Soc.,	4 05
<i>Ainlab</i> .—Girls in Boarding School and others,	24 06
<b>Total,</b>	<b>28 11</b>

General Funds,	3,007 52
Gifts for Special Objects,	2,744 17
Variety Account,	65 01
Legacies,	900 00
<b>Total,</b>	<b>\$6,716 70</b>



# Board of the Pacific



## AFRICA.

### A WEEK'S WORK IN ZULULAND.

BY REV. F. R. BUNKER.

ADAMS MISSION STATION, NATAL, April 17-23, 1898.

MY DEAR FRIENDS: The thought has come to me to write of the incidents which occur during this week as illustrating different phases of the work of which I have charge. Sunday morning the 17th dawns bright and beautiful. I am up early, as there are three services which I must take to-day. Soon I see groups of our preachers passing by on their way to preach at the outstations. We supply fifteen regular preaching places. Twenty-four men are engaged in this work as lay preachers, some itinerating among the kraals. We plan to have the station men go out only on alternate Sundays, as they need to listen to preaching as well as to preach. Some of them can hardly read the Bible, but they can witness to what Christ has done for them.

At ten o'clock the boys from Jubilee Hall come marching down to the church four abreast, and the girls from Ireland Home come up, and we have a nice little audience of about one hundred young people. The teachers of the schools also attend this service. I preach to-day on the way in which the Gentiles can enter into the inheritance of God's promises (Ephesians iii. 6 and Ephesians ii. 13). At eleven o'clock this service is over, and the students return to their schools. In another half hour the people from the station gather into the church, and I preach to them on Ephesians iv. 30, warning them against lying, anger, deceitful dealing, and filthy talking (most prevalent vices among them), as hindering

the work of the Holy Spirit in individuals and the church. In the afternoon at four o'clock we have Sunday school, with a usual attendance of one hundred and thirty or one hundred and forty. The boys and girls from the boarding schools have come in to-day, though the boys usually have a Sunday school of their own. It is inspiring to see such a large company of young people, for nearly all here are young. We do not have service in the evening, as the people live far from the church, and snakes, darkness, and superstitious fear of witch doctors make it inadvisable to attempt to have one.

Monday morning brings its usual round of busy life. The schools are in full work. The bells ring regularly, and boys and girls are digging in the gardens, passing to and fro on the streets on many errands, cutting lawns, or going to and from the schoolhouse for classes. My first errand in the morning these days is to the stable, to see if my horse is alive. Every year at this season the "horse sickness" destroys very many horses in the colony, and we all tremble for our horses until it is over. Miss Pixley and Mr. Dorward have each lost a horse this year. For a retrenched missionary to have \$So drop out of his pocket isn't funny. Returning home I find Mpukane (Fly) awaiting me. He has been employed through Mr. Kilbon's kindness to help me for three months in outstation work. There are a multitude of matters in that work to which I cannot attend while confined in the school. I shall send him to-day to Odidiini on two errands, to see how the people are progressing in building their chapel, and to inquire into the advisability of organizing a church there. Last week he held a series of evangelistic meetings at Empusheni. I would like to multiply him by a dozen for the next two months that he is to remain. Why doesn't he remain longer? He and his family must eat, and there is no money to keep them eating here. After Mpukane goes I begin to study. S. now comes in with the collection from Kwetunzi. He must stop and talk for awhile. It would not be Zulu good manners to hasten away.

In the afternoon at two o'clock I go to my class. A small room, two long tables placed L shaped and surrounded by twelve men is what I find. They all rise in greeting as I enter and take my seat. I call on one to pray. Then the lesson begins. We are studying Ephesians this term. Mr. Kilbon and I teach, but he has many outside duties and can teach but two hours a day, and I have enough work outside of my class to keep two men busy all the time if it were properly done,—Durban, with its Sunday congregation of five hundred and its thirty preaching places, and the two churches of Amanzimtoti and Empusheni and their many outstations. We teachers love

the work very much and see great possibilities in it, but are constantly circumscribed in it. After class a letter from Odidini awaits me, asking me to get subscriptions from the missionaries to help them finish their chapel; it makes us sigh for our tenth which we have not. Four places are calling on me for such contributions now.

Mrs. Bunker and I now call on our new storekeeper's family. We like the appearance of this family very well and are glad, for these storekeepers have power to do a great deal of good as well as a great deal of evil on our stations. No foreign mail comes to-day, as it usually does, and the time is used after tea until ten o'clock in writing rather than reading.

Early Tuesday morning the church bell rings, and soon the women are seen coming from all directions to attend the woman's meeting. Mrs. Dorward has this meeting in charge. About thirty-five women gather each week. They come from far down near the ocean and far back on the hills. They are old and young, neatly dressed and shabbily dressed, pretty in form and face, and haggard, and bent, and scrawny. Some are faithful Christians of good record, and some have sad histories of drunkenness, and even worse vices. Here is Nozimvubu (Hippopotomi), old and well-conditioned. She will take your hand and kiss it, and call you her child. Umfazimuni (one wife), the wife of the second convert in this land, is here, weak in mind and very old. Nomjaho, a small, very ignorant woman from the kraals, is most punctual of all. Here is one who has been a very bad drunkard, but we hope is living a good life now. Two others have just professed repentance for very grievous sins. There are others who have been filled with hatred and superstition, but seem softened now. Oh, the long-suffering, tender patience, and infinite mercy of our God to receive such sinners! But He does, and out of the awful fire of their temptations he brings them forth pure gold for his kingdom, and no agency is more used by him for this end than this meeting. After breakfast Senaye, of whom I wrote in a former letter, calls. I have recently employed her, with money which the missionaries on the station contribute, as a Bible woman. She works with little groups of women, reading the Bible to them, teaching them to read, and visiting the sick and old. We need many more such helpers and a school to train them.

In the afternoon the Y. P. S. C. E. meets. But a small company gather. Mrs. Bunker struggles hard to keep them from the breakers, which have swamped most South African societies. They have no idea of organized effort, and know nothing of bearing responsibility as officers and committee workers. The Juniors at home know more about organized action than these grown-up young people. But there is good material among them if

they can be trained, and by this meeting and a Bible class on Thursday Mrs. Bunker works through many difficulties and hopes to train them to efficient service for the Master.

Wednesday morning opens rainy. I spend the forenoon in study and writing letters. Mr. Cowles calls in, after his classes, for a chat on mission matters. We speak especially to-day of the need of an endowment for our schools. In the evening we have our missionary prayer meeting, when the white missionaries on the station who are able gather at Jubilee Hall for an hour in conference and prayer together. These are times of great blessing and help to us.

Thursday is the day for the meeting of the inquirer's class, and also for the church prayer meeting. There are over fifty in the inquirer's class on the station, and more joining. In it we teach the fundamental truths of the Bible as a preparation for church membership. Candidates usually remain in this class about a year before admission to the church, giving time not only for instruction, but also for proving the sincerity of their purpose to live as Christians. I direct this class personally, and have now divided it into four classes, taught by four men who are first taught by me. From forty to eighty attend the prayer meeting, which is now led by the preacher.

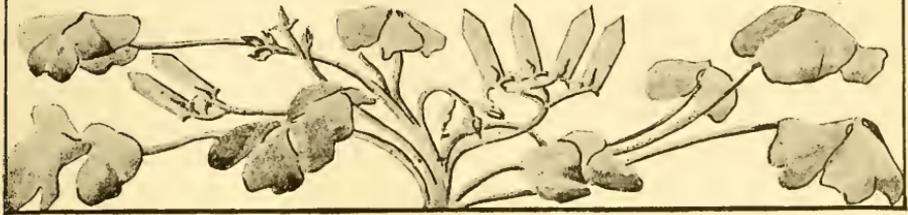
Friday is very full of many little matters. Men from outstations bring lists of church members approved to come to the communion. I teach the jubilee boys to go out to-morrow and teach the inquirer's classes in the outstations. I post my mission accounts. To-day, as through all the week, there are innumerable little things coming in to be done, such as passes to be written, letters to the magistrate regarding marriage license, birth of children, etc., boys to set at work, and advice to be given on all manner of subjects; for the people are ignorant about all their relations to the government, and to this new civilization which has come to their doors, and the missionary is the one to tell them about them,—without money and without price.

Saturday I rest, or try to do so. Some affairs are bound to crowd in, but I try to crowd them out. This is the day for photography, taking my boys to ride without hurrying back, visiting, and reading. Usually there are sermons to think about for the next day, but I try to have them in hand before, and not to worry about them. We do not write sermons here, and my classes during the week supply me with material.

I must now draw my letter to a close. As I now write this last line it is over a month since I started it, but I have not had time to write up my notes before.



## Board of the Interior



### NO CHILDREN'S GRAVES IN CHINA.

[In many parts of China if children under three years of age die their bodies are placed in the streets for the "baby cart," which goes around in the early morning to collect little corpses and convey them to the "baby tower," where they are devoured by vultures and other birds of prey.]

No children's graves in China, the missionaries say;  
In cruel haste and silence they put those buds away;  
No tombstones mark their resting to keep their memory sweet;  
Their dust, unknown, is trodden by many careless feet.

No children's graves in China, that land of heathen gloom;  
They deem not that their spirits will live beyond the tomb.  
No little coffin holds them like to a downy nest,  
No spotless shroud enfolds them, low in their quiet rest.

No children's graves in China do mothers ever weep;  
No toy or little relic the thoughtless mothers keep.  
No mourners e'er assemble around the early dead,  
And flowers of careful planting ne'er mark their lowly bed.

No children's graves in China, with sad and lovely ties,  
To make the living humble and point them to the skies;  
No musings pure and holy of them, when day is done—  
Be faithful, missionary, your work is just begun.

—Andrew J. Eidson, D.D., in "Woman's Work for Woman."

## A MISSIONARY MORNING IN BOMBAY.

BY MISS ANSTICE ABBOTT.

AFTER my morning duties and a cup of tea I was ready at seven o'clock to look over the proof of the weekly *Dvyanodaya*. The editing of the English part of this paper has been a part of my duties the last two months in the absence of my brother. In the midst of proofreading one of my Bible women came for instructions. I had sent for her to come early to take the morning train to a town a few hours' distant to bring a woman who for two years has been longing to come out as a Christian. When she heard I had opened a home for widows she asked for protection, and for some one to come for her. Her father had given his consent, but the mother and the other women of the house were very unwilling. The matter required haste and judgment, so Kashibai was provided with money and instructions, and sent to the station.

While I talked with her three or four people had collected on the veranda. One was a most forlorn-looking young man. He was a Christian from our mission—from the famine district. He was nearly starved. He had been here the day before, and I had given him some food and told him where he might find work, so he had now come to tell me that he had secured the work, for which he seemed very grateful, but needed money to keep him alive until he should get some pay, so he had to be helped. Then another was ready to beg for work. Fortunately I knew of a place for him, but he was too hungry and dirty to be sent to any respectable place, so he had to be fed, and I gave him a piece of soap to wash himself and his clothes, and sent him off contented. Then a woman came and threw herself at my feet to beg. She said she had a blind husband and three children, and had walked over two hundred miles to come to Bombay, driven from home by famine and fear of cholera. She was of one of the better castes, and had a good face, but looked very thin and sad. I had to give her something for the morning, and promised her work if she would come again. She was willing to do anything but sewing, of which she knew nothing. She was in rags, and her children in a sad case.

By this time a number of beggars had collected. As I knew some of them to be chronic cases, I had to send them off. Of the others I inquired where they lived, so that they might be visited by the Bible women, and then gave them a few pice. Next six boys came with a note from the teacher of one of my schools. These children are orphans and half orphans by the plague, and I give them some rice once a week so that they need not starve. I have partly clothed them so that they can go to school. I called a servant to give them each their dole of rice, and sent them away. Then a poor mahar [a

mahar is one of a class of work people nearly corresponding to the coolies—  
ED.] woman with a baby came for some kind of work. I gave her the sweeping of the veranda and steps. She was coughing badly, so I gave her some medicine, and when her work was done gave her about a cent for her day's food. She will probably beg the rest of someone else.

While attending to these wants between whiles I wrote four or five business notes, and then sat down to talk with a young lawyer whom I had interested for a poor woman in the Home. When a little girl she was married, of course. Before she had lived as wife with her husband, a naughty boy of Christian parentage ruined her. When her husband found it out he threw her off and married another wife. The girl remained at home until the boy came to Bombay and found work; then he brought the girl with him, and she never knew, poor child, that she was doing anything wrong until some Christian woman took pity on her and brought her to one of our meetings. The very first lesson was one which opened her eyes. She came often after this, and at last of her own accord left the young man and was away eight months, in which time she was baptized. Then the mother of the young man brought her back while I was away. As soon as I returned she came to me, and has been with me for two months now. She and the young man are both very anxious to be married in a proper way, as they have been virtually husband and wife for six years. There has been a good deal of time and money spent in getting a legal separation from her husband. I hope the matter will soon be settled, and that this will be my last interview with a lawyer on her account. It is another way in which money goes. The young woman has been good and helpful in the Home, and I shall be glad when she is a properly married Christian woman.

The breakfast bell rang before the interview was over, but I took time to eat, and then came prayers with our men servants and the other men on the compound, or those who may be waiting for conversation. My brother always has this in his charge, but in his absence Miss Millard and I have carried it on, and sometimes it has been a little bit of a cross; but the men are always respectful and listen well. After prayers I gave some directions to the servants, handed the key of the sewing cupboard to the head sewing woman, and then went to see the pastor's wife, who has had another little daughter and is very ill. I found they had no one to help them, and made arrangements to send them a woman. Then I had a talk with the pastor about a young man who wants to be baptized. He comes from a town where the Rev. Mr. Karmarkar, of our mission, has been preaching, and is the fruit of his labors. He has come to the city to study or work, as God shall guide him. He is a bright, earnest Mohammedan lad, and gives much

promise for the future if he keeps near the Lord. He is in our Home for Young Men.

Before my brother went away, we had taken two young men into our compound. They had no relatives and no one to care for them. Both had work, so we gave them an empty room in our compound. While my brother has been away, I have taken two more, and five others have applied. We have room for only six. The need of such a home for the protection of homeless Christian young men in this wicked city is an imperative one. We have been greatly exercised over this subject, and have made a beginning, hoping that some one will take it up and make a home for a great number who need it.

Going from the Pastor's I visited my High Caste Boys' School. There were about forty boys there. I heard some of their recitations; then they told me some Bible stories, and I told them the story of Gehazi. The Brahman teacher has put the school in my hands. The young man who has the Sunday school has suggested that the boys learn the elementary catechism, and, as the teacher is willing, I have just bought a quantity of catechisms for the school. This is a great step in advance. The boys are nice and bright, and always greet me with smiling salaams.

My High Caste Girls' School is but a little further on, and I went in there for my bi-weekly visit. Every thing is always neat, pretty, and bright in this school. I examined four or five classes, heard the little ones recite the catechism, and talked with them about it. The children have not all returned since the plague, but the room is well filled. In the Sunday school there are sometimes over a hundred boys and girls, for their brothers come.

On my return home, and after lunch, I went down to look after my industrial class. About twenty women come here every day at eleven o'clock for sewing, or any kind of work I will give them. There is always first, singing, prayer, and a Bible study, and then the women go to work. They are making shirts, petticoats, and caps for our Christian Bombay School, into which the Humes have now taken many famine orphans. Also they are making rugs,—braiding them *à la* American grandmother fashion,—and bead curtains. They have just made a box of clothing, to be sent up to the Rahuri district, where the distress is very great; and they are now at work on a box for Sirur. This kills two birds with one stone, and I received the money for the cloth and for paying the women from the *Christian Herald* fund. This fund has been a most wonderful blessing. I pay off the women every Friday night, according to their work. Women of all kinds come; so I have the opportunity to find places as teachers, nurses, cooks, etc., for them. About half are Hindu widows.

I have very much more that I would like to write about, but my Widows' Home must not be omitted. I have written you that friends in England sent me about twenty-four hundred rupees, for the use of widows, when I returned to Bombay and we were looking for a house. This house, suited to all our needs, came to our notice and was soon secured. We [*i. e.*, Mr. and Miss Abbott and Miss Millard—*Ed.*] live upstairs, and the widows downstairs. I have accommodations for twenty-five, or for thirty in case the landlord is willing to make some necessary alterations. The women cook and eat in what was a large carriage house. They sleep and have their reading and sewing lessons in the bungalow. I have now nineteen women and five children. They are improving fast in looks and habits. I have a good matron for them, the good Balubai, who has been so long in our mission. The Zenana Mission has given me a grant of 808 rupees, which will a little more than pay the rent for the part of the house used by the Home. So, you see, so far my Home is carried on by English friends. With the necessary furnishing, clothes, etc., I can probably support twenty women for a year with what I have. The women are learning the Bible, and are taking Christ into their knowledge. Some of them are taking Him into their hearts. They repeat the Bible stories very well, and some of their prayers are pathetic.

One poor woman who gave away her children in her distress, now longs for them. I have written to inquire for them in many directions, but in vain.

I must not write longer. I wrote you of my other work not long since; but I hope you and the friends who pray and give for me and my work will like to hear of these side issues.

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#### EXTRACTS FROM FOREIGN CORRESPONDENCE.

Miss Caroline E. Chittenden, of Foochow, China, writes to a class reunion at Oberlin:—

REFORM is in the air even in this citadel of conservatism. Three years ago, when I sent a greeting to the '95 reunion, it would have seemed the wildest dreaming to say that before the next came round the Chinese *literati* themselves would have organized societies and secured imperial proclamations against foot-binding, and have created a growing public sentiment against the degrading parts of their marriage customs; yet such clubs have been working in Foochow and other places for over a year—indirect results of that Christian influence which is slowly leavening this vast empire.

Our students are just now deeply interested in organizing a similar society for the reform of burial customs, which are the mainstay of superstition, a serious drain upon the long over-taxed resources of the country, and a continual menace to life itself, for the coffins are often kept in the houses for years, or on open hillsides, under the slightest of shelters, and, except among the rich, are not properly varnished. The result in this semi-tropical climate is better imagined than described. It will be a hard fight, but I believe God is calling them to it, and his presence with them means victory. One of the most encouraging things about the movement is that young men who have never taken a stand for Christ bear a leading part in the reform club, hand in hand with our earnest Christian students, publicly expressing their confidence in God's blessing upon it.

One cannot realize how beautiful real Christianity is, nor how priceless our inheritance from Christian centuries, without having lived among a people whose ancestors long ago sold their birthright for the easier worship of idols. That knowledge in itself is worth the six years I have spent in China since our last meeting together as fellow students. . . .

The work is doubling and trebling on our hands. Workers are breaking down under crushing burdens borne too long; the strength of others is giving way; our appropriations from home are but one half of our lowest estimates, after allowing for all the Chinese can do. Therefore, doors of opportunity, doors opened by long years of faithful prayer and labor, must be passed by, because even straining every nerve and drawing on our slender salaries to the utmost, we cannot begin to enter half of them. For example: the mission college in which I teach numbered fifty students in '93 and one hundred and ninety at the beginning of this term. The students are crowded into a building planned for forty, and some old, unsuitable native houses on the site already bought for the imperatively needed new dormitory. Its erection would very soon make it possible for the school to support itself, preparing trained leaders for the church in this great province and doing an invaluable evangelistic work by receiving students from heathen families, often from those of official rank, who coming to us at first for the sciences and English, feel and carry back to their homes a strong and continued Christian influence, under which it would be impossible to bring them in any other way.

Fifty dollars will build a room in the dormitory, which will receive any name the donor may indicate. Such a gift will make it possible for many generations of students to look back upon their Foochow days as we do upon ours at Oberlin, and to go into their life-work with the high ideals of service to God, the world, and native land with which our Alma Mater sends us

forth. Ten dollars will give a deserving student the chance to "work his way" for a year at the college; fifteen will cover the expense of a primary school, often taught by a college graduate or former student, which gives from twenty to thirty children daily Christian teaching for a year, and becomes the nucleus of, or helps to build up, a church; twenty or thirty dollars a year, in addition to what his congregation gives, will support a preacher and family; and twenty, a Bible woman to visit women in their own homes, thus leading many to Christ who might never even hear of him, except for her and those who make her going possible.

Now is China's crisis time. The Kingdom is surely coming here. God wants us to share the labor and blessedness of bringing it in. Shall we despise our birthright?

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### A BABY'S LETTER.

*To the Secretary of the Wisconsin Branch of the W. M. B. I.:*

MY DEAR MISS SEWELL,—I hear my mother talk a great deal about you, and I think you also must be one of my aunties, for I have a great many; in fact, nearly every one seems to be. My mother (Mrs. Frances Neiberg Goddard, M.D.) is such a busy woman that we do not see half as much of her as we would like to, but we are looking forward to the summer, when we will go away for a little rest, and then we will have a good time together. Even in her busy life she stops occasionally to give me a little hug and a kiss or two.

Hugging I do not like, and I resent it, but it is very funny to be kissed, and makes me laugh outright. Sometimes mother accuses me of loving my Chinese nurse better than any one else. But who could help loving her when she takes such good care of me, and makes me so comfortable? She is a good Christian woman, too, and I know mother loves her also, and so we all get on nicely together.

Mother says I am the best baby in all the world, because I find so little to cry about, and am very happy all the day long. Immediately after supper she puts me in bed and says, "Good-night," and I go to sleep of my own accord. We used to have a frolic in the evening. When the lamp was lighted the world seemed so bright and gay that I became very lively, and wanted a romp. Mother enjoyed it, too, but she said it was not good for me,—you know she is a doctor, and doctors are very wise(?),—that babyhood was the time for sleeping; and I was missing much of it. She then began to put me in bed at half-past six or seven o'clock, and I soon learned

how nice it is to go to sleep early, and have a long night's rest, and be fresh and bright for the next day.

I am a very busy person also. I spend all my time just growing and growing, and I succeed splendidly. The first remark I hear on meeting a stranger is, "Is he as well as he looks to be?" Then I hear mother say, "Yes; he is just as well as he looks."

But I have troubled my mother somewhat in one respect. She had to vaccinate me five times before it had any effect. The small-pox was raging all about us, and people coming to our house who had the disease in their home. You may believe my parents were a little anxious, but they said, "Though we cannot control it, God can, and we will trust the little one in his loving care."

My father is away from home most of the time, sometimes so long that I almost forget how he looks. I must look at him quite a long while before I recognize him. Then when I smile he understands that I recognize him.

I am often told that I do not speak the Foochow dialect, but it matters little to me so long as I make my wants understood. This is my very first letter, although I have already received two, but have been too busy to answer them.

Lovingly yours,

DORRANCE GODDARD.

INGHOK HOSPITAL FOR WOMEN,  
FOOCHOW, CHINA, April 12, 1898.

THE ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR is in Kansas City, Mo., Nov. 1, 2, and 3. The names of Pres. and Mrs. Eaton of Beloit (just returned from China), Prof. Douglas MacKenzie, of Chicago Seminary, Mrs. Alice Gordon Gulick, of San Sebastian, Spain, and others yet to be added, insure an interesting programme.

## WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 10, 1898, TO AUGUST 10, 1898.

ILLINOIS . . . . .	1,259 76	TURKEY (included in total last month)	11 44
IOWA . . . . .	301 82	MISCELLANEOUS . . . . .	7 50
KANSAS . . . . .	105 25		
MICHIGAN . . . . .	108 74	Receipts for the month . . . . .	2,906 76
MINNESOTA . . . . .	36 61	Previously acknowledged . . . . .	34,379 50
MONTANA . . . . .	5 00		
NEBRASKA . . . . .	48 27	Total since Oct. 18, 1897 . . . . .	37,286 26
NORTH DAKOTA . . . . .	12 49		
OHIO . . . . .	148 99	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA . . . . .	71 14	Received this month . . . . .	22 27
WISCONSIN . . . . .	706 77	Already forwarded . . . . .	286 09
KENTUCKY . . . . .	10 00		
LOUISIANA . . . . .	2 17	Total for special objects since Oct.	
NORTH CAROLINA . . . . .	30 00	18, 1897 . . . . .	\$308 36
TEXAS . . . . .	42 25		
CANADA . . . . .	10 00		

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

# Life and Light for Woman.

VOL. XXVIII.

NOVEMBER, 1898.

NO. II.



A HINDU WIDOW.

## INDIA.

## WHAT HATH GOD WROUGHT!

BY MRS. H. J. BRUCE.

THE various missionary reports of the different societies in India for 1897 point to the fact that man's extremity is God's opportunity, and indicate that famine, pestilence, earthquake, and cyclone are working out the purposes of God in the evangelization of the people. In the Marathi Mission, one after another of the workers takes up the burden of famine, which, indeed, beggars description, and of plague, which, in some of the central stations, was even worse than the famine; but the keynote representing a consciousness of God's presence and signal help, is found in such expressions as the following: "Unless the Lord had been our help, we should have lost heart and courage amid the trying experiences through which the year led us." "Behold, what great things the Lord hath done for us."

Notwithstanding all that was done by government and by charitable relief committees, the distress was so great that a boundless field was left for missionary and private philanthropy. Large donations were received from friends, known and unknown, and such a stream of Christian charity as was poured into India became a wonderful object lesson.

Days of prayer were also appointed by various communities, while the missionaries and their supporters, together with the native Christians throughout the length and breadth of the land, met at different stations to cry mightily unto God; to make confession of sin, and to beseech God for the reviving influence of his Spirit to be poured out upon the different classes in India. We read now of increased numbers forsaking their idols, and turning to the Lord Jesus Christ. Genuine individual conversions multiply, and the low castes continue to come out in families and groups. The kingdom of God has come with power into the hearts of the children rescued from famine and gathered into orphanages, where they delight to sing, "Victory to Jesus!" and testify to his saving grace.

Hinduism as a social organization is, undoubtedly, weakening its hold upon the people. Everywhere the barriers of caste or social tyranny are breaking down, and the low castes are no longer debarred from the study of the Shastras or sacred books on pain of having their tongues cut out. India has adopted the science, arts, and literature of Christian nations, and the English language is tending powerfully to weld together educated men of different nationalities. Ideas of the "brotherhood of man" are gradually

being diffused, and higher conceptions of God find expression in many ways. Where there has been contact with Christian civilization, a great change is coming over the minds of the people; yet, while material factors are recognized as allies in preparing the way of the Lord, were there no superhuman element the missionaries would be impotent to contend with the great forces of heathenism; for, after all the efforts that have been made during the last century to win India for Christ, there are at present only about three million of nominal Christians, while the Hindus and the Mohammedans, exclusive of other sects in that great country, number more than two hundred and sixty million, and some have expressed the opinion that Christianity will not prevail in India, on account of what they consider its slow progress. But, while it should be remembered that a thousand times more remains to be done than has been done, we believe that God is blessing labor more and more, and that "it is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity than has marked the earlier progress."

One of the missionaries in South India writes: "It is true now, as before, that the kingdom of God cometh not with observation, and that simply because the majority of the men have no eyes to see, or will not see. The real state of matters in Travancore, and, I believe, all through India, is that the true dynamite has been introduced. The whole of India is being charged with it. It has done its work in some degree already at our centers. The quarrying, the severing from what appears still to be a compact whole, the uplifting, the shaping, the chiseling, the polishing of the living stones, may be said still to lie in the future; but the gospel which we preach, the faith, the energy, the perseverance, the hope and love of the Church, is equal to that also."

Two meetings of the British and Foreign Bible Society were recently held, one in Madras and the other in London, in both of which reference was made to the circulation of the Scriptures in India. Ex-Justice Birdwood, formerly of Bombay, made special mention of the fact that converts from the religions of India had been associated with missionary scholars in the works of translation and revision. Three, with whose names and faces we are familiar, were mentioned, one of whom, a converted Parsi, has celebrated his jubilee as a Christian minister. Last year nearly two hundred thousand Bibles or portions had been sold in one presidency alone in India, while there are Bibles in many of the jails and hospitals. They are also given to the lepers.

There is an influence at work creating a restless yearning for something better than any of the religions of the East can offer. They, indeed, have

a few gems of truth, yet these have been mingled with rubbish, and have been condemned by their results, for they have never created a pure, strong, and durable civilization. The Bible, on the contrary, contains gems without any base mixture. A true religion must be a universal religion, as taught in God's Word. The question was once put to a Brahma-Somaj friend whether he thought that system could find acceptance among the illiterate and depressed classes. He frankly admitted that it had no capacity for helpfulness to ignorant people. It is evident, then, that they need the religion of Christ, who comes not with theories and speculations, but with practical help in time of need. Heathenism has fine sentiments, but lacks the support of a high morality and living hopes. God bless the Bible and Tract Societies!

The progress of Woman's work during the Victorian era has been very marked. When Dr. Duff, the first missionary of the Church of Scotland, reached Calcutta, in 1830, he said that to educate a woman in India was like attempting to scale a wall five hundred feet high; but the year 1837 found a big "hole in the wall" of missionary education for females, and for some years afterwards the work was altogether in the hands of the missionaries. The Sunday-school movement has been very helpful in developing the work among Indian girls, and the Woman's Christian Temperance Union and the Christian Endeavor organization are helpfully touching the lives of Indian Christian women at many important points. The Zenana work has made great progress, yet it is stated that out of one hundred and fifty million Indian women probably not more than one million can read. But there is a class of educated Christian women who are making their way into positions of honor and trust. Most of the women medical students are Christians, and well-trained women are turning up everywhere as principals of schools, heads of hospitals, compounders, nurses, teachers, and Bible women, besides wives and mothers, training their little ones for future usefulness.

The last decade has seen, besides many other enterprises, the rise of two women's colleges in India, and one of these claims to be the first college for Christian women in Asia. Occasionally in ancient India pundits taught their wives and daughters to read, as Pundita Ramabai was taught Sanscrit; but such cases were very exceptional. The general feeling was that women did not require education, and, if obtained, it would be used for improper purposes. It would be "like putting a knife into the hands of a monkey"! No mantras or religious services were ordained for women; their husbands were to be regarded as their gods, and through them they would obtain admission to heaven.

Surely this is a time of wonderful transition, and the Master is calling us to enter into his thought for the redemption of the world:—

“Forward, forward, choose the noblest service;  
Go where Christ has greatest need of you.”

The present is the most hopeful missionary period that the world has ever seen, and a vast amount of work awaits immediate and earnest attention. Dr. Fairbank's life covered the period of greatest missionary activity in India, and on the occasion of his jubilee celebration we had the pleasure of seeing him garlanded by some thirty pastors, representing as many churches which he had largely helped to form.

There are at present thousands of applicants for baptism in different parts of the land. On the occasion of some seventy young women having been baptized in the Bhima River a few months since, our daughter wrote: “Oh the contrasts of this unprecedented baptismal scene! Contrasts in the little famine waifs themselves, a twelve month ago destitute, hopeless, perishing—now saved by the washing of regeneration and renewing of the Holy Ghost—made heirs according to the hope of eternal life.” Contrasts also in the present and old-time associations of the spot where the proud Marathi Peshwars had long strengthened their position as rulers of the Deccan. The last of their dynasty, Baji-row, had watched from the horseshoe window of Parvati's temple overhead that final rout of his forces by the British in 1818. And now another war was raging. Other forces were being routed under the shadow of the temple-crowned hill. Widow burnings, the last of which had taken place at Parvati in 1832, were already superseded by widow baptisms. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

This same writer in a more recent letter to the Branch with which she is connected, after referring to many items of interest regarding the Satara work, exclaims, “Now thanks be unto Him!” “Is it not wonderful,” she says, “that you should be so truly my friends though we have never met! Your secretary has played upon sympathetic chords, charming our hearts into unison as might never have been but for skillful touch; and God over all has set his seal upon us as ‘workers together with him,’ prompting our united efforts, answering our common prayers, and blessing us more and more abundantly through the years of our separation.” Then with fresh thoughts of the frontier war in India, and memories of mutiny scenes, which had been revived during her visit to the cities of Northern India, she adds: “It seems

as if I had been ordered to the front, and the Lord is blessing me in active service as never before. In this spiritual warfare we have everything to win or everything to lose, and if we do not get the better of sin and Satan, they will get the better of us. Either we must win spoils from the enemy—God help us—or we shall suffer loss.”

WORCESTER, MASS.

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## A PLEA FOR THE GIRLS' SCHOOL IN AHMEDNAGAR.

BY MISS EMILY BISSELL.

THE girls' school has opened grandly—in numbers, at least—after the wide scattering on account of the plague. Very few were promoted, and the upper classes are not even as large as usual, but the lower—that is, the vernacular—classes are abnormally large, the primary classes alone numbering ninety. Times are very hard because, although prices are fair, trade has not recovered from the effects of the plague. Many shops are not yet reopened, many houses are still closed, and the day laborers can find no employment. Out in the villages it is most difficult to earn a living, and people are crowding into the city, Christians from among our villages hoping we can help them.

If we could only take advantage of the opportunity we now have, we could easily build up another school of over a hundred pupils—half of them boarders. A great many of the new converts in villages where there are no schools are begging me to take their girls, many of them twelve and thirteen years old. Others wish that this and that relative might be here, where she can be kept from early marriage. They bring these girls to us, *and we send them away*. I look at these girls as they are brought to me,—half animals they appear, sometimes,—clothes or rags that seem not to have touched water for weeks; unkempt, straggling hair; uncouth actions; no more thought of shame than Eve before the fall; a kind of indifferent wonder in their eyes, together with a pathetic hope that at least they may be rid of hunger here. I look at them, and then picture the transformation that might take place in them after three or four years in a Christian boarding school, and my heart sickens as I pronounce the words which make that transformation impossible. I did make up my mind about a month ago to close the doors to all newcomers in the shape of day scholars, but—well, I just couldn't do it, even though justice to those we already had seemed to demand such a step. . . . I must confess to the weakness of employing an extra teacher instead of sending these little ones away. This is the third new teacher this term! You

will have to get some one who has the courage to say "No," if you want the work carried on strictly on business principles. Two hundred and fifty pupils means large bills for clothing, a strong staff of teachers, and long bills for books and stationery. The unroofing of the dormitories when the plague entered the compound will make expense for repairs, and the larger number of girls in the west end of the compound compelled three additional houses fitted for use as dormitories, and an outbuilding also. . . . I could have put my head down and cried many a time at having to say I could not do what was really needed. The hardest part does not consist in not having the money in hand,—one could put up with straits for a season,—but not one in a hundred of our Indian Christians believe us when we say we have not the money for such and such an object. They think it is merely an arbitrary decision on our part. They judge us by themselves, naturally enough.

*Later.*—The past week has witnessed another weakness on my part,—the employment of still another teacher. I groan when I think of pay-day, but it is a delight to see the new little teacher, with her twenty-four girls around her, and to know that they are getting on twice as fast as they were before. The teacher is one of our own girls come back to us, and she appears to have in her the making of a good, careful teacher. Three other girls have come back to us as teachers this term,—thoroughly good, reliable girls they are, and conscientious work they are doing. Their pupils love them, and they evince an earnest interest in the spiritual welfare of their pupils. Two of these same girls are also acting as matrons in two of the smaller dormitories, and are proving most efficient and helpful. Putting such young girls in charge of small circles was an experiment begun in some doubt, and only because we could not find the right kind of women for the places, but the experiment is successful so far. . . .

And now, dear friends, the next thing on the programme is to put a second story on the building as it stands, or on a part of it. Truly, truly, that is the only way to accommodate the pupils who are coming this year, and whom you will want me to take in. Our wee ones meet now in a building five minutes' walk from here, at the end of the poorhouse row; there is no yard around it, and the children are simply in the street until the school opens, and the surroundings are unpleasant. I long to bring them into this yard, where they are guarded from the sight and sound of evil. Do give me the power to do so!

The harvest truly is great, great,—the laborers are few and inadequate. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

## SPAIN.

## THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN.

BY MRS. ALICE GORDON GULICK.

THE charter of this institution has in a way been violated by the transfer of the Institute to Biarritz, in southern France! The story of the flitting of the school in the early morning is already familiar to the readers of LIFE AND LIGHT.

Number 16, Route du Bois de Boulogne, is now, however, a little section of Spain in French territory. It seemed best for the American teachers to leave Spain on account of the proclamation of martial law, but they did not go alone; teachers, servants, and students passed the boundary line, and are quietly carrying on the work of the institution as though war had never taken place. One of the students, writing of that eventful journey, says that as they crossed the bridge over the Bidasoa the hearts of the girls turned longingly homeward, and Miss Webb permitted them to give three vivas for Spain in order to relieve their excited feelings.

Letters received since that time report the feelings of the girls as being entirely in harmony with the plans laid out for them, and to which a cordial assent has been given by all the parents. No unkind or obnoxious word has been spoken so far as we know. French has become, to a certain extent, the language of the Institute, as everyone is improving her present opportunity to acquire the language. The girls attend French service on Sunday morning, and Mr. Gulick preaches in Spanish in the evening. The girls in the preparatory department are delighted with the garden which surrounds the new house. They play out of doors, and are gaining strength and health.

Examinations held at the close of the year were carried out successfully, and attracted a number of French ladies, who complimented the teachers on their work. They said they had never seen a school so "*bien installée.*" The two older girls, who had been preparing for examinations in the Madrid University, quietly presented themselves and successfully passed the ordeal, which was dreaded by all on account of the strained feeling between Spain and the United States. One who was ready for the Institute examination decided to go to the institute of the province in which she lived, where she would attract less attention than she would in San Sebastian, where her teachers were known to be Americans. During vacation a number of the girls remained in Biarritz, and have enjoyed the quiet life and rest there.



A PART OF BIARRITZ.  
International Institute on the extreme right.

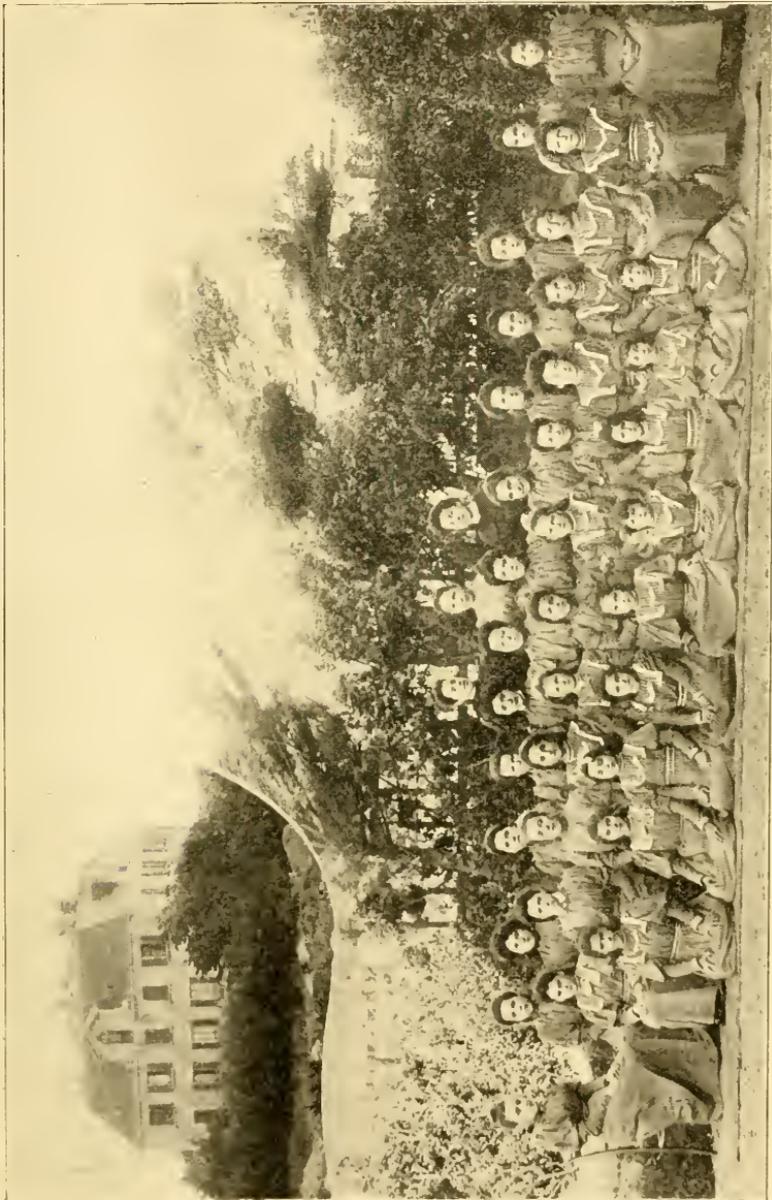
Miss Webb has returned to America for her vacation, and Miss Barbour, Miss Page, and Miss Bushee will take short trips in order to obtain needed rest. Mr. Gulick remains in Biarritz, and the Spanish pastors and other friends can consult with him there in regard to the needs of the work.

While the transfer, and the successful work accomplished since then, seemed to have been easily accomplished, it must be put on record that harder work was never compressed into so short a space of time, and all honor should be given to those who patiently, persistently, and courageously accomplished it.

It is understood that the students will all return at the end of vacation, and that some French girls will enter the school. I hope to be in Biarritz in November, when the whole question of the future will be carefully discussed by the Mission, and definite plans made. It is thought that perhaps it would be best to transfer the Institute to Madrid. This would give larger scope for influence, and would bring the advanced students into direct communication with the University. There would also be in Madrid a larger field of work for these and the graduates of the normal class.

We have been interested and surprised at the kindly feeling manifested by those whom we have supposed to be our friends in Spain, and yet whose friendship might be strained by the present unpleasant conditions. Letters received from different parts of Spain indicate a kindly and generous feeling, and to our surprise criticise bitterly the Spanish Government and leading politicians, at the same time expressing frankly the opinion that the Government of the United States was hasty in declaring war. They feel decidedly that the questions at issue could have been settled by diplomacy. The Republicans and Liberals who sympathize in these feelings would probably welcome us back to Spain, and encourage us in the work of education, as they have done in the past. The only fear is that fanatics may work harm from a religious point of view under cover of hatred of everything American.

Looking into the future we are hopeful of an enlargement of the work in every direction. There must, however, be an established center; a suitable building adequately equipped for the work of the kindergarten, preparatory, and university departments is an absolute necessity. For ten years we have been working and praying for this. Eighteen thousand dollars are now in the hands of the treasurer of the corporation. A few promises have been made which will bring up this sum to perhaps twenty-five thousand dollars. Fifty thousand dollars are needed for the purchase of ground and the erection of suitable buildings, and it is believed that this will be easily raised by Christian friends in the United States when they shall know of the great need.



PUPILS IN THE INTERNATIONAL INSTITUTE.

The American pulpit and the public press have united in decrying the ignorance of Spain, and have found the reason for this in the corruption of the Church, the oppression of the Government, and the ignorance of the people. The Government of the United States, through the means of an appeal to arms, has released the colonial possessions of Spain, and proposes through philanthropic efforts to completely modify the conditions in these islands. The mother country has not been considered in these plans.

In that land there are millions who have suffered the same effects from the same causes, and yet thousands of young men have been drafted into the army and the navy, and have been obliged to fight for a government against which they rebelled in heart. Among the prisoners who were recently in the hospital on Seavey's Island, I found many who said that if they had possessed three hundred dollars to pay for a substitute they would never have been in the army, and some added significantly that they would never be found there again. This means broken homes; fathers and mothers uncared for; young wives and little children suffering privation, and in many cases abandoned farms. A proof of this strong feeling against existing conditions by the masses is to be found in the successive revolutions which have occurred since 1868, when religious liberty was declared. But the people are now discouraged, weakened by continual war, and seek peace at any price. A popular vote to-day would probably mean quiet acceptance of the results of the Spanish-American War. Spain needs a transfusion of new blood. American commerce and manufacture would be life giving to that country, rich in undeveloped treasure of mine and field; but, more than all, Spain needs the pure gospel of Jesus Christ.

The educational work which has been begun and carried on by the Woman's Board of Missions and the Institute Corporation is a step in the right direction. This must be followed up carefully, and with even more determined effort. The ground work is laid, and success will crown any efforts which may now be made for the enlargement and permanent establishment of that work. Free kindergartens should be established in every city. For the preparation of teachers the normal class must be increased, and for the best results from the departments of philanthropic and evangelistic work the higher Christian education of the girls must be carried on.

We ask the Christian women of America to think on these things. This is not the first appeal in behalf of the women of Spain, but it comes now with renewed energy, and with the conviction that we have a right to place this responsibility upon those to whom God has given so much in the way of personal privilege. As a nation, we must face the special responsibility

which we have taken upon ourselves to uplift the Spanish race. There are those among them who will cordially welcome us, who will give us their help, and who are devoutly praying that Christ's kingdom may come in their beloved country.

Spain has known but thirty years of religious freedom,—a freedom which after all has been limited. We may help toward bringing about a "perfect liberty," and if we would do it in this generation, we must address ourselves immediately to the task, considering it a privilege given by God himself to minister to some of his needy ones.

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## TURKEY.

### WOMAN'S WORK IN THE HARPOOT FIELD, 1897-1898.

BY MISS CAROLINE E. BUSH.

THE conditions of the work in our field have been greatly changed at different times since the massacres in the fall of 1895. During the year previous, after my return from America in 1894, Miss Seymour and I had been touring together, as for so many years past. The very month before the massacres had been devoted to a tour to Egin, Shepik, and Arabkir, during part of which Mr. Ellis was with us, and we had laid out large plans for the winter's work.

After the massacres the country was in no state for travel, and we found ourselves with all the field coming to our very doors for food, clothing, bedding, and shelter. So until March, 1896, we were diligently engaged in buying cloth, and wool, and cotton, giving out material for sewing and spinning, and providing for the numberless wants of the people, with meetings and personal religious conversations thrown in on all occasions.

Since then work for the poor and the orphans and teaching in the girls' college has kept Miss Seymour in Harpoot, and deprived me of that delightful society and help which was one of the great comforts in my touring life. She is missed everywhere, but her efforts and Mrs. Barnum's for the poor and sorrowing in this city, are of untold value. Mrs. Barnum now has four orphanages under her care, with two hundred little waifs in their shelter. Her own house has been a depot and workshop for these children, and she thinks of and cares for them day and night with a true mother love. The accounts for these orphanages, the correspondence necessary to bring money and keep up the interest of patrons, is no slight burden. The two ladies also do much calling on families in the city, and care for the women's meetings

and Sabbath schools in many ways. Miss Seymour has a workroom where bedding and clothes are made for the orphans and the poor, and where her faithful superintendent buys lace made by the widows to send to England for sale.

In March, 1896, I went with the Red Cross physician, Dr. Hubbell, to Arabkir and Egin. At the former place typhoid fever was then raging, and the want, sorrow, and fear extreme. During that summer I accompanied Dr. Gates to Chemishgezek, and with Professor and Mrs. Harris to Malatia, both of these being relief tours as well as evangelistic. Later, Mr. Brown, Dr. Gates, Mrs. Harris and I went again to Arabkir and Egin, the massacres at Egin having occurred only three weeks previous to our arrival there. From that time on, through the winter and spring of 1897, Mr. Brown and I continued to tour, as of old, more and more for strictly evangelistic work, convinced that relief work could not be carried on with it without detracting from our religious influence.

September 24th found us on our way to Malatia, Egin, and Arabkir again, this time taking in seven of the villages on the Aghun plain, and being absent nine weeks. My next tour was to Malatia, with Mr. Brown and Mr. Millard, where I remained for six weeks to distribute relief money given by Mr. Millard, and to seek to lay some plan for industrial relief and open orphanages, while the gentlemen went on farther. Aside from this department of work, and that for women, the church at Malatia was in a desperate state of disharmony, and needed constant effort to bring about peace. I confess to no gleam of encouragement in the work for women in Malatia or Egin, but in Arabkir the spirit of their meetings and the work of the pastor's wife, the Bible woman, the teacher of the girls' school, and the house mother of the girls' orphanage is most praiseworthy. The Bible woman cheers us by writing of her courage in dropping several scholars because they will not pay enough. She has lately been called to give lessons to a very intelligent Turkish woman who knows Armenian well enough to learn in that language.

At the village of Aghun, also, where several women were received into the church, there was a warmth about their hospitality, a hunger for the truth, and a tenderness of spirit that I had never seen before. A brief visit of a few days at Bizmishen, two hours from Harpoot, was tucked in between this Malatia tour and our last long one of two weeks. No one had been to Bizmishen to stay since the massacres, and I was rejoiced to find the women thoroughly in earnest in keeping up their meetings, although with no educated women to lead, whereat before the massacres we often found it impossible to get them interested in such a meeting.

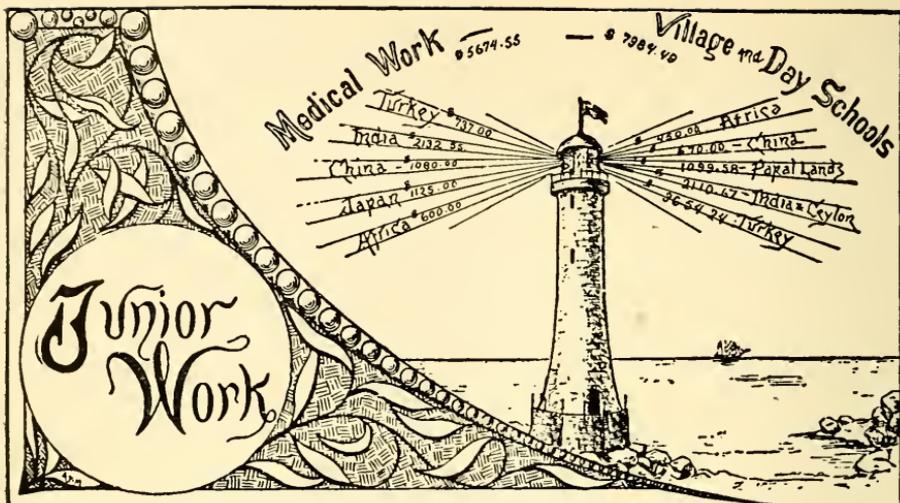
Our last tour to Diarbekir, Farkin, Haine, Dibne Arghnu, Chermook and Choonkoosh was of deepest interest. I was at Diarbekir five weeks. There was abundant time to visit and hold meetings, and great was the cheer from every quarter. The girls' school has one of the finest teachers in our field, and calls loudly for another. The orphanages and the Sabbath school are most complete, the pastor being aided in all his work by his very efficient wife and other women of influence.

At Haine and Choonkoosh the women's meetings, the groups gathered at every house I entered, and the loud calls for teachers for their girls' schools, gave us much joy. Nine women were received into the church at Haine the Sabbath we were there; and all the accumulated hungry love and kindness of the thirteen years during which Miss Seymour and I had not visited them seemed constantly poured out from their hearts upon us.

Never in all the time I have spent in this land have I had such blessed opportunities to read God's Word and explain it, and to pray with women of the other race and faith, as since the massacres. Many come to see me, and many receive me most cordially into their homes. Of course it is largely curiosity, but, "notwithstanding, every way . . . Christ is preached," and my heart is strangely drawn to them, and I believe there is a hunger for truth, and a longing for sympathy and love aside from curiosity.

Owing to such long visits we have not been able to reach many parts of our field, but from some places we have cheering news of pastors' wives, and female teachers, and Bible women. The number of the latter was sixteen last year, with six hundred and twenty-five pupils. This year the Bible women have been greatly decreased in number by our efforts to have the women pay more, and in some cases to do the work without pay. One of our most successful women has gone into the German orphanage at Nuzereh. The great question that now confronts us in this Bible work is, "How can we make the people feel their responsibility for it and bear their share of the burden?" Until they do we shall probably continue to decrease the number of the workers. The female teachers in the outside schools are only twenty-nine in number—sadly deficient, owing to the departure of so many girls for America and the large number required in the college. At the same time the plea for teachers was never so urgent everywhere, on account of the new impulse for education felt on every hand.

There is a sad confession of coldness, worldliness, and unfaithfulness among Christian women, and yet never have I seen more willingness to listen to the gospel, or more of a certain sort of hunger and longing. Much prayer should go up from all our hearts that many may now be led to a holier, more consecrated, fruitful life in Christ.



- To give light to them that sit in darkness Luke 1:7 -

## CHINA.

### FOOCHOW HOSPITAL FOR WOMEN AND CHILDREN.

BY MRS. FRANCES E. N. GODDARD.

SICKNESS and suffering are hard to bear even in the richest homes in America, where every comfort abounds and the highest skill is obtainable. The shadow of death is awful even where faith in a Saviour and in an eternity of bliss lend their brightness and promise. But sickness is very much harder to bear where there are no comforts, as in the homes of the poor, where neglect aggravates the suffering. Pitiably indeed, then, is the suffering in heathen homes of sickness, where there are no comforts whatever, and where ignorance and superstition are cruel in their devices, and where death means separation from all they love and know, to enter they know not what or where. No wonder that Jesus, with a heart full of love and compassion, went about healing the sick and teaching his followers so to do.

There is a satisfaction in being able to relieve suffering, and nowhere more than in China to-day. It opens the hearts of all; the barriers of prejudice and superstition fall away, the contempt and dislike of foreigners is forgotten, and love and gratitude give a welcome to a more precious gift than healing; to what before would have been refused outright or listened to with scant attention,—even the words of Eternal Life.

The sickness and suffering of China are aggravated by the neglect of proper hygiene, the use of harmful remedies and cruel treatment, and the superstitious fear of demons and evil spirits. The Christian physician in China has, therefore, many opportunities for preaching the gospel and love of Jesus.

It requires a great deal of persuasion alone to convince these superstitious people that the "hu-li-ma," the spirit of the fox, is not the cause of disease, or that burning spots on the head of a sick child is not efficacious in curing disease. But the loving care and the actual relief and cure of disease by the physician, besides winning gratitude, destroys these foolish beliefs and practices, and leaves the heart free and willing to listen and to believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

With gratitude to the Heavenly Father for his loving care through the long year, we present this report of the thirteenth year of medical work for women and children in Foochow, and the fourth year of service of the physician in charge.

The year began with six students, one of whom was just beginning her studies. In a few months one left the class on account of family cares, which made it difficult for her to pursue the course. As the students increase in knowledge we expect them to become increasingly useful in the work, and during the year we have given them increased responsibilities, and all have done faithful work. Near the close of the year one student was married. She is a young woman of a most beautiful Christian character, the daughter of the matron of the woman's school. When a small child she was betrothed to a boy about her own age. He attended school for a few years, but being rather stupid was finally taken home, and has grown up in ignorance and heathenism. On the other hand, the young girl continued her studies until she completed the course in the girls' high school. She then began the study of medicine, in which she has spent four years. The time came when the young man would wait no longer for his bride. It was a sad day indeed when she came to say good-by to me. Neither of us could speak for crying. I could only think of this beautiful Christian girl going from us to be married to a man whom she had never seen, a field laborer on a farm, and to live among strangers and ignorant heathen. It seemed more than she would be able to bear. Her parents tried to gain the consent of the young man's family (who have the power) to have a Christian ceremony. After repeated refusals the pastor and one of our highest teachers visited the family, and after much persuasion gained their consent. On the day appointed for the wedding the pastor went early, so as to be there when the

bride arrived. He was received very cordially and invited into the guest room. The bride soon arrived and was conducted into another part of the house. Time passed, and the couple did not make their appearance. The pastor began to grow suspicious, and on investigation found the heathen ceremony going on in another room. He had been deceived, and it was now too late for interference. We felt very sad over the outcome, but had the satisfaction of knowing we had done all in our power to bring about a Christian ceremony. Only a few days ago a letter came from the student, thanking me for the one I gave her on her departure, and saying she was greatly blessed and helped by the Scripture texts and in being so loved by her instructor. She also said that they treated her kindly, and were willing for her to return to the hospital to complete her course. This greatly rejoiced us, for we very much feared they would not allow her to return. She said in regard to the ceremony, that she would not kneel and worship in any part of it. She told them that in her heart she was worshipping the true God, and would bow to no other. They tried to force her to kneel, but she used all her strength in resisting. They tried to persuade her, saying she was very rude according to their customs, but she was firm.

It is pleasant to add that her Christian character has won the esteem and kindly treatment from her husband's family, and our hopes for the future are more promising than at first.

Among the thousands of patients who come to the dispensary it would be impossible to learn all of the interesting histories. The hospital has six wards, with accommodations for from thirty to forty patients. Owing to the long rainy season this year fewer left their homes to come in the hospital, so our numbers were somewhat less than the previous year. Yet we can but say it has been a successful year. The patients have been an unusually interesting class in their willingness to learn about the Truth.

A woman twenty-two years old was brought one day, whom her attendants said was possessed by an evil spirit, and that it appeared every afternoon about three o'clock. On the day of her arrival they were anxiously waiting for it, but it failed to appear, and the patient said it was because she was with us that it was afraid to come. In speaking of it she said, "It followed me everywhere and frightened me, so that I screamed all of the time." In fact she had almost lost her voice from the irritation caused by the constant screaming. "Sometimes it seized me and made me have convulsions; and one time, when I became unconscious, a native doctor was called, who took a hot iron and burned me on the face to revive me." A deep scar remained at the seat of the burn. "But it has not followed me here, and I am free now."

It was touching indeed to hear her repeat, in her hoarse, trembling voice, the little prayer we taught her. She was much impressed with the teachings of the gospel. She said she wanted to become a Christian, and while with us unbound her feet. When she came into the hospital her hair had not been combed for weeks; she had not been washed, neither had her garments, and her appearance was altogether most repulsive. It was pleasing to note the great change which took place in her. When she went from us she was calm and happy, and her appearance neat and attractive. We hope that she is indeed free in body and soul from her affliction, and that she has found in Jesus eternal peace. It is doubly sad to see one so afflicted here in China, for the people are so ignorant of the proper care of them that they only torment them, which greatly aggravates the trouble.

It is interesting to compare this true case with the story, "Let Us Follow Him," in the Christmas *Outlook* for 1897.

Among our out-visits was a call to an officer's family, to see one of his wives. There had been a family quarrel, and the wife, in her anger, attempted suicide by taking native face powder. She failed; but she was suffering severely from the irritation it had caused in the intestinal tract. While there I had an opportunity of seeing the husband and a friend smoke opium together. It was with great curiosity that I watched the procedure. We took advantage of the opportunity to tell them how injurious it was to their bodies, and tried to persuade them to go to the men's hospital and be cured of the habit.

"One day's work." My diary for June 7th records: Called to see a woman who, in a fit of anger, took opium, intending to kill herself. She quarreled with her husband, and to spite him tried to commit suicide. The Chinese have a superstition that the spirit of the person will return to torment the one with whom they quarreled. No means, therefore, are spared to save the person from death, and so prevent that state of affairs. Fortunately, in this case we were called in time. Two weeks later I was called to the same house. This time it was a young man who had taken opium. Some of his friends had been teasing him, and accused him of things of which he was not guilty. For so trivial a cause opium was taken. As I entered the house I was greeted very cordially by the woman whose life had been saved a short time before. She said, "I am all right now." When I returned home I found a call to go to see a woman who had cut her tongue with a razor. I immediately got in my sedan chair and started off again. I found the place to be on the great business street of the city. I was conducted through a large lantern store to the rear of the building, and there I found my patient surrounded by her friends, all of them asking in one breath

if I could cure her. Over a day had past since she had cut herself, and she was now suffering with tetanus. After spending some time with her, and giving directions, I was about to leave, when they invited me into another room, saying there was still another woman who had cut her tongue also. This was not so serious a case. The tongue was only badly inflamed, and the patient unable to speak. I inquired into the cause, and found they had quarreled (the usual cause), and each had cut her own tongue. As we talked with the family about the gospel of love and peace we found they already knew something of it. They promised to come to services and learn more about it "if the patients were only restored." At 9.30 P. M. called to see a woman who became so angry that she lost consciousness. Those about her were much frightened, thinking she would surely die. But, to their relief, she was soon resuscitated, and we took the opportunity to talk with them about caring for their bodies; that a happy disposition tended toward health, and they had before them the example, proving the result of yielding to a bad temper. This was all in one busy day.

Among the out-visits was one to a wealthy family to see a woman who had been ill a long time. She had taken much native medicine, and only grew worse. Every member of the household was at the bedside ready to do her bidding. From the attention that was given her she was being "killed by kindness." The slightest ache or pain was exaggerated by the anxious family. Six times each day a table was brought to the bed and spread with the most tempting food that could be procured. While I was there she ate a hearty meal, although they declared she had no appetite. Among other things a simple diet was prescribed.

On the following Sabbath I was surprised by a well-dressed Chinese coming to me after the morning service and greeting me cordially. At first I did not recognize him, but soon saw that he was the husband of my patient. He said his wife was much improved, and for that reason he was persuaded to come and hear the gospel. "If she could be cured," he said, "he would become a Christian."

The in-patients are expected to furnish their own food, wood, and bedding, but through the gifts of friends in America we are able to help those who cannot provide for themselves. One case was a widow who brought her little boy to be cured. She told me the trouble began with a fever, and he was given some very strong medicine, which caused serious intestinal trouble, of which he was suffering when brought into the hospital. She remained long enough to see him much improved, and we learned a little of her history. Her husband was a prosperous business man, and provided a good living for his family, but he had lately died, and she, understanding

nothing of business affairs, could not control the property. Everything was taken to bear the funeral expenses, and she left penniless. She is now struggling to support herself and three little ones. She formerly learned to make a variety of idol paper, but now that she is a Christian she says she cannot do anything that is connected with idolatry. She also makes shoes, but her trade in that line is very small, as many ladies make their own shoes. In her struggle for a livelihood she offered one of her children to a friend who has no family to rear as her own. Our sympathy goes out for this woman, and we hope some work may soon be found for her.

Evangelistic work has been faithfully carried on by the evangelist, the students, and the women from the woman's school. There has been nothing remarkable to record. Much interest has been manifest on the part of the patients. We know that not one word of truth will be lost, and that in due time the seed sown will bring forth the harvest.

The year has been very busy, because of outside duties and family cares, but through it all the Lord has been our strength and wisdom. As we look back over it we have every reason to be grateful for the measure of good that he has permitted us to accomplish. Dr. Woodhull returned on Christmas Day, a most welcome gift, and at the close of the year we relinquished to her more competent hands the care of the hospital. With the closing of the year, also, we have left the pleasant hospital home that has been an abiding place for our four happy years in China. The new year finds us in the new country station to which we have been assigned, with many hopes and plans for the women and children of Ing-hok.

“How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.”

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## HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

MANY questions are asked from time to time regarding suitable contents for boxes to be sent to missionaries, and work which can be done by hand for foreign mission fields. Such offerings should never be allowed to absorb time or resources which would otherwise be given to direct missionary work, but are useful in their time and place under certain limitations.

*Negatively.*—Do not send articles which will melt when subjected to the heat of warm climates,—soap, candy, wax dolls. Not only are the articles themselves lost, but the other contents of the box are endangered by them. Old magazines and books are bulky and heavy, and only moderately useful

where English is not generally spoken. Do not send cards which advertise beer, liquor, or cigars, or those soiled by handling.

*Positively.*—Freight and express charges to the Congregational House should always be prepaid, and a letter should be mailed at the same time stating the missionary, or point where it is desired to have the box sent, and giving a list of contents and values of same. Box and letter should be addressed to Mr. C. E. Swett, Congregational House, Boston, and on the box the name of the missionary for whom it is intended, or the field, should be written. Give clearly in the letter the name and address of the sender, so that the bill for freight, insurance, and duties, may be returned. Such charges should, in all cases, be met by the senders, as the missionaries have no funds with which to defray them.

Bear in mind that in sending to other than the coast stations in Africa; packages must frequently be carried several days' journey on the backs of men, thereby involving large expense.

Some things which are useful in all mission stations are: Dressed dolls, scrapbooks made by pasting pretty pictures or advertising cards on cloth, basted patchwork, aprons (in Turkey), copy books, writing paper, envelopes, pens, penholders, pencils with rubber ends, slate pencils, combs, brushes, whisk brooms, ribbons, remnants of print and woolen dress goods, handkerchiefs, thimbles, penknives, needles, pins, spools of cotton and thread, buttons, workbags, scissors, games, toys, Christmas, Easter, New Year, and pretty, clean advertising cards. Wristers, mits, mittens, and scarfs knit of bright worsteds are useful in all cold climates.

One of our missionaries in China asks for babies' hoods, socks, stockings, and shirts; also bed covers like immense pillowcases, large enough to cover a double bed. She says: "Make one face of this cover of wool something like cashmere or summer outing goods. Remnants will do for this. Put the different colors together either in long stripes or squares, and stitch them by machine. Let the other side be of calico, all one kind or different kinds, according to fancy and cloth. Sew up three sides, leaving one open so we can slip in the cotton bed, which is made at the shop, and slightly tacked in place. This is what the natives use in cold weather to take the place of our blankets and quilts. When the warm weather comes they pull out the cotton bed, put it away for the next season, and use the cover simply."

Make nothing in white to send to China, as that is the color of mourning among the Chinese.

# Scraps from our Work Basket.

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**CONTRIBUTIONS FOR THE MONTH.** We are again under the painful necessity of reporting further decrease in contributions in comparison with last year, the amount for the month ending September 18th being \$535.64 less, and those for the eleven months available for the general work about five thousand dollars less. We are hoping, rather faintly, to be sure, that the last month of the year will show that this last decrease is only a fluctuation that is inevitable in the comparison of separate months; that the unprecedented heat of August and September has kept our workers away from home later in the season than usual. But the large deficiency for the eleven months cannot be attributed to fluctuation, and we wish to beseech every one who reads these lines to do her utmost to bring up the amount in this last month of the year. We trust that the officers of auxiliaries will not wait for the formal indorsement of the members, nor the members for the action of officers, but that each one will act immediately to do what lies next to her hand to bring tithes into the storehouse before the close of the year. In making these monthly comparative statements we have not taken into account our legacies, for two reasons,—because we can scarcely avoid a false impression through the large difference in certain months which may be entirely changed in the following report, and because the legacies in any one year cannot be promoted by the zeal of our workers nor hindered by their indifference, but at this late time of the year, however, we may comfort our hearts with a gain of \$802.29 in the eleven months, and the prospect of still further gain in the month to come. A large deficiency in legacies during the first ten months gave us great anxiety, but the last month has brought up the amount as stated. We trust that our friends among the “great cloud of witnesses” can know and rejoice in the blessing that their thoughtful generosity in the past has brought to the cause they love,—love more dearly now, we may believe, than when they labored with us on the earth.

**INCREASED CIRCULATION OF LIFE AND LIGHT.** As LIFE AND LIGHT approaches the close of thirty years' existence, its friends are making a special effort to increase its circulation. In the early summer the Editorial Committee issued an attractive prospectus, specimens of which were sent to our Branches, and others will be supplied to authorized agents in our auxiliaries. It is hoped and expected that some person will be appointed in each auxiliary of the Board to have the matter specially in charge. Favorable responses have been received from many of our Branches, and we trust

that as the new season of work opens, the movement may be taken up heartily and earnestly in all. More and more we are impressed with the importance of disseminating information on foreign missions. Often the exclamation is heard on the lips of our workers as to the indifferent ones in our churches, "Oh, if they only knew!" If they only knew the sad condition of women in heathen lands; if they only knew the untold blessing that the gospel can bring into their lives; if they only knew the great need of workers, both missionary and native; if they only knew the joy of the service, their indifference would disappear like the mists of the morning at the sun rising. In providing this information our magazine bears its part,—the record of current events, present conditions and needs in the mission fields of our Board. It is not its province to give a compendium of missionary history in any one number, nor to produce all the arguments in favor of foreign missionary work,—such reiterations would soon become tedious to the constant reader,—but we do aim to make it a means of communication between the workers at the front and those at home, to give suggestive hints as to methods and articles of value to auxiliary officers and members. The theme of all its contents—the progress of the kingdom of our Lord Jesus Christ on the earth—is surely of surpassing interest to all his followers. In the prospectus mentioned a number of opinions on the magazine were given from prominent people. Others have since been received, which we give below.

**LIFE AND LIGHT** is rightly named. It is a publication that cannot fail to give life and scatter light wherever it goes. I congratulate the publishers on the ability displayed in the magazine, and the vigorous and comprehensive way in which it grasps the great movements of the hour, and helps extend the Redeemer's kingdom. All honor to the Woman's Boards that publish it!—REV. MICHAEL BURNHAM, D.D., St. Louis, Mo.

In my judgment **LIFE AND LIGHT** is one of the most diversified and ably edited missionary magazines published, and worthy of a place in every home.—MRS. MOSES SMITH, Chicago, Ill.

**LIFE AND LIGHT**: We couldn't possibly do without it on the Pacific coast,—it makes new friends for missions wherever it goes! The missionary programmes and lessons are used in many societies, which twelve times a year receive definite, positive impulse therefrom. Many more societies might be benefited by adopting them. The extracts from letters and many short paragraphs make the magazine bright and breezy. It should be in every Christian home!—MRS. H. E. JEWETT, Berkeley, Cal.

**LIFE AND LIGHT FOR WOMAN** is always a welcome visitor to my desk. In spite of my large correspondence from mission fields, I never fail to find in it information new and valuable. I believe that no Christian woman who believes in a gospel for the world, would fail to read **LIFE AND LIGHT** did she know its actual worth. It is entertaining, fascinating at times, always instructive, and never dry.—JAMES L. BARON, Sec'y A. B. C. F. M.

MAN'S EXTREMITY      "The Review of the Year," the topic suggested for  
 GOD'S OPPORTUNITY.      auxiliary meetings in December, will bring up many  
 illustrations of this old proverb. The conditions in India—the effect of our  
 war with Spain—and the marvelous recuperation going on among the  
 Armenians are well described by Mrs. Bruce, Mrs. Gulick, and Miss Bush  
 on other pages in this issue. The pressure of numbers is very great in all  
 our mission fields. When we remember the labors of our missionaries for  
 so many years, in season and out of season, to persuade parents to send  
 their girls to a Christian school, to open the homes of the people to the light  
 of the gospel,—when we consider what it must be to see the wonderful  
 transformation going on under one's own eyes, we can imagine in some  
 faint measure what it must be to send the little ones seeking light back into  
 the darkness which envelops their lives, as described by Miss Bissell.

MISSIONARY READING      We wish to commend to the attention of our  
 .      CIRCLES.      workers the article on a Missionary Reading Circle,  
 on page 509. While we do not believe such an organization would  
 take the place of a regular auxiliary, yet we think it might serve a  
 double purpose. It might interest those who were ignorant on mission  
 subjects, and so lead up to the formation of an auxiliary, or it might form a  
 most useful adjunct to a society already formed. More and more we are  
 convinced that ignorance is largely the cause of indifference, and any  
 successful effort to disseminate information among the uninterested is most  
 certainly to be desired. The interdenominational aspect of the circle  
 described is also much to be commended.

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## EXTRACTS FROM RECENT LETTERS.

FROM DR. KATE C. WOODHULL, FOCHOW, CHINA.

WHEN the heathen are asking for the gospel, surely the churches at home  
 ought to be aroused. If you could have seen the enthusiasm with which Dr.  
 Smith and Professor and Mrs. Eaton were received by the Foochow Chris-  
 tians, you would believe that they do think America sent them something  
 precious when they sent missionaries to teach them the way of salvation  
 through Christ. The coming of the deputation was a great encouragement  
 and inspiration to us all. We tried to have the native church in the city,  
 suburbs, and country stations share in their reception so far as possible, and  
 all thoroughly enjoyed it. Churches and schools were decorated, com-  
 plimentary awnings suspended, Chautauqua salutes, firecrackers and rockets,  
 illuminated dragons, etc.,—all helped to do them honor and emphasize our

welcome. Miss Child's coming two years ago, bringing us cheer and encouragement, prepared us to appreciate all the more the coming of the deputation. We do hope that from time to time representatives of the Woman's Boards and the American Board will be sent; it will be for the good of the work on both sides of the sea. But perhaps some one will say, "It will cost too much." Yes, it will need money, but the gold and silver belong to the Lord, and are to be used for the advancement of his kingdom. It is because those who are called by His name are not all seeking first the kingdom of God and his righteousness, that there is any lack. When there is love enough in the Church, there will be money and workers enough to carry the gospel all over the world.

Those who read *LIFE AND LIGHT* are probably already aroused to the importance of the work. But are not some of us a little too modest and timid in our efforts to awaken an interest in others? We must follow the example of good old Nehemiah. He says, "I told them of the hand of my God, which was good upon me." And we know how it stirred up his listeners forthwith! They said: "Let us rise up and build. So they strengthened their hands for this good work."

"Let the redeemed of the Lord say so." Let us tell of what the Lord is doing among the heathen, and the great work that needs to be done among the millions who do not know that there is a loving Heavenly Father who cares for us here in this world of sorrow,—who do not know of a Saviour who has come to bring salvation to men. "It is good to be zealously affected always in a good thing."

FROM A VETERAN MISSIONARY.

My heart does go out to you in the Rooms with great pity and love, while I greatly fear that the home churches are losing a rich blessing. I believe in the tithe system. We left the mission field with four children. All the money that came into my hands was tithed first, and the Lord's money was put by itself, and on no account used but for the Lord's work. Our youngest daughter died first, and my husband a few years later. Then I had the three children to fit for their life work. My income was the rent of a store and a little interest on something less than a thousand dollars. Not long after my husband's death the store was burned, so rent ceased till it was built up again. My son left the high school and went into a printing office. The Lord knew what he would want of him, and so fitted him for the work he was to have. As I think of it, I am surprised that I had so little anxiety about how all our wants were to be supplied. When I had a little money to spare and the children needed things, I would go to the city, and when I saw how much my money bought, it seemed to

me that I really bought more goods for my nine tenths than I could have done for the ten tenths. I believe to this day that the Lord blessed me in laying aside the tenth for him. During our thirteen years we had sickness, and quite a number of different doctors, and yet I do not remember ever receiving a doctor's bill. It was certainly true that the Lord sent us help through his servants, so that we never wanted for any necessary thing.

My two sons graduated at Yale and my daughter at Mt. Holyoke, and yet I have no recollection of ever having a tuition bill, except the last \$50 for my daughter, which I begged the privilege of doing. The Lord took care of us all, and gave us favor in the eyes of the people, and yet I did not get these things by asking, for I never asked, and it is a wonder to this day how people knew of my needs; the Lord knew, and he cared for us. . . . I want to say that I fully believe that if all God's children would sacredly lay aside the tenth, there would be no hard times for the missionary Boards and the missions. How can we see our work going for almost nothing when we are obliged to give up stations and helpers for want of money? I do fear a great loss to the home churches, for "God is able to make all grace abound toward them, so that they, having all sufficiency in all things, may abound to every good work." I do want the home churches to get the blessing promised to the cheerful giver. I do feel so sorry for you all who stand at the helm. "Fear thou not, for I am with thee." Our Father has some purpose to work out. Perhaps we all need more discipline to lead us to do better work, and be more consecrated in our lives.

FROM MISS L. W. MELLE, ESIDUMBINI, SOUTH AFRICA.

We had a beautiful day last week Thursday for the opening of the Idabango schoolhouse,—a miniature building, with wattle and mud walls, with a grass roof, and one door fastened with a padlock. The furniture consists of benches of rough-hewn logs with four stout rods stuck in each for legs. There is a generous yard cleared all round the house, with here and there a flowering shrub or tree. Is it not a bright spot in the wilderness? As one of the men said at its dedication, it is "a witness for God among us." The house was prettily decorated with green vines and wild, red honeysuckle. A number of Christians from the station, nearly eight miles away, and several lay preachers were present. An outstation teacher, about three miles this side, brought his school, and it was a pretty sight to see the children in their clean, print frocks, with flowers in their hair and in their hands, marching in single file through the woods, singing as they approached. The house was too small to hold all the people, so we gathered in the old preaching place, under a group of large Euphorbia trees near by.

Willie Dambuza, the preacher and teacher there, took charge of the services, reading a portion of Scripture, and discoursing on "God's presence in his temple." This was followed by a collection, which amounted to about three dollars. The people stood and sang while Willie carried it into the house, and then a dedicatory prayer was offered. After this there were short speeches by the preachers and prayers for God's blessing—especially for certain men who are opposing the work, who were notably absent, and who had prevented others from coming with all manner of threats.

Word had been sent to the chief messin inviting him to be present. He sent his preacher, a man whom he had engaged himself to hold services among his people, with his regrets, saying that he had been called to attend a case in court on that day. To me, privately, he explained that these people were his enemies, and he "did not set his foot among them." They claim that a brother is the right heir to the chieftainship. His message to the people was "to listen to and accept God's word, not to reject him." He was glad the school had been brought into their midst.

At the close of the service a girl surprised us by coming forward and kneeling, asking if she might pray. She covered her head with a handkerchief, offered a wonderful prayer for intelligence and fervor, thanking God, and pleading for strength that they might be steadfast and true to him. The girl left heathenism only a short time ago. She rejected her heathen lover, and is suffering much persecution in consequence. Another girl came with a wound in her head and scars on her face from a beating she had received from her father, for confessing Christ, a few days previous. This man was so enraged at his daughter for becoming a Christian, although she has been to school and can almost read the Testament, he threatened to burn the schoolhouse and kill the teacher; threats that he would not dare carry out, however. I wish you could see how earnest and happy Willie is in his work; his face fairly beamed that day. He was so pleased, and so was I, with the interest and sympathy of the Christians who came, and with their voluntary offerings.

#### FROM THE PRIVATE LETTER OF A EUROPEAN TRAVELER.

I have referred to our visit to Prague last week, which was so interesting and profitable. I shall always have a pleasant recollection of the evening spent in the family of Rev. Dr. Clark, our indefatigable American Board missionary, who at present is the only one in Prague.

He was pleased to tell us much of his work, and to give us information. In addition to his work as missionary, which is far reaching, he now, twice a month, preaches to the handful of American and English residents

there, without pay, using the general contribution for his Bohemian work.

He could not speak highly enough of the support the Woman's Board had afforded him, and sent loving greetings to its officers. On leaving, Mrs. Clark embraced me lovingly, and kissed me again and again, really seeming rejoiced and grateful to receive an unexpected call from a traveler interested in missionary work. So many go through Prague forgetful of them and the cause they represent. Dr. Clark's hair has grown white in the service, but he is still as enthusiastic in regard to it as a young man just entering upon his life's work could be.

I can realize the difficulties of his position as I never could have by reading, even though having but four days in the old city; and now that my interest is awakened I hope to learn more about this country so given over to Catholicism, which in Bohemia means almost nothing except to keep out Protestantism. The old landmarks of ancient Prague are fast being brushed away by the onward march of progress. Again and again our steps almost involuntarily turned toward the old part of the city, which is rapidly being torn down. There the poor are huddled together in a pitiful way. The very old Jewish cemetery, which is still a place of peculiar interest, is still carefully guarded and kept. A small admission fee is required for admission.

It was curious to see the old Jewish inscriptions and rude carvings of symbols. More than ten thousand people have been laid away in the small spot till the graves are four and five deep, everywhere reaching up to the windows of the old synagogue in their midst. Some of the new public buildings of Prague are very beautiful, their decorations very fine, in perfect taste and charming harmony of color and design.

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## Our Work at Home.

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OUR MISSIONARY READING CIRCLE.

BY MISS ELLEN B. LYNCH.

EVERY good work has its rise in the thought of God ages before its earthly manifestation. When this thought is met by earnest prayer from one of Christ's disciples it descends and begins its mission. Such was the origin of our reading circle. A few women had been separately and secretly praying that some way would open by which an interest in missions might be awakened and sustained. It seemed useless to propose a missionary prayer

meeting, as one formerly held first dwindled, then died, and it was evident that one could not live, to say nothing of growing.

The "Cross Bearer's Missionary Reading Circle," which was privately considered, seemed too expensive and inflexible for our purpose. It was desirable that the direction of the work be largely in the hands of one person, who should bring the results of her study to the attention of others. After consultation among four of our women, a meeting for consideration, at which nine were present, was held in December, 1896, when it was voted to organize a Woman's Missionary Reading Circle, with the constitution and pledge presented, the meetings to be held monthly.

At the first meeting of the circle, held Jan. 1, 1897, nineteen were present, and since that time the number in attendance has varied from twelve to forty, falling below the former number only on two occasions of quite severe weather, and reaching the latter once when we had addresses from two returned missionaries of the American Board.

Now, what did we attempt? What have been our methods? And with what success have we met? Our expressed design at the outset was to awaken and sustain an interest in the subject of missions through literature. No money was to be raised by the circle except for necessary expenses, which were to be kept as small as consistent with our object. The organization is simple, all being considered members who attend. The officers, who are elected annually, are a president, vice president, secretary, and treasurer, who perform the duties usually pertaining to these offices, the vice president having also charge of the home department, which consists of those who cannot meet with us regularly, and the secretary of the hectograph work in copying original papers for the home department and anything else which may be needed. This home department proves a very interesting feature of our work, and though beginning with but one member it now numbers thirteen, some of whom meet with us occasionally. All of them sign the pledge to pray daily for missionaries and their work, to read if possible something on the subject of missions each week and a bound book each quarter, and to give yearly to the cause of missions through existing channels. What Christian wishes to do less? The pledge is circulated also among those who attend, but there is no obligation on them to sign it.

Our method grants perfect freedom to the individual. Pressure is brought to bear on no one to do anything, but we advertise our meetings extensively, and talk about them and the books we read in season and out of season. All who come are cordially welcomed, and invited to come again. Notice of the meetings is regularly given through our local paper and from the pulpits of two churches, and occasionally from those of several others, each meeting

being subsequently reported in the local paper. The circle is interdenominational in membership and catholic in its consideration of subjects, which have included, The Beginnings of English-speaking Foreign Missions, The Earliest Missionaries of the American Board, The Mission Work of the American Protestant Episcopal Church, The Stundists, The Moravians, Buddhism, Hinduism, China.

We aim at a varied programme and variety from month to month, that all tastes may be gratified. The meetings open with devotional exercises, followed by the reading of selections and original papers, interspersed with singing. Two distinct subjects are often taken, and sometimes more when those previously considered are reviewed, though at times we limit our attention to a single topic. A portion of each meeting is open to any one present to give additional information on the subject of the day or any other connected with missions, to talk over the books read, or to ask questions. There is increasing freedom in this department, which is very interesting.

The ladies preside in turn at the meetings, and no one has declined to take any part assigned without giving sufficient reason for so doing, though none is asked. Our desire being to interest, there is no element of obligation except that imposed by conscience. Though we avail ourselves of everything attainable in the way of maps, flags, illustrations, and occasional solo and choir singing to add to the interest and give variety, our reliance is not on such attractions, but on the interest we awaken in our subject by presenting information in a pleasing manner. Our meetings are held in private houses, and the most of the time in the same house nearly half a mile from our little country village. In July, August, and September we met in a central location, for the benefit of some who could not otherwise attend. Not one meeting has been omitted nor postponed on account of the weather. Everyone is full, and adjourned with general reluctance.

An original paper is occasionally contributed by some member of the home department; papers and ideas are secured from friends at a distance to whom we have access; visitors in town and summer residents are invited to meet with us, and requested to assist by writing and reading original papers and in other ways, thus not only giving us breadth of view and added variety, but reserving home talent and service for a time of greater need. Interesting material is always ready as a substitute for any unavoidable failure of assigned parts, and no meeting has shown lack of interest because of such failure. As a result of our work the subject of missions has received greatly increased attention, and has become a popular topic of interest, conversation, and reading. Several missionary magazines privately taken are loaned to all who

wish for them. Our books are obtained from public, Sunday-school, and private libraries, the number reported as read being surprisingly large, and far from limited to the number and readers pledged. Some books which have for years rested undisturbed on their shelves are now in active circulation, and new works of the kind are occasionally purchased both by Sunday-school libraries and individuals, to which all interested have access. They are frequently read aloud in our homes, and interest the entire family.

There is found a constant readiness to assist each other, and everything which will help on the good work is loaned freely. The voluntary offerings have thus far proved ample to defray all expenses. Not all have come in whom we hoped to reach, but others of whom we had not thought have entered heartily into the work.

Neighboring missionary societies report largely increased contributions, doubtless partly owing to these meetings. It is certain that some have contributed more than ever before to the cause of missions, and at least one prays more in its behalf and with far more of love and interest because of this work.

Why may not other localities receive the same blessing in a similar way?

“Read and you will know.

“Know and you will pray.

“Pray and you will give.

“Give and you will be blessed and become a blessing to others.”

“The Lord hath done great things for us, whereof we are glad,” and we feel that he has much more in store for us if we are found faithful.

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#### SIDE LIGHTS FROM PERIODICALS.

IN *Harper's Monthly* for October appears a vivid and thrilling account of a journey through Asia, rather an exploring expedition than directly bearing upon missionary work, yet throwing light upon the interior of a vast country penetrated more and more each year by the brave missionary. Dr. Sven Hedin, the Swedish author, entitles his graphic article, “On the Roof of the World,” and accompanies it with beautifully clear illustrations of wonderful scenery.

Somewhat heavy, but valuable from one standpoint, is the description by C. A. Moreing of “A Recent Business Tour in China,” found in the *Nineteenth Century*, September.

“New Japan and her Constitutional Outlook” is described by Tokiwo Yokoi, President of the Doshisha, in the *Contemporary Review*, September.

## TOPICS FOR AUXILIARY MEETINGS.

*November.*—Thank-offering Meetings: see LIFE AND LIGHT for October.  
*December.*—Review of the Year.

1899.

## STUDIES IN TURKEY.

*January.*—Constantinople: Its Place in Church History; in the Eastern Question; Present Condition, and Mission Work.

*February.*—Smyrna: Historically; Religiously; Mission Work.

*March.*—Marsovan: Early Days of the Mission; Anatolia College; The Girls' Boarding School.

*April.*—Our Own Branch: Its History and Present Needs; Its Pledged Work; Relation of the Auxiliary to the Branch.

*May.*—The Bible Women and Their Work.

*June.*—Cesarea: The Girls' School; Kindergarten; Outstation Work.

*July.*—Mission Work in Brousa, Adabazar, Trebizond, and Sivas.

*August.*—Hindrances to Progress in Missions.

*September.*—Objects of Worship in Heathen Lands.

*October.*—The Medical Work of the Board.

*November.*—Thank-offering Meetings.

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 REVIEW OF THE YEAR.

## TOPIC FOR DECEMBER.

A MEETING on this subject might be conducted in three ways.—1. A full report of the Annual Meeting of the Woman's Board at Worcester. 2. A bird's-eye view of the strategic points in all missions. 3. A review of conditions in some one or two countries.

1. As there are delegates representing every seven auxiliaries besides others who attend the meetings, it would seem feasible to have a report from one who has seen and heard the proceedings. We wish it might be that an account of the meeting, especially whatever is stimulating and encouraging in it, might be taken to every one of our auxiliaries sometime during the month of December.

2. For material for the bird's-eye view of all missions we recommend the surveys of the fields given at the American Board Meeting, the triennial statement made by the American Board to the National Council in the *Missionary Herald* for August, and the surveys of woman's work presented at the Woman's Board Meeting, ready for distribution November 4th.

3. For some one country we should recommend two papers, one on the political or national conditions, and one on mission work. For *Africa*.—See article "Boer, Briton, and Aborigine" in LIFE AND LIGHT for August; "Mission Work," LIFE AND LIGHT for February, March, September, and October. For *Turkey*.—See article by Rev. G. E. White, of Marsovan, in *Missionary Review* for October; "Mission Work," LIFE AND LIGHT for January, May, June, and September; also Miss Bush's article on page 493.

*India*.—Articles on pages 482-6 and "Extracts from Letters" in different numbers. *China*.—See "The Situation in China," in *Harper's Monthly* for June; "Mission Work;" "Report of the Deputation." *Japan*.—See "The Year in Japan," *Missionary Review* for September; "Mission Work," files of *Missionary Herald*; LIFE AND LIGHT for January, June, and August. *Micronesia*.—See "Spain and the Carolines," *Review of Reviews* for June; LIFE AND LIGHT for July and August. *Spain*.—Articles on Spain are so abundant it seems difficult to select. One who writes a paper can hardly fail to find sufficient material in any of the current magazines. Among the more interesting we find "The Rise and Fall of Spain" in *Munsey's* for August; "Lights and Shades of Spanish Character" in the August *Atlantic*.

The current magazines may be found in all public libraries; *Missionary Review* from 30 Lafayette Place, New York (price 25 cents); other material from Miss A. R. Hartshorn, 704 Congregational House, Boston.

## WOMAN'S BOARD OF MISSIONS.

Receipts from August 18, 1898, to September 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Maine Branch*.—Mrs. C. C. Chapman, Treas. Limerick, Ladies, 7.25; Phillips, W. M. Soc., 5; Saco, Aux., 10; Searsport, First Cong. Ch., C. E. Soc., 12; Willard, No. Cong. Ch., 2, Jr. C. E. Soc., 10; Wiscasset, Aux., 10; Friends in Branch, 77.31,

133 56

Total, 133 56

### NEW HAMPSHIRE.

*New Hampshire Branch*.—Miss Abby E. McIntire, Treas. Acworth, Aux., 4.50; Amherst, Aux., Silver Off., 18.30; Atkinson, Aux., 20, Flowers of Hope, 20, A Dau. of the Cov., 1; Barrington, Aux., 8.80, Jr. C. E. Soc., 2.06, Silver Off., 3.75; Bedford, A Sister in Christ, 10; Bennington, Aux., 6.10; Boscawen, Aux., 5, Silver Off., 2; Breittwood, Aux., 7.71, Mayflowers, 18.50, Silver Off., 3.18; Bristol, Aux., 8; Brookline, Aux., Th. Off., 3.10; Candia, Aux., 17.50, Helpers, 5, Silver Off., 75 cts.; Chester, Silver Off., 1; Claremont, Aux., 15.50; Colebrook, Cradle Roll, 1; Concord, Aux., Th. Off., 37.25; Concord, West, Aux., 7, Th. Off., 2.50, Silver Off., 2.50; Dover, Aux., 39, Silver Off., 8; Dunbarton, Aux., 10, Cradle Roll, 2.65, Silver Off., 2.50; Durham, Aux., Th. Off., 3.50; East Derry, First Ch., Aux., 10; Exeter, Aux., Sil. Off., 3; Farmington, Th. Off., 3.12; Francestown, Aux., 22, Sil. Off., 2; Franklin, Cong. Ch., 5, Aux., 8.15, Th. Off., 1.50; Goffstown, Aux. (of wh. 25 to const. L. M. Mrs. H. H. Wentworth), 26, Sil. Off., 7.40; Greenfield, Aux., 8; Greenland, Two Members, Th. Off., 3; Hanover, C. E. Soc., 25, Wide Awakes, 22.60, Aux., Th. Off., 10; Hollis, Aux., 15.62, Sil. Off., 60 cts.; Hudson, Aux., 14; Jaffrey, Aux., 20, Lilies of the Field, 7; Keene, Miss S. A. White, 1, First Ch.,

Aux., Th. Off., 5, Second Ch., Jr. C. E. Soc., 7.15; Kingston, Aux., 7.35, Th. Off., 2.17, Sil. Off., 1.35, Miss Peaselee, Silver Off., 5; Lancaster, Aux., 10, Cradle Roll, 8; Lebanon, Aux., add'l, 1.60; Lisbon, Aux., 16; Littleton, Aux., 20; Lyndeboro, Aux., 3.50, Th. Off., 1.50; Manchester, First Ch., Aux., 101, Sil. Off., 5, Y. L. Soc., 15.03, Cradle Roll, 5, Franklin St. Ch., Aux., 85, Cradle Roll, 10.80; So. Main St. Ch., Aux., 6; Marlboro, Aux., 10.25; Mason, Aux., 8.25, Silver Off., 2.74; Meriden, Aux., 12.70, Th. Off., 2.03; Milford, Aux., add'l, 1, Sil. Off., 8; Merrimack, Aux., Sil. Off., 2.90; Mont Vernon, Aux., 20, Sil. Off., 3.25; Nashua, 24, Sil. Off., 25; New Boston, Aux., 12, Sil. Off., 2.70; Newfields, Aux., 12, Buds of Promise, 6, Sil. Off., 2; N. Hampton, Aux., Th. Off., 12.50; Northwood, Aux. (with prev. contri. to const. L. M. Mrs. George Smith), 19.64; Orford, Co. Sil. Off., 12.25; Penacook, Th. Off., 8; Pembroke, Aux., 4.67, Sil. Off., 1.10; Peterboro, Aux., 18; Plainfield, Mrs. S. R. Baker, Memorial Miss M. M. Stevens, 10; Plymouth, Aux., 23.50; Portsmouth, Aux., 64.20, Friends, Th. Off., 1.50; Raymond, Aux., 17.50; Rindge, Aux. (of wh. 50 to const. L. W's Mrs. Josiah Stratton, Mrs. Warham Rugg), 65.27, Happy Helpers, 15, Cradle Roll, 3.85, by Miss Adams, 5, Sil. Off., 75 cts.; Rochester, Aux., 34, Y. L. Soc., Th. Off., 4; Seabrook and Hampton Falls, Aux., 16, Seaside M. C., 7, Sil. Off., 3; Somersworth, Aux., 50; Walpole, Aux., 30, Th. Off., 5; Webster, Aux., Th. Off., 6; Wilton, Second Ch., Aux., 41.35; Unknown Sources, 6.01,

1,469 00

Total, 1,469 00

### VERMONT.

*Vermont Branch*.—Mrs. T. M. Howard, Treas. Barre, Extra-Cent-a-Day, 8.32; Barton (of wh. Extra-Cent-a-Day 3.64,

and 25 to const. L. M. Miss Alice Emerson, 33.24; Barton Landing, Jr. C. E. Soc., 5; Barton Landing and Brownington (Extra-Cent-a-Day, 1.24), 17.25; Belwells Falls (Extra-Cent-a-Day, 14.61), 38.21; Bennington, 25, First Ch., 55.27; Bennington, North, 14.50; Berkshire, East (Extra-Cent-a-Day, 13), 14.40; Bradford, 12.28, S. S., 5.90; Brattleboro, C. E. Soc., 5, F. H. H. S., 5; Brattleboro, West (of wh. 25 to const. L. M. Mrs. Frances S. Fisher), 37.24; Brookfield, First Ch., 15, Second Ch. (with prev. contri. to const. L. M. Mrs. R. H. Abercrombie), 17.50; Burlington (Extra-Cent-a-Day, 15.19), 212.70, Dau. of Cov., 20; Bijou, M. C., 1, Cradle Roll, 10; Cabot, 11; Castleton, 3.50; Charlestown, West, 4.32; Charlotte, 11; Chelsea (Extra-Cent-a-Day, 10), 20; Chester, 12; Colchester, 9.15; Coventry, 8; Craftsbury, No. (Extra-Cent-a-Day, 1.80), 15.80; Danville, 20.60; Derby, 10; Dummerston, 13.50; East Corinth, 5.12; Enosburg (of wh. 25 to const. L. M. Mrs. Maggie Woodward), 26; Essex Junction, 8; Fairfax, Mrs. C. E. B. and Mrs. E. J. P., 5; Fairfield Centre, Extra-Cent-a-Day, 2.83; Georgia (Extra-Cent-a-Day, 5.61), 17.87; Glover, West, 26.50; Greensboro, 17.20; Guildhall, 6; Hardwick, East, 42; Hartford (A Friend, 10), 20.53; Halifax, C. E. Soc., 2; Hinesburg, 2; Irasburg, 5; Jeffersonville (to const. L. M. Mrs. Elizabeth Powell), 25; Jericho, Second Ch. (M. C., 60 cts.), 6.60; Johnson (of wh. 25 to const. L. M. Mrs. A. H. Buck, 31.50, Prim. Class, S. S., 2.50; Ludlow (Th. Off. 2.72, Extra-Cent-a-Day, 3.75 and 25 to const. L. M. Mrs. Evan Thomas), 32; Lunenburg, 11; Lyndon (with prev. contri. to const. L. M. Mrs. Charles Ingalls, Mrs. Alonzo Ingalls), 45, Y. P. Miss. Soc., 15.45, Buds of Promise, 10; Lyndonville, 4.86, Busy Bees (of wh. 25 to const. L. M. Miss Elizabeth Stearns), 29.19; Manchester, 66.09, Cheerful Workers, 1, Master John Tuttle, 1.55, McIndoes, 12; Middlebury, Extra-Cent-a-Day, 8.35; Milton (Extra-Cent-a-Day, 2.04), 12; Montgomery Centre, Extra-Cent-a-Day, 1.86; Montpelier, Bethany (Extra-Cent-a-Day, 6), 28.50; Newbury, 63.01; Newfane, C. E. Soc., 2; Newport (Extra-Cent-a-Day, 3.25), 9.95; Northfield (with prev. contri. to const. L. M. Miss Mary C. Orcutt, Miss Mary Denny), 47, C. E. Soc., 5; Norwich, 30.30; Orwell (Extra-Cent-a-Day, 7.18 and 50 to const. L. M. Mrs. R. S. Hall, Mrs. H. T. Cutts), 71, Jr. C. E. Soc., 10; Peaeham, 60; Pittsford (of wh. 100 to const. L. M. Mrs. Dennison Dorman, Mrs. Elmira Burditt, Miss Jane E. Bogue, Miss Mary E. Hall), 109; Post Mills (Extra-Cent-a-Day, 4.03 and 25 to const. L. M. Miss Rosette Gillette), 26.03, Y. L., 2.10, C. E. Soc., 2.15, Jr. C. E. Soc., 20 cts., A Dau. of the Cov., 15 cts.; Poultney, East, 5.37; Putney, C. E. Soc., 14; Randolph Centre (Extra-Cent-a-Day, 3.50), 12.62, S. S., 10, C. E. Soc., 10.45 (of wh. 25 to const. L. M. Mrs. Martha Hlyzer), Jr. C. E. Soc., 2.60; Rochester, 13.19; Rupert, 22; Rutland, 75; Salisbury, 5.75; Saxton's River, Merry Rills, 1; Sharon, 9.50; Sheldon, Jr. C. E. Soc., 2.50; Shoreham,

17.57; South Hero, 16.25; Springfield (Th. Off., 27.45), 44.65; Stowe (Th. Off., 29.50), 61; St. Albans, 83.25; St. Johnsbury, No. Ch. (of wh. 50 by Mrs. H. F. to const. L. M.'s Theodora Willard, Mrs. Clarissa B. Stone, and Extra-Cent-a-Day, 27.31), 206.89, C. E. Soc., 5, Dau. of Cov., 20, Cradle Roll, 5, So. Ch. (Extra-Cent-a-Day, 10.85, Th. Off., "F," 50), 118.36; Strafford, 23; Swanton (Extra-Cent-a-Day, 5.05), 14.80; Townsend, 2; Troy, North, 3.64; Underhill (Extra-Cent-a-Day, 7.40), 28.59; Vershire, Jr. C. E. Soc., 1; Vergennes, 40; Waitsfield, 5; Waterbury, 10.99; Waterville, 6.24; Waterford, Lower, 5; Westford, Extra-Cent-a-Day, 8.25; Westminster, A Friend, 2, C. E. Soc., 5; Westminster, West, Miss L. S., 2; Wells River, 8; Wilder, Extra-Cent-a-Day, 6.15; Williamstown, 16; Williston, 10; Windham, 6; Windsor, 26.67; Woodstock (Th. Off., 102.65 and 100 to const. L. M.'s Mrs. E. B. Fuller, Miss E. L. Fuller, Mrs. Lois M. Thompson, Miss Anna F. Percy), 163.20, Jr. C. E. Soc., 3, Cradle Roll, 2, Less expenses, 8.50, 2,812 05

Total, 2,812 05

#### MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Andover, Aux., 35; Lexington, Aux. (to const. L. M. Mrs. H. H. Hamilton), 25, Jr. C. E. Soc., 3.50, 63 50

*Barnstable Branch.*—Miss Amelia Snow, Treas. Hatchville, Aux., 3 00

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 20.75, C. E. Soc., 10; Canaan Four Corners, Fetia Circle, 10; Hinsdale, Aux. (Th. Off., 1), 25.37; Housatonic, Aux., 9.15; Lee, Sen. Aux., 2.65, Miss M. E. Gibbs in mem. of Mrs. Nathan Gibbs, 25; No. Adams, Aux., 29; Stockbridge, Aux., 37.05, 431 32

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Georgetown, Two Wide Awakes, 20 cts.; Haverhill, Union Ch., S. S., 3, Prim. Dept., S. S., 5; Ipswich, First Ch., Aux., 25; Newburyport, Aux., 50, Campbell M. B., 5; Rowley, C. E. Soc., 5, 93 20

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Chittendale, Aux., 6.50; Swampscott, Aux., A Friend, 10, 16 50

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Ashfield, Aux., 36; Hawley, Aux., 3.56; Shelburne, Aux., 20; Shelburne Falls, Prim. Class, S. S., 3; So. Deerfield, Aux., 16, 78 56

*Hamshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Easthampton, Aux., Estate of Hannah S. Ogden, 200; Westhampton, Aux. (of wh. 100 to const. L. M.'s Mrs. Henry A. Parsons, Mrs. Theodore Elwell, Mrs. Levi Burt, Miss Minnie H. Bridgman), 102.50, Lanman Band (of wh. 25 to const. L. M. Mrs. Arthur K. Chapman), 30; Williamsburg, Aux., 25, 357 50

*Lexington.*—A Friend, 40

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Cradle Roll, 19; East Milton, "An Offering," 1; Milton, Aux., 1, Unquity Band, 20; Scituate Centre, Aux., 8, 49 00

<i>No. Middlesex Branch.</i> —Miss Julia S. Couant, Treas. Dunstable, Aux., 22.30; Pansy Band, 27.86; Cradle Roll, 3.65; Littleton, Aux., 11.50. Less expenses, 1.68.	63 63
<i>Springfield Branch.</i> —Miss Harriet T. Buckingham, Treas. Holyoke, Sec. Ch., Y. W. Soc., 50 cts.; Indian Orchard, Jr. C. E. Soc., 1; Ludlow, Aux., 21; Ludlow Centre, Aux., 10, Precious Pearls, 9 25; Springfield, So. Ch., Aux., 55.20.	96 95
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Cambridge, First Ch., Aux., 10; Hyde Park, Jr. Aux., 5; Roxbury, Eliot Ch., Aux., 25; West Medway, Second Cong. Ch., Aux., 10.	50 00
<i>Wilmington.</i> —A Friend,	2 00
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Baldwinville, M. C., 15; Fisherville, Jr. C. E. Soc., 30, Cradle Roll, 90 cts.; Gilbertville, Aux., 57.90; Holden, Aux., 25; Millbury, Second Ch., Aux., 88; Worcester, Union Ch., Aux., Estate of Mrs. P. L. Moen (with prev. contri. to const. L. M.'s Mrs. S. A. Harlow, Miss J. C. Aldrich, Mrs. C. B. Greene, Mrs. O. K. Case, Mrs. M. O. Whitmore, Mrs. John S. West, Mrs. C. A. Ellinwood, Miss Gertrude Griggs, Mrs. Mary W. Brown, Mrs. H. P. Evans, Mrs. R. G. White, Mrs. R. H. Chamberlain, Mrs. Henry Brannon, Mrs. L. C. Muzzy), 100,	316 80
Total,	1,622 36
LEGACY.	
<i>Holbrook.</i> —Legacy Miss Sarah J. Holbrook, Arthur H. Wellman, exr.,	5,000 00
<i>Worcester.</i> —Legacy Mrs. Harriet W. Damon (in part), Samuel Jennison and Wm. S. Barton, exrs.,	1,500 00
RHODE ISLAND.	
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Barrington, Cong. Ch., Aux., 58; Central Falls, Cong. Ch., Y. L. M. C., 5; Providence, Wilkinson M. C. (to const. L. M. Mrs. Elizabeth Kenyon Wilkinson), 25,	88 00
Total,	88 00
CONNECTICUT.	
<i>Eastern Point.</i> —In memory of S. P. C.,	25 00
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Danielson, Aux., 13.49; Griswold, Aux., 21, M. K. T., 12; New London, First Ch., Aux., 42.30, Second Ch., Aux., 130.21; Norwichtown, Mrs. W. S. Palmer, 10; Taftville, Aux., 17.28; Thompson, Aux., 11.50; West Woodstock, Aux., 10; Windham, Aux., 13,	280 78
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Dau. of Cov., 25; East Hartland, Ladies of Cong. Ch., 5; Farmington, Aux., 10; Glastonbury, Aux., 8; Hartford, Mrs. Charles B. Smith, 50, Mrs. C. D. Davison, 25, Park Ch., Aux., 5.50; New Britain, So. Ch., Aux., 5; Suffield, Aux., 110,	243 50
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethel, Cradle Roll, 2.50; Branford, Aux. (to const. L. M.'s Mrs. Kate B. Devitt), 25; Bridgeport, No. Ch., Aux., 107.50; Chester, K. D., 10.68, Prim.	

S. S., 3.70; Danbury, First Ch., C. E. Soc., 10; East Haddam, Cradle Roll, 1.10; Greenwich, Aux., 12.70, B. of L., 34.39; Litchfield, Aux., 69.06; Madison, C. E. Soc., 25; Middletown, First Ch., Aux., 49.36, Jr. C. E. Soc., 5, So. Ch., Cradle Roll, 11.80; Morris, S. S., 10; New Haven, Central Ch., Aux., 30, Grand Ave. Ch., Y. L., 10, Plymouth, Ch., Aux., 1.50, Taylor Ch., Y. L., 10; Norwalk, Aux., 6; Salisbury, Aux., 27; Sharon, B. B., 60; Shelton, Aux. (to const. L. M. Mrs. Aaron P. Mallory, 25; So. Canaan, Aux., 5, C. E. Soc., 3.25; Stamford, Aux., 25; Stratford, Aux., 55, Y. L., 37; Wallingford, C. E. Soc., 16.68; Washington, Cradle Roll, 59 14, C. E. Soc., 6; Waterbury, Second Ch., Jr. C. E. Soc., 3; Westchester, Cradle Roll, 9; West Cornwall, Aux., 15.23; Westport, Aux., 10; Wilton, S. S., 8.90; Winsted, Aux., 15.75, First Ch., C. E. Soc., 5, Second Ch., S. S., 10; Woodbridge, C. E. Soc., 5; Woodbury, V. G., 25,	861 24
Total,	1,410 52

## NEW YORK.

<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Binghamton, First Ch., Aux., 40; Buffalo, First Ch., C. E. Soc., 8; Canandaigua, Aux., 9.60; Carthage, Aux., 10, Covenant Band, 2; Deansboro, Aux., 7.50; Fairport, Aux., 25.50; Flushing, Aux., 8, Acorn M. B., 2; Lockport, First Ch., Aux., 10; Poughkeepsie, Aux., 6, S. S., 20; Utica, Bethesda Aux., 1. Less expenses, 40.08,	109 52
Total,	109 52

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 86.73, Mt. Pleasant Ch., Aux., 19.78, Jr. C. E. Soc., 10; N. J. Bound Brook, Pilgrim Workers, 6; Orange Valley, C. E. Soc., 25, Y. L. M. B., 43.40, Mission Bankers and Jr. C. E. Soc. (7.91 Cradle Roll), 25. Less expenses, 25,	190 91
Total,	190 91

## LEGACY.

<i>Maryland.—Baltimore.</i> —Legacy of Mrs. Mary R. Hawley, Safe Deposit and Trust Co. of Baltimore, exr., payment on account of legacy to Philadelphia Branch,	305 25
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## FLORIDA.

<i>Daytona.</i> —Aux.,	10 00
<i>Interlachen.</i> —Aux.,	5 00
Total,	15 00

## TURKEY.

<i>Harpoot.</i> —C. E. Soc. of Female Dept. of Euphrates College,	22 00
Total,	22 00

General Funds,	7,645 48
Gifts for Special Objects,	227 44
Variety Account,	14 79
Legacies,	6,805 25
Total,	\$14,692 96



## MICRONESIA.

### THANKSGIVING DAY ON MEJURO.

[From Miss Hoppin's Journal.]

WE anchored in the evening, the day before Thanksgiving Day. It was a beautiful, sheltered spot, and the water in that part of the lagoon was very smooth. That in itself was enough cause for thanksgiving. The next day we all went ashore to hold a service with the people. The mission buildings were very picturesque. Straight through the island, from the lagoon to the outside shore, was a splendid road, very wide and smooth, and covered with clean, white coral sand. The church stood in range with the opening thus made, the doors at either end opening toward the ocean. This made the church seem unusually cool, as whatever wind there was had full play. The church building was new; the floor was covered with new matting, woven in one piece to fit the room. The pillars and the sides of the room were covered with matting, very finely woven and embroidered in different patterns in black and different shades of brown. It all showed that the Christian women had spent many hours of labor there. The audience were unusually well dressed and well behaved. Even the little children sat quietly through the entire service. The girls all seemed like new editions of Li Jelo, Le Iberik's wife, their hair was parted so straight, and combed down so smooth, and braided in such straight braids down their backs. The people all brought their Bibles and hymn books to church, and seemed to know how to use them. In the women's meeting the time was well filled, not only the women, but the girls taking part.

We went off to the ship again in time for dinner, for it was Thanksgiving, and we were to have a real turkey,—one that had never been inside of a tin can. Dr. Rife found him on Arno, and volunteered to purchase him for our dinner, and even carried him out to the Morning Star himself. He was

an intelligent looking bird. He ought to have been, for he must have come to the islands about the time when the first missionaries came, or before. He belonged to an iron age. I had the drumstick, and tried in vain to saw off even one tiny shred. To put it mildly, the animal was tough. The girls were much interested in him and asked me how he tasted, to which I was obliged to reply that I had not been able to sample it. Likomeon replied demurely, "Yes, he must have existed almost from the beginning; we are accustomed to see him every year." Others at table spoke highly of the flavor and tenderness of the bird. At any rate, Mrs. Bray gave us a very nice dinner, which was more than sufficient without the bird.

Li Jelo and Le Iberik invited me to stay all night with them, and to take all the girls with me, which I was glad to do. The girls carried all their soiled clothing ashore, and washed and bathed to their hearts' content. I wanted to wash my own things, too, for the exercise; but when I finally convinced the girls that I really wanted to do it, I was confronted by Li Jelo and a small army of women, who were highly shocked at the very idea of my washing. When I dared to begin operations on even a stocking, there were anywhere from two to a dozen women ready to lay violent hands on it, and I had to acknowledge myself defeated and retire from the field. It didn't matter much if the black stockings and white handkerchiefs got rinsed in the same bucket.

The girls enjoyed being on the land, where they could run and play, after being so much of their time in close quarters on shipboard. They played that the island was the ship, the cocoanut trees the masts, the path across the island the companionway, and the beach the deck. They were all either captains, or mates, or cooks, or stewards, or sailors. After evening prayers we went to sleep in the church, as there were too many of us to stay in the house. Our beds were similar in kind to the one Jacob dreamed on, but we slept well for all that.

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## CHINA.

### THE EMPRESS DOWAGER.

THE Empress Dowager of China, now so prominent before the eyes of the world, is remarkable as a woman of power, but also as a self-made woman. The Boston Evening *Transcript* gives the following account of her: "The true story of the woman who is at the head of the Chinese Empire, and who has just summoned Li Hung Chang back to power, is of extraordinary significance, as well as interest. It has been told how,

disappointed with her son's weak and characterless rule, she has again taken into her own hands, openly, the reins of power which she has held in truth for a generation. This monarch, who is comparable to Catharine of Russia in her sagacity and shrewdness and judicial wisdom, was once a slave. When she was a little girl she was sold by her father to be a slave in the family of a viceroy in a remote province of China. Her father was of Tartar blood, and one of those who could read, and would not have thought of selling his child, although she was 'nothing but a girl'; but as the family had become destitute in a rebellion the little girl of eleven suggested this means of getting bread for her mother and little brother and her father; the little brother who long after she sought out and made rich and powerful. Tuen served the viceroy's wife and mother-in-law, and was taught spinning and other useful arts by their maids. When she was twelve she embroidered a beautiful tunic for the viceroy, and he was so delighted with it that he offered the little slave whatever she wished most. Then Tuen fell on her knees and declared her heart's desire. She wanted to learn to read like her father! It was a most extraordinary request. The viceroy told her that girls could not learn such a thing; but Tuen told him she was not to blame that the gods had made her a girl, and she could not help longing to know how to read. So her master had her taught, and his own daughter dying after a time, she was adopted as a daughter of the house and given beautiful clothes as well as lessons.

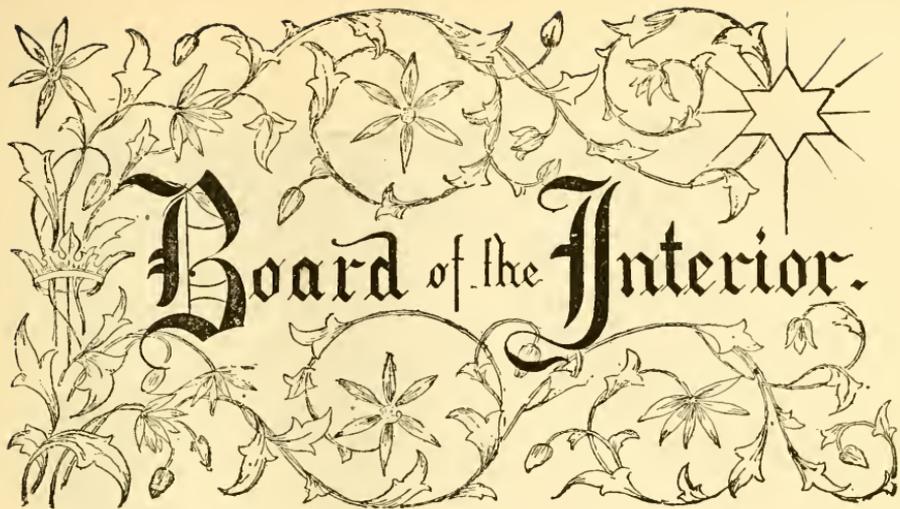
Later the viceroy received some political honor from the Emperor of China, and being desirous to give him a beautiful and worthy present, in token of acknowledgment he followed the artless Oriental custom and sent Tuen to Peking. The girl's feet had never been bound, of course, and she could walk upon them, and her mind was developed beyond that of most Chinese women. The favorite slave of the Emperor of China became the favorite wife, and when the empress consort died she became Empress of China. On the journey by river to Peking, with servants sent with her by the viceroy, she had given a ring to a young lad who saved a man from drowning in the river. She had promised the ring to anyone who would save the drowning man. The youth to whom she gave the ring had a bright, intelligent face; he was a sailor in the coarse clothes of the lower class. That was Li Hung Chang. During her son's minority Tuen was regent, and now as empress dowager she again assumes command. The emperor is about twenty-four; the empress is sixty. Bishop Galloway says that her birthday was to have been celebrated with great pomp, but the Chinese-Japanese War prevented. He says truly that it is significant that in China, 'where women are at a discount, are secluded and kept in ignorance, are

protested against at birth, and regarded as a calamity in youth, the ruling spirit in all national affairs is a woman.' In 'Tuen, Slave and Empress,' by Katharine Nelson, her story is told, and the tale closes with the history of a gift made to her at the time of her discouragement after the Japanese War. She was alone, at a little distance from all others, in one of the beautiful gardens of the palace. She motioned away the kneeling servant who brought her news of the gift of a teak box; but he dared to tell her that it was a strange and unusual gift, for it had come 'from the barbarians who teach the Jesus doctrine in China.' With her own hand she raised the lid of this casket, wondering what jewel or article of priceless value these strangers had sent her, while the ladies of the court peeped eagerly over. But what she saw when the lid fell back was a book, whose covers were of silver, embossed in bamboo designs, while in one corner in letters of gold was the name of the New Testament, and below was engraved 'Scriptures for the Salvation of the World,' and words showing that the gift was from the Christian women of China."

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"IT is not the desire to enforce the argument of a foreign missionary sermon; it is the sincere and deep conviction of my soul when I declare that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true. The opened world, the simplified faith! Truly 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 as the sunrise is breaking out of twilight on the earth. Distance has ceased to be a hindrance. Language no longer makes men total strangers. A universal commerce is creating common bases and forms of thought. For the first time in the history of the world there is a manifest, almost an immediate, possibility of a universal religion. No wonder that at such a time the missionary spirit, which had slumbered for centuries, should have sprung upon its feet, and the last fifty years should have been one of the very greatest epochs in missionary labor in the whole history of the world."—*Phillips Brooks*.

MRS. PECK, of Pang-Chuang, China, has just received a letter in which she is told that ten copies of each of the publications of the missionary society in Peking has been ordered for the palace. This means that they are wanted for use. The list includes Bibles, the Gospels, Collections of Texts, Evidences of Christianity, a large number of tracts, and several scientific works.



## SORROW'S THANKSGIVING.

BY LOUISE ANTHONY.

(1 Thess. v. 18.)

If clouds came yesterday  
And made me sad,  
If sunshine comes to-day  
And I am glad,  
Shall I, then, say my trust  
On this glad day  
Is stronger, clearer than  
On yesterday?

Ought I to say my heart  
Rests in the Lord,  
Relies on promises  
Found in his Word,  
If I do only trust  
When I can see  
The guiding hand of Love  
Held over me?

He sometimes lets us show  
How children bear  
Their Father's chastening hand  
And smiles still wear;  
Sometimes, how we should bear  
Glad, pleasant things,  
And how in loving deeds  
The glad heart sings.

And then he sees that some  
His jewels rare  
Become, at last, if they  
His sufferings share,  
And others all their lives  
Scarce know a tear.  
He knows the needed life  
For each child dear.

He loved me not the less  
When dark the day;  
He loves not more that now  
He lights my way.  
And so, if dark or light  
My path may be,  
Always his love I know  
Enfoldeth me.



VILLAGE SCHOOLGIRLS IN TURKEY.

## THE GOSPEL AND THE COLLEGE.

[Rev. Charles C. Tracy, D.D., of Marsovan, Turkey, has prepared a pamphlet bearing the above title, from which these paragraphs are taken.]

THE Marsovan Girls' School has again and again outgrown its accommodations. At last it has a fine building of wood and brick, capable of housing from eighty to a hundred boarders and fifty day scholars. The number of instructors in this school is nine, exclusive of college professors and other instructors who give more or less assistance. As in the College, all the teachers in the Boarding School are decided Christians in character and in profession. On the staff of instruction, Smith, Carleton, and Elmira colleges are represented, as also the institutions for girls at Smyrna, Constantinople, and Marsovan. Three of the teachers are American, three Armenian, and three Greek.

The difficulties met with in the prosecution of this educational work are often appalling, yet there seem to be none that cannot be overcome. The poverty of the people, restriction and espionage on the part of suspicious officials, would seem sometimes to render the prosecution of our work impracticable, and still it prospers more and more. We have now, including both sexes, more than three hundred and fifty young people under our instruction on these premises; including the one hundred and fifty orphans, we have over five hundred. We have but to open our doors to receive hundreds more—had we the doors to open. Every corner is now crowded. Dormitories, recitation rooms, audience and dining rooms are all cramped and uncomfortable. Such crowding would not be endured in institutions at home.

Few chairs are endowed, buildings are altogether insufficient; adjoining grounds must be secured, if we have regard to the immediate future of the schools. Does any one ask what, in addition to heavenly wisdom and earthly common sense, is necessary in order to establish our hold on a territory nearly half as large as the German Empire? We answer laconically, "Seventy-five thousand dollars."

## IN MEMORIAM.

BY MRS. VIETTE B. SPRAGUE.

HENRIETTA BLODGET WILLIAMS,\* the oldest child of the Rev. Mark Williams and his wife, Isabella Riggs, was born at Kalgan, North China, Sept. 25, 1867, and died in the same city, of typhus fever, May 30, 1898.

At the time of her birth Dr. Wells Williams and his family were visiting

\* A picture of Miss Williams appears in *Mission Studies* for September of this year.

in Kalgan. She was greeted by him when he first saw her as the "little immortal." As the mother was a great admirer of Dr. Henry Blodget, it seemed quite the thing to call this "little immortal" Henrietta Blodget Williams.

The house in which she was born was a small, native mud-roofed house at the foot of West Mountain in the upper city of Kalgan. The family soon moved to a better native house, where they lived until going to the United States in 1879. For the first five years of her life she heard no English, and learned to speak the Pekinese dialect beautifully, as that was spoken entirely to her by her parents. Mrs. Williams had also brought to Kalgan a few girls from Peking with whom to start a little school. These were her childhood companions. Her father was accustomed to tell her Bible stories as she was put to sleep in an adjoining room, and her last waking thought would be of Joseph or some other Scripture character.

The Chinese language seems particularly adapted to childish talk, and that was, undoubtedly, one reason why she heard no English. Then, too, her parents were trying to become familiar with the language of their adopted country, and therefore avoided using English. But on one of the annual visits to Peking, Bishop Burden said to them, "You are doing wrong to let your child grow up knowing no English;" and so when six years old they began to teach her the alphabet. She learned eagerly, and in a year had forgotten her Chinese, and used it no more. Books were her constant companions, and she no longer cared for her Chinese playmates. The stories of the Bible with which she was already familiar she read and re-read, often being disappointed because she failed to find all she had expected to find. This was specially true with the story of Jonah, which had been expanded in the telling, under the influence of a vivid imagination. "Pilgrim's Progress" and Shakespeare were special favorites, then all books that were to be had were devoured by her.

Her studies were carried on regularly, journal kept, and letters written to the home land. These duties, together with frequent climbs on the mountain and donkey rides, made the confinement of the little Chinese court more endurable during those twelve years of her early life. When five years old she rode a distance of thirty miles on a donkey. In later life, after she had returned to China as a missionary, she delighted in horseback riding, and made frequent horseback tours, traveling one day when it was twenty-one degrees below zero.

The great event of the year to a missionary family living in the interior was the going to the annual meeting in Peking or Tung-cho. Riding in the litter, stopping at night at the inn, meeting and playing with other missionary

children during the days of the meeting,—all were great events in the lives of the children, and in after years they remained as joyful memories in Etta's mind. For one or two years in her childhood she had attacks of lung fever, and probably never was so well afterwards, having a stoop in her shoulders, yet she seemed hardy, could walk and endure much fatigue.

In 1879, when she was twelve years old, she went to the United States with her parents, one brother, and four sisters,—the twin sisters not a year old. It was hardly a pleasure excursion. One dark night on the steamer, between Kobe and Yokohama, there was a great fright. Etta was not in her berth! The steamer was searched above and below; servants and passengers joined in the search; it was a time of great suspense, as it was feared she had fallen overboard. At last she was found in the berth of an adjoining state-room, which she had entered by mistake, and had contentedly gone to sleep.

What a new world was opened to these children when they reached California! A week was spent among the fig and orange trees at Marysville, the home of their mother's aunt. Then the journey across the continent, over the grand mountains and past the snowsheds, was full of wonders. At Sioux City Etta had an attack of pleurisy, and was in great pain a half day. At Yankton the travelers were met by relatives, and then a thirty-mile wagon ride brought them to Santee Agency, where they remained with Mrs. Williams' home friends for two months, and where then occurred the memorable gathering of the "Riggs family" from far and near. The family went on from there to Shandon, Ohio, the home of Mr. Williams. There Etta entered the public school. She had no trouble in her studies. Before her parents and four younger sisters returned to China, in 1881, she had united with the church. In 1883, in her fifteenth year, she entered Western Seminary at Oxford, Ohio, where her mother and Miss Diamant had graduated. She graduated in 1886, and entered Oberlin College, taking the philosophical course, and completing it in 1889. Here she had leisure for reading, pursuing such studies as suited her taste. She gave rein to her vivid imagination, and wrote poetry. She delighted in the exercises of the literary society. Her "class prophecy" was a remarkable production of sixty pages, keenly enjoyed by those who heard it.

But all this time she had a desire and intent to return to China as a missionary. In 1889 she was appointed teacher at Santee Agency among the Indians in Nebraska, where she continued three years, interested in her pupils and gaining experience for the future.

In 1892 she joined the reunited family at Oberlin, but for six months attended the Bible Institute in Chicago, to qualify herself for work in China. Her call to this work came in 1893, when Miss Diamant died. She was ap-

pointed at once. In July, after attending the World's Fair, she made her farewell visits, and with her father and six ladies, two of whom like herself were children of missionaries in the North China Mission, she returned to the land of her birth. The whole journey was a great delight to her. She enjoyed the romantic scenery on the Canadian Pacific Railroad, and the pleasant ocean voyage on the Empress of Japan. The party were delayed for a week in Japan, and there were delightful visits among missionary friends at Kobe, Osaka, and Kyoto. Then the beautiful scenery of the inland sea; now she delighted to watch the changing forms of the green islands as the good ship steamed its way among them. The party arrived in Tientsin, September 28th. There were happy reunions, then a quiet boat ride up the winding Peiho River, and an unromantic ride by ox cart in the early morning hours, before Tung-cho was reached. A day or two of rest, then a five days' litter-ride with her father, and Kalgan, her native place and the terminus of the long journey, was reached.

And now after less than five years of service she has been called to her eternal home. But it can be truly said of her that "she hath done what she could; she hath wrought a good work."

The first year after her return she devoted herself to the study of the language, which she readily acquired, standing high in her examinations. The second winter she took entire charge of Miss Diament's school. During the year and three months that her mother was here she was also able to do work among the women of neighboring villages.

She was thoroughly unselfish and very sympathetic, and attracted the women and children to her. They soon grew to love her. Perhaps her early life in China helped fit her for more useful service for them. They were always pleased when she told them that Kalgan was her native city, and they seemed to understand her better than other foreigners.

She was much interested in the Anti-Footbinding Reform, and did much toward introducing it into her own school. At the time of her death thirteen of the sixteen girls had unbound feet. A short time before her illness she wrote an article on Footbinding for the Woman's Association of our North China Mission.

The disease of which she died was contracted while caring for her sick schoolgirls, all of whom recovered. She was alone at the station, as the other missionaries of our Board had gone to mission meeting. Two ladies, the wives of Swedish missionaries, living in the vicinity, came and cared for her during seven of her ten days' illness. Her father returned three days before her death. In the little foreign cemetery of our compound is her grave beside those of her mother and Miss Diament.

Three of the alumnae of Western Seminary, Oxford, Ohio, have found a resting place, side by side, in this far-away part of the earth.

Of Miss Williams some one has written this: "The beauty of her life was its consecration to God. She lived 'as seeing him who is invisible,' and served him in deeds of kindness to the Chinese women and children. They knew her to be their true friend. They loved her in return, and deeply mourn her decease. She lost her life through serving them in their sickness. She has gone before, but her works do follow her. The Chinese who love her will partake of her spirit, and follow her example in the hope that they may meet her in heaven. So her missionary work goes on while she rests from her labors. The corn of wheat if it die, 'bringeth forth much fruit.' In due time, even from her brief work in China, a glorious harvest will be gathered into the garner of the Lord."

KALGAN, NORTH CHINA, JUNE 30, 1898.

In a note accompanying the above Mrs. Sprague writes:—

This sad event is a great blow to our station. But we need not be cast down. The Lord sustains in every circumstance of life. His grace is sufficient. I should be entirely alone so far as the companionship of ladies is concerned, if it were not for the Swedish missionaries round about us. One family resides in the upper city and others are coming and going; but this one so near us goes into Mongolia next week, for the summer; so we shall not see much of them. We hope God will put it into the mind and heart of you ladies to send out some one this fall to take up Miss Williams' work.

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## EXTRACTS FROM FOREIGN CORRESPONDENCE.

Miss Effie Chambers, who went to Miss Shattuck's assistance, writes from Oorfa, Turkey:—

OUR faithful Bible women still carry on their work of giving lessons in the homes, and holding meetings in different parts of the city. I have not yet found time this fall to go about with them, but now that the schools are in order I hope to do so. The school work and the Bible work are both so important and both so heavy, that I am in the condition of the man who said he would be both a minister and a doctor. When asked how he would arrange it he said, "I will preach a while and let the doctoring go; then I will doctor awhile and let the preaching go." I superintend schools awhile and let the Bible work go; then I do Bible work and let the schools go. It is the only way we can carry on our work, and even then there is so much work we cannot touch.

My last year in college our Missionary Volunteer Band's motto was: "Lift up your eyes and look. Lo! the fields are white for the harvest." As I go about from day to day, compelled to pass by so many open doors for work, I think of another passage which might be taken as the complement of this, "Pray ye therefore the Lord of the harvest that he send forth laborers into the vineyard."

Miss Annie Howe writes from Kobe, Japan:—

If you could have seen those beautiful children we sent into the public school the other day you would believe that the kindergarten is one of the best kinds of missionary work to do. You needn't tell me that those children will ever lose out of their lives the truth which has grown in them while in this kindergarten. What I long to do is to really make this work something worthy of study to all those who have the care of little children in Japan. It is needed. . . . It is a consolation to me that nothing I ever had given for this work has proved to be a waste. The home for the training class has been worth its weight in gold. That may be a little strong, but it filled a strong need at the time. The Johnson play-room is just priceless, as well as the room Miss Lockwood gave. It comforts me to think of these things when I begin to feel the stirring of new desires. As for the Mother Book, words cannot express my gratitude for having been able to translate that.

From Miss Minnie B. Mills, Smyrna, Turkey, May 21, 1898:—

Altogether the year has been a very happy one, I have found such splendid people in the work here, and they have been most kind to me. They are a busy people, and I have not been able to help this year as much as I would have liked; but I trust that as I become more familiar with the work and the language, the Lord will enable me to be of greater service. My language is to be Greek. My health has been excellent. I cannot see that as yet I have suffered at all from the change of climate. I hear that Miss Lawrence has recently been in Chicago, so doubtless you have heard considerable of the work here. Do you think the war will affect missionary work,—that is, will it make it more difficult to raise money? I hope not, for the need is already so great.

At Christmas time I visited Ephesus, and during the Easter vacation five of us went to Laodicea and Hierapolis. The last was an especially enjoyable trip of three days. There are fine ruins at both places, and it is most interesting to go to the places St. Paul visited so long ago, and see the same natural surroundings he saw. It lends a new charm to his writings.

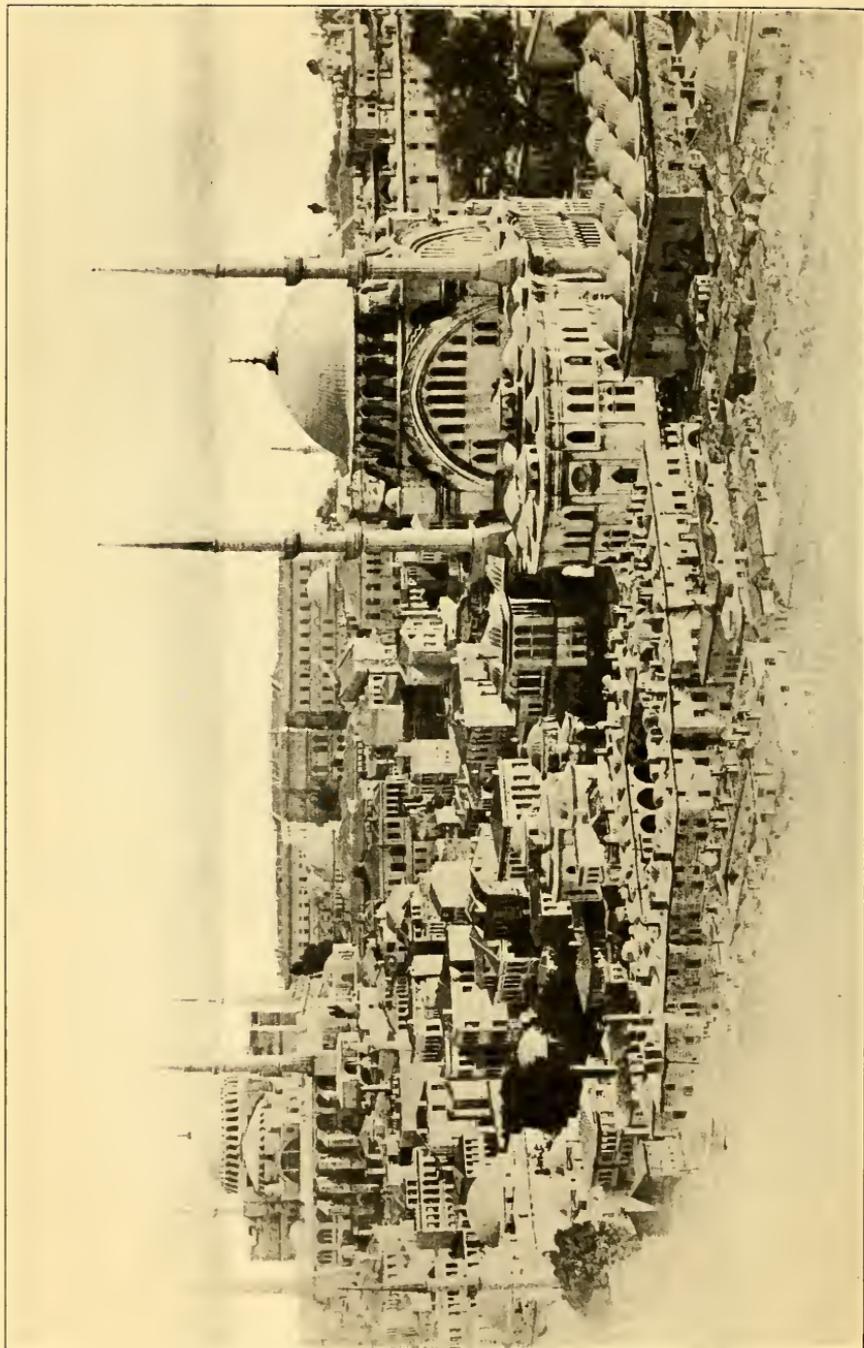
## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 10, 1898, TO SEPTEMBER 10, 1898.

ILLINOIS . . . . .	1,316 32	MISCELLANEOUS . . . . .	191 20
IOWA . . . . .	437 73	Receipts for the month . . . . .	2,926 05
KANSAS . . . . .	105 62	Previously acknowledged . . . . .	37,286 26
MICHIGAN . . . . .	139 20	Total since Oct. 18, 1897 . . . . .	40,212 31
MINNESOTA . . . . .	187 79	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI . . . . .	96 00	Received this month . . . . .	31 40
MONTANA . . . . .	10 00	Already forwarded . . . . .	308 36
NEBRASKA . . . . .	101 90	Total for special objects since Oct.	
NORTH DAKOTA . . . . .	32 70	18, 1897 . . . . .	\$339 76
OHIO . . . . .	226 45	MRS. ALFRED B. WILLCOX, Ass't Treas.	
SOUTH DAKOTA . . . . .	36 00		
FLORIDA . . . . .	30 00		
JAPAN . . . . .	10 00		
TURKEY . . . . .	5 54		





CONSTANTINOPLE.



VOL. XXVIII.

DECEMBER, 1898.

No. 12.

### CHRISTMAS BELLS.

Ring, sweet bells of Christendom,  
Everywhere the tidings tell  
How the Lord to earth did come;  
Ring and tell!

Swift to seek and save the lost,  
More than merciful He came;  
Glad to pay life's bitter cost,  
Jesus came.

Empty-handed from His birth,  
Gifts exceeding price he brought;  
Treasures hidden not in earth  
Jesus brought.

To the blind, unclouded sight;  
To the dumb, the voice of praise;  
And to all in darkness, light,  
Joy and praise.

Ring, sweet bells of Christendom  
Far and near the tidings tell  
How the Lord to earth did come;  
Ring and tell!

Join, good Christians, east and west,  
In Immanuel's endless praise,  
And with deeds of mercy, best  
Show his praise!

— *Selected.*

## TURKEY.

## GEDIK PASHA.—THE WORK AND THE WORKERS.

BY MRS. F. M. NEWELL.

CONSTANTINOPLE, the capital city of the Turkish Empire, stands on the site of ancient Byzantium, conquered by Constantine, who built there a new city, giving it his name. It occupies a triangle, two sides of which are bathed by the waters of the Golden Horn, the Bosphorus, and the Marmora, and is still enclosed by the old wall, with towers, battlements, gates, and



MRS. NEWELL AND WORKERS AT GEDIK PASHA.

mote, ruined by centuries of time and earthquake, but yet remaining the most interesting specimen of medieval fortification in the world.

In the dim outline of the picture,\* on the Asiatic shore, at Scutari, stands the American College for Girls. The principal mosque at the left, with four minarets, is St. Sophia (Divine wisdom). This most ancient Greek church is exceedingly interesting to the Christian, and is paved deep with description by many travelers.

The tall towers of the mosques, of which there are several hundred at Constantinople, have galleries on the outside, where five times daily the

\* See frontispiece.

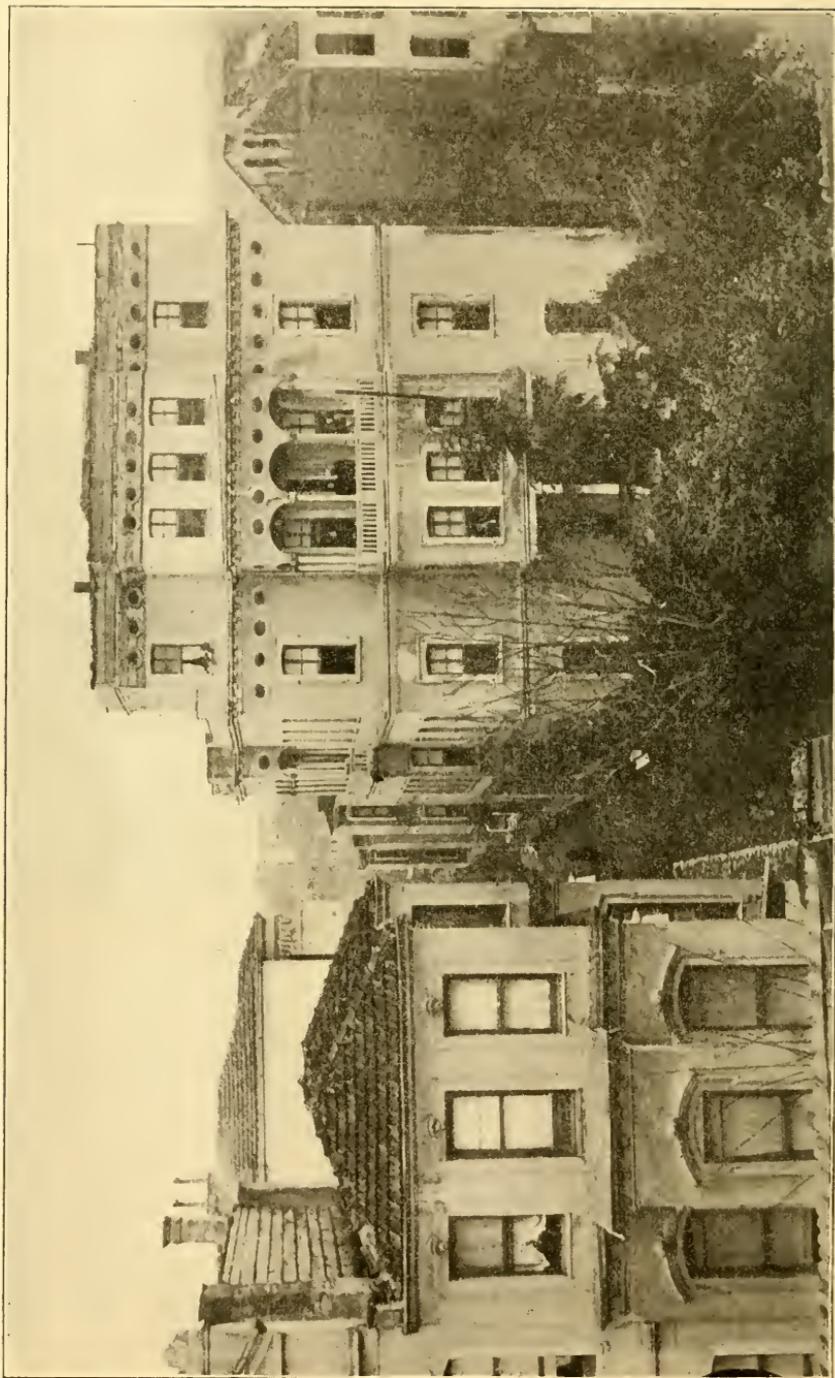
muezzin calls the followers of Mohammed to prayer. In the picture, on the right, may be seen the mosque of Sultan Achmet; near by are the remnants of the serpent column from Delphi and the obelisk from Heliopolis,—all that is left of the numerous columns and statues which once adorned the Hippodrome. Further up the main street, on the extreme right, is visible the famous Burnt Column, built by Constantine the Great.

In the foreground we have a partial view of the grand bazaars, one-storied buildings of brick and stone, with domed roof, said to have originally contained sixteen miles of booths or stores under a continuous roof. Here the whole world, with its products, reviews, and in these bazaars the great traffic between Europe and the provinces of Asia Minor centers. The visitor to this quarter hears the sound of many languages, and sees a strange confusion of customs and costumes thrown together without any blending.

Close by the gates of this bazaar, right in the center of historic old Constantinople, between the Turkish and Christian quarters, surrounded by Turkish mosques, ancient and modern Greek churches, the Armenian Patriarchate, the Museum, the Treasury, the War Department, and other public buildings of the government, stands the large building of brick and stone seen in the center of this picture. This building has been occupied since 1884 by the work of the Woman's Board, and is known as the American Mission House at Gedik Pasha. The work was begun with opposition, and continued with persecution through years; the evils we often feared never came, and blessings greater than we dared hope for were granted. It is a cause for profound thankfulness that this mission has been allowed to gain foothold, even protection from the government, at a center so important to secure for our Master Christ.

The population of the city is made up of many nationalities, with religions, languages, and customs of both the Occident and Orient. The Sunday school at Gedik Pasha, at first among the poor, has by gradual growth, largely among the unevangelical people, attained a membership of five hundred, embracing all classes. This Bible study has had a marked influence on the community, and the uplift it has given to many hearts and homes we cannot fail to recognize whenever we visit in the houses or even walk in the streets. In interior towns, at the Ægean Islands, and on the Black Sea coast we have caught cheering glimpses of the practical applications of the lessons of Christ, and his love and law, by those who had studied at Gedik Pasha.

Miss Mannig Dolamadjian has completed thirteen years' continuous service as teacher at Gedik Pasha, and now goes as Mrs. Hagopian to grace a home of her own as the wife of an honored professor at Marsovan College. She



MISSION HOUSE AT GEDIK PASHA.

organized the first kindergarten school at Constantinople, a work which proved so good and attractive that it has been patterned in the Turkish, Greek, and Armenian schools all over the city. With rare consecration and zeal, she has been indefatigable in Sunday school and in the Endeavor Society, giving tonic and color to many lives.

Miss Clonare gave eight years' faithful service to the pioneer work among the Greeks. She gave joyful service, and her aims were always high.



KINDERGARTEN CLASS OF GREEKS.

(With Evthemia Georgiades, for five years teacher at Gedik Pasha.)

Except for her love and self-denial the Greek department at Gedik Pasha might have been short lived. Both in school and Sunday school she saw the work a progressive one to the end of her labor there. Miss Clonare has taken high rank in all her examinations at the training class for nurses at the Massachusetts General Hospital, where for one year she has been in training for further work among her people in a department where the need is great.

It is not possible to appraise the gains of these associates, with Evthemia Georgiades and others, who have wrought successfully in the mission school



SOURPOUGHI HANNUM.

at Gedik Pasha. They have been not only builders of characters in the class room, but makers of precedents in the community, breaking down prejudice and instituting change, particularly in giving a higher place to woman. A mighty power is lodged with such teachers as these, and such a native force can be raised only by giving them a Christian education. The great mass of the work of enlightening, instructing, and evangelizing the races in Turkey must, in my opinion, be done by the natives themselves. Can we, as Christians in this favored land, stand guiltless when the appeals to carry on the work of our blessed Master in foreign lands is answered by. "There is no money in the treasury"?

Sourpoughi Hannum is one of the early Armenian converts to Protestantism who suffered great trial and persecution for her faith. Hers has been a long life of good works; she is still active in the mission work at Gedik Pasha, where for many years she has given free-will offering of her service as Bible teacher and leader of woman's meetings; she has ever been loyal to the interests of the Woman's Board, faithful in instructing others, and, best of all, living up to the precepts of our religion.

Penelope and Aghavni, after a few short years of faithful service, with song and praise on their lips, went to meet their Lord. One a Greek, one an Armenian, and both young, it required true courage for them to brave the opposition at Constantinople as they, against the traditions of generations, went alone through the streets, visiting the houses, about their Master's business. We are glad such as these have lived, and their works remain. Mrs. Georgian and Makrouhi Hannum are refugees, but we hear of their helpfulness in Christian work in their foreign field, and they only wait for circumstances to allow their return to their homes and their people. The work of the Bible women is often among those who seem commonplace and uninteresting in the extreme, yet having the common needs of us all. We cannot overestimate the value of this house-to-house work done by devoted women.

Evrudike, a Greek maiden of Mitylene, possessed of the traditions and prejudice of the Orthodox Greek Church, while temporarily residing at Constantinople, from curiosity visited the Sunday school at Gedik Pasha, and for the first time heard the gospel preached. She became an earnest Christian and an active member of the Young People's Christian Endeavor Society, and returned to her island home with consecrated common sense and earnest zeal to teach Christ in her native village. There, for three years as a free-will thank offering, she has introduced and taught the gospel hymns and the Bible in modern Greek during the week, and on Sunday has a Bible class, thus promoting the spiritual welfare of the community where she was born.



EVRIDIKE.

It is not that our remote ancestors were more noble than others that our race has been given the highest place in the world's affairs. It is not that our skins are fairer or our hearts purer that we have been given highest place among women. It is because Christ has been here, and ours is the heritage of noble men and women who continued the work he committed to them.

Shall we of this fair land, surrounded by peace, and plenty, and luxury, possessed of privilege and duty, refuse to give the time and gold required of us to carry out the last command of Christ?

WOLFEBORO, N. H.

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## AFTER THE MASSACRES.

BY MISS M. J. GLEASON, OF HASSKEYU, CONSTANTINOPLE.

(Given at the Annual Meeting of the Board in Springfield.)

SINCE I have been in America I have often asked myself, What would the poor people whom I left in Hasskeyu think if they could suddenly be transplanted to this land, with all these beautiful surroundings, where there are none to molest, nothing to make one afraid? What has impressed me most is this feeling of safety, the appearance of prosperity everywhere. No pale, pinched, half-starved faces to greet one on every side; everyone looking peaceful and happy. I cannot describe the contrast nor the joy it brings to my heart. It is a perfect delight to me to walk up and down the streets of my home in Vermont, to see the quiet, pretty homes. There, as in so many places, they have taken away nearly all the fences and it looks so open and safe; no need of high walls to shut in and protect the houses; no mounted police patrolling the streets night and day to keep order.

So many times my thoughts go back to those dear old women and the beautiful children I have left behind. How I wish I could help you to see some of the faces that come before me,—such dear, kind, patient faces, though so pale and full of the marks of suffering,—how they would appeal to your affection and sympathy! We had lived there four years, and in our Sabbath services, in our schools, and in calling we had come to know most of the people personally, and they had learned to trust us, knowing we were their true friends. I never shall forget the reception they gave me, that crowd of people who had fled to the church for safety. As they have so often said to me since, “You seemed like a visitor from the sky bringing a ray of hope to our despairing hearts and an assurance of help and safety. When I went away for my vacation I had left many of them in most comfortable, happy homes, and now to see them there, many of them people of refinement and culture, huddled together in the church, nothing left but the clothes they

had fled in ; husbands, fathers, sons killed. Oh, it was a most pitiful sight ! and so many of our beautiful, happy children were there, looking so pale and frightened, clinging to each other and to me, begging me to save them. I never felt so utterly powerless.

The next morning we began our relief work, and how nobly you responded to our appeal for help, in money and clothing ! I have said it, and I say it now with all my heart, I would not have exchanged the joy, the happiness I experienced in knowing I was a real help and comfort to those poor, suffering, cruelly wronged people, for anything I could have enjoyed here. You all know what a pleasure it gives to know you are necessary even to one person, but multiply that by three or four thousand, and you can understand something of the pleasure we experienced ; life seemed “ real ” and “ earnest.” It seemed as though the Lord had opened the doors so wide for us to enter in and occupy, we could not make enough of our wonderful opportunities. Our Sunday services were crowded and made most solemn and impressive by our good pastor. Bibles were given to all who could read, and a meeting for the women was started. How I wish you could have seen us all sitting on the floor in our house, the large hall and the stairs crowded, sometimes more than two hundred present, and how earnestly they listened to our good, faithful pastor as he read and explained to them the blessed, comforting words of our Saviour ! Once I remember his text was, “ Be of good courage ; I have overcome the world.” All were in tears as he spoke of what Christ had suffered in overcoming, and he made them understand as never before that their sufferings, though so real and more than they could seem to bear, were nothing compared with what Christ had suffered for them. In all our work months seemed to take the place of years in winning the love and confidence of the people. Many of the women who had been shut away for years in their comfortable homes, and knew nothing of what is quickening the life of to-day,—all higher spiritual influences shut out, and so all growth of mind arrested,—were by these troubles brought to the light, and are now being helped with the others.

The two priests at Hasskey are intelligent, interesting men. The spirit of that dear old priest with whom they worked so long seems to rest upon them. They came to be our most faithful friends, as we worked together caring for our common parish. One of them called me his daughter, and in going about, as is their custom, to bless the houses at Easter time, he came to us, and it was a novel, and at the same time a most interesting, sight to see Miss Cull and myself standing reverently with bowed heads while, with the burning of incense, he and our servant, a most devoted Protestant, chanted the responsive service used on such occasions. The morning I came away

he came to say good-by, and asked if I would receive his parting blessing. Again we stood with bowed heads, this time the pastor also with us, as they chanted the service; and it was most touching to hear his prayer asking for a safe journey, that I might reach home and find all my friends, especially my aged mother, well, and after resting and enjoying them for a time he asked that I might be returned to them again.

The patriarch was also most kind, coming himself three times to see us and thank us for what we were trying to do to help his people; and he sent me a document. In it he has said how much he appreciates all we have done, and asks for the richest blessings to descend upon us and our work. I tell you this so you can see how kindly the work we were doing was appreciated, not only by the people, but by those highest in authority and formerly much opposed to us. I think it is good for us all to sometimes take a long look backward to see what changes have come, what has been accomplished in our own experience, and then to take a long look forward, not forgetting the precious promises, not one of which has ever failed; then our hearts will be filled with courage and enthusiasm, with thankfulness that we can have a part in this great work of carrying the gospel to those less favored than ourselves. As I think of the changes that have come in Constantinople since Mrs. Schneider and I first went there, my heart is filled with astonishment; and I like to go back further to the time when those first missionaries went to Constantinople and settled in Hasskeuy, and think how from that small beginning the work has broadened, till now it has reached out to nearly every town and village where Armenians are found all over Turkey. Who can estimate the good already accomplished, and the leavening process going on from day to day in spite of massacres, and so many having come to this country and other countries? The churches, the colleges, and schools were never so flourishing as now; and think of all those orphans who are being educated and trained for future usefulness. I do not think anyone need be discouraged about mission work in Turkey. I never can forget one of the last visits I made to Bardezag just before Mrs. Parsons left for America. The Sabbath I was there was communion, and it was the greatest privilege to go to church with that dear woman; to sit by her side and see the church filled with that interesting, intelligent looking congregation; to listen to their whole-souled and really fine singing; to hear the earnest preaching, and see so many partaking of the communion, and to think it had all come about in Mrs. Parsons' lifetime, and, with the blessing of God, largely through her efforts. They were the first missionaries there, and greatly persecuted in the beginning. Now the better part of the town are Protestants. Mr. Chambers has his fine boys' school there, and he has also a large orphanage.

How I wished you all could take in the wonderful object lesson it was to me, and there are many more that would be just as impressive! I am sure it ought to encourage you all to pray more earnestly for your missionaries, and to give most generously, being sure the work of the Lord is prospering in your hands.

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## JAPAN.

### JAPANESE WOMEN OF THE PRESENT DAY.

BY MISS UME TSUDA,

Teacher in the Peeress's School, Tokyo.

JAPANESE women have always occupied a unique position in the Orient. Even in the ancient times they enjoyed freedom and respect unknown in other countries of Asia, and their names figure in art, literature, and history. Many artists and scholars have been among them, and the best of the classic writings are from their hands.

In the middle ages the freedom and many privileges enjoyed by the ancient women were lessened by the influence of Buddhism and the teachings of Confucius, as well as by the fact that it was a period of internal warfare and turmoil. The long civil wars of this period prevented women from having the opportunity for the display of those qualities in which they especially excel, and the long period of quiet which followed closed Japan to all the world. There was no stimulus to either men or women for great advance in intellectual lines.

The education of women in the past was limited, but not altogether neglected. The life of a woman was confined to the home, and it was not supposed necessary for her to concern herself with outside matters with which men have to deal, but she was instructed more or less in the written language, poetry, etiquette, sewing, and sometimes a little Chinese. A woman was always well trained in the care of her house, and she had much responsibility in domestic matters, as well as in the bringing up of her own children.

It is interesting to note that in spite of the narrow life, and the Chinese ethical teachings which have lowered the position of women from the old days, they have never sunk down at any time to the place occupied by other Oriental women, and their influence in all matters, in which they came into contact, their spirit and courage in the feudal days, are well shown in the history of the past.

The old feudal times are now passed. Japan has merged from her old life into her new. Her ancient ideals are overthrown, and her men are

clamoring for the highest and best that the nations of the west have to give them. Since 1868 the changes in the political, educational, and social world have followed each other rapidly. Much is being done by Japan in educational lines, for men as for women, and a radical change has thus come into the lives of the women of the present day, but what has been already done in this line is only a small part of the work, and the near future will no doubt see great progress in the education of women, and a marked advance from the life of the old days.

It may be interesting to note what our women are doing already for each other on broader lines than in the period before the Revolution. Many women have taken up the work of teaching, which is thought a most honorable profession for women, and the majority of teachers in the primary schools are women, while some occupy even better positions in the Normal and High Schools. A number of women are known as writers, and some have been translators of work from foreign literatures into our own most difficult tongue. As one of the definite results of mission schools, many women have become acquainted with the English language, and this has opened to them a marvelous world of thought and ideas, the broadening effects of which cannot be overestimated, not only for themselves, but for their families and society at large.

The women have established among themselves a Woman's Educational Society, which now consists of four hundred members, who meet once a month to listen to some talk given by specialists. These talks are published in a magazine edited by women, and distributed among the members. The society also supports an industrial school for poor girls, which has about fifty pupils, and the training which is given them is designed to instruct them in such branches as will enable them to support themselves.

A very flourishing branch of the Women's Christian Temperance Union exists in Japan, which attempts to deal with the difficult social problems of the day. It also issues a magazine, the editor of which is a woman, and its many officers and workers are capable and energetic women, who are earnest in their work of reform. There is much work of this kind to be done in Japan, but the results are difficult to obtain, since the problems touch the home life and old traditions; and changes on these lines are less easily accomplished than in any other field of work in Japan.

Interest is now being taken by women in the work of nursing; and there are good training schools where they can be taught to be skilled nurses. This is a part of the work for women, which is especially needed, and it is a matter of rejoicing to see the advance made in this work in the past few years. A number of women of rank have given much encouragement to

the work of the Red Cross Society, and have themselves become honorary volunteer members. A princess of the imperial family is their leader, and they meet once a month to listen to lectures on nursing and hygiene. At the time of the war these women took an active interest in the work of the Society,—many of them preparing lint and bandages in their own homes for the wounded soldiers, and two of their number were sent down to personally inspect the work of the nurses at the great military hospital at Hiroshima.

Her Majesty the Empress is also interested in the work of the hospitals, and one charity institution is under her special care, having been largely endowed by her. She encourages the work by personally inspecting all its departments, and by many gifts from her private purse from time to time, when special needs arise.

Through the zeal of a number of women a large and flourishing industrial school, under private auspices, was founded in Tokyo about ten years ago. This school has had the honor of a visit from the Empress; and, though without government help, has attained an enviable reputation, so that applications for entrance to all its departments are always more than can be received. It has courses in all branches of sewing, embroidery, the making of artificial flowers, painting, cooking, etc.

Work among the poorer classes, such as in orphan schools, infant asylums, and in the rescue work for women, has also been taken up to some degree by women; and there exists a number of societies of all kinds for such philanthropic purposes. It is interesting to note that Buddhist women, inspired by the example of Christians, are also beginning to form charity organizations, and to take part in such work.

Although what is now being done is only a beginning, yet it is a great advance, when we consider the short time that has elapsed since the new conditions came in. The warmest appreciation should be expressed for the sympathy and help of the women of this country, especially of those who have labored in the mission fields. We cannot be too grateful for the love and fellow-feeling shown, the helping hand extended in the work of educating our women, and for the noble example they have given us in good works. We shall always bear in mind the zealous strife which has been made by the women of this country for the bettering of the condition of their own sex, and the great results which have been obtained in the last fifty years in America for higher education and better privileges for women. We cannot doubt that the women of Japan will likewise go on from the beginning they have made, and that the future which lies before them will be a great one, for the present era, which is doing marvelous things for the men of Japan, must surely bring corresponding privileges and good to our women.



### A CHRISTMAS MESSAGE.

The shepherds were keeping their watch by night,  
In the fields with their flocks abiding;  
And soft on the fleece of the lambs fell the light,  
Of a new risen star,  
From deserts afar  
The wise ones to Bethlehem guiding.

What startles the watchers? A rustle of wings,  
And a radiant figure above them.  
The lambs are afraid, and the white, woolly things  
With tremulous bleat,  
Nestle close to the feet  
Of the faithful shepherds who love them.

“Fear not!” comes the message, exultant and strong,  
“Good tidings of joy I am bringing!”  
And lo! with the song of a heavenly throng—  
“Peace on earth! For this morn  
A Saviour is born!”  
The hillsides of Judah are ringing.

—*Selected.*

AMERICAN COLLEGE FOR GIRLS, CONSTANTINOPLE.—  
COLLEGE TRIFLES.

BY MISS H. G. POWERS.

COLLEGE life and work are, I suppose, very much the same everywhere, though details may be worked out differently. The one great difference is in the local setting. Step into the Literature, Latin, or Psychology classes, and you would find them not unlike the same in America. I cannot say so much for the Science room, when not even the learning and skill of the professor could make you oblivious of the small amount of apparatus, both antiquated and worn out. It should be given a permanent vacation, and be succeeded by apparatus modern in style and sufficient in quantity. As we do not sit on the floor, but use American chairs and desks, and instead of outlandish characters, read from right to left or upside down, use straight American text-books, you would soon feel at home in study hall or classroom.

The dormitory is not an American institution, and were you to go the rounds after the retiring-bell you would begin to realize that you were in a foreign land, especially if Babel were re-enacted. Most of the girls would greet their visitor in English,—if she postponed her visit till near the end of the year all would. But, whatever the verbal difficulties might be, a little show of affection would receive a warm-hearted, schoolgirl welcome. “O, Miss X., how nice!” “We thought you had forgotten us.” “O, dear Miss X., come and bid me good-night!” cries one from a remote corner, as a black-haired girl, with large, velvety eyes, sits up in bed to put her arms around her teacher, and give her a hearty kiss. Sometimes the teacher is received with such tumultuous joy that she has to lay a finger impressively on her lips, or threaten not to visit that dormitory until after the final bell, which means silence. Girls are delightful, if one can win their affection and confidence.

There is a fine tennis court on the college grounds. It was taken possession of by earthworms, to the great detriment of its beautifully rolled surface, but even that was a blessing in disguise. One evening a lantern moving about in the court, and suddenly dropping to earth every now and then, led the Curious One to investigate. Two dignified professors, one carrying a lantern, the other a plate, were hunting earthworms for scientific purposes.

The whole annelid settlement had crawled out of their holes, and, all unconscious of impending danger and calamity, were enjoying themselves by the light of the stars. When the fiery rays of the lantern reached them they disappeared down their holes with incredible swiftness. But one of

the professors—was it the scientific one, or the other?—had keen eyes and a quick hand. To see an *oligochæta* was to descend upon it, as Dewey fell upon Manila, “without giving notice”; even though half its length was “at home,” she brought it forth and deposited it upon the plate, an offering to Biology. The muscularity of the soft, “squashy” things was a revelation to the Curious One, and suggested to her mind some people who are so soft-mannered and gentle till you oppose them,—but then, what an extraordinary power of resistance!

But it was of tennis itself that I was going to speak. The game is enjoyed by many of the teachers, and by the English and American students, but it is rather too violent exercise for Orientals, though the taste for it will doubtless be acquired in time. Croquet is more generally popular. Basket-ball appeared among us several years ago, and is always successful when the introducing professor joins in the game; but, left to themselves, the girls go back to rounders, an old favorite.

The Mile Club, originated and faithfully sustained by the president of the college, is on the whole the most successful of the various schemes for giving the boarders outdoor exercise. Eight times around the grounds is considered the equivalent of a mile, and this is to be walked every day, fair or foul, unless excused by the lady who acts as health officer. This duty can be performed—I refer to the exercise—with the utmost dignity, or after the fashion of Atlanta, alone or in groups. Early in June prizes were distributed with suitable speeches, and the ceremony was very appropriately performed out of doors. The grounds were at their loveliest, and the hour was eight in the morning, while the day was still fresh. A “cake walk” was a very amusing feature of the exercises, and the winning couple were vigorously applauded as they bore off the toothsome prizes.

The calendar told us that it was still April, but all our senses testified that it was May. The breeze was fresh, but the sun was bright and warm. Skies of an exquisite blue were matched with a deeper shade in the shining waters of the Bosphorus. The fields on both shores were a brilliant green, and everywhere the trees were decking themselves in their summer robes. For we have only a few aristocrats like the pine, the bay, and the cypress, who can afford to wear their good clothes every day. Horse chestnut, maple, ash, and robinia save their leafy garments for the festive season of summer, as peasants save their shoes for Sundays and fête days. Several kinds of roses were blooming in the garden; the horse-chestnut leaves were getting beyond the chenille-tassel stage, and were smoothing out their leaflets; the dark and lustrous green of the cherry laurel was crowned with spikes of white; the “red-bud” was at its reddest (just before the magenta

flowers open), and the bay trees were fairly creamy with their waxen blossoms.

Just the day for a trip,—why not the long-talked-of visit to the Bible House to see the printing press? Half an hour's walk brought us to the "scala"; but the boat had just gone, so we seated ourselves in the dingy waiting room for the next. Women and children of various ages and classes came in from time to time. Here was a Greek, well dressed otherwise, but bonnetless; there a colored woman; a Mohammedan, wrapped in black sheets and leading a little child in red plush. A tall Circassian, restless and weary, walked back and forth leaning on her parasol, her *ferreje* a brocade of old gold on a green-gold ground. "Where are you going?" she asked abruptly. "To Stamboul. And you?" "I also," she replied, and resumed her walk. Several times she eyed me sharply as though about to speak. Then the boat came, discharged its passengers, and twenty minutes after we boarded it we reached the bridge. The passengers crowded off in single file for the most part, as only some of the men ventured to jump across the space between deck and pontoon.

My little flock, collected, we picked our way through narrow streets, whose mud is seldom dry before midsummer, to the Bible House, which occupies a commanding position near the top of a steep street. The gentleman at the head of the printing establishment gave us a cordial welcome and conducted us himself through the various rooms, explaining the processes which we inspected. It was a pleasure to see how this opportunity was enjoyed, even by those who had no idea of machinery. It is hard for us to realize how much our girls need to see this feature of modern life, and it is almost impossible for our friends in America to understand how difficult it is for us to furnish this side of education,—that which comes not through books, but the actual seeing of the workings and principles of modern inventions.

Nothing was talked of on the return but the wonders seen. Not only is having things done a delight, but seeing them doing. Processes may well rival perfected results in their fascination for the thoughtful.

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## HELPS FOR LEADERS OF MISSION CIRCLES.

BY MISS MARY A. MARVIN.

IN the winter of 1896 two letters went from a young ladies' missionary society in Massachusetts to two ladies who had been missionaries in the same foreign field, but were now in this country, asking them to suggest something which the young ladies could do for that mission. The first reply

that came said, "The most helpful thing you can do for the teachers is to write Bible verses on cards in the native language; and if you care for it I will send you copy." The second reply said, "It has been my heart's desire for years that some mission band would write Bible verses in the native language that could be used for writing copies for children whose parents were too poor to buy books for them."

Acting upon these suggestions, a large supply of cards were procured at a printing office. One large sheet of Bristol board makes thirty-two cards, cut five inches by three and one half, and the usual price of light weight Bristol board is five cents a sheet. In this age of decoration it seemed a pity to write the verses on a plain card, so the girls in a Sunday-school class, who called themselves the Willing Workers, were set to work cutting the bright-colored flowers from seed catalogues, and then pasting them upon the corner of the card. Small flowers like sweet peas were the best, but sometimes the cards were cut larger, and then tulips and nasturtiums, etc., could be used. Sometimes the pictures that come in sheets to be cut apart were used.

Also the cards were cut a good deal larger, and these were decorated with the borders that are to be found on the advertising pages of all magazines, and on covers of pamphlets handsomely colored. These make a gift which the natives like very much to hang on the walls of their homes. When the cards were prepared by the children, the young ladies took them and wrote the verses. As the work grew, more copy was needed, and either the whole New Testament, or parts of it, were bought by sending to the Bible House, New York, for their sample lists of foreign Bibles, and then ordering what was wanted. The first year five hundred verses were sent away, and in 1898 one thousand seven hundred and fifty.

Does it pay? Some quotations from letters received will best answer this question. One said that "in all her many years in —— the cards in native texts were the nicest present for the people which she had ever seen."

"The —— people are choice of any kind of a card, and the good these will do as they are scattered about in the dark places we may never know."

"It will be a beautiful surprise to all in the Islands. The more intelligent among the natives will wonder how people in America understand their language."

"After the tree was stripped tiny bags of candy were given, and, lastly, the cards. I wish you could have seen how delighted those who can read were with the texts. I wish other societies would follow your example."

And, best of all, from a native: "And these my word to you. Thank you very much for your kindness to us. I think God want to put in your heart to find one best way to help the word of God and now we see it."

To show how simple the copying is the following translations are given of Matthew v. 8:—

A'kabaia akana a itiaki nanaia : ba a na nora te Atua.—*Gilbert Islands.*

Emōnōnō ro erreō burueir, bwe re naj lo Anij.—*Marshall Islands.*

Ba busisiwe abamhlope ngenhliziyo, ngokuba ba ya kubona re Tixo.—*Zulu.*

Ra faiamau me letip ar pōrapōr : pue ra pue uerai Kot.—*Ruk.*

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## Scraps from our Work Basket.

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**CONTRIBUTIONS FOR THE MONTH.** Again the report of contributions for the month shows a falling off of over \$3,000 as compared with the same month last year. We cannot say that this was unexpected, as so large a part of the effort and gifts usually given to our work at this season have been so much absorbed by work for the sick and suffering in our army. We are glad to report, however, a gain of over \$7,000 in legacies for the last month of our financial year, so that we are able to close our books with a gain of \$4,874.60 over last year. Let us thank God and take courage.

**A CONTRIBUTION FROM TURKEY.** Our missionary in Aintab, Miss Lucile Foreman, sends a contribution of a little over fourteen dollars from some women in Kessab, Turkey. She writes: "I wish to tell you about the contribution from the Kessab women. One Bible woman, Nomitza Levonian, has been doing a splendid work there, and there has been a real revival among the women. After a large number had really learned to know the Saviour, she told them about the women of heathen lands. They were so touched they wanted at once to help their less fortunate sisters. Collections were taken, and the whole sum sent to me to be forwarded to the Board. One half the sum sent is their own contribution. Two of our girl teachers in Birijik were also greatly interested in our meetings here in the school by their sisters' letters. They also gathered a little money, adding their own little sum to it. A few other offerings make up the sum of five hundred and forty-seven piastres. The girls would like to have their money used for kraal schools in Africa."

**MISSIONARY PROGRAMMES FOR C. E. SOCIETIES.** Our Committee on Junior Work have just issued a set of twelve missionary programmes for Young People's Societies of Christian Endeavor, which promise to be very valuable. They are not designed merely for plans for particular meetings, but to "sug-

gest ways in which the work of each country may be made real." The fact that they are prepared by Mrs. F. E. Clark, assisted by Miss Annie C. Strong, will recommend them to all Endeavorers. Each programme is arranged in a different plan, making a most suggestive and pleasing variety. They will be exceedingly helpful for auxiliary meetings, and to many besides those for whom they were specially designed. Their price, five cents each set, and one and two cents for single programmes, will bring them within the reach of all.

**GEOGRAPHY OF CONSTANTINOPLE.** The geography of Constantinople is easily stated, but its peculiarities not so easily understood. It is situated on the Bosphorus, the Sea of Marmora, and the Golden Horn. The walled city holds not half the inhabitants that are under the city government, which has equal jurisdiction over Galata, Pera, Scutari, Kadi-keni, and all the villages on both shores of the Bosphorus. One fifth of its population may be in Asia, four fifths in Europe. Foreigners have estimated the population of these combined cities and villages to be possibly 1,500,000. The last Turkish census gives 750,000. Severe criticisms have been made upon this amazing discrepancy—greatly to the disadvantage of the Turks. But the wise critics should know that the Turks count only the males. Islam never yet counted a woman. Always multiply a Turkish census by two;  $750,000 \times 2 = 1,500,000$ . The Bosphorus washes clean the shores of the great city. It is the only outlet of the Black Sea. The waters of the Danube, the Dnieper, the Volga, the Don, and countless smaller streams flow into the Sea of Azof and the Black Sea. All contribute to the sanitation of Constantinople. They send millions of cubic feet of water every hour, in a current of four or five miles an hour, to keep the city clean. Has any other city on earth such a sanitary provision? This great city is wonderfully guarded. The Bosphorus on one side and the Dardanelles on the other enable a power of any intelligence and wealth to defy the navies of the world. It is wonderfully provided for, with innumerable riches of commerce, and of all the products of the earth. The Eastern world must pass over its roads. The products of South Russia, of the Crimea, of Hungary, and the Danubian States,—of all the shores of the Black Sea, of the Marmora, and on part of the Mediterranean,—all these naturally center at Constantinople, and will some day contribute to make it the Queen City of the world. She bides her time. When the nations shall learn war no more, and the development of natural forces shall be free, her glory will be unequalled.—*Dr. Cyrus H. Hamlin, D. D.*

## EXTRACTS FROM LETTERS.

FROM MISS ABBIE M. COLBY, OSAKA, JAPAN.

THERE is a tremendous amount of agitation here, and reforms are being brought about; but they are all in a jumble. Sometimes it seems as if society was never so base, and again, when I look backward over the nineteen years since my first coming, I see a most encouraging improvement along all lines. We think of the Doshisha and unfaithful church members, and feel heartbroken. We look at the great number of places where, as one sign in English truthfully says, "Intoxicating liquors sold here," and upon the streets upon streets where humanity sells itself, and we are almost in despair. But when we listen to public lectures before large and thoughtful audiences, in which Jesus Christ is boldly shown to be the only Saviour from the shameful evils that are degrading young and old; when we consider the fearless denunciations against the sins of the nation in the daily newspapers; when we see the heroic efforts of reformers; and when we compare the Japan of 1868, which never dreamed of Christian civilization and only knew the name of Jesus to hate and fear it, with the power that to-day talks seriously of an alliance with the two leading Christian nations of the world, we know that this is no time for despair.

Some time ago a little fellow lay at the point of death, and a vow was made that if the Lord would give him back to his family, his life should be devoted, like little Samuel of old, to the service of the Lord. He regained health, "as if by a miracle," and now the whole family, father, mother, and several children, are earning and saving money to prepare him for this service. This is in the city of Sakas, where a dozen years ago a Christian was not tolerated. Urgent calls for some one to teach Christianity come from every side, but our forces and money are not equal to the opportunities. I have before me the picture of a Japanese boy, dressed in white, standing with his left hand on a globe and pointing with his right hand to a large cross. His thought in being taken in this way was to show that the world must be brought to the cross.

School closed most satisfactorily. For some years we have had a pupil who was a trial to her teachers and a bad influence in the school, but this spring she became a Christian and received baptism, and has become a comfort and pleasure. Another girl, who has also been a source of trouble, very suddenly became outspoken for Christianity and altogether changed, but she was not allowed to receive baptism and will not return in the fall; I fear she will be married to a heathen. She lives a long way from Osaka, and has no Christian helps at home, and will of course have to marry. I

often feel that I could do no better work than to follow up our girls after they leave school, but, alas! my time and strength are entirely devoured by the demands right around me.

FROM A WORKER IN SAN SEBASTIAN, SPAIN.

The following letter from a kindergarten teacher in San Sebastian, written to Miss Webb, shows the earnestness of the workers still remaining in Spain: Many things have happened during these four or five months, but I am all the same in regard to my American friends. It is a very great pity that there has been such a war, but I am sure that God knows what is best for both America and Spain.

Now, as you know, I am not in the school with Mrs. Gulick, because they had to move when the war was broken, but I loved so much my children that I decided to remain here. You cannot imagine how we have had to work to find a place for the day schools, because the house where we were with Mr. Gulick was too large for us, and too expensive. When we thought that we had found a place then somebody would come and say to us, the owner of the house has decided not to give you his house because his wife and daughters say that they do not wish any Protestants living in their house. Then we had to see if we could find another one.

We have been this way for two months, thinking that at last we would have to leave the work here, but God was working on our side, and after many trials we found a house whose owner do not mind what the "curas" can tell him. And although this house is not what we need for the school we have taken it. As this is a private house all the rooms are very small, but there have been made some arrangements for the chapel and the boys' school.

My department is relatively large, and at first we thought that there would be room enough for me, but the number of children has increased so that now we cannot move. I will tell you the space I have and the number of children, and you can form your own idea of us staying there. The room is four square meters and there are from thirty to thirty-four children. The working tables have to be in another room and the closet where the things are has to be separated too. The conditions of the room are very nice, and beside it there is another room separated by a wall; we could destroy this wall and it would be just the thing I need, but the mission has had so many expenses this year, and besides in the contract that we made with the owner is said that we have to leave everything as it was when we took the house, and instead of asking directly to the mission for money, I thought I could work and do what I can, so my friends, if you are interested in the work for Spain, now that we need it so much, and know of somebody who is,

please help us in what you can, and soon, I am sure, you will see the fruit of your liberality. What I think I will need is more or less fifty dollars, for there are papers and various other things that we have to put when we leave the house. I ask you this now, because we could profit the good weather we have now, and it would be a great pity to wait until next spring.

We have to work very hard to revive the courage of the people because they are afraid to say what they believe. We are going to have night school for men and women with the condition that they will come to church Sundays and we will be very strict in this point. Thursdays there will be a sort of Bible class and rehearsal of hymns, and Sundays the services will be as usual.

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## Our Work at Home.

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### ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS.

BY ALICE M. KYLE.

NEARLY two score years ago, in January, 1880, the Woman's Board, for the first time in its history, forsook its own hearthstone and went to hold its annual meeting with the Springfield Branch. It seemed doubly fitting, therefore, that this daughter should invite the Board to celebrate her twenty-fifth anniversary by once again coming within her hospitable borders, to hold its thirty-first annual meeting. The "proverbial snow storm" no longer figures in reports of annual meetings, and the lovely Indian summer sunshine, speaking of garnered fruit and abundant harvests, happily typified the gathering in of the rich sheaves from many lands, which has been the record of this latest year of service.

The old historic First Church of Springfield—mother of Congregationalism in the smiling Connecticut Valley—welcomed the two hundred and twenty-five delegates, who came from the four points of the compass, November 1st, to this beautiful "City of Homes," which nobly upheld her claim to be so named. Of the twenty-three branches constituting the Woman's Board, seven sent full delegations, and five others lacked but one each of their quota,—a somewhat remarkable attendance; but every preparation for the reception of this unusually large company had been so carefully made that, as was well said by more than one visitor, "Everything moved like clock work." But behind the clock work were the untiring hands and the happy faces of our hostesses, sparing no effort for our comfort. Six hundred guests enjoyed the pleasant noon collations in the adjoining hall; and flowers, music, and careful provisions for the manifold needs of such an audience showed the most thoughtful planning, and the most competent execution.

The devotional meetings, led on Wednesday morning by Miss Gilman, President of the Eastern Connecticut Branch, and on Thursday by Mrs.

Orlando Mason, President of the Worcester County Branch, were, as usual, springs of blessing which overflowed into all the succeeding hours.

The public sessions opened Wednesday morning at ten o'clock, with the President, Mrs. Judson Smith, in the chair. The general topic chosen for this meeting was "The Demand of the Hour upon American Women in the Evangelization of the World," and the 111th Psalm, read by Mrs. Smith, gave the keynote of the day: "He hath showed his people the power of his works, that he might give them the heritage of the heathen." Mrs. A. A. Lincoln, of the Executive Committee, led in the opening prayer, and a gracious welcome was spoken by Mrs. P. H. Derby, President of the Springfield Branch, saying, in the words of an Indian teacher, "We shake hands with you all in our hearts," and praying that "from the three days' tarrying there may go out an influence which shall make a circuit wide enough to reach the hearts of even the uninterested women of our churches." Mrs. Smith responded for the Board, with congratulations to the Branch upon their twenty-five years of "devoted and faithful service, which has been a strong support and a constant joy to the Woman's Board."

The reports of the Home Department, presented by Miss Child, and of the Corresponding Secretaries, are already in print, and will richly repay the careful perusal which many will wish to accord them. The beautiful memorial to Mrs. Albert Bowker, who has lately "fallen on sleep," prepared by Mrs. N. G. Clark, with the resolutions passed at this meeting, will be found elsewhere.\*

The Treasurer, Miss Sarah Louise Day, reported the total receipts from contributions, from Oct. 18, 1897, to Oct. 18, 1898, as \$103,864.06, while the legacies were \$30,581.09, a total of \$134,445.15. These figures show a loss in contributions of \$3,152.24, but a gain in legacies of \$8,026.85 makes the total gain from all sources of \$4,874. It is a singular fact that if we had received the \$3,152.24 lacking in contributions, the sum would have been almost exactly double the amount reported by the Treasurer at the Springfield meeting in 1880, which was \$73,793.

At this point Mrs. Smith resigned the chair to Mrs. Derby, President of the Branch, and the remainder of the forenoon was spent in the anniversary exercises of the Branch. Very picturesque and impressive was the receiving of the silver offering,—brought by the treasurers of auxiliaries in dainty little bags of lavender silk, and received by Miss Harriet Buckingham, who has held the office of Treasurer of the Branch during the entire twenty-five years. The goodly sum of \$400 was received at this time. A very tasteful souvenir, containing the reports of the Branch, and the pictures of their missionaries, had been prepared for this occasion.

Wednesday afternoon we had the inspiring sight of a house crowded literally to overflowing, an overflow meeting of not less than two hundred being held in the chapel. One lady said, as she cheerfully passed out into the smaller room, "There's something invigorating about this overflow meeting when we are always mourning about the small audiences at missionary meetings!"

This was the "Young Ladies' Session," and most welcome were the large delegations from Smith and Mount Holyoke Colleges, and other schools in

\* See page 557.

the vicinity. Mrs. C. H. Daniels, Vice President of the Board, was in charge of the exercises, and after Scripture reading and prayer, led by Mrs. Martin Welles, of the Philadelphia Branch, a quartette of young ladies sang an appropriate selection very sweetly.

The first missionary address of the afternoon was given by Miss Anna F. Webb, of the International Institute for Girls, recently removed from San Sebastian to Biarritz, France, because of the war. Miss Webb brought us a quaint, sad, little message from the millions of Spanish girls. To many of us it was a revelation, this picture of the empty, hopeless lives of these young Spanish women, with their pretty faces, their dainty hands and feet, their elaborate toilets, their ceaseless promenade upon the Alameda, intent upon the one goal of their existence,—*tomar estado* (to take a position),—growing old sometimes in the unsuccessful quest. "Shall we, who have given millions of dollars and dearest lives for the political freedom of Cuba, grudge a few hundreds for the religious freedom of our Spanish sisters? This International Institute is the electric touch upon the sleeping souls of these Spanish beauties."

Mrs. Charles M. Lamson, of Hartford, gave at this session a trenchant paper on the "Demand of the Hour" upon American women for a clearer vision of the world's need, for money, for time, for prayer, for actual self-sacrifice. "We must not spend one hour, one dollar without asking 'Will this help the kingdom to come?'" Mrs. Lamson's paper will be given in the next number of LIFE AND LIGHT, that all may share the privilege of those who listened to it.

As the medical work of the Board is so largely in the care of the young ladies, it was peculiarly fitting to hear at this time from the hospital at Tung-cho through Mrs. Elwood G. Tewksbury. Mrs. Tewksbury said that no picture of China is ever complete, because it cannot have the dirt and the odors. You think of spacious rooms, and lovely grounds, and skillful nurses as the necessary adjuncts of a hospital. The "healing court for women and children" in Tung-cho does not have these, but there is the patient, helpful doctor and the (comparatively) clean matron, or helper. Here are loathsome, contagious diseases, from which the doctor must not shrink; here, above all, is the gospel preached to everyone who enters. The woman physician may enter where no Bible woman could go.

Dr. Caroline F. Hamilton, of Aintab, in permitting us to accompany her on the "Doctor's Round" in Turkey, emphasized unconsciously those words of Isabella Bird Bishop's, "The 'Hakim' who goes in the name of Christ is everywhere welcome." Kurd and Moslem, rich and poor, young and old,—all doors alike open to the healer. Striking was the testimony offered by an old Moslem: "We know why you come here. It is because you love your prophet, the Christ, and we would learn about him, because you are so kind and merciful to others."

Mrs. Olive Twitchell Crawford, of Brousa, followed with a ringing appeal, "Are the Girls Needed?" "Every gift contains within itself a duty. Self-culture becomes wrong when it becomes selfish. You all mean to serve the world,—see that you serve it in the very best way possible for you. If you are a foreign missionary, it will be a development of every part of your

nature. Your friends may talk about 'buried talents' if you go to China or Turkey, but if you are a missionary, you will never find time to dig a hole to bury your talents. All you have and all you are you owe as a debt to the world from which you have received so much." Dr. Pauline Root, ever welcome, told how her definite purpose to go as a missionary was born at the Springfield meeting eighteen years ago, and of the call for medical missionaries. "God is able to give you much more than you lay down in his service."

The closing moments of this impressive session were spent in the covenant service, conducted by Miss K. G. Lamson, who made an earnest plea for "those other sheep who do not even know that there is a Shepherd. There are to-day five or six places to which the Board would gladly send workers, where there are burning needs,—the call is for us." After the reading of the covenant, and singing of the covenant hymn by the two hundred girls present, representing two thousand four hundred and twelve girls who have signed this sweet "covenant of obedience," Mrs. Capron led in a prayer of consecration. At the close of the service about twenty young ladies signed the little pledges, and so became enrolled as "Daughters of the Covenant."

The first address of the evening session was given by Rev. F. L. Goodspeed, pastor of the church, on the progress of missions during the lifetime of this historic church,—two hundred and sixty-one years. Much has been done toward the triumph of the kingdom. "China and Japan, India and Africa, and the islands of the sea are all going Christward, yet much land remains to be possessed. Investment in foreign missions is investment in immortality."

Mrs. Francis M. Price, of far-away Ruk, painted vividly the island life, the pathetic welcome given by the isolated missionaries to the Morning Star on her annual visit, "with the dear old flag floating over her," and of the possibilities for the Caroline Islands, "opened up as never before by the downfall of the Spanish flag."

Dr. Judson Smith, recently returned from China, gave a glowing account of the awakening of this great empire. He also spoke most appreciatively of the work done by the missionaries of the Woman's Board in Tung-cho, Pao-tung-fu, Foochow, and other stations visited by him, and of the rare women, graduates of our boarding schools, to be found in remote places teaching the little village schools. "No mission field on the face of the globe promises richer fruit. It is a time now to put in men and women and money to fit China for the Christian leadership of the continent of Asia."

The morning session of Thursday was rather intensified than interrupted by the mustering out of the gallant Massachusetts Second in the adjacent square. Since martial music and saluting cannon made hearing impossible, we adjourned for a few moments, to reassemble with the singing of "America," and the feeling that the "church militant" might well emulate the lavish expenditure of money, strength, and precious life just then exemplified by the "boys in blue." And so we listened to the story of a "Suffering People," voiced by Mrs. Winsor, of Sirur: "A suffering people, with suffering transformed in some degree into peace and blessing; of the brave Christian deacons, who in plague hospital and segregation camp, preached and sang of Jesus with the people dying all about them; of the village of Jowli

turning from idol worship, discarding the ugly image, and begging for baptism. "We call you to reaping. We offer you the same wages, for our wages are joy over souls redeemed."

Miss Gleason, of Hasskey, brought a sorrowful story of "After the Massacre" to very tender hearts. She spoke of the contrast between the happy homes of plenty here, the peaceful faces, no fear or want visible, and the wan, haunting faces of the widows and orphans left in Hasskey. And yet she says, "I would not have exchanged the feeling that I was a help to those suffering, cruelly wronged people for anything to be had in this favored land." We heard of full churches, of crowded prayer-meetings, "of months taking the place of years in all this work."

Next came a glimpse of the kindergarten work in Turkey through the eyes of Miss Nellie S. Bartlett, who begged for a place for this "missionary luxury," that we might "save the children to save the world."

Miss Mary Williams, former president of the Young Ladies' Branch of the W. B. M. P., brought friendliest greetings. "There are no ends of the earth,—there is no end to a circle. We are all one, drawn together by the chains of God's love, all speaking the same language in our hearts."

Greetings were also exchanged with the W. B. M. I., in session in Kansas City, and with the W. F. M. S. of the M. E. Church. At this session Miss Harriet G. Powers, of the American College for Girls at Constantinople, pleaded for the higher education of these girls in Turkey, that "they may diffuse far and wide the beneficent influence of this enlightening gospel."

And how shall one picture the scene of that company of missionaries coming "from all nations, and kindreds, and peoples, and tongues," as if in anticipation of that heavenly gathering, bringing benedictions in Zulu, in Marathi, in Tamil, in Chinese, in Armenian, in Spanish,—from Persia, from the islands of the sea, from Austria, from Japan, forty-two in all; some now under other Boards, veterans, also, who do rest from their labors, while their works follow them unceasingly, sacred missionary names of Hamlin, and Scudder, Gulick and Tyler, Wheeler and Pixley, Hume and Capron,—daughters of veterans, mother and daughter united in service, sisters according to the spirit, and "real sisters," wives bravely parted from husbands that the dear work may suffer less, and some who must do "the harder work of standing still," but every one "gladdest of all to wear the blue,"—the missionary badge,—a felicitous word of introduction for each from Miss Stanwood, a prayer for all led by Miss Daggett, of the New Haven Branch, and the most eloquent appeal for missions possible from any platform had been made.

In the afternoon, the first business was the election of officers. The only important change was the election of Mrs. Henry D. Noyes as Recording Secretary, in the place of Mrs. S. Brainard Pratt, reluctantly released after twenty-five years of efficient service, but retained as Vice President. The following resolution of appreciation was unanimously adopted by a rising vote :—

The nominating committee cannot change the name of the Recording Secretary without the deepest regret that necessity compels Mrs. Pratt to resign the position she has so long and so gracefully filled, and we wish to express our thanks for all her labors of love; for the breezy, bright reports that she has brought to us year after

year; for the music of her voice, which would make any report interesting; for the inspiration of her gracious presence; for the sweet hymns she has given us; for her prayers which have brought heaven so near, and for all she has been to us individually and to the Board. We are glad that Mrs. Noyes, her successor, is one who has been associated with her especially in the work of Recording Secretary at these annual meetings. We therefore ask that an expression of appreciation to Mrs. Pratt, and of welcome to Mrs. Noyes be given by a rising vote.

The first address of the afternoon was from Mrs. J. H. Pettee, who gave a charming recital of the progress of "Women in New Japan." Already two Japanese graduates of Mt. Holyoke are teaching in the higher schools of Japan, while other educated girls are bearing hardships in remote outstations that they may lead others to Christ.

Mrs. Clara Hamlin Lee drew a sharp contrast in the "Lights and Shadows of Armenian Homes" between the Christ-blessed abodes, and those where He is not honored. Specially touching was her description of the "old saints," whose lives of squalor and distress are yet lightened by their faith in God.

Startling was the tale of sorrow and degradation, told by Mrs. H. D. Goodenough, of Johannesburg, South Africa, of the lives of the Zulu women. She made a strong appeal that "while men are engaged in a mad scramble after the gold and diamonds of those African mines, Christians may not fail to share God's plan to redeem those precious souls as jewels for him."

Having thus heard of the demand from all parts of the world, and in every department of the work, pressing as never before upon overtaxed workers; Mrs. Capron, with her own tender solemnity, answered the question, "How shall the demand be met?" "By a knowledge of His word, by love that must be poured out in service. If you have dimness of vision concerning Christ, begin at once to do something lavish for him."

The closing exercises, with a few earnest words from our President, urging all who have "so freely received to give as freely to suffering womanhood the world around," a vote of thanks to our kindly hostess, the Springfield Branch, prepared by Mrs. Joseph Cook, a prayer by Mrs. Samuel J. Rhea, of Persia, followed, and our paths separated,—some to higher ways and more arduous service, some to common days and level stretches of unobserved toil, humanly viewed, but all to do His will more perfectly because of these days of uplift and outlook,—or else to receive the "greater condemnation."

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## MEMORIAL TO MRS. BOWKER.

BY MRS. N. G. CLARK.

As we gather here to-day, how little while it seems since the few who are left of us veterans in the work of the Woman's Board were its junior members, growing up into the service under the leadership of that strong band of noble women,—true mothers in Israel, who passed one by one within the gates of pearl,—before the call came to her whom we all, older and younger alike, gladly acknowledged as our chief. So swiftly have the years gone by that it is hard to realize how many must be here to-day to whom

the name we so lovingly and reverently utter is little more than a name. Yes, but a name well known where she has gone! Though in the rush and stress of this work-a-day world a worker once laid aside is easily forgotten; though to so many here, could she come to-day and stand in her accustomed place, her face might not be known, yet we are sure she did not find herself a stranger when she was ushered into the glorious company of those saints in light who have been "workers together with God" for the coming of his kingdom in this world. She would not ask to be remembered, but only that her work may be enduring. Yet would we, who do remember her as she was in the years of her activity, pause in the midst of these crowded days, and turn aside from the thought of our own work, to think and to speak of what she was and of what she did, and to gather from our memories of her some fresh inspiration, some stronger purpose to do with our might what our hands find to do.

Perhaps this purpose is the one characteristic which stands out most prominently when we think of her. There was never a doubt in the mind of any who knew her well that she always meant to do the Master's will just so far and just so soon as that will was made known to her. In this was one secret of her power in bringing others into the service. She never seemed to doubt that any of her fellow-workers were just as ready as herself to do their duty. All that was needed, she was sure, was that they should see that duty. It was from the depths of her own experience that she was so sure we could "do all things through Christ who strengtheneth us." It had not always been easy for her to take up the public duties in which she became so much at home. She had felt herself unfitted, by some peculiarities of temperament, for such services; yet, when sure she ought, she undertook them "for Christ's sake." Some of us cannot forget how feelingly she once spoke of this, in the days when large women's meetings were associated in many minds with much that is unwomanly.

It was not on the public platform, however, but in the everyday work behind the scenes, that her great ability was chiefly shown. Others have spoken and written of her executive power, her wisdom as an organizer, her skill as a leader, her unsparing use of time, and strength, and money,—all so needful in starting and bringing into running order the work of such a body as this Board. It were needless to repeat the story here. She believed that the Lord had called her to this work, and we, who have seen her labors, and have been permitted to enter into their results, must feel that she was right in this belief. She accomplished what few women could have done, and now her successors reap in many ways the benefit of her wise forethought and carry out her plans, sometimes without realizing that they were hers.

Not only is her name known to our home churches as the founder of the Woman's Board of Missions, but on the Bosphorus and in far Bombay are buildings which while they stand will bear that name, reminding the pupils who gather there of her who thought upon their needs, and acted on the thought. Yet not by these memorial halls is her memory best perpetuated, but by the Woman's Board itself. "Do you seek for a monument? Look about you!" See this congregation! Listen to the report from Branches, auxiliaries, all the ramifications of the parent stock. Think how wisely she planned all this; how faithfully she worked to carry out her plans; and then, highest achievement of all, perhaps, how generously, when so it needs must be, she gave it all up to other hands; how sweetly and serenely she fulfilled the latest service, only to stand and wait; and then how blessed the entering in where we can no longer see—nor follow now—to be forever with the Lord!

"O God, to us may grace be given  
To follow in her train."

#### RESOLUTIONS PASSED AT THE MEETING.

*Resolved*, That we of the Woman's Board of Missions, in annual meeting assembled, offer devout thanksgiving that the first President of our Board was so wonderfully fitted by divine Providence for the great work she was permitted to accomplish in its organization and up-building; a work whose influence is felt to-day in every branch of our service, and is blended with each ray of gospel light that touches, through us, the hearts of our sisters in darkened lands.

*Resolved*, That in carrying on the work she loved, we should increasingly feel the inspiration of her effectual prayers, her intelligent zeal, her quick recognition of the Divine will, her far-seeing wisdom, her liberal gifts, and her unflinching trust in the promises of God.

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#### OUR BOOK TABLE.

*Recollections of a Nonagenarian.* By Rev. J. C. Holbrook, D.D., LL.D. Published by the Pilgrim Press, Boston, Chicago. Pp. 351. Price, \$1.

In the prefatory note Dr. Holbrook says he was induced to write his autobiography at the earnest solicitation of relatives and personal friends, including the Congregational Monday Club of San Francisco. In the Congregational denomination Dr. Holbrook's name is known from the Atlantic to the Pacific Coast; and wherever known it is honored. He was a leader in the movement to make this denomination a power outside New England.

He was one of the founders of Iowa College and of the Theological Seminary of Chicago. Just after the Civil War Dr. Holbrook was sent by the American Missionary Association to Great Britain to raise funds to aid in educating and evangelizing the three million slaves of the Southern States who had been emancipated. In 1872 he was chosen Secretary of the newly organized New York Home Missionary Society; and he speaks of the nine

years spent in his work as "the most severe labor of his life." Mrs. Holbrook was specially interested in missions, both home and foreign. She was largely instrumental in forming the New York State Branch of the Woman's Board of Missions, and acted as its Secretary. At her death a set of resolutions was adopted by the Woman's Board of the Pacific, testifying to Mrs. Holbrook's worth and works. In the appendix is a sermon of Dr. Holbrook's, preached on his eighty-sixth birthday.

*With South Sea Folk: A Missionary Story.* By E. Theodora Crosby. Published by the Pilgrim Press, Boston, Chicago. Pp. 208.

The author of this graphic, vivid, and pathetic story is well known to those who read LIFE AND LIGHT, or who attend the meetings of our organization. For several years she was one of our representatives in the Micronesian Islands, and her knowledge of South Sea folk is the result of personal observation and actual experience. How much of this story is autobiographic we do not know, but certainly it could not have been made up from a guidebook nor taken at secondhand. One feels that her own life blood is in these pages.

A readable story is a valuable contribution to missionary literature, for it may rouse an interest in the indifferent who could not be induced to read any other form of missionary intelligence. The girls Miss Crosby introduces to her readers, at the beginning of the story, are bright and witty, and just like other girls, only underneath the gay surface manner lies a serious purpose which responds to the covenant issued by the Woman's Board. The book closes with a missionary appeal at a farewell meeting in Park Street Church; and some of us can remember a similar appeal made by Miss Crosby herself in a most eloquent and touching way.

"'Have any been omitted in the passing of the bread and wine?' My thoughts went over the sea to those islands beneath the Southern Cross. Again I heard the cry of an old chief, 'My people are starving!' Over against it I seemed to hear the Master say, 'If ye love me, feed my sheep!' That other man for whom Christ died was again asking me, 'Why have they not told us before?'"

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## CONSTANTINOPLE.

### TOPIC FOR JANUARY.

As suggested in the list of topics, this one may be divided into three heads:

1. *The place of Constantinople in religious history.* The *Monthly Leaflet* will give a *resume* on this head, written by Rev. Judson Smith, D.D., and may be all that can be profitably used in the hour for the meeting on this part of the subject. Those who desire to pursue it farther will find good material on the Eastern Empire, under Constantine the Great, on the conquest of the crusaders, and the rule of the Moslems in "Constantinople," by Professor Grosvenor, of Amherst College, in "Constantinople, the City of the Sultans," by Clara Erskine Clement, and in "The Eastern Church," by Dean Stanley.
2. *The place of Constantinople in the Eastern question.* This "question" is of such long standing, a complete account

would fill volumes. It seems best, therefore, not to attempt more than a sketch of events of the last few years, more especially with reference to the Armenian troubles. See articles: "The Eastern Question," in the *Forum* for May, 1896; "Armenia and the Powers," in *Contemporary Review* for May, 1896; "The Political Situation in Europe and the East," by Major General Nelson A. Miles, in the *Forum* for May. An interesting sketch of the present Sultan in *Review of Reviews* for January, 1896, would furnish material for a paper. A letter from Dr. Cyrus Hamlin in the *North American Review* for September, 1896, gives the leading events in mission work.

3. *Present condition and mission work.* Constantinople as seen at present is pleasantly described in an illustrated article in the *Cosmopolitan* for June, 1897; also see LIFE AND LIGHT for November, 1896, January, February, March, and October, 1897. *Mission work*, confining ourselves to work among women, may be divided into two parts: (1) Work in the old city at Gedik Pasha and Hasskey. See LIFE AND LIGHT for November, 1884, October, 1887, May, 1889, November, 1894 (Hasskey), October, 1897 (Hasskey), December, 1897, and articles on pages 530 and 537 of this number. (2) The American College for girls in Constantinople. See LIFE AND LIGHT for October, 1876; October, 1887; May, June, and December, 1890; October, 1893; November, 1894; January, 1898. If one wishes to take a more comprehensive view of the mission work, information may be found in a sketch of the Turkish missions (to be obtained at the Board Rooms, price ten cents), and in three fascinating books, "Among the Turks" and "My Life and Times," by Dr. Cyrus Hamlin; and "Forty Years in the Turkish Empire, the Life of Dr. Goodell."

## WOMAN'S BOARD OF MISSIONS.

Receipts from September 18, 1898, to October 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Maine Branch.*—Mrs. C. C. Chapman, Treas. Biddeford, Second Cong. Ch., Mrs. J. G. Garland (to const. herself, a L. M.), 25; Calais, Aux., 36; Castine, Desert Palm Soc., 30; Cumberland Mills, Mrs. Celia V. Berry (to const. L. M.'s Elizabeth Chapman Curtis, Katie Frances Curtis), 50; Kennebunkport, Aux., 15.50; Machias, Aux., 5.25; Portland, Cash, 7, Second Parish Ch., Aux., 8, Jr. C. E. Soc., 10, State St. Ch., Aux., 10, Williston Ch., Aux., 20.16; Red Beach, Aux., 3.50; Wilton, Aux., 6.70; Yarmouth, First Cong. Ch. (with prev. contri. to const. L. M. Mrs. Minot S. Hartwell), 23.25, 250 36

### NEW HAMPSHIRE.

*Lisbon.*—Mrs. A. B. Taft, 2 00  
*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Claremont, Aux., Sil. Off., 10.75, Light Bearers, 55 cts.; Dover, Aux., Sil. Off., 10; Dunbarton, Aux. (with prev. contri. to const. L. M. Mrs. John D. Burton), 5; Greenfield, Aux., Sil. Off., 2.80; Goffstown, Mrs. M. M. Campbell, Sil., 1; Hanover, Aux., Sil. Off., 10, Wide Awakes, add'l, 2.40; Hillsboro Bridge, Aux., Sil. Off., 4.70; Hopkinton, Aux., 5; Jaffrey, E., Aux., 2; Hollis, Aux., Sil., 50 cts.; Keene, First Ch., Light Bearers, 38.47; Lancaster, Cong. Ch., C. E. Soc., 21.15, Jr. C. E. Soc., 5.50; Littleton, Aux., 20, One Member Mem., 10, C. E. Soc., 10, Mountain Gleaners, 5; Lyme, Aux., 34; Tilton, Miss M. J. Forrest and Sister, 4; Wentworth, Aux., 5; Wilton, Aux., Sil., 45 cts., 208 27

Total, 250 36

Total, 210 27

## VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bakersfield, 3; Barret, Extra-Cent-a-Day, 15; Barton Landing and Brownington, 6.21; Brandon, 12.50; Brattleboro, Ladies' Assco. (of wh. 25 to const. L. M. Mrs. Sarah Z. Goodnow), 40; Bridport, 7; Dorset, E., 4; Essex Centre, 5; Hartford, Aux. with prev. contri. to const. L. M. Mrs. Albert J. Lord), Mrs. E. W. Morris, 10; Jericho, 1; New Haven, C. E. Soc., 10; Salisbury, 2; St. Albans, Aux., 5; St. Johnsbury, E. (Extra-Cent-a-Day, 1); Waterbury, Jr. C. E. Soc., 2; Waterville, C. E. Soc., 1; West Rutland, 10; Woodstock, C. E. Soc., 5,

149 71

Total, 149 71

## MASSACHUSETTS.

Friends, through Emily C. Wheeler, 54.80

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Bedford, Jr. Golden Rule, 3.30; Billerica, Aux., 1; Chelmsford Centre, Aux., 20; Lawrence, Lawrence St. Ch., Aux., 23; South Ch., Aux., 15; Lowell, Union Aux., 91.50, First Trin. Cong. Ch., Aux. (of wh. 25 to const. L. M. Mrs. George F. Kenngott, 33, C. E. Soc., 15; Kirk St. Ch., Aux., 25; Malden, First Ch., Aux., 7; Linden, Cong. Ch., Jr. C. E. Soc., 5.73; Miss Mabel Gray, 1.90; Maplewood, Woman's League, 22.95; Medford, Mystic Ch., Aux., 25; Union Ch., W. Ch. League, 3.95, Jr. C. E. Soc., 2.50; Melrose Highlands, Cong. Ch., Woman's League, 20.94; Methuen, Aux., 44.67; No. Woburn, Aux. (of wh. 25 to const. L. M. Mrs. L. L. Taylor), 30; Reading, Aux. (Th. Off., 57.50, Leuten Off., 9.20), 91, Y. P. M. B. (to const. L. M.'s Miss Lizzie Parker, Mrs. Marion Bent, Miss Wilhelmine Holden, Miss Lena Hale, Miss Edith Temple, Miss Mary Pratt, Miss Mary Barr), 175; Stoneham, Aux. (of wh. 25 to const. L. M. Mrs. Sarah Delano), 52, Jr. C. E. Soc., 5; Wakefield, Aux. (with prev. contri. to const. L. M.'s Mrs. Oliver Walton, Mrs. William Kingman, Mrs. Sidney Merchant, Mrs. Moses Boardman, Mrs. Sarah White, Mrs. Alice Firman, Mrs. Elizabeth Miller), 32; Winchester, Aux. (of wh. 25 by Mrs. M. A. Herrick to const. L. M. Mrs. Elizabeth F. Stone), 109; Mission Union (to const. L. M. Mrs. Lilla Atwood Coit), 25; Woburn, Aux., 124; Woburn Worker, 33,

1,037 44

*Barnstable Branch.*—Miss Amelia Snow, Treas. Falmouth, Aux., 31.17; No. Falmouth, 20; Truro, Aux., 5,

56 17

*Ellis.*—Mrs. J. B. Clark, 3 95

*Essex North Branch.*—Mrs. Wallace L. Kibball, Treas. Amesbury, Aux., 62; Haverhill, Centre Ch., 25; Union Ch., 13.26; Merrimac, Aux., 13.83; Cradle Roll, 5; Newburyport, Aux., 70; Riverside S. S., Prim. Dept., 5,

194 09

*Essex South Branch.*—Miss Sarah W. Cradle, Treas. Beverly, Dane St. Ch., Puritan C. E. Soc., 2.67, Jr. C. E. Soc., 10, Ivy Leaves M. C., 40, Cradle Roll, 15;

Cliffondale, Jr. C. E. Soc., 6; Danvers Centre, Aux. (of wh. 25 to const. L. M. Mrs. Abbie J. Hutchinson), 30, Y. L. Aux., 10; Danvers, Maple St. Ch., Aux. (of wh. 75 to const. L. M.'s Mrs. Caroline Abbott, Mrs. Mary A. Moore, Mrs. Martha T. Putnam), 83.15, Jr. C. E. Soc., 10; Lynn, Chestnut St., Ch., Aux., 2.19; Lynnfield, So., Aux., 4; Manchester, Aux., 44, Jr. C. E. Soc., 6, Cradle Roll, 3.60; Marblehead, Aux., 20, Jr. C. E. Soc., 5.50; Middleton, Cradle Roll, 4.32; No. Beverly, Jr. C. E. Soc., 5; Peabody, Aux. (of wh. 25 to const. L. M. Miss Eleanor M. Frye), 83.56, Jr. C. E. Soc., 1.15; Salem, Crombie St. Ch., Jr. C. E. Soc., 10, Cradle Roll, 5, So. Ch., Streams of the South M. C., 5, Tabernacle Ch., Y. L. Aux., 30, Kookoo M. C., 20, Jr. C. E. Soc., 10, Cradle Roll, 11.61, Prim. Dept. S. S., 5; Saugus, Aux., 15.88; Willing Workers M. C., 7.77, Boys' Band, 6.30; Swampscott, Aux., 48.35, Jr. C. E. Soc., 5.50; A Friend, 1.16,

567 71

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux. (to const. L. M. Helen L. Mann), 25; Northfield, Aux., 12; Orange, Aux. (with prev. contri. to const. L. M.'s Mrs. D. A. Moore, Mrs. W. W. Waters, Mrs. Geo. W. Fry, Miss Georgiana Bass), 87.18; United Helpers M. C., 8.82; Shelburne Falls, 3; So. Deerfield, 10; Sunderland, 17.30,

163 30

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Amherst, C. E. Soc., 10; Easthampton, Aux., 112.05, Emily M. C., 20; Enfield, Aux., 46; Whatsoever Circle, 30; Granby, Aux., 12; Hatfield, Aux., 63.70; Northampton, First Ch., Aux., 25, Edwards Ch., 1 ux., 17.65; Southampton, Aux., 48; South Hadley, Mt. Holyoke College, 400; Williamsburg, Aux., 21, Th. Off. at Rally, 3.85,

809 25

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Framingham, Schneider Band, 25, Cradle Roll, 10; Lincoln, Aux., 60, Cradle Roll, 4; Maynard, C. E. Soc., 10; Natick, Aux., 103.03, Cradle Roll, 7.22; Northboro, Aux., 10; South Framingham, Aux., 24; So. Natick, Anne Eliot Soc., 10; Sudbury, Aux., 16; Wellesley, Aux. (with prev. contri. to const. L. M.'s Miss Katharine Burrill, Mrs. Emelyn D. Chandler, Miss Jessie Peabody), 58.50,

337 75

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. East Weymouth, Aux., 25.93; Plymouth, C. E. Soc., 11.12; Randolph, Aux., 2; Scituate Centre, Aux., 23, C. E. Soc., 15,

77 05

*Northboro.*—Friends, 4 00

*No. Middlesex Branch.*—Miss Julia S. Conant, Treas. Acton, Aux., 10.50; Ayer, Aux., 12.75, Cradle Roll, 50 cts.; Concord, Aux., 30, S. S. Miss. Assco., 40; Concord Junction, Union Ch., 1.50; Harvard, Aux., 33, C. E. Soc., 12.85; Townsend, Aux., 42.40, C. E. Soc., 10; Westford, Aux., 17.48, C. E. Soc., 10; West Groton, Aux., 10, Children's Soc., 4.06. Less expenses, 8.27,

226 77

*Old Colony Branch.*—Miss Frances J. Rannels, Treas. Attleboro, Aux., 47; East Taunton, Aux., 10; Fall River, Aux., 11, Willing Helpers, 80; Lakeville,

Aux., 20; Marion, Aux., 23.16; Middleboro, Aux. (of wh. 50 to const. L. M's Mrs. Ellen T. Wood, Mrs. Elizabeth S. Washburn, 186.49, Henrietta Band, 7.85; New Bedford, Aux. (of wh. 100 to const. L. M's Miss Mary Stowe, Mrs. M. L. Littlefield, Mrs. F. A. Washburn, Mrs. Marshall), 231; Rehoboth, Aux., 20; Rochester, Aux., 53.95; So. Attleboro, Aux., 21, S. S., 18.25; Taunton, Aux., 189.24, Broadway Ch., Jrs., 15, Winslow Ch., C. E. Soc., 25, Jrs., 10, Winslow Cradle Roll, 6.50,

975 44

*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. Agawam, Aux., 34.32; Brimfield, Aux. (of wh. 25 to const. L. M. Miss Julia L. Brown), 30; Blandford, Aux., 50; Chicopee, First Ch., Aux., 7.10; Chicopee Falls, Aux., 52.50, Third Ch., Aux., 7; Feeding Hills, Aux., 23; Granville Centre, Aux., 10; Hampden, Aux., 8; Holyoke, Sec. Ch., Aux., 335; Indian Orchard, Aux., 23.65; Longmeadow, Aux., 22.50; Longmeadow, E., Aux., 30.48; Ludlow Centre, 7.75; Mittineague, Cradle Roll, 5; Monsou, Aux., 70; South Hadley Falls, Aux., 6.76; Springfield, First Ch., Aux., 332.11, C. E. Soc., 25, Opportunity Seekers, 2.75, Hope Ch., Aux., 82.70, Mission Reserves, 10, Mem. Ch., Aux., 214.67, Lend-a-Hand Soc., 40, C. E. Soc., 10, K. D's, 10, North Ch., Aux., 78.50, Olivet Ch., Aux., 83.64, Golden Links, 40, Park Ch., Aux., 11.40, South Ch., Aux. (of wh. 25 by Mrs. L. M. Pierce to const. L. M. Miss Helen E. Chandler), 122, Y. L. Soc., 79.38; Thorndike (Palmer, First), 8.50; Westfield, First Ch., Aux., 277.65, Second Ch., Aux., 62.15; West Springfield, First Ch., Aux., 13.50, Children's Co-op. Soc., 5, Cradle Roll, 4.10, Park St. Ch., Aux., 63.41; Wilbraham, Aux., 3,

2,302 52

*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Aux., 123.25; Auburn-dale, Aux., 62.35; Boston, Union Ch., Aux., 140; Brighton, Aux. (Cradle Roll, 33.85), 119.68; Cambridge, No. Ave. Ch., C. E. Soc., 2.82, Shepard Mem. Ch., Margaret Shepard Soc., 1.10; Chelsea, Third Ch., Aux., 13.45; Dorchester, Miss M. L. Richardson, 30, Pilgrim Ch., Aux., 53.25; Everett, Mystic Side Cong. Ch., Ladies' Aid Soc., 10; Hyde Park, Aux., 33.06; Clarendon Hills, Cong. Ch., Ladies' Aid Soc., 2; Medfield, Aux., 7.75; Millis, Ladies' Sewing Circle, 5; Newton, Eliot Ch., Aux., 200, Y. L. Aux., 80.85, Helpers, 13.58; Newton Centre, First Ch., L. F. M. Soc., 152.20; Newton Highlands, Aux., 25.83, Cradle Roll, 18.59; Norwood, Prim. Dept., S. S., 5; Revere, First Cong. Ch., Aux., 15; Roxbury, Eliot Ch., Aux., 38, C. E. Soc., 9.43, Walnut Ave. Ch., Aux., 46; Somerville, Broadway Cong. Ch., Jr. Aux., 8, Highland Ch., Aux., 8.50, Prospect Hill Cong. Ch., Woman's Union, 23.14; South Boston, Phillips Ch., Aux., 92, Y. L. M. Soc., 16; Walpole, Aux., 50, Jr. C. E. Soc., 6,

1,411 83

*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Ashburnham, Aux., 10; Athol, Aux., 63.81, Jr. C. E. Soc., 5; Barre, Aux. (of wh. 25 to const. L. M. Mrs. George P. Knapp), 27; Blackstone,

Aux., 5; Charlton, Aux., 13; Clinton, Aux., 104.31, Jr. C. E. Soc., 5, Prim. S. S., 10; East Douglas, Aux., 51.16; Fisherville, Aux., 25; Fitchburg, Rollstone Ch., Aux., 41.41, C. C. Ch., Aux., 78.80; Grafton, Aux., 60; Holden, Aux., 5.70; Hubbardston, Aux. (to const. L. M. Mrs. R. B. Richardson), 25; Lancaster, Aux., 32.50; Leicester, Aux., 141.21; Leominster, Aux., 83; Millbury, First Ch., Aux., 65, Second Ch., Aux. (of wh. 25 to const. L. M. Mrs. Jenny M. Goddard), 31.50; Northbridge Centre, Aux., 29, Jr. C. E. Soc., 5; No. Brookfield, 71.03, First Cong. Ch., Kind. S. S., 3; Paxton, Aux., 27; Princeton, Aux., 64.73, M. C., 7; Royalton, Aux., 41; Rutland, Aux., 14.44; Shrewsbury, Aux., 27, Extra-Cent-a-Day Band, 7; Spencer, Aux., 20.50; Sutton, Aux., 17.25; Upton, Aux. (of wh. 25 to const. L. M. Miss Olive M. Johnson, 29.50, Cradle Roll, 50 cts.; Uxbridge, Aux., 22.35; Warren, Aux., 14.75; Webster, Aux., 75.50; Westminster, Aux., 50; Worcester, Belmont Ch., Aux., 3.50, Immanuel Ch., Aux. and Cradle Roll, 14.40, C. E. Soc., 5, Jr. C. E. Soc., 5, Old So. Ch., Aux. (of wh. 50 to const. L. M's Mrs. W. W. Greene, Miss Clara E. Witherby), 51.25, Little Light Bearers, 15, Park Ch., Aux., 34.29, Piedmont Ch., Aux., 200, Pilgrim Ch., Aux., 10, Plymouth Ch., Aux., 50, Class in S. S., 3.60, Summer St. Ch., Aux., 10, Union Ch., Aux. (of wh. 50 to const. L. M's Mrs. Frank H. Hamblin, Mrs. John E. Day), 143.50,

1,955 49

Total. 10,177 56

## LEGACIES.

*Northampton*—Legacy Miss Sarah M. Lyman, F. N. Kuceland, exr (in part), 2,400 00  
*Worcester.*—Legacy Mrs. Harriet W. Damon, Samuel Jennison and Wm. S. Barton, exrs. (add'l payment), 1,273 38

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas. Barrington, Aux, 1, Central Falls, Aux., 41.86; East Prov., United Ch., Aux., 15; Kingston, Aux., 50; Little Compton, Aux., 11; Peace Dale, Aux., 89.65; Pawtucket, Aux. (of wh. 100 to const. L. M's Mrs. George W. Newell, Mrs. Eugene Wood, Mrs. Edwin R. Bullock, Mrs. Evelyn Fairbrother), 203.37, Weekly Offs., Ch., 145.20, Happy Workers (to const. L. M. Miss Edith Mann), 25, Y. L. M. C. (with prev. contri. to const. L. M's Miss Mary Kenyon, Miss Hannah C. Darling, Miss Gertrude L. Morrison), 70, Cradle Roll, 6.61, S. S., 24.82, C. E. Soc., 5, Golden-Rod Circle, 20, Park Place Ch., Aux. (of wh. 25 to const. L. M. Mrs. Aehsah L. Thacher), 57, Tarsus Soc., 5; Providence, Beneficent Ch., Busy Bees, 10, Central Ch., Aux., 364.13, Mrs. H. N. Lathrop, 50, Miss Helen Lathrop, 13.87, Miss Lucy Lathrop (to const. L. M. Miss E. C. Hogg), 25, North Ch., Aux., 44.26, Pilgrim Ch., Aux., 88.15, Little Pilgrims, 18, Plymouth Ch., Aux., 40, Morning Stars, 35, Dan. of the Cov., 10, Union Ch., Aux.,

194, Jr. Aux., 10; Seekonk and E. Prov.,  
Aux., 65; Slatersville, C. E. Soc., 1;  
Tiverton, Aux., 10; Westerly, Aux., 16.25;  
Y. F. M. C., 10, 1,775 17

Total, 1,775 17

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I.  
Lockwood, Treas. Bozrah, 15; New Lon-  
don, First Ch., Aux., 37.70, C. E. Soc.,  
9.68; Norwich, Broadway Ch., 233.05;  
Pomfret, Aux., 50; Thompson, Aux., 11;  
Westminster, C. E. Soc., 3; Windham,  
Aux., 7.70, 367 13

*Hartford Branch.*—Mrs. M. Bradford  
Scott, Treas. Bristol, Aux. (of wh. 44  
Th. Off.), 53.67, C. E. Soc., 10, Jr. C. E.  
Soc., 10; Burnside, Long Hill, Sunshine  
Bearers M. C., 4; Collinsville, Aux., 49,  
M. C., 22.54, Cradle Roll, 11.33, S. S., 5;  
Columbia, Aux., 75; E. Hartford, Aux.,  
36 55, Real Workers M. C., 20; E. Wind-  
sor, Aux., 26, Cradle Roll, 5.25; Enfield,  
The Gleaners M. C., 30; Farmington,  
Aux., 25; Glastonbury, Aux., 90, Cheer-  
ful Givers M. C., 25; Granby, Aux., 40;  
Hartford, Asylum Hill Ch., Aux., Mrs.  
Geo. Kellogg, 20, Daisy Chains M. B., 5,  
First Ch., Mrs. A. L. Goodrich's S. S.  
Class, 10, Prim. S. S. Class, 5, Fourth  
Ch., Aux., 56, C. E. Soc., 10, Wethersfield  
Ave. Ch., Aux., 25; Kensington, Aux.,  
31.20, Dau. of the Cov., 10, Endeavor M.  
C., 11.70; Manchester, Second Ch., 24.91;  
New Britain, First Ch., Aux., 54.72, So.  
Ch., Aux. (of wh. 25 by Miss J. E. Case,  
to const. L. M. Mrs. Stephen G. Butcher),  
54.37, Cradle Roll, 4, Y. W. Ch. League,  
10.60; Newington, Aux., 77.05, Jr. Aux.,  
3.79, Cheerful Givers M. C., 10; Plain-  
ville, Dau. of the Cov., 16.50, Coral  
Workers, 6, Cradle Roll, 75 cts.; Poquo-  
nock, Aux., 20, Cheerful Givers M. C.,  
22.35, Cradle Roll, 3; Rocky Hill, Aux.,  
10; Rockville, Aux., 25; Simsbury, Aux.,  
50.25, Open Hearts M. B., 8; So. Coventry,  
Aux., 18.80; So. Glastonbury, Aux.,  
10; So. Manchester, Aux., 96; So. Wind-  
sor, M. C., 5; Southington, Aux., 34;  
Suffield, L. F. M. Soc., 48.15; Stafford  
Springs, Aux., 30.55; Talcottville, Aux.,  
104, Little Light Bearers M. C., 28;  
Terryville, Aux., 50.21; Tolland, Aux.,  
18.61, Jr. C. E. Soc., 2; Unionville, Aux.,  
10.10; Vernon Centre, Aux., 15; West  
Hartford, Aux., 18.71, M. C., 7, Cradle  
Roll, 3.55; Wethersfield, Aux., 116;  
Windsor, Aux., 60.20, M. C., 20.50, Cradle  
Roll, 3.50; Windsor Locks, Aux., 67.75,  
M. B., 48, 1,939 16

*New Haven Branch.*—Miss Julia Twining,  
Treas. Bethel, Aux., 13 75; Bethlehem,  
Aux., 25; Bridgewater, Aux., 2; Cole-  
brook, Aux., 23, M. B., 2; Cromwell,  
Aux., 13.26; Danbury, First Ch., Aux.,  
5.50; Darien, Aux., 48.85; Deep River,  
Aux., 13; Essex, C. E. Soc., 12; Goshen,  
Aux., 1, Cradle Roll, 20 cts.; Guilford,  
First Ch., C. E. Soc., 30; Haddam, Aux.,  
19 50; Middletown, First Ch., Aux. (of  
wh. 25 by Mrs. Jane Patterson, to  
const. herself L. M.), 72.50; Norwalk,  
Aux., 14.25; Plymouth, Aux., 40; Ridge-  
field, First Ch., Prim. S. S., 15.10, Aux.,  
1.69; Salisbury, Aux., 17.80; Southport,  
S. S., 30; Stratford, Aux., 7; Waterbury,

Second Ch., Cradle Roll, 30; Fairfield  
Co., Meeting, 14.81, 452 21  
Total, 2,758 50

## LEGACY.

*Waterbury.*—Legacy Miss Jane A. Maltby,  
Douglas F. Maltby, admr., 5,066 78

## NEW YORK.

*New York.*—Friends through Mr. James  
M. Speers, 86; Homer N. Lockwood, 75, 161 00  
*New York State Branch.*—Mrs. Guilford  
Dudley, Treas. Albany, First Ch., Aux.,  
25; Blooming Grove, Aux., 2.10; Bridge-  
water, C. E. Soc., 10; Brooklyn, Toump-  
kins Ave. Aux., 100; Buffalo, First Ch.,  
Aux., 40; Caudor, C. E. Soc., 5; Elmira,  
Park Ch., Aux., 43; Fairport, Aux. (to  
const. L. M. Miss Ida Dougherty), 25;  
Honeoye, Aux., 20; Millville, Aux., 3;  
Patchogue, Aux., 7; Poughkeepsie,  
Aux., 5; Sayville, Aux. 1; Saugerties,  
Aux., 2; Sherburne, Aux. (with prev.  
contri. to const. L. M. Miss Mary N.  
Rexford), 10, Little Lights, 10; Tanners-  
ville, Aux., 2.25; Ticonderoga, Aux. (of  
wh. 25 to const. L. M. Mrs. George Ives),  
33.57; Westmoreland, Aux., 5.50. Less  
expenses, 78.85, 270 57

Total, 431 57

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Fla-  
vell, Treas. D. C., Washington, First  
Ch., Aux., 7, M. C., 233.93; *Va.*, Falls  
Ch., Aux. (to const. L. M. Mrs. Anna P.  
Rollins), 25; Herndon, Aux., 7; *Pa.*,  
Phila., Pearl Seekers M. B., 10; *N. J.*,  
Bound Brook, Aux. (to const. L. M. Mrs.  
W. H. Powelson), 25, Jr. C. E. Soc., 3;  
E. Orange, First Ch., Aux., 113.92,  
Twinkling Stars M. B. and Lydia Guild,  
60, Trin. Ch., Aux., 15; Closter, Aux., 5;  
Glen Ridge, Aux., 150, M. B., 23; Jersey  
City, First Ch., Aux., 20, Tab. Ch., Aux.,  
20.50; Montclair, Aux., 182.20, Y. W. M.  
Soc., 175; Newark, First Ch., Aux., 37,  
Belleville Ave. Ch., Aux. (with prev.  
contri. to const. L. M. Mrs. Laura G. C.  
Smith, Mrs. Adelheid Howard), 35.83, M.  
B., 118.25; Orange Valley, Aux., 40;  
Paterson, C. E. Soc., 5, Jr. C. E. Soc.,  
6.25; Plainfield, Cradle Roll, 7 95; West-  
field, Aux., 31.65, Min. Children's  
League, 5, League and Cradle Roll, 9.60;  
Woodbridge, Aux., 19.52. Less ex-  
penses, 7.90, 1,383 70

Total, 1,383 70

## CANADA.

*Canada.*—Cong. W. B. M., 5 50  
Total, 5 50

## TURKEY.

*Aintab.*—Women of Second Ch., 1 76  
Total, 1 76

General Funds, 16,961 60  
Gifts for Special Objects, 182 50  
Variety Account, 32 65  
Legacies, 8,740 16

Total, \$25,916 91



## QUARTER-CENTENNIAL OF THE WOMAN'S BOARD OF MISSIONS OF THE PACIFIC.

### DELEGATES' MEETING.

ON Tuesday afternoon, September 6th, a meeting of the delegates was held in San Francisco in the First Church, Rev. Dr. George C. Adams, pastor. A large number was present. The meeting was called to order by the President, Mrs. H. E. Jewett, by singing the old hymn, "From Greenland's Icy Mountains." The fifty-fifth chapter of Isaiah was read and prayer offered. Mrs. Jewett then spoke of the need of enthusiastic service at home and abroad. A letter from Miss Julia Gulick was read. Miss Elizabeth Torrey, of the Kobe school, gave a bright account of our own missionaries ("our girls") in Japan—Miss Starkweather, Miss Gunnison, Miss Denton, and Miss Harwood. In referring to Miss Denton, she said, "She ought to come home, but how can she?" She spoke most highly of the work they, by indefatigable industry, had been able to accomplish.

The auxiliaries were called on for reports, and were generally well represented. From most of them the reports were encouraging. A growing interest is manifested, and there is a striving after greater things. Among the delegates from San Jose we were glad to welcome Mrs. Denton, the mother of our loved Miss Mary Florence Denton. She said that since coming in she had been "more than glad that her daughter was in the foreign work." We were also delighted to hear from Mrs. A. S. Goddard, of Lincoln, the only sister of Rev. James C. Dorward, of Adams Station, South Africa. Although for years Mrs. Goddard has been an invalid, her interest in missions is intense. She told us much of her brother's work, and of his life there. Mrs. Pease, formerly of Micronesia, and now of Claremont, delegate from the Southern Branch, spoke on the "Cradle Roll" of Southern California, and after explaining its workings, called on Mrs. Fiske, of Redlands, to give an account of a "Cradle Roll" party, which had been

quite a success. The report of Mrs. A. A. Knight, Recording Secretary of the Oregon Branch, with greetings, was read by Mrs. Ferrier. Miss Alice Flint, Secretary of the Young Ladies' Branch, made her annual report. Rev. Dr. Adams pronounced the benediction.

REGULAR SESSION.—WEDNESDAY MORNING.

At 9.30 o'clock the meetings of the day, which were held in the First Church, Oakland, Rev. C. R. Brown, pastor, were opened with a praise service. Following this was a roll-call of auxiliaries. The following officers for the coming year were elected: Mrs. H. E. Jewett, President; Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. G. N. Fisher, Mrs. G. C. Adams, Mrs. S. S. Smith, Vice Presidents; Mrs. C. W. Farnam, Foreign Secretary; Mrs. H. A. Chittenden, Recording Secretary, in place of Mrs. Hallock, who has removed from the Coast; Mrs. C. B. Bradley and Mrs. W. J. Wilcox, Home Secretaries; and Mrs. S. M. Dodge, Treasurer. It was a matter of regret that Miss Merriam, the former efficient treasurer, felt obliged, by pressure of other duties, to decline re-election. The first address of the morning was by Miss Elizabeth Torrey, of Japan. It was most interesting, and inspired us all. Miss Walker sang "Rest to the Weary." Miss Alice E. Harwood told of her work in Matsuyama, Japan. She gave a very interesting account. A vocal duet by Miss Walker and Mr. Griswold, "The Lord is the Strength of my Life and my Salvation," was given. Miss J. Eltsholts, M.D., of India, appeared next on the platform, with a young lady in Hindu dress. She had prepared a most careful and elaborate paper. It was full of information, and was much enjoyed. She brought many curios with her, the meaning of which she explained at the noon hour to the many ladies who surrounded them. At 12.30 lunch was served by the Ladies' Aid Society. It was a bountiful repast. Over two hundred were at the tables, and after refreshments had been partaken of, Mrs. Jewett called for two brief talks—Rev. Dr. McLean speaking of the beginnings of the work of the W. B. M. P., its organization at Santa Cruz, and its noble history; Rev. C. R. Brown offering his congratulations on its day of jubilee, expressing his interest in its great work, and his confidence in its increasing influence in the future.

WEDNESDAY AFTERNOON.

At the opening of the afternoon session the president invited all the charter members of the Board—of whom six were present—to take seats on the platform.

A message of greeting was read by Miss Maria Williams, from Miss Lucy M. Fay, a former president of the Board. Mrs. Jewett referred in

appreciative terms to the first president, Mrs. A. L. Stone, shut in for a long time by sickness. Rev. W. Frear brought greetings from the A. B. C. F. M., referring to the recent past as a time of great anxiety and apprehension on the part of the American Board, in which the Woman's Board shares. Miss Edwards brought greetings from Mt. Holyoke College, which is known the world over as a great missionary college. Miss Wyckoff gave a word of greeting from the Board of the Interior. Greetings from the Woman's Board at the Hawaiian Islands were given by Mrs. Bishop and Mrs. Dillingham, of Honolulu. Mrs. Pease brought greetings from the Southern California Branch. Mrs. C. R. Brown spoke for the Young Ladies' Branch, congratulating the Board, and telling of the hopes of the Branch for the future. From the Woman's Board at Boston a telegram conveying congratulations was read by Mrs. H. H. Wikoff. Mrs. C. B. Bradley, the home secretary, gave a glimpse of the "Quarter-Century's Home Work" of the Woman's Board. Mrs. C. W. Farnum, foreign secretary, gave a review of the foreign work for the past twenty-five years. Mrs. Hathaway sang, "If I Were a Voice." Mrs. Jewett then read a Jubilee Poem written by Mrs. L. M. Howard. Miss Grace E. Goodhue, treasurer of the Young Ladies' Branch, read her annual report, showing the amount raised during the year to be \$891.90. Miss Bessie B. Merriam, treasurer of the W. B. M. P., presented her annual report. The total amount received being \$4,963.48. This was \$144 less than was necessary to meet the appropriations and other disbursements of the year. Jubilee offerings were called for, and within a brief time the debt was nearly canceled, only \$22 remaining to be raised later on. Miss Louise E. Wilson spoke of her work in the Caroline Islands. Recalling the circumstances of her departure to that strange land and those strange people five years ago, she expressed great joy in her work and her hope of returning to it.

#### YOUNG LADIES' HOUR.

Mrs. Jewett called to the platform the Wyckoff sisters, Grace and Gertrude, and Miss Abbie G. Chapin, all returning to their loved work in Pang Chuang, China. Miss Grace Wyckoff pleaded for six young ladies to enter upon the work in North China. She said that young people must be led up to interest in foreign missions; must be taught the privilege of giving at least a tenth of their income to benevolence. She suggested as a motto for the Branch the text from Revelation xxii. 2, "The leaves of the tree were for the healing of the nations."

Miss Gertrude Wyckoff spoke of what they return to; contrasting this with the first going out eleven years ago; the advantage of being able to

think and speak in the language; the responsibility of going out as leader after having spent some years on the field, and having had a furlough in the home land.

Miss Abbie G. Chapin, a daughter of missionaries in China, where she herself was born, told us, in a very thrilling way, of the joy that comes in reward of the cost of going out to do missionary service.

Mrs. A. P. Peck, of China, talked out of a deep and tender experience, and her words were a fitting climax to those that had preceded.

After a solo by Miss Bradley, Misses Grace and Gertrude Wyckoff sang together in Chinese "God be with you till we meet again." During the singing the large audience rose to their feet, and in heart joined in the song. All hearts seemed to feel the sacred influence of the hour.

In the closing prayer, Rev. H. E. Jewett commended the missionaries present and abroad, and especially those who were to sail for China on the morrow, to the love and care of the Heavenly Father.

The Silver Jubilee of the Board was largely attended, and the presence of eight foreign missionaries, who have proved themselves heroines in Christian service in China, Japan, and the Caroline Islands and India, gave special interest to the occasion. The fact that the Board closed its year practically without debt, and that during the quarter-century about one hundred thousand dollars have been raised is a matter of thanksgiving.

(To be continued.)

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THE present crisis in the mission field exceeds, for grandeur of opportunity and for failure adequately to meet it, any crisis of previous history. In one of the Greek cities there stood, long ago, a statue. Every trace of it has vanished now, but there is in evidence an epigram which gives us an excellent description of it; and as we read it we can surely discover the lesson which those wise old Greeks meant that the statue should teach. The epigram is in the form of a conversation.

"What is thy name, O Statue?"

"I am called Opportunity."

"Why art thou standing on thy toes?"

"To show that I stand but for a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed I cannot be caught."

Opportunities come to us. They are ours but for a moment. If we let them pass, they are gone forever.—*Selected.*



## CHRISTMAS IN THE CAROLINES.

FROM MISS HOPPIN'S JOURNAL.

ON Monday, December 20th, we began our preparations for Christmas. We invited both the Marshall and Gilbert training schools up here to a Christmas tree on Christmas Eve, and the ship's company from the Star, and all the missionaries. Some of the Gilbert and Marshall boys helped us, and we had a busy, merry time. We manufactured colored lanterns for the occasion. Some were made by covering our ordinary lanterns with globes made of tissue paper of different colors—red, green, yellow, and pink. Two were tins with their four sides cut out, leaving just enough at the four corners to hold the top and bottom together. These were covered with Japanese paper taken from an old screen. One was made by taking a fifty-pound flour tin and cutting out the two sides, leaving in each an opening shaped like a star. We pasted gold paper over the stars, and put a candle inside to light it. Some little cocoanut trees were brought up by the Kusaians, and the boys helped bring in some young banana plants. With these cocoanut and banana plants we decorated the long verandas. They looked very pretty lighted up by the colored lanterns. Inside the house our decorations were nearly all confined to the schoolroom between the parlor and the back schoolroom. These three rooms are all connected by folding doors, in line with each other. The boys brought two pretty mangrove trees and placed one on either side of the center of the room, so that they could be seen from both the back schoolroom and the parlor. These trees grow in or near salt water. They have thick, glossy leaves, and a blossom similar to a fuchsia blossom without the stamens. The girls made long

strings of bright red pigeon berries and pop corn. These were woven back and forth among the branches, and from tree to tree, and to diagonally opposite corners of the room. A strong cord, extended from one tree to another, held a variety of dolls—enough of them to give one apiece to each of the girls who had just come to school. A sufficient number of little bags made out of colored cheese cloth, sewed with worsted, was prepared for every one present. These were filled with tiny cookies made in fancy shapes, loaf sugar, raisins, and plums, and such things. Some of them were hung on the tree to brighten it, and the rest were left in baskets. Some paper dolls and animals and fancy paper houses, suspended from the ends of the branches, gave a very pretty effect. The things which had come down to us from friends in America and Honolulu were next added. There were handkerchiefs, aprons, ribbons, cards, scrapbooks, and a variety of toys. Mrs. Rife and Mr. Walkup and Captain Bray sent up their bundles, and the trees fairly groaned under the weight of gifts. A number of things were reserved in a basket for those who might have been left out by chance in the first distribution, and for unexpected guests. Added to it all were wax tapers. Captain Bray volunteered to fasten them on to the tree, and the boys lighted them.

The girls took their places in the parlor with the guests from the Morning Star and the missionaries. The other schools, and those of the Kusaian and Banaba people who were present, sat in the back schoolroom or stood on the veranda where they could see. Then all the folding doors were thrown open, and disclosed the Christmas trees to the eyes of the children and friends. It was a very pretty sight, and all present seemed pleased.

First on the programme came some Christmas exercises—singing, and the Scripture selections as arranged for Handel's Messiah. While these exercises were going on, two white-haired, white-bearded Santa Clauses were being prepared to make their appearance on the scene. What a time we had planning for those beards! There were no stores to resort to in our lack of material. We thought of taking the goats, and Mote expressed his willingness to sacrifice them all to the cause. To this we would not hear, but convinced him that if he would but sacrifice their beards that one need would be met. But before he had put his devotion to the test we had a new thought, which proved to be a happy one. We sent down at once to our good Kusaian, Kenie, and asked if she could furnish us a quantity of banana fiber, such as the Kusaians use in making their *tois* (the original Kusaian dress). Kenie responded generously. The fiber was long, quite fine, and white and silky. We cut out masks for the lower part of the face from unbleached cotton, cut the fiber into the right lengths, and made beards

and mustaches by sewing it onto the masks. Some more of the fiber was sewed around the inner edge of two red Tam o' Shanter caps in a way that made it fall down round the neck and face of each Santa Claus very naturally when the caps were placed on the heads. We had planned for but one Santa Claus at first, but just a night or two before Christmas we telephoned down to Mrs. Rife and asked her if she thought that Lanien, one of the Marshall men, could be gotten ready on short notice, so that we could have two Santas, one in each language. She responded by coming right up to help, and the result was a great success, we thought.

But to return to my story. While the Christmas exercises were going on some of us retired to the bedroom to be of whatever use we could to the two Santas. Lanien was all that could be desired in the way of plumpness, but Mote was correspondingly slender. Lanien sat on the floor trying to put on a pair of Miss Kane's long, black stockings, which were to serve him as leggings, when he looked up and saw Mote. He was overcome at the sight, though he himself looked fully as funny, and his body shook like a young earthquake as he put his hand over his mouth and tried to keep back an explosion. The result was that he needed extra help in getting on the stockings. Short overcoats, belted around the waist and trimmed heavily with white fur (cotton batting), gave them a very wintry appearance, and we decided that they were as plump, good-natured, well-dressed Santa Clauses as we had ever seen anywhere, even if they had no chimney down which to come, and must have arrived in a canal, perhaps drawn by sharks or a whale, instead of an orthodox sled with reindeer to draw it.

As soon as the exercises were over bells were heard,—first in the distance, and then nearer and nearer, until they stopped at the back door,—and in came Santa Claus number one, with beaming face, and with toys stuffed into a bag he carried and sticking out around his belt. He came right up the middle of the back schoolroom, bowing and smiling, passed in between the Christmas trees, at which he glanced, and over which he chuckled with satisfaction, then on into the parlor to bow and say "Merry Christmas" again. Then he returned to his trees, emptied out his bag, and was about to begin the distribution of gifts, when, to the utter surprise of everyone, bells were heard again, and Santa Claus number two appeared. He entered the room exactly as number one had done, until he reached the trees, when all at once his eye fell on Santa number one. With a bound he rushed forward, and the two twin brothers (for such they represented themselves to be) embraced each other like two good-natured bears, kissed each other, and danced around for joy in each others' arms. The merriment of the boys and girls knew no bounds. The twin brothers tried to carry on a

conversation, one talking in Gilbert and the other Marshall, but their voices were drowned in the excess of laughter.

The gifts were all taken from the trees, and everyone seemed happy. Captain Bray presented the girls with a game, which must have cost him several hours of careful work, and which pleased the girls very much. He



MISS JESSIE R. HOPPIN, KUSAIE.

also presented us with a hammock which he himself made. Perhaps the happiest ones here were the boys and girls who came to school this year for the first time. Our two six-year-old children, Martha and Liokwore, sat in the folding door, between the parlor and the room where the trees were. Their faces were studies. If the children at home could have seen Liok-

wore's face as she leaned over her doll—the first she had ever had—and gazed with radiant face into its eyes, they would have realized the fact that Micronesian children are genuine little children, who love their dolls when they have any, and enjoy pretty things, too, and appreciate what is done for them by the children across the sea.

The candles burnt themselves out, as candles always do, and the Christmas trees were robbed of their splendor, as all Christmas trees are sooner or later. We sang our Christmas song, "Brightest and Best," and then the company broke up, Captain and Mrs. Bray remaining with us for the night.

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## IN A WHISPERING GALLERY.

(At the American Board Meeting.)

BY CHARITY CLUB.

GRAND RAPIDS, MICH., Wednesday Evening, Oct. 5, 1898.

"O Katherine! I thought I never should find you, and I didn't; it was the usher. How kind everybody is here,—reception committee at the door below inviting you to wafers and tea or coffee, fire in the grate, flowers on the mantel and tables, embroidered lunch cloths, hand-painted china,—everything lovely. Do they keep that up all day long?"

"Yes; and that isn't half of their hospitalities. Dr. and Mrs. Bradley are the heart and soul of it all."

"How do they look?"

"She's a sweet little woman, dressed in brown,—no; I believe she's tall, but — there he goes now,—a tall, slight man in short coat, slipping in and out everywhere as softly as sunshine."

"You are enthusiastic."

"I tell you that front row on the platform—officers of the Board—represent more goodness to the square inch than —"

"Oh, never mind what. Who are the others on the platform?"

"Missionaries,—Dr. H. S. Barnum, Mr. Fowle, the Whites, Coles, Richardsons, Mrs. Baird, Miss Brewer, and Messrs. Lee, Haskell, MacLachlan, and Knapp (who was arrested by the Turks and taken to Constantinople by soldiers), from Turkey; Mr. Smith and Mr. Winslow, from India; the Woodsides and Mr. Pixley, from Africa; Mrs. Price, Miss Abell, and Miss Palmer, from the Carolines; Mr. Tewksbury, Mrs. Ament, and Miss Russell, from China; Messrs. Pettee and Carey, and Misses Gulick and Torrey, from Japan; and some others I can't see plainly."

"What did they do the first evening?"

"Listened to a noble sermon by Dr. Meredith, of New York, on the need of the Holy Spirit."

"Oh, well; then I didn't miss much in coming late."

"Louise, that sermon set the keynote for the whole meeting. It was referred to again and again to-day."

"Any special action to-day?"

"Yes; a new thing in the Board's history. Women were on the programme."

"I hope they did well."

"Splendidly. You ought to have heard Mrs. Alice Gordon Gulick,—though you had to sit near the center of the church to hear. These churches are too big. You would enjoy seeing her, too, for she is noble looking. They were talking about dropping missionary work in Spain last year, and now, instead of that, they're going to move right into Madrid, the capital."

"Any more innovations?"

"Yes; they discussed a Forward Movement, with a special agent to go about among the churches—somewhat as Mr. Wishard has been doing for the Presbyterian Board."

"That's business!"

"It was a business man that started it, Mr. E. H. Pitkin, of Chicago (of Pitkin & Brooks). He offered to give \$600, or one fifth the agent's salary. They'll bring it up again to-morrow."

"Oh, there's President Eaton! Is he going to speak? How they are cheering! Guess I'll keep still and listen awhile."

Thursday Morning.

"Wasn't that grand? Three thousand five hundred dollars raised in four minutes to support a special agent for the Forward Movement! Now who will it be? Evanston would not like to spare Dr. Loba, nor the Student Volunteer Movement Harlan P. Beach."

"The Co-operating Committees will decide."

"What's President Thwing reading?"

"The report on Secretary Daniels' paper. Just listen! 'The American Board's income is diminishing because the church at home has gained a new appreciation of the value of heathen religions; because she has lost belief in the serious peril of the heathen; and because there are so many new calls for gifts at home.' He does not propose to modify the church's views, but to 'localize responsibility' by giving the support of individual missionaries to individual donors, or churches, or societies."

After Communion Service, Thursday P. M.

"Are you going to stay to the ladies' meeting, Katherine?"

"No; you never can hear women. Besides, I want to attend that business meeting. . . . I'm glad I came. Miss Margaret J. Evans, of Carleton College, is elected corporate member of the Board!"

"What of that?"

"Why, she's the first woman ever elected."

"Who is she?"

"President of the Minnesota Branch of the W. B. M. I., President of the Minnesota Federation of Women's Clubs, and a good many lesser things, besides being a woman who can make herself heard from a platform."

"Shall we go to the children's meeting?"

"Please excuse me; I'm too happy. I must go home and think it over."

Friday Morning.

"I didn't see you last night."

"No wonder; such a crush! I wonder if the overflow meeting was crowded too."

"What did you think of President Angell's address?"

"I thought he pleased the people very much without telling any state secrets. I wanted to hear him tell 'bout broken legs and things,' as my little girl says when she chooses a story."

"But isn't it best for an ex-minister to keep rather quiet until the governments come to an agreement?"

"Oh, I suppose so. What did you think of Dr. Noble's address?"

"It was very solemn; some of us can hardly reach up to it. I believe he was right, though, when he said, 'If we are going to get money for missions, we must first of all get religion.'"

"I'm afraid we are losing some good things by our chattering. This morning is given to the missionaries. Do you know, when I heard those men,—White, and Lee, and Cole, and Pixley, and Smith, and Pettee, and others,—I wished the missionaries might have all the time."

"Would you be willing to miss those grand papers the secretaries prepare?"

"No, indeed; but they read them. There isn't much difference between hearing a thing read and reading it yourself. Let us have the secretaries' papers in print only, or else let them give them without manuscript—speeches, not papers."

"Dr. Lamson didn't read his address."

"No, indeed; and how fine it was!"

“That’s a solemn word from that young Mr. Hyde, President of the Foreign Missionary Society in Canada, begging us all to read Andrew Murray’s ‘Ministry of Intercession.’”

“Yes — Louise, I believe the president is looking at us and fingering his gavel. Do you think our whispering could disturb anyone?”

“Oh, no; nobody can hear us.”

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### FROM A FULL HEART.

One of the Branch secretaries writes:—

I HAD a young man from —— in the family last week, who came to look over our college before going to Chicago to study sociology, preparing for social settlement work. He is a philanthropist but not a Christian. He informed me that our missions were proving a failure. I gave him another view and “The Message.” He read it, and when he left gave me four dollars for my needy missionary work. If kind-hearted people were only informed of the need and success would they not give?

Right here in —— I have been told that the missionaries are at the bottom of the Armenian massacres. Oh, the ignorance of nominal Christians! Only to think, that if we gave fifty cents apiece we could send out six more missionaries. I feel like crying “For shame!” with Miss Shattuck. What an appeal is the “Message to the Lord’s People.” Are we the Lord’s when we do not sustain his own work? I think we are not worthy the name Christian if we do not hasten to the rescue of our own and His.

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### CO-WORKERS WITH GOD.

The day is long, and the day is hard,  
 We are tired of the march and of keeping guard;  
 Tired of the sense of a fight to be won,  
 Of days to live through, and of work to be done;  
 Tired of ourselves and of being alone,  
 Yet all the while, did we only see,  
 We walk in the Lord’s own company.  
 We fight, but ’tis He who nerves our arm;  
 He turns the arrows that else might harm,  
 And out of the storm he brings a calm;  
 And the work that we count so hard to do,  
 He makes it easy, for he works too;  
 And the days that seem long to live are his,  
 A bit of his bright eternities; and close to our need his helping is.







