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MISS McCALLAM, PRINCIPAL.
CLASS OF 1898, GIRLS' BOARDING SCHOOL IN SMYRNA.

Life and Light for Woman.

VOL. XXIX.

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No. 1.

TURKEY.

SMYRNA.

BY REV. L. S. CRAWFORD.

“Aged Smyrna! thou hast heard the busy tread
Of buried millions, where the caravan
Now wends its tinkling way by Meles' stream;
Where ramparts moulder in the moonlight beam.”

Two hundred thousand souls! Nearly half of them Greeks! The Turks come next in number; and then Armenians, Hebrews, Europeans, and Levantines, fill the homes and the oriental markets, the modern warehouses, the shops and stores, and crowd around the custom house and the quay of that busy oriental-occidental city. The Turks call it *Giaour Ismir* (infidel Smyrna), for, unlike most cities and provinces of the Sultan's domains, the prevailing language and influences are Greek and European, rather than Turkish. To reach this busy city, we leave the blue Ægean between Mitylene and Scios, and steam quite forty miles up into the bay, at whose head sits “Smyrna, the lovely, the crown of Ionia, and the ornament of Asia.”

Although Smyrna is not mentioned until the writing of the very last book of the Bible, it was founded while Samuel was judging Israel. Its very name carries us back to the legendary past. Some say the city was founded by the Amazons, and called after the name of their queen Smyrna; others that it was a word derived from the grafting of the old Asiatic religions upon the Grecian cult.

It was probably settled by Greeks who had originally come from Thessaly, and who had built Cyme and other cities to the north and west of the Smyrna Gulf. These were the old Æolic Greeks. And while Smyrna was joined to them there were twelve cities in the Æolic, and twelve cities in the Ionic league to the south. But when the Greeks of Colophon seized Smyrna, she became the thirteenth in the Ionic, leaving but eleven in the Æolic league. These things took place while Hezekiah and Manasseh were ruling in Judea. The second in that long series of transfers to other powers took place a few years later, when the Lydian kings added this

region to their territory. They practically destroyed Smyrna. All through the time of the Persian dominion, and until they, in turn, yielded to the new power of Alexander the Great, Smyrna lay quite in ruins or quite neglected.

But a dream came to Alexander, as on his way from Sardis to Ephesus he spent a night on Mt. Pagus overlooking the beautiful bay; and his successors, Antigonus and Lysimachus, made that dream a reality, so that it was possible for one to write:—

“Two great and fair cities Alexander the Great
Left as his monuments, Smyrna and Alexandria.”

At first the growth of the newly built city was not rapid; but there were reasons for this, so long as Ephesus could boast a harbor nearer of approach, and the other cities of the region were not ready to yield prestige to Smyrna. To-day the harbor of Ephesus is dry land, and she and the other old Ionian cities are but ruined villages.

In the days of Antiochus the Great, and in the Mithridatic wars, Smyrna had arisen to such importance that Rome was ready to accept her offered allegiance and assistance, and to give her the desired protection. Indeed, before this, Smyrna had established the first temple of the city of Rome, founded by a foreign state, for her sympathies were Western rather than Eastern. Schools of medicine and rhetoric were established, and young men from the three continents flocked to Smyrna to avail themselves of these advantages. The fact that here rhetoricians and sophists enjoyed immunity from taxation was an additional inducement.

After the destruction of the city by earthquake, in 177 A. D., it was so well rebuilt by the Emperor Marcus Aurelius that the calamity was esteemed a blessing. Smyrna, as other coast towns, was exposed to all the vicissitudes of the Byzantine empire in its wars with Saracens, Crusaders, Genoese, and Turks, and possession has alternated between the Constantinople Greek, the Italian Catholic, and the different Mohammedan principalities. In 1402 that scourge of the East, Timour the lame (Tamerlane), laid his withering hand on Smyrna; but after a few years, seventy years or more before the discovery of America, it came under the control of the Osmanli Turks, and has since remained in their possession.

The long, wide quay, the meeting place and the promenade for the denizens of modern Smyrna, the white stone and stucco houses, the tiled roofs, the orange groves, and the gardens, the caravans of slowly moving camels, impeding the way of the street cars; the bags of opium and valonia (acorn cups, for tanning and dyeing); the bales of licorice root, madder, cotton,

and sponges; the boxes of figs and raisins; the rugs from the looms of Oushak, Geurdis, and Koula; the busy steamers unloading their freights of coffee, sugar, rice, and iron and manufactured goods, and hurrying to reload with these products which the camels, and the mules, and the railroads have brought down from the interior. There are one hundred and sixty-five miles of railroad connecting Philadelphia, Sardis, Magnesia, and Thyatira with Smyrna, and another line running from Smyrna by Ephesus and the Mæander valley, on by Laodicea and Colosse to Dinar, three hundred and twenty-four miles.

All these scenes of modern life will quickly absorb our attention, and refusing the insinuating temptations of the ubiquitous "guide" to squander time and money in the bazaars, we for our chosen purpose will accept the equally insinuating invitations of the as ever ubiquitous donkey boys, and mounting on their nimble-footed little quadrupeds will almost literally fly through the narrow, winding streets to caravan bridge over Meles' stream, and then away up to the old citadel of the older Smyrna.

We pass by the ruined theater and the stadium, past the great heaps of imbedded oyster shells, silently recording changes and upheavals of far away centuries. We pause and rest at a cypress tree, and a stone, and an iron fence covered with many colored rags from sick and anxious ones, whose friends crave for them the intercession of the saint. This is the supposed tomb of Polycarp, the aged bishop of Smyrna, the disciple of John, the disciple of our Lord, who sealed near here in martyrdom his faith of "four-score and six years" in him "who hath never wronged me at all." We shall hope to come again to this spot, and we shall often have occasion to recall to mind the tender history of him who "is first in honor after the New Testament worthies."

Going farther up the hill, we soon come to the ancient citadel, whose walls tell us of three different periods: (1) The foundations of remote antiquity—Cyclopean walls; no plaster holding the great stones in their places. (2) Walls, with arches and with plaster. These are, perhaps, of Roman times, but more likely of the middle ages, when the land was governed by Greek emperors, with occasional interruptions from the Genoese and the Venetians. Ruined walls and castles of these latter are quite common in all this region, and the dialect and the characteristics of certain villages indicate a descent from these people. (3) We find repairs and some few additions made by the Turks.

Inside the walls is a ruined Turkish mosque, which was probably once a Christian church. The remains of the old reservoir show how well it could help a goodly multitude to stand a siege.

Now "flocks of quiet sheep are fed
Within the walls where hosts have bled,
And fig trees strike their roots between
The stones that arched the magazine."

As we turn to look down upon the busy modern city lying several hundred feet below us, with the houses of the poorer classes climbing up and around the hill on our left, we have on our right St. Ann's Valley, crossed by an old Roman aqueduct, which still brings water to the city, and the monastery of the Prophet Elijah, with its legends of early Christian worship.

The mountain passes and the old roads leading off to Sardis and Pergamos on the north and east, and to Ephesus and Tralles on the south, remind us of "the regions beyond," for the successors of the old disciples in this region are not confining themselves to Smyrna city alone. The Smyrna Station of the Western Turkey Mission embraces a territory nearly as large as the State of New York. Within its boundaries are included the ancient provinces of Lydia, Caria, Lycia, and Pisidia, and parts of Mysia, Phrygia, and Pamphylia. The candlesticks have been replaced in Smyrna and Thyatira. He "who liveth and was dead, and is alive forever more," still walks among the churches, still holds the stars—his ministers—in his right hand. He says, "Behold, I have set before thee an open door, and no man can shut it."

MISSION WORK IN SMYRNA.

BY MISS NELLIE S. BARTLETT.

In Smyrna the East and the West meet.

Many nationalities and many languages very much complicate mission work in Smyrna, and necessitates more workers than would otherwise be needed. Among these workers there exists a delightful harmony, and the hour, when once a week they all unite in a prayer meeting, is most helpful and uplifting. The Europeans and British have each their own churches and pastors. In the "Rest," conducted by English ladies, a delightful work is being carried on among sailors, many of whom here find Christ. The Scotch mission is earnestly laboring among the Jews, and has schools, and a well-equipped hospital and dispensary, beside the evangelistic work. The progress among the Greeks is most interesting. Besides the ordinary church work, notwithstanding much opposition, a day school and Sunday school have long been sustained in another part of the city. The success of these has finally caused the Orthodox Greeks to establish, in self-defense, like schools in the same quarter. Among the adherents

to the old church the Scriptures are being searched as never before, and for nights there have been nightly gatherings among them in different parts of the city for the study of the Bible. These meetings were attended by both sexes, and a deep interest was manifested. These Greeks are truly searching for a more satisfying faith, and they have even borrowed the sermons of our Protestant pastor to preach to their own people. They are also awakening to the needs of their own people in various ways, establishing night schools, reading rooms, etc. This progressive movement



Miss Griswold. Miss Glennie (of the Scotch Mission). Miss Saunders.
Miss McCallum. Miss Pohl.

LADY MISSIONARIES IN SMYRNA.

numbers already over two thousand members, and, while yet too recent to show just what it may be, it seems the answer to prayers long since offered and efforts long since made by Rev. George Constantine and others for a revival in the old Orthodox Church.

In the American Evangelical Church on Sunday services are held in four different languages. The first worshippers are the Greeks, and then follow the Armenians, led by their respective pastors, both of whom are most godly,

spiritually minded, and self-sacrificing men. Early in the afternoon a service in English is held for the benefit of the pupils in our schools, and at half past three the church is occupied by the Turkish-speaking people from the interior.

The American Collegiate Institutes, the one for boys and the other for girls, with the kindergarten, form our school system, and these three branches of the educational work occupy as many fine buildings, which the American Board and Woman's Board have been able to secure at remarkably low prices. As there are many fine school buildings in the city, we are very thankful that our pupils also can be suitably housed. The boys and girls within are of half a dozen nationalities, but all unite in the use of the English language, not neglecting the study of their own and other tongues. A well-educated Armenian young man in Smyrna must know five languages, Armenian, Greek, Turkish, French, and English, and the uneducated of both sexes speak the first three. I cannot but feel that the success of the boys' school is in part due to the prayers and efforts of my mother; when, after long pleading, every one else was hopeless, her faith would not be discouraged, and believing it was God's will that young men coming to Smyrna for an education should have the opportunity of learning "the fear of the Lord, which is the beginning of wisdom," she prayed on, and plead on, till Mr. McLachlan was sent to take charge of this school, which had for a number of years been struggling on in the face of many obstacles.

The result is now an enthusiastic company of one hundred and seventy boys and young men (about thirty of whom are boarders), who would compare favorably with those of our American institutions. While mind and body are strengthened by debating and athletic clubs, the missionary society and prayer meetings, and specially the conduct of the pupils, show that the daily Bible lessons are making a deep impress on the heart. The girls' school also is in a most flourishing condition, and comprises all grades from the kindergarten to the last class in the high school. Its twenty-five or more boarders, with their teachers, form a very happy family, while the day scholars make the number equal that of the boys' department. After the devotional exercises, the first half hour of each day is spent in the study of God's Word, and precious seasons are often enjoyed by pupils and teacher, and in every department thorough, earnest work is being done. To the class of 1898 belonged our first Jewess graduate. For some years there has been a large and active company of "King's Daughters" in school.

The former pupils, even though far away, still retain their membership, and are kept in touch with the Society and its work through letters. This band of workers is well known in Smyrna, and applications for help pour in upon them from all sides, so that the visiting committee for each

month is kept busy, as no aid is given in any direction till the needs of the case have been thoroughly investigated. The help given may be clothing for a poor child or its mother, medicine and daily food for the sick, or taking the doctor, who freely gives his services, to see the patient, or getting him or her received into the hospital, or perhaps helping in the funeral expenses of some person, or paying the tuition of a child in school, or providing room-rent for some. In short, there is no act of mercy they do



MR. AND MRS. GABRIEL CHAUSHOGLU.

In charge of the Sailor's Rest. Mrs. Chaoushghlou is a graduate of 1889 in the Boarding School.

not consider it a privilege to do, if means will allow; and if not, there is always at least the sympathizing call, with words of comfort, directing the sufferer to the great Physician. Sometimes as many as forty families are supplied with Christmas and Easter dinners, each basket having been carefully packed with reference to some special need. A quotation from a letter of one of the visiting committee, written to a friend in this country, will

show how one girl looked upon her privilege: "So I close this report, hoping that He shall bless all our poor best, done 'In His Name.' What a loss! What a loss! At least a whole year must elapse before I'll be elected once more on this committee. I wish I were elected for the whole year, but I must not be selfish. If I were to make a list of the good they make, the sheet of paper would cover all the distance between us, so you must read them with the eyes of your imagination."

The committee on missionary meetings prepare a most interesting programme once in a few weeks, and the girl whom we have been supporting in a school in India has just graduated, and become a teacher. We have also sent money to Africa and other places. So you see our Smyrna schools are not only freely receiving, but freely giving, and much of the money spent is earned by those who give it, though some of it comes from the proceeds of concerts, and the sale of fancy and useful articles.

Seven years ago, as a result of a visit from Mrs. Leavitt, a Woman's Christian Temperance Union was also formed in the school, and through it much good has been accomplished. One of its members, while at home for the summer vacation, in a town where almost every one drinks to some degree, so interested a company of young men that they gave up both smoking and the cup, and decided to invest the money they were in the habit of spending for self-indulgence in some useful way. Several years have passed, and at last accounts they were still faithful to their pledges, and others had been added to their number.

We believe that our one Bible woman, for the whole of the Smyrna field, came in answer to prayer, though she was earnestly asking God to send her anywhere else, but not to Smyrna. If this city and each of the five out-stations could have her all of the time it would be such a blessing, but as it is, she usually spends about nine months of the year in and about Smyrna, and the three hottest months in one of the interior cities. The daughter of a priest, a widow, and having wealthy relatives, she is cordially welcomed among rich and poor, and has a wonderful gift in being able to turn any conversation into a spiritual channel. The women are so ready to hear the gospel message, that she wrote me, if there were thirty others to help her they would all be busy all the time, in the city only.

The prayer meetings of both the Greek and Armenian ladies are held each week, and are very interesting and helpful. Considering their home cares, the missionary mothers do very much among the women, and we as teachers regret that we have so little time to visit the children's homes.

This fall the work in Smyrna, in all its departments, is very encouraging, and we praise God for his rich and manifold blessings.

INDIA.

THE BUBONIC PLAGUE IN SIRUR.

BY MRS. M. C. WINSOR.

It is a peculiarity of plague that it does not appear as an epidemic south of the 17th parallel of north latitude. Hong Kong and other places of Southern China were great centers of plague in 1894. But Singapore, quite near the equator, was not affected by it, although there was always direct communication between Singapore and Hong Kong. So far as we can judge Sholapur is the southern limit of its appearance as an epidemic. It was in Gugurat in 1816, and along the southern slopes of the Himalayas in 1834.

If we look at the homes of the majority of the natives of India we see every reason to believe that these dwellings themselves form a very welcome shelter for the bacilli of the pestilence. What are they? A small room with a window nine by ten inches, or no window at all. And into this room come father, mother, goats, and cows, hens, and chickens; and around the house is spread the fuel, which is manure cakes. In the day-time for many months of the year the animals stand all day long near the door, their presence adding to the filth about. Out of this house the woman comes to scour her dishes, using the dirt by the door side to burnish the brasses. Then in she tramps, through the mire and dirt, to prepare the morning meal. The flats of the towns and cities are in very little better condition, and are even more crowded with human beings, although animals may be less. The tiny bacilli of the plague, one thirty thousandth of an inch in size, increase, we are told, one to nineteen thousand in twenty-four hours, in just such homes as described above.

During this plague visitation it has been fully demonstrated that Christians, living as they do in a more cleanly way than their neighbors, have suffered far less than others, in these towns and villages, and cities also; and truly the Lord has blessed them, and verified to them the promises, as found in the ninety-first Psalm. O how many times in our distress for our people, and anxiety for our loved ones, have we read and reread, for our comfort, those precious words: "It shall not come nigh thee. Neither shall any plague come nigh thy dwelling, for He shall give his angels charge over thee." The natives generally look on with astonishment to see how wonderfully these Christian people, these "bartelled people," as they call them, are preserved from this terrible scourge,—this pestilence that walketh hurriedly along; the angel of death, which carrieth so many hundreds away as in a moment.

A high caste native woman was heard to say: "I've prayed and prayed to Naryan.* Yes; I've prayed that that Gungabai Christian might get the plague! but see! there she goes, with her Bible in her hand, looking so happy and serene. I wonder what charm these Christians wear, or what there is in their faith to preserve them so securely from this bubonic fever? Hundreds dying, yes thousands dying, and hardly one of these despised Christians affected in the least. There's my cousin gone, and my aunt, and now my sister Khristna is in the hospital." So said poor Anandabai, whose sister's picture is given below.



ATTACKED WITH PLAGUE.

See the pretty high-caste maiden, her face distorted by that bubu (fever ulcer). She has snatched off her pearl or golden necklace. She would give all her jewels to anyone who would cure her of that fearful disease. She has very little chance of being cured, although she has the simplest form of the plague. See the mother's anxious look as she watches her loved daughter. 'Tis mother's love the wide world around, facing death itself for her dear child. Yes; the Hindu mother loves her girl, although prouder of her boy.

*Name of a Hindu God.

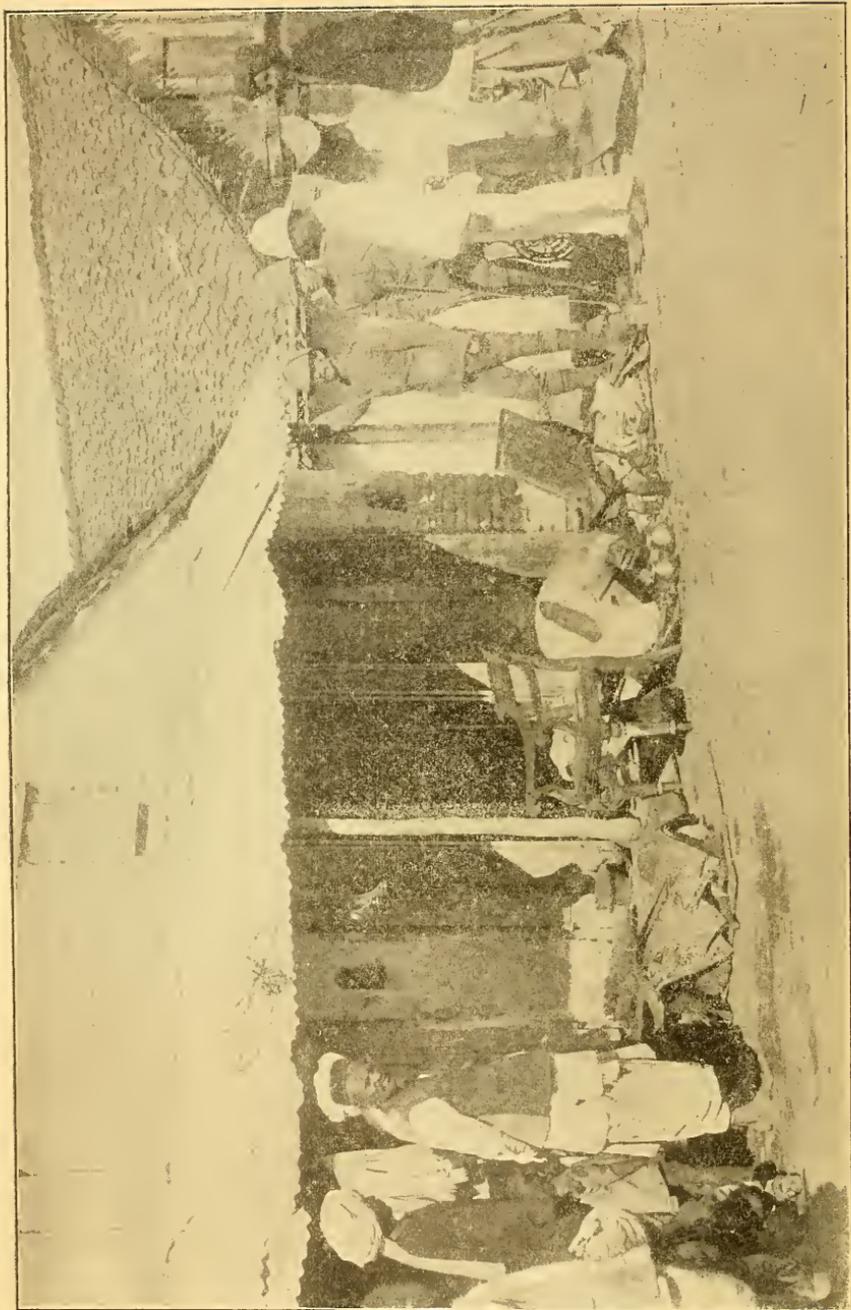
If you will look on the next page you will notice a group gathered on each side of a city dwelling. This is in Poona, not very far from our village home. The kind missionary lady on search duty has gently carried away the mother to the hospital, while the father and children have been marched away by another party to the segregation camp, there to be watched carefully,—the family in the segregation camp are bathed and all their clothing passed through some great heat or perchloride of mercury, lest peradventure some of those tiny “many thousand” microbes may have lodged somewhere about them!

While the family is thus cared for in hospital and camp, another party is renovating the house. Patients' mattresses and blankets must be burned. Every article of furniture, every cooking utensil must be fumigated and washed, and walls of the whole house must be washed with perchloride of mercury and other disinfectants. Then another party of workers must come and whitewash. This whitewashing and disinfecting is done by the English soldiers, ready to do their duty in this hour of need. Happy is this little family if none have to join the mother in the hospital and if the father lives! After ten days any surviving ones may return to the renovated home. How often we have seen in these trying days that only one is left of a once happy family. Sometimes all are gone, and the house is closed and sealed with government's seal, to be opened again only by some distant relative. Still the prompt action of these ever-patient search committees has saved hundreds—thousands of families to be happy again in their homes.

What self-denying workers this terrible disease has introduced to the world,—those willing to care for the afflicted ones, no matter what form the dire disease has taken. The forms which we know most about are, first, the kind that develops ulcers, mostly found in glands of the body, but attacking all parts; second, the kind that attacks the bowels, which is like cholera, and third, that which enters the lungs, appearing like pneumonia.

Many good Christian women have gone out to India during these months—ready to give their lives, if need be, to their suffering Indian sisters. Our head nurse, in the city of Poona, was very much beloved, devoting herself assiduously to the care of the poor women of all castes brought to the hospitals. Dear Miss —, in the midst of her work, was taken with what appeared a cold; but in a few hours it developed into plague-pneumonia, and she was gone! She came, and she gave her life for her Indian sisters! Is there greater love among women than this? Truly the Lord loveth the cheerful giver,—of the best gift,—even one's life.

On our search committee in Sirur we had a bright, young Christian woman, S—. I called her to my room that I might know if she fully under-



A CASE DISCOVERED.

stood what she was undertaking. My heart rejoiced as she said quietly, "I have decided and am ready to give up life, if need be, for this service that the Lord has given me to do."

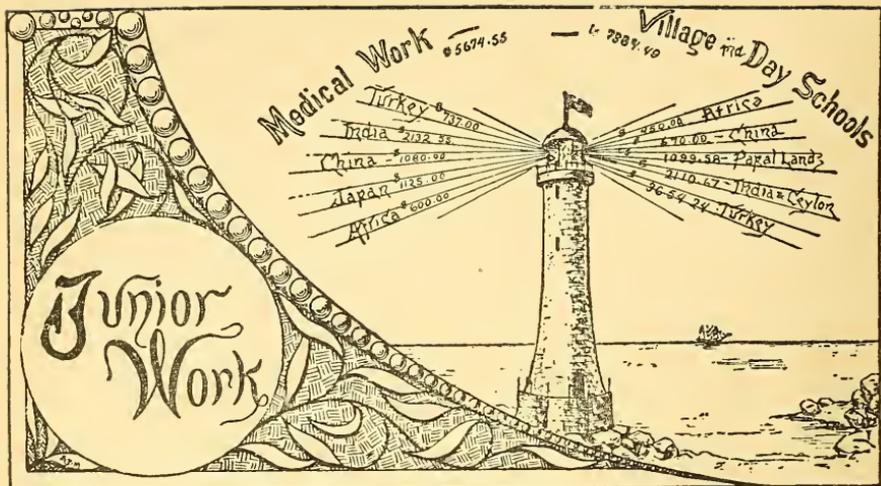
How many times we have been anxious for our dear Dr. Bissell! When a friend said to her, "Why do you expose yourself, your life, which is so precious to your friends and to the mission?" Her answer was nearly as follows: "This is my duty and my pleasure; for this cause I came out to India. The opportunity opens so wonderfully, shall I not accept, shall I fail in my duty? I trust, never!" God has indeed given her wonderful strength and courage for all the great work she has been doing during these trying months that have passed!

How little our friends in America can realize the hours of anxious care that came to us each and all, quarantined as we often were, surrounded by hospital and segregation camp. The dying or the dead everywhere about us! How anxiously would we look day by day into the faces of those dearest to us. How watch every symptom of any slight illness, lest it be the pestilence, or the destruction that wasteth at noonday. When we sought the much-needed rest and slumber for the night, how often have we felt, "it is the Lord's mercy that we, too, are not consumed. We are still living as monuments of His special care and love."

At first, the plague seemed to choose its victims from among the youth only; but as those sad days wore on it was not the youth alone, but those of all ages; yea, even tiny infants, who were grasped by its relentlessness. The great idea of the plague commissioner was to save life, although the ignorant among the natives were sure the plague committee and the doctors were giving them and their children medicine to destroy life; and even named one of those hard-working doctors "Kill! Kill!" They ran away from them, hid the sick—the little, sick babies in baskets, boxes,—and if they died, the infants were put away on shelves in cupboards, anywhere to escape the searchers and the doctors!

Often when children and adults were released from their hospitals, we were obliged not only to give new clothing, but new houses for houses burned. Sometimes, by some sad mistake, property had disappeared while patients were in hospital. That, too, was refunded.

I am sure the plague and the famine, too, have made this poor, afflicted people see the love of Western Christians for them. And each and all of those who have labored in His name and for his sake, for these poor, suffering ones, will receive the "well done;" the approval of him "who made and loveth all."



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

THE SMYRNA KINDERGARTEN.

A CHANCE meeting with a kindergartner, a few minutes' conversation, an hour's visit in her child garden, and the fire had been kindled in the heart of one who, until then, had never heard of a kindergarten, but who, from that moment, longed to give like blessings to the little ones across the sea. As a result of this occurrence, we now have in Smyrna a Greek kindergarten of about twenty-five children, and one for Armenians numbering eighty-five, and before the massacres there were twenty-five others in different parts of Turkey, with an attendance of about twelve hundred and fifty.

Over fifty young ladies and two young gentlemen have taken a kindergarten normal training from Americans, and some of these pupils have, in turn, instructed others. The Froebel system of teaching has become popular in Turkey, and there is a greater demand for kindergartens than can at present be supplied. Indeed, while the kindergarten was once considered a missionary luxury, it has now become a missionary necessity.

So far as we can judge, the young lady whose influence has been going on and on, and will continue to do so, has no knowledge of any good resulting from the little kindly attention paid to two strangers. But the one helped will never forget her, though she knows not her name, and has never heard of her since. But do you ask how this all came about?

After the flame of desire had burned undiminished in our friend's heart for five years, she found herself in a kindergarten normal class, with her

tuition paid by ladies whose names she never knew. She had supposed that she must earn the money which would be needed for the beginning of the work in Smyrna; but God seemed to have required little more than the willingness for that service, and after but little effort on her part, himself supplied most of the needed funds from quite unexpected sources.

The plan had been to have a small kindergarten which she would teach in her own home for three hours every day. But the house was too small, therefore a room in the girls' school building was devoted to the use of the



Margaret Yousyliagian.

Miss Saunders.

Demetia Paniolidou.

Eliza Zerzian.

KINDERGARTEN GRADUATES, 1897.

little folks. Here, at their recess, the older pupils flocked to door and window to see this play school; and thus the knowledge of it was spread abroad, and the children rapidly increased. The one-session plan was changed to two sessions, that the little ones might not spend the afternoon in the street.

The kindergartner, who had known Turkish from her childhood, at once discovered that the children who would come did not know that language, so an Armenian young lady must be found and prepared for the work. After seeking for one elsewhere two were found in our own congregation, who for years proved themselves earnest and faithful.

With the kindergarten a little Sunday school was started. Our thought was that it would be specially for the members of the kindergarten and their little friends. God's plan was far larger; and now it numbers about two hundred, and its pupils are from the ages of two to sixty-five; and God's word is here taught in Armenian, Greek, English, and sometimes in Turkish. In the early days of the Sunday school the Lord once answered a prayer for many children by sending only one, and he was the worst child in the kindergarten. But from that day his heart was changed, and he became an example of gentleness and helpfulness to all who knew him; and through his influence his father stopped drinking, and spent his evenings in reading the Bible to his family, instead of with his former companions in the saloon.

After the kindergarten had occupied five different places a building lot was bought, but before permission to put up the building could be obtained from the government God revealed his better plan by providing for us a building all ready for occupation in a more suitable location. He has also allowed the building lot to be retained, which has now been converted into a tennis court. As a walk of twenty minutes is needed to bring one beyond the city streets, this breathing place so near at hand is much appreciated.

Miss Saunders, who came four years ago last fall, was sent to us at a time of our greatest need, and came as another expression of God's goodness to the kindergarten,—another rich blessing, which makes our kindergarten home a welcome spot for all. Its inmates dwell together in love and harmony. Mr. Bartlett never complains of the children's noise, and they are delighted if he can be their escort when going out for a walk. The Bible woman has her room here, and is continually proving herself not only a friend to the little folks, but to their parents also.

"Doodoo," as we call her, is the mother of our kindergartner, whom a few years ago the Master called to higher service above, and now in her loneliness she is a mother to us all, from the youngest to the oldest, and never an anxious thought need be taken concerning the cleanliness of that part of the house used by the children, for Doodoo sees that it is kept spick and span, and is always on hand to help any child, and, in fact, everybody in every way.

The housemaid (for the kindergartner, often beginning to teach at eight o'clock in the morning, has little time for housework), who joined us seven years ago, joyfully comes to the assistance of teacher or children at any time. As it is not safe for the younger children to come and go alone through the narrow streets, which have no sidewalks, and are often crowded with camels, donkeys, and carriages, it is necessary to keep a man to escort

them back and forth, and he also lives in the building. If the normal class is in session, its pupils are but an added attraction to the children.

From the very beginning of the Smyrna kindergarten, sooner or later, in His own good time and way, God has supplied its every need, though sometimes not till trust in him has been patiently tested. Once at almost the last minute \$46 arrived by mail from unexpected sources in America. When other stations had seen the success of the Smyrna kindergarten, they wished kindergartners trained for the interior, but in some cases had no money for their support during their normal course. At just this time \$1,000 was left in a will for kindergarten use, and the interest of this supported two young ladies each year (till the principal was needed for the new building), which helped to make kindergartens possible in other parts of Turkey.

The human plan was one small kindergarten with twelve children. God had in mind Asia Minor dotted with kindergartens, which before many years we shall surely see. When tempted to discouragement let us remember that as the heavens are higher than the earth, so are His ways higher than our ways, and his thoughts than our thoughts. c. s. b.

SPRINGFIELD, MASS.

HELPS FOR LEADERS OF MISSION CIRCLES.

THE COVENANT.

IN spite of the fact that nearly twenty-five hundred of our girls are now enrolled as Daughters of the Covenant, it would seem that the force there is in this union of spirit and purpose had been only partially realized. On the part of those who are trying to lead young ladies into paths of highest service, it will be found that the Covenant may be used to several ends. The sweet reasonableness of the pledge appeals to the conscience, putting into words only that which the heart of every thoughtful Christian girl acknowledges as her duty. The idea thus crystallized serves to recall and direct the mind to the daily offerings of prayer, time, and money, and to keep before the girl that which is too often lost sight of in the tumult of everyday life. The imagery of the card and the pledge is pleasing to the æsthetic sense, and, of far greater import than that, it is an inspiration to the spiritual nature. Interwoven with the design everywhere are the three keys—prayer, time, and money—which unlock the doors for the entrance of the bearers of glad tidings,—how small an effort on our part will turn the locks; what great results will follow! Doors may be locked, also, by these same keys—fast-closed against sin, and ignorance, and superstition. The illuminated design of passion flowers suggests ever to the heart that most

sublime, appealing thought of the incomparable sacrifice made by Infinite Love, and the responsibility of those who know to "go and tell." The knowledge that one is part of a great company, all of like aim, is always inspiring, and this the girls may feel with great power as they remember the large numbers enrolled on the pages of our book of the Covenant.

Bands of Daughters of the Covenant have been organized, forming flourishing missionary societies among the girls, and in these and other junior auxiliaries the pledge is repeated at the beginning of every meeting, and oftentimes the Covenant hymn is sung. The remembrance of the Covenant cannot be too frequently recalled to the minds of those who have signed it. "The cares of this world" may crowd out this germ of loyalty to the cause our Lord has enjoined upon us all, and interrupt the growth of what should become a vigorous plant. Let leaders, by a constant holding up of the spirit and precept of the Covenant, keep it always before the girls. Let the girls have their cards always in plain sight in their rooms at home; let them ponder often over the words of the pledge and its deep, sweet meaning. Let those who have signed strive to be the most loyal, faithful, reliable supporters of the cause in their churches and auxiliaries as far as God grants time and ability.

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Once more we begin our monthly statements of contributions for a new financial year. We are glad to report an increase for the first month, as compared with the previous year, of \$786.29. Of this \$400 was received from the thank offering of the Springfield Branch taken at the annual meeting, and \$158 from the general contribution the following day. Aside from this the gain is very small. The estimates for 1899 received from the missions make a total of \$107,566.50, an increase of more than three thousand dollars on those for 1898. This does not provide for any new work; it includes only the natural growth of the old work, with one or two small sums asked for much-needed buildings. If the amount should be granted, it will require an increase of about three hundred dollars each month for the year. We have received it for the first month. Let us do our very best to continue this increase.

BIBLE READINGS. Our readers will gladly welcome our monthly Bible Readings, which Mrs. Capron has promised us for the coming year. They will be of great service to all, a help to leaders of meetings through the churches, and a great personal benefit to many in a quiet hour.

A WORD OF CAUTION. We would like to call the attention of our workers to a paragraph in the *Missionary Herald*, for December, on "Special Support" (page 491). While we rejoice most heartily in any movement that will increase gifts for missions, we wish to emphasize the fact that there would be no gain if it should include donations already made by organizations in the churches. One or two instances have come to our notice where it has been proposed that the Woman's Board Auxiliary in the church shall give up the work for which it has been contributing, and add its funds to the general collection, in order to make up the amount for a missionary salary. It will readily be seen that to transfer funds from one department of the work to the other not only adds nothing to receipts for missions, but in this instance might disturb existing arrangements to the detriment of the whole work. We are glad to have the authorized statement in the *Herald* that "the plan contemplates no interference with present methods of giving."

INTERDENOMINATIONAL FOREIGN MISSIONARY CONFERENCE. The Third Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in New York City, at the Broadway Tabernacle, on Wednesday and Thursday, January 11th and 12th, 1899. The Executive Officers and two delegates from each Board are invited to take part in the deliberations of the Conference. Preliminary meetings of Treasurers, Secretaries, etc., will be held Wednesday morning; reports of these meetings, and a discussion of missionary magazines in the afternoon. A Missionary Rally will be held Wednesday evening, to which everybody is invited. Thursday morning will be given up to educational topics, such as "Higher Education for Girls on Missionary Ground," "The Kindergarten in Missionary Work," and on Thursday afternoon, Mrs. Margaret E. Sangster will discuss "The Reaction of Foreign Missions on the Life and Unity of the Church."

A SIMPLE FAITH. A missionary of another Board in China writes: "The work grows more fascinating and interesting as one comes to know the Chinese better. Their simple faith is often very touching. The other day a poor woman went to a friend's house for a Bible meeting. The odor of the cooking of rice and vegetables was very strong, and as she sat and listened she was wishing and praying that her friend would give her something to eat

before she went home. She had had no breakfast; rice was expensive,—there was none in the house, and no money. She received no invitation to remain, however, and went home, for she could not tell the lady of her hunger; but she had been at home only a short time when a servant came, bringing her a generous tiffin. The woman recognized God's answer to her prayer, and keeps in a little box near her Testament some of the rice as a memento of her Heavenly Father's love."

A CONFERENCE OF CHINESE WOMEN. An exchange gives a most interesting account of a Woman's Conference in Amoy, China, which was thought to "mark a new era among the various changes going on in the empire." It was composed of a hundred or more of pastors' wives, preachers' wives, Bible women, school-teachers, and other prominent women of the church, delegates from between thirty or forty churches. The interest was so great that one of the native teachers "wished the Conference would go on forever," and everybody who took part was said to do "*chap je hun ho*" (ten parts good). Various topics were discussed, both religious and secular; there was a question box, and in general it was carried on in much the same manner as similar gatherings in this country. In some points it was a model for those in more enlightened lands. In giving reports from the churches each speaker was allowed five minutes, and "only two overran the time, which is saying a good deal, knowing the Chinese fondness for wandering all over creation when trying to tell anything." At the five o'clock prayer meeting every day there was no lack of interest, "three or four often arising at once to lead in prayer, and the prayers following each other in quick succession, many of them short and to the point." Among the questions in the question box were: "At how early an age should the training of children begin?" "How shall we promote the daily study of God's Word?" "How can we discourage the love of finery and the use of paint among our younger women?" Mrs. Ugo gave a paper on "Duties of Preachers' Wives and Women Workers." Under one head she gave two illustrations. First, she noticed when an ant found a crumb it at once ran off to communicate the news to others, and very soon there would be a number of ants at the crumb. Second, she one day noticed a sparrow come to her window, and finding a bowl of rice it flew away, and soon brought back a number of sparrows to eat the rice. So Christians should imitate the ant and the sparrow, and at once divide with others the gospel they have found. The Conference closed with the celebration of the Lord's Supper, the service being conducted by some gentlemen of the mission. One of the women said afterward, "I could not help thinking how pleased the Master himself must have been,"—a true criterion surely for any gathering.

THE EMPRESS DOWAGER
OF CHINA.

Our attention has been called to the fact that the account of the Empress Dowager in our October number is erroneous. The story given there has been current in various publications, and we supposed it to be true until informed to the contrary by Rev. H. P. Beach, who is well versed in matters Chinese. The facts of her life, supposed to be true, may be found in an article by Rev. W. A. P. Martin, D.D., in the *Missionary Review* for February, 1896; also an article in *The Review of Reviews* for December, 1898. The true story of her life is not less interesting, and we regret that it is too long for the limits of our magazine, but we trust that all who have been misled by our error will seek out the facts, and correct the mistake as far as possible. In all fairness, we wish to say that the editor of the Pacific Department was not responsible for the insertion of the article.

GROWTH IN WOMAN'S
WORK IN FOOCHOW.

Dr. O. L. Baldwin, in an account of the half a century jubilee of the Methodist mission in Foochow, China, says: "In the early days of the mission work a corner was screened off from the remainder of the room, and a few women would timidly come in to occupy the place. On this jubilee occasion I saw three hundred women and girls sitting in the open congregation, and heard from many of them earnest testimonies of their personal experience, given with ease and without embarrassment in the presence of the large congregation. There were no Bible women for many years after the organization of the mission, and no women who were capable of teaching day schools, but on this occasion there were over fifty Bible women and more than eighty day-school teachers present at a woman's conference held simultaneously with the annual conference.

EXTRACTS FROM RECENT LETTERS.

FROM MRS. ANNIE M. FAY, BAILUNDU, WEST CENTRAL AFRICA.

THE whole country is starting off, either to the coast or the interior. The captain of the fort near us has out an order for five thousand carriers, and hundreds are starting off for rubber and slaves. It is a sad sight to see the caravans returning with their human property, including not only men and women, but little children who can but barely walk. I think, as a general thing, the slaves here are treated much better than on the east coast of Africa, yet they think nothing of clubbing one on the head and leaving him by the roadside when sick or otherwise unable to keep up with the rest of the caravan.

As regards the work here at present, the schools have dwindled down to almost nothing, owing to the demand for children to carry food for the men, and it hardly seems worth while to continue this term longer. Some new young people have come from surrounding villages, and a few more of the old church members have returned, so, on the whole, the aspect of the work is encouraging. It is only natural that the young folks want the change of travel. To them it is like a pleasure trip to the mountains or sea-side, and they do not seem to think it a hardship to carry a load weighing from forty to sixty pounds day after day hundreds of miles.

I hope to take up the kindergarten again, but have been unable to do so as yet. The last day before vacation we had an exhibition. There were over ninety children, and I was really proud of them. Poor, little, neglected ones as they are, ragged and dirty, and many of them naked, yet they were happy and wonderfully responsive, so that, for the time, I had absolute control over them. It was more than I had expected, as often it seems almost impossible to govern them, they are so wild. We sang and played games, and ended by eating peanuts. One's whole time could well be spent in teaching them, but I can give only a morsel.

FROM MISS E. B. FOWLER, SHOLAPUR, INDIA.

Though I have had but few pupils, many being sent away to avoid danger from the plague, I have kept the school in session, and it has given me such a good opportunity for the hand-to-hand personal work and personal acquaintance with the various dispositions of pupils and teachers, which I feel has not been at all amiss. I have found latent gratitude and appreciation for all that is being done for their good, and deep, spiritual thoughts and a striving to live the Christ-like life in the little details of everyday life, and beautiful faith and trust in prayer. I would not have you think that I consider them perfect, for there is still much for them to learn; but it has been a real pleasure and joy to work for and with them.

One of the teachers was quite ill some time ago, and I cared for her and relieved her as best I could. When she recovered, she showed her gratitude by saying, "As a man takes rest under the shade of a tree" (and one has to be in this country to appreciate that), "so I find rest in your love." She is ever on the alert to do something for me, be it ever so small. A few weeks ago she gave me a hen, so that I might have an egg every day, hoping thereby that I would grow strong.

You may have heard, I think, of the little orphans we have taken, and they are one of my particular joys; they are all such nice little children, and the teachers opened their hearts so lovingly to the babies, and are caring for

them as carefully as though they were their own. One little incident in the training of one of these little ones has strengthened the faith in prayer of both teachers and pupils. After having tried for nearly a week to bring one of the children round to a peaceful state of mind, in vain, I asked that we might all pray for her in our Christian Endeavor meeting. At its close, I took the milk to her, and she seemed like a changed child. After she had taken the milk she came to me, and was very happy and playful. In the service which followed she was almost perfect in her behavior, and also at our singing and prayers she made no trouble at all. She did not seem at all like the little girl who had made so much trouble, and had been so disagreeable all the weeks before, whining and teasing most of the time. In the evening I asked that each one pray again, thanking God for hearing and answering our prayers. The teachers are quite positive that the child was possessed with a demon, and they say they think the demon must have gone into a little sickly chicken that was near the child quite a little, for Sunday afternoon the chicken disappeared, and has not since been seen. One thing I know, that the child is very different; one of the teachers says we have had a miracle in our school.

FROM MISS ADELAIDE DAUGHADAY, SAPPORO, JAPAN.

The past year has been filled with varied and absorbingly interesting work, and my heart overflows with gratitude because the dear Lord has let me see some results from it, and that my health has been equal to the strain. Among those who come to me regularly each week for instruction in the Bible and English are many different classes of people, officials, school teachers, college students, high school boys, women and girls, children and many unclassified ones. There are women's meetings to be attended, house-to-house visitation to be done, with an occasional tour into the country. There have been some baptisms; others are most seriously studying Christianity and are "almost persuaded," while some tell me that because of reading agnostic books their doubts stand in the way. For these last, Romanes' return to the faith of his young manhood, and his written account of it, have been of incalculable help, as well as such devout Christian lives as those of Gladstone and Miss Willard, who were among the greatest thinkers of the age. Among the boys and children there is much gospel temperance work, as, in the language of another, "it is better to form than to reform." Great breweries flourish in this newly settled part of the empire, and their baleful influence is in evidence everywhere. Even the school boys drink and smoke, and these habits lead to immorality, the temptations to which constantly surround them. Oh, if we could change

their environment! But as this we cannot do, we are working and praying to get scientific temperance instruction introduced into the government schools. It is slow, hard work; but the battle is the Lord's, not ours, and we are only required to work steadily and faithfully where he has placed us.

In view of the coming into effect of the new treaties, when there will be more unrestricted intercourse between the people and foreigners, the Japanese are making an effort to conform to the new order of things soon to be inaugurated; so a fresh impetus has been given to their desire to study English, and they are trying to come into pleasant social relations with foreigners. But these things may be productive of evil rather than good, for unless foreigners seize their golden opportunity, and, socially, exert a restraining and elevating influence, it will be far better for both to stay apart. As a case in point, in a large city here the Japanese organized a social club, inviting the foreigners to become members, with the object of holding banquets at stated times, with speeches and amusements. The Japanese committee inquired of a Christian who had been much with missionaries—and his reply showed what good influences he had been under—what things should be avoided in order to make the club pleasing to foreigners. He answered emphatically, “There must be no geisha dancing, no sake, and no conversation on religion and politics”; so at the first gathering these things were omitted. But what was the confusion of thought into which the Japanese were thrown by having one foreigner in an after-dinner speech say, “I would draw the line only on the geisha dancing.” Another foreigner said, “As there should be mutual concessions, I would surrender a great deal”; and only one voice protested against sake. But because of this one missionary, it was voted that this next meeting should be a *cha-kwai* (tea party). To those of us who believe that sake is morally and physically degrading, and the greatest foe to the gospel in this land, it was painful to know that there was only one protest against it. As the unchristian Japanese find every gathering dull without geisha and sake, it would have ended in these foreigners, willing to concede so much, giving up all. The social waters are also beginning to be troubled concerning concubinage; not that the public conscience is at all aroused, but a few faint voices are beginning to ask publicly, “What will foreigners say about this custom of ours?” This is a most critical time in Japan.

EVERY event in this world is a syllable breaking from the lips of God; every epoch in affairs is a completed sentence of his thought; and the great stream of human history is God's endless revelation of himself.—*Rev. J. H. Ecob.*

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

The Returning Soul: Jer. xxxi. 1-13.

To the Christian who finds himself a wanderer from his Lord and a cloud upon his spirit, instead of radiant communion, returning is most sweet. Little compromises with the world, disobedience in little things, and neglect of sacred appointments with the Lord led on to the heart cry, "I sought Him, but I found him not."

In the passage selected we have a precious transcript of this returning. While these words were addressed to the Jewish nation, a nation is made up of individuals, and one may spiritualize many a message of God's love into a cup of cold water for one's own thirsty spirit. "When I went to cause him to rest" reveals the love that follows us and leads us back. Then comes the clear and wonderful revelation, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." As soon as the sorrowing soul rises into the assurance of such love there rings out the promise of the dear old life of blessed service: "I will build thee." "Thou shalt be built." "Thou shalt be adorned." "Thou shalt go forth." "Thou shalt yet plant vines." As if language failed in showing what such love and power can do within the soul, follows, "The planters shall plant and shall eat them as common things." What a portrayal of one's daily unconscious personal influence! We are at once led into the very depth of our Lord's constraining command to abide in him.

In the ninth verse we find humility and a spirit of prayerfulness leading on to the blessed giving of the Holy Spirit. Steadfastness, that crowning trait of a rich and fruitful life, is realized in the words, "They shall not stumble." Nor are the souls who confess to conflicts without and fears within overlooked. "Ransomed from the hand of him that was stronger than he" has brought its comfort.

Now we come to abounding joy—the sunlit hills of God—songs of deliverance and communion of saints. The great themes will be the goodness of the Lord, the garnered experiences of life, records of consolation in sorrow, and the anointings for service. The dear young disciple will rejoice beside the older servants of the Lord. All will go on in Holy Spirit filled lives and our Lord's high ideal of our living be realized in "They shall not sorrow any more at all."

There is no word like satisfaction to express a conscious peace, trust, and hope. God's great joy over such restored and fruitful lives finds expression. He delights to turn mourning into joy; to give comfort and to make his own rejoice from their sorrow. Those in His service are to know and appropriate the riches of his divine resources. His people are to be satisfied with his goodness. "I will make all my goodness pass before thee."

THE DEMAND OF THE HOUR.

BY MRS. CHARLES M. LAMSON, OF HARTFORD.

(Read at the Annual Meeting of the Board in Springfield.)

"NEW occasions teach new duties," and it is well that, gathered here as Christian women, we pause to take our bearings, to look heavenward, as do mariners, and ask, seriously, what is the demand of the hour upon American women in the evangelization of the world? Upon American women. To no other women is so much given as to American women—so much of honor, so much of courtesy, so much of opportunity for individual development, so many openings for social service and power. Every thoughtful woman who goes abroad for a while comes back to her own country with a great thankfulness that, being a woman, she is also an American. Other countries have brilliant and earnest women, illustrious names, whose splendid achievements make us proud to be their sisters. But nowhere else do we find, as here, thousands and thousands of girls in colleges and seminaries, equipping themselves from all the treasuries of humanity. What is the demand of the hour upon these women? Upon all American women? Perhaps it is because we do not heed the demand, and answer it, that the evangelization of the world is still delayed. If the few thousands of devoted ones who have carried on the work of the Woman's Boards have accomplished so much, how glorious will be the result when all the millions of Christian women hear the call and respond with all the heart! It is quite too late in the century to ask whether American women are needed in foreign lands. The work of Dr. Root and Mrs. Capron in India, of Miss Barrows in Japan, of Miss Shattuck in Turkey, and of hundreds of workers heroic and efficient as they, has set that question at rest splendidly and forever. So our question narrows to the demand on American women in America.

First, then, the demand of the hour is for a clear and broad vision of the whole world and its needs. In the days of our grandmothers it was right and enough for a woman to spin and to weave, to cut and to sew, to care for her family, and to do many an act of neighborly kindness to those close

by. But why, think you, did the Lord put it into the heart of man to invent all this wonderful machinery, wheels within wheels, almost a living creature, that all this handiwork is done for us. Not, surely, that we may sit in sloth, or busy ourselves with trifles. But that we may have time and strength for higher work which no machines can do, that we may reach out the helping hand to neighbors farther off. Why has He given us telegraph and telephone, and railway and steamship? Not merely to bring to us the good gifts of every land, but that we may know the needs of those who once were far away, and may be able to meet that need generously and swiftly. The woman of to-day must follow with keen and sympathetic interest the passing events all the world around. She must know the problems of Japan, of Corea, must watch developments in China, where it seems that one bad and cruel woman has done much to hold all other women back and down. She will know the meaning of Kitchener's victory and the questions of the various Hinterlander; she will be on the alert for news from the Klondike, from Hawaii, from Turkey, from Crete, from Spain, and she watches now with hope and prayer to see what plan of God may be wrought out by the decisions of the Peace Commission sitting in Paris to-day. And because she sees the need, and is conscious of her own resources, she will hear another demand of the hour: the demand for constant offerings of money, time, and prayer. I ought not to speak of money. Facts speak of that need far more eloquently than any words. Never so many scholars, never so many conversions, never so many calls for the gospel, and year by year fewer workers. We have planted these missions with prayer, and watered them with the tears and the blood of saints and martyrs. And now, just as the tree comes into bearing, shall we be so foolish, so insane, as to cut it down, or leave it to wither? The demand of the hour upon all American women is for money to meet the great need. Why has the Master trebled the wealth of our church members in the last years? That we may live in luxury? Nay, rather, that we may set forward his work.

Again, you see I follow the dear pledge of the covenant which so many of our girls have signed, we must give time: time for meetings, time for work, time for reading. One says there is just the same reason for reading missionary literature as for reading the Gospels and the Acts—it is the same story continued, the story of bodies and souls healed by the touch of the Master, the story of his apostles “in labors abundantly, in journeyings often, in perils often,” and these later apostles are well worthy the name. We must give time that we may know and help others to know what these missionaries are doing.

The demand of the hour is for prayer. Are you not touched when the cry comes from the workers, Pray for us. They never ask for money, for luxuries; just this one request, Pray for us. If we believe in them and their work, and in a God who answers prayer, shall we not meet this demand? "More things are wrought by prayer than this world dreams of." Says Dr. Pierson, "The greatest need of missions to-day is of effectual, fervent prayer."

The demand of the hour, then, is for a clear vision, for constant offerings of money, time, and prayer. All this is commonplace; this is easy. But the demand is for much more than this. It is just as true to-day as it was in Galilee nineteen hundred years ago, that if we will follow our Master we must take up the cross, and that is not easy—it is not meant to be. The demand of the hour upon American women is that we see things in their true relations, that we give to Cæsar only the things that are Cæsar's, so that we may give to God that which is his, that we be spiritually minded, that we seek first the kingdom of God. No other can meet this demand. Do you not know that no home, no church, no community rises higher than the women in that home, church, or community? The business and politics of the world are mostly in the hands of men—long may they remain there. To women is given a higher charge—to keep alive the souls of men. And we have not recognized our duty. The demand of the hour is imperative, that we come to our neglected task. Is it not the mothers who must teach the children to pray? Do not sweethearts and wives inevitably lead lovers and husbands either to a lower or a higher spiritual life? Is it not women, queens of society, queens of homes, who set the standard of values? Do you believe that if women, all women, really set truth, and purity, and honor, and sacrifice, Christlikeness, far above all luxury, all material good, that men would often let themselves down into the mire for mere dollars, or what dollars will bring? We mourn over empty treasuries and slight interest in the Lord's work. It is utter nonsense to talk about hard times or gifts going to other charities as explaining these facts. I am sure it is true, and I say it reverently and thankfully, that many of you who hear me do give at a sacrifice, do give till you feel it. But it is also true that in most of our churches the tide of luxurious expenditure goes higher year by year. Could a tithe of the money given to mere show and superfluities go to the mission work, there would be no more talk of cutting off schools or missions. We mourn a lack of interest; our books and magazines, most attractive and interesting, are read but little compared with their merits, and our meetings are not well attended. The truth is, Christians are absorbed in other things, and the appeal of the hour, of the Master in this hour, is that Christian

women should lift the church to a higher life. Shall the salvation of the world wait because Christians, Christian women, fill their time and their heart with things—with playthings?

The last two centuries have been made splendid by discoveries in the material world; one by one the powers of earth and air have been made subject to man to do his bidding. The demand of the hour is for the coming of the spiritual kingdom—the kingdom of God. But it is only as we obey the laws of steam, of magnetism, of electricity, that we make them our servants. Here are some spiritual laws which, likewise, we must obey, or the kingdom cannot come. Listen, did we ever hear them? We have thought of them as precepts to be followed or neglected as we chose. But they are laws, inexorable as the law of gravity.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Set your affection on things above, not on things on the earth.

Be not conformed to this world. No man can serve two masters.

Be ye holy, for I am holy. He that loseth his life for my sake shall find it.

Seek first the kingdom of God.

“Set your affections on things above, not on things on the earth.” But we set our affections on furniture and china, gold and pearls and costly array. “Be not conformed to this world.” Do we not try rather to be conformed? When you go into an assembly, can you make any least guess which there are Christians? Does not fashion set her standard for us as much as for any? “No man can serve two masters.” Are we not trying to serve—Mammon certainly, God perhaps, with the remnant? “Seek first the kingdom of God.” We seek ease, pleasure, culture, social prestige for six days in the week, and Sundays we must rest. This should be in all things our test question—will this help to bring the kingdom? Shall I give tithes? That were much, that were well. But that is Jewish. “He who gives only a tenth is but a tenth of a man, a tenth of a Christian.” The Christian must give all. We may not spend one dollar, one hour, without asking; will this food, this dress, this luxury, this visit, this game, this journey, this reading, this labor, this rest help to bring the kingdom? That the world may be evangelized, there must be this perfect consecration of Christian hearts, and the demand of this hour is that American women see this splendid opportunity and meet it with absolute and joyful devotion.

Do I exaggerate the influence of women? Turn to your Old Testaments and read. From Solomon, whose “wives turned away his heart,”

wisest of men though he was, all through the sad story of idolatry and decline and fall, how many times it was the mother or the wife that led the king away. Because the daughters of Zion were haughty, "walking with stretched forth necks, and wanton eyes," therefore the swift calamity came. The cry of the prophet came, "Tremble, ye women that are at ease, be troubled, ye careless ones." Do we not need a prophet to-day?

The opportunity is ours, but opportunities pass. Next year will be different; not even God himself can bring back a wasted opportunity. Shall we meet the demand of the hour? Some of us older ones see that time is short and precious. We feel already the shadow and the cool of the evening, and we know that the night cometh when we can no longer work. To you younger women, before whom lies the twentieth century with all its magnificent promise, I appeal. More than you know "Humanity with all its fears, with all its hopes of future years," lies in your keeping. Will you by following the laws of spirit come to real spiritual power, a power unthought of yet, perhaps as much beyond that of Pentecost as the number of disciples to-day is greater than then, and so meet the demand of the hour upon American women for the evangelization of the world?

IN MEMORIAM.—MRS. CAROLINE R. ALLEN.



MRS. C. R. ALLEN.

MRS. CAROLINE REDDINGTON ALLEN died at her home in Auburndale November 26th. Mrs. Allen was one of the earliest missionaries of the Woman's Board, adopted as its missionary the very year that the Board was organized in 1868, and was still connected with it till called to the higher service above. Her love as a child for the Foreign work, and desire that she might herself be a missionary, were but the earnest of her forty years of faithful service in Turkey. Mrs. Allen went with her husband to Turkey in 1855, and to Harpoot in 1857, where her long consecrated life has been spent, beloved by her associates, and endeared as a mother to the hearts of the women and school girls for whom she labored. Mrs. Allen was a gifted woman, but not one talent was left to run to waste in her Master's service. Her love of art and gift of poesy and literary taste all found ample scope, not only in the direct work for her Armenian sisters about her, but often in inspiring by her letters her

sisters in the home land. Even after her illness prevented touring, and the active labors in the station that she had enjoyed, her interest was unabated and her fertile brain formed plans to be carried out by her associates, and her typewriter sent words of counsel and loving suggestions far and wide.

Mrs. Allen, with her sainted brother, Dr. Wheeler, were miraculously preserved through those terrible days of massacre in 1895, and only then, after their houses had been burned, and it was impossible to care for them in their foreign home, did they lay down their work in Harpoot, and return to their native country. The years since her return have been years of physical suffering that none could realize who did not see the dear, patient woman as she was so lovingly ministered to by her husband and daughter. Never a wish breathed but was gratified, indeed before the mother could express the wish, the daughter had anticipated it. After this protracted suffering and waiting, we could but rejoice when the heavenly summons came, and one could almost hear the "well done" as she passed quietly from her bed of pain to the rest above. At the funeral service, the beautiful hymn that Mrs. Allen wrote directly after the massacres was sung, a hymn full of that triumphant trust in God and glad anticipations of the future life that had sustained and animated her through all these years.

E. G. S.

OUR BOOK TABLE.

Fellow Travelers: A Personally Conducted Journey in Three Continents, with Impressions of Men, Things, and Events. By Rev. F. E. Clark, D.D., President of the World's Christian Endeavor Union. Published by Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 288. Price \$1.25.

This book is dedicated "To my dear friends and coworkers, John Willis Baer, William Shaw, and Amos R. Wells, whose faithfulness, earnestness, and wisdom in Christian Endeavor at home made possible my journey for Christian Endeavor in lands afar." The book is attractively bound with the white domes and minarets of the Taj Mahal on the upper part of the cover standing out in relief against a pale blue background. There are nine full-page illustrations. Dr. Clark says, by way of introduction, that "this book is a transcript of actual travels, and was written, for the most part, on a steamer's deck, in the sleeping cars of India, and in a compartment of a South African train." The long journey of nearly forty thousand miles, which occupied almost a year, was undertaken solely for the advancement of the Christian Endeavor cause the world around. Whether Dr. Clark describes

people or places, one is glad to accompany him on this personally conducted tour, which is more dignified than a mere pleasure trip, for it is on the King's business.

Korean Sketches. By Rev. James S. Gale, B.A., of the American Presbyterian Mission, Wönsan, Korea. Published by Fleming H. Revell Co. Pp. 256. Price \$1.

We are indebted to Dr. Griffis and to Mrs. Bishop for some knowledge of this Hermit Nation, but to the historian's and traveler's descriptions we are glad to add the missionary's outlook. Mr. Gale has had nine years of intimate association with what he calls "this quaintest and oldest of living races." The chapter on "The Korean Mind" shows that he has studied this people thoroughly. He confesses that "the great problem that confronts all work in the Far East is the Oriental mind."

He regards the Koreans, in spite of all appearance to the contrary, as naturally honest, and possessed of high capacity for civilization. They respond readily to the appeals of the gospel. Their lives abound in examples of parental tenderness and filial piety, and even of conjugal fidelity.

The style is clear, vivid, and picturesque. The descriptions of Korean manners and customs are nowhere surpassed in the literature of the subject, and the suggestions as to industrial and commercial prospects are peculiarly sagacious and timely. A chapter on the heroes and martyrs of Korean missions is extremely pathetic. The whole book is permeated with a pricelessly evangelical spirit, in which not a trace of cant or merely professional phraseology is to be found. It is impossible to read the book without deep sympathy with the Korean people and their future, and all who labor for their religious, educational, and political advancement. As a whole, we think this the best single volume published in English on Korean life, character, and prospects.

SIDELIGHTS FROM PERIODICALS.

"Japan is nothing if not lively," says Mr. Pettee. One must be a lively reader to keep up with her passing history. Just now matters of especial interest are political upheavals and further efforts to adjust Doshisha affairs. For a discussion of these questions see "The Situation in Japan, Political and Ethical," by James H. Pettee, in *Congregationalist*, November 24th. In the same Rev. Robert Hume tells "What a Friend can do for a Foreign Missionary."

Two other articles appear this month upon Japan. The *Forum* contains "The Relation of Japan to Other Nations," by D. W. Stevens. The *Cosmopolitan*, a lighter article upon "Geisha Girls," by Alice Nielsen.

Austria has received our sympathy in her great loss of a kind and noble empress. One loyal and mourning subject, a Hungarian, Alexander Hege-
dius, Jr., contributes to the *Review of Reviews*, December, his first published effort in English, a sketch of "Elizabeth, Empress and Queen."

The *New Illustrated Magazine*, December, gives a full account of "The Royal House of Austria," by Mary Spencer Warren.

That China is unable and unwilling to proceed at such a lively rate of progress as her neighbor across the narrow sea, has been lately proven,—if proof was needed. See *Review of Reviews*, December, for a clear and interesting analysis of the young emperor's efforts to urge the staid old empire onward, when she could not, and would not go.

"The Theological Situation in India," by a Hindu, Vamadeo Shastri, *Fortnightly Review*, November, may be of interest to some student of the old religions and their relation to Christianity.

Harper's Monthly, December, "The Coming Fusion of the East and West," by Ernest F. Fenollosa.

I LOVE to be in the missionary work, because I love to stand in the ranks and march in the footsteps of those who have gone before me in the best work of the world—the work which God most honors, in which he is most pleased, by which he is most praised, and to which he gives the most illustrious promises. We wish to stand with Martin, and Brainard, and Cary, and Judson, and Ann Hazelton, and Harriet Newell, and all the others who have given lustre to history by their self-consecration to the work of the Master. We wish to be in the line of those who have marched under the golden triumphs of God, and under that one banner in the world that never goes down, and to feel that their influence descends upon us.—*R. S. Storrs, D.D.*

TOPICS FOR AUXILIARY MEETINGS.

January.—Constantinople. See LIFE AND LIGHT for December.

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 of the Board and Their Work.

June.—Cesarea: The Girls' School; Kindergarten; Outstation Work.

July.—Mission Work in Brousa, Adabazar, Trebizond, and Sivas.

August.—Hindrance to Progress in Missions.

September.—Objects of Worship in Heathen Lands.

October.—The Medical Work of the Board.

SMYRNA.

TOPIC FOR FEBRUARY.

As suggested in the printed topics it might be well to have three talks on the city of Smyrna. 1. Historical and descriptive. An interesting sketch on the early history of Smyrna may be found in the *Bibliotheca Sacra* for January, 1858. Sketches may also be found in all encyclopedias, and statistics in the "Statesman's Year Book." 2. Religious history: this can be found in "Smith's Bible Dictionary." There is also an interesting chapter on Smyrna as one of the seven churches of Asia in a book by Rev. A. C. Thompson, "Morning Hours on Patmos," to be found in the Woman's Board library. As an adjunct under this head there might be a sketch of "Polycarp, the Martyr Bishop of Smyrna." See McClintock & Strong's "Encyclopedia of Bibliological, Theological, and Ecclesiastical Literature." Canon Farrar's book, "Lectures on Ecclesiastical History," contains a chapter on Ignatius and Polycarp that would make a good selection for reading. 3. Mission Work. In the short time allowed for a meeting one could hardly include more than "Woman's Missionary Work." This may be divided into two parts.—1. "The Girls' Boarding School," see LIFE AND LIGHT for December, 1883; August, 1884; March, 1885; June, 1886; May and August, 1890; April and October, 1891; June, 1894; *Missionary Herald* for June, 1892; April, 1893; March, 1895; January, 1897. 2. "Kindergarten," see LIFE AND LIGHT for February, 1890; January, 1894; July, 1896. The valuable articles in this issue by Mr. Crawford and Miss Bartlett give much of the information needed.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18, 1898, to November 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. M. B., 30, Sixth St. Ch., Jr. C. E. Soc. 2.09; Bucksport, Friend, 2; Castine, Desert Palm Soc., 50; Freeport, W. M. U., 10; Harpswell Centre, Cradle Roll, 1.70; Machias, Aux., 27.51; Orland, Miss

Hannah T. Buck, 5; Portland, St. Lawrence Ch., Ladies, 10, Second Parish Ch., Mrs. Carter's S. S. Class, 10; Thomaston, Cong. Ch., S. S., 2; Waldoboro, Aux., 14; Waterford, Aux., 1.41, Miss Grace Washburn, 25 cts.,

165 96

Total, 165 96

NEW HAMPSHIRE.

<i>Exeter</i> .—Isaac S. Shute, to const. L. M. Martha A. Hatch,	25 00
<i>New Hampshire Branch</i> .—Miss Abby E. McIntire, Treas. Concord, South Ch., Mrs. Lydia F. Lund,	20 00
Total,	45 00

VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Berkshire, East, Aux., 10; Burlington, Dau. of the Cov., 10; Jericho, Cradle Roll, 4.20; Lyndon, Aux., 10, Buds of Promise, 7; Manchester, Y. P. S. C. E., 10; Morrisville, United Workers, 10; Norwich, Aux., prev. contri. to const. L. M. Mrs. H. Russ; Post Mills, Th. Off., 2.13; Richmond, Aux., 11.25; St. Johnsbury, North Ch. (Th. Off., 50.80), 61.52, South Ch. (Th. Off., 41.10), 52.25, Young Ladies, by "C." 10; Troy, North, Mrs. D. W. Kelley, 5; Westminster, West, E. C. D., 2.50. Less expenses, 17.25,	188 60
Total,	188 60

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dinsmore, Treas. Andover, Sunbeam M. C., 3.75; Burlington, Aux., 12; Dracont Centre, Aux., 15.65; Lowell, Union Aux., 128.58, Pawtucket Ch. (Easter Off., 14.30, Fall Off., 30.97), 45.27, First Cong. Ch., 41.21; Medford, Aux. (Th. Off., 29), 35.50; Melrose Highlands, Aux. (with prev. contri. to const. L. M. Mrs. Sarah P. Mason), 23.90; Methuen, Wide Awake M. B., 10; Wakefield, Aux., 65; Wilmington, Two Friends, 3.40; Winchester, First Cong. Ch., M. U., 25, Seek and Save Circle, 50,	459 26
<i>Auburn</i> .—Mrs. Mary J. Rich,	20 00
<i>Barnstable Branch</i> .—Miss Amelia Snow, Treas. Harwich, Aux., 12; South Dennis, Aux., 11; Waquoit, Aux., 13; Yarmouth, Aux., 7.50,	43 50
<i>Berkshire Branch</i> .—Mrs. Chas. E. West, Treas. Adams, Aux., 31.60; Dalton, "Two Friends in Berkshire," 225, Cong. S. S., Home Dept., 20; Hinsdale, Aux., as a Memorial to Mrs. C. J. Kittredge, 25; Housatonic, Aux., 12.10; Lenox, Aux., 3.90, Jr. C. E. Soc., 6.60; Peru, Top Twig M. C., 6.10; Pittsfield, South Ch., Aux., 12.40; West Pittsfield, C. E. Soc., 1,	343 70
<i>Boston</i> .—Off. at Friday Prayer Meetings,	13 16
<i>Essex South Branch</i> .—Miss Sarah W. Clark, Treas. Th. Off. at Annual Meeting, 70; Beverly, Washington St. Ch., Aux., 69, Y. L. Aux., 21, Silver Keys Soc., 10; Boxford, Aux., 15.50; Danvers Centre, Prim. Dept., S. S., 5; Gloucester, Aux., 66.18; Lynn, First Ch., Aux., 25, North Ch., Aux., 20, Chestnut St. Ch., Aux., 18.29, Central Ch., Aux., 15; Middleton, Aux., 13; Salem, South Ch., Aux., 374, Tabernacle Ch., Aux., 140.28, Y. L. Aux., Th. Off., 9.60, Crombie St. Ch., Aux., 57.54; Topsfield, Aux., 30, Donation, 4,	963 39

<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Bernardston, Aux. (of wh. Th. Off. 4.80), 16.35; Conway, Aux., 10, Y. P. S. C. E., 1; Hunting Hills, Aux., 3,	30 35
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 30, Second Cong. Ch., Aux., 11; Belcher-town, Aux. (of wh. 25 to const. L. M. Miss Lizzie Blackmer), 35; Greenwich, Aux., 7; Hadley, Aux., 25, Cong. Ch. and Y. P. S. C. E., 3.75; Hatfield, Wide Awakes, 15; Huntington Hill, 4.50; Northampton, Edwards Ch., Aux., 50 cts.; South Amherst, Willing Workers, 10; Worthington, Aux., 13.50,	155 25
<i>Ipswich</i> .—First Ch.,	2 65
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Annual Meeting, 50 cts.; Dover, Pavissett Soc., 7; Holliston, Aux., 16; Hopkinton, Aux., 26; Marlboro, Aux., 65; Maynard, Mrs. Lucy A. Maynard, 27; Saxonville, Aux., 17; Southboro, Aux., 13.35; South Framingham, Aux., 147.36,	319 21
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Brockton, First Ch., Aux., to const. L. M. Mrs. Lucy Parrott, 25, Aux., 20; Easton, Aux., 20; Hanson, Aux., 18; Kingston, Aux., 8.75; Plymouth, Aux. (of wh. Th. Off. 37.27), 50.57; Plympton, Aux., 5.50, Prim. Dept., S. S., 1; Randolph, Mem. M. C., 10; Scituate Centre, Willing Workers, 5; South Weymouth, Union Ch., Aux., 117.61; Weymouth and Braintree, Aux., 30,	311 43
<i>No. Middlesex Branch</i> .—Miss Julia S. Couart, Treas. Concord, Y. P. S. C. E., 10; Dunstable, Aux., add'l, 5; Harvard, Aux., 8.50. Less expenses, 70 cts.,	22 80
<i>Old Colony Branch</i> .—Miss Frances J. Rannels, Treas. A Friend,	100 00
<i>Sharon</i> .—Mrs. F. Vinton,	5 00
<i>Springfield</i> .—Offering at Annual Meeting,	160 37
<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas. Silver Off., 400; Brimfield, Aux., prev. contri. to const. L. M. Miss Julia L. Brown,	400 00
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Allston, Aux., 25.25, Cradle Roll, 8.80; Boston, Central Ch., Aux., 31, Mt. Vernon Ch., Aux., 92.46, Old South Ch., Aux., Mrs. E. P. Adams, to const. L. M. Miss Fanny L. Adams, 25, Union Ch., Aux., 25, Shawmut Ch., Jr. Aux., 112; Cambridge, First Ch., Aux., 45, North Ave. Ch., Aux., 118.40; Cambridgeport, Wood Mem. C. E. Soc., 20, A Friend, 1; Charlestown, Winthrop Ch., Aux., 119.82, Cradle Roll, 16, Jr. C. E. Soc., 5; Chelsea, Central Ch., Cradle Roll, 19; Dorchester, Second Ch., Aux., 125.29, Jr. C. E. Soc., 6.53; Everett, First Ch., Contri. Soc., 1.68; Hyde Park, Aux., 20, Jr. Aux., 5; Mansfield, Aux., 10; Medway, Jr. C. E. Soc., 25; Newton, Eliot Ch., Aux., 214.95; Newton Highlands, Aux., 19.54; Norwood, First Ch., Aux., 36.50; Roslindale, Aux. (of wh. Th. Off., 28.52), 37.74; Cradle Roll, 3.26; Roxbury, Immanuel Ch., Aux., 120; Somerville, Winter Hill Ch., S. S., 5.52,	1,294 74
<i>Warren</i> .—Cong. Ch.,	16 80

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Athol, Aux., 1; Gardner, Aux., prev. contri. to const. L. M's Mrs. Artemas Coolidge, Mrs. T. B. Dunn, Mrs. F. H. Whittemore; Lancaster, Aux., 8; Southbridge, Aux., 3.75; Spencer, Aux., prev. contri. to const. L. M's Mrs. James Capen, Mrs. Fred. W. Boulton, Mrs. Edw. A. Murdock, Mrs. F. J. Sanborn, Mrs. George Wakefield, Miss Mary A. Miles; Webster, Aux., prev. contri. to const. L. M's Miss Elsie Larcher, Miss Carrie Day; Westboro, Aux. (of wh. Th. Off., 21.35), 46.05; Whitinsville, Extra-Cent-a-Day Band, 17.01, 75 81

Total, 4,737 42

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Providence, A Friend, 40

Total, 40

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Plainfield, Mrs. Annie L. Johnson, 1 00

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Hartford, First Ch., Aux., 5, Fourth Ch., Aux., 2, Miss S. M. Wells, 2; New Britain, First Ch., Aux., to const. L. M's Mrs. Sarah B. Hall, Mrs. Sarah A. Strong, Mrs. Fannie P. Felt, Mrs. George Cleary, 217.51, First Ch., Cradle Roll, 1.25, South Ch., Aux., 63; Rockville, Aux., 45, C. E. Soc., 10; South Manchester, Aux., prev. contri. to const. L. M's Miss Mary Bliss, Mrs. Charles House, Mrs. Thomas Simms; Unionville, Aux. (of wh. Th. Off., 31.70), 35.20; Wethersfield, S. S., 12.20, 393 16

New Haven Branch.—Miss Julia Twining, Treas. Bridgeport, South Ch., Aux., 149.07, North Ch., Aux. (with prev. contri. by Mrs. A. B. Hincks to const. L. M. Mrs. Walter J. Ross), 21, Park St. Ch., C. E. Soc., 10, M. 3; Bridgewater, Aux. 18; Canaan, Y. L. M. C., 15, Pilgrim Ch., Y. P. S. C. E., 15; Clintonville, C. E. Soc., 2; Colebrook, Aux., 5, C. E. Soc., 3.25; Cromwell, Aux., 64.68, Cradle Roll, 3; Danbury, Second Ch., Aux., to const. L. M. Mrs. Sarah M. Foster, 40, First Ch., Aux., 8.60; Ellsworth, C. E. Soc., 5; Greenwich, Aux., 23.04; Guilford, First Ch., Aux., 63.66; Middlefield, C. E. Soc., 4.13; Middletown, First Ch., Aux. (of wh. 25 by Mrs. James H. Bunce to const. L. M. Mrs. F. C. Potter), 63.25; Milford, Plymouth Ch., Aux., 25; New Milford, Aux., 100; Northfield, Aux., 9; Northford, Aux., to const. L. M. Mrs. Ophelia Malthy Beach, 30; North Stamford, Aux., 1; Norwalk, Aux., to const. L. M. Mrs. Charles C. Betts, 26.10, S. S. C., to const. L. M. Miss Minnie Wixon, 25; Plymouth, Aux., 26; Portland, Work and Win, 28; Ridgebury, Friends, 2.50; Salisbury, Aux., 15, C. E. Soc., 1; Saybrook, Aux., 42; South Britain, Aux.,

24.16; Stamford, Aux., 25, Y. L. M. C., 13.50; Stratford, Cradle Roll, 5; Torrington, First Ch., Aux., 8; Waterbury, Second Ch., Aux., 30, Miss Mariou J. Phipps, 5; Westbrook, Aux., 25; Westport, Aux., 10; Wilton, C. E. Soc., 9.06; Winsted, Second Ch., C. E. Soc., 10, 1,012 00

Total, 1,466 16

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Aquebogue, Aux., 17.50; Brooklyn, Plymouth Y. W. Guild, 6.50; Buffalo, First Cong. Ch., S. S., 50, W. G. Bancroft M. B., 25, Y. P. S. C. E., 10; Copenhagen, Aux., 10; Coventryville, Aux., 7; East Bloomfield, Mrs. Eliza S. Goodwin, 4; Fairport, Aux., to const. L. M. Miss Charlotte Clapp, 30; Flushing, Aux., 43.43; Groton, Y. P. S. C. E., 5; Homer, Aux., 22.75; Jamestown, Aux. (with prev. contri. to const. L. M's Mrs. Albert L. Smalley, Mrs. Lucy Brodhead, Mrs. Adelle M. Fowle), 41; Millville, Aux., 4.50; Oswego Falls, Dorcas Soc., 5; Sherburne, to const. L. M. Miss Hattie A. Lathrop, 25; Wellsville, W. M. U., 3.74. Less expenses, 55.50, 254 92

Total, 254 92

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, Fifth Ch., Jr. C. E. Soc., 2; N. J., Montclair, Y. W. M. Soc., 15, Jr. C. E. Soc., 75.00; Orange Valley, Y. L. M. B., 41.60; Passaic, Aux., 5; Paterson, Aux., 30.79; Woodbridge, Jr. C. E. Soc., 2, 171 99

Total, 171 99

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00

Total, 5 00

LEGACY.

Minnesota.—Winona.—Legacy Mrs. Charlotte C. Curtis, F. A. Rising, exr., 264 67

CANADA.

A Friend, 25 00

Total, 25 00

TURKEY.

Smyrna.—K. D. in Boarding School, 26 40

Total, 26 40

General Funds, 6,802 45
 Gifts for Special Objects, 224 40
 Variety Account, 169 49
 Legacies, 264 67

Total, \$7,461 01



QUARTER-CENTENNIAL OF THE WOMAN'S BOARD OF
MISSIONS OF THE PACIFIC.

(Continued.)

THE BEGINNINGS OF THE BOARD AND ITS HOME WORK.

BY THE HOME SECRETARY.

ON this glad day that celebrates the silver anniversary of our Board, it is fitting that, for our own encouragement and inspiration, we look backward and see if the visible results of this Society seem to justify its existence. Its organization was due to the earnest missionary spirit of some of the prominent men and women who were leaders in the churches twenty-five years ago. Mrs. McLean says it was in large part the work of Mr. and Mrs. Hough, settled at that time over the church in Santa Barbara. It seems clear that Dr. and Mrs. McLean were not behind Mr. and Mrs. Hough in convincing the women of the churches that it was a good thing to organize a Woman's Board of the Pacific. There certainly was a group of strong women at that time in our churches, and they had in no small degree the missionary spirit. When we recall the faces of some of that group that have now been laid aside from the activities of life, not to mention these that are still with us, we do not wonder that something was brought about: Mrs. Dr. Stone, Mrs. Dr. Dwinell, Mrs. Ann Bigelow, Mrs. Sarah Blakeslee, Mrs. Dr. Mooar, Mrs. Coxhead, Mrs. Sarah Edwards Henshaw, Mrs. Kate Fisher, and Mrs. Hough. The reasons urged were that there was a call for woman's special work for women in zenanas and hospitals; that we needed to take part in the work, and that in a Board we should have a systematic channel for our efforts, the more effective because local.

Previous to 1873 there had been formed on the Coast in our denomination three Woman's Foreign Missionary Societies,—one in Santa Barbara, one in Plymouth Church, San Francisco, one in the First Church, Oakland, that had been begun as early as 1870. You will recollect that the Woman's

Board in Boston, with Mrs. Bowker as its president, was not begun until 1868, so that before two years had elapsed we find the women on this remote rim of the continent enthusiastic to do something for their sisters in pagan lands.

At the General Association of Congregational Churches, held in San Francisco in 1872, Dr. McLean, just arrived here from the East, presented a stirring missionary paper, urging the women to go forward and lay the foundation of a great work in California. The following year, at the meeting of the General Association in Santa Cruz, "the final impetus," as Mrs. Smith reports, "was given the movement by an able paper by Mr. Hough." The women were impressed, and withdrew from the General Meeting to De La Mater Hall; were addressed by Dr. McLean and Rev. Mr. Noble, after which Mrs. S. H. Willey was called to preside over the meeting, and a vote was taken to organize a Board of the Pacific.

Was it not a happy incident that in this town, whose name is a synonym of our faith, and where zealous foreign missionaries had once toiled and prayed, that here our Board should begin its career? Thirteen women gave one dollar each as a nucleus fund for beginning the correspondence of the Board. They were Mrs. A. L. Stone, Mrs. Sarah Blakeslee, Mrs. Dr. Inwood, Mrs. Sarah Hough, Mrs. Ann Bigelow, Mrs. S. S. Smith, Mrs. W. C. Pond, Mrs. Marshall, Mrs. Perkins, Mrs. Chapin, Mrs. Morton, Mrs. Margaret Brewer, and "a Friend." Mrs. A. L. Stone was chosen President, Mrs. R. E. Cole, Treasurer, and Mrs. S. S. Smith, Recording Secretary. During these twenty-five years the Board has had but four presidents,—Mrs. A. L. Stone, Mrs. J. K. McLean, Miss Fay, and Mrs. Henry Jewett. Mrs. Cole served as treasurer for twenty years, Mrs. Smith as recording secretary for twenty-two years. Mrs. McLean has been an officer of some kind during all this period, and Mrs. Jewett, first as foreign secretary, then as editress of the column in *The Pacific*, and now as president, has served nearly all of the twenty-five years.

A number of auxiliaries were formed in the churches, and the contributions for the first year amounted to \$1,129. For a few years our money was sent to the Board of the Interior, later on directly to the American Board. Interest in missions was greatly vivified by our undertaking the support of two missionaries known to a large circle of women in Oakland—Mrs. Watkins in Mexico, who had once been a successful teacher in Oakland, and whose husband was a graduate of the Pacific Theological Seminary; and Miss Rappleye, also a well-known teacher of Oakland, who had been sent to Turkey. By the end of the fourth year our contributions amounted to more than \$3,000. This rapid increase was the result, we

believe, of adopting individual missionaries and feeling responsible for their support. During the first five years there was a grand incoming of life memberships.

When we were but four years of age "Our Column" appeared in *The Pacific*, and the Board was particularly fortunate in possessing the services of the gifted Mrs. Henshaw as the first editress of the column. Her bright, sparkling articles that came with such ease and grace from her pen accomplished much for the infant society. The column has been kept up during all these years, and has, in no small degree, furthered our work. Auxiliaries multiplied, and we presently began to try to raise a definite amount of money each year. We were made glad by a few legacies. Although none of them were on the scale of a Vanderbilt fortune, they were encouraging, and enabled us to extend our work. In a few of our churches Young Ladies' Mission Circles had been formed, and in 1885 these united to form a Branch. This first loved and cherished Branch is our hope and our pride. It has a fresh and glowing life, and to it we look for future presidents and officers of our Board, who will take up our work and pass it on to still others. From the very first there were women in Oregon and Washington who were ready to share in the work. Astoria, Portland, Salem, and, later on, others sent regular contributions and letters, showing interest and sympathy. Finally, the auxiliaries of Oregon and Washington formed a Branch, and in 1890 the one northern Branch became two. The same year the societies of Southern California gathered themselves together into a Branch.

Even to far-away Utah has this "noble contagion" spread, and in Salt Lake City there are missionary women doing what they can to arouse interest in foreign missions. They have sent contributions of money for several years. In 1896 Mrs. Nutting, their treasurer, writes: "What constitutes a Branch? And is it possible for Utah to become one? We would like to belong to somebody or something." And again, she says: "Our work here is only in its beginning, and many of the women have no conception of missionary needs." Last year the brave women of Utah formed a Branch—our fifth daughter. We expect that ere long Nevada and Arizona will each be ambitious to make Branches, and then we shall have the magic number of seven.

For sixteen years the annual meetings of the Board were held in convention with the General Association gatherings, but it was then decided to hold our annual meeting at a different time and place from the Association, and to have an all-day meeting.

About one hundred thousand dollars in round numbers has been raised by

this Board, its branches and its auxiliaries during these twenty-five years, and each dollar has been a consecrated one, and has therefore had a mighty force for good. These funds have been used for building schoolhouses, supporting missionaries, and other things needed in carrying on missions.

But these material and visible results of the Woman's Board are not the only, and possibly not the greatest fruit of our labor. While we have lifted helping hands to our dark sisters beyond the seas, to ourselves has come increased knowledge, profounder sympathy with humanity, greater faith in prayer, a more vital sense that we can have a share in bringing the world into the light, and a keener appreciation of the gospel.

To the women of California there comes special responsibility and inspiration for the work. Mexico is our near neighbor; just across the calm waters are the great nations of China, Japan, and India. We are close at hand to them; already many of their people have come to our shores. Again, we are on the main highway on which missionaries must travel in going to—and returning from—their different fields. It is our privilege to comfort in their departure from the homeland those that are passing out of the Golden Gate to the new world in the Orient, while we may welcome home those that return exhausted and heart weary with their contact with the woes of heathendom.

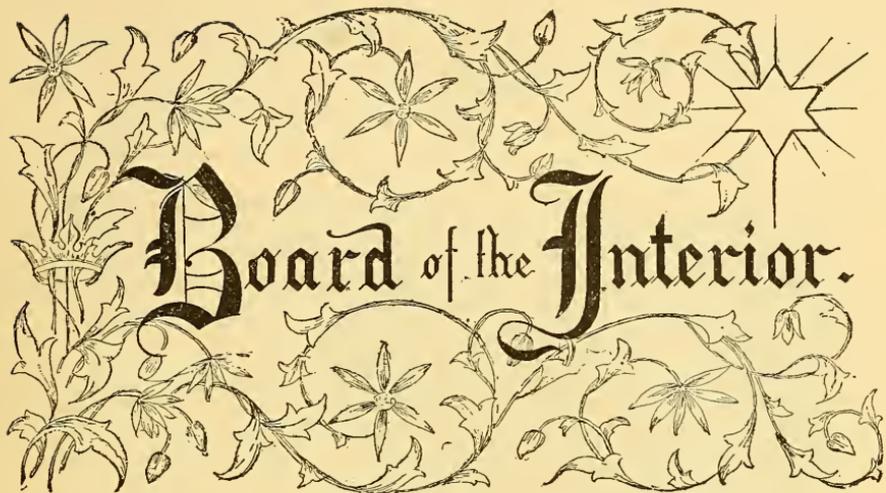
It is well for us as missionary women to realize that we have distinguishing privileges as workers for foreign missions. Let us not fail in our high trust! Let us continue this work that has, during twenty-five years, prospered and extended so grandly, and leave it as a precious legacy to others to continue when our efforts shall have ended. Let us thank God heartily for what has been wrought in this quarter-century. Let us look with courage and joy to the grand work yet to be done in California, and in the world, by the Woman's Board of Missions of the Pacific.

MRS. C. B. BRADLEY.

NEW YEAR THOUGHTS.

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious days be overpast;
Let love walk with us, friend.



A NEW YEAR'S GREETING.

[We commend to every woman's missionary society this letter to a Chicago auxiliary from its president.—ED.]

To the Ladies of the Auxiliary Society in——, Greetings and best wishes:

I WISH I could be with you to-day to consider with you the growing success of the missionary work and the responsibilities which rest upon the homeland for the continuance of this work. Our money and our prayers ought not only to sustain but also to advance the missionary operations.

Let us think for a moment of Christ's answer to the messengers John sent to ask, "Art thou he that should come, or look we for another?" He said, "Go your way, tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

The climax of all the wonderful works of our Lord seems to be the preaching of the gospel to the poor. Now, how abundantly and ever increasingly should our prayers and our contributions be offered to aid this very thing!

The converts to missionary labor are far more faithful in this line, in proportion to their means, than are we. They, out of their poverty, last year paid \$118,000, or more than one sixth of the cost of supporting the missions. We in this land are every year dressing better, eating better, traveling more, enjoying more. Are we giving more? Are we praying more?

Dear Ladies, I wish that during this year we may have a genuine revival of missionary interest in our hearts.

With loving remembrance I am,

Your friend,

A SKETCH OF THE MONASTIR GIRLS' BOARDING SCHOOL.

BY MRS. ELLEN RICHARDSON BAIRD.

[The author omits mention of the fact that she herself has been connected with the school from the beginning assisting in the sewing and other classes, and furnishing a home for the American teachers.—ED.]

THE Monastir Girls' Boarding School began as a day-school in the autumn of 1877 with a dozen children studying their A B C's under Miss Marika Raicheva, a young Bulgarian lady. At the opening of the second year, Mrs. Jenney, having returned from the United States, took charge of it, and the close of the year was marked by a very successful examination, though the number of the pupils was not over twenty. In 1879 the Mission asked for a young lady to come out from America and establish a boarding school for girls, the first in all Macedonia. Miss Sophia Crawford responded to the call, reaching Monastir in July, 1880. Besides the day pupils, a few girls were gathered in that autumn, living in a rented house with the Bulgarian lady teacher, awaiting the completion of the spacious building erected for its use by the Otis fund of the American Board.

The new building was occupied in September, 1882, and for fourteen years was used as a preaching place as well as school. Many hallowed memories are connected with that school-room, it having been on more than one occasion the very gate of heaven. Miss Crawford was joined by Miss Lillian Spooner, of Boston, in 1883, but both ladies were obliged to leave, and in September, 1884, Miss Harriet L. Cole, of Syracuse, N. Y., took charge of the school, and has been at her post ever since, except one year of furlough in the United States in 1890. During her absence Miss Mary L. Matthews, of Millville, N. Y., who joined Miss Cole in 1888, took the entire charge with native assistants. Miss Matthews was called to the United States on account of her mother's health, and various changes in her family circle kept her in this country for nearly three and a half years, but, greatly to the joy of her associates, she was able to return to her field in October, 1896. So during only a very small part of the nearly twenty years' existence of the Monastir school has there been more than one lady in charge. Miss Cole has held on bravely, notwithstanding ill health and many difficulties, for nearly fourteen years.

The school was fortunate in retaining the services of excellent Bulgarian teachers as first assistants for many years. Miss Raicheva remained seven years, succeeded by Miss Pavlova for nine years, who is now in the Nurses' Training School connected with the Presbyterian Hospital in New York City. She was an orphan of the Bulgarian war for independence, gathered



MISS MARY L. MATTHEWS.

in by the German deaconesses of Constantinople, and afterwards educated in the Samokov Girls' Boarding School. The school has had over two hundred pupils under its instruction, of whom about sixty have been boarders. "Quality, not quantity," has ever been its motto, and care has always been taken not to have a large non-Protestant element in it. Only those pupils

have been retained who gave promise of usefulness. At present there are twenty-one boarders, and a few day scholars. There are now many schools in the city, both day and boarding, where a good secular education can be obtained, thus leaving our school free to be a training school for workers. The language used is Bulgarian, but the study of English is begun in the preparatory grades, so that the girls in the higher classes make good progress in English literature. Two of last year's graduates studied Shakespeare, Tennyson, and Milton with great interest and profit.

I well remember the stormy January night when Mr. Jenney brought in from a country town the first boarders. It was a very frightened company of four little girls, and they hardly knew what to expect. Their fathers had been persuaded into sending them, but their mothers were not convinced, so they found ways and means to get two of the four home again very soon. The other two remained a year or two with us, and then left of their own accord, not being able to withstand the opposition of their relatives. When new boarders came in from the villages, ignorant both of book knowledge and the ways of town life, they seemed dazed at first. The mystery of getting into a nice white bed was too much for them, and they were so afraid of falling off the bedstead they could hardly go to sleep. But their dormant minds soon woke up, and some have developed intellects of no common order.

Our school has made a good record for itself, showing that the care bestowed has not been in vain. The first class of three was graduated in 1888. One of them is now the wife of a Bulgarian pastor, editor of the Methodist Episcopal paper in Bulgaria. Another is the wife of a Christian merchant, keeping a light shining in a dark place. The third, Miss Sevastia D. Kyrias, after receiving additional training in the American College for Girls in Constantinople, presides over the first and only girls' school in Albania, where the pupils are taught in their own language. She is assisted by Miss Fanka Eftimora, another graduate of our school. These young ladies carry on a splendid educational and evangelistic work among their own people. Their influence is extending into Moslem Albanian families, where nationality is stronger than religion; so some of the pupils of Miss Kyrias' school teach girls in Moslem homes who are too large to go to school.

Several of our graduates have done excellent service as teachers and Bible women.

Effia Busheva came to us about twelve years ago, a girl of sixteen, not knowing a single letter. Her industry and perseverance carried her through the course in six years, and ever since her graduation she has been employed as teacher and Bible woman in the villages around her native place. Rev.

J. Henry House wrote last September: "I was present at the examination exercises of the school of Miss Effa K. Busheva in Monospitova. It was something to be proud of to see the perfect command she had of her pupils and the progress they had made. The exercises were held on a pleasant June day in the shade of the trees of the yard of the church and school. A large number of people were present, Protestant and Orthodox,—perhaps three hundred or more. The gymnastics especially attracted the attention of all for the accuracy of the various exercises and the perfect command of Miss Busheva. I am sorry to say she is not to work with us this year. She has gone to Sofia to be with her brother after six years of work in Macedonia."



MISS COLE, TEACHERS, AND PUPILS.

Her work is not confined to the schoolroom. Her influence over the women in their homes is marked, and many times she has been the leader of midweek prayer-meetings, and even of the Sabbath services.

I have not time to tell of others who have been connected with the school for longer or shorter periods, but who are filling places of trust and influence wherever their lot is cast. Some, having run the race set before them, are in the presence of the King. Only a very few who have been under the instruction of this school for any considerable length of time have really been lost to us (I can now recall only two).

During the past five years there has been a great change in the appearance of the girls who enter the boarding department for the first time. Instead of the dazed, mystified child, comes a bright, intelligent girl, able to take her place in the intermediate grades, who has taken her primary work in schools taught by our graduates. So we may say that the second generation of pupils is now coming to us. This school is in a position to be a center of influence not only for Bulgarian girls, but also for Albanian. Those Albanian girls who have finished the course in Miss Kyrias' school in Kortcha could receive an additional year or so of instruction in our school if the language of the school was English, as Miss Kyrias teaches English in her school.

Miss Matthews has, since her return, been studying Albanian during her spare time, so that when the mission decides to open the doors of the school to Albanian girls she may be able to assist them. In that case a third American lady will be needed. Though there has never been any extensive revival in the school, yet there has always been an excellent Christian spirit, bringing many into the church who have lived exemplary lives. Of the more than sixty who have joined the church in Monastir during the past fourteen years over forty were connected with the school at the time of their joining. Among the pleasant closing incidents before leaving Monastir was my being on the committee to examine four of the younger girls for admission to the church, and their simple testimony of their love to Jesus, and their exemplary Christian lives was very touching.

Dear friends of the Michigan Branch, who have been casting bread upon the waters so many years, take courage. These girls, while learning many useful things have opportunities of doing evangelistic work with the missionary ladies, are accustomed to Christian Endeavor work, and carry on enthusiastic missionary societies, so that when they leave the sheltering walls of the school they are ready to freely bestow what they have so freely received.

We would bespeak the continuance of your interest in this school, and your prayers and gifts that the coming years may be even more fruitful than the past.

THIRTIETH ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS.

BY MRS. A. R. THAIN.

THE First Church, Kansas City, in extending to the Woman's Board a second call to meet within its borders, signified, as happily expressed by Mrs. Lyman Baird, what would in social life be considered as a desire for further acquaintance. It is impossible to doubt that the delegates were prepared fully to reciprocate the sentiment of friendship thus delicately expressed.

Two circumstances tended to hinder unqualified gladness on this anniver-

sary: there was to be faced a deficit in the treasury of nearly ten thousand dollars, and we were to know that our honored president, Mrs. Moses Smith, could be with us only in spirit. Yet from her bed of pain came the strong words, "Let there not be heard one word of discouragement." The gracious vice president echoed this mandate in the call for a "ringing" meeting, and it may be said that throughout the sessions only words of hopefulness and reassurance were heard.

The courage of the meeting was manifest in the resolve to make prayerful, earnest effort to raise \$80,000 the coming year; an amount which will not only forestall retrenchment, but enable the Board to send out the three new missionaries who are ready to sail for China in December.

This tone of encouragement prevailed in the report from the foreign field where the agencies employed are bringing spiritual results; and the ring of good cheer came from the Young Ladies' Department, where new societies are forming and dormant ones have been revived.

In the training of children is the inspiring hope that we may thus have a part in the future.

Through the eyes of those to whom had been granted the actual experience we had views of the Celestial Empire,—a vision of missionaries as seen from the American Legation on the Bosphorus; glimpses of Japan, Bulgaria, and of Spain, where about one hundred years ago Santa Theresa was founding an order of secluded nuns, while Mary Lyon was establishing a Mount Holyoke, whose influence should extend abroad to bless the earth.

From the opening session in the room of the executive committee to the close of the convocation, the hours set apart for devotion were resonant with fervent prayer for the Holy Spirit. The central petition, the throbbing thought, was for His potent influence upon the hearts of those present and upon the spiritual forces of the Board in their whole array around the world.

"The climax of creative power is a soul. The purpose of Christ in going down into the horrible abyss was to save a soul from death. The wonder of the resurrection was to bring a soul into final relation with God. The task of every missionary, and of him who sustains the missionary by money or in other ways, is that of saving souls."—*W. Douglas Mackenzie*.

This meeting closed the third decade in the existence of the Woman's Board. This period covers its largest receipts, and is marked by the advent of the Mizpah Calendar, the Covenant, and the Key. But that which must thrill us most profoundly is the extended roll of those who, from the missionary ranks or from the circle of home workers, have been translated into the sphere of higher service. A generation of effort has gone into the past. "No material force is ever lost; may not Christian effort claim the same law."

EXTRACT FROM A LETTER WRITTEN BY MISS FRANCES
PARMELEE, OF MAEBASHI.

I HEAR that the Japanese educators and government are reflecting deeply on the fact that such a large per cent of would-be United States soldiers were rejected on examination because of tobacco habits. You know the tobacco smokers in Japan are vastly more than in the United States even, and that, too, among youth, and boys, and women. Yesterday and day before we had our W. C. T. U. convention here. It was a great success, was fully attended, and a great deal of interest was shown. Dear Clara Parrish, round the world organizer, presided a part of the time. She has done a splendid work in Japan. Nothing in Japan heretofore has ever brought the different denominations of lady missionaries together, and made us know each other and appreciate each other as her work has done. She has bound us all together and made our work one, more than it ever was before. Dear soul! she has had some tremendous obstacles to overcome, and some awfully hard experiences, but she has bravely overcome them all. W. C. T. U. work is missionary work, and she has made some who did not see it before realize it, and organization helps their work.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 10, 1898, TO OCTOBER 18, 1898.

COLORADO	795 02	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
ILLINOIS	7,707 86	Received this month	114 05
INDIANA	375 51	Already acknowledged	339 76
IOWA	3,877 02	Acknowledged in main reports	
KANSAS	563 98	through the year	194 50
MICHIGAN	1,559 75	Total for special objects for year	
MINNESOTA	601 80	ending Oct. 18, 1898	648 31
MISSOURI	660 34		
MONTANA	28 25	ARMENIAN RELIEF FUND.	
NEBRASKA	644 73	Received this month	40 30
NORTH DAKOTA	35 75	Already forwarded	170 97
OHIO	2,890 19	Total for Armenian Relief for year	
SOUTH DAKOTA	393 18	ending Oct. 18, 1898	211 27
WISCONSIN	2,139 86		
WYOMING	71 50	INDIA RELIEF FUND.	
FLORIDA	10 00	Already forwarded	58 75
MICRONESIA	12 50	Grand Total for the year ending Oct.	
TURKEY	101 20	18, 1898	\$63,530 10
WEST AFRICA	25 00		
MISCELLANEOUS	100 52		
Receipts for the month	22,593 96		
Previously acknowledged (40,212.31			
less 194.50 "specials")	40,017 81		
Total for year ending Oct. 18, 1898 . .	62,611 77		

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

Life and Light for Woman.

VOL. XXIX.

FEBRUARY, 1899.

No. 2.



ANATOLIA COLLEGE, MARSOVAN, TURKEY.

TURKEY.

MISSION WORK IN MARSOVAN.

THE GENERAL WORK.

BY MISS P. L. CULL.

I HAVE had nearly forty days in Marsovan,—a time long enough for seeing something of the working of things, and not so long as to do away with the sense of newness and wonder. This mission is a living organism, and every member contributes to the general life. The noon-day prayer meeting reveals the secret of its life and growth. The members of the station gather in from the college class room, from the boarding school, from the home for the younger college boys, from the hospital and the two orphanages, and from various workshops. The missionary at whose house the prayer meeting is held, in monthly turn, leads. The time allotted is fifteen minutes. The leader asks in some such words as these, “Are there any objects for which we would especially pray to-day?” And one or more subjects are at once mentioned, as though this was the place where help was surely to be sought and found. One says, “I want to return thanks for the good women I have found to undertake the work in the college kitchen.” Another, “I want to ask for guidance in the decision we must make about our Bible woman;” or the needs of the hospital are brought up, and prayer is offered for the newly arrived and already overworked nurse. One returned after a few weeks’ absence gives thanks for special answer to prayer in a time of much perplexity. Of the one hundred and fifty-six orphans more than ninety are boys. They must have more sleeping room; and the need is brought before the station, and united supplication is made that favorable weather may be given, and workmen may be found to provide the needful shelter before the winter storms set in. Prayer is asked that a neighboring church may be guided in its selection of a pastor. An impending interview with government officials, on which important interests depend, is made the subject of earnest prayer. Again and again the case of the same wayward boy is prayed over, for his soul is in deadly peril, and he cannot be given up. Two subjects of prayer are ever present,—the conversion of the hundreds of young persons gathered in this place for their education, and the unity in spirit of the workers, that all may work together in complete conformity to the Divine will.

It often happens that there is a difference of judgment as to means or methods. It must be so where there are such differences of temperament, but after a careful talking over the matter a decision is arrived at and acted

on, one can hardly understand how, for there seems to be no formal voting nor any deciding by bare majorities. One very marked result of this careful conference and prayer over individual cases is the warm Christian sympathy between missionaries and native helpers. It is the busiest of communities: one sees work done up to and beyond the limits of physical endurance, but no overburdened, anxious faces.

There are two homes at which all the missionaries gather for their daily meals. There is, thus, a great saving of time in housekeeping; and with the changes from month to month the social life is like that of one great family. One wonders where those two busy ladies get time for all the work they do. One of them has returned to-day from a week's stay at Amasia. Her husband took her to the place, and returned to work that had, with difficulty, permitted a two days' absence. When the time came for her return the Circassian guard was dispatched to bring her. To-morrow night we are to come together to hear of her week among the brethren and sisters of that outstation.

Another missionary's wife is hospital treasurer and mother of the orphan boys, of whom she is very proud, considering them the brightest children in the world, and having daily instances to tell in justification of her opinion. She knows all of their achievements as little tailors, shoemakers, and miscellaneous workers, and their knowledge of geography and of passing events is quite wonderful, she would have us believe. To these two missionary homes men and women are coming from morning until night to tell their troubles, to ask for work; most often of all, perhaps, to get counsel in their own domestic matters. Many missionary stations are centers of this kind of work, but the numbers of women coming seemed especially noticeable here, and the sympathetic patience with which each case is considered is more remarkable still.

A third missionary lady has the home for the younger college boys. There are fifty of them. They have always been blessed in having one to care for them who had reared boys of her own. And this is truly a home. The missionary lady who cares for them is present at every meal, and at their daily prayers. They are her boys, to be personally known. A relation of mutual confidence is established that will be transferred later to the different home circles. The influence of this young college boys' home is already widely felt through the country. As one meets these boys in the long vacations at their own homes, one is struck by the humanizing influence that has been exerted upon them. They have a new relish for home life, as though some personal affection had been developed in them. They love social singing and reading, and have a new standard for what is manly.

The orphan girls, sixty to seventy in number, have their home and school in one of the best dwelling houses of the mission. Part of their work is done in a building adjacent, which is fitted up with looms, on which they learn to weave, and they do capital work. The youngest of the missionary mothers, and the last to make acquaintance with missionary lands, has these orphan girls in charge. She has just been getting her loom room white-washed. There are all the people who have to do with these orphans to be supervised. Their clothing, their food, their materials for work, their sleeping arrangements, the care of the sick, are all questions that come for daily consideration before this young mother of the orphan girls.

At the Woman's Missionary Meeting on Wednesday, special mention was made of the women who come to the hospital for treatment. There are some patients whom one would never have expected to see there. And it is just these persons who manifest a great desire to hear the Scriptures read. The hospital is established in answer to the prayers of many years. One learns from the missionaries themselves what it means to them. The time of the doctor is filled to overflowing. All the skilled resources of modern surgery are used. Not the least valuable of the lessons taught is that of implicit obedience to the doctor's authority. Neither dallying nor temporizing is permitted. And so it is a health-giving institution in every sense of the word, not only promoting bodily vigor, but clearing the mental perceptions and giving moral tone,—a most valuable auxiliary to college and seminary in their own special domain.

Eighty boarders live in the girls' school, and the day pupils in attendance raise the number of scholars to one hundred and forty or more. They fill every seat in the great schoolroom, which is situated in the second story of the building. This room has windows in abundance, opening toward east, south, and west, letting in plenty of sunlight the whole day long, and with it the pure air of this broad, upland plain. The whole school building is open to the light and air. There are open galleries instead of narrow, closed passages, and it is simply impossible to shut oneself from the fresh air unless one remains in a single room with doors and windows closed. They are a healthy, vigorous-looking company of girls; the best representatives from the towns of seashore and plain, and from the villages nestling among the mountains for a great extent of country around. They strike one as having come here for a purpose,—as being very much in earnest. Education for them means social position and influence when they leave school. For many it will mean far more than this, for they have consecrated their lives to Christian work.

The high moral and spiritual tone of the school cannot fail to impress one

who comes in daily contact with it. One sees the steady, unfaltering purpose of those who conduct it to subordinate everything else to the development of Christian character in the pupils; and each one is thought over and prayed over as a future worker for Christ in school or home.

THE MARSOVAN GIRLS' BOARDING SCHOOL.

BY MISS C. R. WILLARD.

Crossing mountains and valleys, broken bridges and bridgeless streams, the traveler from the Black Sea ports of Samsoun comes toward evening of the second day within sight of the vineyards and city of Marsovan; a city



VERANDA OVER THE COURT IN THE GIRLS' SCHOOL BUILDING.

whose houses are so closely crowded together that it does not appear like the home of twenty-five thousand people,—rich and poor, Mohammedan and Christian. If the traveler is an American, every passer-by knows it at a glance, and knows as surely that he is going to the college.

The outward appearance of the city does not do justice to the comfortable, attractive homes which do exist among the desolate ones. Standing out in

Miss C. R. Willard. Miss F. C. Gage. Miss S. H. Riggs.
 Native Armenian Teacher. Pompish Anna Felician Pompish Prapione Native Greek Teacher.
 (Matron of Boarding Dept.). (Oldest native teacher).



MARSOVAN BOARDING SCHOOL. TEACHERS AND CLASS OF 1898.

contrast to the general unwhitened, mud-brick buildings are two whose whiteness we call beautiful, though in America it might be called glaring: these are the college and girls' school, founded and fostered by the American Board. Entering the big middle door of the girls' school, one passes into a large, enclosed court, paved with cement, and having an oval flower bed in the center. Into this court open recitation rooms, gymnasium, dining room, and kitchen. Above these are two stories, each with its wide veranda around the four sides of the court, from which open schoolrooms, parlor, teachers' rooms, and dormitories.

In the small hours of Christmas morning the sleeper is sure to be wakened by the sound of singing, which calls him out on the upper porch. There in the court below, around the flower bed, which is still green, are twenty white-robed figures, each with lighted taper, singing, "Sing the love our Saviour bore us." Standing there in the stillness of the night, under the bright winter stars, the heart may well beat faster as the house is filled with the words, which are its foundation stone, and the spring of all the life within it.

The school has an attendance of one hundred and fifty Armenian and Greek girls, who in the lower classes study in their native vernaculars; but when their knowledge of English is sufficient, use such text-books as Wentworth's Algebra and Geometry, Young's Astronomy, Steele's Physics, and Sanderson's Modern History. The course of study for the four upper classes is not unlike that of an American high school, English being the required modern language, and ancient Armenian and Greek the classics. There are ten resident teachers—three American, four Armenian, and three Greek. The most advanced classes in Armenian and Greek are taught by professors from the college. Writing, drawing, singing, and organ lessons are also given by non-resident teachers.

While it is still Saturday night in the United States the Marsovan girls hold their Sunday morning Christian Endeavor meeting; a meeting just such as is familiar to us all in the home churches, save for the strangeness of tongues. If the meeting begins in Armenian, it is not long before Greek, Turkish, and English are all heard; and there is scarcely a girl in school who does not use two of these languages; many use three, and some all four. When such hymns as "Nearer, my God, to Thee" and "Work, for the Night is Coming" are sung in good, clear English, it would be easy to believe that we were across the seas in our own land; but any such delusion which may occur in our sunny schoolroom among the girls with whom we feel so much of Christian sympathy is dispelled when, after making our way through the narrow streets among donkeys, men, and ox-carts, we see the

girls closely seated on the floor of the church, each with her head covered with a shawl to guard her from the gaze of fezed men.

The central idea which has molded this school in the past, and which is recognized in it by all, is well expressed by the girl who, hearing of the Christian Endeavor Society, wrote to a friend that she had been invited to the "Christian Ever" meeting.

OUTSIDE WORK OF GRADUATES AND OTHER PUPILS.

BY MISS SUSIE D. RIGGS.

Last week I was in our nearest outstation, Hadji Keuy, on a few days' visit to help get the new Bible reader and teacher started in their work. The Bible woman is one of the ripe fruits of our dear Miss Fritcher's and Mrs. Leonard's seed sowing. She was once in our school, but was not graduated. She never married, but has for many years been engaged in this Bible reader's work. The former Bible reader in Hadji Keuy was removed, as you know, perhaps, to take the position of house mother to our girl orphans. Since then the place has been vacant, and now this woman opens a new work there among the women. She was just getting settled when I was there, and had only eight or ten scholars; but within two or three days so many promised to begin to learn to read as to raise the number to eighteen, and I believe it must be larger now. The new teacher for the girls' school there went over with me. The little school had been carried on by a woman (sister of the former Bible reader) who was also once in our school, and was taken out shortly before graduating to marry a man who is by no means worthy of her. She has three little children and her own house to keep, and yet has devoted a large portion of her time to keep the only means of Christian education for the little girls of her adopted village. She had a faithful assistant, who had also had a taste of the Marsovan Girls' Boarding-school life, but not enough to fit her to carry the school alone. This fall an earnest petition came, begging that we provide a new teacher who could give all her time, and carry on the school as it should be. As we looked about and could see no available person to invite there, it seemed clear that we must send some girl now in school. As we looked over the girls one by one, we felt something like the parents who tried to decide which of their many children to give away. No one in the senior class could be asked to give up her diploma this year! The only two suitable ones in the junior class had already just stayed out to teach a year. Coming to the sophomore class, we proposed the matter to one with many doubts, but her face fairly glowed with pleasure at the idea. It had been an unexpressed desire of her heart,

and she was glad to get some experience in teaching before getting her diploma from us. The results are not yet apparent, but she begins her work with so much cheer and enthusiasm that it seems to be evidently in the good Lord's hands.

All this is simply a detailed account of one of many such cases. The little school in Zillé has for three years been carried on by the preacher's faithful wife (a graduate); but now they are asking for a teacher in her place. Of our graduates, those who have been teachers we can number about one hundred and four. We have graduates now teaching in Amasia, Chorum, Hevek, Charshamba, Fatsa, and three in this city. Aside from these there are several outside of our field: one is in Cesarea, two in Sivas, one in an outstation of Sivas, one in Erzroom, and one even as far away as Persia. There is one, also, who came within a year of graduating in the school in Trebizond. Four or five other such pupils, who have been unable to graduate, are teaching in our own and other fields.

It would be pleasant to invite you into the homes of our many graduates and former pupils who are now preachers' and teachers' wives. The girls in this country marry so young that they often have no opportunity to serve the Lord in teaching; yet their influence is strong and good in the communities which they enter as brides.

BIBLE WOMEN.

BY MRS. EDWARD RIGGS.

I wish we had more Bible women's work to report. We ought to have one such woman in each town. The doors are wide open; the opportunities are almost unlimited. The lack is in laborers. Our missionary force is too small, to begin with, and the lack of time to visit the field and work up the native element decreases the material from which to draw workers. If the blessed day comes—or, perhaps I ought to say, when it comes—that money pours into the treasury of the Board so that we can have the help we need, then I believe a vast harvest will be reaped here. Just now we have only two Bible readers in our field; one has newly begun work in Hadji Keuy, and one is at work here in Marsovan.

I can tell you some incidents of the life of the Bible reader here. She is an earnest Christian woman, unmarried. She has between thirty and forty pupils who are learning to read, and she goes regularly to other houses where there are sick people to read the Bible to them. Wherever she goes she is welcomed generally. She told me this morning, however, of one place from which she was driven out by a Roman Catholic priest, and forbidden ever to go there again. This was two years ago; and lately the young woman who

was then her pupil found her, and begged her to come and begin her lessons again, saying that the priest was in bed now with paralysis, and could not trouble them any more.

Yeranoohee, the Bible reader, is rather a bashful, timid woman naturally, and she says it is very hard for her to go into a house at first, but she is always glad she ventured in. She had two pupils in a house, whose father was a vile, blasphemous man. He became interested in the Bible, and left his work every time she came for the lesson, and called his wife to hear, also, and would beg her to read more. God's word changed this man entirely. One of the daughters has died recently of consumption. She died rejoicing in her Saviour. Shortly before she died she spent the night in rapturous exclamations of joy that she was going to Jesus soon. Her mother reproached her that she could rejoice in what was sorrow to them. She said, "Oh, mother, if you only knew how sweet my beloved is, you also would want to go to Him!" "Who is your beloved?" said the mother. "It is Jesus, my Saviour," she said. And she died a triumphant death.

A woman who had heard Yeranoohee reading the Bible in a friend's house was impressed by the repeated injunctions to love. She begged Yeranoohee to get her a Bible. "We are poor,—we can't pay much, but I do want my husband to read those words," she said. "We are not on speaking terms with his father and mother, and the Bible tells us we must love them." So a Bible was procured for her at half price, and she took it home to her husband. They read it together far into the night, and the next morning they started for Hadji Keuy, a neighboring town, where the father and mother lived. The old people were astonished to see them coming, and exclaimed: "What does this mean? What are you doing here?" "O," said the young man, producing his Bible, "the Bible tells us we must love one another, and we have come to make up our quarrel and be friends again. Come, I want to read you what it says!" So he read; and the quarrel was settled, and the young folks went home. A friend happening in that day, the young wife told how their trouble had been removed, and the friend said, "O, I must have a Bible, too, for my husband to read, for he is in a quarrel with his parents." So she asked Yeranoohee to get her a Bible, too. She was told that it would be easy to procure her one, but it must be at full price, since she was able to pay. So she paid in full, and she and her husband read the Bible. One cause of contention was a cow, which they owned between them, and whose milk they sold. The mother wished to give short measure, and make money. The daughter-in-law was obliged to carry the milk to its destination, and begged to have full measure. Then the mother cursed her in a passion. So the poor little woman prayed to God to show

her a way out of her trouble, and let her keep his law. In a short time the cow died, and the little woman did not mourn, for she felt that it was the Lord taking the cause of the trouble out of the way.

Yeranoohée's work is not all success; she has her discouragements, too. She mentioned one place where she had been gladly welcomed for some time, and then one time in her reading she dwelt on the clean heart,—the pure in heart. The next time she went to see that woman she was not at home, and she is not able to find her at home any more; the woman seems to avoid her.

Yeranoohée loves her work. I wish we had a dozen more like her, and in similar work. Our other Bible reader is Pampish Zaroohee, who has labored at different times in Anasia. She has been sent now to Hadji Keuy, where we hope she will do a good work.

WORK AMONG THE WOMEN AND ORPHANAGES.

BY MRS. C. B. TRACY.

Year by year our work increases. Pleasant as it is, time and strength seem insufficient for it. As for my portion in it, on account of our close connection with the college, we try to make our house a pleasant center for teachers and students, to keep up kindly, social intercourse with them, and they are a community of near three hundred. I also have the oversight of the domestic department.

The care of the sick and the poor in the city devolves upon me. Much time and thought must be given to them. Hours each day must be spent with those who are in the hospital, or wish to enter, or who have recovered, and wish help to return to their homes.

I have the care of the ninety boys in our orphanage, but God has given me the best of native helpers. I do not think that anywhere in the world can ninety more obedient boys be found. They are bright, also. The pastor, when attending their first examination, said that they had learned as much in three months as children usually do in a year. I believe it is in answer to the prayers offered for them. I trust that some of them will become teachers and preachers. They are much interested in the articles their teacher translates from our missionary magazines. One beautiful boy came to his teacher and asked if he could be sent to America. He explained that he wanted to go to India to carry the gospel to the heathen, and he thought he must prepare for the work in America.

They were greatly interested in the late war, and almost as enthusiastic over the victories as though they had been young Americans. Our boys are young, as we took them between five and twelve years of age, but the older ones are learning trades while giving half a day to study. We have

fourteen little tailors and twelve shoemakers. They are doing finely. I should like to show the boys in America the garments and shoes the boys have made.

In September Mrs. Carrington took the charge of the sixty-eight orphan girls off my hands. She is a loving mother to them, giving them unstinted time, and care, and affection. They are making rapid improvement in their lessons, and in every way. They have a school in the orphanage,



GIRLS' ORPHANAGE.

and are taught to sew, to knit, to mend, to do housework, and the older ones to weave. In this part of the country every woman needs to know how to weave.

The little girls are very fond of hymns. When summer vacation came they had committed to memory one hundred of them, in Turkish, English, or Armenian. They have also committed a great deal of Scripture to

memory. We trust that many of them will become teachers among their own people, and we should like to introduce them to friends who would educate them in our girls' school.

THE HOSPITAL-WOMEN'S WARDS.

BY MRS. PHEBE W. T. CARRINGTON.

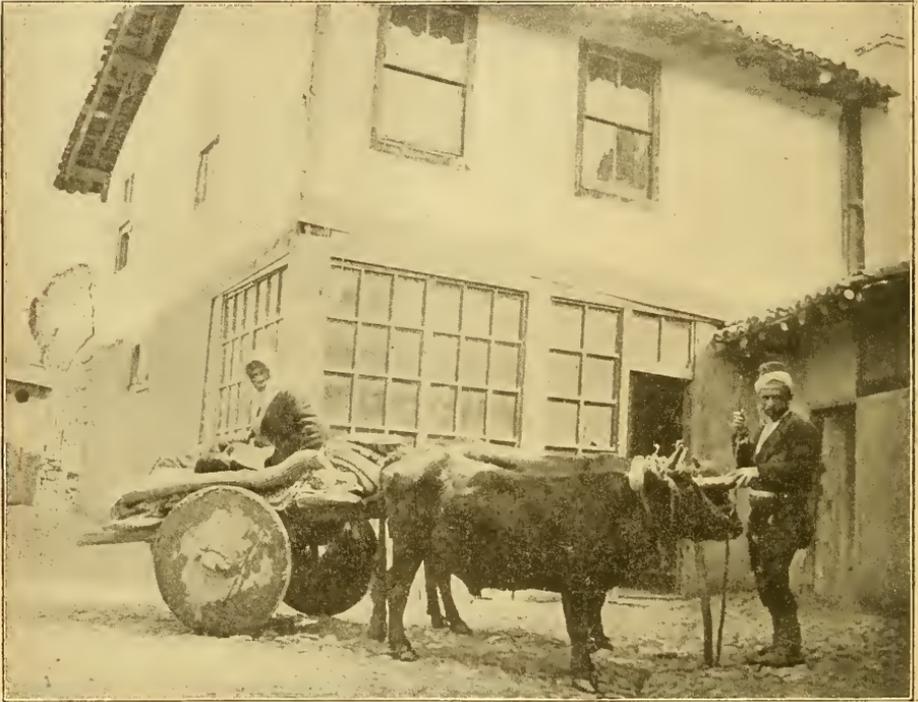
The Marsovan Hospital, in entering upon the third year of its life, has been lifted out of its cradle in one of the native houses of the city, and carried through the gates into the inclosure where stand the various other buildings of the American mission, among which it now constitutes a member of the family.

The new hospital building stands upon one of the high points of ground overlooking a Turkish garden planted with English walnuts and fruit trees. It faces toward the south, and in the afternoon a wealth of sunshine, in which this district of Asia Minor is rich, floods over the verandas and into the wards. We have more sunshine within in the person of an English nurse, sent out a few months since by friends of the hospital in England. Her bright, cheery personality, as she moves about, seems to be in itself a tonic to the long rows of weary faces which look up at her.

The right wing of the building is occupied by the college ward, and below by the general ward for the men, the operating room and woman's ward being at the far end of the building upstairs.

Under the English nurse, in charge of the woman's ward, is installed one of the graduates of the Girls' Boarding School. The daughter of a prominent Armenian family in the city, she talks English well, and is an earnest-working Christian. Morning and evening she conducts the prayers and reading of the Bible in the ward, and it is good to see her face light up as she says: "Oh, that is the part of the work which I enjoy, and why I left my home to come and live at the hospital! My father did not want me to come, but it was the longing of my heart that brought me." Under her are three ward nurses, one Greek and two Armenians. The former came from one of the lowest homes of poverty. A year ago she was taken into the hospital as a patient, very diseased, almost blind, and with her mental faculties undeveloped. An operation cured her eyes, and she has grown gradually strong and well. Her father, being unable to pay in coin of the realm for the benefit which she had received, true to Oriental custom did the next best thing, and presented his daughter to the doctor outright, saying, "You have cured her, and she is yours to do with as you will." In the hospital all her dormant faculties seemed to have developed, and with it a remarkable capacity of devotion to the doctor, as well as real talent for

nursing. Every week she is a regular attendant at the little Greek Sunday school which is conducted in her native village by one of the missionary ladies. This village, under the shadow of our walls, is a nucleus of poverty and dirt, but several of its members have been for a longer or shorter time within the hospital. May we not hope that some of the words of Jesus, carried back into their homes, have kindled a light there which will not flicker out? Of the nurses, another came about the same time in rags, to



PATIENT COMING TO THE HOSPITAL.

the Dispensary, from one of the lowest homes in the city. Her eyes were fast growing blind, and already in such a bad condition that she could not work to earn her daily bread. As they grew better under treatment, her heart was full of gratitude to the doctor, and she asked to be allowed to work for the hospital. She, too, has developed a latent talent for nursing.

Among the faces always upturned with a smile ready for whoever passes down the aisles, is that of the little girl who occupies the bed in the corner. She comes from one of the outstations of our district, on the Black Sea

coast, and was brought into the hospital unable to walk, suffering from spinal disease. She has borne patiently and bravely the discomforts of a plaster cast, and can now move about the ward and veranda without pain. All that she has heard of the words of Christ she has listened to most eagerly, and has borne her sufferings with a spirit which has won the love of all. Her bed in the corner is the special parish of the missionary children when they visit the hospital.



WOMAN'S WARD, MARSOVAN HOSPITAL.

In the bed adjoining is a child who was brought in from the Girls' Orphanage for an operation upon the heels, both of which were frozen when the child was found by some of the missionaries, wandering around the streets of a neighboring town, homeless, in the midst of winter. There are two Mohammedan women in the wards at present, both of whom are eager to hear the Bible read, one of them often asking when the lesson is

finished: "Won't you read more? They are beautiful words. I want to hear more." The college ward of the hospital is presided over by one of the college boys, who is earning money in this way to pay for his tuition. These beds are reserved for the two hundred college boys who are with us.

The results won by antiseptic surgery have not ceased to be a marvel in this land. Into the men's ward was brought, not long ago, a Turk who had been stabbed in the back, the cut penetrating several inches into the left lung. The wound healed by first intention, and when the man was discharged, at the end of ten days, he went away wondering and full of gratitude. In this way it comes to pass that if the Christian doctor can heal pain, to the Christian doctor they will come in their extremity. Surely He whose work it is can use such incidents as an entering wedge to something better.

One of the strong men in our Christian community at Hadji Keuy, when seen a few days since by one of the members of our station, said, "The kindness and love which was bestowed upon me in the Marsovan Hospital was more to me than the healing of all my pain."

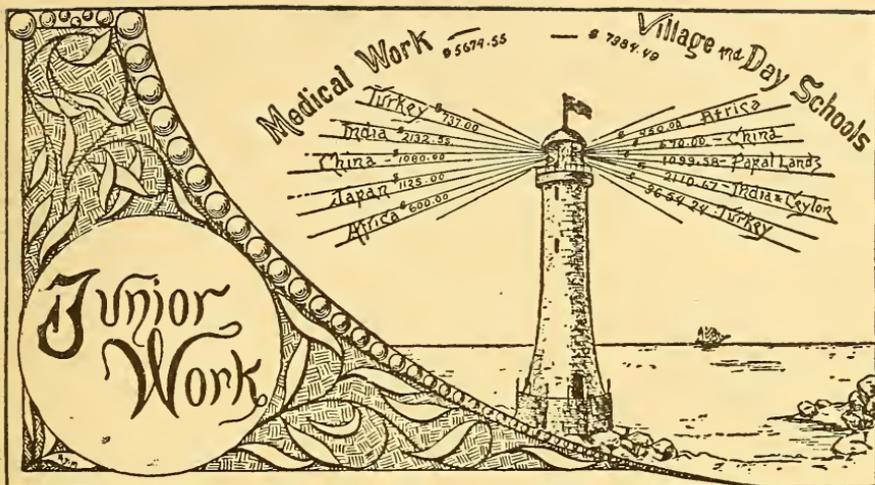
Very frequently patients are brought to us from neighboring villages, one or two days' journey distant, often in a dying condition, yet full of hope that they will be cured if only they can reach the hospital and be taken in. They arrive to find the wards full, and because of lack of room or a sufficiently large force of workers to care for them, have to be sent home, fainting by the way. The question comes up very frequently in this connection, "What would Jesus do?"

There are many difficulties to be met. We are not working for an ideal humanity, but for a humanity just as it is found, perhaps, in our own country; just as He found it nineteen hundred years ago. But we know that

"The Father's eye is ever on us,
Never off us,
Still upon us,
Night and day,"

and our calling is a high one.

It is said that travelers in the Indian country would frequently find a trail leading over mountains and across valleys over which a whole tribe had passed, yet the trail consisted of a single footprint. The chief had gone before, and his people had followed exactly in his footsteps. Is not this—"to follow in His footsteps"—the high ideal, the aim and inspiration of all medical work in foreign lauds? We ask your prayers for the work of Christ in the Marsovan Hospital.



— To give light to them that sit in darkness Luke 1:79 —

CHINA.

TUNG-CHO DISPENSARY.

DISPENSARY AND HOSPITAL WORK.

THIS has been a year of changes. These changes were made in order to see how we might repair our buildings, procure fuel, and purchase the year's supply of drugs with \$26. We first tried opening only on the even days, according to the Chinese month. This plan had several defects: 1. We were obliged to be open every other Sunday; and, 2. The number of patients who came on the days when medicine was dispensed almost equaled the number which we saw when we opened daily. We next tried charging each patient ten cash for each treatment. This plan has many good points; but even this small charge has had the effect of reducing our numbers more seriously than we had expected. At least two thirds of the natives prefer to save their money and keep the disease. One advantage of this plan is that the patient receives better treatment than he could when we were overcrowded. We can get better acquainted with our patients, and thus have a better opportunity to help them spiritually. Even this small charge brings in about six dollars (gold) per month. We do not charge the in-patients for medicine; this is because we want to make it as easy as possible for them to remain in the wards in order that they may be under Christian instruction.

EVANGELISTIC WORK.

The Women's Christian Association has provided Bible readers for the daily clinics. They would talk with the women before the dispensary hour. Two medical helpers took turns in talking with the men. Dr. Ingram has gone each evening and talked with the patients in the wards. Among the patients there have been not a few who have manifested a great desire to become Christians. One of the most pronounced cases was a young man who came in for a serious operation, and, as he made a slow recovery, he had plenty of time to ponder over what he heard. He commenced reading the books that were given him, and before he left he was fascinated with the study of the Bible, so that he acquired an extensive knowledge of the New and Old Testaments. He seemed never to be tired of telling about the wonderful peace which had come to him since he had been serving the true God. He had been a gambler, and had depended on that for his living.

Another case represents the desperate efforts which the people all about us are making to rid themselves of disease when they are once within its grasp. The patient was a woman, and was brought to the hospital, as she could not see to walk. Some time ago she said that her husband left her, and because of this she had given herself up to grief. After a time she observed that her sight was much impaired. She still lived in the family of her husband, and, as they were in comfortable circumstances, her mother-in-law had a physician come to treat her. This was not because she loved her, but fearing that her daughter-in-law might go blind, it would be a great disaster to have to feed her, and provide for a blind person. The doctor thought that if needles were inserted between the eyeballs and the bridge of the nose the sight would return. This plan was tried until both physician and patient were convinced that it was useless. The patient then went to a priest, who promised a cure if his directions were complied with. He gave her some incense which had to be burned before his gods, with a certain number of prostrations to be performed while it was burning; and, when it was consumed, the ashes were to be gathered up and mixed with water and drank. This also was devoid of any beneficial results. A third physician felt positive that he could effect a cure. He gave her some medicine which had to be boiled in a bowl down to a certain consistency; it was then to be taken, and afterwards the bowl was to be eaten. She took two courses of this man's medicines, and thus devoured the bowls. She said that she took a hammer and smashed the bowls into fragments, so that she could swallow them. On examination her trouble was found to be a serious degeneration of the retina, and there was but little hope that she would regain much vision even under the best of treatment.—*Annual Report.*

HELPS FOR LEADERS.

The covenant as seen by leaders of bands of "Daughters of the Covenant."

IN order to learn how our covenant pledge has been made useful, a list of questions has been sent to leaders who are able to speak from experience; and from their replies the following valuable suggestions have been gathered. First, how is the covenant kept before your members?

A very general custom is to repeat the pledge in concert at the beginning or close of every meeting. Some societies have found great benefit from learning it, so that it can be given from memory. Some individuals have benefited personally by being able to recall the words thus memorized frequently while in the midst of the day's varied interests. One never fails to repeat them in connection with her prayer for missions during her hour of private devotion.

Many keep the illuminated card in a conspicuous place in their rooms, where the eye falls easily upon it many times a day. Some have framed it more or less elaborately, thereby making it still more prominent in the room; while others, whose object is simply to preserve the card, have devised inexpensive home-made frames. One says, "In this day, when so much of the framing is done by simply binding with black paper, we might all give our cards a neat protection."

One society newly organized, and not yet perfectly familiar with the covenant, had it lettered permanently on the blackboard in the room in which meetings were held. Several have made great use of the deep spiritual meaning of the pledge in the meetings. One "often brings the devotional part of the meeting, the first ten or fifteen minutes, into line with some part of the covenant," and has "prepared Bible exercises particularly on the prayer, time, and money."

Some find the covenant mite box a valuable adjunct, and are careful to give that as conspicuous a place as the card itself.

None mention the covenant hymn, from which inference is drawn that the singing of that beautiful hymn is not an accompaniment to the use of the pledge in meetings. Possibly herein lies one answer to the second question.

Second, how may the use of the covenant be increased or broadened among those who have already signed?

One leader thinks the occasional use of the clauses of the pledge on subjects for meetings would be valuable. In one society much personal work has been done to inform each member thoroughly as to the meaning of the

covenant, and to press home to each the question, "Will she do something where she is now doing nothing?" The same leader writes, "We have a large number who joined with the understanding that they could not attend meetings regularly, but would be glad to keep the pledge in their own way, and their interest and assistance has been shown more than once." The answer of another to the question is comprehensive indeed: "More knowledge of the work, its needs, and what it stands for. More consecration to, and love for, our Lord and Master. By studying, by praying, by giving, we come, little by little, to the knowledge that no other work can be so broad; no other work can bring us so close to the Master, for it is the work which brought him from the highest heavens."

(Concluded next month.)

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. It is with deep gratitude that we are able to report a decided gain in our contributions for the month ending December 10th, as compared with the same time in 1897. The gain for the month is \$3,743.65, and for the first two months of the financial year it is \$4,529.94. These amounts include a special gift of \$3,000 from a good friend in one of our Branches; a regular contribution that has brought immense relief and happiness, but one that could hardly be repeated month by month. Aside from this, however, the gain of \$1,529 is most gratifying. Let us work and pray for this increase through the year.

THE POLYNESIANS. When Christian men stir up their memories they will take a much more hopeful view of the people inhabiting the islands of the Pacific than that entertained by men who have had no part and next to no interest in Christian missions. The government of the Philippines is regarded as a very serious matter, demanding a large military and naval force, and great executive ability in whoever may be appointed as governor. Christian men, however, will remember the triumphs of the gospel among the people of the Society Islands, especially among those living on Tahiti, until the work of the missionaries was ruthlessly interrupted by the government of France, and the people handed over to the care of the Roman Church. They will remember also the wonderful change in the Fijians,—a change from merciless cannibalism to an admirable type of Christian character. What has been achieved among these people of the Pacific islands may

be attained among the races inhabiting the Philippines, especially if they shall be under the care of a wise and good American Christian governor. It is unnecessary to say more to Christian people who have good memories.

A CHRISTIAN DEATH
IN CHINA.

A missionary from Tung-cho, China, permits us to give our readers the following extracts from one

of the church members in that city: From the time of your return home until now I have often thought of you. You used much heart on the sick person's body. Although not saving her life, your love was made perfect, like the aroma of a sacrifice. May God accept it. Now my wife has taken your love, and carried it to the Lord. She and I both are deeply grateful for your love. Because of this love, she believes that afterwards you will love her children. After your departure her disease gradually returned. . . . On the day of her death her pain was so severe she was unable to speak. Every hour during that day those who saw her thought she must die. On this day she was very weak, unable to speak, and my heart was very sad, because she was so weak, and on her deathbed could not witness for Christ; because for many days I had prayed that when she would die, when the Lord came to meet her, she might intelligently witness for him. In the evening, after eight o'clock, suddenly she spoke, and had strength like a well person. She said: "The Lord has come to meet me. God told me that when I came to die, I should not suffer, and that my sins were all blotted out. You want to get my clothes and put them on nicely, comb my hair smoothly, for God is here." That evening there were fourteen people present. When she saw them all sitting and standing, she thought it not respectful, and became troubled, and said, "All should reverence, because the Lord is here." She added, "I have much I want to say." I asked her if she saw Jesus. She said, "Yes." "Do you see the Holy Spirit?" "Yes." "What clothes do Jesus and the angels wear?" She answered, "White, and Jesus has a gold band about his waist." I again asked, "What is the countenance of Jesus and the angels like; like us?" She replied, "Not like ours, and no language of man can describe it." She added one more testimony which her husband says outside of Bible characters no one ever gave; viz., "I see all the ministering angels of those who are hovering over me in this room," and upon questioning her revealed the fact that she recognized which angel ministered to each person. Then she told them she had much more she wanted to say, but the Lord told her she must not say it. From that time until daylight, when she died, she did not speak; her breath grew shorter and shorter, and on the ninth of July, at a quarter before seven o'clock, she peacefully fell asleep.

ADIOS.—For the first time in many years in Spain, Christmas will dawn upon a people at peace with each other and with the world. In many homes families will be reunited after long separation and deep anxiety for the safety of the conscript father or son far away in Cuban swamps. Our girls in Biarritz are rejoicing in the safe return of brothers, who have been exposed to the dangers of plague and fever—far more dreaded by the soldier than the sword or the bullet.

Peace should mean prosperity for Spain. The daily newspaper begins to echo the longing desire of the people for some attention to the public good on the part of the government. It cheerfully, and almost gratefully, accepts the loss of the colonies if that shall mean a good home government, internal improvements, and national prosperity.

Since the International Institute opened in September eleven new students have entered, forming a new class. Marina Rodriguez and Raquel Alonso, the two students in pharmacy, are now living in Madrid, in the home of Marina's mother, in order to attend the lectures in the University laboratory. They have secured the respect of both students and professors, and are doing good work. One year more of work will qualify them to be pharmacists in the hospital ward we hope to open in Madrid. We believe the physician who is to prepare the way for medical work for Spanish girls is somewhere in the United States, and that she will soon be ready to come to their help. In returning to the Institute I am to take back another voluntary helper,—this time in music,—Miss Ethelwyn Eaton, daughter of President Eaton of Beloit College. Miss Susan Huntington, who has been a great comfort and help to us all, has returned to this country. We are deeply grateful for her "labor of love," and shall miss her.

This seems a fitting time and place to remember and record all the pleasant things that have come to me since I landed in New York, a broken-down invalid. Friends are so numerous that only in this public way can I possibly express my gratitude for all their loving-kindness. As I have been allowed to share the privileges and comforts of your lovely Christian homes, it has seemed to me as if my "many mansions" had begun here below. It will be easy in the future to realize the oneness of our work for humanity; for I am not only convinced of your share in it, but am sure you carry the heavier part of the burden. The future of our work in Spain looks very bright, and I go to it with courage and hope, repeating the words with which Mr. Gulick and I started on our journey to an unknown land twenty-seven years ago this month, "He leadeth me." MRS. ALICE GORDON GULICK.

"God be with you till we meet again."

EXTRACTS FROM RECENT LETTERS.

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

The many friends who heard Miss Morrill speak, and read her charming articles in *LIFE AND LIGHT*, while in this country, will be glad to hear of her safe arrival in Pao-ting-fu.

A pleasant overland journey through the beautiful scenery all along by the Canadian Pacific brought me to Vancouver, and the thoughts and memories of those grand old mountains and quiet lakes will brighten the days on this dull, level plain. We had an exceptional voyage; the weather was fair most of the way, and there were congenial traveling companions. There were twenty-two missionaries, nine of whom belonged to the A. B. C. F. M. Miss Griswold was the first to leave us, and she was met by friends in Yokohama, who were waiting to take her to her station in Japan. When we reached Shanghai our real scattering began. The Misses Wyckoff and Miss Patterson waited a few days there. Miss Abbie Chapin went at once to Wuhu, where she was to have a short visit with her brother. Mr. Ament was ready to go on immediately, and so were the Shansi missionaries. Mrs. Thompson, Miss Bird, and I came with them as far as Tientsin. Mr. Ament went up to Peking the day after we arrived, by rail, journeying to the scene of his labors in nineteenth century style all the way. We are wondering if the difficulties in the Imperial City will hinder our having the railroad which has been projected for Pao-ting-fu. Perhaps Wisdom will flee the land, thoroughly disgusted with some of those in high places, and discouraged by the fate of some of her children in the progressive party. . . . Miss Bird and I decided to come up from Tientsin to Pao-ting-fu together by boat. . . . On the morning of our last day we had one hundred and fifteen li before us, and were apprehending a Sabbath tied up to the bank. But the boatmen, eager to soften our hearts and insure a little more money, rose long before light, and began to pole, whistling all the time for a breeze. I am always a little sorry when it comes, when they have been so clamorously demanding it; but I must confess that on this occasion I was not sorry when they put up the sail and exclaimed triumphantly, "Got a wind, teacher!" About four in the afternoon we reached the locks, where we could send our "man Friday" across country, to tell our friends that we should soon be with them. Before we reached the place where we generally stop, some of the helpers had come down to the river, and were walking along the bank to meet our boat. They sprang on board, and before they could finish their greetings I heard some one calling, "Mary, Mary, have you come?" and there was Miss Gould with some of the women.

The rest of the day the Chinese came and went, bringing their greetings and welcomes. Sunday was a very happy day. How I did enjoy meeting old friends all the week!

FROM MISS ALICE V. STILLSON, OF JOHANNESBURG, SOUTH AFRICA.

[Miss Stillson has been obliged by ill health to leave her work at Umzumbe and Inanda, and is temporarily stationed at Johannesburg.]

Now that I am here for a time I would like to write something of the marvelous openings and opportunities for preaching the gospel to the heathen from this center. No one can possibly realize fully, without a visit to the spot, what a vital center this is,—what a strategic point to be held for the King. Johannesburg has gained a wide celebrity as a great mining town, a city of rapid growth, of golden fortunes, and of great wickedness. But some time since a native from the far interior, who had heard and received the gospel while working in a mine here, was heard thanking God in prayer for bringing him to the “city of salvation.” In the search for gold in this wonderful reef, extending fifty or sixty miles, men have brought hither thousands and thousands of black men from every quarter of south, east, and interior Africa, of dozens of tribes and tongues, yet a great majority understand the Zulu language. God seems to have widely spread the knowledge of that tongue, making it a key to open his word to multitudes. There can almost always be found some who know the Zulu, and can interpret it into the tongue of his own tribe,—Basuto, Inhambane, or Matabele; men from even Zambesi and Zanzibar,—are found among the crowds. Several Zambesians have been converted, and attend the school we have in connection with the work. Joel, a fine native man from Natal, is school-teacher, preacher, interpreter, true missionary,—a man spirit-filled and sent. God has greatly blessed him in his work. The native men are gathered together from all parts, and are brought here to work for a contract period, six months, or one, two, or three years, and then return to their own homes. No families are brought with them, but the men live in great barracks, called compounds, built around a great square courtyard. With very few exceptions these places are open and free to whoever will to preach the gospel. But, alas! the field is white, indeed, but the laborers are so very few. In these compounds are from four hundred to four thousand men employed, working at regular hours, so many hours on and so many off. We go in on Sunday mornings, and sometimes other days, and finding groups of men sitting about, we select a corner where they seem likely to listen, start a Zulu hymn, and hold a brief service; then move on to another place, giving the message to four or five groups of from twenty to over a

hundred men. Joel teaches a day and evening school for those who wish to learn to read, and we have service on Sunday afternoon and evening, and a prayer meeting Wednesday evening.

FROM MRS. M. E. BISSELL, AHMEDNAGAR, INDIA.

The city looks more like itself again; people have come back to their homes,—that is, a good many have; there are still a great many empty houses and much disorder; but all our work is in progress once more, and we are able to take our part. But the new cases of rather large girls and young women who have been deserted by their husbands is something overwhelming. I have felt obliged to take in some of them, but where to put them and how support them is a serious question. One of my Bible women has been teaching a class of women near the Tuesday gate for the last two years. Three of them have been received into the church this year, and now there are other inquirers. Among them are four young women who have been devoted to Khundoba. They feel the sin and shame of the life they have already begun to lead, and long to flee from it, have attended the inquiry meeting for women lately, and are entreating me to bring them away from their haunts of sin. What can I do with them and for them? I think of your dear Bhagubai, now such a valuable helper in the work, whom you rescued, and of the possibilities before these women. Of course the great difficulty is the expense of their support, for they must be supported until they secure the confidence of people in their sincerity. Twelve dollars a year would be sufficient for each one, but we have no such sum to spare. Of course when I say twelve dollars I mean her bare support of food and clothes, and not a share in the expense of the institution, whatever it be. Prices are not high now, and that would supply a young woman or girl with food sufficient for her,—two ordinary *lugadis* and three or four *cholis* for the year, I think. The trouble with the people is that they cannot find work, and they are really in greater straits than last year, when there were relief works and helps from home. We have nothing to give, having to use all we have to eke out our work. But we have had a pretty good rain within a week, which will soon be a great help in the way of water supply as well as give work to many. They will have to struggle on for some time, but prices will come down. "In some way or other the Lord will provide."

“ . . . full ears, beneath the setting sun,
 Bend, with their wasting wealth, the laden stem,
 Red with a golden ripeness every one.
 Go forth and gather them!”

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

OUR life in the risen Christ.—Colossians iii. 1-4.

“If ye then be risen with Christ.” Herein lies a direct, personal, searching appeal to everyone who is trusting in Christ as a Saviour from the guilt and power of sin. Have I risen to my place with Him, whose wonderful ascension day, with its uplifting and tender messages from his great heart of love, brought such promise to the world and joy in heaven? As He moved beyond the cross and the grave, have I also moved onward and upward in newness of life? Has His great personality so enfolded me that I seem to look out from it as I go on—a pilgrim “in this present world”?

Rejoice, then, fellow-pilgrim, in the dear command, “Seek those things which are above, where Christ sitteth on the right hand of God.” I like that little common word “things.” It links us to those great Divine resources. “If ye shall ask anything in my name I will do it,” was the earth-spoken promise. When we notice the setting of these four inspiring verses, in the midst of tests, and temptations, and spiritual dangers, we seem to catch a glimpse of the way the Heavenly eye follows us, and how he would have us live out and shine out the life stored by him.

We note the progression. After seeking follows, planted, firmly rooted devotion to Him and to his service. We are firm on facts. The life we now live is His life in us. Its great source is in Him who has gone on high, but to us, as to him, time and distance are no barriers to our constant supply. “Hid” is a satisfying word. It conveys to us our own possession up there, carefully and personally guarded, and as if to reveal to us an added triumph in our treasure is the great, magnificent statement of fact. Your life is hid with Christ in God.

Surely it is not for us to set limits in appropriating this stored life. It is not for us to think who we are or what we are. We simply say, as did a saint, “My freedom is Thy grand control,” and live out the days as they come. Our risen Christ now has us at his disposal, and well knows how to use us. He knows whether, to make that life effective here below, we need more time given to searching the mysteries of the Word, or whether he would lead us into the solemn and sacred ministry of intercession, or

whether to arrange for some responsible and active service. All may be safely left to Him, and may his Holy Spirit ever inspire us to joyful and swift obedience.

This great message might end here. It is crowned, as Divine messages ever are, by an outlook for our triumphant and expectant faith. It is the thought of the risen Christ for us,—even for us.

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

THE SYSTEMATIC STUDY OF MISSIONS.

BY MRS. H. P. BEACH.

THE systematic study of missions which we wish to consider is that done, not by the individual, but by a society. Let me suggest two divisions of the subject: First, Is a genuine study of missions by each member of an auxiliary accomplished by our usual methods of conducting a meeting? Second, Are there any practicable and successfully tested methods by which such study can be secured?

As a preliminary it is a safe thing to begin with the dictionary, and remind ourselves that study is “the mental effort of understanding, appreciating, and assimilating anything”; and that to study with system, things must be “adjusted as a regular and connected whole.”

First, then, do our missionary meetings, as they are usually held, insure this study?

There is the meeting in which a few ladies bethink themselves that it is the first Tuesday of the month, and wend their way to the appointed place, where they read, as they are asked, a page or two from the current number of *LIFE AND LIGHT*, or perhaps from some back numbers, selected anxiously by the leader the evening before.

There is the one, happily more frequent, I believe, in which the leader has, with painstaking care, appointed several ladies in advance to report on some topic or mission field, and papers or talks are given on Africa, India, Japan, and Micronesia; or, on mission hospitals, our Bible women, our missionaries, and our schools. The hearers are at least impressed with the size of the world and the vastness of the work, even though a little dazed by the panoramic sketches spread before them.

There is the kind, more common in another denomination than in our own, in which the year has become a missionary calendar, so that as the sun travels through the signs of the Zodiac, every month sees its special field appear,—China for February, Korea for March, Mexico for May, Persia for

October, and so on. Unless the president of a society is very ingenious, it is almost impossible not to journey in a treadmill over and over again through the population, geography, mission stations, missionaries on the field, and native helpers.

Another variety is where a speaker from abroad, a missionary, if possible, is sought for to occupy the time. The heathen world materializes before those who see it through the eyes of one who has actually gazed upon it; but to the missionary speaker may come the depressing sense that upon her rests the task, not only of pioneering abroad, but of educating her co-laborers at home. She seems to herself called both to go down into the mine and to hold on to the ropes at the top.

Lastly, there is the meeting in its various forms, carefully planned for in advance by the president or programme committee, considered one of a series, its topics neither too diversified nor too monotonous, and insuring thorough preparation in those who take part. Some of these gatherings are nearly ideal in the interest and enthusiasm that they awaken.

But if one asks, Do all or any of these meetings secure systematic study from each one who attends? we who may have put our very life-blood into them can only answer, for the most part, dejectedly in the negative.

Under the next head, Can this study be accomplished? there is a hopeful outlook.

1. Our women's clubs and classes all over the country show better results in many respects than our auxiliary meetings. The one prospering, the other languishing, is not an uncommon state of things in many a place. Is one of the secrets of the difference to be found in the fact that more definite knowledge is acquired in one than in the other? Women expect at the end of a club season to be better informed as to some historical or literary period, while they scarcely count on any better understanding of the science of missions by the time the auxiliary takes its summer recess.

2. Such missionary meetings as we are familiar with are not hopeless, especially the best varieties. Suppose that there should be some note-taking done, or that in some way a short review of papers, talks, or addresses be called for at the succeeding meeting. Would not attention be quickened, and memory stimulated, and the result be a less hazy impression of what has been said? A modification of Wesley's motto, "All at it," if not "always at it," would accomplish wonders. Such outlines and suggestions for a year's work as are given in *LIFE AND LIFE* are an admirable basis for such a plan.

3. Probably no organization has solved so well the problem of systematic study of missions as the Student Volunteer Movement. Various experi-

ments with different kinds of meetings decided them, four years ago, upon the text-book method. Books are either specially prepared or adapted from something already in print, and each member of the class is expected to possess one and prepare the lesson. These books are inexpensive, and quite worth their price. With each chapter additional readings are advised, and are reported on by different members. The leader is furnished every week with suggestions from the office as to how to make the meetings interesting, and is provided with blanks to be filled out with questions, criticisms, reports of success, or failure, etc. In this way such books have been studied as Grant's "Religions of the World in Relation to Christianity," Bliss's "Organization and Methods of Missionary Work," Mott's "Strategic Points in the World's Conquest," Maclear's "Mediæval Missions," "Africa Waiting," "The Cross in the Land of the Trident;" and the two Bible courses, "Missions in the Light of the Gospels," and "St. Paul and the Gentile World."

That such classes have been established in three hundred and fifteen institutions, enrolling some three thousand students, is an evidence that the plan has succeeded.

This fall the text-book, "Dawn on the Hills of T'ang," is on China, and in the three weeks since its publication four thousand two hundred copies have been sold, and reports of enthusiastic classes are coming in from all sections of the country.

That this plan is feasible in other societies, as well as those among college students, is proved by the facts, (*a*) that there are already a number following it in various places; (*b*) that student volunteers in their last summer's campaign among churches and young people's societies were able to organize not only monthly missionary meetings in practically every one of the twelve hundred societies visited, but also about three hundred study classes; and (*c*) that this year the Methodist Church South have ordered fifteen hundred copies of the text-book on China for use in their young people's and women's societies.

Is it necessary to make a plea for a systematic study of missions? Surely the earnest spirit easily recognizable in the women of to-day demands it, and the condition and needs of the world and the claims of the kingdom of Christ call us to it.

•••

"To be like Him, I ask to hold
My light where it is dark;
To carry bread to those passed by;
Let this, Lord, be my part."

THE BEST USE OF BOOKS OF FOREIGN MISSIONS.

[The Value of Foreign Missionary Libraries and Reading Circles.]

BY MRS. JAMES L. HILL.

IN a sense and to a degree never known before, books have become instrumental. Of this there are many proofs, and I will name but one. It is easy to recall a day when a town or even a college library was a comparatively insignificant factor in education. We are all associated with people who can recall the day of few public libraries in the average community, and when the college library was about on the same footing with the museums. Now, however, the library is the main thing. A chief point is the right use of books. Students are directed by their instructors, and then turned loose in the alcoves.

Books are tools. Good volumes are instrumental. They condition results in all kinds of intelligence. This is doubly true in the matter of missions. Merely philanthropic giving comes from impulse, from pity, from witnessing sorrowful sights, but missionary interest comes from reading. The minister, it is true, sometimes awakens enthusiasm, and rouses his audience, but his force comes from his reading, barring the few exceptional cases where he has himself been, or heard, a missionary. The minister, speaking broadly, has read for you, and if the interest kindled is so marked after it has flowed through one conductor, what might it not have been if received directly from the glowing, electric, original source.

Secondly, people are never tired of missions, but they are tired of the theme of foreign missions. I maintain and insist that the thing is inherently interesting. Indeed, it must be. It recites miracles of grace. It works amid strange surroundings. It touches religion, which, when all is said, is found to be fundamental in every heart. I have known the blessed missionaries themselves to rise only to the height of their theme when they adhere to that of which they have exclusive knowledge and experience.

Thirdly, I am called to exhibit our treasures. Enrichment has lately come where it falls within the province of my theme to exploit it more than in any other. To prove this, I ask you to contrast all the missionary books that it would have been possible for my father or any member of an earlier generation to have owned or to have read, and those that are accessible to us. We have, for example, in our house, a distinctively missionary alcove. For the purposes of study and felicitation, I have, in my mind, set apart the books that antedated my own day, and then looked with gratitude in that amazing presence at the acquisition of later years.

Take out of the world electric lights, and telephones, and trolley cars, and it would be no more completely undone than the interests of the missionary world were you to eliminate Bishop Hannington, the "Life of Livingstone," "Mackay of Uganda," the "Story of a Heathen," Miss McKeen's "Sketch of Joseph Neesima," John G. Paton's "Romances of the Hebrides," and a half hundred others, differing only in interest with different readers. There is a department of what I will call collateral reading that will be found of unspeakable interest and profit. Into this would come "Home Life on an Ostrich Farm," which gave me my most intimate knowledge of South Africa, established my increasing interest in its evangelized future, and which gives color even to my devotions, and a desire to kindle the enthusiasm of others in a work that is sure to be crowned with radiant success. "Japanese Girls and Women" have been set before us by another lady, Alice M. Bacon. "Korea from its Capital," is a volume of consuming interest, and a worthy companion to "Korea and Her Neighbors," by Isabella Bird Bishop. I would like to have made my brief paper a simple catalogue of most engaging, fascinating, remarkable, educating, new, inspiring missionary books.

It is pleasant to note that many of our young ladies' circles are availing themselves of this source of entertainment and interest. As miners say, "they have found the pocket." In our own Branch, after their regular meeting, in one pleasing instance, the young ladies tarry when devotional and other services are done as a reading circle, and taking "My Life and Times," of benign authorship, have it read by chapters aloud, to their common delight and profit.

Another expedient is to have a carefully prepared review of some breezy missionary volume given at the auxiliary meeting. This has been tried, and found attractive and effective. If what corresponds with this will succeed in a woman's club it will succeed here, where there is a close bond of sympathy and a high grade of intelligence.

One of the missionaries of the American Board supplies a volume superlatively adapted to this fine use. It is "Chinese Characteristics"; the chapters are individual; each one is a feast. The book is brilliant, averaging three striking things on every page: it is not "words, words, words," but "facts, facts, facts." It seems, for instance, that economy reaches such a pass in China that boys are sent into the trees to beat off, with clubs, the autumnal leaves for fuel, and that scattered straws are not allowed to remain long enough to show "which way the wind bloys." He remarks that the Chinese appear to be all of one type of physiognomy. They all seem to be clad in one perpetual blue. The "hinges" of the national eyes do not look

as if they were put on straight, and the likeness among Chinese cues is similar to that of peas in a pod. Their lack of invention is appalling. Labor-saving would denationalize them. A wheelbarrow when provided for a laborer was filled with bricks and borne by him on his head, bricks and all. And so the book proceeds through such chapters as "The Disregard of Time and Accuracy," "The Talent for Misunderstanding," "Mutual Suspicion," "Indirection," and thus to the end of what we believe is generally acknowledged to be the most valuable account of the Chinese ever written.

Most public libraries are willing to buy such volumes and missionary biographies as we have commended, at the request of their patrons. Indeed, they cannot do better. There is nothing better.

Our own Woman's Board has an accessible and remarkable collection of volumes which lovers of missions may borrow at most trifling cost.

In some religious meetings that I have attended I have been specially interested in what has been called "the open parliament," and with "Foreign Missions" for the theme it is not uncommon to ask those who, within a year, have read a good, strong, stimulating, suggestive missionary volume, to rise or hold up the hand. Is it not a part of our present duty and privilege, by every kind of stimulus known to us, to increase the number of those who can thus testify? This means abiding interest, intelligence, dissemination, and an alliance with our missionary organizations of a new line of givers and friends.

OUR BOOK TABLE.

Dawn on the Hills of T'ang; or, Missions in China. By Harlan P. Beach. Published by the Student Volunteer Movement for Foreign Missions.

Mr. Beach is well known in missionary circles as formerly missionary in China, and at present the very efficient Educational Secretary of the Student Volunteer Movement for Foreign Missions. He is also a member of the American Oriental Society. When the friends of the American Board decided to employ a field secretary, to present the cause of missions to the churches, Mr. Beach was the first choice of the corporate members; but his pledged service to the Student Volunteers obliged him to decline this important position. This book on China is one of a series of text-books prepared for mission study classes, carried on by young people's societies and women's missionary organizations, as well as in higher educational institutions. If such books as this can be studied by the young people, it augurs well for the future intelligence of those who are to carry on missionary work.

An extensive bibliography is given as furnishing additional readings for each chapter, and a good-sized missionary map of China accompanies the volume. There is also a key to the pronunciation of Chinese words, which, as the author says, "is here offered that the prevalent atrocious pronunciation of Western lands may be modified, and that a correct Chinese pronunciation may be more nearly attained."

Every-Day Life in Korea: A Collection of Studies and Stories.
By Rev. Daniel L. Gifford. Published by F. H. Revell Co. Pp. 229.
Price \$1.25.

The author of this book was for eight years missionary in Korea, under the Presbyterian Board. To present facts in a compact form to interest business men, to help the alert woman's missionary society, to add to their fund of missionary information, and to give the pictorial or narrative form of intelligence to the young people's societies, is the avowed purpose of the author in the preparation of this book.

Life in Korea as history has presented it; modern life as the Westerner living among an Oriental people sees it; life as it is affected by the Christian missionary; and, finally, the life of the missionary himself,—all these various phases may be found narrated in a vivid and graphic style.

Mr. Gifford quotes favorable comments from Mrs. Bird Bishop and Robert E. Speer, as to what they saw of his work in Pyeng-yang. Mr. Speer visited this station in the summer of 1897, and says: "Our stay at Pyeng-yang was very much like a week or fortnight at a summer Bible school in America. I am ready to say that I met in few places in the world Christians so eager and intelligent, with such fresh, spiritual experiences, with such simple, practical faith, with minds so alert and quickened by the gospel."

The book is enriched by a map of Korea and illustrations, and, as a summing up of the whole wonderful story, this word of Scripture is given, "The gospel is the power of God unto salvation."
G. H. C.

SIDE LIGHTS FROM PERIODICALS.

Current History, published quarterly, gives full accounts of passing events in all lands.

The weekly issues of the *Independent* and *Outlook* devote space to missionary articles. In the *Outlook* of December 31st William Eliot Griffis tells "What Americans Have Done in Japan."

The *Arena*, November-December, "Japan as a Power in the Pacific," by C. Pfounde. If one cares to wade through considerable depth of detail much interesting information may be found in the *Nineteenth Century*, December, upon "The Bohemian Question," by Frances Count Lutzon.

One more photographic description of "The Sultan at Home," we find in *Harper's Monthly* for January, by Sidney Whitman, F. R. G. S. By this it appears an easy thing for anyone who wears a "good coat" to drink tea and eat sweets in the Sultan's palace.

Inasmuch as the new Siberian railway will doubtless have great influence upon China's advance in civilization, it may not be inappropriate to refer to an interesting account in *Littell*, December, given by Arnot Reed, of his travels from Peking along the old commercial highway, westward, to the Russian border where the railroad starts; thence on to Moscow,—more than three thousand miles in all.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

February.—Smyrna: Historically; Religiously; Mission Work: see LIFE AND LIGHT for January.

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 of the Board and Their Work.

June.—Cesarea: The Girls' School; Kindergarten; Outstation Work.

July.—Mission Work in Brousa, Adabazar, and Sivas.

MISSION WORK IN MARSOVAN.

TOPIC FOR MARCH.

THIS topic may be divided into three divisions, as suggested in the list for the year.—1. "Early Days of the Mission," see *Missionary Herald* for February, June, and July, 1852; September, 1853; December, 1854; September, 1857. This brings out the first establishment of the mission and its progress for the first five years. By way of contrast it may be well to bring out the present condition of the work by a brief résumé; see Annual Report of the Woman's Board and Foreign Survey of the American Board. 2. As Marsovan is an educational center for the interior of Turkey, the remaining time might be given the two institutions,—Anatolia College and the Girls' Boarding School. For "Anatolia College," see *Missionary Herald* for November, 1886; January, 1889; April and December, 1895; and July, 1897. For "Girls' Boarding School," see leaflet, "The Boarding School at Marsovan," and LIFE AND LIGHT for April and June, 1894, and October, 1896.

All these references may be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18, 1898, to December 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Bangor, Aux., Th. Off., 24.10, Central Ch., 10, Hammond St. Ch., 1, Mabel Haney, 1, Friend, 80 cts.; Bath, Winter St. Ch., Aux., 103; Bethel, Aux., 15; Blue Hill, Ladies' Miss'y Soc., 3; Gorham, Aux., Th. Off., 32; Greenville, Jr. C. E. Soc., 7.50; Houlton, Mrs. George B. Page, 10; Kennebunkport, First Cong. Ch., 5; Norridgewock, Aux. (Th. Off., 8.50), 18; Portland, Williston Ch., Aux. (Th. Off., 27), to const. L. M. Miss Sarah B. Doten, 35, State St. Ch., Aux., 34.07, High St. Ch., Aux., 1, Seamen's Bethel Ch., Union Meeting, 12.19,	312 66
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Total, 312 66

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Astead Centre, Cong. S. S., 1; Claremont, Y. P. S. C. E., 10; Concord, Aux., 23, South Ch., Thought and Work Circle, 10; Greenland, Aux., Th. Off., 10.55; Hampstead, Aux., 15; Hanover, Aux., 134.50; Hinsdale, Y. P. S. C. E., 1.16, Jr. C. E. Soc., 1.50; Jaffrey, Aux., Sil. Off., 2.86, Lilies of the Field M. B., 2.70; Laconia, Aux., Sil. Off., 7.14; Manchester, Franklin St. Aux., Sil. Off., 11.30, First Cong. Ch., Aux., Sil. Off., 5.40; Milford, Primary Class, 14; New Boston, Aux., Sil. Off., 1.30; Northwood Centre, Aux., with prev. contri. to const. L. M. Mrs. M. E. Wingate, 2.52; Salem, Aux., 8; Suncook, Phebe A. Mills, 3.80; West Lebanon, Aux., 22.50; Westmoreland, Aux., Sil. Off., 9; West Rindge, Aux., 1, Happy Helpers' Band, 25 cts., Sil. Off., 1,	299 48
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Total, 299 48

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, Aux., 6; Burlington, Aux., Th. Off., 61.35; East Berkshire, Aux., 10; Middletown Springs, Aux., to const. L. M. Mrs. Wm. B. Spalding, 25; Newbury, Aux., Th. Off., 22.50; Post Mills, Jr. C. E. Soc., 50 cts.; St. Johnsbury, North Ch., Aux. (Th. Off., 1.30), 14.40, Jr. C. E. Soc., 10, South Ch., Aux. (Th. Off., 11.50), 12.60; Thetford, Y. P. S. C. E., 5; Underhill, Aux., Th. Off., 12.75; Waterbury, Aux., Th. Off., 40.25; Woodstock, Aux., to const. L. M. Mrs. Helen M. Southgate, 25; Mrs. Julia Billings, 25. Less expenses 1,	269 35
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Total, 269 35

LEGACIES.

<i>Rutland.</i> —Legacy Mrs. J. C. Myrick, through Treas. Vermont Branch,	100 00
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MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Union (of wh. Chapel Ch., 83.80, South Ch., 60, Free Ch., 9), 152.80, Y. L. Soc. of Christian Workers, 27; Chelmsford, Aux., with prev. contri. to const. L. M. Miss Marcia H. Winn, 5; Malden, "S.	
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M. S., 5; Medford, McCollom M. C., 50; Winchester, M. U., 27.50,	267 30
<i>Barnstable Branch.</i> —Miss Anielia Snow, Treas. Barnstable Branch, 20; Orleans, S. S., Infant Classes, 4; Sandwich, Aux. (Th. Off., 10.40), 14.80,	38 80
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Dalton, Senior Aux., 121.72; Hinsdale, Aux., 14.26; Housatonic, Aux., Th. Off., 11.10; Lee, Second Aux., 101.50; North Adams, Aux., 104.62; Pittsfield, Aux., 31.40; Sheffield, Aux., 10.06; Stockbridge, Aux., 6.70; Williamstown, Aux., 207.75,	609 11
<i>Boston.</i> —Offerings at Friday Prayer Meetings,	5 69
<i>Buckland.</i> —Cong. Ch.,	11 00
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Peabody, South Ch., Y. P. S. C. E., 10; Rockport, First Ch., Miss Mabel Giles, 5; Salem, Tabernacle Ch., Jr. C. E. Soc., Th. Off., 23 cts., Prim. Dept., S. S., 6; Swampscott, prev. contri. to const. L. M. Mrs. I. H. Farrell,	21 28
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Greenfield, Aux. (Th. Off., 19.50), to const. L. M. Mrs. Susan N. Logan, 39.57; Shelburne, Aux., Th. Off., 11.90,	51 47
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux. (Th. Off., 39.25), 66; Easthampton, Covenant Band, 17.45; Enfield, Miss Marion A. Smith, 5; Northampton, First Ch., Th. Off., 100, Edwards Ch. (Th. Off., 29), 30.40; Southampton, Sunshine Band, 10,	228 85
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Aux., Th. Off., 15; Milford, Y. P. S. C. E., 10; Natick, Aux., 10,	35 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Abington, Aux., Th. Off., 16.60; Bridgewater, Central Sq. Ch., Y. P. S. C. E., 10; Brockton, Waldo Ch., Aux., Th. Off., 7, Porter Ch., Y. P. S. C. E., 25; Holbrook, Aux., Th. Off., 37; Weymouth Heights, Aux., Th. Off., 20,	115 60
<i>Pepperell.</i> —Cong. Ch.,	43 30
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Mittineague, Gleaners, 5; Springfield, Mem. Ch., Aux., 13.05, Friend, 50 cts.,	18 55
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Anburdale, Y. L. M. C., 52.82; Boston, Mary R. Bishop, 20; Park St. Ch., Aux., 28, Y. L. Aux., 30, Mt. Vernon Ch., Aux., 19.25, Union Ch., Y. L. Aux., 95, Berkeley Temple, Y. P. S. C. E., 30, Brighton, Aux., 13.66; Brookline, Leyden Ch., W. U., 35, Miss Miriam S. Shattuck, 10; Cambridge, First Ch., Aux., Extra-Cent-a-Day Band (of wh. 25 to const. L. M. Mrs. W. H. Goodridge), 40.48, Shepard Mem. Ch., Shepard Guild, Thanksgiving Off., 6; Cambridgeport, Prospect St. Aux. (Th. Off., 59.01), 99.79; Chelsea, Third Ch., Floral Circle, 5; Dedham, Aux., 174; Dorchester, Second Ch., Aux., Th. Off., 70, Pilgrim Ch., Aux., 9; Franklin, Mary Warfield Miss'y Soc., 75; Hyde	

Park, Aux., 65; Newton Highlands, Aux., 9.76; Newtonville, Central Cong. Ch., Aux., prev. contri. to const. L. M's Miss C. A. Goodale, Mrs. S. C. Ware, Mrs. W. L. Puffer, Mrs. E. S. Nagle; Roxbury, Immanuel Cong. Ch., Aux. (with prev. contri. to const. L. M's Mrs. J. W. Murray, Mrs. Hemiuiwa, Mrs. Sawyer), 24, Eliot Ch., Eliot Star M. C., 5, Highlands Ch., Inter. Dept., S. S., 5; Somerville, Franklin St. Ch., Aux., 22, Prospect Hill Ch., W. U., 8, Broadway Cong. Ch., Earnest Workers' M. C., 25, Winter Hill Ch., Youthful Helpers, 35; Watertown, Phillips Ch., Aux., 32; West Newton, Aux. (with prev. contri. to const. L. M's Mrs. Margaret B. Prudden, Mrs. Martha L. Patrick, Mrs. Mary H. G. Bell, Mrs. Gertrude L. T. Lovell), 25, 1,068 76	
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Athol, Jr. C. E. Soc., 5; Fisherville, Aux., prev. contri. to const. L. M. Mrs. Edward Fowler; Holden, Aux., Th. Off., 20; Oakham, W. M. Soc., 11, 36 00	
Total, 2,550 41	
LEGACIES.	
<i>Worcester.</i> —Legacy Mrs. Harriet W. Damon, Sam'l Jennison, and Wm. S. Barton, exrs., add'l payment, 400 00	
RHODE ISLAND.	
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Woonsocket, Mrs. Sherman I. Stiles, 20 00	
Total, 20 00	
CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Central Village, Aux., 10; Franklin, C. E. Soc., 2.50; Hampton, Aux., 19; New London, First Ch., Aux., 46.30, Second Ch., C. E. Soc., 5; Norwich, First Ch., Aux., Th. Off., 18, Light Bearers' M. C., 20, Jr. C. E. Soc., 1.25, Second Ch., Aux., 10, Park Ch., Aux., 3, Friend, 110, Friend, 40 cts.; Preston, Long Soc., 9.50; Taftville, Aux., 50 cts.; Wauregan, Aux., 25; Windham, C. E. Soc., 5; Woodstock, Aux. (Th. Off., 32.11), 47, Children's Rally, 3.25, 335 70	
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Friend, 30 cts.; Canton Centre, Aux., 5; Enfield, Aux., 32; Hartford Branch, Th. Off., 15.60; Hartford, First Ch., Aux., 388.90, Priu. S. S. Class, 5; Park Ch., Aux., 30; Plainville, Aux. (Th. Off., 14.10), 104; Unionville, Aux. (Th. Off., 1.25), 3.15, Cradle Roll, 4.50, 588 45	
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethany, Aux., 2; Braunford, Aux. (of wh. 50 to const. L. M's Mrs. H. E. Thatcher and Miss Mary E. Beach), 60; Brookfield Centre, Aux., 4; Canaan, Aux., 11; Darien, Aux., 26; Deep River, Aux., 6; East Haven, Aux. (of wh. 25 to const. L. M. Mrs. Sarah Holbrook), 36.27; Goshen, Aux., 1; Greenwich, Aux., 29.45; Litchfield, Aux., 71, N. L. M. C., 186, Cradle Roll, 4.02; Meriden, First Ch., Aux. (of wh. 200 to const. L. M's Mrs. C. F. Linsley, Mrs. George Hayward, Mrs. Ira Merriam, Mrs. Erwin Hall, Mrs. Herbert G. Morse, Mrs. James R. Suthiff, Miss S. P.	
Stevens, Mrs. John W. Logan), 210, Centre Ch., Aux., 39; Middlefield, Aux., 1; Morris, Aux., 20; Naugatuck, Aux., 30; New Haven, Centre Ch., Aux., 559.65, Y. L. M. C., 150, Plymouth Ch., Aux., 17.63, Yale College Ch., Aux., 22, Friend, 40 cts.; Portland, Aux., 12.08; Prospect, Aux., 12, Gleaners, 25; Salisbury, Aux. (of wh. 25 to const. L. M. Mrs. Mary L. Bates), 35, Mrs. Sarah D. Holbey, to const. L. M. Mrs. Maria C. H. Rudd, 25; Stamford, Aux., 42.55, Y. L. M. C., 12.45; Torrington, Third Ch., Aux., 120; Washington, Aux., 25.60; Waterbury, First Ch., Aux., 15.54; Winsted, Second Ch., Aux., 16, Friend, 3.00, 4,827 64	
<i>Norfolk.</i> —Cong. Ch., 33 66	
Total, 5,785 45	
NEW YORK.	
<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Albany, First Ch., Aux., 25; Blooming Grove, Kyle Miss'y Soc., 30; Brooklyn, Central Aux. (of wh. 75 to const. L. M's Mrs. Bessie C. Robinson, Mrs. Robert H. Duncan, Mrs. William T. Pratt), 166.67, Tompkins Ave. Aux., 73.49, King's Daughters, 30, Lewis Ave. Aux., 50, Earnest Workers, 15, Park Ave. Aux., 9, Mrs. T. R. D., 250; Buffalo, First Ch., Aux., 99.14; Cortland, Jr. C. E. Soc., 6.78; Golden's Bridge, Helena L. Todd, 1.40; Ithaca, M. S., 3; Lockport, First Ch., Aux., 16; Y. P. S. C. E., 10; Margaretville, Mary I. Ward, 3; Middletown, North St. Aux., 4.15; Morrisville, Aux., 5; New York, Manhattan Ch., Woman's Guild, 50, Friend, 40 cts.; Norwich, Aux., 10; Oswego, Aux., 30; Owego, Aux., 5; Phoenix, Aux., 20, Y. P. S. C. E., 10; Poughkeepsie, Aux., 10; Schenectady, Aux., 30; Syracuse, Plymouth Ch., Woman's Guild (of wh. 25 to const. L. M. Mrs. J. W. Wilson), 90.10, Danforth Ch., L. U., to const. L. M. Mrs. Helen M. Shirley, 25, Geddes Ch., Willing Workers, 10; Walton, Cradle Roll, 2.30; Watertown, Emmanuel, Jr. C. E. Soc., 10; Warsaw, Aux., 65.19. Less expenses, 67, 1,098 62	
Total, 1,098 62	
ILLINOIS.	
<i>Chicago.</i> —Miss Anna McLaughlan, 5 00	
Total, 5 00	
MICHIGAN.	
<i>Port Huron.</i> —First Cong. Ch., 68 81	
Total, 68 81	
TURKEY.	
<i>Marash.</i> —Miss Ellen M. Blakely, 10 00	
Total, 10 00	
CHINA.	
<i>Tung-cho.</i> —Woman's Christian Ass'n, 18 00	
Total, 18 00	
General Funds, 10,241 53	
Gifts for Special Objects, 196 25	
Variety Account, 70 11	
Legacies, 500 00	
Total, \$11,007 89	



THE FOREIGN WORK OF THE BOARD OF THE PACIFIC.

BY SUSAN MERRILL FARNAM.

WOULD you know what is the record of the past year among our missions?

JAPAN.

For seven years Miss Harwood has served bravely and well at Matsuyama. We are happy to state that the long isolation which she experienced there is no more. Mr. and Mrs. Gulick and Mr. and Mrs. Stanford are now stationed there. Miss Denton of Tokyo is one of the busiest of women. Just to read the list of things she is giving her attention to nearly takes one's breath away: teaching, lecturing, temperance work, rescue home work, college settlement work; keeping track of the former Doshisha students, writing regularly to one hundred and forty of them, gathering them in meetings, and entertaining them at her house, in order to keep hold of them for good; going to Yokohama—an hour's ride—regularly, to hold meetings, and evangelistic work,—these are some of the things that occupy her. Like many another of our missionaries she cries out for up-to-date books, particularly needed there, that she may be the better able to meet the so-called liberalism of that progressive nation. A second-hand typewriter would be of great service, and add much to her efficiency. Who would like to send them?—such books as the “International Theological Library,” “International Critical Commentary,” “Polychrome Translation of the Bible,” books and periodicals to read and lend, that, as she says, “would keep us in thought with you in the home land.” Speaking of her ten years of service there, she says: “Such years of privilege! Such lessons! Such joys! And how glorious now it is to see what Christ has wrought here in Japan! Our hearts are breaking over Doshisha matters, but I am glad to be here.” This is her greeting for us to-day, 1898:—

“May the momentum gathered in the quarter century just closed carry us on to greater triumphs in the next! May every year, every day, every hour

see Christ's kingdom extend! His will be done, even to the uttermost parts of the earth! Pray for us,—we in lands where the bells ring a minor note,—that we may be given power to show the people the joy unspeakable in the knowledge of his truth."

INDIA.

From India comes the story of a sweet soul passed to her eternal reward. Suddenly, on January 19, 1898, Mrs. Charlotte Perkins "fell on sleep." She was buried at Madura the evening of the same day, by the light of a few lanterns, the dusky natives in the background looking on at a Christian burial. God calls home the workers, but the work goes on. The schools go on as before. The girls come to school at eight years of age, remain four years, and then at eleven or twelve are married, and come no more; but they are ever after the friends of the missionaries, and readily admit the Bible women to their homes. We are glad to state that Miss Mary Perkins sailed from San Francisco, August 13th, to rejoin her brother. Her parting words from the deck of the *Doric* were, "Pray for us, and send us lots of money."

Mr. Perkins says: Thank the W. B. M. P. most heartily for their donation. In these days of reduction I had refused children, and even sent children home, as I could not get the money for their food. I can hardly tell you how happy and surprised I was to have your money come to me. I will send no more children home, and shall be able to pay my bills. I am most grateful. The gift was opportune, and most needed."

Miss Lydia Gertrude Barker is at Madura, where she has the oversight of Hindu and Mohammedan girls' schools. There are nearly five hundred girls in these schools, and through them indirectly a large number of people in the city are reached. The children going to their homes sing the hymns and repeat the Scripture they have been taught in school. In this way many of them unconsciously extend a knowledge of Christ to their parents and friends, while some who have themselves come to love the Saviour do all they can to tell others of him.

SPAIN.

Spain is the country to which all eyes have for months been turned. Our Board interests cluster around the *Institutio Nationale*, at San Sebastian. On account of the war the school was removed to Biarritz, France. The removal was made without annoyance or loss.

Two students who were to go to Madrid in June, to be examined in the College of Pharmacy connected with the Madrid University, had to go alone; but they were undaunted, and went and passed a successful examination,

much to the joy of their teachers. What changes will result from the coming treaty we cannot tell, but God will take care of his own.

AFRICA.

At Adams missionary station, Africa, Mr. and Mrs. Dorward are laboring to the full extent of their physical powers, and even beyond. The mission is so depleted that all the missionaries are overburdened. Mrs. Dorward has the care of the Ireland Home,—a position full of responsibility. She also has charge of the woman's meeting. About thirty-four women attend. A motley mass: some old, some young; some neat, some unkempt; some walking in the truth, some sunk in sin. Mr. Bunker says, "No agency is more used by God to bring these people out of the fires of their temptations, and make them pure gold for the kingdom, than these same women's meetings."

CHINA.

At Liman, China, where Dr. and Mrs. Hall are stationed, there is rejoicing over prayers answered for helpers. The blessing has come to the mission in the persons of Mr. and Mrs. Sang. The work has been steadily growing for years, with no increase of laborers, because the Board had no money to send them. The great need was for a teacher and nurse in the woman's department of the hospital, and Dr. Hall says, "God has given us more than we asked for, for Mrs. Sang is not only a nurse, she is also a physician." Born of Christian parents, educated in Christian schools, she has had six years' experience as head nurse in a hospital; and such was her ability that when the resident physician went to America he left the hospital in her charge.

This accomplished Chinese woman had come to Liman with her husband, Mr. Sang, who is also an earnest Christian, eloquent, gentle, loving. He has been carefully trained, and all who know him feel that the Spirit of God is leading him. This man, along with his acceptance of Christ, has adopted ideas in advance of his people. For instance, he fully determined that his wife should never be bought, as cattle and horses are bought, so that the union of Mr. and Mrs. Sang is really an affair of mutual attraction. Mr. Hall says: "A case of love in China! There is hope for China yet if Christianity can beget such gentle, considerate, mutual respect as is shown by these the first lovers I have met in China." Mr. Sang is supported by the dear little "Happy Hearts" of Spokane. The amount necessary to support Mrs. Sang is five or six dollars per month. This Dr. Hall is himself paying at present, and waiting for some one at home to come to the rescue. He says: "We are not able to do this long, but the Lord will send

her food and clothing, and tables and chairs, and medicines as surely as he has sent her to us and to the work. Never before have we been so well equipped for the work, but the stock of medicines is so low that we are handicapped for the want of them. We think the medicines will come, for surely the Lord would not bring us all here and then leave us without the means to bring about the desired end!" Money is needed, first, for Mrs. Sang's support; second, for medicines; and, third, for furniture for the rooms. Address Dr. W. L. Hall, care U. S. Consul, Tientsin, China.

Rev. Dr. Strong, in his triennial statement to the National Council at Portland, in July last, suggests the strong probability that China is to be the great missionary field of the near future.

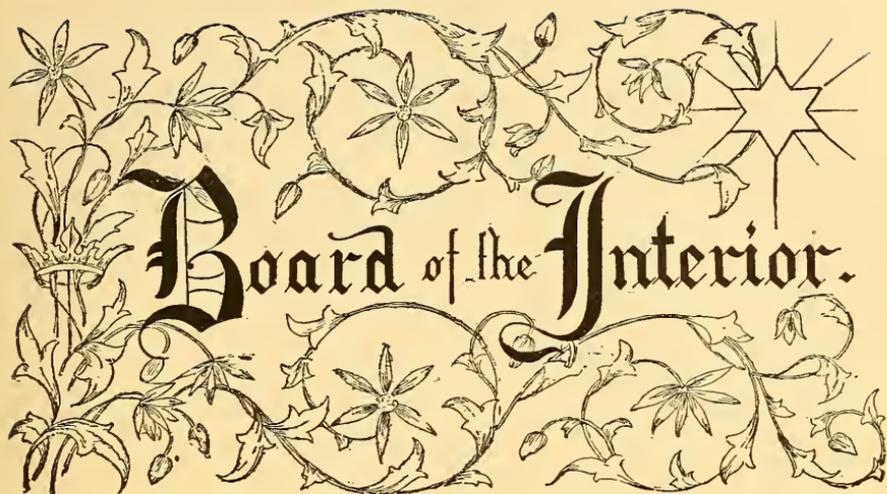
TURKEY.

Turkey, the land of our earliest and of our latest missionary efforts, the place where we erected our most expensive school building, and the field where the most of the money has been sent! The school which was established by Miss Rapelle, in 1876, still flourishes under the fostering care of such tried and true missionaries as Mr. and Mrs. T. J. Baldwin, who have labored in Turkey six years longer than our Board has been in existence. The scores of Christian young women who have gone out from this school have become teachers, or wives of pastors, or Christian mothers in the home; and who can measure the extent of their beneficent influence? The school numbers at present about fifty, some of whom are boarding pupils. Mr. and Mrs. Baldwin have also the oversight of the Orphanage, which occupies the building formerly belonging to the school in another part of the city. Of the Orphanage she says the year shows a vast improvement in the pupils. All the friends from Europe who have visited the institution are delighted with the situation and buildings, and equally gratified at the generosity of this Board in using the buildings for this beneficent purpose.

And now, as we close this volume of our history, and go on to greater deeds and to make grander history, let us rejoice that to us is given a share in helping on the kingdom of Christ in this world, and let us look forward to that day, which is surely coming, when from the east and the west, from the north and the south, they shall come to sit down in the kingdom; when from all missionary fields shall come up those that have been washed, and sanctified, and redeemed, in whose salvation we have had some humble share. Think you we shall then regret any sacrifice, any effort, which has been put forth? If any regret can exist in that joyful day, it will be that we did not do more for the Master while we had the opportunity.

The broadening era which is opening before the American nation means much for missions; and shall the soldiers of the cross be less ready to arise and meet the emergency than were the youth of our land who sprang to arms at the first sound of war? God is behind the turmoil of the past few months and behind the unexpected conditions of to-day. These are but the advance guard of the coming of His kingdom.

"He hath sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
Oh be swift, my soul, to answer him, be jubilant, my feet,
Our God is marching on!"



A TEN MINUTES' TALK TO JUNIORS.

BY MRS. E. M. KNAPP.

A GREAT work is going on in the world just now. It began about ninety years ago. What year is it?

Children.—"1898."

It was almost a century ago that some young men were in school studying to become ministers. They meant to preach the gospel, and they got to thinking about the people across the ocean who had never heard of the Bible, nor of Jesus Christ. These students met by a hay stack, where they could be all alone, and prayed to God to put it into the hearts of some persons to give money so that they could go and preach the gospel to the heathen. God heard their prayer. A society was formed to send missionaries to the heathen. Its name was, for short, The American Board. The whole name is too long for you to remember, but we usually call it "The American Board," or else we say the "A. B. C. F. M.," which means the same thing. When these students got through school they were sent away over the ocean to preach the gospel. That was almost one hundred years ago. Since then many others have gone, so that now, if you put your fingers almost anywhere on a map, you can scarcely touch a country where there are not missionaries preaching the gospel.

By and by the children began to help in this great work, and these little helpers were called "Coral Workers." Do you know how coral grows?

Children.—"Yes; our teacher told us. It is made by tiny little coral polyps in the ocean, and it forms islands."

A picture of a piece of coral with six branches represents the children's part of this great work now going on in the world. I will write on the blackboard the names of the countries where the children's pennies send missionaries. Read as I write.

Children.—"Africa, Umzumbe Home;" "China, Bridgman School;" "India, village schools;" "Japan, Miss Howe's Glory Kindergarten;" "Micronesia, Morning Star;" "Turkey, Hadjiu Home."

Now, what does A. stand for?

Children.—"Africa."

What does C. stand for?

Children.—"China."

What does I. stand for?

Children.—"India."

What does J. stand for?

Children.—"Japan."

What does M. stand for?

Children.—"Micronesia."

What does T. stand for?

Children.—"Turkey."

And what is your work in Africa?

Children.—"The Umzumbe Home."

You may see this picture of the beautiful new missionary, Miss Hattie Clark, who has lately gone there. What is your work in China?

Children.—"The Bridgman School."

That was named from Mrs. Bridgman. The little Chinese children came to her house, and she just had to take them in and teach them; and now, at last, they have a building for their school. What is your work in India?

Children.—"Village schools."

Yes; there are sixty-nine of them. And in Ceylon, that island south of India, where missions started first, there are one hundred and thirty-six village schools, and ten thousand children learning about Christ, and learning, also, some of the same things you learn in school. What is your work in Japan?

Children.—"Miss Howe's Glory Kindergarten."

I presume you will hear a great deal about this school in your missionary meetings after this. What is your work in Micronesia?

Children.—"The Morning Star."

What does Micronesia mean? None of you know? It means little

islands; and the ship *Morning Star* carries the missionaries from one island to another, or takes mail and provisions to the missionaries. What is your work in Turkey?

Children.—"The Hadjin Home."

I have seen a picture of Hadjin—a city built on the side of a mountain. The Hadjin Home is beautiful, with the vines climbing over the walls; and the children there are very happy with Mrs. Coffing and Miss Bates, their teachers. Now I will read to you how one little girl, only five years old, started a mission band. This is a true story. It is called

THE BEST BEGINNING.

She was only one wee maiden,
 But with willing heart and hand
 She pursed her rosy lips and said,
 "I'm going to be a Band."
 Of course she asked her mother,
 As any maiden would,
 And got some help in drawing rules,
 And "seeing if she could."

Then off she started down the lane,
 This dainty missionary;
 She had to talk, and talk, and talk,
 For folks are "real contrary."
 "D'you know about those heathen girls,
 How every single one
 Is shut up in a horrid house,
 And can't have any fun,

"And nothing nice to eat at all—
 Just sour milk or tea
 Without a scrap of sugar?
 (I'm very glad 'taint me.)
 And then they're so afraid to die;
 They don't know 'bout our Lord,
 Who came to take us all to heaven
 By trusting in his word.

"Don't you think we ought to help them
 Before we're grown up quite,
 To save these little heathen girls
 By sending them the light?"
 She didn't have to go so far,
 This little maiden wee,
 Before she found another one
 Who did with her agree.

So they 'lected Molly secretary,
 And Ethel took the chair,
 And though their minds were very hazy
 As to what their duties were,
 That day they made an iron rule
 That each who joined must seek
 One other member; then the Band
 "Adjourned to meet next week."

And Molly brought Clarinda,
 And Ethel found out Dan.
 And him they made the president,
 Because he was a man.
 Now it wasn't very long, be sure,
 With such a stringent rule,
 Before there really was a throng—
 In fact 'twas all the school.

And they studied about the heathen,
 Prayed for their souls so sad,
 And they worked to gather pennies
 To send the tidings glad.
 They had exhibitions, concerts,
 And all such things, you know,
 For the bigger people all waked up
 By the stir going on below.

So just one little maiden,
 Who works with heart and hand,
 Is the very best beginning
 For a Missionary Band.

—*Children's Work for Children.*

There is another thing you can do besides bringing pennies,—you can bring picture cards to send to Miss Chittenden, in China. She pastes them on cards and writes Bible verses under the pictures, and gives them away. Last year she used two thousand.

Now I will read some verses, and you may repeat the answers after me. I found them in the *Mission Dayspring* for February, 1898.

What would you do if you had bread,
 Yes, plenty of bread to spare,
 And some poor children ready to starve
 Should ask for a little share?

Children.—We would give, gladly give unto those in need,
 And the poor and the hungry we would hasten to feed.

What would you do if in your hand
 You carried a healing cup,
 And all around you the sick and sad
 In pitiful pain looked up?

Children.—We would give, gladly give unto those in need,
 If the sick and the suffering for help should plead.

What will you do? For you have bread,—
 The Bread of Life,—and to spare.
 There are millions who need what you have now;
 How much for them do you care?

Children.—We will give, freely give unto those in need;
 The command of the Saviour we'll gladly heed.

Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

FOREIGN CORRESPONDENCE.

LETTER FROM MRS. MARY E. LOGAN.

RUK, MICRONESIA, March 8, '98.

MY DEAR A: The Morning Star left us yesterday. Queer time to begin a letter, isn't it? I never had quite so hard a time getting my mail ready, and never left so many letters unanswered. Various things conspired to bring it about: quite a number of new girls, who of course don't know



MRS. MARY E. LOGAN AND MISS BEULAH LOGAN

how to be helpful yet; the recent marriage of three of our older and more helpful girls; Miss Foss getting ready to go, and other things, so that I sometimes felt that my letter-writing was like pursuing some dream-like phantom, which I could never quite overtake. Now that the Star has gone I am going to try to be industrious, and catch up. I don't feel at

all industrious to-day, but you know there are always various things to look after, and I can, perhaps, write a letter between times while looking after the work of the girls.

We are feeling a little lonely, as a mission, I think. Miss Foss has gone from us here, and Mrs. Price and Helen from the other part of the mission. I am thankful, indeed, that my Beulah is here to keep me company and to help me with the work. She is so contented and happy here, and so interested in the work, that she is good company, and I find her taking responsibility in a very pleasant way, too, for one so young. We have twenty girls now; expect to have a few more before long. As I said before, three of the more responsible ones have just been married, and with a good prospect of becoming helpers in the work in time. The school is beginning to recover a little from the adverse influence so long exerted among the people concerning it. Mr. Price is a good man to work with. There is entire harmony between the schools, which is a great comfort to me. The mission place here is not nearly so nice as at Anapano; but we could not live there, so it is no use thinking about it. We can raise very little as there is no soil to speak of, so it costs considerably more to run the school here. We have a good deal of breadfruit and that is about all we do have.

I have found considerable to do outside the school, the most important thing, perhaps, being the Sunday school,—a work which I enjoy very much. It numbers over two hundred now, and I have teachers' meetings, and am much cheered that the teachers are really improving in their way of doing their work.

April 14th.—Since writing the above I have taken a sea-voyage,—not for my health,—and now am at home and at work again. It was necessary that some one should go to Mortlock, and see how much havoc had been wrought there of late. We none of us felt that it was quite safe for all of the men of the mission to be away for so long a time at present, and Mr. Price said I could probably do all that could be done at Mortlock, with the help of Moses, as well as he. It was a hard trip, and the work was hard, too. It seemed at first as though everything was lost; but I felt a little more hopeful after having been about among the people, as I feel sure that there is much dissatisfaction among them with present conditions. I came home to find that Ruth, one of my original nine girls, had gone to the heavenly home. She and her husband had been very valuable helpers here for a long time, and grace had developed a beautiful Christian character in her. She died a triumphant death, singing and praising God to the last, and there was a sweet smile on her face after her spirit was gone. Her death has made a great impression upon the people about us. There were

some very painful circumstances connected with her death, concerning her heathen relatives, which made me glad that Mr. Price was here instead of me. He could not do much to restrain them, but he did more than I could have done, doubtless.

There are more calls for missionaries here in the lagoon, and Mr. Price has just taken four families from the training school to put in two places, so we feel hopeful, believing that God is blessing the work, notwithstanding the opposition.

Monday, May 23d.—A Jap. vessel is here, and I send this letter off as there is a chance. The vessel is anchored over at one of the other islands. All well at this date.

[A letter from Ruk, dated July 19th, reports that they had heard of the war between the United States and Spain. On August 26th, reinforcements sailed from San Francisco for Ruk,—Misses Elizabeth and Jane Baldwin, and Mr. M. L. Stimson. Mrs. Stimson and the children will go in the spring on the Morning Star. We rejoice that at last Ruk is to have the second family, and enough help for the girls' school.—ED.]

FROM MISS LOUISE B. FAY.

CILUME, BAILUNDU, WEST AFRICA, July 11, 1898.

We celebrated the Fourth by receiving our mail just about noon. Our latest papers were dated May 7th, and were full of the battle of Manila. You can imagine how we talked war after our letters and papers were read. We are glad that we at this station are having two mails a month. We hope they will not be delayed in any way, but we cannot be sure they will not, for the mail is all sent overland, through Spain, Portugal, and France, instead of by water, as we ourselves go.

It is vacation, and Mrs. Webster and I are planning to get out to the villages more frequently than we were able to do in schooltime. That part of the work has been much neglected because of lack of time. Now that Mrs. Stover is coming, we hope that more can be done in that line. While school is in session Mrs. Webster and I do not get out very much, because school does not close until four, and then there is the patchwork to be basted for the next day's sewing, and the work prepared for the kindergarten.

Most of the natives have gone to the interior,—men, women, boys, girls, and even children seven and eight years old; so the Sunday audiences are very small. My brother has had workmen come from distant villages to help with his house building, so that they come to the services. I think I wrote you of the six young men for whom we have been offering special

prayer. They are six who had been church members, but had gone back. They are all coming much more regularly to the services, and some have even taken part in the prayer-meetings held Sunday afternoons, but that may or may not mean anything with them. However, it is most encouraging to see that they are at least beginning to take an interest in "the words" again. . . .

August 24th.

The locusts have just been passing. I suppose we may begin to look for them now that it is time to think about gardens again.

Last Monday Mrs. Webster and I gave the girls and women belonging to the station what we call a "Peanut Reception." They were invited for a part of the afternoon, and entertained with our photographs. They like very much to look at photos, especially of those they know; so we added a number of "views" of the young people here. Whenever one of the girls themselves appeared, or one of the husbands, the picture was immediately passed over to the one concerned, with the remark, "You want to see this one." Then giggles and ducking of the head would follow. After a while they were treated to roast peanuts, bananas, and lemonade. The last is considered a great treat, and cups and pitchers were emptied of the last drop. Just before they departed each was given a large darning needle, such as they use in making their baskets. All seemed to have a good time, and I am sure we did.

To-morrow will be the king's hunt. A large plain near one of the rivers will be burnt, to drive out the game. All that is killed will belong to the king. My brother is planning to go for a little while to take a few pictures, if possible.

I must bring this letter to a close, as it is almost time to go to our Wednesday Bible class for the older girls. We have kept this up all the dry season. Mrs. Webster goes over to Cilume to meet those who live there, and I go to the schoolhouse to meet those who live near here. Will you not pray for this class, that much good may come from it?

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 18, 1898, TO DECEMBER 10, 1898.

ILLINOIS	775 36	NEW MEXICO	10 00
INDIANA	12 61	MISCELLANEOUS	94 03
IOWA	234 95		
KANSAS	137 42	Receipts for the month	\$3,582 00
MICHIGAN	924 87		
MINNESOTA	290 40	ARMENIAN RELIEF FUND.	
MISSOURI	343 00	Receipts: October 18, 1898, to Decem-	
MONTANA	10 00	ber 10, 1898	18 54
NEBRASKA	37 23	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA	30 40	Receipts for the month	\$20 54
OHIO	280 90		
SOUTH DAKOTA	64 92	MRS. ALFRED B. WILLCOX, Ass't Treas.	
WISCONSIN	330 91		
GEORGIA	5 00		

Life and Light for Woman.

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No. 3



MISSIONARIES AND CHINESE CHRISTIAN WORKERS.

SOUTH AFRICA.

A VISIT TO INANDA SEMINARY, NATAL.

BY REV. FREDERICK R. BUNKER.

LET me describe a visit which Mrs. Bunker and I, with our two boys, made to Inanda.

We leave Amanzimtote at six o'clock one morning, just as the sun is lifting himself out of his bath in the ocean, and raising his head above the low ridge which forms the rim of his briny tub. The morning is perfect. The outline of the hills is as though cut by a diamond, and the light paints in changing colors, and in infinite detail, a scene such as no art of earth can reproduce. The four oxen are roused to a lumbering trot by the shout of the driver. Little naked youngsters run out dancing from the few kraals, which we pass, to see us go by. Three hours' ride brings us to Isipingo, and one hour on the train to Durban. . . .

Train time comes, and we are soon rushing toward Inanda at the tremendous rate of ten miles an hour. Plenty of time for sightseeing, however, and no danger of loss to life or limb. We stop every two or three miles at a station, and are greeted with the jabbering and shouting of a motley crowd of Zulus and coolies getting on and off the train. It is wonderful how many of them travel by train. Now we cross the large Umgeni River, and climb up into a beautiful hilly country. Here are large fields of sugar cane and banana groves. Now we go crawling laboriously up a steep grade, and at the top get a glimpse of the Inanda hills in the distance. After an hour's ride we come sweeping around a curve through a deep cut in the hills, and sight our station, Duff's Road. Yes, there is Luke and the carriage waiting for us. A cordial greeting from Mr. Turner, the station master, and then comes the packing of ourselves, bags, and baskets into the little carriage. It doesn't look as though we could all get in, but the larger carriage lies here broken by a runaway horse, and we must try. Here we are packed tight, but all in. It is marvelous, the hospitality and the power for expansion in that direction that everything which comes to Inanda has.

Now we begin to approach Inanda after a two hours' ride, and the square houses of the amakolwa (believers) are on either hand. It is nearly dark, and we cannot see much. We pass the church, and go down to the school, and meet a warm welcome from teachers and girls. Wraps are soon off, and we are ushered into the dining room to sample what good

things Grace has provided for our appetites. Grace is a most important and indispensable part of the institution. She is cook and Miss Phelps's right-hand girl. You would not need to ask about her size if you saw her; and we can all testify that her goodness is as great. After supper we gather into the sitting room, and exchange news items and personal experiences,—not without some of our mission problems cropping up in the conversation. But the work goes on. Girls pop their heads into the door to get instructions from the principal, Miss Phelps. Miss Price is working on the laundry accounts between conversation. One or other of the teachers keeps getting up on some errand and returning. The hum of one hundred and sixty girls in close proximity is always in our ears. Singing, laughing, and talking is heard in every direction. Yes, and loud praying is heard in a room of Edwards Hall. Revival services are being held by Mr. Weiss and Mr. Wilcox in a tent near the church, and the girls are influenced thereby. Good work is being done there and here, but it is not without Satan's alloy. Some of the spiritually ignorant ones are evidently mistaking noisy demonstration for religious experience and zeal. Some that pray the loudest are the least obedient. How to distinguish the real work of grace going on among such children of nature as these, giving it free scope from any restriction springing from our own prejudices, and how to protect these little ones from trusting to anything short of Jesus Christ, and him crucified, as the only way of salvation, is the delicate spiritual duty placed before our sisters who have charge of this work. Some of the best girls in the school now say that they are not helped by the noisy meetings; that they receive the greatest blessing when in quietness they wait before God, but we have to remember that some of these very girls entered into rich spiritual experience during the noisy demonstrations of last year's revival. We bow together before we retire, and the burden of our prayer is, Lord give us wisdom and guidance to lead these little ones direct to thee in the ways which thou has chosen.

In the early morning I am wakened by some one singing in the building opposite my window. It seems like heavenly music to my waking consciousness; but I soon realize that it is mortal, but still very sweet and heavenly, for one of the girls is singing that beautiful solo written by P. P. Bliss:—

“I'm on my journey up Zion's hill,
All the way 'long it is Jesus;
The way grows brighter and brighter still,
All the way 'long it is Jesus.
Jesus, Jesus, why, all the way 'long it is Jesus.”

It reminded me of the sunrise singing described in Ramona. Soon there is a rustling in both buildings, and the girls arise, roll up their blankets, and the voice of prayer is heard in many directions. The bell rings, and then many bare feet come running down the stairs, and a new day's work has begun. Some girls go to the kitchen, some with axes begin on the wood pile, others with hoes are on the way to the garden, and others are sweeping, cleaning lamps, or doing some other of the many household duties necessary in such a large establishment. A group of five or six are under my window carrying sacks of coal from the cart to the laundry. Their talk is a mixture of Zulu and English. They are supposed to talk English by the rules of the school, but the English vocabulary of these girls is not very extensive. When some especially brilliant effort in English is made some one will exclaim, "Oh, you know to talk English!" and they will all laugh. The voice of song comes from every direction. "Say, is your soul ready, my brother?" comes from the girl stirring the porridge pot. Some of the singing is very sweet. Some few are studying their lessons under another window of my room. One pops her head into the door, thinking that the room is vacant, and then another, until I make up my mind that it is time to lock it.

After breakfast, classes. First, opening prayers, and then Bible study for a half hour by the whole school. There are two divisions to the school. First, the primary department, under Miss Price's supervision, assisted by Nomakopi, a native teacher. There are eighty girls in this department to-day. They are for the most part girls from heathen homes. As we go into the room they all arise and stand in greeting. Many motives have brought them here. Some have run away from polygamous marriages; some have heard the gospel preached and have come to hear more of the truth; others have come because they were not permitted to go to school or to clothe themselves at home; others have come merely because their friends were here; and some, doubtless, with only a vague idea that in some way they will better their condition. The first term they are taught the Zulu Testament and to sew. We have come upon a sewing class. Groups are sitting on benches and on the floor, all over the large room in Lucy Lindley Hall. There in the corner is a group of beginners sewing patches. The next step is to petticoats, then their own plain dresses, and finally men's shirts. All stages are at work in the room. Here is one girl of a year's experience showing another girl how to cut out the waist of a dress. Another is trying on her waist. One comes to show a shirt which she has just finished. These shirts are sold to men and boys for twenty-five or fifty cents each—enough to pay for the cost of the cloth. The second term these

girls study writing, singing, and a little counting in addition to reading and sewing. Only about one half come back for the second term. The reasons for this may be that they have accomplished their purpose in coming, or they are needed to dig in the gardens, or they are unable to run away again, and, doubtless, some do not like the life of restraint and busy work which they find in the school. Miss Price reports Nomakopi a great help. I greet her with "How do you do, Nomakopi?" and the answer comes back clear and strong, "Well in body and soul." And she is well in both. Her eyes have the clear look of spiritual health, and her deeds bear out the judgment formed from her eyes. When told of the starving Bechuanas, she brings \$1.25 for them out of a wage of \$7.50 a month. The great desire of these teachers is to accomplish two things for every girl in this department in the first term she is here: to teach her to read the Word of God for herself, and to teach her to clothe herself decently.

Most of the girls here are Christians, and many of them have had wonderful experiences. They are not angelic by any means, for they often sorely try the patience of their teachers, but they will average up well, and some of them are a constant source of comfort.

I am forbidden to enlarge on the virtues and good works of this band of faithful workers and noble women, but I can assure you that it is not because I have nothing to say that I am silent. Only they and their Master know what heavy burdens they carry. They are not only teachers, but also mothers to all these girls,—and, like mothers with little babies, their work is never done. Morning, noon, and night, seven days in the week, and four months and a half at a stretch, they must feed, clothe, teach, govern, nurse, doctor one hundred and fifty or more girls, who in all but form are like small children. They have to be watched that they do not eat too much, that their dresses are kept clean and whole, and buttoned up too, that they wash the dishes, windows, floors, lamps clean. Constant vigilance on the part of the teachers is the price of their training.

This front veranda of the teacher's house, like the valley of Esdraelon in Palestine, is famous in heaven, I believe, for the illustrious battles of the Lord waged here against heathenism in this land. Here heathen chiefs, with their followers armed with knobkerries, have come expecting to strike terror into the hearts of these women, weak, insignificant, despicable chattels, according to their lordly estimation. They soon came to learn that the conscience and power of the whole English nation were behind those quiet words, "You can talk with the girl, and if she will go with you she can go, but you must not force her." I wonder how many hundred times that message has gone out from this open door. Here heathen mothers have torn their hair and

threatened to kill themselves if a daughter did not return with them. Here heathen fathers and brothers have sat for hours with hatred in their faces and murder in their hearts. Here English policemen at the command of an English magistrate (I am thankful to say that he is an exception) have ridden up to assist in returning to heathenism some who hoped to escape therefrom. Here warrants have been served on Christ's servants to appear at court to answer for "willful detention" of a heathen man's chattel,—a human soul,—but no such detention has been proved. Here a hostile magistrate, after many threatening epistles, appeared one day thinking to storm the castle with his presence. A kindly welcome, with tea and cake, sent him away a humbler and wiser man. Here girls just beginning the Christian life, or with only the desire to begin, have held out for hours and days against commands, solicitations, tears, bribes, and threats from those who wished to take them back to heathenism. By that bush near I not long ago saw two girls crying bitterly because they were being sent away from the school, since their parents would permit them to go to the day school near their homes and their places were needed for girls whose parents were opposed to their learning.

Here Nomdeha, princess,—value, a hundred sleek cows,—stood one day. An old counselor of her chieftain father pleads with her: "Remember your royalty. Don't cast disgrace upon your great name, and bring sorrow and shame upon your tribe." Hear her reply: "Do you see that rosebush in bloom?" pointing to it. "My royalty is like those flowers—soon to fade." She stays. A term went by, and she thought it safe to return home in vacation. Her father commands her mother to tear off her clothes, and it is done. She borrows a shawl, and under shelter of the darkness runs back to school. She stays two terms, then returns home again, and is kept a prisoner for over six months closely guarded. Again she runs away.

Now come with me to her home on the Umgeni. Her mother, though not clothed, is in the inquirers' class. Seven of her sisters have, like herself, studied at Inanda. Susiwe, an older sister, for whom forty cattle had already been paid by an old polygamist, escaped his clutches, and is a noble Christian teacher at Table Mount. Another sister is, with her father's consent, a Christian preacher's wife. She herself is a Christian teacher. The old chief is mollified and favorable to Christianity in his tribe.

But I must close with this request, that all who read this account will ask God to bless this work and the noble workers engaged in it.

CHINA.

SOME NATIVE WORKERS IN PEKING.

BY MRS. MARY P. AMENT.

I HAVE just been turning over the pages of my album, and looking upon the faces of my Chinese friends. I seem to have been transported for a while to the scenes in which they figure.

A look at brother Chang, the first upon the left, reminds me of the sententious sayings in prayer meeting which have often amused and interested me because they were so characteristic of the man. The connection was often not obvious to the Occidental mind, but to the Chinese the logic was all right. This goes to prove that they are not without imagination, if they can bridge such chasms of thought. Doubtless his faithful voluntary services in the street chapel called out their respect, and his consistent life lent importance to his words, for, like us, the Chinese discern Christ likeness.

Next Chang is our aged Helper Hung, who went with us to the country on that venturesome trip, so long ago, when our shallow boat was nearly swamped in a squall on the waste of waters that covered the grain fields in the Wen An district. I remember Mr. Hung's sage advice to the boy, who was going to leave our service at that point, and who cried, "I do not fear for myself, but I think of my *tiya* and my *ma* (father and mother). "Don't be afraid afterwards," was the sage advice of Helper Hung. Here we find the secret of his patience in his frequent long journeys, over unspeakable roads, by springless cart, or donkey, or afoot: When difficulty is overcome, put it behind you. "Don't fear afterwards."

The gaily dressed and smiling gentleman in the center does not suggest a humble sufferer for Christ's sake, but Mr. Ming's wife makes his home most unhappy. She and his brother's widow unite in cursing him with curses deep and long, uttered often in the open court, that all the neighbors may hear. And why? Because he no longer worships at the household shrines, of which in this comfortable house there are a number. Not content with this they go a step further, and revile the Christian religion and all its followers. He dare not take a friend home, for fear the storm may burst about his ears. The affection and sympathy he ought to find at home he gets in the group of Christians, where you see him seated; but no persecution, he says, shall alter his determination to follow Christ.

Now you should look upon another group,* and find the tall figure standing in the middle with hands clasped. This woman, Mrs. Chang, went

* See page 97.



CHRISTIAN WORKERS OF PEKING.

to the cheerless place brother Ming calls home, hoping to make friends with the women and persuade them to better things, but a very cold welcome she got! So it often is. She has in her possession the good news, but those who need to hear it most often turn away, so she needs grace, and tact, and courage. It is easy to speak of Christ in a revival meeting, and we have such in China. It is easy to show His spirit when all about us are loving and sympathetic; but to meet patiently the sneer and innuendo, to soften the hard heart, and inspire confidence, this is a task that needs an angel's gifts. Yet this woman, now so efficient in the Lord's service, was an unbeliever herself ten years ago, and spent her time at the gaming tables of her select friends. The Manchu women—she is one—are tempted in this way on account of their assured income, which, if small, is regular; and much goes for wine and gambling debts, if not, as often, for opium.

Next her, to her right, is Mrs. Ah, our crown of rejoicing. Born and bred in Peking, yet cheerfully going from point to point in the country, eating unaccustomed food, and meeting with the simple village folk in station classes, and in her visits to them singly, when together they study the truth, to her native strength of character are being added sweetness and light. Her eldest daughter has passed to the better country since I left Peking, and Mrs. Ah writes of her loss just as one of us might do. Human longing for the dear one is joined with belief that for the daughter it is "far better."

In the work our Bible women do, only second in importance to the telling of the gospel, is the illustrating of its truths in their daily lives. They must contend against the tendency to uncharitableness and spiritual pride in their own hearts. They must have the love that hopeth all things. There are the evil judgments of others to live down. To do this they need your earnest prayers to Him who has promised to guard us from stumbling.

JAPAN.

A WORD WITH WOULD-BE GIVERS.

BY ELLEN EMERSON CARY, A. B. C. F. M.

THE question is sometimes asked, "How can we help our missionaries outside our regular gifts to the Woman's Board?"

Judging from what I know of Japan and your workers there, it is easy to say that beyond your contributions you can add much of personal comfort, cheer, and help to your sisters abroad. One does not have to be long on



MISS MARY BRYANT DANIELS.

mission soil to discover that the women representing the Woman's Board hold a unique place. I sometimes question whether Max O'Rell, who, if he could be born again, would like to be born an American woman, would not, if he had been familiar with missions, have added "an American woman under the Woman's Board"? They are the Evas of The Shonberg-Cotta Family, being the all-important factor in many lives. They have time to attend to every one's heart-ache but their own; leisure from their own trials to soothe and sympathize with others; the ones who seem to forget that they have any limit to physical endurance, and can always take up "one class more"; ready to uncomplainingly have dinner two hours late, or lose it entirely, if callers come at the wrong hour; ready to walk miles through rain and mud to attend a Bible class, if there is not money enough in the treasury to allow the Bible woman and missionary both to ride; ready to sit on the floor, and sleep on the floor, and eat Japanese for weeks at a time in order to do touring work in country districts. These are the women whom you say you would like to help. Surely none are more worthy.

First, let them feel that you are personally remembering them every day by your prayers. "More things are wrought by prayer than this world dreams of." One of your women told me that she was helped very greatly by knowing that she was prayed for by name every Sabbath for some seven years in her old Sunday school here in the home land.

Send them a letter once in a while which does not require an answer. Especially if one has not many home

mission soil to discover that the women representing the Woman's Board hold a unique place. I sometimes question whether Max O'Rell, who, if he could be born again, would like to be born an American woman, would not, if he had been familiar with missions, have added "an American woman under the Woman's Board"? They are the Evas of The Shonberg-Cotta Family, being the all-important factor in many lives. They have time to attend to every one's heart-ache but their own; leisure from their own trials to soothe and sympathize with others; the ones who seem to forget that they have any limit to physical endurance, and can always take up "one class more"; ready to uncomplainingly



MRS. JOHN T. GULICK.



MISS LUCY E. CASE.

but especially the books. These sisters are many thousand miles from libraries, and lectures, and concerts; send them some new book, which you have found both entertaining and restful, from the reading of which they will go forth to their duties stronger, and grateful to you withal.

In more personal gifts might be mentioned such things as a heavy traveling rug, felt or worsted slippers, and always any little personal adornment which would make one feel less antiquated.

For the direct work, if one is visiting hospitals, scrapbooks made of pretty pictures or of Bible pictures, with blanks left for inserting Bible verses; illustrated books, cards,—secondhand ones as good as any if unsoiled; dolls which can be undressed; and stereoscopes, with views, have all been tried and found useful. Sunday-school charts which have finished their year of usefulness at home, might the next year be sent abroad. One such in a Christian woman's room in a hospital proved a text for many a sermon, as the stories were told from day to day, doctors, nurses, and patients coming each day to see the new picture.

The missionary often wishes to invite classes of boys and girls to her home. At such times games which do not require a knowledge of the

ties, such letters are a wonderful comfort. Most of the missionaries sent by the Woman's Board have homes of their own. Sometimes two or more are together, and again, if necessity requires, they are alone. Any gifts to them which will make their homes more American will be acceptable, as books, magazines, a restful picture, a bit of china, glass, silver, or linen for the table, a sofa pillow, lamp, rug, doily, or anything that you would enjoy seeing in your own home. Many of the missionaries give of their limited means until they often deny themselves that which they most desire, new books; and so, in Pauline fashion, I would beg you to remember to send the other things,



MISS ABBIE M. COLBY.

English language are a great help in furnishing lighter entertainment for the guests. Under such a list might be mentioned dissected pictures or maps, reversi, pigs in clover, game of 14, tiddle-de-winks, marble solitaire, crokonole, octo, jack straws, or any mechanical toys. For the kindergarten, illustrated books, scrapbooks, dolls, and toys are of service on rainy days.

American teachers often get inspiration for their work by lectures or magazine articles. They may not be able to share the lecture with another, but the magazine article might be marked and sent to one of the teachers, who otherwise might not see it.

In Japan, among other things, your women have work in Sunday schools, boys' and girls' schools, night and ragged schools, children's clubs, industrial classes, sewing circles, hospital and house-to-house visitation, kindergartens, and evangelistic touring. Now, if one is interested in some especial line of work, why not choose a missionary who is working in that way, and supplement her work as much as possible? Find out from her what would help her most, and then may there be joy on both sides of the globe,—in your heart for giving, and in hers for being better equipped, and thus made more useful in the Master's service.

[If space permitted we would be glad to give our readers the faces of all our missionaries in Japan in connection with Mrs. Cary's kindly letter, but since we must make a selection we have taken our four ladies in Osaka.—ED.]

MICRONESIA.

A VISIT TO PONAPE IN 1897.

BY MRS. S. J. PRICE.

THREE long whistles, to the great delight of the native boys and girls; the engine throbbed, the vessel answered to her helm, and away we went out of the quiet waters of our lagoon into the tempestuous sea on the way to Ponape. How often we had longed to see this beautiful island, cradle of the gospel in the Carolines, and now our longings were to be satisfied. Only three hundred miles from Ruk, but the wind and sea were against us, so we were longer reaching Lukunor, our first stopping place in the Mortlock Islands, than we should have been completing the whole distance. We were on the *Morning Star*, and as she had not been among these islands for some time her coming was a great event to the people.

We anchored in the lagoon just at dusk, but the people could see what vessel it was, and a large number of men hastened on board. "Oh, how

glad my heart was," one young man said, "when I saw that it was really our dear ship, Morning Star!" The next morning we went ashore to a service. I shall long remember the pretty picture which greeted our eyes as we drew near the shore. The low coral island only a few feet above the sea level, the white beach lined with the tall cocoanut trees, shining in the morning sun, back of this the luxuriant tropical ferns and foliage; and in the midst of all this verdure the large church and the teacher's house, the people in bright blue, and red, and white clothing coming in crowds along the beach, and the blue, blue waters of the lagoon around all,—a painter need want nothing more picturesque. As we came up to the wharf how the people crowded around us! I shook hands, and smiled, and said, *Ran Allim*, till I felt like an automaton. The service was an interesting one. Captain Bray was not strong enough to go on shore, as he was only convalescent from the fever which he had in Ruk, but several of his officers accompanied us and gave greetings to the people, which Mr. Price translated to them in their own language. The teacher, who is also the pastor, and his wife were delighted to see us, and the little presents sent by friends from the home land cheered and encouraged them in their work. It has been many years since the gospel was first preached in these (the Mortlock) islands, and the people are practically evangelized. The absence of heathen dress, horrid earrings, and nasty paint, was refreshing. This was, however, a flying visit, so we soon lifted anchor and sailed away.

We visited seven stations in this way, and then set our sails for Ponape. We arrived there Wednesday morning, and as we stood on her deck, as she steamed slowly into the harbor, our hearts were thrilled with varied emotions. Beautiful! beautiful! were the words which came to our lips as we viewed the little town which composed the Spanish colony on Ponape. It is built on the old mission premises, and our thoughts went back to those peaceful days before the Spanish came to mar and to destroy. Our hearts burned within us as we remembered the insults and wrongs of this innocent people, whose only crime had been that they did not want their lands seized, their most beautiful daughters taken for prostitutes, and their own liberty destroyed. Earnest prayer went up that God would free them from the oppressor. How little did we think that it would come the way it has. We waited for some sign from the shore, and presently a boat put out and came toward us. They drew up alongside our ship, but called up that they could not come on board till we put up a yellow flag. The captain said, "We have none." "Anything yellow will do, but there must be a yellow flag before we can come on board," was the answer. They waited alongside the vessel in the broiling sun while the captain hunted for the desired bit of

yellow cloth ; finally something was found which would do, and as its dirty folds unfurled the majestic officers mounted to our deck. They examined our health papers, gave us permission to go on shore and to take down our yellow flag. Captain Bray remarked that this yellow flag business was something new, and he thought he would have a decent one before he made that port again. They also gave us permission to go around to Henry Nanapie's place, which had not been allowed on previous visits. As he was gone on a trip to Ruk we did not avail ourselves of this privilege. We did not see much of the Spanish till after the *Star* left us, which she did on Friday morning. We were going home on our little schooner, the *Robert W. Logan*, and she had not yet arrived, so we must wait somewhere till she came, as the *Star* was in a hurry to be on her way to Kusaie. A German trader, whose wife was away at the time, kindly offered us his home, so we went there. It was adjoining his saloon, which was crowded with Spaniards and natives from morning till late at night ; but it was the best we could do, and missionaries learn not to be too particular. We thought we should be afraid to let Mr. Price out of our sight, at first, but as we grew accustomed to our new quarters the fear wore away somewhat.

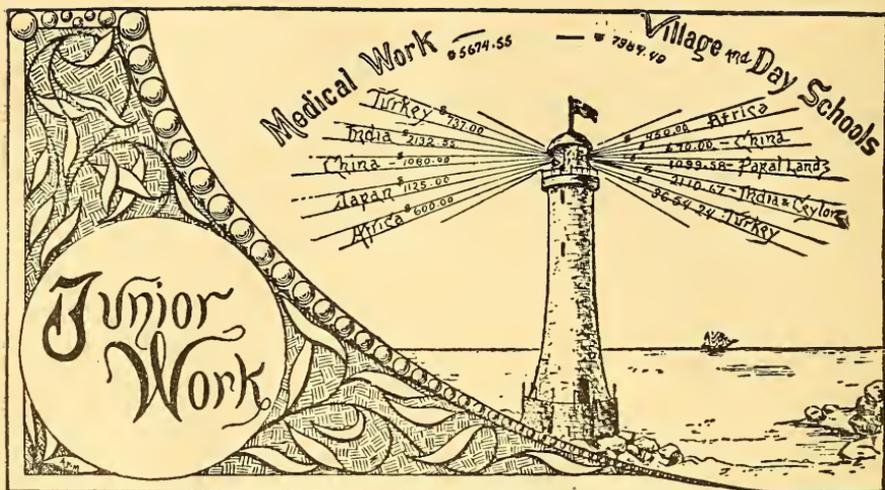
How my heart went out in pity to those poor Spanish boys whom we saw passing and repassing the house all day long, so young, few of them much over twenty, but with the deep lines of dissipation and wickedness so plainly written on their faces that all might read. On Sunday morning crowds of natives came to early mass, and then to the saloon to drink and carouse till all their money was gone, and then home ; many of them so drunk they could scarcely get there. As Henry Nanapie said, Spanish rum had done what Spanish bullets could not do. The governor, a pleasant gentleman, told Mr. Price to bring us up to his home after noon, because the soldiers would be off duty at 2 p. m., and he said it was no place for ladies down there. We went up to his home, but as the barracks were right across, and as the soldiers were having a succession of cock fights, it was anything but quiet there. The yelling was equal to that done at a football game in America.

There was a Sabbath on that island, however, away around on the other side of the island, where the people were stanch and true ; where they had resisted every effort of the priests to crush out the religion given them by the missionary fathers ; and though they had suffered persecutions and trials not a few, God's Word was read, and the people gathered in their churches and worshipped him. What these people have endured shows how the religion of Christ makes even the weak South-sea islander strong when once it takes possession of him. I had a strange experience Saturday night. The

English interpreter came in to call on us. He is a half-caste, having an American father and a Manila woman for mother. He told me how very sick his little baby was, and that they thought it would not live till morning. I thought he wanted me to go to see it, and as it was only a few weeks since we had laid our own little Agnes to rest, my heart was very tender for a sorrowing mother. Mr. Price could not go with me, as that would leave Miss Foss alone in the house, so lifting my heart to God for protection I passed out into the night with him.

When we reached his house he took me in to see the baby, and I saw that it was not so very sick. I told them I did not think the baby would die, and they seemed to feel relieved. The man was half drunk, and what I listened to during the next hour! He raved against the Spanish,—nothing was too bad to say about them. You can see what a place I was in. I must not assent to one word he said, and yet I must not cross him. I asked God to help me to simply hold a neutral ground, and not let one word slip which might be used against us. They gave me some oranges which they said came from the priest's house, and which I knew were from trees planted by our Mr. Logan. I saved the seeds and planted them on Ruk. The other four children had wakened and were all up; so when I decided that I must go, the mother called a native boy and gave the baby to him, and father, mother, and all four children accompanied me home. How Miss Foss and I laughed after they were gone, about my going to see a dying baby, and the whole family escorting me home and leaving the baby for a native to take care of. They afterwards went up into the saloon, and we heard them go home after eleven o'clock. The next day I saw the mother, and she said the baby was all right; that it had a boil which had caused the fever. Our schooner came Sunday morning, and we were not sorry on Monday to bid farewell to Ponape and all its sorrows, and sail away for our own dear Ruk.

The shepherd thinks of the straying,
Far off on the distant hill;
He hears where the lambs are bleating,
And lovingly seeks them still.
A purpose of love is purposed,
As open the fold-gates swing:
I have other sheep, he whispers;
Them also I must bring.



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

IN A CHINESE VILLAGE.

BY MISS ABBY G. CHAPIN.

(Abridged.)

TO CHRISTIAN ENDEAVORERS: Chow-nai-nai, who is one of our Bible women, and I have come out to this village for a couple of weeks' work.

As this is the first time any lady has been here except for a day's work, and as the native preacher who is stationed here is unfortunately an unmarried man, which debars him from such work, there has been little done among the women of the place, yet there are several who number themselves among the little company of Christians here.

I wonder what some of your questions would be. Where do we stay? In two rooms of a brick and mud house, one storied, damp earth floor, papered windowed; but the walls have been freshly papered with white paper for our sakes, and a new mat put on the mud *kang* or platform, where we sit in the daytime and spread our quilts to sleep at night. One room we use to keep our things and to eat in, while the other is reception room and bedroom combined, as the *kang* is warmed by the flue from the kettle in the outer room where we cook, and this cool November weather one is thankful for that, since there is no other fire; but let it get too warm when the evening meal is cooked, and we poor foreigners, who do not appreciate the luxury of hot bricks with only a thin mattress or a folded quilt over them, are likely to spend a somewhat restless night.

What do I wear? Blue or black cotton cloth clothes and wooden-soled shoes, while my hair is pinned low in the neck with a few little blue and silver pins. It is not an especially pretty or becoming costume, but it pleases them and is certainly a help in this sort of work.

What do we eat? Well, that is not quite so easy to tell. I let the Bible woman do the real cooking, for I don't think I could do it to suit her. I can get down and poke at the cornstalks under the kettle, so keeping up the fire, and do other little things to help, but she has to make the millet gruel or corn hoecakes (just corn meal mixed with water and steamed on the sides of the kettle), or the rice or big, flat, unleavened cakes of white flour. You might laugh to see us at mealtime, with a little table on the *kang* between us, sitting Turk fashion. The newspaper tablecloth is my unnecessary addition, as well as the napkin I use; but the bowl and pair of chopsticks for each, and the dish in the middle, which holds the steamed cabbage and beans, are the only table furnishings required by modest people.

And how about the work? In such a place and at such a time it has to be very irregular. As we have only two meals a day our breakfast is quite late, giving time for Bible study and quiet before. Then we generally wait for the women to come in, sometimes only one or two, and again quite a group; but it gives a better chance for thorough, careful teaching and personal work, than when there is a noisy, unruly crowd. We have been out afternoons to the three other homes in the village where Christians invited us, at each of which a group of neighbors came in to listen; and there were some who listened so well, acknowledging that it must be the "true way," but their "friends and neighbors would talk so if they followed it." There is an old lady from a village four miles distant who came over to the Sunday meeting, and we invited her to stay two days with us. She has been a Christian only a year, and is being much persecuted by her relatives, but is so steadfast and so happy in her faith. She went around to her relatives and friends in this village, testifying to what the Lord has done for her, and inviting them to come and hear. She has given up her pipe and wants to unbind her feet, both of which, especially the latter, it usually takes the converts a long while to come to the point of doing.

We have been to three other villages, also, one of them for the first time. I think you would have smiled to see us stringing along in a row on little donkeys. They have no saddles but a pack, which is really like a bag partly filled with bran, so that it is full at both ends and makes a flat place on top when fastened over the donkey's back. With a stirrup one can learn to balance one's self, but when that is lacking it is rather an uncertain seat.

At Yung-le-tien, where we spent five weeks and held a very interesting

station class over a year ago, the little company of Christian women who were near enough gathered at the helper's house when they heard we were coming, so we had time for a precious little prayer meeting. The blind woman's daughter looked so sad and subdued that I inquired the cause, and found that she had at last been married to the wretched gambler to whom she was betrothed when a baby, and he will not support her, so she is living again with her blind parents, who are very poor themselves. Two of the women have lost their husbands since last I saw them, and all were feeling the effects of the fear and suspicion of their friends and neighbors in these troubled times; so the meeting took the form of a "comfort meeting," opened with some of God's precious promises, and I wish you could have heard the prayers that followed. They would have given you a new realization of what faith in the Lord Jesus means to these dear women.

HELPS FOR LEADERS.

(Concluded from February number.)

THE COVENANT AS SEEN BY LEADERS OF BANDS OF DAUGHTERS OF THE COVENANT.

THE third question asked of those who have had experience with the Covenant received small variety of reply.

Third, Is it a help or inspiration to those who have signed?

"Yes, indeed, in many ways. I will mention only one fact: an increase in attendance at meetings, regular attendance and readiness to help anyway." "It is a great help to all who sign it, because it gives something definite to attain to, and appeals to one." From one who has had wide experience in several localities, "I find that it is a decided inspiration, as it gives the girls a feeling of union with others interested in the same work, and binds them to the cause in a way that is not possible without some form of pledge or covenant." From one quarter,—only from one, we are glad to say,—comes the sad story of meetings discontinued; no interest felt. To all members of that society we should like to pass on the wise words of one leader who says they are trying to make all the members feel that no paying or not paying of fees can undo the signing of the Covenant.

Fourth. What methods are used in your society?

By some of our most earnest leaders the use of the prayer calendar has been made a feature of the work among the Daughters of the Covenant. One "found it impossible to take up all the missionaries mentioned during the month at the short time of the meeting. We were just starting, and

knew about but few. As we were helping to support the seven missionaries of our Branch, I selected these with some others as their date came, and had them remembered by special prayer during the meeting." The girls in one society were urged to enter upon the work of a Christmas sale as an offering of consecrated time and effort made to the Master, and in this spirit, as a partial fulfillment of their covenant pledge, the whole undertaking was put through. A membership committee in one place has done remarkably good work. "We had a list of all the young women in the congregation whom we thought ought to belong to us. It was the duty of the chairman of the committee to see that these names were divided among the members of the committee each month, and a personal invitation given them a few days before the meeting. Such invitations thoroughly carried out make a great difference in the attendance." Another society has an entertainment committee, whose business it is to plan for the one regular entertainment in the year, and to speak to any new members or visitors who may come to the meeting; introducing them to others, and urging them to come again.

By this same society missionary articles are generally cut into short sections, numbered, and given to several girls to read, making a more interesting meeting by the variety and the number of participants. Two delegates are always sent from this society to the annual meeting of the Branch, care being taken to select for this purpose one not greatly interested previously. The expense of this representation at the meeting is met by a special contribution from all the members.

We would close this discussion of the pledge we all love so well with the words of one "Daughter." She says, "Study the Covenant; memorize it until it becomes most familiar,—a very part of yourself."

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. It is a disappointment to be obliged to report a falling off of \$749.22 in our contributions for the month ending January 18th. The generous gift reported last month, however, enables us to report a gain of \$3,780.72 for the first three months of our financial year. We must carefully keep in mind the fact that to provide for the work in its present limits we were obliged to appropriate nearly four thousand dollars more than last year. It will need the most strenuous and

constant effort of the many to meet the pledges made. We trust that the decrease for the month is only a natural fluctuation that will be made good in the months to come. Let us all work and pray with zeal and in faith to this end.

LEGACIES.—In our comparative statements of receipts from month to month we have not given figures for legacies, for the reason that they come to us in large sums,—a number of thousands of dollars coming in a certain month one year and as many hundreds in the same month the following year,—so that no adequate comparison can be made till the close of the year. We trust, however, that no one will think we do not highly value the money that comes in this way. It is a most grateful reminder of the generous thought of friends of other days, which warms the heart of workers at home as well as being an untold blessing to those in such need in other lands. Occasionally legacies fail to reach the place intended through some inadvertence in the phraseology of the will. The simplest form is the best, as follows: I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts, in the year 1869, the sum of ——.

CONFERENCE OF WOMAN'S BOARDS. The third conference, composed of officers and delegates from Woman's Boards of Foreign Missions in the United States and Canada, was held in New York City Wednesday and Thursday, January 11th and 12th. Similar conferences were held in 1897 and 1898, and it is interesting to note their growth in numbers and value. It fell to the lot of our own Board to "entertain" the conference this year; which means that Broadway Tabernacle Church opened wide its doors to all comers, and provided charming lunches for officers and delegates on both days. Congregationalists felt very much at home with our President, Mrs. Judson Smith, in the chair at all the five sessions, Miss Stanwood presiding at a sectional meeting, and listening to papers and addresses from Miss Lamson, Miss Susan Hayes Ward, Miss E. T. Crosby, Dr. Grace Kimball, and Mrs. Moses Smith of the W. B. M. I. On Wednesday the audience was divided into sectional meetings for free discussion of practical methods for Treasurers, Secretaries for Home and Foreign Work, Young People's Work, and Literature. Reports from these meetings were given in the afternoon. The other features of the afternoon were a paper on "The Ideal Missionary Magazine," by Mrs. Moses Smith, followed by a spirited discussion, and a question hour—mainly on the topics "The Forward Movement" and "The Advantages and Privileges of Life Members," conducted by Miss Clementina Butler, of the Methodist Board. The evening session was given to popular addresses; on "Missionary Motives," by Mrs. J. H. Knowles, of

the Methodist Board; "The Relations of Foreign Missions to the Life and Unity of the Church," by Mrs. Margaret E. Sangster; "The Caroline Islands," by Miss Crosby. On Thursday morning there was an educational session, with papers on "Higher Education for Girls on Missionary Ground," by Mrs. John R. Mott; "The Kindergarten in Missionary Work," by Miss Lamson; and "The Development of the Missionary Spirit in the Woman's Colleges of America," by Dr. Kimball. Thursday afternoon was given to various items of business, a question hour, conducted by Mrs. E. S. Strachan, of the Methodist Board in Canada, on "The Systematic Study of Missions and Proportionate Giving." At the close a unique and beautiful paper on "Our Lord's Ideal of Christian Service" was given by Miss Ward. A large number of Boards were represented at the conference, and the two days were full of practical and valuable suggestions, which were eagerly seized and noted down by the many expert workers present. The evening session, also, was most inspiring and helpful.

THE ROMANCE OF MISSIONS. There has just come into the possession of the Board a unique legacy from one of the faithful workers in Turkey for many years, Miss Maria West. She left, by will, to our Board and to the Woman's Foreign Missionary Society of the Presbyterian Church all the remaining copies of her interesting book, "The Romance of Missions," with the plates for future editions, if desired. Copies may be obtained at the Board Rooms for seventy-five cents each.

LIFE AND LIGHT. With this number we commence a fourth decade in the history of our magazine. As we review the thirty years of its existence we are filled with gratitude for the blessing and guidance of the Holy Spirit; which has given it whatever measure of success it has attained. It is a pleasure to be able to state that its receipts have covered expenses, so that not a dollar has been taken from the treasury of the Board to meet any deficit. It has gradually grown in size and excellence, and has held its place among the multitude of publications that flood our homes. A special effort has been made for a decided increase in its circulation in its thirtieth year. The matter has been taken up by our Branches and auxiliaries most cordially and efficiently, and we are glad to report encouraging results. It was especially desirable that whatever increase was made should be permanent. We rejoice that the plans that have been laid are not for the present alone but for the future. We trust that everyone who reads these lines will conscientiously ask herself the question, Am I doing what, with God's help, I can to promote just this form of spreading abroad the knowledge of the progress of the kingdom on the earth?

EARLY CLOSING. The custom of closing places of business on Saturday afternoons is becoming more and more universal in winter as well as in summer. The Executive Committee of the Board have thought best to follow the general trend, and have voted to close the Rooms at one o'clock on Saturday all the year. We mention this for the convenience of our friends who may be coming to the city on Saturday. All the remaining week days our doors are open, and we are glad to welcome all who come.

THE PRAYER CALENDAR. Many good words have come to us for our prayer calendar for 1899. The increase in illustrations, and the special care in daily selections, make it one of the best we have issued. We believe it cannot fail to be a blessing in every way in its silent appeal for prayer and sympathy for the workers at the front, and for the daughters of sorrow in other lands. There are still a few more to be had for those who, by some oversight, have failed to secure them.



EXTRACTS FROM RECENT LETTERS.

FROM MRS. MALCOLM, OF UMZUMBE, SOUTH AFRICA.

WE have reason to thank God for the work of grace in the hearts of so many of our girls. I have most encouraging letters from time to time from those with whom different girls have worked on leaving us, and I do believe that a large proportion are enabled through grace to keep their garments white, even through severe temptation. It is early yet in this term to write very definitely as to spiritual results, but we feel that a good beginning has been made. The power of the Holy Spirit is evidently at work in the hearts of the Christian girls, leading them to realize their responsibility for setting a good example to the poor heathen girls who have come in; also they seem to be more and more alive to the need for watchfulness in prayer, that the "besetting sin" may not get the victory. The communion service was held in the church here Sunday before last. Five of our girls were baptized and admitted to membership. Verily, when you see (in thought) the depth of heathen darkness from which they have emerged, washed pure and spotless in the blood of the Lamb, wonder and adoration can but fill the soul. May He who is able keep them from falling, and finally present them before the throne with exceeding joy. I believe a great and innumerable company of Zulus will be amongst those redeemed souls who will surround the throne to the glory of the Saviour's name, and only that last great day will manifest the results of the work of the American Board here through their missionaries.

FROM TURKEY.

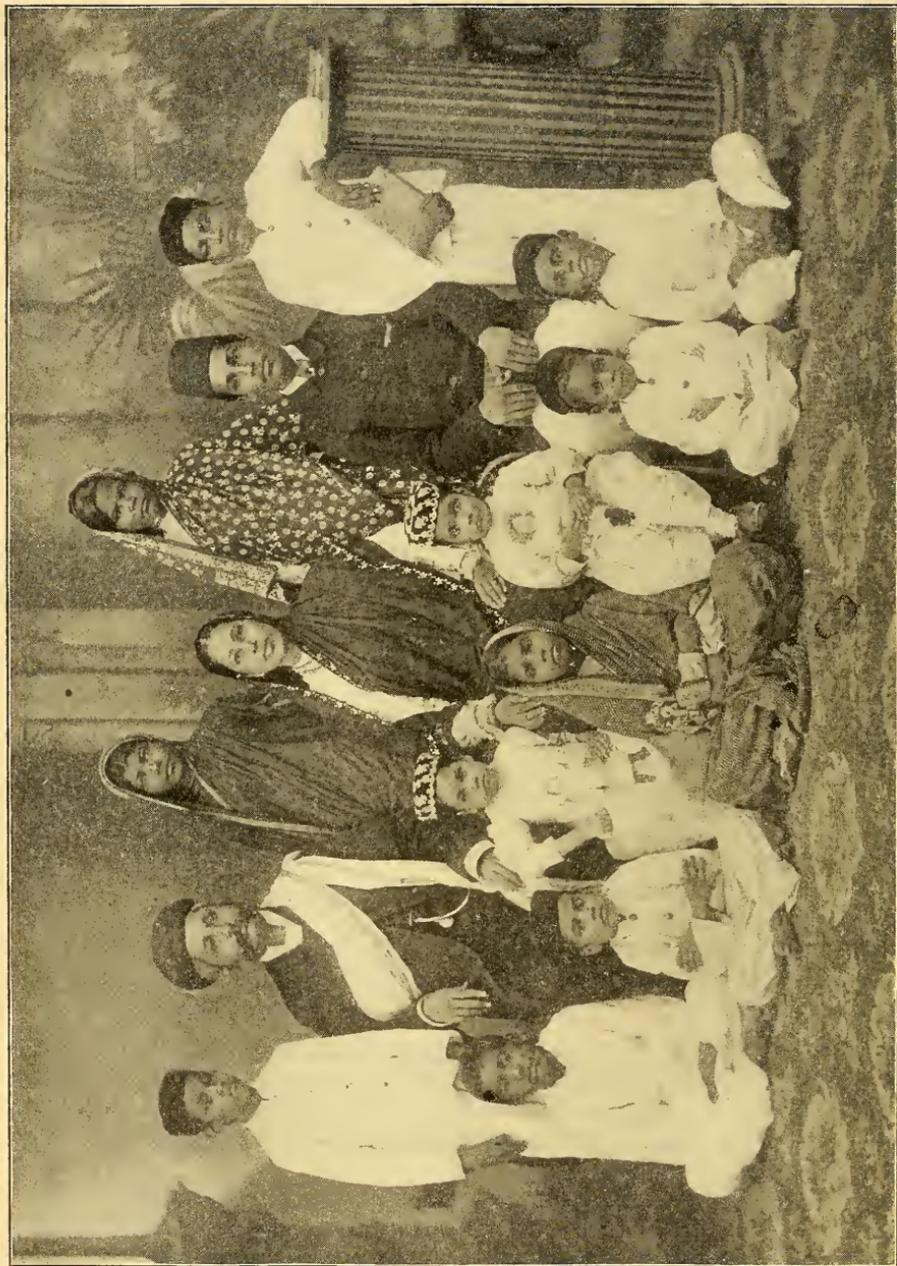
MAY I tell you of the strange experience of one of our dear, good workers, Sosey, formerly a teacher in the primary school here, but for about five years teacher in a neighboring town. She graduated in '88, and has been a most faithful helper ever since. She is from the village a day's journey from here. The strange experience is this: she was put into prison—the first incident of this kind in this field. She was living in the same house as the preacher and his family. Suddenly one day fifteen police entered the house and searched everywhere. The preacher was seized and taken in custody, all books and papers put under seal, etc. The alleged fault was that a paper against the government was in her possession. The fact is, that a copy of an old song, printed and published about a score of years ago, was found in the house. Dear Sosey was brought here as if for trial; it did not result in anything. She was taken back to her home, and after about two months let out on bail. She is now continuing her school there.

I was able to go over to see her for ten days early in September, and visited four other outstations. Five new pupils, three of them girls, came back with me, and a young man, a former pupil, to help in the boys' orphanage. This my sister has special care of. It comforts me to reflect that many dear Christian coworkers pray for the poor people of this land.

FROM THE REPORT OF MRS. GURUBAI KARMARKAR, OF BOMBAY.

Several things hindered me from opening my dispensary until the first of July. I attend to the dispensary patients in the mornings, and visit the girls at Bowker Hall almost daily. I have the medical care of about three hundred boys and girls in the mission boarding schools, also of Miss Abbott's widows' home. Once I had to get ready for a journey of over three hundred miles, with my instruments and other necessaries, within twenty minutes. I have performed many operations; one of which saved a Marathi sirdar from taking another wife; also it saved the young and beautiful wife from a life-long misery. A Marathi princess, of Baroda (a patient of mine), visited us not long ago. When she alighted from the train a silk canopy was spread over her, and she was thus taken to the carriage. We had to make special arrangements for her and her retinue. On her arrival we garlanded her, and on her departure we had to do the same. She reckons me as her own sister. That a Hindu lady of such high rank should come and visit Christians indicates that great changes are taking place in Hindu society.

Our little adopted girls are a great pleasure to us, and necessarily some care. You will be pleased to know that they frequently come and say to



KARMARKAR FAMILY.

Mr. and Mrs. Karmarkar and the famine sufferers for whom they are responsible. The two little girls with the embroidered caps they have adopted as their own children. See LIFE AND LIGHT for February (page 67) and April (page 170), 1895.

me before retiring, "Mother, we would like to thank God for the nice things we had to-day." One of them is very fond of English and music. They can sing the first stanza of the English hymn, "Ho, my Comrades."

Six out of eight of our famine orphans have passed their first vernacular examination. The other two converts, for whom we are also responsible, are getting on well in their studies. The money sent by our kind American friends is now exhausted. We have pledged to support ten children (not counting our two little ones). We ourselves have no means of supporting them. We trust in Him who is the Father of the fatherless to provide for them. We earnestly desire your prayers and sympathy for these dear souls.

We sincerely thank you for your interest in us, shown by your personal letters and gifts, also for magazines and papers kindly sent by some.

Extracts from family letters from Satara, India, kindly furnished by Mrs. H. P. Bruce:—

December 1st.—Just as I was ready for bed last night there came a knock on my door. Arnanda Krishnaji, who came in from Arili the day before, was sick with high fever and a bubo. I went down to see him. The native doctor was sent for, and pronounced it plague. The ambulance was sent for, and the whole household was sent off to quarantine at two o'clock. This morning we have had all four houses in that row vacated and disinfected by the municipal people, and the tiles taken off the roof. Word also comes that there is plague near Kassimbhai's house, and that all the people in that vicinity are ordered into segregation. David went to the chief, but could get no relaxation of the order. We do not know what a day or a night may bring forth.

December 2d.—I am just back from my zenana visiting. Last night I went to the Wadu Plague Camp to see Arnanda Krishnaji. I hardly meant to step inside the hospital building, but, not being afraid, the sight of Pretabai's grief-stricken countenance and the sound of her lamentations drew me in. Arnanda had high fever, and though he looked at me could not see or recognize me. I saw his bubo, which the English nurse called a "nasty" one. She seemed to have little hope of his recovery. I quieted Pretabai and prayed with her, then came home, changed my clothes, and had a bath.

December 8th.—Little Arnanda Krishnaji died very suddenly Saturday morning in the plague hospital. I sent Krishnaji Hiwali and Shiveram Master, both of whom had been inoculated, to have a prayer before the body was burned by the government people. They were not allowed to go very near, but standing at a distance they had a prayer, and then the body was burned. The whole family are still in the quarantine camp. It will be very

strange if Pretabai does not come down with the plague, as she was over Arnanda all the time from beginning to the end.

December 14th.—Just about dark we received a note from a doctor at the plague hospital saying there was a young woman in the hospital who had recovered from the plague and was ready to be discharged, but she had no place to go to, and would we take her? We drove up there immediately and saw her—a nice-looking girl, a Mohammedan. We brought her home with us, and put her in a tent with Pretabai. I hope she will turn out better than most of such cases do.

December 20th.—We have had rather a quiet week, which is very pleasant after the many disturbances and sudden alarms of the previous weeks. The plague seems to be subsiding so far as appears, although we are still under plague restrictions. . . . I wrote you last week about the Mussulmani woman that we had taken in from the plague hospital. She is doing well, and seems to be a quiet, industrious person. Dr. Manohar, who is in charge of that hospital, is a Christian doctor, the son-in-law of our teacher. He arranged for the woman to come here. Well! it stirred up a good deal of excitement in the city, and I hear that the people have petitioned the collector to dismiss Manohar. The people would much prefer to have the woman return to her infamous life in the city, rather than that she should become a Christian and live a decent life.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

THE Risen Lord's Great Gift.—John xiv. 16, 17; xvi. 7-14.

When our Lord was speaking these words concerning what was to come when he should have ascended on high, he was revealing the anticipation of the joy that was set before him. The more we understand his great heart in his love of giving to and caring for his own redeemed ones, the better we can enter into the mysterious tenderness of these words. While he desired us to follow him into heavenly places, and to appropriate riches in glory, and to think of him as welcoming one after another of the heirs of the kingdom, he well knew that we should still be on the earth. He himself had lived here and knew our limitations, dangers, and needs. Our

weak and uncertain faith was not to be left to flights into the heavens, but was to be fully equipped for every day of life here below.

The preface to the revelation of the Divine plan for our daily strength, and joy, and service must not be overlooked. There is to be the touch of the personality of our Lord—a response in love and obedience, and a readiness for service. In simple language, we must know that we have been born into a life that may well be called eternal life for the great breadth of its outlook, for the relief from the burden of sin, and for complete change of purpose to do always those things that please him.

Our Lord reveals the coming One with a simplicity of language that conveys to us the need of spiritual vision to comprehend it. We are ready at once to ask, Is there such a personality now in my daily life and thought? If I am told, “Ye know him; he dwelleth with you, and shall be in you,” what am I to do if there comes over me a cloud of uncertainty about it?

We are never left in doubt as to the meaning of our Lord’s own words. We can always ask and expect his revelation of his own teaching. We need to notice the startling sentence, “Whom the world cannot receive, because it seeth him not, neither knoweth him.” This is the searchlight as to a clear knowledge of the personality of the Holy Spirit. If we would know the mysteries of the kingdom of heaven, we must be found where we can be trusted. The twelfth verse is a message for many a Christian of to-day.

The fourteenth verse gives us the sure foundation for an earnest prayer for the blessedness of knowing that this Mighty Presence has come even to us. To know Christ as he can be known to his redeemed in all the power of his risen life, and what that life can do for us, is the best loved work of the Holy Spirit. He delights to show to us the depth of meaning in our Lord’s own words, and we know that keeping these words as treasures brings the manifestation of his presence as a glorious reality. The heavenly places are known and sought.

As we set ourselves apart for all this, we are moved with the desire to be sent, to be called, to be used to do our own part in glorifying our Lord and Master. In conscious weakness we turn to him for this power that he has promised for such service. We acknowledge the truth in our own consciousness of his words, “Without me ye can do nothing.” We see in the increasing number about us those whose words are weighted with conviction, solemnity, and inspiration. We cannot rest until we, too, have welcomed to heart and life this Comforter, this Holy Spirit, this promised Great Gift.

IDEAL ORGANIZATIONS.

THE following questions were sent out to our Branches, with requests for replies to be given in LIFE AND LIGHT :—

1. (a) What do you consider the three main essentials for an ideal Branch? (b) How can they be secured?

2. (a) What are the three main essentials of an ideal auxiliary? (b) How can they be obtained?

3. (a) What is the ideal relation between the Branch officers and its auxiliaries? (b) How can this be secured?

4. What was the most encouraging feature in your Branch the past year?

ESSENTIALS OF AN IDEAL BRANCH.

A Board of officers, who can conveniently meet for plans and consultation; an officer who shall press Junior work specifically; a bureau of information.—Working auxiliaries: Officers with intelligent interest, business ability, consecrated purpose, and firm belief in the triumph of good over evil. How secured,—

“ Watch, and fight, and pray,
The battle ne'er give o'er.”

An auxiliary in every church. Secured by personal effort.—Personal work; prayer; union.—Consecrated leadership; loyalty to the Board; an intelligent, enthusiastic constituency. Secured by selecting officers who will hold the Branch to its pledges to the Woman's Board, and who will loyally carry out the plans suggested by the Board.—Officers filled with zeal and knowledge, harmonious among themselves, acceptable to auxiliaries, with tact to deal with them. Secured by the effort of a wise and self-denying nominating committee, who will spend time, prayer, and effort on their duties.—A wise, devoted, large-hearted woman as president (“such as we have in Eastern Connecticut Branch”); officers willing to be servants of the auxiliaries, not only in the discharge of specific duties, but in all ways possible. Secured by prayer and effort.—Officers who feel the responsibility of their office; pastors who love the cause, who are not afraid to press it upon their people.—Close touch with the Board and its work; a generous distribution of missionary literature.—Constant recognition of the fact that the Branch is a vital link between the Board and the auxiliaries; careful business methods; strong sympathy between senior and junior forces. Secured by emphasis on the benefits of organization, making prominent the importance of faithfulness in little things; cultivating Christian fellowship between younger and older workers.—Officers knowing how to be led as well as how to inspire and enthuse others; auxiliaries alive to their responsibilities; good

meetings, and careful preparation for them. Secured by carefulness in the choice of officers, a wise distribution of work among them all—members and officers moved by the mainspring of “love enough.”

ESSENTIALS FOR IDEAL AUXILIARIES.

Many of the essentials mentioned for an ideal auxiliary were the same as for an ideal Branch. A few were added, as follows: A band of officers who are consecrated, tactful, executive; regular interesting meetings, in which many individuals take part and share responsibility; an aim to get in touch with every woman member in the church.—A society not composed of a list of names in the secretary’s book, but of active women as enthusiastic in giving every talent for the missionary society as for the woman’s club,—as eager for the devotional meeting as for the best concert or most attractive reception. How secured,—

“More love to Thee, O Christ,
More love to thee.”

Each member should be a subscriber to LIFE AND LIGHT, and should be encouraged to contribute something, if only a brief item or a sentence prayer, to the interest of the meeting.—Every woman in the church a member of the auxiliary, everyone ready to offer prayer, each one a proportionate giver. How secured: “I count not myself yet to have apprehended, but one thing I do, I press on toward the goal unto the prize.”—There should be a very open way between the president and her subordinate officers, that they, knowing not only her plans for the month, but her thought and purpose for the year, may be able to aid her at times and in ways otherwise impossible.—A good leader; she should not be a woman of many responsibilities, but of one—an auxiliary leader. A responsive membership: A leader cannot pull a dead weight and get good results. An intelligent activity.—A society should not only pray but do. Faith for the work, service in the work, and this service intelligent. How secured: A good leader can generally be found; it cannot be done the day before the annual meeting, but requires thought and time.—A membership intelligent or becoming intelligent in missions; willing to try to do things suggested by Board and Branch; waiting on the Lord; practicing proportionate giving; studying magazines and current literature for signs of progress everywhere.—Every member of the auxiliary should regard interest in foreign missions a vital part of her religious life.—

THE IDEAL RELATION BETWEEN BRANCH OFFICERS AND AUXILIARIES.

Nearly all the answers gave in substance the following suggestions: Personal acquaintance of Branch officers with auxiliaries, and a Branch small

enough to make this possible.—Intelligent knowledge of Branch officers of the condition of each individual auxiliary,—secured by notes, circulars, and especially personal visitation at regular and special meetings; Branch officers always ready to visit auxiliaries, to supply material for meetings, and to meet all demands made upon them; auxiliaries always responding promptly and heartily to suggestions and requests,—secured by perfect devotion to the work.—Sympathy and constant work of officers, trust and faith in officers among auxiliaries; Branch officers perfectly in touch with every auxiliary, knowing the discouragements of each, able to help in giving new life and cheer, recognizing any signs of awakening interest, and all feeling that every auxiliary, however small, is an important part of the life of the Branch; that each has a share in the work of all our missionaries, every mission school or Bible reader supported by the Branch, all working together to hasten the coming of the kingdom of our Lord.—Like the relation of a sound, vigorous body with all its members performing their proper functions.—The relation is that of the mother and the older children.—Through the auxiliaries should run the family feeling, an *esprit de corps*, each desiring that our Branch shall excel in methods and work accomplished, and rank high financially in proportion to its numbers; in mutually cultivating acquaintance: in most instances simply to know will be to esteem and love each other.—Fellowship at Branch meetings, would be increased if the officers carried basket lunches, and were scattered about among the company, so that there might be no distinction, and a free interchange of thought. Dainty lunch boxes could be prepared for the speakers, and there would be the additional gain that the speakers also would come in close touch with auxiliary members. What a boon it would be for some of our faithful workers who rarely leave home to sit for half an hour with some missionary beloved!—Holding conferences with Branch and auxiliary officers at stated times brings the workers near together.

ENCOURAGING FEATURES IN DIFFERENT BRANCHES.

Only a portion of the replies contained items under this head. They were as follows: *New Haven Branch*.—"Increasing capability of our women and young ladies developed in our work." *Rhode Island*.—"Good attendance at meetings and undiminished contributions." *New Hampshire*.—"In spite of the depression in regard to missions we go right on undaunted. The admirable efficiency of our officers, and the growth of some of our auxiliaries in self-sacrifice and helpfulness." *Springfield*.—"The harmonious relations between Branch officers and auxiliaries, and among the officers themselves." *Hartford*.—"Work among young people—the Daughters of the Covenant, mission circles of boys and girls, and cradle rolls." *Eastern Connecticut*.—"The formation of two new auxiliaries and the support of a missionary pledged by an individual." *Norfolk and Pilgrim*.—"The growth of Junior work, advance in contributions made by Endeavor societies, and a renewal of mission circle interest. Also a growing spirit of loyalty to the work and the workers." *Berkshire*.—"Efforts in some of the smaller auxiliaries to increase membership." *Essex South*.—"The entire unanimity that prevails: all with one accord seem to have adopted the motto of

our beloved president, in reverent following 'in His steps.' 'I am among you as one that serveth.'" *Suffolk*.—"The sympathy and harmony of the workers, the apparent desire of each one to do all she can for the cause, the earnest desire for the leading and guidance of the Holy Spirit." *Essex North*.—"Prospect of success in reaching churches not connected with the Branch, and in new junior organizations." *North Middlesex*.—"Steady work of senior auxiliaries and formation of mission circles and cradle rolls."

AN ECUMENICAL FOREIGN MISSIONARY CONFERENCE.

THE year 1900 is to be marked in America by one of the most notable gatherings of Christian workers which this country, or possibly the world, has ever seen. An Ecumenical Conference on Foreign Missions will convene in the city of New York on the twenty-first day of April of that year, and will continue in session for eleven days. It will be of intense interest to every church and missionary society throughout the Protestant world. This Conference of missionaries represents no single denomination, no one country, no one continent, but the whole world of Protestant christendom. All Protestant missions throughout the world have been invited to send delegates to New York. A similar gathering was held in London in 1888, at which fifteen hundred delegates were present. It is anticipated that at least three thousand will be present in New York in 1900. This council will be for deliberation, and not for legislation. The subject for study and discussion from April 21 to May 1, every day in every session and section, will be the work of Foreign Missions in all forms and methods pertaining thereto.

Among the subjects treated and of special prominence will be that of Woman's work. Marvelous have been the developments in this direction. The organization of women in distinctively Christian lines for the redemption of non-Christian women throughout the world, is recognized as one of the most extensive of the religious activities of women that ecclesiastical history records. For the last thirty-five years this has been the characteristic feature of missionary work. At a missionary conference held in Liverpool, 1860, not a woman's name appeared. Eighteen years afterwards, at one held in Mildmay, only the names of two women appeared as delegates; while at the London Conference, 1888, two whole sessions were given to the consideration of woman's work, and over four hundred names of women appear as delegates. These facts show the great advance in sentiment concerning the work of women.

Every phase of woman's work will be represented in this Conference by those who have had experience, and representatives from all Woman's Boards the world over are expected to be present. Many women and girls who have been educated and Christianized through those societies, it is hoped, will also be present. So varied now are the interests, so far-reaching the influences, so comprehensive the work, that, to some extent, the constituency of every woman's society should seek to be present to gain information, and to be filled with inspiration.

On Thursday, April 26th, the entire day will be devoted to women, morn-

ing, afternoon, and evening. The morning will be given to discussion, the afternoon to topics and problems presented by missionaries, and the evening to popular addresses. A series of sectional meetings will be held on Tuesday, some six in number, at which will be presented for consideration every phase and problem of woman's work.

The place of these meetings and the persons taking part will be announced later. Let every woman throughout the churches interested in the great work of bringing the women of the world to Christ, remember this great gathering, plan for it, and pray for it.

MRS. J. T. GRACEY.

For the World's Committee of Woman's Missionary Societies.

OUR BOOK TABLE.

Eminent Missionary Women. By Mrs. J. T. Gracey. Published by Eaton & Mains, New York. Pp. 215. Price, 85 cents.

"These are they which follow the Lamb," is the motto Mrs. Gracey has chosen for the twenty-eight elect ladies whose lives of pre-eminent usefulness are set forth in this volume.

Although Mrs. Doremus has the high honor of initiating the organized effort of the women of this country for foreign missions, yet it is fitting that Mary Lyon's face should appear as the frontispiece, and that her name should head the list of these consecrated women.

That inspired and inspiring utterance of hers which is engraved on her tombstone was not only the motto of her own life, but it became the guiding principle of a majority of the three thousand pupils who came into direct touch with her remarkable personality: "There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it." In the last seven years of Mary Lyon's life Mt. Holyoke Seminary, by no means rich, contributed nearly seven thousand dollars for foreign missions.

We could wish that all the portraits of these choice spirits were as satisfactory as those which open and close the book, Mary Lyon and Dr. Clara A. Swain. Most of the portraits suggest the *bon-mot* that "the wood cut is the unkindest cut of all!"

But Mrs. Gracey has done her work admirably, and she will win the gratitude of all Christian women for bringing together this constellation of bright, particular stars, whose light has not only illumined the skies of the new world, but has shone in the most distant dark places of the earth.

Missions and Politics in Asia. By Robert E. Speer. Fleming H. Revell Co. Pp. 271. Price, \$1.00.

The lectures contained in this volume were delivered to the faculty and students of Princeton Theological Seminary in February, 1898, by the Secretary of the present Board of Foreign Missions. They are the result of expert observation made by Mr. Speer during an extended tour in Asia in the years 1896 and 1897. The subordinate title of the book is, "Studies of the Spirit of the Eastern Peoples, the Present Making of History in Asia, and the Part therein of Christian Missions." The five lectures treat of

Persia, Southern Asia, China, Japan and Korea, and as the author says in his prefatory note, "They are at once the fruit and the ground of the conviction, vindicated by the obvious facts of history and of life, that Christ is the present Lord and King of all life and history and their certain goal." Mr. Speer has made a felicitous selection of mottoes and of literary quotations which enrich the lectures. Footnotes also show the scholarly authorities from whom he has gleaned strategic facts.

If one is gathering a missionary library this is a book to own.

A careful perusal of the book will repay even those who are familiar with the topics discussed.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

An article of especial interest upon "The Awakening of China" appears in the February *North American Review*. The author, Dr. Judson Smith, Foreign Secretary of our American Board, is doubly qualified to treat this subject because of his recent tour through China. The opening of railways, manufacturing and mining operations, the appearance of schools of high grade, a desire for Western education, the edicts of reform issued by the emperor, the strong company of younger men who support such edicts,—these features are named as proofs that "the crisis is at hand, the movement has begun."

The *Forum*, February, contains one of those readable accounts, of which we have had many, upon native customs, this one relating to Japan, and entitled "Some Japanese Ways," by Jos. King Goodrich.

Three articles relate to Africa this month, none bearing directly upon our missions, and yet each shedding rays of side light, especially that in the *Century* upon "Harnessing the Nile," by Fred. Courtland Penfield, in which the projected plan of a great dam at Assnan is described, with all its hoped-for influences for good. *Harper's Monthly*, February, "A Trekking Trip in South Africa," by A. C. Humbert. *Cosmopolitan*, February, "The Trek-Bokke of Cape Colony," by S. C. Cronwright Schreiner.

McClure's, February, gives a new poem by Rudyard Kipling, "The White Man's Burden," the spirit of which makes it suitable for a delightful feature in any missionary programme.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

March.—Marsovan: Early Days of the Mission; Anatolia College; The Girls' Boarding School: see LIFE AND LIGHT for February.

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: The Girls' School; Kindergarten; Outstation Work.

July.—Mission Work in Brousa, Adabazar, and Sivas.

August.—Hindrances to Progress in Missions.

September.—Objects of Worship in Heathen Lands.

October.—The Medical Work of the Board.

OUR OWN BRANCH.

TOPIC FOR APRIL.

It is hoped that this topic will afford an opportunity for the auxiliaries to consider their relations to other auxiliaries and to the Branch, and to promote good fellowship. It would be a good topic for neighborhood meetings where several societies, conveniently situated, could come together to exchange greetings, and to consider their relation to each other and to the Branch to which they belong.

We suggest three talks in the divisions suggested in the list. 1. The History of the Branch and Its Needs. In almost every Branch papers have been written, giving a brief history of the ten, twenty, or twenty five years of its existence, which could probably be obtained from the Branch officers. We are sure, also, that these officers will be glad to present its present needs and plans. 2. Its Pledged Work. This division would make a good subject for a map exercise. The lists of pledged work are almost always given in Branch reports which are sent to auxiliaries; if not they could be easily procured from the officers. A pamphlet of missionary maps can be obtained from the Board Rooms (price 10 cents), which could be enlarged for the meeting. When the list is long the maps for different countries could be made separately. If this involves too much labor the list could be given, and some special part of it be taken, such as Schools, Bible Women, or Medical work, as the subject of a paper. 3. Relation of the Auxiliary to the Branch. For this it might be well to take the suggestions in pages 124-127 of this number, and consider whether the auxiliary is fairly and zealously doing its part in the Branch work.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1898, to January 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Augusta, Aux., 50; Bath, Central Ch., Aux., 17, Winter St. Ch., Aux., 5; Biddeford, Second Cong. Ch., Aux., 9.75; Bremen, Ladies, 3; Brewer, First Cong. Ch., Aux., 25; Farmington, Aux., 20; Gorham, Aux., add'l Th. Off., 7, C. E. Soc., 5; Greenville, Aux., 18.50; Holden, Ladies of Cong. Ch., 5; Portland, High St. Ch., Aux., Th. Off., 59.20, State St. Ch., Aux. (of wh. 56.05 Th. Off.), 74.55, Primary Dept., 6.75, Second Parish, Aux., Th. Off., 21.85, Seamen's Bethel, Aux., Th. Off., 5.38, St. Lawrence Ch., Aux., 2, Williston Ch., Aux., add'l Th. Off., 1.50; Searsport, First Cong. Ch., C. E. Soc., 10; Thomaston, Aux., 14; Upper Gloucester, Mrs. Nellie E. Salls, 5,	365 48
Total,	365 48

NEW HAMPSHIRE.

<i>Franklin.</i> —Cong. Ch.,	5 00
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<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Atkinson, Dau. of Cov., 1; Concord, Aux., Th. Off., 28; Derry, Central Cong. Ch., 29.25; Exeter, Aux., 43.17; Franconia, S. S., 3.50; Jaffrey, Monadnock Bees M. C., 10; Keene, First Cong. Ch., Aux., Th. Off. (of wh. 25 a memorial to Caroline L. French), 50; Nashua, Aux., 75.49, Y. L. Miss'y Soc., 20; Portsmouth, North Cong. Ch., Y. P. S. C. E., 10; Rochester, Y. L. Miss'y Soc., 10; Swanzey, Aux., Th. Off., 10.75,	291 16
Total,	296 16

LEGACY.

<i>Bristol.</i> —Legacy Mary A. Crockett, F. L. Taylor, exr.,	1,667 13
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VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, Aux., Th. Off., 7; Bellows Falls, First Cong. S. S., 10; Burlington, Aux., 30; Enosburg, Willing Workers, 1.50; Georgia, Aux. (of wh. 1.03 Extra-Cent-a-Day Band), 3.03;	
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Highgate, Extra-Cent-a-Day Band, 4.27;	
Jericho, Second Ch., Extra-Cent-a-Day	
Band, 1.85; Middlebury, Aux., 87.47;	
New Haven, Aux. (Th. Off., 9.18), 11.81;	
Newport, Aux., 8.50; North Benning-	
ton, Aux., 2.50; Putney, Mrs. E. H.	
Field, 2.10; St. Albans, First Cong. Ch.,	
Y. P. S. C. E., 10; St. Johnsbury, South	
Ch., Aux., 15.60, North Ch., Aux., 14.56;	
Saxton's River, Merry Rills, 1; Stowe,	
Primary Class S. S., 4; Vergennes, S.	
S. S., 25; Waterbury, Aux., 6.55; West	
Brattleboro, Aux., 3.11; West Fairlee,	
L. A. Bartholomew, 1.40; West Glover,	
Aux., prev. contri. to const. L. M. Mrs.	
John Borland. Less expenses, 12,	239 25
Total,	239 25

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Lexington, M. E. H., 10; Lowell, Union Aux., prev. contri. to const. L. M's Mrs. Lorenzo Phelps, Mrs. Walter Parkhurst, Mrs. Almira Nichols, Mrs. James Lawton, Mrs. Cahill, Mrs. Herbert Metcalf, Miss Ida Francis, Mrs. Lily A. Clark, Miss Fanny M. Clark, Mrs. George E. Brown; Medford, Union Ch., Aux., 9.14, Mystic Ch., Aux., 5.75; Melrose, Aux., 67.83; West Medford, Woman's Ch. League, 30; Winchester, Y. P. S. C. E., 50; Woburn, Aux., Th. Off., 47,	219 72
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Adams, Aux. (with prev. contri. to const. L. M. Miss Elizabeth Stoddard), 10; Dalton, Senior Aux., 15.78, Mrs. L. F. Craue, 100, Y. L. Aux., 62.53, Penny Gatherers, 25.70; Great Barrington, Aux., 69.42; Hinsdale, Aux., 14.85, Mrs. S. A. Warriner, Th. Off., 20; Housatonic, Berkshire Workers, 40, Two Ladies' Christmas Off., 4; Lee, Jr. Dept. S. S., 3.74; North Adams, Aux., 44.79; Pittsfield, South Ch., Aux., 45.54; Stockbridge, Mrs. Nettleton, 20; West Stockbridge, Aux., 20,	496 35
<i>Boston.</i> —Offerings at Friday Prayer Meetings,	4 31
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Haverhill, North Ch., Aux., 75; Newburyport, Ella W. Mace, 5; Rowley, Aux., 1, Friends, 5,	86 00
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 163, Y. L. Aux., 10; Peabody, South Ch., Vineyard Workers of Jr. C. E., 2,	193 00
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Conway, Aux., 21; Greenfield, Aux. (of wh. 25 to const. L. M. Mrs. S. O. Lamb), 25.23; Hawley, Aux., 3.85; Montague, Ch., 2; Northfield, Aux., 18; South Deerfield, Aux., 10.50,	80 58
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Cummington, Y. P. S. C. E., 12; Easthampton, Aux., 13.72; Florence, Friend, 50 cts.; North Amherst, Aux., 20, Mrs. G. E. Fisher, 5; Northampton, Edwards Ch., Gordon Hall Band, 15; South Hadley, Faithful Workers, 26,	92 22
<i>Lowell.</i> —Kirk St. Ch.,	12 90

<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Natick, Aux.,	46 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Abington, Aux., 6.95; Braintree, Aux. (of wh. 9 Th. Off.), 14.10; Brockton, First Ch., Aux. (of wh. 19 Th. Off. and 25 to const. L. M. Mrs. Charlotte T. Bradford), 30; Duxbury, Aux. (of wh. 5 Th. Off.), 10; East Weymouth, Aux., Th. Off., 40; Halifax, Aux., 30; Hanover, Second Ch., Aux. 12.50; Holbrook, Aux., Th. Off., 7; Plymouth, Pilgrim Stepping Stones, 15.70; Rockland, Aux., Lenten Off., 5.15; South Easton, Aux., Th. Off., 7; South Weymouth, Old South Ch., Aux. (of wh. 26 Th. Off. and 25 to const. L. M. Mrs. Rebecca Torrey), 31; Weymouth Heights, S. S., 13.50, Y. P. S. C. E., 5; Wollaston, Aux., 30,	257 90
<i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Concord, Aux., 6; Pepperell, Aux., 10; Shirley, Aux., 10. Less expenses, 1.05,	24 95
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Longmeadow, Benev. Ass'n, 10.45; Palmer, Second Ch., Jr. C. E. Soc., 3; South Hadley Falls, Aux., to const. L. M. Mrs. Anna S. Swain, 25, Jr. C. E. Soc., 10; Springfield, South Ch., Aux., 77.20, Friends, 40 cts.,	126 05
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Arlington, Pleasant St. Ch., Aux., 15; Auburndale, Cong. Ch., Aux., 108; Boston, Central Ch., Aux., 520, Shawmut Ch., Aux., 132.80, Old South Ch., Aux., 30, Park St. Ch., Aux., 20, Mt. Vernon Ch., Y. L. Aux., 50, Friend, 1; Brighton, Friend, 25; Brookline, Leyden Ch. W. U., prev. contri. to const. L. M. Donald Case Townley; Cambridge, First Ch., Aux. (of wh. 25 to const. L. M. Miss Martha T. Fiske), 163, Shepard Mem. Ch. Mrs. E. Flint, to const. L. M. Mrs. G. Henry Flint, 25; Cambridgeport, Prospect St. Ch., 27.29, Aux., 13.50, Wood Mem. Ch., Aux., 10, Cradle Roll, Jr. Soc., 8.63, Pilgrim Ch., Jr. Aux., 60; Charlestown, Winthrop Ch., Primary Dept. S. S., 8; Chelsea, Central Ch., Women Workers, 75, Third Ch., Aux., 33.50; Dedham, Aux., 1; Dorchester, Central Ch., Aux., 15, Second Ch., Young Woman's Missy Soc., 38, Go Forth M. B., 10, Village Ch., Y. W. Aux., 20; East Boston, Maverick Ch., Aux., 26.79; Hyde Park, Jr. Aux., 5; Milton, Miss Martha L. Richardson, 25; Needham, Aux., Th. Off., 29; Newton, Eliot Ch. Helpers, 16.42, Cradle Roll, 18.96; Newton Centre, First Ch., 7.01; Newton Highlands, Cong. Ch., 10, Aux., 20.36; Norwood, Aux., 6.46; Roslindale, Cong. S. S., 8; Roxbury, Walnut Ave. Aux., 203.67, Eliot Ch., Aux. (of wh. 76.25 Th. Off.), 99.25, Immanuel Ch., Prim. Dept. S. S., 5; Somerville, Broadway Ch., Aux. (of wh. 19.98 Th. Off.), 45; Waltham, Aux. (of wh. 47.14 Th. Off.), 100; Watertown, Phillips Ch., Aux., 7.10; Wellesley Hills, Aux., 123.25; West Medway, Friend, 40 cts.,	2,171 41
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Blackstone, Aux., 5; Oxford, Aux., 12.75; Shrewsbury, Aux., prev. contri. to const. L. M. Miss Mary	

Bush; Ware, Aux., 20; Warren, Aux., 8.50; Winchendon, Aux., 82; Worcester, Union Ch., Aux. (of wh. 13.07 Th. Off.), 142.62, Central Ch., Aux., 105.65, Old South Ch., Aux., 30,

406 52

Total, 4,217 91

LEGACY.

Worcester.—Legacy Harriet W. Damou, F. H. Wiggin, Trustee (add'l), 10 91

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Central Falls, Jr. C. E. Soc., 5; East Providence, Union S. S., Jr. C. E. Soc., 2.40; Kingston, Y. P. S. C. E., 20; Newport, United Ch., Aux., 3.75; Providence, Union Cong. Ch., Aux., 80, Central Ch., Aux., Mrs. C. T. Salisbury, 5, Mrs. Fayette Brown, 1, Chadle Roll, 3.75, Pilgrim Ch., Aux., Th. Off., 3; River Point, Y. P. S. C. E., 2.50,

126 40

Total, 126 40

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Chaplin, Aux., 25.15; Colchester, Aux., Th. Off., 31.20, Boys' M. B., 53 cts., Girls' M. B., Th. Off., 89 cts.; Danielson, Aux., 12.63; Mystic, Aux., 43.68; New London, First Ch., Aux., 3.20, Y. P. S. C. E., 5.77, Jr. C. E. Soc., 9; Norwich, Second Ch., Aux., 80.97; Pomfret, M. C., 20; Putnam, Aux., 23.33; Salem, Y. P. S. C. E., 2.50; Stonington, First Ch., Aux., 23.50; Taftville, Aux., 14.62,

296 42

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 87.48; Bristol, Aux., 21.89; Ellington, Aux. (of wh. 62.45 Th. Off. and 50 to const. L. M.'s Mrs. C. P. Pease and Mrs. Mary J. Kimball), 67.45; Farmington, Aux., 10; Glastonbury, Cheerful Givers' M. C., 8; Hartford, Pearl St. Ch., Aux., 204.50, S. S., 40, Primary S. S., 5, Asylum Hill Ch., Aux., 155.22, Park Ch., Aux., 30, First Ch., Aux., 11, Windsor Ave. Ch., M. C., 5; New Britain, First Ch., Aux., 62.66; Plainville, Dau. of Cov., 35; Rockville, Aux. (of wh. 35 Th. Off. and 25 to const. L. M. Mrs. Ida M. Agard), 45; West Hartford, Aux., 29.58; Wethersfield, Aux., 30.25,

848 03

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 38.75; Bridgeport, North Ch., Aux., 11, Union Meeting, 14.62; Chester, Aux., 45.73; Danbury, First Ch., Jr. C. E. Soc., 1; Durham, Aux., 10; Goshen, Aux., 19.13, Y. P. S. C. E., 15, Jr. C. E. Soc., 8; Greenwich, Aux., 83.08; Ivoryton, Aux., 16.50; Killingworth, Aux., 18.60; Madison, Aux. (of wh. 100 to const. L. M.'s Mrs. J. S. Hoyt, Mrs. Manfred Wilcox, Miss Lucy Scranton, Miss Hattie Scranton), 110; Middletown, First Ch., Aux. (of wh. 25 from Mrs. James H. Bunce, to const. L. M. Mrs. C. Warren Tryon), 46.67; New Haven, United Ch., Aux., 100, Ch. of the Redeemer, Aux., 65.77; New Preston Hill, Aux., 7; Norfolk, Aux., 74.36, Y. L. M. C., 25; Northfield,

Aux., 30; North Haven, Aux., 34.45, K. D., 10; North Madison, Aux., 8.50, M. C., 5; Norwalk, Aux. (of wh. 25 to const. L. M. Mrs. Fanny A. Hoyt), 40, Sunbeam Circle, 4; Sharon, Y. P. S. C. E., 23; Sherman, Aux., 24.70; South Canaan, Aux., 5; Redding, Aux., 4.50, Wide Awakes' Circle, 10; Warren, Aux., 22.50; Watertown, Aux., 5; Westport, Aux., 35.75; Whitneyville, Aux., 8, Friend, 50,

1,030 61

Wallingford.—First Cong. Ch., 22 45

Total, 2,197 51

NEW YORK.

Brooklyn.—Friend, 40

New York State Branch.—Mrs. Guilford Dudley, Treas. Albany, First Ch., Aux., 35; Binghamton, First Ch., Aux., 17; Bridgewater, Mrs. M. M. Bostwick, to const. L. M. Elizabeth B. Marsh, 25; Brooklyn, Tompkins Ave. Aux., 100, Lewis Ave. Evangel M. C., 33; Buffalo, People's Ch., Aux. (of wh. 25 to const. L. M. Mrs. John Halpin), 31.60; Churchville, Sunday School M. C., 10; Corning, Ch., 8.10; East Bloomfield, Ch., 20.52; Elbridge, Aux., 5; Flushing, Aux., 10; Hopkinton, Miss Kent, 40; Moriah, Miss Dewey, 10; New Haven, Aux., 20, Y. P. S. C. E., 10, Willing Workers, 10; New York, Friend, 5; North Parua, Almira Baid, 1.40; Oxford, to const. L. M. Mrs. B. M. Pearne, 25; Paris, Miss Head, 5; Phoenix, Aux. (with prev. contri. to const. L. M.'s Mrs. W. J. Dougall, Mrs. Van R. Sweet, Mrs. A. D. Dygert, Mrs. S. O. Isham, Mrs. E. H. Hastings, 5; Plattsburgh, Mrs. P. D. Moore, 10.80; Riverhead, Aux., 30, S. S., 22.87; Rochester, South Ch., Aux., 30, Y. P. S. C. E., 35, Bible Class, 5; Sherburne, Aux. (of wh. 25 to const. L. M. Mrs. Dr. Newton), 41.45; Utica, Bethesda Aux., 10; West Winfield, Aux., 33, Jr. C. E. Soc., 10; Woodville, Aux., 5. Less expenses, 45.50,

614 24

Total, 614 64

LEGACY.

Maryland.—Baltimore.—Legacy of Mrs. Mary R. Hawley, Safe Deposit and Trust Co., of Baltimore, exr., payment on account of legacy to Philadelphia Branch, 249 00

CANADA.

Canada.—Cong. W. B. M., 579 98

Total, 579 98

TURKEY.

Constantinople.—Thank Offering from a Friend of Life and Light, 4 40

Total, 4 40

General Funds, 8,377 23
Gifts for Special Objects, 264 50
Variety Account, 151 20
Legacies, 1,927 04

Total, \$10,719 97



TURKEY.

LETTER FROM MRS. BALDWIN.

Mrs. Baldwin, of Brousa, Turkey, writes of the illness first of herself, and later of her husband, who was more severely ill than she. Mr. and Mrs. Baldwin were about to come home to see Mr. Baldwin's sisters, who were soon to sail for Ruk, Micronesia; but the illness proved an obstacle to their coming at that time, and they are still in Brousa, where they have so faithfully labored the past ten years. She writes:—

MY husband did not come down stairs till Easter Monday, and by that time we saw plainly that our leaving was impossible, for my second assistant teacher had been obliged to give in her resignation at the close of the term. She had been with me nearly six years, and it was not easy for me to give her up, still less easy to find some one to take her place. But I was greatly favored finally when Miss Rebecca's sister-in-law kindly consented to act as a substitute until the summer vacation.

Mrs. Baldwin tells of a visit from Mr. Naville, from Geneva—a member of the Swiss Committee, who do so much for the Orphanage.

He is an eminent archæologist, and was on his way home from Egypt, which country he has visited sixteen times in the interest of science. Of course he was glad to see what he could of our work in school, and church, and home, though naturally his first thought was for the Orphanage. He was delighted to see the large family housed in such a beautiful, commodious building, and under such good care as the pastor and his family give them. My girls,—your girls,—Beatrice and Tarpulii, are very efficient, indeed. Mr. Naville's personal present to the Orphanage was a baby organ.

About the middle of May we enjoyed a visit from the United States Minister, Hon. Mr. Angell, and his wife. As soon as we learned of their arrival we

went to call on them at the hotel, and finding them so genial and pleasant, it seemed as if we had met old friends. Monday afternoon they came to the American school. We put up flags at home and in the school, and when the party appeared at the school door, the girls rose to greet them with a "Welcome" song, each waving a little flag alternately, American and Turkish. We had not enough American flags for each one; and, as the girls considered it a far greater honor to hold the stars and stripes than the crescent and star, we allowed them to exchange at the end of the first verse. The effect was pretty, and especially pleasing to the guests. We had arranged our programme all in English, including among other things a hoop exercise, the hoops wound with red, white, and blue, and a dialogue about the flag. When we had finished, the Minister called for "America," set to Armenian words, which the girls sang with spirit. Mrs. Angell showed much interest in the girls' fancy work and sewing, and though we seldom sell any of the pieces, because the girls pay for material, and wish to keep what they make, we could but yield when she was so anxious to buy a few articles. They were treated to sweets, in native style, and their efforts to partake in just the "proper way," as they said, caused quite a little merriment.

Leaving school we went to our house where we had a nice social chat with tea and cake, and later at their urgent invitation we drove with them to the hotel to witness the return of the remnants of Brousa regiments from the war. To be sure it was not a soul-stirring sight, but the utter lack of enthusiasm or demonstration of any kind from the crowds that filled the street was a great contrast to what one expects to see and hear when soldiers "come marching home again." Such visitors are rare with us, and we appreciate fully their kindly interest in us and our work.

At our communion season in June two of our girls (sisters) were received into the church. A former pupil, now a member of my Sunday-school class, joined the church in April. The latter part of June and the first of July we gave much time to examinations, inviting in a few friends at a time who would be intelligently interested in the varied studies. We had our Fourth of July picnic on the second, so as not to interrupt school. On the Fourth we had visitors from Constantinople, Armenian gentlemen who were making quite a tour of inspection among Brousa schools, one an editor of a Constantinople paper. It did the girls good to be questioned by those who were unacquainted with our methods, and the result was encouraging to them and to us. On the fifth we had examination of French classes, and some other general exercises to which a larger number of friends came; and on the seventh all the lady teachers and two directors of the National school spent

nearly a whole afternoon listening to classes, asking questions, and admiring our American desks, and other appliances, etc.

We have been to Demirdish to see one of my old pupils, a graduate of 1887, who had come to her old home for the summer. If you look over the old names you will find Erasmia Dereby pupil, then teacher, then married to the preacher in ancient Thyatira. She had with her her three beautiful children and two sisters, Athena and Aphrodite, who were also pupils in the school, since then teaching respectively in Smyrna and Thyatira.

By a curious coincidence another of the Class of '87 has come to her Brousa home, the wife now of Professor Kirkonan (?) in Aintab College. She with her four children will stay with her parents while her husband studies another year in the United States. The third member of the class is here (in Chekerget, a suburb of Brousa, where there are mineral baths), with her three children; and the fourth is still my faithful helper in school work. I must try to arrange for a reunion while they are so near together. It is pleasant to have the old girls come back after they have left, and this month I have seen many. Astasia and Eurydice, who are teaching in Constantinople; Elmon, teacher in Banderma; Julia studying in Smyrna, and I might mention that the daughter of the hotel proprietor was in our school several years, and seems pleased to be with her old teacher again.

Rebecca, who went to Smyrna to take a kindergarten training, has done well and won praise from her teachers. She goes back to teach a year under their oversight; while Demetia, another old pupil, will stay with me to open a kindergarten department in our school. The people have long expressed a most urgent desire for this, so we hope the experiment will prove a success.

This letter was written from Chekerget near Brousa, where Mr. and Mrs. Baldwin were spending their vacation, hoping to receive benefit from the mineral baths there.

AFRICA.

THE CHRISTMAS BOXES AT ADAMS MISSIONARY STATION.

Under date of Nov. 15, 1898, Mrs. Dorward writes of the arrival of the boxes, and after dwelling at some length upon the good the dresses they contained will do, she says:—

OUR school will close before Christmas, but we shall have a Christmas tree for the girls before they go home. You will probably get this about closing time; so imagine thirty-eight girls, each made happy with a pretty bag containing needles, thread, pins, buttons, pictures, thimbles, and per-

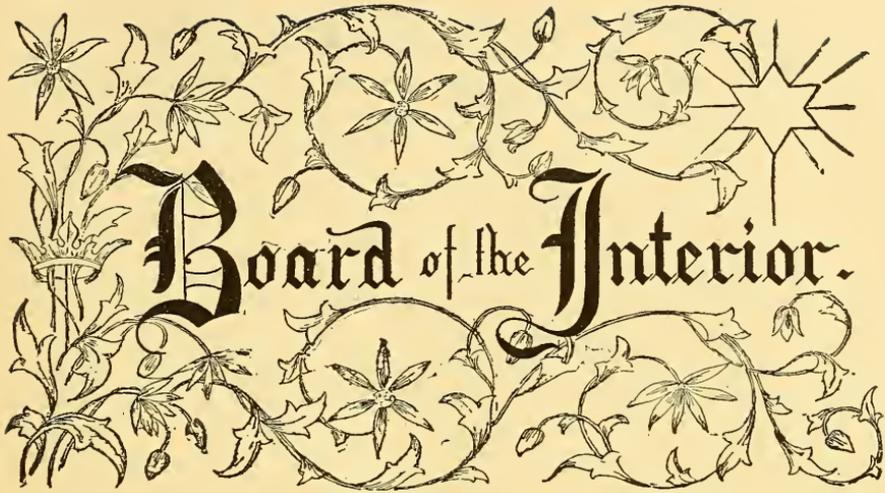
haps a bit of ribbon. There are a few scrapbooks. I am not quite sure whether I shall give them away, or keep them for the few smaller girls here, and for Ruth and Helen Cowles, and Paul Bunker to look at, when they come to see us. There are also the dolls, which have been so carefully dressed by some loving little hands. I gave one to Ruth Cowles on her birthday a few weeks ago. Some of them will go to the little children of the men in the Seminary, others to our girls for their little sisters. I wish you might witness the pleasure that these things will give. The patchwork and basted articles will save many an anxious hour.

I tried to keep the names of the donors as I found them in unpacking, but I fear that some of them were lost. You may be sure that not one name will be forgotten or overlooked by Him who knows the sacrifice that each made for His sake. There were evidences of real sacrifice in those boxes—sacrifice of time, labor, and thought, as well as gifts. Some gave of their abundance; but there were some who gave that which they prized most highly. I was touched by some of the gifts of the little ones. May God bless them, and make them to know the joy of sacrifice for his sake! I found some things which are a real help to me personally—kitchen aprons. You should have heard the thanks of my kitchen girl when I gave her two of them. One of the books, “*Prevailing Prayer*,” is now being read by the native teacher at Jubilee Hall, Bennie Zama. I am sure that he is a man after God’s own heart, for he is a comfort to every one in the school, and a real power for good amongst the boys.

The natives have a pretty custom of thanking for one another. If one is given a gift, no matter how small, another will say, “*Ngì ya ba bongela*” (I thank for him or her), and so, in closing, I would say for the girls and people, “*Ngì ya ba bongela*” (I thank for them).

RESOLUTIONS OF PRIESTS
IN JAPAN.

In view of the fact that the treaties are soon to throw open sections of Japan to foreigners, there are interesting reports of the Buddhist and Shinto priests assembled in one of the principal provinces to discuss the situation. They have promulgated the following resolutions, and request that all Japanese be governed by them. First, to cultivate feelings of abhorrence of foreigners, and to refuse, on principle, to sell or to buy of them anything whatsoever. Second, to absolutely refuse to rent their houses or lands to foreigners. Third, to refrain entirely from using foreign terms in speaking and writing. Fourth, to decline positively to listen to Christianity. And this is the country so anxious to assert its rights with other countries in the far East.



ANNUAL UNION MEETING OF THE WOMAN'S FOREIGN
MISSIONARY BOARDS OF CHICAGO.

BY MARY PAGE WRIGHT.

FAITH was the general subject of this meeting, which was held on the morning of January 3d, in the Young Men's Christian Association Hall, Mrs. J. E. Scott, of the Baptist Board, presiding.

Mrs. E. W. Darst, of the Christian Board, led in a concert recitation of the 121st Psalm.

A noble address by Mrs. A. W. Patten, of the Methodist Board, followed, on "The Expression of Faith through Prayer." Two of her sentences were: "Consecration is better than organization." "The best prayer-book is a map of the world, with the mission stations marked."

The clear tones and cultured articulation of Mrs. N. D. Pratt, of the Presbyterian Board, added a charm to her words on "The Expression of Faith through Works."

Prayer and song were interspersed throughout the session.

A rustle of expectancy ran through the hall as Mrs. A. K. Scott, M.D., of Swatow, China, came forward; and expectation was not disappointed. She amused the audience with a story of the Bishop of Hong Kong, announced by Dr. Ashmore's Chinese servant as "Pea-soup,"—the nearest he could come to pronouncing the word bishop,—and shocked them by statements like these: "Among the most popular native remedies are lizards, centipedes, and dried snake-skins." "In Swatow girl-babies are hawked

about for a few cents. If there are more than two in a family they must be strangled." She characterized the Chinese as "a people of great solidity, of great ability, and of great reliability when they become Christians."

Miss Coleman, of India, spoke for the Presbyterian Board. She has been engaged in the higher education of girls in Allahabad and elsewhere. The educated class form less than one third of one per cent of the population of India. There are thirty-two distinct castes, the Brahmans being reckoned highest and the washermen lowest, since they wash for people of all castes. When a Brahman girl was in Miss Coleman's school, her caste rules proved a constant annoyance. Good, filtered water had been provided for the school, but Brahmans could only drink from a certain spring, forbidden to others, and so far away that this girl must always have an attendant when she went to drink. She could eat nothing cooked by one of lower caste, so she prepared her own food in a separate place with separate dishes, and often at a different time, which interfered with her classes. It was a great relief when she gave up her caste, and professed Christianity. Others of the upper classes have done so, too. "There is a gentleman in India who would have been a king if he hadn't preferred to be a Christian. He is heir to a throne, but of course could not be allowed to rule as a Christian."

Her pupils used to ask, "Don't you have any crimes in America?" and she was obliged to confess that there are many, but she said: "When they try to stop murder and other crimes in America nobody complains, 'You are interfering with our religion,' as they did in India when a law against the suttee, or burning alive of widows, was proposed. That law was passed (though now there are persons who deny that the suttee ever existed!), but to this day in India when there is agitation against child-marriage, or the prevailing treatment of widows, or public hook-swinging, or obscenity in literature and in the temple services, the cry is raised, 'You are interfering with our religion!'"

The "Results of Faith at Home" were presented by Mrs. Prof. G. B. Willcox, whose report of the weekly meeting in the W. B. M. I. rooms adds so greatly to the interest of the *Advance*.

Among these results she mentioned "this Republic, with its Constitution, outlined in the cabin of the Mayflower; Harvard College, founded in prayer and faith of assured success; Yale College, inaugurated by the gift of a few books with large faith;" George Müller's orphanages; and the various missionary Boards.

"There are certain limits to the results of our faith. One is lack of constancy in faith and prayer. We weary the Lord with our importunity for

relief from illness or threatened loss; but when a nation waits for the gospel, and we are responsible for the means to send it, we pray for it at the monthly concert, or once a week in the prayer-meeting, and go our way with the comfortable assurance that we have done our part, and now the Lord must do his. How many of us would be contented to pray for our families once a week?"

Not so prayed Mrs. Professor Haven, one of the charter members of the Woman's Board of Missions of the Interior. "Her hour of rising was so early that a daughter said 'she could seldom get into mother's room early enough to find her bed unmade.' Everything was settled and peaceful in that room at a very early hour, and the time before daybreak was spent in prayer for her family and the church throughout the world.

"It was she who used to 'pray the *Missionary Herald* through,' asking God's help for every emergency or personal need therein mentioned. Who can wonder at the results given her? One daughter has long been training young Chinese women to work for the evangelization of their country, and she herself was the inspiration, and for a long time the treasurer, of an auxiliary that has for years given regularly to the Woman's Board over \$1,000 annually.

"There is another limit to the results of our faith. They are bounded by the limit of our asking. If we ask only small things, we shall receive only small things. If we have no spiritual discernment, no spiritual imagination—we may say reverently—to discern great things, how can we expect great results?"

Miss M. P. Wright, Field Secretary of the W. B. M. I., urged the giving of time to the study of missions, in order that we may pray for them effectively, and quoted several sentences from Andrew Murray's "Ministry of Intercession."

Prayer by Mrs. C. H. Case, and the singing of "Faith is the Victory" closed the session.

FROM MIYAZAKI.

BY MISS CORA M'CANDLISH.

OUR surroundings in Miyazaki are very pleasant, and quite different from those of the missionaries in the central stations.

In our compound are two Japanese houses and our own, which is the only foreign house on this side of the island. A high, bamboo fence

screens us a little from the public gaze, although as we are on the outskirts of the town there are few passers-by, and when they have come thus far they have come to see us, and a bamboo fence is not going to prevent them. We have a pleasant front yard with flowers and trees, and at the side a tennis court for exercise. The scenery is by no means grand, but it is picturesque and pretty. We are surrounded by rice fields, and beyond them on one side lies the town; on the other, two miles away, the ocean, which we cannot see but can hear day and night. In front of us is a pretty grove of trees, with a winding path which, if you follow, leads you to a little group of farmhouses with thatched roofs, walls partly mud and partly paper, and heavy wooden beams and rafters inside, dark and polished with the smoke of decades. They are comfortable, substantial-looking places,—much more so than the paper houses of the city. We can see the mountains on two sides of us, pretty though not high, and purple in the soft, misty atmosphere. They are several miles away, and we seldom go to them.

A little distance back of us are the quite imposing residences of the Governor and Assistant Governor. When Mrs. Clark and I called there Mrs. Governor was very genial and cordial, and, when we took our departure, shook hands with us. Handshaking, by the way, is being introduced among the men at least. It quite rejoiced my heart to see two of our evangelists, friends of long years' standing, shake hands when meeting as if they really were glad to see each other, instead of merely bowing.

You know, perhaps, that Japanese cities are composed of innumerable little villages which have grown together. The villages here have not yet grown together, except in the center of the town; so it is very much scattered, and one wonders at first where the ten thousand people can possibly be. Miyazaki is the government headquarters of the province, also the school center; so we have a goodly number of notables within our borders.

We are well-nigh overrun with sightseers, though until this fall they have been mostly of the lower class, and country people who were willing to gratify their curiosity. Now, however, others are coming, and when possible we secure invitations to call, which we are not slow in accepting. These sightseers are shown through the lower part of the house only, and are taken to the study last, where a little gospel talk is given them and tracts always. Thus the seed is being scattered far and wide, for they sometimes come from great distances, not only to see us, but to attend some festival at the temples, or to have their eyes cured at a famous eye temple near here. We sometimes hear of good results from this seed sowing, but for the most part it has to be done in faith, believing that "His word will not return unto Him void." During the months from January till June there were fifteen

hundred names registered in our visitors' book, of people who came for the first time. That took no account of the great number of schoolboys who come over and over again, nor, of course, of our regular callers.

We have some famous places near us, for Kiushiu was one of the earliest settled parts of Japan. Jimmu Tenno, the first emperor, was born near



MISS CORA M'CANDLISH.

here, and his temple, surrounded by the only park this region affords, has many devotees. His grandmother—so tradition tells us—was a sea serpent, and lived in a cave not many miles away. We cannot doubt this, as the cave can still be seen.

There are five or six volcanic mountains on the island which give us a number of shakings, though seldom anything serious. The climate is pleas-

ant, and as most of the trees are evergreen the foliage is beautiful the year around; and now (December 3d) we are still picking roses and sleeping under mosquito nets. "There is no rose without its thorn," and no climate, however delightful, but has some drawbacks. We have a good deal of rain the year around, and the mornings and evenings are cold even when the middle of the day is uncomfortably warm. There is something penetrating about Japanese cold, just as about the heat, so that you feel it more than the thermometer warrants.

This week a call has come from a city twenty miles away to organize a night school there, and one of us go twice a week to teach. Mr. Clark will plan to go occasionally and help them out. There are over a hundred ready to enter the school. They are quite disconsolate that my teachers and I will not move there and help them, and work in the church.

Perhaps you know how hard it is to reach the women and girls in these Oriental lands. The boys and men flock to the house, but not so the women; we have to search for them if we would find them. So far my work has been mostly among the former, because they have come to me, and because they talk some English. I had hoped my girls' English class would attract, but it has not, to any great extent. The girls in school have little or no time for anything new, and they are not encouraged by their teachers to study English as the boys are.

Since coming back this fall, after a very pleasant summer in the north "among people," Mrs. Clark and I have been calling not only upon the Christians, but upon everyone we could find any excuse for calling upon. Some of these calls have been quite novel. For instance, at one place where we went for the first time the servant met us in the yard and left us there while she went to announce our coming. It was a small house, entirely open across the front, and as we came nearer we found the lady of the house endeavoring to clean up before we came. She banished the children, and hurriedly picked up things from the floor; and then, while we were standing there protesting, and before she had even said, "How do you do?" she got a broom and swept the room before inviting us in. But when she did, she was, oh! so polite, bowing six times, I think, at the beginning, several times during the middle of the call, and more at the end. Ideas of politeness differ, do they not?

At another place we found a family tree of great growth and wide-spreading branches; five generations represented in one compound, the oldest grandmother being ninety-nine, and the youngest grandchild about four. In and around Miyazaki they have over one hundred relatives. Just think what it would mean to get Christianity started in that family, for it often spreads in family groups.

Just before leaving for the summer we had the Mayor and his wife—rather old people—here to supper. We come back to find that he has passed away, leaving her sad and lonely. They are Shintoists, and when we called there I was interested in noticing, in the most sacred part of the room, a wooden frame, standing about three feet high, with eight legs, and on the top a small, closed, wooden box, on either side of which stood a vase of flowers. I find that represents only a small part of their religious ceremonies. Probably when that old man died they held a mirror up before his face to catch his spirit, which is said to go into the glass. The mirror was then put in the small box, before mentioned. When other members of the family die their spirits will pass into the same glass, and be kept in the same box, which is always preserved, and is considered very precious. For fifty days after the death, water, fish, vegetables, rice, birds, and cake are offered, the water and rice being changed every morning. As the monthly anniversary comes there are special offerings and ceremonies, also spring and fall. On the first yearly anniversary, the fifth, tenth, fifteenth, etc., as long as the family exists, very special offerings must be made and ceremonies performed. And that poor, old woman will struggle on, performing these rites until her turn comes, and then, I suppose, her sons will continue them, unless they can be brought to Christ, when all these will be done away with forever.

There is a nice church building in Miyazaki, semi-foreign in style, and big enough to accommodate a good many more than come. Besides the children's Sunday school there, of which I have charge, this year, we have started another across the river, at the home of one of our Christians, which starts in very well, but I can't tell yet just what it is going to be. The Japanese are very good *starters*.

In the same neighborhood we have a weekly gospel service, with a transient audience of from thirty to seventy-five. They pay quite good attention, and I am glad to find some of the same people coming from week to week. Of course all the speaking I do is through an interpreter, which is not entirely satisfactory, but is so infinitely better than nothing that I am delighted. Of course I am studying every day, all my head will stand. A little Japanese goes a long way toward making one's head tired, but it does not seem to go so far when one is trying to talk.

We have an organ at the church this year, and are trying to improve our singing. Already it is attracting more people to the door of the church, where they hear the gospel. Besides the regular church services we have a women's prayer meeting once a month, at which my teacher gives them thoughts from one of Murray's books.

We had so hoped to have another lady here this year, when our work could be doubled or trebled, but Miss Judson was so greatly needed at Matsuyama, in the girls' school, that we could not keep her; and no new one has yet appeared. We are still hoping and praying; for what is one among these thousands and thousands of women who have never heard that there is anything to look forward to, to make up for their dreary, monotonous, unhappy lives, valued by their husbands as,

“Something better than his dog, a little dearer than his horse.”

Taught, as they are from childhood, that it is woman's lot to suffer uncomplainingly, and to meet every phase of life with a smile, they give to the world the impression that they are merry, light-hearted, and gay. But, ah! the smile too often makes sadder the aching heart it seeks to conceal. Oh! thank God, as I do, that our lots were cast in a Christian land, with all that means.

The faces and lives of our Christian women are so different; and though they still smile over their troubles, it is not a mere conformity to etiquette, but the showing forth of the joy that is within them. Pray for them and for us that we may do “all things” in His strength and Spirit.

DECEMBER 3, 1898.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 10, 1898, TO JANUARY 10, 1899.

COLORADO	128 48	Previously acknowledged	3,582 00
ILLINOIS	1,411 56	Total since Oct. 18, 1898	\$6,998 42
INDIANA	23 50	ARMENIAN RELIEF FUND.	
IOWA	343 15	Received this month	3 00
KANSAS	70 04	Already forwarded	18 54
MICHIGAN	639 01	Total since Oct. 18, 1898	\$21 54
MINNESOTA	155 78	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI	176 22	Received this month	127 50
NEBRASKA	40 40	Already forwarded	20 54
OHIO	192 84	Total since Oct. 18, 1898	\$148 04
SOUTH DAKOTA	41 30	MRS. ALFRED B. WILLOOX, Ass't Treas.	
WISCONSIN	101 27		
GEORGIA	5 00		
NORTH CAROLINA	25 00		
OKLAHOMA	2 06		
MISCELLANEOUS	60 81		
Receipts for the month	3,416 42		



Life and Light for Woman

April

1899

Easter Symbols.

By J. E. RANKIN, D.D.

I.

Come, thou of Magdala, the Gard'ner see ;
With early dews His morning round He's making ;
See how from sleep the fragrant flowers are waking.
He has an Easter greeting, too, for thee.
Think not His tender care can change or vary :
Rabboni ! cry, for, hark, He calls thee Mary.

II.

And Thomas, unbelieving as thou art,
Reach here thy hand, upon His person placing,
The wounds of love by thine own finger tracing ;
Each rose a bleeding drop fresh from His heart.
And thus convinced, go tell the word abroad,
And speak thine Easter creed, " My Lord and God."

THE BIBLE WOMAN.

BY MRS. S. B. CAPRON.

THE Bible woman is your native sister and your representative worker in the foreign missionary field. She has come from the life of the foreign missionary in the distant land, and what claim has she upon you? With what tenderness of welcome, what appreciation of possible value in aggressive movements among their own people should all native agents be received! What response to the missionary, who has their training, the Church at home would be supposed to give in view of the inestimable value of such workers on their own ground! And yet the Lord looks down to-day upon the Church unmoved at the wrecking of this most essential agency and the dumb despair of the missionary as he sees the years go by and this most vital interest in mission policy still uncared for. Limiting the number of native agents we lose not only their children for the future development of the work, but we lose their influence in smaller towns and villages; and who can tell how many children thus unsought are led away from lives of usefulness and from service dear to Christ?

Where is the eloquent pleading which can convince the church members of these very days of the disaster from retrenchment to every department of mission work? The supreme responsibility of the foreign missionary is to repeat himself or herself in the available native agency growing more valuable as the years go on.

And what has this to do with the Bible woman? may be asked. Much every way. A Bible woman had her beginning in a little village where was a catechist who gave the child her early influence for good. He saw her aptitude for intelligent growth in Christian womanhood, and encouraged her to seek admission to the nearest boarding school, where the missionary lady knew how to develop the promising girl, and lead her on until she had the best advantages afforded in the mission. Years may find her in her own family, but when widowhood or leisure shall furnish the opportunity she naturally seeks the outlet for Bible-woman service, and we have our own candidate for a blessed work. Brought under deeper spiritual training and careful oversight of her work, we have our Bible woman of to-day with experience of life behind her, and maturity of years, thus giving reasonable ground of useful service.

As development of mission work goes on we are now having training schools for this class of women, who are thereby fitted for the work into which they are to enter. This may be said to be twofold. They will have in their care those who are learning to read, and who are to be led on, it

is to be hoped, to helpful reading of the Word, and they also find companies of women who, not caring to learn, can be reached by a tender and earnest presentation of the blessed message given to all. How infinitely important that these women be filled with faith and the Holy Spirit, and that the missionary leader be equipped with such power as only the Holy Spirit can supply! Equally important is it that we in this land who pray should have such conception of the mystery and power of intercession as shall bring us into close touch with the whole precious work, and with the Lord of all who never allows any soul effort to go by unused and unblest.

An earnest and faithful Bible woman is a comfort to a missionary. Her superior knowledge of the customs, and prejudices, and lines of thought of her countrywomen renders her an acceptable teacher, especially if she has that Christ-given love, which is winsome, and which has a conquering power of its own. The missionary may repeat herself in her, especially in her faithful and Spirit-taught unfolding of the Word, thus blessing many lives. "We could not grow," said a Bible woman to her missionary teacher, "and we could not have so much to carry did we not value the lessons which you give us." It is inspiring to think of some precious lesson going all over a city as thus carried into homes and to waiting hearts.

The longer the missionary lives in a foreign land the more valuable seem the services of the Bible woman. There is no better way of becoming acquainted with the customs, prejudices, and nice distinctions in the homes. In her reports of her visits she unconsciously reveals these, and furnishes suggestions for one's own visits. If a Bible woman has tact and readiness to adapt herself to a present opportunity, she can do more than the foreigner often can. On one occasion a Bible woman was sent to the home of a prominent official, who had desired that his wife should be taught. As it was the first visit, the wife desired to show some special observance of the event. She set before her a dainty dish, in which were some sweet cakes, saying, "I carried these to the temple to-day and the god has blessed them." The Bible woman fully appreciated the honor thus done to her, but had a sensitively conscientious objection to taking what had been offered to idols. Fearing to offend, and well knowing the discourtesy of refusing to accept the attention, she was for the moment much perplexed. Her reply was worth the whole lesson of the day. "This was a most kind attention on your part, but I can eat only that which my own God has blessed." "I understand that perfectly," was the response, and not only was offense averted, but confidence and regard created.

Then again, the Bible is an oriental book, and the Bible woman often shows an appreciation of many passages of Scripture referring to idolatry,

soothsaying, and deception which would not so naturally occur to a missionary, and which they sometimes use with great effect.

Beyond all and above all there is a voice and a vision for each one of us. The most obscure saint can see "afar off" on earth, and even have a vision of coming glory. Such an one will surely know the "still, small voice," and, led on by it, will be brought into such touch of Divine power as to enter into the service of these dear native workers, share it with them, and in faith and love crown it with success.

OUR NATIVE SISTERS AND FELLOW-WORKERS.

BY MRS. MARY C. WINSOR.

I WAS asked not long since, Are the Bible women really sincere Christians? I might have answered the questioner by referring her to an account of a camp meeting as given recently in one of our Indian papers. The editor says: "A group of men are to be found in the open place of the village near by preaching to the people. Some godly women have also gone on the same errand to the women of the village." Now, I know who those godly women were, and I am glad the writer speaks of them as godly,—true and earnest workers they are, and godly in life and character.

Dear friends, find me eight earnest workers here in our home churches, and I will find you eight whom I know would not suffer in comparison as workers, willing workers, in the kingdom of our Lord.

I have lived long enough as a missionary to see more than one girl converted whose home was in a farmer's hut, become educated in village and higher schools, and become so true in her life and so earnest as a worker as to be trusted with her associate far away in village or city from the central station, and become a ruling influence for good to hundreds of families in that region.

How many Christian workers in this land are working against such great odds as are many of our native sisters in India? I am now writing in Oberlin; imagine for one moment, if it be possible, the large band of Christian workers here reduced in number to two. Two Christian ladies at work for over two thousand five hundred women and girls. Two lone Christians; all the rest very indifferent to religious things. Many have doubts of Christianity, and some opposed to it. Would not these two Christian workers be overwhelmed with the burden? But all over our Marathi Mission we are putting just such burdens on our native Christian sisters, the Bible women. Nay, even more; some of them have a larger number in

their fields of women and girls. S. has more than two thousand five hundred; M. has the women of many villages. What sustains them? Are not some of them wonderfully sustained? Is it not because they have a cheerful trust "that underneath are the everlasting arms of His love"? Is it not because they are true Christians? Ah! there are many, if their earnest work could be but known, but time would fail me to speak of each one. There is that woman who for so many years has worked in the Sholapur field,—faithful, no one ever says one word against her life,—living with her associate far away from the station where her superintending missionary resides.

Another also bids her Christian sisters at the larger stations "good-by," and must travel hours before she reaches the group of villages she calls her field, where she has lived for years with her husband and family, but where, by her life and efforts, some have found the Saviour. Yes, I say, if their work could be but known we might ourselves be led to say, "They excel many of the workers here in America," and their influence is widespread; although sometimes it is as the little leaven, it will permeate the whole in time. We were some time ago out in tents. One of our Bible women and myself were drawing near a village when we saw a crowd of women and children assembled in front of an image of Gunputti. A woman, seemingly of good caste, was talking earnestly, and gesticulating to the others. As we drew nearer we heard her talking much in this way: This worship is no good; it's all nonsense! There is only one true religion, and so on. We asked her if she was a Christian. "No," she said, "but I'm going to be one sometime. One of the mission Bible women in Bombay* told me about these things. I heard her in my friend's house there. I have not been baptized yet, but I'm going to be, for this is the only true religion,—the religion of Jesus. And I'm going to fight against the worship of Gunputti as long as I live."

After preaching in one of the other villages a woman came forward and asked if she might sing. We hesitated. "Oh," she said, "I can sing of your Redeemer." And, to our surprise, she gave us in song a translation of Sankey's. "Why, where did you learn that?" we asked her. "One of your Bible women taught me. And I would like to be a Christian, too, to tell about this new religion." She added also, "This is Christ's religion,—far better than Krishna's."

I received at one time a letter from a Poona friend, who spoke of a patient lately arrived in the hospital there, who told the story of the Good Shepherd really in a beautiful way, and who spoke of Karunabai who first taught

* We were many, many miles from Bombay at the time.



BHAGUBAI.

her, and of Mungulabai, your Bible woman there. Karunabai, whom this Hindu woman had learned to love, has gone to her reward. She has been joined beyond the river by Karunabai, whose crown of joy we are sure is not dimmed because she has labored among the lowly, away off in the villages.

We had not been long in Sirur when I received word from a sister missionary that she knew a woman in our field whom she thought could be made useful as a Christian worker. She was a church member, and with some more instruction would, she hoped, do a good work. Far away in a village in a little house, whose only light came in through the door, we found a woman who has been proving herself for many years an active, earnest worker, fearless for the truth, never shrinking from hard work and a long walk with her Bible and hymn book. She has studied nursing some, and has thus been enabled to enter some homes where it might have been difficult without this gift to have found an entrance.

In the group of Bible women in front of Baizaibai at her right is Muktabai, who has for a period of over thirty years' connection with our mission maintained a very decided Christian character. At the time of her conversion her husband persecuted her until she was obliged to flee away from him into Ahmednagar, where Mrs. Bissell sheltered her. She came to us to do the double service of that of Bible woman and to become the mother of the girls' dormitory. Her cruel husband became the gentle Christian, and has gone on to heaven before her. After she was much advanced in life Muktabai learned to read, that she might teach better God's Word to others. All rise up to call her blessed, and will unite with me in saying, "Put her among those eight true, earnest workers."

When last at Ahmednagar I was delighted with the examination of the Bible women of our institution for training Christian women for this special service. Their recitations, both in Hindu Mythology and in the Holy Scriptures, were most satisfactory. Sometimes a woman who has been a good Bible reader will go there to refresh her mind with study for future service. Of the latter class is Bhagubai, a bright, wide-awake worker, whose photograph you have before you on page 150. Bhagubai sustains a good character as a worker, and passed, on the day mentioned, a very fine examination.

Shantebai was among those who were willing, if need be, to give up life to save life at the time of the plague visitation. "Don't send us a common woman; send us the Christian Shantebai," cried the women of all castes in Sirur. "We will admit her into our houses." The physician in charge said, "I believe she is thoroughly trustworthy, and should be very sorry if she went away; . . . for visiting houses her presence is urgently needed."

As Shantebai was useful among the people during the plague, so were Thakubai and Sarabai very useful in the segregation camp, where they and their families were unexpectedly placed. They did not sit down and weep like the heathen around them, but earnestly and quietly they told them of Jesus, who could calm their troubled spirits and give his peace. The houses of those that lived were thus opened to those true, earnest workers when all were relieved. The influence of these two Christian sisters is largely increased by their service of faith and love in that camp. One of them has just written, "We have made so many friends that if now people would pray for the work many would become Christians." "Pray for us," some one else has just sent this petition over the waters.

We have among our Bible women one who was born in Abyssinia, taken to be made a slave in Arabia, but retaken, and, with others, falling into Christian hands, brought to India, and sent by the Gurma to us. Maryabai early showed great interest in study, and after baptism she loved to study the Bible in Marathi. She received prizes for being the best in her class in the Sabbath school. She was sent to Mrs. Hume's school, and we had the same word from them there, that Maryabai was one of the best of scholars in the study of the Bible. And as she seemed to be a true Christian, Mrs. Hume felt that she had better be sent to the Ahmednagar Bible Woman's Training School. She has thus become ready for the work which is now in her hands. We hear that someone in Burily, a newsboy, whose mother has early taught him to give something to the cause of missions, has decided to support this interesting Bible woman. See how the work is carried on! Darkest Africa has come forward in the person of this dear young woman to help redeem India's daughters, while the son of a praying Christian in Burily gives for this his carefully saved means and money. He will never regret it.

To the dear friends who are supporting Bible women I beg to say, You cannot tell the increase, and you will not know the blessing, of sending your own agent, your substitute, into these homes, these villages, until you shall see among the glorified those whom you have thus led into the light of heaven from the gross darkness of the Hindu life and home.

DESCRIPTION OF PHOTOGRAPH OF SIRUR BIBLE WOMEN.

First row in front, counting from left hand of reader, sits Shantebai, celebrated also as Search Committee in time of plague. Next to her is Taibai.

Second row. First woman is Savitrabai. She has some of Mr. Bruce's tracts in hand for distribution. Second woman is Muktabai,—Aunt Mukta, —celebrated as the oldest Bible woman in our Marathi Mission in regu-



BIBLE WOMEN, SIRUR, POONA DISTRICT.

lar service. Next is Rayubai; and fourth from the left is Sarabai, wife of Deacon Lushmya (Luxumouras).

On the third row, first to the left, we find Thakubai, wife of Deacon Mahadurao. Next, Yemanabai; all know her history. Third is Baizaibai, prepared for her day's journey to the villages, with *lota* for water and *bhakarari* for lunch. Umarbai stands beside Baizaibai, to her left.

CEYLON.

WORK OF BIBLE WOMEN IN CEYLON.

BY MRS. EMILY M. SMITH.

NEARLY fifty years ago a little girl from Tillipally was admitted to the girls' boarding school at Nellore, a station of the Church Missionary Society. She there learned to love the Saviour and was baptized and confirmed; but, as most of her relatives were heathen and were very poor, it was impossible to secure a Christian marriage for her, and she was finally married to a heathen at Nellore. Though living near the church she was never allowed to attend the services, nor to receive the calls of Christians. Still, for ten years she never heard the Sabbath bell without lifting to the Saviour a silent petition to be kept true to him. When at length her husband died she returned to the home of her childhood, and at once came out again as a Christian and brought her little girl to be baptized. Soon after, she was appointed matron of the new girls' boarding school at Uduppitty, a position she has now held for nearly thirty years. For more than twenty-five years she has been laboring as a Bible woman as well.

At first she would go out with Miss Townshend and a few of the older Christian girls in the school to the nearest villages to hold meetings among the women and girls at their homes; and then she learned to go from house to house with an associate for three hours on the afternoons of four days in the week. One member of that first class to graduate from the school died within a year or two. All the rest became Bible women, and most of them are laboring faithfully still. Many others of the pupils in that school who have become valuable laborers were trained in gospel singing and in effective Bible work by going out to those meetings with Susan, their matron and Bible woman. It was a great innovation, this village work by unmarried young women. Many feared disastrous scandals, and predicted all manner of evil as sure to follow; but from the first the ground was taken that Jesus would care for his own, and protect them from all harm in whatever they might undertake for him. He has never failed to do this, and

now at every station and in many a country village young unmarried women are to be found going about from house to house and hamlet to hamlet carrying the gospel message in a way that was deemed quite impossible scarcely thirty years ago. As the result of these labors we have in later years often held meetings where nearly all of the women present have been able to read the Bible. It has been sad to think that most of them would never be allowed to come out openly as Christians in their homes. Many women, especially young girls, would gladly leave all and come to us, but we could not provide for them if they should thus come, and we have always said to them, "Stay where you are, and let your daily life witness for Christ."

There are still some clans and families of high-caste people in Jaffna who never allow their daughters to go to mission boarding schools, and only rarely, and with great reluctance, will let even the little girls go to the village day schools. The Bible women are allowed to teach in their homes the older girls, who, having already "gotten wisdom" could not possibly be allowed by their bigoted parents to go to school, but the little girls are required to go to school if they wish to learn, and an important part of the Bible woman's work is to look up and get hold of these reluctant recruits for the ranks of the girls in our village schools. Sometimes the missionary has to lend a helping hand. I remember one young girl whose father wished to have her come to school, but thought he could not bring her himself the first time against the mother's will without my help. So I went to fetch her the first day in my own carriage. When I reached the house there were the whole family of female relatives, some with tears in their eyes, for never before had a girl from that connection gone out of the yard to go to school. The child was richly dressed in silk and jewels. A satin wood chair was put into my carriage for her, she was helped in, and I hurried her away as soon as possible, lest they might change their minds. This girl soon learned to love her teacher very much. She was herself a lovable girl, and I wanted so much to get her into a boarding school, as I knew that only there could she get strength to resist the influence of her mother, a very bigoted heathen. Her little sister soon joined her in the school, without my having to go after her, and both girls remained in the school, attending quite regularly till they had "gotten wisdom," after which they were not allowed to come at all. Whenever it was proposed to send them to Oodooville Female Seminary the mother would promptly threaten to throw herself into the well if that were done; and I have little doubt but that she would have fulfilled the threat.

Then for three years I spent most of my time at Uduppitty, caring for the

boarding school during Mrs. Hastings' absence in America, and so could not keep track of these girls. When at length I could look them up again I found both Chellam and Tankam only too glad to read the Bible with me, for the Bible woman had been faithful in helping them to keep up the habit of Bible reading in their heathen home. I used to take the roll of Sunday-school pictures and go over the lesson with them, and hear them repeat the psalms they had committed to memory,—the 25th, the 90th, the 91st, the 103d, and many other Bible portions. At last one morning I found both girls with foreheads rubbed with sacred ashes, and my heart sank within me at this sign of yielding to the heathen influences that surrounded them. Soon the marriage of the older sister to a heathen man followed. He was a graduate of Jaffna College and the son of the Maniagar, or head native officer of the district, and a very desirable and attractive man, friendly with Christians, and quite willing that his wife should keep up her friendship with me.

They had dancing girls at the wedding and the feasting lasted seven days. I had duties at Oodooville just then and was glad to be away, but I never saw Chellam again. Some months later I heard that she was sick with fever after the birth of her baby. Dr. Isabel Curr was called over from Manippai to treat her; and I heard that she was improving, and had arranged to go and see her myself, but even while I was asking the Master's blessing on my going, I heard the sound of a passing funeral, and found that they were carrying her body to be burned. Growing suddenly worse in the night she died in the morning, and was burned that very afternoon. She asked to have me called, but the heathen relatives would not allow me to be informed even of her danger. They could not, however, keep the Bible woman away, and she saw her several times and talked and prayed with her. "Tell Ammah," said she, "that she little knows what we have to endure in a heathen home, nor how almost impossible it is for us to do what we know is right; and ask her not to judge me too severely." Her husband said to Mr. Smith, when we called on the family a few days later, "My wife was surely a Christian"; and though he could not make up his mind to profess his own faith in Christ, he seemed to be more than willing to have his wife remembered as a believer in Jesus. Poor young mother! I felt that the Lord had indeed taken her to himself, away from the evil influences which she was not strong enough to resist, though desiring a different life from that which surrounded her. Oh, how many there are among the women of Jaffna who know the truth, and even love the Bible which the Bible women have taught them to read, and yet are not strong enough to stand up for Jesus in their homes. Still, of many of them their heathen relatives are willing to testify, as Chellam's husband did of her, that at heart

they were believers in Jesus, and died trusting in him. Surely a life that makes that impression in the heathen home needs not the public profession to secure the Master's welcome home.

For this reason we have labored for many years for this great object, to teach the women in their homes to read the Bible, and provide them with Testaments and Bibles of their own. There are now more than five hundred women in the double station of Tillipally-Panditeripo in such heathen surroundings who can read God's Word, and who gladly welcome the Bible woman and the missionary whenever they can come to talk and pray with them in their homes. "The only fault they find with me," says Chinarchy, the leading Bible woman at Tillipally, "is that I do not come often enough."

These are only characteristic samples of the work doing by our Bible women under the leading of their missionary sisters.

Scarcely less valuable is the opportunity which this work offers to the young girl-graduates of our female seminaries from heathen homes, to do something for themselves, and so keep their heathen parents patient with them till Christian husbands can be found for them. As they hold out patiently, three, four, even ten years, they become grounded in Christian character, grow into valuable laborers, and then go as matured Christian women to adorn Christian homes of their own, in which they continue to work as unpaid volunteers, or unconsciously and gradually prove that marriage is not absolutely necessary to an honorable and happy life; or, if ultimately forced to accept an uneducated, non-Christian husband, they are able to make their own terms with parents and bridegroom, and marry in a Christian way, and not unfrequently succeed as "the believing wife" in "sanctifying" the "unbelieving husband," and bringing him with their children into the Christian fold.

These brief glimpses of the work of our Bible women do not tell adequately the tale of all their worth, but are enough, we trust, to win the sympathies of their sisters in the home land, and indicate how to help them in their work by knowledge, and sympathy, gifts, and prayers.

This way the second Adam went,
And open left the portal;
That we may find, when life is spent,
The Paradise immortal.

The second Adam is my Lord,
Of heaven and earth the blossom;
He took away death's flaming sword,
And quenched it in his bosom. —*Rev. J. E. Rankin.*

AUSTRIA.

A WORKER IN AUSTRIA.

[The story of Miss Most's conversion.]

BY MRS. LIZZIE C. PORTER, PRAGUE, AUSTRIA.

SHE told me the story after our "Bohemian hour" together, in her pretty, broken English, and, as nearly as I can remember, this is the substance of it.

When attending school she went to the Catholic Church and to confessional, as was required, but she saw so much that was not good and true, that she was convinced it could not be the church of a true and holy God. Soon she began to doubt whether there was a God, and was in great distress of mind. Her father and mother, while nominally Catholics, did not attend the services of the church, and told their children plainly that many of the things it did were very wrong.

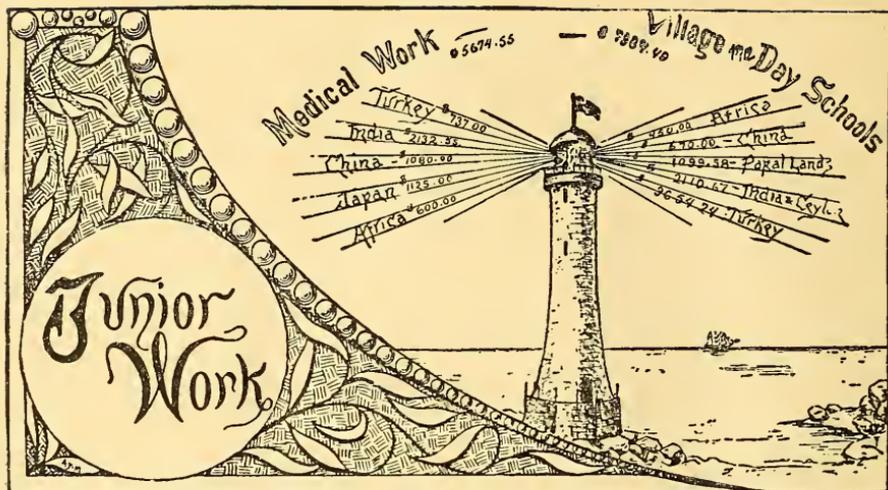
In the year 1848 there was a revolution in Prague, and the father took his wife to the country for safety. While there, she lent her Bible, a very ancient family heirloom, and the people to whom she lent it either could not or would not return it, affirming that it was lost. As even in these days Bibles were unlawful to hold in one's possession, and were hunted down by the priests, she could do nothing about it, and after the revolution was over she returned to Prague without her ancient Bible. They knew not where to find another, and so, when the children came, although they showed them the evil, they could not point them to the true way. "You, my children," said the father, "are young, and will live to find the truth; but I am old, and shall not see it." And then the father died, and the daughter, Juliana, used to go to his grave to weep there, and her soul was all in darkness and it seemed there was no God.

Some years after this Mr. Adams came to Prague, and Juliana and her sister happened in at one of the meetings a native helper was holding in the city. She was impressed by what was said, but more by a conversation between the preacher and her sister after the meeting. Her sister asked him if he could tell her how to pray; she had prayed and prayed, she said, but there was no answer in her heart, and it seemed to her she could not have prayed aright. The preacher looked at her in silence, and then said, "No man can teach you how to pray, my child, only the Holy Ghost can do that. Ask Him to teach you." Juliana and her sister walked home with heavy hearts, for they were both deeply moved by what they had heard, but were ashamed to let each other know of it, and so they laughed together because their mother had taught them no prayer to the Holy Ghost.

After this it grew worse and worse. The poor girl was in misery. Before, she had prayed without thought, not caring if she were seen, but now she waited until all were asleep, ashamed to be seen praying in truth. Before, she had thought she "was a very good girl indeed,"—people considered her most exemplary; but now she saw that she was "very bad," and one night—ah, how well she remembers that night!—she knelt by the window—it was very dark—and almost in despair, in an agony of spirit she prayed, "O God, I am a sinner. If there is a God, forgive my sins." And suddenly there came such a joy to her as she could not describe,—her face fairly glowed as she told me of it,—and it seemed to her she must tell all people of it. Before this night she had been very shy and retiring, seeking for no friends other than her own sisters, but now she talked with people at every opportunity, urging them to come to the new friend she had found in Jesus.

One night she had a dream. Before her appeared a little door or gateway through which she must enter. It opened upon a path hedged in on either side; the path was very narrow, and full of thorns that had sharp, jagged edges, and she looked with fear and trembling at the way in which she must walk. An old man appeared, clad like a cardinal, and said, "It will not be always so. The sun will shine, and the path will be better by and by." She awoke troubled, and wondering what the dream might be. Telling it to the same preacher who led the meeting on that memorable evening when she began to ask the Holy Spirit to teach her how to pray, he said, "I will tell you what the Lord would show you by your dream. You are the first convert to leave the Catholic Church, and will be the first member of the new church. Thus far there is no one to go with you, and you will meet many discouragements and sorrows in the way; but fear not, it will be brighter by and by, and others will go with you." "And oh," said Miss Most, her face shining with joy, "I am not now alone. You have come, and there are many to walk this way with me, and I am very, very happy."

Twenty-two years ago the 15th of December, 1896, this young convert led the way for the eight hundred members of the twelve churches which shine as lights in this dark land. And as I looked at the shining face, I thought almost with wonder on this woman's life. Left alone without kith or kin, the mother and sisters having long since gone to the heavenly country, she occupies the little room which she calls home, giving out of the love and yearning of a warm heart to others' little ones, working earnestly and effectively in the Master's vineyard. "Alone," and yet not alone, for she walks day by day with the Lord Jesus, and is "very, very happy."



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

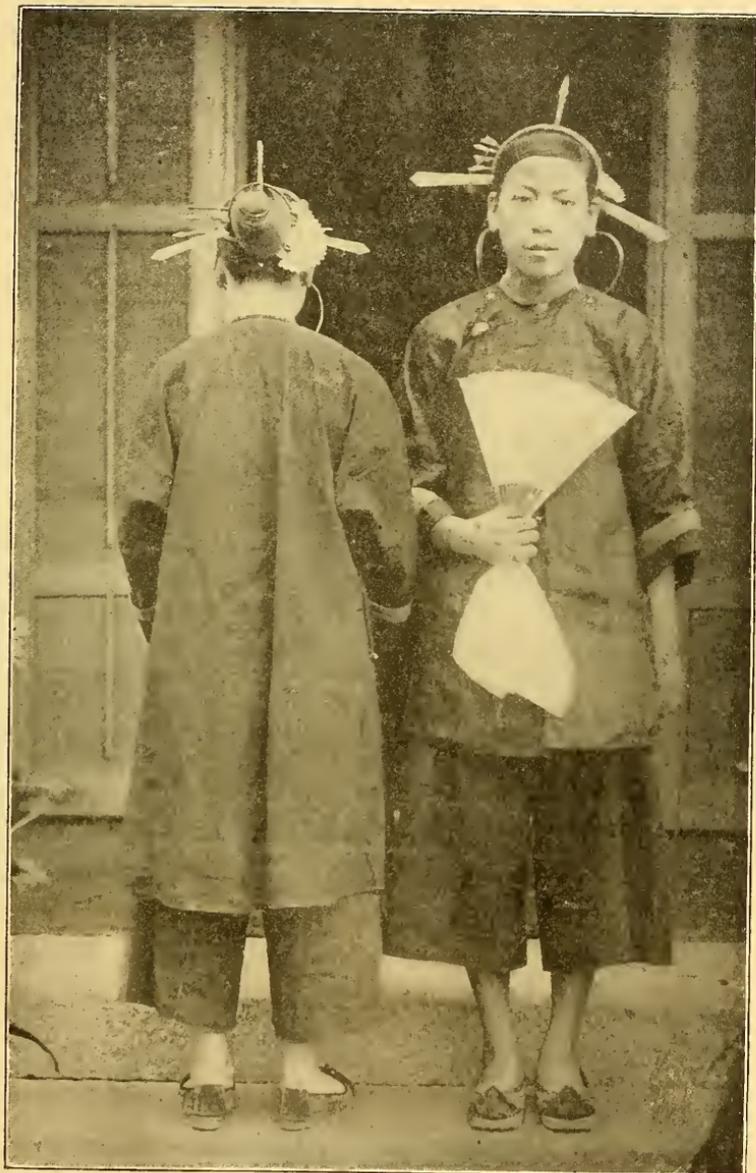
CHINA.

DOES IT PAY?

BY MISS ELLA J. NEWTON, OF FOOCHOW.

A LITTLE more than four years ago a lady in charge of the Girls' Boarding School of the Church Missionary Society asked if we would receive a pupil in whom she had become interested, offering to pay the required admission fee herself. The girl belonged to a heathen family living near the Church Missionary Society school, which she had attended for a time as a day pupil; but, as this school was designed for the children from Christian families, they could not receive her as a boarder, and it seemed probable that she would drift away from Christian influences.

So Seuk Ing (Brave Virtue) came to us, a tall, awkward girl, wearing the dress of the field class of women. She proved to be not especially quick, but a thoughtful pupil, and unusually sincere and simple minded. To our great regret, we learned one day that her father had recently betrothed her to a heathen boy on a small island in the river, a place of bad reputation, where, so far as we know, no Christian work had ever been done. So the first thing to do was to send one of the native pastors to find this boy's family and try to gain an influence over them. This visit was followed by others from the pastor's wife and some of the Bible women, but no apparent progress was made. The girl remained in school two and a



FIELD WOMEN IN CHINA.

half years, when the boy's family pressed for the marriage, and we could not prevent it, much to our regret, for we felt if we could only keep the girl a few years longer, she would be much better prepared to meet what was before her. But evidently she was doing much thinking, for one day, in speaking of a schoolmate who was very confident of her strength to stand firm among heathen friends, Seuk Ing remarked, "It is better to let people see what you do than to talk about what you are going to do." She was already a member of the Christian Endeavor Society, but had not united with the church, and was not looked upon in school as a very decided Christian; but, as the time drew near, she asked the pastor's wife to try to secure a promise from the boy's family that she need not engage in heathen ceremonies at the wedding. The request was met with scorn and ridicule. Why should they take a wife into the family if she would not give her allegiance to the family gods, and worship the ancestral tablets? The mother-in-law had a violent temper, and language too indecent to listen to poured forth from her lips, while the neighbors joined in the protest against this strange idea.

Visit after visit was made, and at last a formal promise was given, which probably they never intended to keep. The day for the wedding came, and with heathen ceremonies the poor girl was sent away in the bridal chair from her father's house. The pastor's wife went to the husband's home, where the legal marriage was to be performed, to help and encourage the girl by her presence, but was so rudely treated that she withdrew, and the poor bride met the trying ordeal alone, yet not alone, for an Unseen Presence was beside her, sustaining and helping her; so when, blindfolded, she was led out to worship the ancestral tablets, neither threats nor persuasion could make her kneel. All around her were strange faces which she could not see, but the angry clamor filled her ears; and yet among them all she stood a silent witness for God. Through the day, and far into the night, the testing was continued in one form or another, but without effect, and, as soon as practicable, she announced to the family that she must have four days in a month to keep the Christian Sabbath. Bravely has she kept this resolution from the very first Sabbath when, in her bridal dress, she appeared at church,—an almost unheard-of thing in the history of the Mission. When her mother-in-law refused her money for the ferryboat between the church and her island home, it was promptly supplied by her schoolmates, and, not long afterwards, she was baptized.

Meanwhile the visits of Christian friends were continued, and Seuk Ing was allowed to open a little school for girls in her husband's home, and, though a big, ugly idol frowned upon them from his high perch, they read

aloud of God and Heaven, and learned of Jesus' love. The old house has been torn down now and a better one built on another part of the island. The ugly idol has gone to be the guest of some other family who have a financial interest in his protecting power, and the happy children are studying in their more commodious quarters. The family are softened, and express their kind feeling in little ways, while the cross old mother-in-law offered to carry us on her back through the mud puddles occasioned by a sudden shower during our last visit to the school. Gradually a few men



A VILLAGE SCHOOL IN CHINA.

and women from the island have commenced attending church and inquiring after the truth, and the interest has become so great that last month, with help from the church of which Seuk Ing is a member, they have rented a house and fitted it up as a chapel, where services are held every Sabbath. This was entirely the work of the Chinese, and no foreign money was used. The dedication was an occasion long to be remembered. The room was tastefully decorated with flowers and pictures; the exercises, conducted by

Seuk Ing's pastor, were full of inspiration, and the dense crowd that filled the room and overflowed into the court, and all around the doors, listened attentively. The next day one of the pupils in the little school died with fever. She was only seven years old, but she had learned some precious lessons, and while her mother was calling on the idols to save her child, the little one repeated over and over: "Trust in Jesus, trust in Jesus, that is what my teacher tells me. The first commandment says, Thou shalt have no other gods before me." But the mother was not persuaded, and went on with the idol worship, and the child passed away into the presence of the Saviour for whom she had borne witness so bravely. Then the mother, in desperation, threw away her idols, and the father now goes to church. So much for the little candle lighted in the darkness, and the end is not yet.

We would have had Seuk Ing complete her school course and then marry some noble Christian man. God let her path be marked out very differently, but he has not let her slip away from his guiding hand, and he has used her for his glory. All about us are other girls in heathen homes who might become just as useful, if we only had time and strength to reach them, and money to give them a Christian education.

On the wall of our schoolroom hangs a statement, in Chinese characters, of the aim of the school, of which the following is a translation: "This school was established for the purpose of saving the girls of China; to teach them first to know Jesus; to be well acquainted with the Bible and other branches of learning; to build up individual character, and then to go out and use what they have learned themselves to save others. May these girls, so trained, become vessels of honor, pure and white, fit for the Master's use."

HELPS FOR LEADERS.

SOME THINGS THAT A MISSIONARY COMMITTEE MIGHT DO.

BY MRS. FRANCIS E. CLARK.

THERE is a definite work committed to the missionary committee of a Christian Endeavor Society. The members of this committee are expected to "organize the society for the study of Home and Foreign Missions." The missionary meetings are to be under their care, and they are also to "seek to promote systematic giving to missions." This is their work as defined by the constitution commonly used in these societies; but the methods of accomplishing this object are, perhaps, as numerous as the societies.

This article will suggest a few plans that might be tried by missionary

committees. Many of these plans have already been tried, and the readers of this paper will, doubtless, think of many more that might be added to these.

1. First, then, the chairman of the missionary committee will probably wish to have a meeting at least as often as once a month with the members of her committee, and should try in some way to make these little meetings so attractive and helpful that no one would willingly miss one of them. Since this is a busy world, the chairman will probably personally notify each member of the committee about two weeks before the time of the meeting, that that special evening may be saved for it.

2. The committee might at their first meeting organize their work for the year. The chairman should already have communicated with the missionary Boards, home and foreign, and knowing just how they ask Endeavorers to help, she would begin with a discussion of that definite work. Since the average Endeavor Society does not have an immense amount of money to give away, this first meeting of the committee might well be spent largely in discussing systematic and proportionate giving, and the application of this principle to their own society. As the imaginary society of which we are now speaking is a Congregational one, it will find itself appealed to by at least six missionary Boards, besides the two Woman's Boards, to say nothing of a good many special appeals from people who think the Christian Endeavor Society has come to the kingdom for such a time as this. Since our imaginary committee, however, have been chosen for their good judgment, as well as their zeal, they will study the situation carefully, in view of the probable amount that their society may be expected to raise, before they decide which of all these societies they can help, and then will as soon as possible make their recommendation to the society to be voted upon.

3. Having chosen their benevolent work for the year, with a margin for small special gifts they may desire to make, they are now ready to plan their missionary meetings. If they have decided that a part of their money shall go toward the support of Miss Chapin in Tung-cho, for instance, they will naturally plan to have a meeting about that city in the near future. If they have also determined to have a native preacher of their own in India, that country will have to be studied soon; and if their home missionary money is going to Alaska, that distant region must be brought near. But wherever their money may go, they will not forget that they are to keep the society in touch with all the world. They are ready then to make up their programme for the year, putting Tung-cho, perhaps, in the foreground; but also planning to bring to the society news from all parts of the world in the

course of the year. They will try, of course, to make each meeting as vivid as possible, so that if they are studying Tung-cho, for instance, all the members of the society will feel as though they had actually been to that city and knew all about the city itself, and the mission buildings, and different kinds of work, and were personally acquainted not only with Miss Chapin, but with the other missionaries in that city.

4. Our missionary committee should aim to so interest the society as to raise a certain definite amount for each one of the objects they have adopted, which they might ask for at the beginning of the year, making the total a little larger than last year.

5. The work might be divided up among the committee, assigning to each member one meeting, always having it understood that the whole committee will help to plan each meeting; but the particular one who has that country in charge will be responsible for the meeting, and will provide a leader, and get information together for the use of those taking part.

6. One member of the committee might be appointed to give "Current Events in Mission Fields" at each missionary meeting.

7. One member of the committee should be appointed to communicate with the missionary Boards from time to time, and should give her address at the missionary rooms, that the Board may know to whom to send when communications are to be made to the society. The one so appointed should also be very careful that when she goes out of office her successor's address is given in place of hers.

8. If it is not possible to have missionary meetings enough to give one meeting to each country, it might be possible occasionally to have a few short missionary items given at some of the regular meetings of the society, especially bits of news from the missionaries to whom the money is to go.

In short, the missionary committee should keep in hand the whole missionary work of the society, and do what they can to keep the society in touch with the missionary Boards and with missions the world around. They should also try to increase the missionary gifts of the society, and study to give wisely, taking counsel of those older members of the church who have studied the needs of the world.

The blessed 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.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. All our friends will be pained to learn that there has been a large falling off in our contributions in the month ending February 18th, the amount being \$2,267.84 less than was received in the same month last year. The gift of \$3,000, in December, from a generous unknown friend in our New Haven Branch, enables us to report a gain of \$1,512.88 in the first four months of the year, but another decrease like the present one would wipe out the increase that has so gladdened our hearts. The winter of 1898-99 is over, and our best time for work in the home churches is behind us. If we have failed in any way to grasp the flying opportunities, let us use our best endeavor to make good the lack in the short time remaining before the summer is upon us.

EXERCISES AND SELECTIONS FOR CHILDREN'S MISSION CIRCLES. Workers in our mission circles will find a most useful help in their meetings, or in entertainments in the pamphlet issued by our Committee on Junior Work, "Exercises, Selections, and Suggestions for Mission Circles." There are very good exercises arranged for several children together, songs and hymns, and pretty selections for single recitations. To these are added various suggestions for work with the hands, practical hints for meetings, and a variety of other helps. The low price of the pamphlet, fifteen cents each, brings it within the reach of all. Orders may be sent to Miss A. R. Hartshorn, 703 Congregational House, Boston.

MRS. ANNIE McMAHON LYMAN. In December, 1898, Annie McMahon, wife of Henry Lyman, of Easthampton, Mass., passed into the life beyond. For years she had led a happy life as wife and mother, bringing cheer and gladness into the lives of those about her, and showing her strength and helpfulness in the church and town, as well as in her own home. From 1886 to 1889, she was a member of the Zulu Mission in Natal, South Africa. Her time of service was too short to enable her to use the language with ease, but her interest in the people was very keen, and her bright, friendly ways and use of every word which she had mastered, would have quickly made her a valuable missionary had she remained in Africa. But it was especially to the wearied and over-worked little band of men and women, who are trying to spread God's kingdom in that far-off corner, that this friend seemed to have been sent, taking from them the trying little burdens which had prevented needed mission work, nursing the sick, or giving aid and sympathy where they were most wanted. One who

knew her in those days, and who had felt the brightness and help which came to her through Annie McMahan, when ill and forlorn on a lonely mission station, writes: "Above all, I should call her a missionary to the missionaries." The precious memory bequeathed to the husband and five little ones, to the friends who knew her and loved her, is that of a bright, sunny, brave life, one which had made the most of every opportunity given her, and which had cheered and blessed all with whom she had come in contact.—*Mrs. Martha Tyler Buckham.*

A DAY OF PRAYER. The Executive Committee of the Woman's Board are anxious that the closing year of the nineteenth century shall be a period of distinct progress in its work. In order that the right spirit may pervade the movement, and the right methods used, they ask that Wednesday, April 12th, be set apart for special prayer for guidance and blessing. It is their earnest desire that every auxiliary—senior and junior—shall hold a meeting for united prayer on that day, and that it may also be remembered by individuals in their homes. In the foreign fields the needs and opportunities are unlimited. It is possible that we have been pluming ourselves on the fact that as a Board we have not yet been obliged to cut down the estimates in our legitimate work, sent us by the missions. But we must remember that these estimates do not come to us till they have been subjected to the most careful scrutiny, that they have been reduced to the lowest possible point, only stopping short of positive disaster to the work. If we were once to relax the pressure which eliminates growth, and compels the indefinite postponement of important work, we should find our estimates doubled and trebled. From the letters that come from the field, we are convinced more and more that in almost every mission station our missionaries are staggering under a burden of work too heavy to be borne; that our buildings are too narrow for the numbers that would gladly come to our Christian schools; that distant villages are pleading for teachers and Bible workers, and there are none to send them; that hundreds of homes stand open to evangelistic workers, and there are none to enter them. Is this the way the women in our Congregational churches, with all their wealth, and leisure, and influence, and Christian faith wish to do this work to which they have been called? If only all the Christian women in our churches had the zeal, the faith, the intelligence, the labor of the few; if only the money used on luxuries that do not bless the receiver, if the time that is frittered away on things of wood, and hay, and stubble, were consecrated to this higher use, there would be joy in heaven and on earth over the blessing that would follow. For this let us pray, and let us rise from our knees to work as never before for the speedy coming of the Kingdom.

EXTRACTS FROM RECENT LETTERS.

FROM MISS MARY L. PAGE, BIARRITZ, FRANCE.

“HAVE you as many pupils now that you are in France?” is the question often asked us. Yes; more than ever before. All summer letters of application kept coming in from every part of Spain. It seemed as if Spain were waking up at last to see the great need of enlightenment and education, and that God was sending their girls to us. Most of them can pay very little, although from good families, but we feel that now is our opportunity, and that God will put it into the hearts of our friends to help us. Many of the new pupils are grown, but have been obliged to enter our preparatory department; the ignorance of girls in Spain is almost past belief. All of these have joined our Christian Endeavor Society as active or associate members. One of them for a long time kept on telling her beads at night, fearing she might forget when she went back to Spain.

“Are we going back to Spain?” Yes; before long, we hope, for we feel like strangers and exiles here. “Will they receive us cordially now that our country has taken the Philippine Islands?” That remains to be seen. There was a time—when Spanish prisoners were being well cared for in America—that even the press spoke well of our country. I have just been in Spain, and in a railway train near Madrid I heard some people lamenting the situation, “What a pity it is that the Americans have taken all our colonies,” but without any special bitterness toward us. I think if we should move to Madrid the fact of our being Americans would weigh very little, much less than our being Protestants, and that does not count for as much there as in San Sebastian. Since we came away the Jesuits have bought a large lot of land near our former house. It may be providential that we are away. In Madrid there is much more liberty. I visited the day school and chapel of an English worker there, and was surprised to see a separate building with the words “Evangelical Church” over the door. Neither the building nor the announcement would have been tolerated for a moment in San Sebastian. In a fine new Roman Catholic Church in Madrid I heard a priest complaining to a companion, “There is altogether too much religious liberty here.” The sixth of January was a great feast day, celebrating the visit of the Magi. I went to see the service in the royal palace. The whole place has a bare and desolate look, and is so large that the queen and the little king occupy only a small part of it. The queen must be a clever woman, as she has managed to hold the sympathy of the Spaniards, although her sister-in-law, the Infanta Isabella, who occupies one wing of the palace, has done her best to alienate them, and get herself appointed regent. There seems to be no

danger now of a Carlist uprising, for although the leaders had promised unlimited power to the clergy if they would aid them in their cause, Maria Christina gives the priests everything they want, and allows the Jesuits at court. So there is peace, and but little prospect of religious reform in her day. We shall see what the next century will bring.

FROM MRS. MINNIE C. SIBLEY, WAI, INDIA.

The people are able to find work, and the low prices of grain, as compared to last year, make their condition greatly better. It is a pleasure to go to their homes and find them having daily food. Last year's experience seems to have helped the people to know that we are their friends. They listen so much more respectfully and attentively, and with more interest than formerly. The dear women manifest a wish to hear about, and to understand for themselves, the Way of Life. There will be the rich harvest for the Master by and by, and oh, how he will rejoice when he sees Wai won to Christ! That glad day will come. We long for the means to hasten it, to place here and there throughout the district consecrated Indian men and women, who will follow up the truth spoken to these dear people, and help to nourish it that it may bring forth fruit in cleansed and saved lives. There is so much to discourage, and so little to encourage, those who hunger for purity, and we long for more workers to give the helping hand and spiritual guidance to these, slowly, but surely, groping their way out of darkness up into the light. My desk is fragrant with roses, and all our little home is bright with them. Wai is so pretty now, with her river swollen into a mighty stream, and the hills so fresh and green. This is a very picturesque country. Some of the people's houses are in such lovely spots, high above the river and looking off to the other side. I am afraid they do not often appreciate the beauties of nature.

FROM MRS. ALICE GORDON GULICK.

News of the safe arrival of Mrs. Gulick, and her companions, Miss Ethelwyn Eaton and Miss Martha Hopkins, was received by cable, February 9th. A journal letter from Mrs. Gulick has also been received. They encountered rough seas and a severe electrical storm during the voyage, but reached their journey's end with comparative comfort. Of her welcome to Biarritz, Mrs. Gulick says: "When we reached the Villa Notre Dame, the girls were in the garden, in a row on each side of the driveway. They had on flowers with the Spanish colors, and as we drove in, began to sing a song composed for the occasion. Many new faces were in the group that finally gathered in the halls, where the American and Spanish colors were hung. It was good to see again the familiar faces, and find that they were

looking more rested than I feared they might after so many exciting experiences. First impressions of the new home must be left until another time, as the mail goes to America to-day."

FROM DR. JULIA BISSELL, AHMEDNAGAR, INDIA.

Since breakfast there have been only two interruptions, so this answer to your very welcome letter may extend to the next page. One of the interruptions I must tell you of,—there are so many like it. A woman has come in from a village, six miles away, where mother has a village school and a pastor. This woman has been in before,—she is desperately poor, is in rags, and has a young babe wrapped up in a few bits of cloth, almost too thin to hold together. One feels like holding one's breath, lest the baby fall through one of the holes in the rags. The mother is suffering greatly from rheumatism, and has come all the way in here to tell me of it. She has not enough to eat, I know, and the long walk in this morning's cold, which these people think is very severe cold, must have added to her sufferings greatly. She wants me to give her a corner to stay in until she can take treatment for her rheumatism, and feel able to take care of her family of little children, and to work for her daily bread as well. I don't know what to do about her. If I had a nice ward, or even a fair ward, only half furnished, with a few blankets and clothes for such people, and with some one to look after them, and cook their meals, I would be so glad to let this poor woman stay, and stay till she felt well and strong. She has absolutely nothing with her,—nothing to lie on, or put on her at night, and if she stayed anywhere, she would need at least as much as that. We have been called upon to give clothing to so many poor people this season that it seems time to refuse more, hard though that seems. For there are so many in just the plight of this poor woman and her family. I have rented a house—one with nice, airy rooms—to use for my sick women, as soon as I can put it in order. The wherewithal to make it ready, however, seems long in coming.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

THE Blessed Word of God.—Deut. xxx. 11-14; Josh. i. 8.

Having entered into newness of life—the eternal life begun below to form through the ages—we may well marvel at the abundance of riches laid out

for our appropriation. In wonderful union with the risen Christ, this is life to be ours abundantly. Our steps of faith are to have firm footing in the Word of God; and the Holy Spirit, its divine inspirer, is to be our eager, faithful, and infallible teacher. There is the same teacher and the same book for us all. Since this new life is dependent upon its constant supply from our ascended Lord, and not upon any natural gifts or efforts of our own, it is easy to see how the Holy Spirit may, and will, lead one who simply trusts him to do so into depths of meaning and heights of conception unattainable by any effort of mere human understanding. This is an immense comfort when we take the dear Book into our hands for a spiritual banquet, or a refreshing, or to satisfy a craving of the soul.

A direct revelation from heaven could not be more simple and timely than the words we have chosen. Turning unto the Lord with all the heart and all the soul brings us at once into a longing for a response from him. It is everlastingly and blessedly true that whatever we need to know, or desire to know, is not hidden from us nor far off. The Holy Spirit is with us not only, but in us, and if we put no limitations upon him, he will adapt the revelation from whatever we may be taking in the Word to the then present need.

The twelfth verse answers all distrust of one's own capacity of spiritual discernment. It is as pitiful as it is pathetic to hear so often from dear Christians, "If I only knew more, I could enjoy my Bible more than I do." The very fact that the Word of God has a power of its own to actually create new thought and new realization of truth therein contained, with the Holy Spirit eager and watchful to guide the soul into all truth, should forever settle such self-distrust.

In the thirteenth verse, also, we have the same loosing the spirit from dependence upon one's own perceptions, or dependence upon others. Reference is not now had to critical or intellectual study of the great Book, but to that sweet, sacred, and mysterious revelation to one's own personal needs. Conscious of this need, and hungering for a Divine touch and an enlightening all one's own, one comes to the message as from a foreign land, written in the foreign heavenly language, to find it indeed "very nigh unto thee."

The instructions to Joshua set forth the power of this blessed Word to render effective one's daily life, and fruit yielding one's personal influence. It is inspiring to remember that the Holy Spirit can have no touch upon lives around us save through human love, human effort, and human lips. How ready, therefore, must He be to use our lives of to-day to reach souls of to-day who are in such pressing need of Divine awakening. Of course, then, for His own use he will give the sincere and earnest soul wonderful illuminations from all parts of the Word. Upon this He can draw as he proves us willing servants, and ready to give away what has been given us.

So, then, not only for our own enrichment in all spiritual living, not only for our own joy in finding rich returns from our dwelling much in the living Word, but for the sake of the use the Holy Spirit can make of us, will we store into our souls the immense treasures of this blessed Book. Where we least expect it can He summon forth some sweet meditation which he gave us in a quiet morning in our own room. When we are asked for a ministration to others, He can remind us of the evening illumination once had upon some tender words of our Lord, and amplify and beautify it for us. But He must have that which we have made our own as his own treasure store in this his temple of our body.

What certainty, then, have we whenever we come to the hour of loving and reverent unfolding of God's Word, that we are to be led into great riches of understanding? "Positive assurance of my inheritance; positive precepts of His delightful will; absolutely truthful and authoritative Word."

IS IT LUXURY?

BY LYDIA LORD DAVIS, OF THE SHANSI MISSION, CHINA.

It is an Easter Sabbath in a far-away heathen land. Two strangers have met, two American women. The acquaintance grows into friendship, the friendship deepens into love. Together they pray and labor, telling to those women of the Celestial Empire the story of the Christ who died and rose again, telling of Him who created the Easter day, all brilliant with the light of his risen glory,—the glory which should change the lives of these listening women into a brightness they knew not of. The friends are separated for a time, one in the home land, one still in the foreign field with her school about her.

The days pass, and it is Easter Sabbath again. The two friends meet once more, in one of our large American cities. Side by side they sit in that city church, listening with hungry ears to the music of the sweet-toned organ,—the music which they have missed in years ago. Together they bend their heads as they hear the eloquent words of the sermon, wishing that their colleagues ten thousand miles away could also hear and be inspired by the words and the music. Full of a quiet joy is that Easter Sabbath in this, God's chosen land; joy to be again in Christian America; joy to be together; joy to be at peace with all the world. And then after the service—that Easter service—come these questions to the ears of the two friends:—

Were you ever hungry? No!

Were you ever cold? No!

Were you ever thinly clad? No!

Had you plenty of help? Yes.

Had you dishes and a carpet, chairs, tables, etc., from America? Yes.

Did you travel as a first-class passenger over sea and land? Yes.

The missionaries can feel that they are misunderstood, that they are thought to be living in luxury and ease, while much of the money which supports them comes from patient and self-denying ones at home.

Is it so? Listen again.

The railroad train comes steaming and puffing into the station of one of the towns in America. A party stands on the platform watching, with tearful eyes, the fast-approaching train,—for it is to separate a family that one may go in obedience to the Lord's command, "Go ye into all the world, and preach the gospel to every creature."

The train rushes off over mountain and plain until the seaboard is reached. The steamer is boarded, the plank raised, and that huge bird of the ocean glides noiselessly into the broad Pacific. Dimmer and dimmer grow the shores of the native land; long are the days when all the horizon is but one broad expanse of water. Then in the distance one sees the shores of China, —far-away China, ten thousand miles from home. Is it luxury thus to be separated by half the globe from those who are dear to you? Up and over the mountains, five hundred miles from even the civilization of the coast cities. Is it luxury to be five hundred miles from a post office, to have one's letters two months old before they arrive? To have never a lecture, never an entertainment, never a concert; to be within reach of no libraries; to miss the inspiration which comes from daily contact with congenial people. Does this sound easy?

When one's nerves are tired and sore, to long for a ride in a carriage, out into the fields and woods, but to find instead at your door a springless cart; to be driven over a road so rough that it is perilous for a woman to venture; to be driven in this cart through the filthy streets of the city, where the mud at times comes to the axle, and the stench is past describing, where ragged, filthy, half-clad children play in the streets, and where the dogs lick up the dung. Is this luxury? Ah, the questioner did not think of this, the friends fancy. To come home from the ride more tired, perhaps, than when they went out, with heads aching from the jolts, and the nerves more wrought upon by the staring of the people and the sound of "foreign devil" ever in their ears. They enter their courtyard, and looking up, their eyes meet the high surrounding brick walls of the yard,—no trees, no green grass, only the gray brick pavement. They go up the steps into the house, with its brick floors which are always cold, where the windows will be so

loose that the dust from that always dusty country constantly sifts in. Is that a luxurious outlook for a dwelling, O questioner?

And then the servants! The friends, as they sit there that peaceful Easter afternoon, think of some of those servants who have tried their patience past the enduring point, then fail to find words to express themselves. How gladly would they exchange the whole outfit for one American kitchen, with its cleanliness and conveniences, and the privilege of doing the work themselves, but because of the many inconveniences of the country, and that as much as possible of their time may be given to teaching, they bear and forbear with their faults. Their slowness, their filth, their incompetence, their cheating, make one sick at heart, and they grow to be a weariness to the flesh. To be with people all day long who, until converted, all lie, and steal, and mistrust, and misunderstand you. Is that ease? To love them that hate you, is that natural? Ah! the questioner scarcely went so far in his thought.

One of the friends can look back to a circumstance which happened in her school. There was as matron a young woman, bright and attractive, the daughter of a deacon in the church. She was far from being a Christian, but her life was a hard one, living as she did with a besotted opium-taking husband. So when she came to the school, and heard the truth, and had an opportunity for study and growth, it was hoped that she would change—that she would become a Christian.

One night after the school had been locked a rap was heard, and the missionary went to answer it, and found that some in the school were accusing this woman of stealing the school provision. Her boxes were searched, but nothing was found; then her pillow was opened, and there was the missing flour carefully stowed away to give to the husband when he might call for it. The missionary, with tears in her eyes, said, "Hsui Chen, how could you do so?" But the woman would not acknowledge the theft. Still further search was made, and it was only upon a bag of millet being discovered upon her person that she would admit the crime.

The aspirations, the hopes, the longings of the missionary were dashed to the ground. There was nothing to do but send her back to her hard life in her heathen home, and as the cart was driven away from the courtyard, bearing within it that woman, it was the saddest day that missionary had ever passed, for she could seem to hear the voice of the just Judge saying, "Depart from me into outer darkness. There shall be weeping, and wailing, and gnashing of teeth."

Would the questioner think it a life of ease?

And then, saddest, yes, by far the saddest of all, is when the natives have

grown to love you and trust you, as they surely will do in time; when they come in numbers to hear the old, old story; when you commence to see of the travail of your soul, and are satisfied,—then to hear “No money to go on;” then to hear that freezing word “retrench.” Oh, my questioner, does it look like a great self-denial in the churches at home when we read a statement like this: “The Congregational churches have increased nearly fifty per cent since 1881, but they gave less to foreign missionaries in 1898 than in 1881.”

A shadow, thick and black, had been cast on that Easter Sabbath for the two friends, because there were in this fair land those who appreciated so little the solitary life they were living, and the depressing discouragements of their work. Let our constant hope and prayer be that the misunderstanding may pass away.

RAVENNA, OHIO.

OUR BOOK TABLE.

The Divine Force in the Life of the World. By Alexander McKenzie, D.D. Published by Lamson, Wolfe & Co. Pp. 334.

These six Lowell Institute lectures are dedicated by Dr. McKenzie: “To my wife, whose counsel and encouragement are my continual help.” The lecture of supreme interest to missionary workers is the one entitled, “The Cause of Christ in the Hands of Men,” although, as the title of the course suggests, all the lectures bear on the work in the foreign field as well as at home. One strategic passage will show more decisively than any words of a reviewer Dr. McKenzie’s sympathetic and appreciative attitude toward missions and missionaries: “The roll of our thirty-six hundred American missionaries is a list of noblemen. They are college men, select men, who could fill the places here quite as well as those who stay at home. With them are women of high attainment, of beautiful culture, of serenest courage. . . . It is a serious matter to send missionaries abroad, to sustain them while they learn a strange language, and to invest a large hope in them, and those who do this have a right to know whom they are taking into partnership. The entire management of this enterprise is in the hands of strong men, men of business, lawyers, clergymen; and of women wise to plan, skillful to discern, patient, and brave; who bring all their wisdom to bear upon the religious, social, and financial questions which press upon them.”

The Student Missionary Appeal. Issued by the Student Volunteer Movement for Foreign Missions. Pp. 563.

This well-arranged Report of the Third International Convention held at Cleveland in February, 1898, gives, besides the addresses by specialists on

all topics pertaining to practical missionary work, the organization of the Convention, the list of institutions represented, with number of student delegates, and a copious index, which suggests the rich and trustworthy information these pages contain. No one who has occasion, from time to time, to investigate the work in foreign fields can afford to dispense with this volume in her private library.

The Transformation of Hawaii. By Belle M. Brain. Published by F. H. Revell Co. Pp. 193. Price \$1.

The sub-title of this book is, "How American Missionaries Gave a Christian Nation to the World," and it is dedicated to the dear young girls of a mission band in Springfield, Ohio, the leader of which is the author of this book. The whole story is told in most attractive style, from the discovery of the islands to Hawaii becoming a territory of the United States.

By Far Euphrates. By D. Alcock. Published by Hodder & Stoughton, 27 Paternoster Row, London. Pp. 376.

While this recital of the Armenian atrocities is in the form of a story, the author affirms in the appendix that: "the greatest care has been taken to make the narrative absolutely true to fact. All that has been told of the massacres and their attendant circumstances has been taken either from thoroughly reliable published sources or from the narratives of trustworthy eyewitnesses." The motto for the book is: "Lo, I see four men loose, walking in the midst of the fire; . . . and the form of the fourth is like the Son of God." The aim of the writer is not to linger over harrowing details, but to bring out in strong relief the triumph of the spiritual over the material, and to "subordinate the horror of cruelty to the glory of martyrdom." The story of Urfa is given, and the heroic lady who figures in this story as "Miss Celandine" can be readily recognized as our own missionary, Miss Corinne Shattuck.

What the author says at the close of his preface is the important truth which this recital emphasizes. "The past is past, and we cannot change it now; but we can still save from death, or from fates worse than death, the children of Christian parents, who are helpless and desolate orphans because their parents were Christians and true to the faith they professed and the name they loved."

G. H. C.

TOPICS FOR AUXILIARY MEETINGS.

April.—Our Own Branch: see LIFE AND LIGHT for March.

May.—The Bible Women of the Board 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.

THE BIBLE WOMEN OF THE BOARD AND THEIR WORK.

TOPIC FOR MAY.

For this topic we should recommend the selection of the work in some one mission, thus giving a better opportunity for a more extended description of what is much the same in all missions. Having selected the mission there might be three papers. 1. On the surroundings and the women among whom they work. 2. The Bible women themselves and their methods. 3. Results. INDIA, the Marathi Mission, see LIFE AND LIGHT (1) for November, 1890; (2) April, September, and December, 1888, July and October, 1894; (3) April and May, 1893. The Madura Mission, LIFE AND LIGHT (1) for April and May, 1888, January and February, 1889; (2) June, 1893, January and July, 1895, May, 1896, August, 1897; (3) July, 1889, August, 1890, April, 1893, October, 1897. See articles also on pages 146, 148 of this number. CEYLON, see LIFE AND LIGHT for (1) August, 1885, November, 1886, April, 1891, June, 1896; (2) March, 1890, September, 1894; (3) July, 1886, April, 1889, and article on page 154 of this number. CHINA, LIFE AND LIGHT for (1) April, 1888, August, 1889; (2) June and September, 1889, September, 1892, August and September, 1896; (3) December, 1887, September, 1888, March, 1889, October, 1890, April, 1892, October, 1893, September, 1897. JAPAN, (1) November, 1885, July and November, 1887, September, 1888, October, 1891, October, 1893, January, 1896; (2) October, 1885, April, 1892, September, 1897; (3) April, 1889, March, 1897, January, 1898. AFRICA, LIFE AND LIGHT for (1) January and August, 1896, February, 1891; (2) April, 1881, August, 1895, February, 1898, leaflet, "Umcitwa and Yona," price 10 cents; (3) January, 1888, February, 1898. PAPAL LANDS, Austria, August, 1889, September, 1895, August, 1897, April, 1899; Spain, February, 1897; Mexico, December, 1888. LIFE AND LIGHT 5 cents per copy.

There is also a large Bible-woman's work in Turkey, but so much time has been given to that country in the other topics it seems better to confine this subject to other countries.

WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1890, to February 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Bangor, Central Ch., Aux., 10; Calais, Aux., 28; Camden, Aux., 20; Limington, Dau. of Cov., 1.20; Machias, C. E. Soc., 22, King's Daughters, 20, S. S., 10; Portland, State St. Ch., Aux., 87.71, Seamen's Bethel Ch., Ocean Peb- bles, 10.75, Second Parish Ch., Add'l Th. Off., 2.25; South Berwick, S. S., 4.16	216 07
Total,	216 07

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Troy, Y. P. S. C. E.,	2 20
Total,	2 20

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, Aux. (of wh. 25 to const. L. M. Miss Alice Helen Jack- son), 36.45; Brandon, Mrs. E. S. Young, 5; Dorset, Aux., 26.65; Essex, Aux., 1.57; Irasburg, Y. P. S. C. E., 1.50; Newfane, Mrs. Dr. Norton, 50 cts.; Rutland, Aux. (with prev. contri. to const. L. M's Mrs. M. M. Bradford, Mrs. George L. Rice, Mrs. A. B. Engrem, Mrs. Aldis De L. Ross), 68.50, S. S., 20; Salisbury, Aux., Th. Off., 3.60; St. Johnsbury, South Ch., 19.60; Underhill, Aux., prev. contri. to const. L. M. Mrs. Mary Orr Douglass; West Brattleboro, Aux., 8.70, S. S., 25. Less expenses, 72.46,	144 61
Total,	144 61

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Union Aux., 113.85; Ballardvale, Union Ch., Y. P. S. C. E., 6.84; Bedford, Aux., to const. L. M. Mrs. Nellie Whittemore, 25; Lawrence, Lawrence St. Ch., Alpha Circle, K. D., 10; Lexington, Aux., 49.07; Lowell, Union Aux. (with prev. contri. to const. L. M.'s Mrs. George H. Johnson, Miss Leslie Allen), 1.10; Malden, First Ch., Aux., 50; Medford, Union Ch., Jr. C. E. Soc., 1.50; Melrose Highlands, Jr. C. E. Soc., 2.10,	259 46
<i>Bedford.</i> —Friend,	1 00
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Monterey, Aux., 20; Pittsfield, First Ch., Aux., 38, Pilgrim Mem. S. S., 4.02; South Egremont, Aux., 40,	102 02
<i>Charlton.</i> —Cong. Ch.,	2 60
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Georgetown, Mem. Ch., Aux., 33.50, Sunbeams, 5; Haverhill, Riverside Ch., Aux., 5; Ipswich, First Ch., Aux., 25; Newburyport, Belleville Aux., 100, Tyler M. C., 25; Salisbury Point, Jr. C. E. Soc., 12; South Byfield, Aux., Th. Off., 5,	210 50
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux., 20, Prim. Dept., S. S., 10; Lynnfield Centre, Aux., 11.25; Salem, Tabernacle Ch., Y. L. Aux., Add'l Th. Off., 5.15,	46 40
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. East Charlemont, Riverside M. B., 5; Hunting Hills, Aux., 8; Turners Falls, Aux., 10; Whateley, Aux., 10,	33 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Jr. Aux., 68.48; Hadley, Aux. (of wh. 12.87 Th. Off.), 15.72; Northampton, Julia R. Tyler, 50,	134 20
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Marlboro, Aux. (of wh. 25 to const. L. M. Miss Mary Wetherbee), 31; Natick, Y. P. S. C. E., 30; Wellesley, Aux. (of wh. 46.80 Th. Off.), 64.80,	125 80
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Aux., 34; Hingham, Aux. (of wh. 16.37 Th. Off.), 20.50; Milton, Aux., Th. Off., 37.41, Unquity Band, 3; Kingston, Aux., 3; Plympton, Aux., 1, Prim. Dept. S. S., 1.50; Quincy, Aux., Th. Off., 25, Dau. of Gov., 10; Randolph, Th. Off., 146.35; Rockland, Aux., Th. Off., 10; South Weymouth, Union Ch., Aux. (of wh. 21.39 Th. Off.), 62.39; Wollaston, Aux., Th. Off., 5, M. B., 28,	387 15
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas. Attleboro, Aux., 39.51, Second Cong. Ch., 49.83; Berkeley, Ladies' Cent Soc., 11, Prim. S. S. Class, Birthlay Off., 5; East Taunton, Aux., 15; Edgartown, Aux., 19.25; Marion, Y. P. S. C. E., 10; North Attleboro, Aux., 5; North Dighton, Aux., 22.08; Somerset, Aux., 10, Whatsoever Band, 10, Pomegranite Band, 5; Wareham, Y. P. S. C. E., 10,	211 67
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, Grace Ch., Golden Rule Guild,	5 00

<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, Cong. Y. P. S. C. E., 20; Anburndale, Y. L. Miss'y Soc., 35; Boston, Friend, 1, Old South Aux. (of wh. 25 to const. L. M. Miss Pauline Vance), 600, Union Ch., Aux., 55, Y. P. S. C. E., 10.05, Shawmut Ch. Helpers, 25; Brighton, Jr. C. E. Soc., Christian Endeavor Day Off., 11; Cambridge, Shepard Mem. Aux., 11; Cambridgeport, Prospect St. Ch., Aux., 30; Charlestown, First Parish Ch., Aux., 20; Chelsea, First Ch., Aux. (of wh. 50 from Young Women's Foreign Miss'y Soc.), 334, Sunbeam M. C., 7; Dorchester, Second Ch., Aux. (of wh. 10 from Mrs. Jacob Fullerton), 101.34, Y. L. M. S., 54, Go Forth M. B., 5; Foxboro, Aux., 42; Hyde Park, Aux., 41.32, Jr. Aux., 3; Jamaica Plain, Central Ch., Aux., 150.03; Medfield, Aux., 6; Needham, Aux., 20; Newton, Eliot Ch., Aux., 223.25; Newton Centre, First Ch., Ladies' Foreign M. C., 219.95, Y. P. S. C. E., 3.38; Newtonville, Y. L. Aux., 30; Roxbury, Immanuel Ch., Aux., 40, Highland Ch., Two-Cent-a-Week Band, 5, Eliot Ch., Jr. C. E. Soc., 2.50; Somerville, Broadway Ch., Aux., 59; South Boston, Phillips Ch., Aux. (of wh. 50 Th. Off. and 12 from S. S.), 62, Miss Lucinda Smith, to const. L. M. Miss Margaret Warren Russell, 25; Waltham, Trinitarian Cong. Ch., Y. P. S. C. E., 2.14; Watertown, Phillips Ch., Aux., 41.10; West Roxbury, Aux., 27.50, 2,322 56	575 18
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Fitchburg, Rollstone Ch., Aux., 10; Grafton, Extra-Cent-a-Day Band, 33.54; Southbridge, Y. P. S. C. E., 26; Spencer, Aux., 100; Webster, Aux., 20; Westboro, Aux., 32.80; Whitinsville, Extra-Cent-a-Day Band, 17.84; Winchendon, S. S. Home Dept., 10; Worcester, Central Ch., Miss Abbie A. White, 300, Plymouth Ch., Aux. (with prev. contri. to const. L. M.'s Mrs. Frank E. Gilbert, Miss A. J. Bradley), 25, Immanuel Ch., prev. contri. to const. L. M.'s Mrs. Amanda Shaw, Miss Annie Enos,	4 17
Total,	4,416 54

LEGACY.

<i>Worcester.</i> —Estate Mrs. Harriet W. Damon, F. H. Wiggin, Trustee, add'l payment,	4 17
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RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Central Falls, Aux., 22.84; Newport, United Ch., Aux., 250, S. S. 250; Providence, Beneficent Ch., Y. P. S. C. E., 8.25, Union Cong. Ch., Jr. C. E. Soc., 4,	535 09
Total,	535 09

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Groton S. S., 23.83; Lyme, Aux., 17; Norwich, Second Ch., Aux., 40; Pomfret, Aux., 18; Willimantic, Aux., 15.50,	114 33
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Hartford, South Ch., Aux., 84, First Ch., M. C., 11.80; Kensington, Aux., 25; Manchester, Mrs. E. G. Crane, 1; New Britain, South Ch., Aux., 47.53; Simsbury, Open Hearts M. C., 22; South Manchester, Y. P. S. C. E., 13; Terryville, Lois Gridley, 8.20; Vernon Centre, Jr. C. E. Soc., 5,		217 53
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bridgeport, Park St. Ch., Aux., 116, Olivet Ch., Aux., 37, Cradle Roll, 5.40, South Ch., Cradle Roll, 28, North Ch., Aux., 1.50, Union Meeting, 11.25; Canaan, Aux., 10; Cheshire, Aux., 74.17, Y. P. S. C. E., 5; Cromwell, Aux., 43.50; Falls Village, Aux., 10; Greenwich, Second Ch., S. S., 7.76; Guilford, First Ch., Aux., 18.50; Higganum, S. S., 10.85; Ivoryton, Aux., 9, Y. P. S. C. E., 15.68; Kent, Aux. (of wh. 75 to const. L. M.'s Miss Imogen Stuart, Miss Melinda B. Stuart, Mrs. Helen Vincent), 131.50; Middletown, First Ch., Aux., 32.34; New Haven, United Ch., Y. L. M. C., 35, S. S., 5; Fair Haven, Second Ch., Aux., 17.25; New Milford, Aux., 1.50; Roxbury, C. E. Soc., 10; Sherman, Cradle Roll, 2.71; Sound Beach, First Cong. Ch., Ladies' Miss'y Soc., 23 66; South Britain, W. A., 5, C. E. Soc., 5; Stratford, H. H., 8.40; Torrington, Aux., 2; Woodbridge, Aux., 10.35; Woodbury, C. E. Soc., 7.80,		701 12
<i>Warren.</i> —Friend,		10
Total,	1,033 08	

LEGACIES.

<i>Berlin.</i> —Legacy Mrs. Harriet N. Wilcox. Sale of 40 shares Peck, Stow & Wilcox Co. Stock, received February, 1894,	939 60
<i>New Haven.</i> —Legacy Mrs. Amelia A. Leonard, Henry G. Newton and Charles A. Sheldon, exrs. To be used for evangelistic work, Turkey,	976 76

NEW YORK.

<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Brooklyn, Puritan Ch., Aux., 50, Lee Ave. Ch., Aux., 15.84, Park Ch., Y. P. S. C. E., 10; Buffalo, Peoples' Ch., S. S., 2.75; Chautauqua, Miss Mary L. Stanley, 7; Fairport, Aux., 14; Flushing, Y. P. S., 10; Friendship, Aux., 2; Gaines, M. U., 10; Groton City, Cong. Ch., 1.50, Aux., 7.50; Honeoye, Jr. C. E. Soc., 2; Middletown, Ladies' Guild (of wh. 50 to const. L. M.'s Mrs. D. De Witt Schoonmaker, Mrs. Charles A. Whitney), 51.14; Mt. Sinai, Aux., 13.30; Neath, Y. P. S., 5; New York, Manhattan Ch., Prim. Dept. S. S., 10, Friend, 20, Bedford Park Ch., Aux., 2.87, Cradle Roll, 7.13, Pilgrim Ch., Y. P. S., 10; Northville, Aux., 28; Oswego, Aux., 40; Poughkeepsie, Aux., 50; Sayville, Jr. C. E. Soc., 10; Saugerties, Aux., 5; Smyrna, Aux., 3.35; Spencerport, Aux., 30; Syracuse, Plymouth Ch., W. G., 40; Wadhams' Mills, Aux., 3; Walton, Aux., 35. Less expenses, 55.50,		440 88
Total,	440 88	

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux. (of wh. 25 from Mrs. Angusta P. Whittlesey, to const. L. M. Panline Whittlesey), 150.50; N. J., Bound Brook, Pilgrim Workers, to const. L. M. Miss Charlotte E. Van Doren, 25, Aux., 20; Chatham, Stanley Ch., Aux., 2; East Orange, First Ch., Cradle Roll, 25.96, Trinity Ch., Aux., 24.70, King's Daughters, 5; Montclair, Aux., 30; Newark, First Ch., Aux., 10, Belleville Ave. Ch., M. B., 1.85; Nutley, Ladies' Aid Soc., 5, Y. P. S. C. E., 5; Orange Valley, Aux., 18, Jr. C. E. Soc., 50; Plainfield, Aux., 15; Upper Montclair, Y. P. S. C. E., 10; Westfield, Y. P. S. C. E., 5.50; Pa., Philadelphia, Aux., 5. Less expenses, 107.93,		300 58
Total,	300 58	

GEORGIA.

<i>Atlanta.</i> —Eugenie Shapleigh,	10 00
Total,	10 00

FLORIDA.

<i>Ormond.</i> —Woman's Aux. Soc.,	11 00
Total,	11 00

LOUISIANA.

<i>Lake Charles.</i> —	5 00
Total,	5 00

MICHIGAN.

<i>Port Huron.</i> —Mrs. C. B. Stockwell,	25 00
Total,	25 00

ILLINOIS.

<i>Evanston.</i> —Mrs. Mary A. Sherburne,	1 00
Total,	1 00

KANSAS.

<i>Colony.</i> —Mrs. W. F. Millikan,	4 75
Total,	4 75

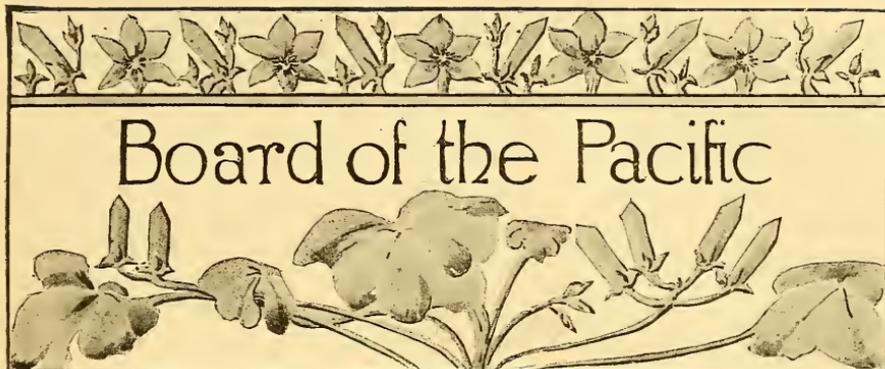
CALIFORNIA.

<i>Tulare.</i> —J. F. Harding,	5 00
Total,	5 00

<i>Deduct.</i> —Port Huron, Mich., First Cong. Ch., returned to W. B. M. I.,	7,150 80
	68 81

General Funds,	6,891 24
Gifts for Special Objects,	190 75
Variety Account,	65 08
Legacies,	1,920 53

Total, \$9,067 60



INDIA.

LETTER FROM MISS BARKER.

MADURA, Dec. 7, 1898.

MY DEAR FRIENDS: A home letter brings the news that another "Missionary Birthday Party" is proposed for January. How much I should enjoy being there to thank you, and to tell you with my own lips of the progress of the work here in Madura.

The annual Government examinations are being conducted this week in the four Hindu Girls' Schools, and consequently we are all as busy as possible. Once every year Government sends an inspectress to examine the schools that apply for aid, and each school is granted a sum of money determined by the number of children who pass the examination, as well as by the general condition of the school. This grant is quite a help toward meeting running expenses, and the inspection is an incitement to the teachers for better work. To examine a school is a hard day's work for all concerned. The head master is usually particular to get the children together an hour or so before the examination begins, in order that they may all be ready when the inspector arrives, and they naturally grow restless before the day is over. I wish you might see the children at such a time. They always look their best, with their bright clothes and jewels, and make a very pretty picture. A well-dressed Hindu girl is always rather picturesque.

Probably most of you know there are four of these schools for Hindu girls in Madura, of which three are situated near the gates of the old City Hall,—one at the South Gate, one at the West Gate, and one at the North

Gate, from which the schools take their name. The fourth school is situated near the great Meenachi Temple, in the center of the city, and is called the Central School. These four schools and the Mohammedan Girls' School are in my special care, as are also the two Bible women who are working among the Mohammedans.

The school work and Bible woman's work are very helpful to each other. Many of the girls who leave our Hindu Girls' Schools study the Bible in later years with the Bible women, while the Bible women, in turn, help to open the way for the children in the homes to come to school. Still, many homes are reached by the gospel through the school children, when the Bible women are not received. The little girls go home, sing their hymns, repeat their Scripture verses, and tell of the Saviour, thus unconsciously sowing the seed. Sometimes, too, the older girls, to whom Christ has become precious, do all they can to let others know of him.

Only this evening I heard an interesting incident concerning one of the girls who studied in the South Gate School. The girl's name is Mookammal. While she was in the school she showed a good deal of interest. She was married a short time ago, and the South Gate pastor was invited to the wedding. During the wedding the friends, according to their custom, stepped up to Mookammal to put a heathen mark (which to them signifies good fortune) on her forehead. As one after another put on the mark, the girl rubbed it off, till finally they appealed to the pastor to tell her to be more obedient. Instead of so doing, he improved the opportunity to tell them how much she had gained by attending a school where she had learned of Jesus. Shortly after, as the girl was about to start with her husband for Madras, she sent for the pastor to come to pray with her.

In all the schools this year there has been more of real interest. Some have refused to worship idols when urged to do so by their parents. Some have been praying and reading the Bible in their homes. One girl has been able to stand against a strong current of evil, and all of these have been more or less persecuted.

There does not seem to be much visible fruit yet from the Bible women's work among the Mohammedans. But God's word cannot be kept before their minds and be without effect. Will you not help us by doing all you can to interest others in the work by sending us the means with which to carry it on, and last, but not least, by praying for us? We are all one in this work that was so precious to our Master when he commanded us to "go and teach all nations."

A MISSIONARY BIRTHDAY PARTY.

A MISSIONARY birthday party! Who had one? Why, the First Church, Berkeley, to be sure! The church which is honored in having two of its own members at work in foreign lands. A committee from the Theodora Society had decorated the church parlors most elaborately with acacia and ferns for the birthday party, which was held on the evening of February 5th. Pictures of the missionaries were hung upon the walls. The decorations, the open fireplace, comfort-dispensing furnace, and brilliant lights offered a most attractive interior, in strong contrast to the frigidity of the outdoor atmosphere. The missionaries in whose honor the party was given were not present, but were at their posts of duty in India—Miss Lydia Gertrude Barker of Madura district, South India; Miss Mary R. Perkins, Tirumangalam, Madura district, South India.

A large audience assembled in the brilliantly lighted parlors and were welcomed by a reception committee appointed by the ladies' missionary society,—Mr. and Mrs. J. L. Barker, Rev. and Mrs. G. B. Hatch, Rev. F. N. Greeley and wife, Rev. H. E. Jewett and wife, and Mr. and Mrs. Frank Sadler.

After an instrumental duet, Mr. Hatch, the pastor, made some appropriate remarks upon the occasion which had brought the company together. Rev. H. H. Wikoff led in prayer, specially remembering the two missionary workers so far away. Miss Louise McKee sang most beautifully "The Angelus," by request. Then a letter was read from Mr. Perkins of India, by Miss Annie Holmes of Riverside. Mr. Perkins is a brother of Miss Mary Perkins, who sailed for India, returning to her work August 13, 1898. Rev. Mr. Hatch, accompanied by his wife, sang "Hosanna" most effectively. A letter had been requested for the birthday party from Miss Barker, and it was received just in time.

After the programme was finished, the refreshment committee, under the lead of Mrs. C. B. Bradley, supplied all with hot cocoa, high teas, and cake, and a delightful social hour was enjoyed by every one.

It should be added that a little ship rested at anchor on one side of the room. During the evening it received upon its deck a cargo of dimes and larger silver offerings to the work in India.

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

YOUNG LADIES' BRANCH OF THE W. B. M. P.

THE quarterly meeting of the Branch was held in the Congregational Church of Alameda, Saturday afternoon, February 4th. The young ladies of the "King's Daughters" of the church made us very welcome, and were very cordial in their greetings.

The meeting was opened by the President, Mrs. Frank I. Wheat, and the devotional exercises were led by Mrs. Scudder, the wife of the pastor of the church. Two letters from Dr. Daniels were read in regard to the work of the Micronesian navy, and it was voted that the Branch should again take up this work among the Sunday schools of Northern California, as has been done in the past. Letters from Mrs. Baldwin of Turkey and Mrs. Hazen of India were read, giving an account of the children supported by the Young Ladies' Branch scholarships.

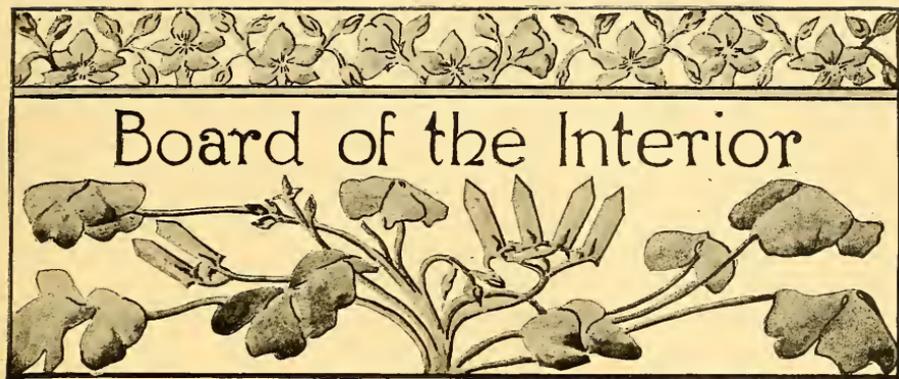
The treasurer reported \$35 received this month, \$3 for expenses, leaving a total of \$32. The appropriations for the Branch for this year are as follows: fourteen scholarships in India, toward Miss Perkins' salary, Micronesian navy, four scholarships in Turkey, work in China, portions of salaries of Miss Wilson and Miss Denton,—making a total of \$900.

A very interesting paper was given by Mrs. Goldthwaite on the "Growth and Necessity of Mount Holyoke Seminary." Mrs. Jacobi sang the hymn, "I Love to Steal Awhile Away," written in memory of the "Silent Hour" at Holyoke.

Miss Wilson, who is to return on the Morning Star to her work in Micronesia, made the next address, telling of the work on Kusaie among the Gilbert and Marshall Island girls. Once in two years the Star makes a trip to the homes of the girls, carrying the girls of the school to make a visit to their homes, if such they can be called, for the natives live in a hut that is nothing but a thatched roof, without any side walls to screen them from the weather or their neighbors. It is from such abodes that the girls and boys are taken to the schools on the island of Kusaie. The missionaries note with pleasure the improvement that is made in the huts built by the native teachers, when they return to their islands to teach among their friends and relatives.

Mrs. Wheat closed the meeting with a few earnest words, expressing her interest in the work of sending out the Gospel of Christ to all lands. She said that though we believe we are all "one in Christ," we are apt to forget that the women and girls in these far-away places are our sisters, and until we are willing to let down our nets and become "fishers of men," gathering in souls from all lands, and considering them our brothers and sisters, we will not gain a blessing.

Alice M. Flint, *Recording Secretary.*



EASTER.

The glad Easter cometh, the crown of the year;
Earth heralds its advent with breezes of balm.
The violet's breath whispers, "Easter is near,"
And happy birds carol a jubilant psalm.

Even drowsy exotics that pine for the sun
Feel stirrings of life underneath the dark mold.
Their pulses throb faster, obedient to One
Who purples the lily and crowns it with gold.

The word of its Maker no flower can mistake;
Wee, blushing buds tremble, then slowly expand,
As when a fair baby's closed eyelids awake
To meet mamma's smile or the touch of her hand.

Shall birds, breezes, blossoms, respond to the call
That heralds the dawn of this bright Easter day,
And we who should love and give thanks more than all,
Heed not our Lord's word, nor his summons obey?

Awake thou that sleepest, arise from the dead!
So falls on my spirit a voice from the skies.
Though rough, like thy Lord's, be the path thou shalt tread,
Thy Lord has arisen! Thou, too, shalt arise!

M. J. W.

COME AND SEE.

BY CAROLINE SHELDON.

"MARGARET, I hope you will plan your engagements for this week so as to leave a place for the missionary meeting on Saturday."

Mrs. Elwood said this to her daughter, who was just gathering up her books preparatory to going to her room to study.

"Missionary meeting?" said Margaret, lifting her eyebrows. "I never go to a missionary meeting. I'd stay home from church the Sundays when Dr. Gray preaches missionary sermons if you'd let me. I don't believe in missionary meetings, anyway. I think charity begins at home. Didn't Christ tell his disciples to begin at Jerusalem?"

"He didn't tell 'em to end there," said Margaret's brother, Fred, looking up suddenly from the skate strap he was mending.

"I'd like to know what you know about it?" said Margaret, somewhat contemptuously. Was she not a high school senior, with fair chances for class honors; and what was this small brother of hers, still in the grammar school, and not especially scholarly, that he should venture to dispute her?

"He just told 'em to begin there," said Fred, doggedly, "because they had to give those old Jews the first chance; but he always meant to have them get out and 'teach all nations.' Miss Granger said so."

"Well, if Miss Granger said so, it must be true," said Margaret, sarcastically.

"Of course it is," answered Fred, with that superb and unquestioning loyalty that the small boy always bestows upon the fortunate person who commands his respect and affection. "She knows her business, and when she talks about the Bible you can just bet that what she says is right every time; and she acts accordingly, what's more."

Margaret now retreated to another position. "That Miss Nelson is president of the society, and I can't bear her. She is always asking us girls to come to the meetings and begging for money for the heathen in China, and she wears the worst looking old hat! I should think they might get somebody besides a cranky old maid to run things, and then we'd like to go."

"Better keep still about old maids," advised Fred; "may be an old maid yourself some day; an' if you keep on as you've begun, you'll discount all the cranks I've ever seen yet. Besides, I didn't notice you ever took very much more interest in the missionary society last year when Marian Wright was president, and everybody calls her a charming young lady."

"Well, I haven't time for it anyway," answered Margaret, shifting her ground again. "My English notebook is due on Monday, and my physics

notebook on Tuesday, and my Virgil notebook Friday, and I've got to learn all my part for the class entertainment between now and next Wednesday."

"Suppose you trot along upstairs and do some of it now," said Fred, "instead of wasting time in arguing. This Miss Halliday who's going to speak next Saturday is from Japan, and will have lots of interesting things to tell."

"How do you know?"

"Oh, Miss Granger told me. Miss Halliday is staying with her, and she invited us boys to call 'to meet Miss Halliday and refreshments' next Friday afternoon. And yours truly is going. Tell you what I'll do,—I'll paste all those pictures in your Virgil notebook, and write your Latin truck in beside in my very best style, if you'll give me your notes; and I'll wipe the dishes for you every evening this week, if you'll go next Saturday. Or I'll wash 'em,—kettles and all." This last as he saw Margaret wavering a little. "I'm beginning at Jerusalem, you see," he added, with a comical grimace. "I always did like to see other people improve their opportunities."

Mrs. Elwood had listened to this dialogue with amusement, not unmingled with anxiety. Her children's disposition to argue every question in all its minutest details often occasioned her great uneasiness.

When Fred made his final offer, however, her brow cleared, for she felt that behind his nonsense there lurked a real desire to be helpful.

Saturday afternoon came, and Margaret found herself at three o'clock seated in one of Mrs. Walton's pleasant parlors, awaiting with some curiosity the opening of the meeting. Both parlors were comfortably filled with bright-faced girls and young ladies, with a liberal sprinkling of that class which was Margaret's special aversion, the "old maids."

After the Scripture reading and prayer, and an appropriate song by a quartette of happy-looking girls, Miss Nelson introduced Miss Halliday. Margaret was surprised to note that the returned missionary wore a neatly fitting tailor gown, and had her hair becomingly arranged. Miss Halliday began speaking in a low, musical voice, but with an articulation so perfect that she was easily heard in both rooms. She had spoken only a few minutes when Margaret forgot all her prejudices against missionaries in her intense interest in the story of the awakening of the Island Empire, and the part played by our missionaries in this great change.

When Miss Halliday had finished speaking, Margaret said to herself: "My notions about missions and missionaries have been chiefly prejudices rooted in ignorance. I'm going to the treasurer and enroll my name as a member of this Society, and then I'm going to subscribe for some missionary magazine that mamma doesn't take,—if I can find one,—and I'm going to read them all. I'll take the advice of Philip, the apostle, I'll 'come and see.'"

WHAT THEY DO IN CHINA.

BY MRS. MARY W. MILLS.

Dear Mamma, I've been to the Mission Band,
 And what do you think I have heard?
 Such a queer, queer people, in such a queer land!
 I'm sure you'll agree 'tis absurd.
 Why, Mamma, they say "How old are you?"
 When they mean "How do you do?"
 And they whiten their shoes with the greatest care,
 And men wear down their backs long braids of hair.
 Their visiting cards are all painted red,
 And are four feet long, our teacher said.
 Their dresses for mourning are all in white;
 At funerals they feast to their heart's delight.
 They shake their own hands when a friend they meet,
 And bugs and snails are the things they eat.
 Their houses they build from the roof to the ground,
 And turn their screws the wrong way 'round.
 They shave their eyebrows to aid their sight
 And have their fireworks in broad daylight.
 Their compass needle points south, they say,
 And the boys look on while the old men play;
 But of Christ, our Lord, they have never heard.
 And, Mamma, I want to send them word.

THE FIRST VILLAGE TÓUR.

PANG-CHUANG, CHINA, Dec. 3, 1898.

MY DEAR FRIENDS: You and we are now separated by so many, many hundreds of miles, I can hardly realize that a year ago some of us were together, talking face to face about this great missionary work. I feel sure that not a few of us never were more closely united in heart than at the present time; for this reason it is a great pleasure to me to write to you of our first trip in our "Country Parish," made just a few days after our arrival at Pang-Chuang.

God's gracious Spirit has been working in the hearts of these Christian women and girls, and we see that he is completing the work begun in their hearts.

Monday morning, October 31st, a few minutes before 8.30, sister and I started for Lin Wang Chuang, a village ten miles and a half from Pang-

Chuang. After nearly four hours' ride we arrived at the house of old Mrs. Lin, and were invited into the room where we had spent so many pleasant hours in meeting with these women. The little circle of Christian women, fourteen in number, consists of old and young, the oldest being seventy-nine. During the last year two nice Christian girls have gone into one of the homes in this village as daughters-in-law. As we look into their faces we realize how very different they are from those coming from heathen homes. We are thankful for every such young woman.

The noon hour always causes a little delay in gathering for a meeting, but in course of time we were ready for our first service, since our return, with these women. After singing "He Leadeth Me," they listened attentively to the words, "We should no longer live to ourselves, but unto Him who died for us," and then closed with the hymn, "I Need Thee Every Hour."

The early darkness of the short days overtook us before we reached the little chapel where we were to spend the night. One by one the women came to greet us, and while one of us visited with them, the other prepared a supper of oyster soup. This refreshed us after our day's ride, and we had an interesting meeting together before retiring. How we rejoiced in what the Lord had done for these who were once in darkness, and how we longed for the Spirit to come with quickening power to warm hearts where love cools so quickly! I read in one face so much of anxiety and weariness, and as I again see the poverty of these lives, I feel I need great charity for them.

The next morning at prayers we asked them for the verse given last night; not one of them could recall it save one of the dear schoolgirls, who, though but thirteen, has a memory far superior to any of the fifteen women, because of her training in the school. It seemed a little discouraging, but we told it to them again, and I am sure the Spirit will bring it to their remembrance. We left them with a prayer and started for the next outstation, thirty miles distant.

Smiling, happy faces welcomed us here. We had not forgotten them,—little San's bright eyes; her elder sister's mature, quiet, winning manner; the two or three old women of nearly eighty years; and feeble Mrs. Hu, the mother of the "Sunny Heart."* Among these, and other women, we miss two familiar faces, but these have only gone before.

"We feared you would not return," they said. "Did your mother want you to come?"

* Name of a leaflet published for two cents by the W. B. M. I. Room 603, 59 Dearborn St., Chicago, Ill.

And we reply, "Yes; for your sakes and for Jesus' sake she was glad to give us up."

Our visit and services together were pleasant, and we believe they will be helpful, through God, to the upbuilding of Christian life and character.

After morning worship once again we go on our way to another near



MISSES GRACE AND GERTRUDE WYCKOFF,
Pang-Chuang, China.

village. Here we stop two hours, telling these Christians of the way the Lord has led us, and exhorting one another to renewed earnestness and devotion in bringing others to Christ.

"It is nearly three, and we must be on our way or it will be dark before we reach Ho Chia Tun." With these words we start again on a ten-mile ride. A washout between Kas Tang and Ho Chia Tun made the old road

impassable, so that we were obliged to be on the way longer than usual, and when we reached the mission house it was late, and all had given up the hope of our coming. Nevertheless a few church members came over to see us. Among others was the "Queen Bee"* and the young man who had such a time finding a wife. The "Queen Bee" and the brothers* who make the meat dumplings, and one or two other families here, have decided not to do business on Sunday. Mrs. Smith was influential in helping them to take this stand, and we are very thankful for it.

The next forenoon we spent together, one taking the mothers with babies for a separate meeting, while the other had a service with the remainder in the main room. Thirty women were present, and it seemed like old times to be thus gathered together for such a meeting.

At noon we bade them good-by, to meet another circle of women at Kuan Chuang, eight miles away. A short distance from Kuan Chuang we passed through a village where two of the schoolgirls live. When the two or three families who are now Christians first inquired about the truth there was great opposition from the villagers, and we used to avoid going through the place. At present the people are more favorable, and some twelve or fifteen women came to see us as we stopped for a few moments' visit with the girls and their mothers. Pray that the consistent lives of these Christian men and women may be used of God in winning others to Christ.

At Kuan Chuang we saw some thirty women and held two helpful meetings, one in the evening and one the next morning. Friday night finds us at Mao Wang Chuang, a comparatively new center of work. A new chapel has been put up this last year. Half the money for it was given by our hostess, who is an unusually nice woman. This sum was really a thank-offering to the Lord for restored health and strength. There is a good deal of interest in this place. We were very much delighted to meet two elderly women whom we had not known before, and to hear them recite a little prayer which their sons had taught them. They had received quite a little idea of the truth in this way. Pray for the men, that as they are brought to the knowledge of the gospel they may patiently and lovingly teach the women in their homes.

On our return to Pang-Chuang we had expected to see a circle of nearly fifty women and children at Nan Hsaio Tsin, but the word had not reached them, and as it was the very busiest time in the cotton field, we saw only one or two.

This little trip has been such a pleasure to us, as it has at once put us in touch with the principal outstations, and with the work from which we

*Referring to persons mentioned in private letters.

have been absent so long. I believe we are to see greater things than we have yet seen. There is growth, and expansion, and development each year, and the harvest is at hand. "Be not weary in well doing, for in due season ye shall reap if ye faint not." This word of exhortation is to each of us: Sisters, pray for us!

With love to every one who reads LIFE AND LIGHT, yes, and to those who do not,

GRACE WYCKOFF.

LOSING THE SOUL. When a Chinese baby takes a nap people think its soul is having a rest; going out for a walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid that her baby's soul has wandered too far away and cannot find its way home. If it doesn't come back, of course the baby will never waken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They hope to lead the soul back home. If a baby sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great; so whoever carries the little one keeps saying its name aloud, so that the soul may not stray away. They think of the soul like a bird, hopping along after them.—*Ex.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 10, 1899, TO FEBRUARY 10, 1899.

ILLINOIS	1,849 32	Previously acknowledged	6,998 42
INDIANA	46 50	Total since Oct. 18, 1898	\$10,751 96
IOWA	304 22		
KANSAS	58 94	ARMENIAN RELIEF FUND.	
MICHIGAN	248 30	Received this month	7 50
MINNESOTA	185 38	Already forwarded	21 54
MISSOURI	77 84	Total since Oct. 18, 1898	\$29 04
MONTANA	8 44	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEBRASKA	73 78	Received this month	26 27
OHIO	456 17	Already forwarded	148 04
SOUTH DAKOTA	94 34	Total since Oct. 18, 1898	\$174 31
WISCONSIN	303 09		
ALABAMA	1 30	MRS. ALFRED B. WILLCOX, Ass't Treas.	
NORTH CAROLINA	10 00		
MISCELLANEOUS	35 92		
Receipts for the month	3,753 54		

Life and Light for Woman.

VOL. XXIX.

MAY, 1899.

No. 5.



AN ARMENIAN PRIEST IN CESAREA

TURKEY.
TALAS BOARDING SCHOOL.
CLASS OF 1893.

BY REV. JAMES L. FOWLE.

ONE of the brightest pages in the history of American Christianity is that which records the struggles and the triumphs of the Christian women of America who have consecrated their lives to the uplifting of the girls and women the world around. No one section of the country, no one sect of our common Christianity, can claim exclusive preëminence in this service; success, as blessed as it is brilliant, has cheered the hearts and strengthened the hands of workers of every name, in every clime. Among these few have shown more untiring zeal, or have met with greater success, than Miss Sarah A. Closson, who left her Vermont home in 1867, and is still at work in the Talas* Boarding School. She is called "mother" by scores and hundreds of pupils, and not a few—daughters of former pupils—claim her, in the language of the country, as grandmother. Even to epitomize the work done would overrun the space allotted. Let me speak rather of the things that differ from the school life in America, using the class of 1893, whose picture is given. It is an average class in size and efficiency, and contains four Greeks and six Armenians, nearly all of whom are of the second generation, *i. e.*, those nurtured in enlightened homes. As a rule, these latter are far more teachable and responsive to good influences than those just emerging from the old life, with its unthinking ignorance. Three are daughters of preachers, and another has a brother who is a grandly successful home missionary. The father of another has been a cook in our American circle for over thirty years; and still another is the granddaughter of as stanch a "Puritan father," of Greek extraction, as any of those who made Massachusetts so famous.

One respect in which the school life of this class and of all classes differs from that of American pupils is in the amount and variety of domestic work. Formerly they did it all, but now they have a woman as head cook. A steward does the purchasing, but when material once gets into the courtyard of the school the girls take up the burden. Some bright morning in early June a string of camels stride silently yet swiftly past the gate, *en route* for the market place. Though their unshod, padded feet make no sound, some one has caught a glimpse of them and passed on word to the steward, who hurries to the market place to get his year's supply of cheese. Others, too, are on the alert, and it is "first come, first served." One of you would be

*A suburb of Cesarea.

both bewildered and disgusted at the screaming and gesticulation that are inevitable to an Oriental while making a bargain. Even the camel utters a heartrending groan as a jerk on his halter signals him to sit down. How deliberate! How ungainly! Great racks stuffed with cheese are let down; the steward samples, bargains, and finally reloads to be taken back to the school. Dumped on cotton cloth spread over the pavement of the well-washed court, the cheese is sorted, cleaned, salted, and prepared either for immediate or for winter use. To do all this just when it needs to be done,



CLASS OF 1893, WITH MISS CLOSSON.

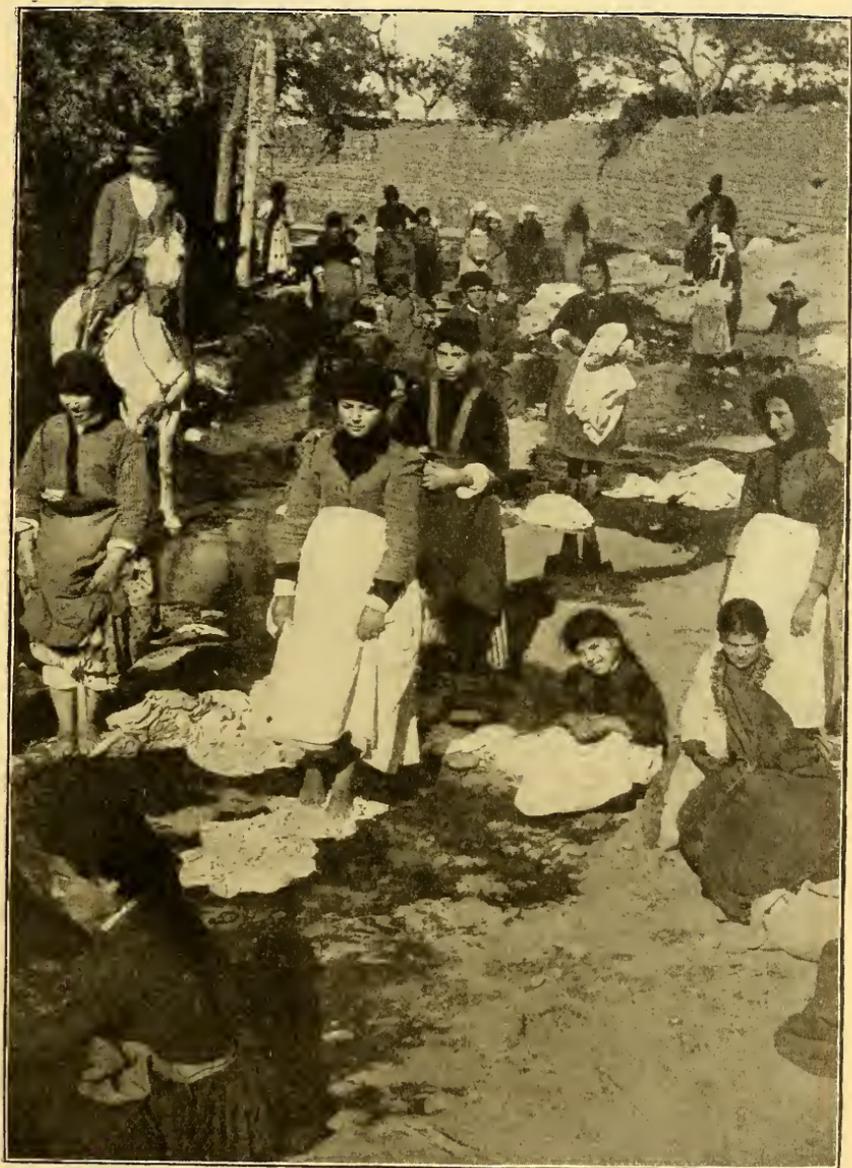
without interfering with the regular school sessions, is no easy task. But their hardest work comes in the fall, when seven or eight cows are driven into the yard, slaughtered, and cut up into suitable shape for preserving. Looking at the spicy preparations with which they "smear" their beef, one might be excused for calling it "embalmed beef." If not to us, yet to them, it is one of the most savory of foods. During the "meat week" roof, trees, sides of buildings, everything is "adorned" with some part of these eight cows. You may be sure it is thanksgiving time for the ownerless dogs of

the town. Many a scrap is given them, besides what they can steal; and they become as sleek and as sleepy as any pampered pet of fortune. All the vegetables for the year's use must be purchased and prepared in the same way by the girls themselves,—tomatoes and string beans, squash and egg-plant. The girls must learn when and how to prepare each of them, for when she becomes mistress of a home each one must know it all, or suffer the consequences. Why, even the rice has to be picked over; if the girls do not pick out the pebbles with their fingers they are sure to be found by somebody's teeth after the food is cooked.

Their schoolroom is bright and airy, and in it they do good work. English is fast becoming the language of the school; it is the medium of instruction in most of the higher branches. Although the "home language" of most of the pupils is Turkish, each child desires to become proficient in either Greek or Armenian. This, of necessity, requires more or less attention to three separate languages on the part of each pupil. In general their course of study is like that of a medium grade high school in New England.

But I am letting a general description of the school crowd out what I wanted to say regarding some individuals of the class of 1893. Most of the girls begin to teach as soon as they graduate; the length of time they continue teaching depends on the shadow of a "man's hand" that appears on their horizon. The one who stands at the right, Victoria, was married at the end of her graduation year, and went at once to the mud village of Chakmak, as the pastor's wife. Few villages can be found where the women and girls are as backward as they were at Chakmak; it was considered a disgrace for a woman under fifty to be seen in the chapel. Scarcely a man could be found who could read freely, and their wives and daughters were in the utmost darkness. Seldom does a bright, earnest, Christian bride find a harder, more needy field than this. Victoria entered on her work with full consecration. Even village etiquette could not object to their meeting her when only women were present; many of them were old enough to be her grandmother, yet were mere babes in all that elevates and ennobles life. Her loving heart, her well-trained mind, and her comely person gave point and power to the message of unselfishness that she brought them. Motherhood has not only added to her cares; it has given her renewed opportunities for other object lessons that she has improved grandly. Who can estimate the civilizing, Christianizing influence of such a life!

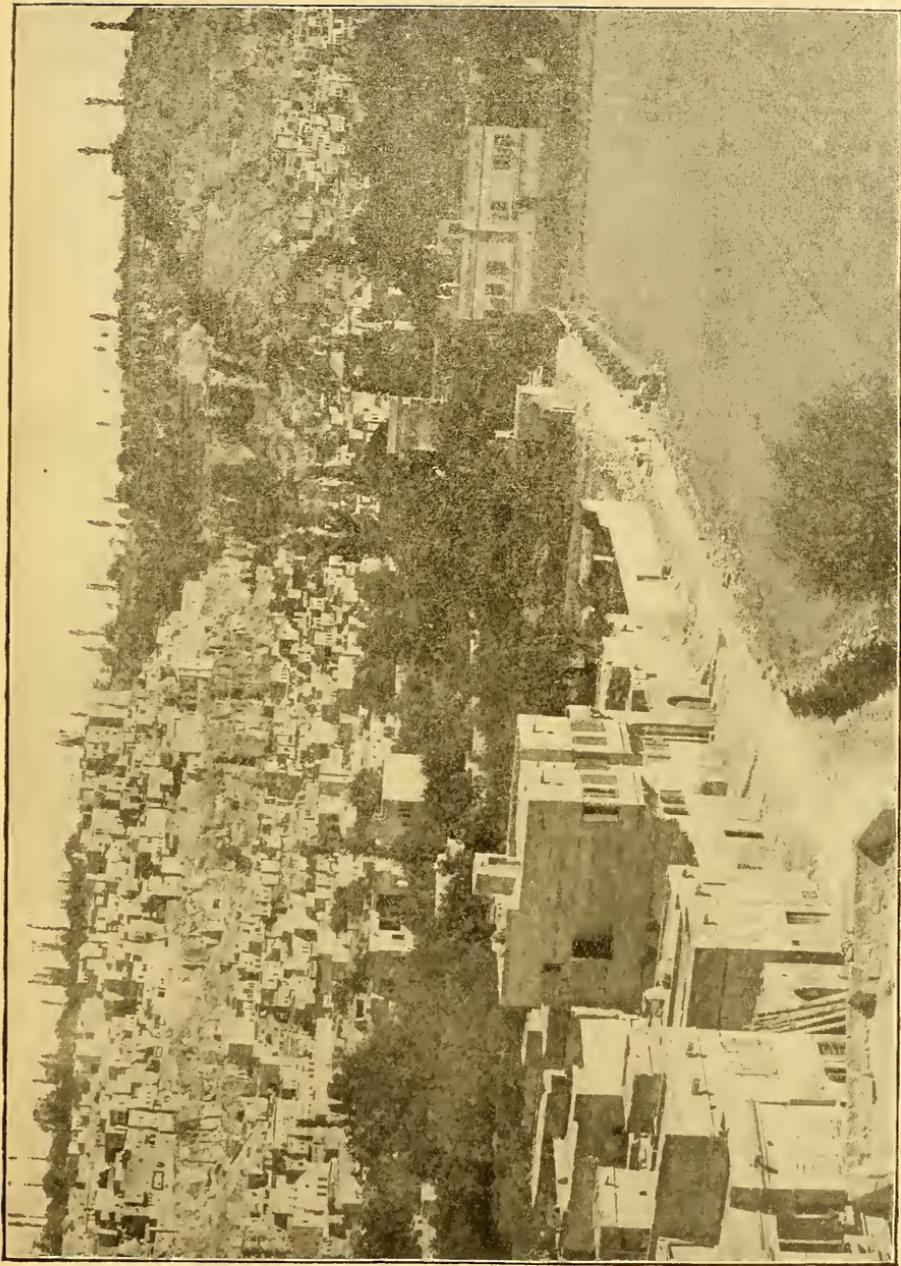
The Greek girl standing in the center of the picture is the granddaughter of a stanch old Puritan, whose life for forty years was both a challenge to scoffers and an inspiration to believers. Her father was a deacon and her



WASHING DAY IN CESAREA.

mother one of our most devoted Christian women; hence we were not surprised that this daughter (Theognosia) was "one who knows God." We never had a better worker in the neighborhood Sunday schools than the girls conducted in Talas than she; free in speech, fertile in expedients, she was yet sensible, modest, consecrated. When a call came for some one to go to a large Greek town fifty miles away and open a new work, what more natural than that she should volunteer! And none of us were surprised at her wondrous success. Her schoolroom (in a private house) was soon crowded with pupils; her skill in embroidery drew some, her singing and teaching of hymns drew others; but her all-absorbing purpose was to help them all to know, to love, and to obey the Scripture. Even the Turkish governor sent his daughters to the school, and was delighted at their progress; they, too, learned and recited their hymns and Scripture texts, and that, too, with the knowledge and approval of their father. When the priest anathematized her and the owner of the house felt compelled to turn her out of doors, this Turkish governor himself provided a better house, installed her in it, and bade her continue her civilizing, elevating work. It was this side of the work that appealed to him, yet he was not averse to the religious teaching as judged by its fruits. To those who tried to rouse his bigotry against her, he pointed to the smooth heads, clean faces, clean speech of his own and other girls, and refused to interfere. But a young man from Constantinople was captivated with her and her work, and finally captured her. As soon as they were married he took her to a large village, thirty miles away, where a similar work was inaugurated, with a like success. There, too, the daughters of a Turkish officer were among her most eager pupils. Never shall I forget their shyness and yet their joy as they were called out to recite their texts and hymns before their American visitor. It was a new experience to him as well as to them. May it not have been prophetic of days to come?

On the extreme left sits Nellie, the youngest daughter of one of our pioneer preachers, who was faithful in the days when life itself was often endangered by preaching the Word. Nellie returned at once to Talas to take charge of the primary department of the school. Bright and diligent as a pupil, ladylike and attractive in person, she was a power for good in the school, and is now the wife of a young Christian lawyer in Cesarea. Another of the class, after a year or two of faithful work as a teacher, married a Gregorian, and instead of using her opportunities to lift them up, she herself was pulled back to their level. This is not to be wondered at, however much it may be regretted. We can only rejoice that by far the large majority of the girls prove strong enough and wise enough to elevate the



A PORTION OF CESAREA.

The large house a little to the left of the center of the picture has often been a meeting place for prayer.

homes into which they enter. Perhaps even this seed may bear fruit in after years.

Of the remaining girls of the class, all, with possibly a single exception, have taught village or town schools, and three of them are doing the best of service in that line even to-day. If time and space allowed, many an interesting experience could be told regarding each of them. Let me say again that in both quality and quantity this may be called a representative class. Do you wonder that we feel grateful for the past and enthusiastic for the future of this school?

F.

OUR BIBLE READERS IN CESAREA.

BY MRS. CAROLINE E. FARNSWORTH.

IN 1868 Mrs. Giles, who continued with us nine years after the death of her husband, first set to work a young woman as Bible reader. She seemed especially fitted for it. From the time she first heard of the Truth and the Bible she became intensely interested in it. At the time she went to work she had a husband and four children; her husband had gone to Constantinople to find work; her youngest child was five months old, the oldest about ten, a bright, helpful little girl. Ghulu Dudu—for this was her name—felt she could leave the three little ones with her, and go out five hours each day. She was very happy in her labors. Five months passed; her eldest daughter was taken ill. We prayed earnestly that God would restore the little girl, that her mother might be able to continue in the good work; but the Lord saw best to take her away. The next little girl took the place to care for her little brother and sister. The mother would do all she could to make them comfortable,—providing for every want,—then, leaving them, would lock their door. They had but one room. She feared if they went out into the yard they might trouble others occupying other rooms in the house, and, perhaps, go into the streets and get into trouble. She would find the baby quiet in her cradle when she came home, so she kept on with her duties. A few weeks later came the news of the death of her husband. She could only cast herself, her children, and her work more entirely upon her Father in heaven. She was very faithful to her children in morning and evening prayers, reading and instructing them; especially on Sundays, when not in church, she gave her strength to teaching them the Bible. They all grew up, attended school, and have become good Christian women, with families; the only son had just begun to preach the gospel when he was called from earth. Still Ghulu Dudu, the Bible woman, continues her labors, going from house to house. In former

years, when our work was not so well understood, she became very skillful in going to new houses. With her warm heart, bright and cheerful face, she would gain an entrance to a new home, and soon she became a friend, whose returning visits were looked forward to with pleasure and a desire to hear more of God's Word. Thus Ghulu Dudu's work is second to none but the pastor. She is a great help to him in the church work, always a careful and reliable assistant.

During these years one and another have been employed for a time, teaching large girls to read who could not go to school, as well as women, old and young; this has been done for years. In 1887 Gulkuz began giving lessons; for two years she received but little,—that was from Boulder, Colo.,—working nights to eke out her scanty supplies. Since then she has been supported by the Woman's Board. Her only daughter graduated in the high school last summer at Talas, and this winter is proving to be a very good school-teacher in a near village. Gulkuz has been compelled to be Bible reader as well,—reading, talking, and praying with the family where she had given a lesson.

In 1892 Taquitsa began Bible work. During a long and severe illness, when no hope was felt by others, she prayed the Lord to restore her for the sake of her four little girls, who would have none to care for them. She gave her life to Him to work for the enlightening and salvation of the women in this land wherever she might be. She began immediately when little strength had come. After two years the Ladies' Missionary Society of Glen Ridge gave her support as their Bible woman. She is a very enthusiastic worker. After the fearful massacre of Nov. 30, 1895, Miss Burrage could not open her kindergarten, and she began to go with the Bible women to visit the bereaved and suffering. Everywhere they were welcomed as angels of mercy. Their work was increased many fold; a fourth woman was added for a time, supported by the Y. M. C. A. of the church and Miss Closson. She took a room in the outskirts of the city, where she could teach women, and meetings could be held day and evening. The work of these Bible women was limited only by their power of endurance. All hostile feelings of the Gregorians had passed away; all had suffered alike; many felt that God had visited them in wrath because of their careless, unchristian lives. They held meetings for the women in different quarters of the city from six to eight times a week, often two a day. These continued till this last summer. This fall the many meetings are not continued. The Bible women go to the new homes. The Armenian ecclesiastics very soon began to forbid their people coming to our churches and meetings, and after a time many dropped away.



Miss Burrage.

Mrs. Farnsworth.

Dr. Farnsworth.

A MISSIONARY IN HOME CESAREA.

Our station has one other Bible woman who has worked some years in Yozghat. This fall her husband's work is in Soongoorloo; we have allowed her to go there. From letters received she seems to have begun work with much encouragement. The women's noonday prayer meeting during the Week of Prayer has been well attended; beginning with sixty in a schoolroom they adjourned to the church, where one hundred and over were present.

OUTSTATION WORK.—A VISIT TO URGUP.

BY MRS. LAURA S. SEELYE.

Urgup is one of the outstations of what is termed Cesarea Station. Starting from Cesarea in the morning, we left the made road before noon; thence for hours the horses waded along and dragged the wagon through deep sand. As far as the eye could see on either side there were no cultivated fields or human habitations. Thus slowly we moved along until about 4 P. M., when we came to a shepherd's encampment. Here the horses were fed and rested, and we were refreshed by a glass each of goat's milk. Toward evening we espied some yellowish-white protuberances around the collar of a still distant mountain. Closer observation revealed that they were houses, and we were told that they marked our halting place for the night. While the last rays of light were fading in the west, we wound up and up to these houses, a village, and went to the village khan. The master of the house had been to Constantinople, and seen enough of civilized life to make him kindly inclined toward his guests. He offered all the accommodations at his command, and apologized for what he had not. His wife, less hospitable, scolded him and us from her perch at the head of a stairway leading to rooms above. Morning light disclosed to us that our mountain was composed entirely of solidified volcanic ashes.

The village itself was not a collection of lovely little painted cottages, with broad lawns and shade trees in front. On the contrary, there were no trees in sight, and no grass short of the foot of the mountain. The houses were built of volcanic tufa, the same in color and quality as the mountain. The only possible attraction to this spot for building a village must have been its fine water, which is conspicuous for bursting from the ground a mile from the foot of the mountain. Just beyond this life-giving spring were wheat fields, vineyards, flowers, and birds; nature seemed buoyant with spring life and joy. We could scarcely keep from singing with the birds. At 10 A. M. our attention was attracted by what appeared like innumerable caves honeycombed into the face of a high cliff. No flight of imagination would suggest that those holes in that towering rag could be human

habitations; yet, indeed, this strange place proved to be Urgup, the object of our quest. The village we had left was built of hewn stone, but a part of this large town was hewn out of the solid rock of the mountain. Some of the houses are hewn out of a single rock of this volcanic tufa, and some are hewn into the rock and walled up in front.

Strange as these scenes seemed to us, we were not to spend time contemplating them. The doors for Christian work were to be thrown wide open, and we were to forget all in our zeal for the people. The work here is among the Greeks, as there are only seven Armenian houses in the place.

The story of their coming to the light is most interesting, as an evidence of the direct working of the Holy Spirit in the hearts of men. Urios Effendi, a government official, and a man who frequently drank to intoxication, a Greek of the Greeks, sharp as steel, and unscrupulous in his dealings, undertook to get a new office. He had been "Sanduk Emini" (keeper of the box) government treasurer. In order to obtain an office in this country one must exhaust a small fortune in bribes. He failed to get the office he wanted in his own town, but got one somewhere else. The night when news came that he had obtained the office in Everek, he retired to rest, thinking of the changes involved in moving to another town, and pondering over the bribes he had caused people "to eat." He was questioning how he could leave his native town, and throw himself into new surroundings, when a voice seemed to say to him, "Think on your sins! Think on your sins!" In vain did he try to sleep, "Think on your sins" rang so incessantly in his ears. Before dawn he got up, and began pacing the court. He tried until noon to shake off his thoughts. In spite of all he could do, his sins passed before him in panorama. Late in the afternoon he decided to go to confessional, hoping for relief; but relief did not follow. Next day he went to the priest again, saying, "If you know any help for me, tell me." The priest sent him to a devout man, Dimitrios by name, who, when the church demanded one day's fast, kept two. During the fast, Dimitrios was wont to read prayer books day and night. When Urios Effendi came to him, Dimitrios and his friend, Hyaralimpos, read their prayer book by turns all night long. The prayers were written in ancient Greek, so that neither of the three understood them. Hoping for relief in solitude, they retired to the caves, and there read all day and night again, but no help came. The third time he went to the priest with the old question, "What shall I do for relief from this weight of sin?" This time the priest gave him some prayers printed in Turkish, a language that he understood, but the weight of sin only increased. At last he went to the priest once more, and

besought him to do something—anything—only that it might produce relief of conscience. This time the priest, also in despair, handed him our Protestant, Turkish translation of the Bible. He read it, prayed, felt the power of Christ to save him from sin, and the joy of peace followed. He called in his friends, and read to them. He took his Testament with him to church, and read it there. He gave up his claim to the office, left off drinking and other bad habits, and began family worship in his own home. Those who listened to the Word, about sixty in number, accepted the Truth, and in their turn began to publish it. But persecution soon hunted them from the mother church. They have since rented a room, and read and taught the Word in turns. They have not as yet had any preacher, except for a Sunday or two at a time. All these young men who have joined the new movement have left off wine, and cigars, and curses. You may imagine that it is like the old apostolic days to go in and out among them. The old church uses the government as a means of persecuting these new Protestants, causing their taxes, in some cases, to be doubled, yet none of these things move them.

One young man purchased a New Testament in the late summer, and began to read it. One evening he invited a few of the brethren to come to his home and read with him. Next morning his wife's father came, and took her away home with him, saying she should not be the wife of a Protestant. Three months the woman remained at her father's—while her husband shouldered family cares, and did his best to keep the home up. When a teacher was being sent from here to Aksarai, the story got circulated that he was getting a new wife. Early next day, after hearing that the bride elect was on the way, the father returned his daughter to her husband. The husband was duly surprised, not having heard the report.

While there we called at one house where the woman had driven her husband from home because he read the Bible. As we approached the house we wondered a little how we should be treated, but the woman's curiosity got the better of her ill feelings, and we were most cordially received.

Dr. and Mrs. Farnsworth visited Urgup about Thanksgiving time. They report the good work still in progress. My story will scarcely be complete without relating one, at least, of the remarkable dreams that have exerted such influence there. Dimitrios, then still a pillar in the old church, listened some time to the reading of the Scriptures. But his hope of eternal life was based upon good works, much fasting, and many prayers. During one of the stated fasts he fell asleep over one of his prayer books, and dreamed that one of the holy patriarchs had been sent to earth to gather such as were ordained to salvation. So great was his surprise to see some—

who were not famous for good works and many prayers—hurried into the heavenly chariot that he sprang up, exclaiming, “I see it now; Christ has redeemed me!” He accepted his dream as direct revelation from God, and went about his business, never since failing to be zealous, in season and out of season, for his faith in Christ. Recently Dr. Farnsworth and Bodvilli Cricor went there to examine candidates for church membership. He, with ten other brethren and six of the sisters, was received to the communion. There is now a zealous little company of twenty church members, which, with the Holy Spirit’s guidance, may bring many to the light. Arrangements are under way to send Stepan Effendi there as preacher, and his daughter with him, to begin a girls’ school.

MICRONESIA.

EXTRACTS FROM MRS. LOGAN’S JOURNAL.

Thanksgiving Day, November 24.—We have been more completely shut off from any communication with the outside world than usual. Captain Melander, who usually comes to us once in four or five months, and at least brings us news from the friends in Kusaie, has not been here since March. He came once as near as Losap, and left a short letter there for Mr. Price, saying he was forbidden to come to Ruk by the Spanish governor, and also forbidden to tell the reason why, but that we would learn about it before very long.

A Japanese trading schooner brought us mail, and told us that there was war between the United States and Spain. Further than this we had no news, save that word finally came from Ponape, I do not remember how it came, that when Captain Melander returned to Ponape, his vessel was taken by the Spanish, and he was made a prisoner. Also that Henry Nanapei was in prison there, and it was feared that the Spanish would kill him.

We closed school August 1st, hoping to see the *Star* before we should begin another term; but when she had not come early in September, we began again, because it is always necessary to keep our scholars fairly busy.

The days passed away, and we finished a term of six weeks, and still no *Star*; and no word from anywhere. We began to have a real shut-in feeling. Surely, something was happening somewhere in the great world. Were there stirring events of which we knew nothing? Who could tell?

Had our Morning Star been captured by the Spanish at Kusaie? In that case would we ever get our mail? What should we do for supplies? One surmise was as good as another, and there was nothing to do but wait, and that as patiently as possible. Our supplies were holding out fairly well, although Mr. Price said he did not know but we should be ready to adopt the form of blessing used by some poor college students who boarded themselves, "O Lord, we thank thee for this miserable food provided for our dying bodies." The thing we feared most was that our material for buying food for the scholars would give out. We had a good many small bits of calico, a lot of samples which had been sent, and some patchwork also, so we set the girls to work piecing quilts. The natives liked them very much, and we found ready sale for them. One quilt would bring enough preserved breadfruit to last the girls nearly two weeks, so we felt sure of food for them for several weeks to come.

Then, very early one morning, as soon as it was light enough to see,—it was the morning of November 8th,—there was a rushing of natives past the house, out to the brow of the hill where there is a good view of the sea. To the eager inquiry "What is the matter?" there came the equally eager reply, "There is a ship in sight." I hurried out with the glass. Not the Morning Star, surely, only a schooner. The Japs are looking for one of their vessels; probably this is it. Well, we may get some letters. Later it is plain from the rig of it that it is not a Japanese schooner. Now she is inside the lagoon, and seems to be heading for our station; indeed, her nose seems to be pointing directly to our front door. Mr. Price and Captain Foster have gone to Fairuk, out in the west part of the lagoon, ten or fifteen miles away, and they have both boats with them. What is to be done? We can send one of the native boys off in a canoe, but we are eager for mail, and fear we should get little in that way. So Beulah and Mrs. Foster rise to the occasion, send and get Mr. Coe's boat,—he is a respectable trader who goes as mate on the Logan,—and are off for news about the time the vessel comes to anchor. Missionaries! Mail! Supplies! Oh, how much it means to us! The dear friends who have come to help us have had a cramped, weary, seasick voyage of seventy-four days, but they have reached us at last. Does any one say we do not get some glimpses of heavenly joys here on earth? Let him come and be a missionary in Micronesia. We can assure him of joyful experiences as well as of those which are supposed to develop saintliness. Friends, letters, food,—potatoes, onions, even apples. War, victory, annexation,—how things do crowd together and tumble over each other! We have hardly caught our breath yet, though many days have slipped away.

The Logan has gone to Mortlock, and Beulah went with Mr. Price. There are many things to be looked after among the girls and in the home, and some outside ones, such as the Sunday services, prayer meetings, etc., and new missionaries do not get the language, as children do measles, exactly, so Mr. Stimson cannot preach yet. We expect to have an opportunity to send mail in a few weeks, and I am doing my best to remember all my dear friends with a few words, at least. If any of you who feel you should have a letter do not get one, we hope you will remember that we did not have much time for answering our mail, and think we did the best we could in writing.

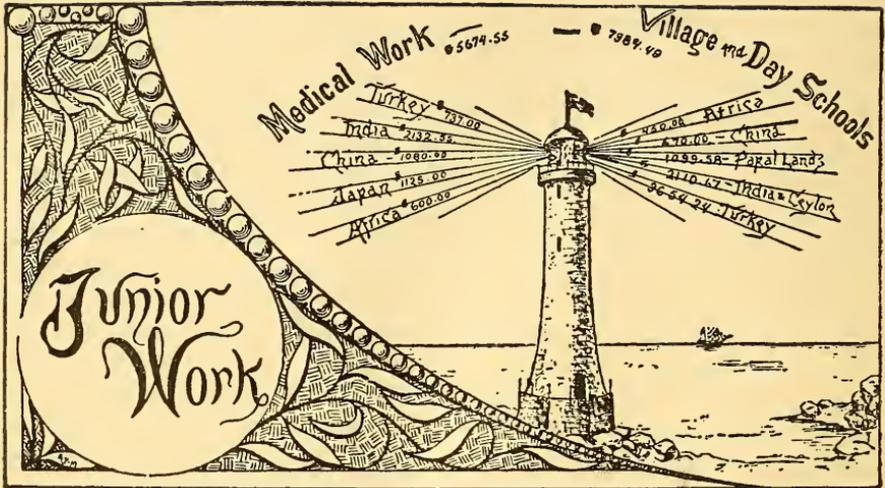
I cannot close my letter without telling you that we have had a hopeful, happy year in the work. Our schools have been large, and our scholars interested and in earnest for the most part. There is a good spirit among the scholars. Our "White Ribbon Society" is doing a real work among them, and we see progress in many ways. Beulah has not been able to do all she hoped for the little ones, for lack of time and strength, for she is my helper in the school in all ways; but she has begun a good work among them both in the day school and in the Sunday school, and now that we have more help, and friends have so kindly sent her kindergarten material, she will hope to give much more time to that part of the work. We believe it is going to be most helpful to the children, and thus for the whole work.

There has been a great deal of fighting among the natives in different parts of the lagoon, and a few of our young men have perhaps been tempted to join in it; but all of them have resisted any such temptation, and have been steadfast to their work and to the school. We have sometimes been afraid that the new mission stations in the west part of the lagoon would be broken up by the fighting; but they have not been, and some of the teachers have shown real heroism in remaining at their post, even when they had been ordered away by the chief because they were going to fight.

Dec. 14.—Three weeks from the day the Logan left us our friends who sailed away in her returned to us; but, alas! not in our own little vessel. While lying at anchor in the Sotoan lagoon a westerly storm came on which lasted several days, and drove the schooner upon the rocks, and she became a total wreck. Providentially she broke up in the daytime, so no lives were lost, as perhaps there would have been had the breaking up occurred in the night. Beulah had several girls with her who were coming to Ruk to school. They all swam safely to shore through the heavy sea. Mr. Price and Beulah reached the shore in a boat, but at some peril. Much of the ship's goods were saved, but only after they had floated about in the sea.

Beulah had diligently employed her time in writing letters while on this voyage. The box containing these and her writing materials was put with her other things into a wooden box and thrown into the sea. Everything was soaked with salt water, and most of her letters were ruined. These shipwrecked people, with true missionary pluck, gathered together out of the sea the ship's belongings and put them in the care of the native teacher there at Sotoan, and then Mr. Price engaged the trader's new boat to take them on to Lukonor, where the mission stations had not been visited when the wreck occurred. This work completed, their plan was to start for Ruk in the open boat, a distance of one hundred and sixty miles. Just as the work was finished, the Queen of the Isles, Captain Hitchfield, came into the lagoon. He had come almost directly from Ruk. He was quite willing, for a consideration, to return to Ruk with our people, and what there was of cargo. It is possible that he remembers that some months ago, when he and another man came here in an open boat, having been shipwrecked, Captain Foster kindly took them to Ponape in the Logan. We are very grateful to God for thus providing an easier and safer way for our dear friends to return to Ruk.

Beulah brought with her five new girls for the school. These were brave enough and wanted to come to school enough to be willing to risk their lives in the open boat. Two others left their homes to come, but after the wreck they decided to return rather than venture the voyage in the boat, and no one could blame them. Beulah says that at least fifteen girls were anxious to come, but in many cases their friends were unwilling. In many cases their friends tied them up, fearing they would go in spite of their opposition. Mr. Price also brought some more boys. Thus, dear friends, do the lights and shadows mingle in our work. There is some reason to hope for a return to the normal condition of things at Mortlock, with careful and wise oversight, but we have now no schooner to provide a way for visiting those islands; our schools are filling up, and new helpers have come to gladden our hearts and share our labors; but Mr. Price, who has so wisely and carefully steered our mission through the perilous places of the past few years, must at this critical time leave us to seek medical relief and help. If the Ruk mission ever needed your fervent, frequent prayers, it needs them now, these coming months, this year which is so soon to open upon us. Do not forget us; speak to God much on behalf of his work here, and on our behalf, that great wisdom and grace may be given us, and the blessed Holy Spirit in large measure. Mr. Price goes from here to Yokohama by trading vessel, thence by steamer to San Francisco.



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

HELPS FOR LEADERS.

THE VALUE OF MISSIONARY BIOGRAPHY.

BY MISS ALICE F. BROWN.

I.

FOR creating an interest in missions, why is the reading of missionary biography an important factor?

Because there are several classes of people whom the missionary meeting or the missionary speaker does not touch. They may be intelligent and charitable, but the mere name of foreign missions is distasteful to them. Foreign missions are old fogyish, and those who go to foreign fields are cranks. "Why go to the uttermost parts of the earth in search of charitable work, when there is so much at one's own door?" This is their great plea. Now, to argue with such little-mindedness is mere folly. Indirect influence must be brought to bear, public opinion must be educated.

"Have you read such and such a biography? It is as fascinating as a novel; Livingstone's, Mackay's, Neesima's, Hamlin's?"

It is not necessary to flaunt in the faces of the uninitiated that these men were all missionaries. The more seemingly human,—mind I say seemingly,—or intellectual side of their lives, may be at first the most attractive. "Livingstone was a great explorer. He was a naturalist and a scientist besides. Neesima was a native of that fascinating Japanese country you

visited on your trip around the world. He was a brilliant scholar, and was educated in this country. Mackay was a talented Scotchman, a first-class civil and mechanical engineer. He traveled abroad and perfected himself in his profession in Germany. Hamlin is well acquainted with Eastern races,—Turkish, Armenian, Greek, and Russian. He resided for years in Constantinople, that city so much coveted by both English and Russian.” Can you not see how each one of these lives appeals to a different class of people, and no one of them need be interested in foreign missions as such?

Let these books be once read, however, and will not foreign missions take on a larger and more interesting aspect? Results of foreign missions are seen more clearly by looking at events in perspective, and in comparing them with other world interests. It is not merely a sectarian, narrow, religious movement, these foreign missions, but an opening of new countries to the world’s interest, an unfolding of new beauties of nature, and of the knowledge of new races.

If the reader is converted, it is almost unconsciously to herself; or, if consciously, it has been a conversion from within, not from the outside. Her own intelligence has come to the rescue, and her own individuality has done the work. Put into the hands of leader or member the thrilling life of John G. Paton. Let her laugh or cry by turns over his adventures and stories. Let the reader come in contact with a really great mind, an unusual personality, and she will be stirred and uplifted in spite of herself. And now I have let out the secret of the success of missionary biography: it is because it brings us in contact with the most powerful personalities that have moved the world.

II.

•A few practical suggestions may not be out of place.

It is essential, first of all, that the leader of any society should be thoroughly prepared for stimulating interest in others by being herself well versed in the subject of missionary biography. Let her be saturated with the salt of these unselfish, heroic, martyr-like lives. Cary, Hannington, Moffat, Morrison, and Patterson will be as real to her as George Washington or Benjamin Franklin.

These lives, often most picturesque with the background of Eastern, and Oriental, and South Sea Island life; often stimulating on account of devotion to duty and hard work; often amusing when heathen customs conflict with civilized ones; often pathetic when darkened lives are discovered by Christ’s light; often solemn when heathen sin and a martyr’s death stare the missionary in the face; but always joyous and peaceful, because the faith in

God is sure and the love of God is great,—these lives, I say, must be lived over again by the leader of the missionary circle. If she thoroughly enjoys and enters into their spirit she will find a way to make others enjoy them too, a way her very own, and so original and best.

To choose the book best fitted for a special member, and put it in her hands to read, is the first and easiest way to create interest. Perhaps the leader may ask this girl to tell at the next meeting some exciting episode in the book, or some humorous anecdote. I have tried this plan with John Paton's life, which is full of incident. It is best to let the girl choose the anecdotes she likes best, or the one which will bring out some special thought suggested by the leader. Don't do any work for the girls that they can do for themselves. Never mark the passages that they are to read. If you do, it is more than probable that those paragraphs alone will be read, and no great interest will be awakened. For no responsibility will be thrown on the girl to search for herself, and the connected thought will be broken, because what came before and after will be a blank.

At another meeting a short paper can be written, condensing the life of some missionary from one or perhaps two biographies of the same man. This has been done in our society with the life of Neesima. Copies of such written work should be kept by the secretary of the society for future reading or consulting. Don't let yourself be bored if the condensed life contains only dates and dry facts, nor be discouraged if the anecdotes are told lamely, or are read from the book the first time. Supplement them by yourself relating a spicy, short incident, or by adding a few interesting details from the books, during the informal conversation which, I take for granted, will follow the papers. This informal conversation, or discussion, seems to me a most important part of the meeting. Then side lights can be thrown on the life just read by pictures in the current magazines, by foreign photographs of the country to which the missionary went, by items culled from the daily newspaper regarding the present state of that country, or by recent letters from the missionaries now on the field. And if the programme is arranged for the year, as I presume it is, and the members know what is coming, each one may enter into this informal talk.

A few interesting biographies read in this way may become the nucleus of a missionary library. Perhaps each girl may contribute the book of most interest to herself, or some good friends in the church may offer to supply the money for others. These books might well be lent to the Sunday-school library when not in use by members of the circle.

Another way might be even more feasible and successful. Create a book club of missionary biography, instead of magazines, and let the books be

circulated among the members in turn. Perhaps a half dozen of biographies would be enough for one winter. Members of the church even who are not especially interested in missions, or who do not belong to the circle, might be willing to join this reading club, and so the interest might grow.

As the lives of the missionary heroes become more familiar, a desire to know more about the fields in which they worked, and the methods by which they are sent and supported will grow. So that missionary biography will prepare the way for more accurate knowledge and study. And not until real, earnest, systematic study is undertaken, with true spiritual enthusiasm as a base, will the missionary societies of our churches grow, as does the Student Volunteer Movement in our colleges.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Once more we are compelled to report a serious falling off in contributions during the month ending March 18th, as compared with the same month last year. The decrease of \$1,252.43 has brought down the gain which came to us from a single donation of \$3,000 in our New Haven Branch, so that the gain for the first five months of the year is only \$260. If it were not for the timely and generous gift mentioned, we should be obliged to report a loss of more than \$2,700. While we wish to present our thanks anew to the generous donor, we most affectionately urge upon our societies and upon individuals the absolute necessity for bringing up the general contributions at least to last year's standard, so that this gift can be used for the advance in appropriations.

TESTIMONY FROM PRINCIPAL FAIRBAIRN. The following extracts from the farewell letter of Principal Fairbairn at the close of his lectures in the Haskell Course in India, is a fine testimony of an eyewitness to the missionary work: "May I, before sailing for home, express to you and through you to the many friends we have met and made in India, my deep gratitude for the warm and hospitable welcome we have everywhere received. I came expecting to learn much, and much has certainly been learned; but what has been learned most of all, for it has been a matter of uniform and daily experience, has been the fine and refined temper of the Hindu people. Nothing has impressed me more than the patient courtesy with which audiences have listened, even when they must have deeply disagreed. For this courtesy, which has never failed, I desire to express my

cordial admiration and respectful gratitude. . . . May I now bid good-by, but not, I hope, farewell, to the many friends who have so hospitably entertained us, and enabled us to see so much of India, and to feel some of its marvelous charm? They have given us memories that will live as long as life. Of the missionaries and their work, of their noble services to India, of the remarkable variety of their activities and the astonishing efficiency of most of their agencies, I will not trust myself to speak, lest I be suspected of falling into extravagance. But I may simply state that the sight of their achievements sends me home a happier and more hopeful man than I was when I came."

THE DEATH OF THE PRINCESS KAIULANI. Honolulu papers bring detailed accounts of the death and funeral ceremonies of Princess Kaiulani. The grief of all classes in the Islands over the loss of the beautiful, cultured girl was very great. Her father, Hon. A. S. Cleghorn, received many testimonials to her lovely character. Among them is the following from the Woman's Board of Missions of the Pacific Islands: "To Mr. Cleghorn,—Dear Sir: Among the many expressions of sympathy and of a sense of loss, the members of a woman's society, 'the Board of Missions,' would add a word of condolence to him who suffers most deeply. We ask ourselves, how can it be that one so joyous, youthful, beautiful, and noble is gone from our sight,—she who so graced her high position, who carried her dignities with such maidenly modesty? Oh, how we all lament that she has gone! We offer to you, sir, the only testimonial in our power,—that of admiration and respect for the bright being so lately among us." A dense crowd gathered about the old Kawaiahao Church at the time of the funeral, "the glittering carriage drawn by prancing horses touching sides with the worn, dilapidated buggy that had seen better days," "old native men with their old silk hats and suits of decent black, many the relics of former royal funerals," and "native women in their flowing *holokus* of deadest black or purest white," the mass of soldiery, the glittering arms and band instruments,—all forming a picture regal and magnificent. The paper also gives the following touching lines from Robert Louis Stevenson:—

TO PRINCESS KAIULANI.

Forth from her land to mine she goes,
 The Island maid, the Island Rose;
 Light of heart, and bright of face,
 The daughter of a double race.
 Her Islands here in Southern sun
 Shall mourn their Kaiulani gone,
 And I in her dear banyan shade
 Look vainly for my little maid.

But our Scot's island far away
 Shall glitter with unwonted day,
 And cast for once their tempests by,
 To smile in Kaiulani's eye.

[NOTE.—Written in April to Kaiulani in the April of her age and at Waikiki, with-in easy walk of Kaiulani's banyan. When she comes to my land and her father's, and the rain beats upon her window (as I fear it will), let her look at this page. It will be like a weed gathered and pressed at home, and she will remember her own islands and the shadow of her mighty tree, and she will hear the peacocks screaming in the dusk and the wind blowing in the palms, and she will think of her father sitting there alone.—R. L. S.]

MRS. GUILFORD Many friends of the Woman's Board and its work will be
 DUDLEY. pained to hear of the death of Mrs. Guilford Dudley, the
 treasurer of our New York State Branch. She has been actively connected
 with us for eighteen years as vice president in the Branch, and for the last
 four years as its treasurer. Her interest and labors have by no means been
 confined to her official duties, although her books have been said to be "a
 poem in figures." She has been a staunch and loyal friend to the cause, a
 constant attendant at our meetings, where her vivid presence will be remem-
 bered by all, and a strong reliance in every time of need. As one says of
 her, "She asked for herself no prominence, but her qualities of mind and
 heart were such that it could not be avoided; and wherever she was placed,
 —in church, benevolent organization, society, or home,—she was a woman
 of ability and grace, doing her work well."

OUR DAY As we go to press the appointed day of prayer for an ag-
 OF PRAYER. gressive forward movement in the work in our Board is just
 over. Responses to the suggestion from Branch and auxiliary officers,
 and from individuals, have been quick and earnest, and have promised a very
 general observance of the day. Now let us rise from our knees, and with
 our eyes fixed on our great Leader, with ears open to his commands, fol-
 low closely "in his steps," even through suffering, in his work for the
 daughters of sorrow in other lands.

NEW MISSIONARIES The Misses Baldwin, our two new missionaries who
 IN MICRONESIA. left San Francisco September 30th, reached Ruk, their
 final destination, about the middle of December. Their arrival is graphic-
 ally described in Mrs. Logan's journal on another page. It will be remem-
 bered that the war with Spain was thought to render it unsafe for the
 Morning Star to make her usual trip to the Islands, and the Misses Baldwin
 and Mr. Stimpson, and Mr. and Mrs. Channon made the voyage in The
 Queen of the Isles, a two-masted, "bald-headed" schooner. The long

journey of seventy-four days was made in exceedingly cramped, uncomfortable quarters, which Miss Elizabeth Baldwin thus describes: "The dining saloon is thirteen feet in length, eight and a half in breadth, and six feet in height, and in the middle is a table eight feet long by three and a half wide. Along one side and a half of this room runs a transom, which, with half a dozen stools, forms its seating capacity. Here we eat, hold our Sunday services, spend our evenings and our time generally when we are not on the rear deck or in our staterooms. Off the dining-room to the right is the door opening into our stateroom. This spacious apartment is six feet long, five wide, and six high, with a porthole eight and a half inches in diameter. The lower berth is six feet long and twenty-five inches wide, with a mattress resting on the soft side of a board. The upper berth is the same length and only twenty-two inches wide. I fancy I hear you querying, 'Where do they sit when they are in their room?' Why, on the floor, to be sure; and what could be nicer? You can just sway back and forth with the motion of the vessel, without clutching at something to keep you from going headlong with every movement, and can go quietly along with whatever you are doing. . . . The rear deck is where I have spent most of my time. Here we read and work together, and sometimes sleep. Here we have our evening sing, and as we are fortunate enough to have all the four parts, we enjoy it much. It is here, also, that we watch the beautiful sunsets and see the moon and stars come out. . . . The rear deck is seventeen feet wide and nine and one half long, and on it is the wheel and wheel box, occupying a space about four by two feet. Then, of course, there is constantly the man standing at the wheel. The hatch two and a half feet square, two bits and a compressor, and the main-sail ropes crossing the back part of the deck. Now, if you are good at figures, you can calculate how much space is left for five grown people to sit and leave room for four children and the captain and mate attending to their work. I can assure you it is a very close calculation."

EXTRACTS FROM RECENT LETTERS.

FROM MISS ESTHER ALONSO,

Teacher in Instituto Internacional, Biarritz, France.

MARCH 1, 1899.

DEAR FRIENDS: With the following heading only, you will know who is the "Queen of the International Institute." Is this not a good title for Mrs. Gulick? We could not give her another name that would fit her so

well. At last we have her with us; it seems even yet a dream that she is here; but no, if we open our eyes, we see that she has come, for the sun could not shine as much in his kingdom as she does in this little world of the International Institute. I do not think I ought to write this, for I am very partial and would praise Doña Alicia so much, that if she knew it she would not like it; but nevertheless, as a secret among us, I will tell you about her reception here.

The night before her arrival nobody could sleep well; all were excited at the idea of to-morrow. We were not sure that she would arrive that day, but when the Paris mail came, all the teachers like a swarm of bees went to Mr. Gulick to ask the latest news. We took the letter in our hands and in a minute the house was in commotion. Classes were out of the question, everyone had something important to do to receive our queen. The American and Spanish colors were put on the stairs and over the front door. The girls, all dressed in uniform with button-hole bouquets of red and yellow flowers, formed two lines in the path of our garden where the carriage had to pass. In every window was a girl who had to wave her handkerchief at the moment that the "centinela" bell rang announcing that the carriage was in sight. In a few moments the carriage arrived, and the girls sang to our heroine a little song composed for the occasion to the music of the Royal March. How can we describe that moment? We found her looking well, but tired; each one of us wanted to get nearer to her than the other. You would have seen here America and Spain trying to get the precious possession. I do not think we left her to rest that day a moment; if Mrs. Gulick was in her room, there would enter a procession; if she went to the parlor, there we would follow her.

We talk very often about you, and it seems as if we were all together in a big house, you living at one side and we at the other. Her mere presence here makes us happy; her voice, her sweet laugh, her words give joy to our hearts, and we have more animation to work, to wait, to hope, to plan for the blessed work that you and we are doing for our beloved Spain.

But I will not finish this letter without naming the two ladies who have come with Mrs. Gulick. We have baptized them already with Spanish names, and we think we will love them very much, for they are very kind.

FROM A JAPANESE LADY IN SENDAI.

Fifteenth of this month was just a month since we got the sad announcement about Mrs. Bradshaw. Miss Bradshaw thought that if she could have memorial meeting of her mother, it will help and comfort some people who have same sadness in their family, so she invited some women whom we

know, and had the meeting. There were twenty besides our house people, though it was very cold weather. Miss Katagiri, our pastor's niece, who is teaching in a girls' school, was here. We sang an opening hymn, then the leader read Bible verses and prayed. Mrs. Nishizaki, who is a graduate of Doshisha, and now a young married woman, living near us, sang a Japanese song, "Though our bodies die, our souls shall live." It was very sweet.

A young girl's talking came next. "Alas! Mrs. Bradshaw is already in her heavenly, sweet home, under the Father's care and in her own glory, before we know her. We don't know her, but we heard about her little, and we can know what kind of spirit she had by her sending her dearest daughter to the unseen land. We who have children are to follow her noble spirit." She read Acts ii. 38, 39, Phil. ii. 17, and Ps. xlv. 1, 2, 3.

An English song, "Nearer, my God, to thee," by Mrs. Nishizaki again. Dr. De Forest gave us a nice and helpful speech. The subject was, "Death is not fearful matter when we are ready. Mrs. Bradshaw was all ready, so she went her own home fearlessly and peacefully." We read some of the same verses that were read at the funeral of Mrs. Bradshaw in America, and the pastor's wife prayed for the remained family for the end.

After the meeting some cake and tea were passed. Many of the people brought the beautiful cakes to comfort Miss Bradshaw. It was very nice meeting. It was five o'clock when all were gone.

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

On Saturday, while Miss Mellen was away, I had a visit from the mother of the chief Swazimano. I once went to see him at his kraal. He has many times been to see us, and his son lived here for three years. A number of his people live here at our station. His main kraal is ten or twelve miles from Esidumbini, at the foot of the spur of the Noodsberg Mountain. Most of the people on the Noodsberg belong to his tribe. His mother had never been to see me before. She came with Kisemane, Harry's mother, who is now in my Tuesday morning class, or meeting. It was a cold, damp day, so we had a little fire in the parlor, and we told them to come in there, as I was afraid of taking more cold out in the other room. I wish you could have seen them,—both old women, one clothed in the old serge dress that I gave her, and a shawl she had bought, the other in her skin *tsichanba*, with a blanket over her shoulder. Kisemane had often been in the house, and was anxious to pilot the chief's mother, so that all she did would be in "good form." She seemed much awed by the room, and yet as if her eyes would take in at a glance a great deal, while one could see that she was a little afraid the ceiling might come down on her

head, and that I would notice all she did. They sat on a mat in front of the fire, and made a feint of getting warm, while I talked, and tried to make the chief's mother feel at ease. We spoke of the chief's health, and she told me of the kind regards he had sent, of her recollections of my visit to them, of her long desire to visit me, and then, in a trembling voice, of her wish to be a Christian, as her friend Kisemane was learning to be. When I asked her what it was to be a Christian, she at once seemed nervous, and at first, in a confused way, said, "It is to come out from the kraal life and wear a dress as Kisemane does." "Oh, no," I said; "that is not it. Many people do not live in kraals and they wear clothes, yet they are not Christians." The chief's mother began to look for her snuff-box; Kisemane gave her a little nudge, and whispered, "*Yeka*," meaning, "don't snuff here." She tucked it away whence she had taken it, in the old kid glove which hung from her belt and served as a pocket. Then in a moment she whispered to her friend, "*Ngi ya julika*" (I am in a perspiration). I quietly talked to them until I had diverted the chief's mother, and she was more comfortable. I did not ask her any more questions, but told her that to believe as a Christian should believe was to trust in the Son of the Great One, who made the earth and the sea; who made her, and who made the sun to shine, and the clouds to give rain, and her gardens to grow; who sent his Son Jesus Christ to the world to help and save people that trust him; how he died and rose from the dead, and would give eternal life to those who came to him; if she trusted him, he would give her a clean heart and put his spirit in it, when she would be a Christian whether she wore her *tsichanba* of skin which she then had on, or whether she dressed in clothes like those that Kisemane wore. A change came over her face. She had forgotten her fear; had forgotten that she was warm; had forgotten her snuff, and was looking very intently into my face. Her hand was over her heart, and she said: "Yes, yes; a long time I have wanted a new heart. I have wanted to learn the way, but I do not know how to speak of it. I do not know how to find it. I want to know God."

FROM MISS JEAN GORDON, WAI, INDIA.

On review Sunday we had such a nice meeting of the two Sunday schools together. Seventy or more girls were present. A good number of them could repeat all the golden texts, and they had some new hymns to sing together. It made us all very happy and our hearts full of praise to look into the bright, happy faces and hear the intelligent answers. Sometimes the work seems discouraging; but on such occasions we realize something of what line upon line is doing in our midst, and are cheered and encouraged.

The work among the women, too, is hopeful. There are some dear women who seem very glad to hear, and they say that they do believe in Christ. Perhaps they do, according to their light, although as yet they do not see it their duty to come out from among their people and be baptized.

What we were able to do for the poor people last year has been not only a blessing to those who received help, but has given the people confidence in us and made them more friendly. The women often tell us that when we began to go among them they were afraid of us, but that they are not in the least afraid now. Nor is it strange that it does take time to win their confidence. We are such a different looking people. Our customs are altogether different, and we come asking them to accept a religion which, if they do, means that they must give up all they have been taught to believe from childhood was meritorious and much of which they really enjoy and love. People often tell us, and I believe sincerely, that God has told them to worship through idols. Of course these are the ignorant and poor, who instinctively revere those above them who teach them to do these things. There are others who at once admit that their idols are all false, and that there is only one true God. Poor, poor people! I often have a deep heartache for them.

The past months have been full of fasts, and festivals, and bathings; but of what avail has it all been? This year the Ganges is supposed to have joined the Krishna River. It is said to come for one year once every twelve years. It is just another means of getting money out of the poor people. Every man whose parents are dead, sometime during the year must make a festival in honor of this. The first thing he does is to shave his head and face clean. For this the barber gets two or three times what he usually has for shaving, and in some cases the clothes the man is wearing at the time. Then there is idolatrous worship, when, as one man told us, the priest tells them to put a rupee before one idol, four annas before another, two annas before a third, and so on, all of which the priest pockets later on. Then a dinner is made, when the priest is remembered again with grain, or a present of cloth.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

The Plan of my Life.—John xv. 7-11.

In these verses we find a transcript of Christian experience, and the more precious because they are the words of our Lord. We delight to know what His plan for our life would be. Beginning at the very threshold we begin with Him. Coming out from the old life of self-seeking, we have been led to seek Him and all the fullness of his salvation. He has given us "new-

ness of life," and henceforth the Holy Spirit has a dwelling within the realm of our thought and feeling. There is a new plan of life for us, and nothing is left undone for its fulfillment.

This plan of my life well begins with the great fact, "If ye hide in Me." A new book, by Dr. A. T. Pierson, entitled, "Christ Jesus the Sphere of the Believer's Life," is richly suggestive in its unfolding of the vital truth of the words, "in Christ Jesus." The Lord helpfully adds, "and my words abide (or hide) in you." We can step boldly out on this provision for us should our distrust of ourselves lead us to question whether we know what abiding in Him really means. We can store His life-giving and spirit-quickenings words as treasures, and down deep within they will do their work of bringing us into union with him.

The outcome of this will be prayer. He could not make a plan for us which would not bring us into such joy of pouring the soul out in prayer as he enjoyed when on earth. He needed and found his Father.

The sure answer He knows will be as truly ours as for himself. He sees also that the pressure upon us will be our needs for service, our desires for his glory, and our loving ministry to others. The beautiful bond of union between our Lord and his Father is brought out in the thought of our bearing much fruit. Before He gives expression to what it will be to himself to see us rich in power for prayer and service, he thinks of the satisfaction of his Father in seeing us fulfilling that for which he created us. We need to count ourselves, more than we do, most precious to such joy over our growth in the Divine life.

We cannot comprehend the ninth verse. We can think how the Father must have loved his dear and spotless Son, "but so have I loved you" is beyond our highest effort of thought. He tenderly adds, "continue ye in my love." Then there is the beginning already. We can believe that. It is in His plan for us that we should know this limitless and wonderful love.

The tenth verse recalls to us the words, "we love Him because he first loved us." We have sought to abide in Him for salvation and safety. Not until we have had some comprehension of His ceaseless love for us can we begin to realize that he seeks our abiding in him for intimacy with himself. Simple and loving obedience to every whisper, and this alone, will reveal this heavenly place in Him.

Finally, this plan of my life has its crown in joy. Doubt, and distrust, and self-condemnation giving way to the sweet liberty of a child at home in a Father's care. To know what our Lord means by "my joy" is entering into a sacred mystery, where he alone can grant the revelation.

•••

"God's perfect plan I may not grasp,
But I can trust his love infinite;
And with my feeble fingers clasp
The hand which leads me to the light.
My soul upon God's errand goes:
The end I know not, but he knows."

THE FEVERED HANDS.

BY EMILY HUNTINGTON MILLER.

THE two women were neighbors, and they were both sewing, as they sat on the broad, sunny piazza, with restless leaf-shadows flitting about them.

One was working in a quiet, steady fashion upon a stout little garment of the unmistakable stamp which seems to be the trade mark of aid societies the world over; the other, with swift, deft fingers, was transforming yards of delicately tinted muslin into airy frills.

"I know the ladies don't like it," she said, with a little laugh, "but I just cannot waste my time and strength on that kind of thing. I'm willing to pay for making my share, and I am sure that it is a double benefit, for they get the garments, and some poor woman gets the money."

"It does seem so," said her neighbor; "but, then, what becomes of your share?"

"Of mine?" said Mrs. Latimer, looking up for an instant from her ruffling.

"Your share of the blessing, I mean. I tried that way, and I found I was not in the least interested. The whole thing came to be simply a business transaction. But if I sit down, and actually make a garment, I seem to put myself into it, especially if I give up some other thing that I really wanted to do. I never used to think of what we were to get out of missionary work for ourselves."

"It's precious little I get out of it," confessed Mrs. Latimer. "I take the paper, but I never have time to read it; I go to the meetings when I don't forget them, but as for thinking about it,—the fact is, I never have room for a thought about anything that isn't staring me in the face, or clamoring in my ears."

"And there are so many things staring and clamoring," sighed the neighbor.

"Yes, and every day adds to the host. Sometimes I have my doubts about civilization and the progress of the world. Life in the days of our grandmothers was so much simpler a thing, and it really seems to me it was more wholesome."

"There were no rose-colored ruffles in it," said the neighbor, glancing significantly at Mrs. Latimer's work.

"I know," laughed Mrs. Latimer; "Elsie would have been dressed in homespun, or good substantial home-made linen, in the scant material and plain hems, but I'm afraid we don't quite realize what it meant that everything was home-made. I'm not sure but looms, and spinning wheels, and only one's fingers to do the work of sewing machines, might have been a fair equivalent for a good many modern nightmares. Perhaps they had no more time than we, but they had space; their lives were not crowded with so many things."

"Do you think ours really need to be? Couldn't we simplify them?"

"Easily enough in theory. Almost any one could say of half the things she does, 'This, and this, and this is not absolutely essential.' But things are so related and interwoven, and involve so many people, that when it really comes to weeding out the non-essentials, you cannot get rid of them."

"We do sometimes, you know, when sickness comes and shuts us away even from what we call essentials, and, no matter how necessary we seemed to be, life goes on very much the same without us. I've had two or three such lessons, and it set me to meditating. The difficulty with me is to decide what are essentials."

"That's it exactly. Essential to what? One could live without fruits or flowers, but one loses the flavor of life. One could live without music, or art, or adornment, but the question is, Are they not essential to something beyond mere living?"

"Yes, I have said all that to myself, and I come around to this point: there are some things I absolutely must have. One of these things is leisure, a chance for repose, for quiet, to let my thoughts clear and settle. The other ——"

Mrs. Latimer looked up with a little gasp. "The other! Don't tell me you have resolved living into two essentials."

"It is rather a grouping than a resolving. The other thing is leisure for something outside of myself and my personal interests ——"

"Leisure for one's self and leisure from one's self," mused Mrs. Latimer; "that sounds comprehensive, but, after all, as you said, it is only a grouping of everything into two bundles. You still have to adjust the balance."

"But isn't it something to see there must be a balance? To be able to say to the most imperative thing on one side, 'If you are to rob me of the possibility of the leisure I need for my own growth, you cannot be a duty,' and to the most enticing thing on the other, 'If you monopolize my thought and energy so that I have nothing to give to others, you cannot be a good.'"

"If one only could say it and then abide by it. After Laurie had that long sickness, and the doctor said it must have been coming on for weeks and might have been prevented, I couldn't help thinking if I had not been so absorbed in the charity bazaar that I scarcely took time to eat or sleep, I must have seen how listless he was and how little he ate. And I said I never would be drawn into such a thing again, but when nobody would take charge, and I was the only woman who had any experience, why, I just had to come to the rescue. That is only one illustration of the way my hands are filled for me. Of course you may say I ought to decide for myself; but when other people are so sure of your duty it is a good deal easier to yield than to stand out and be considered selfish and obstinate. And then there are so many things one really wants to do,—clubs, and guilds, and reading circles, and lecture courses, and you keep on adding one more delightful thing until you live under perpetual pressure. It isn't the weight of things, but their multiplicity; you're not crushed so much as smothered."

"Well," said the neighbor, "I decline to be smothered; I must have space in my life even if I leave out the pleasant things that I would like to do. There isn't enough of me to divide into so many pieces, and so I have to choose."

"And you choose the missionary society? Honestly now, Jennie, did you choose it?"

"I don't think I did. It seemed to me such a natural part of one's Christian life that I simply accepted it, without any choosing, as a matter of course;

but I have got so much from it that I don't know on which side it ought to count—for myself or for others."

"What, for instance?"

"The keenest appreciation of the common blessings that we women take for granted, as if they necessarily belonged to us. Freedom to come and go unhindered in the world; liberty to choose our own lot; the right to ourselves; courtesy, deference, and regard for our wishes from others,—we can hardly think what life would be without these until we make ourselves familiar with the lives of those who have never even conceived of them as possible. We know these things are so, but nothing ever influences us till we get close enough to feel it as a reality."

There was a little silence and then Mrs. Latimer said: "And you call it simplifying life to bring conscience into it? My dear, I just hurry through my days doing 'ye next thing,' and not stopping to ask if it is worth while. I can't do it."

"Helen," said the neighbor, "don't you remember the story of the woman who was sick of a fever in Simon's house? When Jesus came 'he touched her hands, and the fever left her, and she arose and ministered unto them.' If Christ could come into our homes, and touch these restless hands of ours, wouldn't the fever leave us, so that we, too, might arise and minister in a new sense? You say conscience does not simplify life, but Christ does when we really grow

"Less careful how to serve Thee much,
Than please thee perfectly."

"Then touched He her hands and the fever left her," repeated Mrs. Latimer. "Can't you just see the fevered hands, grasping and grasping at nothing—and the quiet and peace that followed the touch? I wish, O I wish——"

It was a prayer, but it was not spoken aloud.

OUR BOOK TABLE.

Bright Bits for Reading in Missionary Societies. By Mrs. M. S. Budlong, Rockford, Ill. Pp. 203. Price 50 cents.

Having carefully examined this second series of extracts suitable for use in making up a programme for a missionary meeting, I thought so well of it that I sent for a copy to use and to lend. There are carefully selected Scripture texts, arranged under such topics as: "Bible Examples of Woman's Work, and Precepts for Women of To-day;" "The Royal Proclamation;" "The Giving Alphabet;" "Africa—Its Needs and the Supply;" "Missionary Texts." Such poems as Rudyard Kipling's "Recessional" and "The Song of the Women," Mrs. Merrill Gates' "Livingstone's Funeral March," and others from Christina Rossetti, Jean Ingelow, the Bishop of Derry, and Joseph Cook are found here. Extracts from addresses by Dr. Storrs, Dr. A. J. Gordon, and Dr. H. C. Mabie are eloquent and stimulating. Stories by Lucy Guinness, Emily Huntington Miller, Mrs. Stansbury, and others, are sure to command attention, if well read, from the most stolid member of an auxiliary audience; and such

topics as "Club Methods in Woman's Foreign Missionary Work," "New Departures in 'Bright Hope' Auxiliary," and "A Council of Programme Makers," will claim the immediate attention of those who know from personal experience what it means to prepare an interesting missionary programme for the modern woman.

A missionary story by "Pansy," called *Agatha's Unknown Way*, is published by Revell Co. for thirty cents, in very attractive binding, and will make a charming Christmas gift. The second chapter is a satire, none too strongly drawn, on the way the monthly missionary meeting is sometimes conducted in the home churches by women who have not prepared themselves, and who have only a lukewarm interest in the subject. There are only six chapters, and they might be read aloud in an hour. It is just the thing for a young ladies' mission circle to take for an evening's entertainment, giving six good readers each a chapter. There is humor and action enough to hold the attention, and useful lessons are taught.

St. Paul: An Autobiography, belongs to the Quiet Hour Series, issued by F. H. Revell Co., in decorated cloth bindings, each for twenty-five cents.

The title-page says that this is transcribed by "The Deaconess," a servant of the church. And the motto is, "Agrippa said unto Paul, thou art permitted to speak for thyself." In compact form is given the strategic points of St. Paul's life, made up from Scripture texts taken from the Acts of the Apostles and the Epistles of Paul. Like Professor Moulton's "Modern Reader's Bible," this little book appeals to one as literature, and from the opening chapter, entitled, "Genealogy and Early Life," where Paul begins, "I am verily a man who am a Jew," to the closing chapter of "Triumph," the reader is held in breathless interest, as though reading of this wonderful career and personality for the first time.

There has come from London to our circulating library the fifth volume of the monthly magazine of the Zenana Bible and Medical Mission, called, *The Zenana; or, Woman's Work in India*. It is illustrated and attractively bound, and shows us how the Christian women of Great Britain work for their sisters in India.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

Hardly a month passes that there does not appear in some periodical a gem for a missionary meeting in verse. Real poetry often touches the heart-strings when prose fails. The touch of the intellectual, with a heart in it, gives added power to missionary programmes. In this line several poems of Rudyard Kipling have been suggested here, and now we suggest the "Black Sheep," a bit from Richard Burton's choice pen, found in the *Atlantic Monthly*, April.

A tender close for a meeting might be the few lines entitled "A Prayer," in *Munsey's* for April.

As to April prose, helpful in throwing light upon topics under consideration, the *Forum* gives us an article from a missionary in North China, Rev. Gilbert Reid, upon "American Opportunities in China."

This, taken with the article by Dr. Judson Smith, lately noticed in *LIFE AND LIGHT*, would serve as valuable material for study upon present conditions in China, material and spiritual.

Rev. J. P. Jones, missionary of the American Board to India, writes a second article upon "British Rule in India," in the *North American Review*. In the same, friends of Mexico may be interested to find out from Prince A. De Iturbide something of "Mexican Haciendas and the Peon System."

"American and Malay in Hawaii," by Winthrop L. Marvin, appears in the *Review of Reviews*.

It is but a step from our own particular mission fields to Korea, a country full of interest to every lover of missions. Hence we suggest "Korea and the Koreans," in the *Forum*, by Homer Beza Hulbert.

M. L. D.

THE sixteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 14-20, 1899. All foreign missionaries, of any evangelical denomination, are entitled to membership, free entertainment. Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

TOPICS FOR AUXILIARY MEETINGS.

May.—The Bible Women of the Board 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.

MISSION WORK IN CESAREA.

TOPIC FOR JUNE.

For this topic we suggest: 1. A brief glimpse of the general missionary work of Cesarea Station. See *Missionary Herald* for October, 1854 (the first arrival of missionaries); September, 1855 (progress); August, 1855 (mention of women); February, 1892 (results achieved); September, 1893 (sketch of native pastors). 2. "Education for Girls," (a) the general subject. See LIFE AND LIGHT for May, 1893 and November, 1894. (b) "The Boarding School for Girls," see leaflet (price two cents), "Boarding School in Tulas," supplemented if desired by more details in LIFE AND LIGHT for December, 1870, September, 1875, November, 1880, March and September, 1882, and June, 1897, and article on page 196 of this number; (c) "Kindergarten in Cesarea." See LIFE AND LIGHT for July, 1896 (general subject of kindergartens in Turkey); leaflet, "The Kindergarten in Cesarea" (price 2 cents), supplemented if desired by details in LIFE AND LIGHT for April, 1892, and August, 1894, and June, 1895. 3. Outstation Work. See *Missionary Herald*, April and September,

1856, June, 1868, September, 1888, January, 1893, and page 203 of this number. This might include a notice of the work of Bible women. LIFE AND LIGHT for January, 1879, September, 1881 (result with children), and on page 200 of this number.

All references may be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18, 1899, to March 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bath, Mrs. C. A. Pery, 20; Castine, Desert Palm Soc., 40; Gardiner, Aux., 10; Gorham, Aux., 50; Harpswell Centre, C. E. Soc., 1; Kennebunk, Union Ch., C. E. Soc., 5; Ligonis, C. E. Soc., 5; No. Bridgton, C. E. Soc., 1; Portland, State St. Ch., Aux., 11.45; St. Lawrence Ch., Aux., 10; Williston Ch., Aux., 45; Red Beach, Aux., 14; Rockland, Aux., 30; Sandy Point, C. E. Soc., 2; Woodfords, M. B., 4.20,

248 65

Total, 248 65

NEW HAMPSHIRE.

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178 60

Total, 183 60

VERMONT.

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Vermont Branch.—Mrs. T. M. Howard, Treas. Brattleboro, West, Aux., 10; Cambridge, Aux., 10; East Berkshire, Aux., with prev. contri, const. L. M. Mrs. C. J. Peterson; Hatford, Aux., 12; Jericho Centre, First Cong. Ch., 29; Jericho, Second Cong. Ch., 1; Lyndon, C. E. Soc., 2; Manchester, Cheerful Workers, 1; St. Johnsbury, E., Jr. C. E. Soc., 2; St. Johnsbury, No. Ch., Aux., 14.65; Vergennes, C. E. Soc., 4 65; Wallingford, Aux., 40; Westminster, C. E. Soc., 5; Windsor, with prev. contri, const. L. M. Mrs. J. D. Brewster,

131 30

Total, 141 70

MASSACHUSETTS.

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Phillipston.—Mrs. Mary P. Esty, 1 40
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South Ch., Aux. (of wh. 25 by Mrs. M. H. Day, const. L. M. Mrs. Moses Merrill), 228, Y. L. Aux., 88, Hope Chapel, S. S., 25, Park St. Ch., Jr. C. E. Soc., 150, Shawmut Ch., Aux., 29; Brookline, Leyden Ch., W. U., const. L. M. Caroline Potter, 25; Cambridge, First Ch., Aux., 9, 30, Pilgrim Ch., L. M. Soc., 40; Charlestown, First Ch., Aux., 2; Chelsea, First Ch., Aux., prev. contri. const. L. M's Mrs. Delia E. Stubbs, Mrs. Marilla H. Jones, Y. W. F. M. Soc., 10, Jr. C. E. Soc., 10, Third Ch., Aux., 18.05; Dorchester, Second Ch., Y. L. M. Soc., 40, Village Ch., Jr. C. E. Soc., 6; East Boston, Mrs. Caroline L. Fales, 500; Newton, Eliot Ch., C. E. Soc., 10; Newton Highlands, Aux. (of wh. 5 Th. Off. from a friend), 20.89; Roxbury, Eliot Ch., Aux., 38, C. E. Soc., 5.70, Immanuel Ch., Aux., 7, Jr. Aux., 25, Walnut Ave. Ch., C. E. Soc., 70.60; Somerville, Broadway Ch., Aux., 2.65, Prospect Hill Cong. Ch., C. E. Soc., 25, Jr. C. E. Soc., C. E. Day Off., 1; Watertown, Phillips Ch., Aux., 4, Cradle Roll, 9.35; Waverly, L. M. Soc., 14.33.	
Turners Falls.—Mrs. Mayo,	1,590 01
Worcester.—Miss Mary N. Perley,	10 00
Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Athol, Aux. (of wh. 5 Th. Off.), 10; Fitchburg, C. C. Ch., Aux., 19; Sutton, C. E. Soc., 5; Warren, Aux. (with prev. contri. const. L. M's Mrs. Mary Myles Shepard, Mrs. Margaret Bishop Shumway, Miss Abbie G. Makepeace), 11; Worcester, Park Ch., Aux., 5, Extra-Cent-a-Day Band, 5, Piedmont Ch., Kindergarten Dept., S. S., 5, Pilgrim Ch., Jr. C. E. Soc., 1,	3 00
	52 00
Total,	2,041 04
RHODE ISLAND.	
Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Providence, Union Cong. Ch., const. L. M. Miss Bertha Hatton Smith, 25, Cradle Roll, 10.53,	35 53
Total,	35 53
CONNECTICUT.	
Salisbury.—"A friend of China,"	3 00
Shelton. A friend,	40
Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Groton, C. E. Soc., 2.50; Lyme, C. E. Soc., 5; New London, First Ch., Aux., 39.45, Second Ch., Aux., 46.10; Norwich, Park Ch., Aux., A friend, 110; Stonington, Second Ch., C. E. Soc., 5,	208 05
Hartford Branch.—Mrs. M. Bradford Scott, Treas. Coventry, Aux., 19; Hartford, First Ch., Aux., 1, Prim. S. S., 5, C. E. Soc., 10; Gienwood, Jr. C. E. Soc., 1.34; Windsor Ave. Ch., Aux., 65.20; Somers, C. E. Soc., 20; Tolland, Aux., 5; Windsor Locks, Aux., 175,	301 54
New Haven Branch.—Miss Julia Twining, Treas. Barkhamsted, Mrs. E. A. Alvord, 1, C. E. Soc., 3.12; Bethel, Aux., 75; Black Rock, C. E. Soc., 10; Bridgeport, First Ch., S. S., 30; Centrebrook, Aux., 3.20; Cheshire, Jr. C. E. Soc., 5; Greenwich, Aux., 43.91; Ivoryton, Aux., 22; Middletown, First Ch., Aux. (of wh.	

50 from a friend to const. L. M's Miss Lucy Mary Gilbert, Miss Helen Louise Gilbert, and 25 from a friend "In Memoriam," const. L. M. Mrs. George N. Ward), 93, South Ch., Aux., const. L. M's Mrs. Lucy F. Williams, Miss Katherine C. Williams, Mrs. Minerva C. Calef, Mrs. Merriam Bailey, 100; New Canaan, Aux., 40; New Haven, Ch. of the Redeemer, S. S., 20, Grand Ave. Ch., Aux. (of wh. 25 const. L. M. Mrs. Elizabeth E. Franklin), 127, Taylor Ch., Y. L. M. C., 10, Yale College Ch., Aux., 85; Norfolk, Cong. Ch., 33.66; Pine Meadow, Miss Kellogg, 1; Portland, W. and W. Seniors, 8.10; Salisbury, prev. contri. by Mrs. Sarah D. Holbey, const. L. M. Martha M. Norton; Southport, L. M. Soc., 10; Stamford, Y. L. M. C. Soc., 12.50; Woodbridge, C. E. Soc., 10; Woodbury, First Ch., Aux., 22.60,	766 09
Total,	1,279 08
NEW YORK.	
New York.—Mrs. George S. Hickok,	5 00
Saranac Lake.—A friend,	40
Total,	5 40
LEGACY.	
Perry.—Legacy Sarah C. Alton, L. A. Hayward, Mrs. M. J. Sheldon, exrs., second payment,	15 00
PHILADELPHIA BRANCH.	
Philadelphia Branch.—Miss Emma Flavell, Treas. N. J., Jersey City, First Ch., The Faithful Circle King's Daughters, 10; Montclair, Aux., Th. Off., 75.50; Plainfield, Aux., 15; Westfield, Prim. Dept. S. S., 10; Pa., Germantown, Mrs. L. Bontillier, 50, Neesima Guild, 15. Less expenses, 31.25,	144 25
Total,	144 25
GEORGIA.	
Thomasville.—Bethany Cong. Ch., C. E. Soc.,	1 25
Total,	1 25
FLORIDA.	
Tarares.—Aux.,	1 00
Total,	1 00
TURKEY.	
Harpoot.—First Ch., W. M. Soc.,	5 19
Total,	5 19
CHINA.	
Pao-ting fu.—Miss Mary S. Morrill,	6 00
Total,	6 00
General Funds,	3,955 67
Gifts for Special Objects,	137 02
Variety Account,	40 60
Legacies,	15 00
Total,	\$4,148 29



FAREWELL TO THE MORNING STAR.

A REPRESENTATIVE of *The Pacific*, who is also a stockholder in the children's missionary ship, was present at farewell services held on board the *Morning Star*, at Folsom Street Wharf, San Francisco, Thursday morning, March 2d, at 10.30 o'clock. A report of the services is due to the stockholders, scattered in Congregational homes throughout the land. This ship has been in San Francisco harbor but twice before. When it was supposed that Spanish gunboats might capture the little craft if she kept on her mission of mercy to the Caroline and Gilbert Islands, Captain Bray turned her prow toward America, and for months past she has been anchored in safe waters.

On Thursday morning her deck was crowded with friends of missions, who had been invited to attend farewell services. Rev. Walter Frear, agent of the American Board, presided. In a brief address he spoke of the *Star* as a benediction to the people in Micronesia, just as a church is in some of our Western communities. The *Star*, he said, stands for righteousness and peace in those distant isles. Referring to the missionaries now there, and those that day returning to their work, he said, "There is heroism and courage in those men and women giving their lives for those needy people."

Prof. C. S. Nash, of the Pacific Seminary, said that he had a part in the first *Star*. As a child, he used to see Captain Bray, in imagination, always with a halo around his head, but never expected to see him. Now that he has met him, known him, taken him by the hand, and realized the faithful service he has performed, he is ready to acknowledge that Captain Bray is a bigger man than he, even in his younger days, supposed him to be. Referring to the *Star*, he said: "She is a great ship, after all; none so great. Don't call her small, except when you look at her masts and hull. The great 'liners' that traverse the oceans do not carry such interests as the *Star*. Missions are not all a romance. It is not a comfortable thing to go

down to Ponape among a people degraded and in darkness. A boy from a region of a city seldom visited by Christian influences listened to a talk on Christians as the light of the world. 'Are you a light?' he asked of the one who was speaking to him. 'Yes!' 'Why, then, don't you come and hang yourself up in our alley? It's awful dark down there.' 'It's awful dark down in the islands of the Pacific,' said Professor Nash. 'People are bowed down under the weight of heathenism, but the missionaries are the light that is shining in upon those lives. One after another is coming into the light there through their labors. The *Star* has a wonderful mission. She cannot fail, even though she should strike upon some reef and sink.'

He exhibited a disk with openings for silver offerings, each disk when filled representing one or more dollars. These are being sent out by the W. B. M. P. and Young Ladies' Branch, to be returned filled by September next. Quite a number were taken by those in the audience.

Mr. Frear introduced the missionaries who were about to sail: Miss Louise E. Wilson, of California, returning to Kusaie with health restored. Miss Wilson has made a host of friends while here on her needed vacation. Mrs. M. L. Stimson, whose husband preceded her to Ruk on the *Queen of the Isles*, was also introduced, together with three of her children. Her eldest remains in Oberlin.

Captain Bray extended a hearty welcome to all on board, and spoke a few words of farewell. He said the hold was filled with everything needed for the comfort of the missionaries, laying special emphasis upon the bags of mail that would be received and perused with absorbing interest. He pictured the groups of boys and girls at Kusaie that will be looking over the horizon every morning and evening to see if the *Star* is in sight. He told of the band of girls that will surround Miss Wilson at Kusaie on her arrival, and of the lonely husband at Ruk that awaits the arrival of wife and children. He asked for the prayers and sympathy of all as the *Star* goes on her way.

Rev. H. H. Wikoff, formerly Miss Wilson's pastor, led in prayer for the work and the workers, for the natives, and for the "witnesses of this hour who are not Christians, that something in this hour and in this service may lead them to Christ."

Several songs were interspersed through the service, which was throughout tender and beautiful.

Not far away, in the same harbor, lies the great battleship *Iowa*, whose record stirs the hearts of all Americans. It has helped emancipate an island people from the oppression of Spain. Very small, very small indeed, in

comparison, is the Morning Star ; but as she swung out into stream, and the next morning at daybreak crossed the bar, bearing messengers of Christ to the oppressed in Spain's one remaining group of islands in the Pacific, the stockholders had reason to feel that in many ways their ship, the Morning Star, is a " bigger " craft than the majestic Iowa of world-wide fame.

A WORD can be added about the cargo of the Star. Unlike the Iowa she carried no munitions of war. Her only weapon was the sword of the Spirit. There was an invoice of Testaments in the Marshall Island language from the Bible Society, and another invoice of hymn and tune books for Ruk, recently printed under the supervision of Mrs. Price. There was also all the material for a new schoolhouse for the Misses Baldwin, the new missionaries on Ruk, and there was lumber for a dining room for Mrs. Logan's girls' school, and lumber for various churches. There were stoves and furniture, and hardware, and household necessities of every kind. There were tons and tons of provisions and groceries, and dry goods to the value of between two and three thousand dollars for mission, and ship, and school, and teacher, and pastor. There was a small boat for the Logan, and a larger one for Mr. Channon.

And so, freighted full with such essentials for the prosecution of Christian work, and the development of Christian civilization, the Morning Star went forth on her annual voyage to be a blessing to the multitudes that look with longing for her coming.

QUARTERLY MEETING.

THE Quarterly Meeting of the Woman's Board of Missions for the Pacific was held Wednesday, March 1st, in the First Church, Berkeley. The welcome rain of the morning dampened the ardor of none, and kept only a few from being present. The exercises were opened by singing " In the Cross of Christ I Glory," followed by reading of the Scriptures and a prayer offered by Rev. Mr. Cross. The Treasurer's report for the half year showed a balance on hand of \$361.89, of which seventy-five cents was from the girls' school at Kusaie. Letters were read from Mrs. Temple, of Salt Lake City, asking for information for auxiliaries ; from Miss Harwood, who, although supposed to be resting, has spoken fifty-eight times, besides the addresses she made while in Northern California.

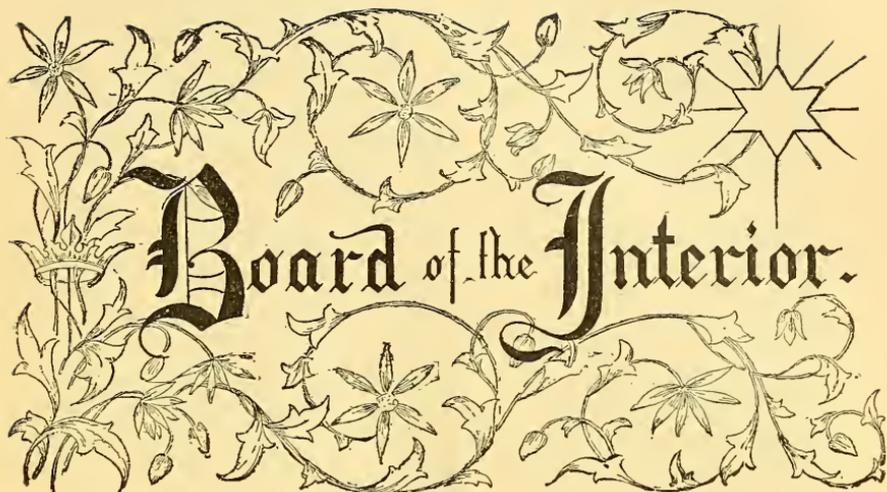
Mrs. Kirby, of Illinois, who was present, made a brief address, and an invitation to the International Council in New York City was received.

The Foreign Secretary brought the latest news from our own mission fields. Mrs. Knodell read an interesting paper on the Morning Star, after which came a social hour followed by a dainty lunch prepared and served by the Theodora Society—a bevy of bright young girls connected with this church, who are interested in missionary work.

The afternoon session was opened by singing the hymn, “Jesus Shall Reign Where'er the Sun.” Miss Eliza Talcott, the first unmarried lady missionary to Japan, spoke of the school work there. She said meeting with the graduates was like meeting one's own children. She told of the kindergarten work and the acknowledged difference between Christian and non-Christian teachers. She took us on a pleasant trip to Tottori, where Miss Denton now is, and to the afternoon mass meetings held in theaters and other public places. Rev. Mr. Hatch sang, as a solo, “Not Half Has Ever Been Told.”

Mrs. Dr. Peck, in her sprightly manner, pleaded earnestly for nine unmarried lady missionaries for the North China Mission. She told of one old lady who for thirty years got up every night and prayed for two hours to the Goddess of Mercy, but not until she learned of Christ did she find the peace she sought. Miss Louise McKee sang a solo most delightfully.

Mrs. Stimson, who was to sail for Ruk on the Star the following day with her three children, was present. She spoke briefly, but every heart was touched. Mr. and Mrs. Stimson were for eight and one-half years missionaries in China. They were the first American missionaries to cross the mountains into the Shansi Province, and, on their return to this country, Mr. Stimson served as pastor of the church in East Bloomfield, New York. Here they were most harmoniously laboring, with no thought of going to far-away Micronesia, when the call came, “Will ye i go to Ruk, and will you go at once?” They prayed over it, and the answer was “Yes.” What this sudden breaking up meant, and the necessary separation in the family, only those know who have experienced it. Then the Spanish war broke out and they could not be sent, and so they settled back into the dear old ways, when another sudden call came, saying: “There is a foreign vessel going to Ruk. Will you go?” And again the answer was “Yes.” And Mr. Stimson hurried across the continent and sailed away in her, leaving the wife and four children to follow. One dear one, the eldest son, had to be left at Oberlin to study; and so, with family and heart divided between the two hemispheres, they go to their work. When she said, “Remember me and remember the work in your prayers,” our hearts responded, “We will.”



WANTED!

*Three earnest, Christian young women,
graduates of college or university, to go
out as missionaries at their own expense.*

When Garibaldi was gathering his army for the liberation of Italy, he said: "I have no money, no food, no clothing, no stores, no resources. Let every man that is willing to suffer poverty, hunger, shame, disease, and death, and who loves Italy, follow me;" and thousands enlisted with tears and acclamations.

Hundreds of missionaries are now working at their own charges under English Societies, but few, thus far, under American Boards.

Thirty women would not fill all the urgent calls for help, but the most urgent need at this time is for three teachers in Colleges and Bible Training Schools for women. Address

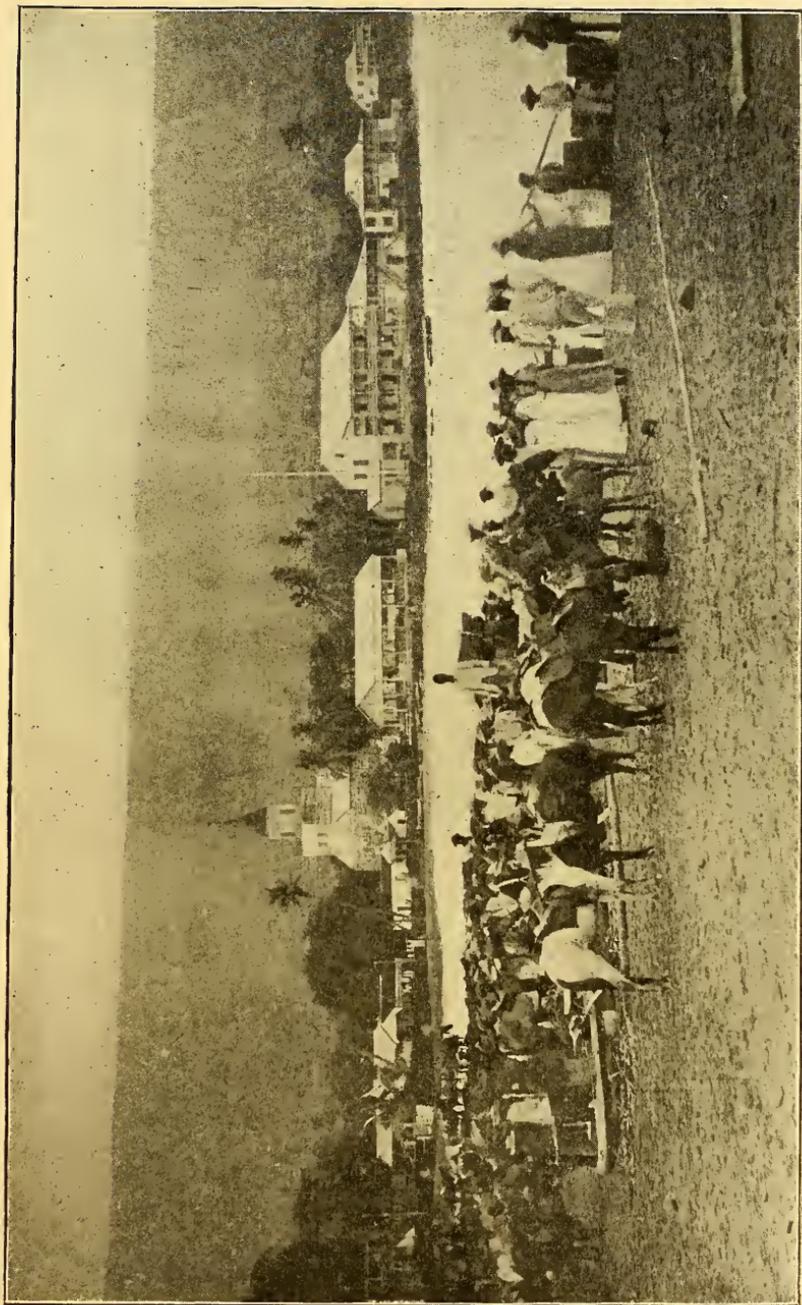
W. B. M. I., Room 603,
59 Dearborn St., Chicago, Ill.

KAILUA.

BY MISS MARY I. LYMAN.

ON the western side of the Island of Hawaii, the largest of the Hawaiian group, at the foot of the lofty mountain Hualalai, and on a charming little bay of the same name, lies the tiny village of Kailua. The soft, warm breezes gently rippling the blue waters of the bay over its sandy bottom, whisper tales of the long ago, when the kings of Hawaii made this their home, and with their families and retainers enjoyed many a frolic in the sparkling waves. Here the powerful Kamehameha I built his grass house, near the edge of the water, and surrounded by his numerous wives and counselling chiefs, planned the expeditions which should make him ruler of the whole Hawaiian group. Here, too, his successor, on the morning of April 4, 1820, saw a little foreign ship sailing into the bay, and soon learned that its passengers were a company of men and women who had come from far-off America with a desire to teach him and his people of another God. The great Kamehameha had, a short while before, cast aside the old gods. Should the teaching of these strangers be heard, or were these men deceivers, and come only to get possession of the country? After some deliberation fears were, however, set aside, and Rev. and Mrs. Asa Thurston, with Dr. and Mrs. Holman, were permitted to take up their abode in two dirty little grass huts, while the rest of the missionaries were sent on to the other islands. Here, then, were sown the first seeds of the gospel in Hawaii, and among the royal family were the first pupils and converts. Here Kapiolani, whose strong Christian faith gave her courage later to break the power of Pele, the goddess of the volcano, and Kaahumanu, Kamehameha's favorite wife, whose loving, simple Christianity was strong in its influence over her people, would come, dripping from their morning bath, to sit at the feet of the missionary mother, and listen to the wonderful new things she had to tell.

A few months after the arrival of that foreign ship the seat of government was transferred to Honolulu, and Kailua became merely the favorite resort of the kings. But still in this populous district there was opportunity enough for the faithful missionary. Twenty thousand people were scattered over the mountain side, to whom two missionary families must break the Bread of Life and present the only example of civilized living. As soon as possible the grass hut was exchanged for more commodious quarters, and the people were gathered for service in the little church built for them by the governor of the island. After a number of years this was set on fire by some unfriendly hand, and then, in course of time, a large church building



KAILUA, HAWAII.

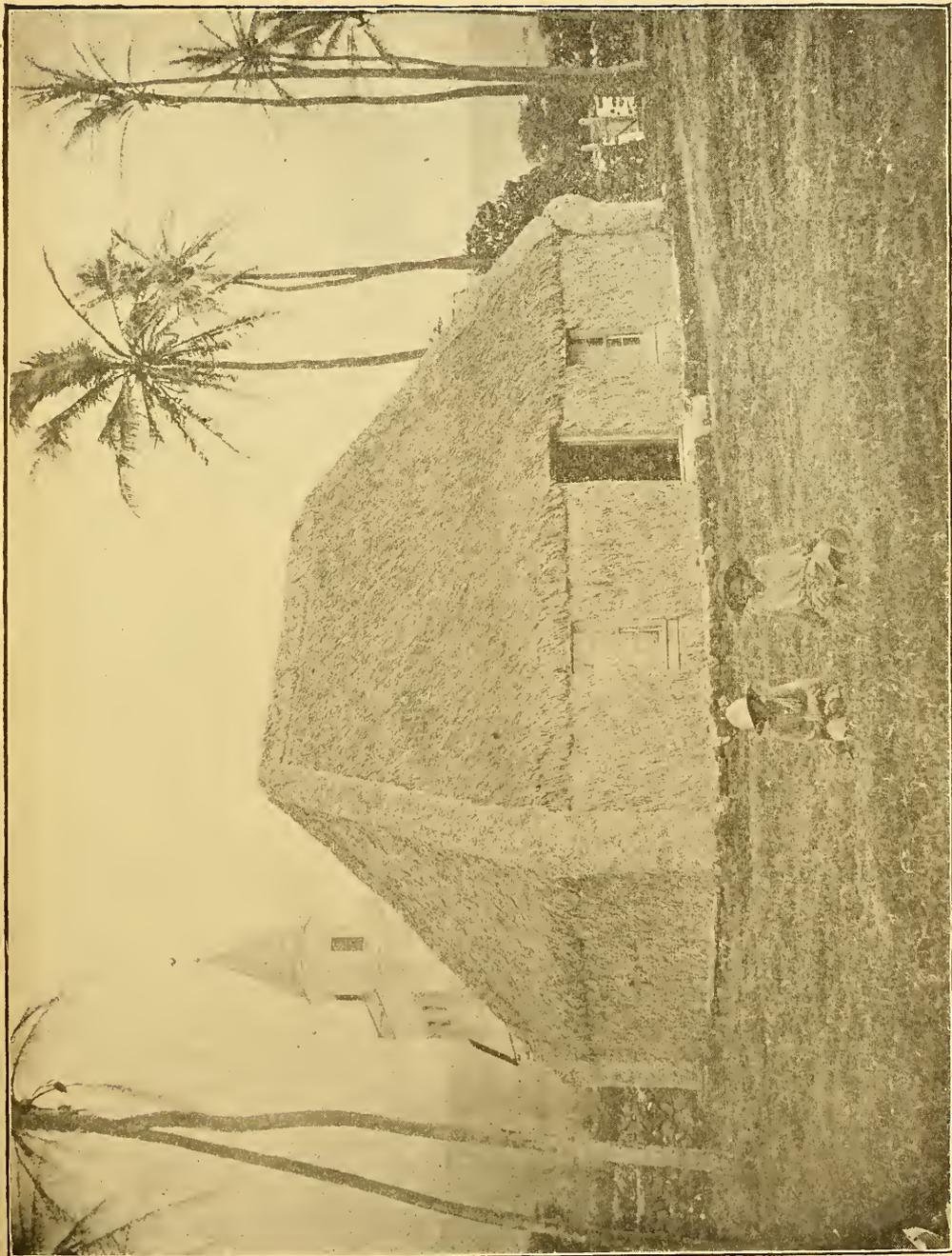
Showing church in background and palace (building with flagstaff) on the shore.

made of stone, with plain, undecorated walls and high belfry, surrounded by newly planted trees, attracted thousands to its Sabbath services. The people, now suitably dressed, gathered round the missionary and his helpers to learn not only the way of everlasting life, but also to be taught a better way of daily living. Their boys were sent on foot one hundred and fifty miles around the Island to Hilo, to the Boys' Boarding School, there to be taught habits of industry and cleanliness, and to build up Christian character; their girls were sent to Maui and Oahu for similar instruction.

The missionaries, in time, were living in comfortable two-story houses, with wooden floors and separate rooms, surrounded by the beautiful gardens which grow so easily in that tropical climate; and the filthy native huts were replaced by neat little cottages. Kamehameha's grass house gave way to a large, substantial, though plain stone building, in whose halls to-day hang a number of portraits presented to the kings of Hawaii by various Old World monarchs.

But by and by some little graves nestled in one corner of the churchyard; and little faces were absent from the missionary homes; a gentle, loving wife and mother walked with them no more, and changes came in the missionary circle. Changes came, too, among the island people. These gentle, easily influenced children of nature were soon assailed by the temptations and diseases of dawning civilization; Honolulu, with its increasing attractions and opportunities, lured them; the foreign coffee planter and ranchman bought their lands; the Chinese and Japanese would do the work that they disliked; and so they gradually drifted here and there, followed the examples of their debauched and drunken kings, and died.

To-day Kailua, nestling at the foot of the lofty Hualalai, numbers but a handful of native cottages, clustering under the eaves of its worn old church. The lofty treetops sway gently round the decayed old belfry, as if trying to hide the marks of age and neglect in their old-time friend. Long since the missionary families have moved to more populous centers to carry on their work, and the pretty garden is overgrown by rank vegetation, while the house is but a ruin. Twice in the month, on Sunday morning, a handful of faithful ones still lose themselves in the broad interior of the church, already made smaller by partitioning off one third of the audience room. Here the native preacher, who has come fourteen or fifteen miles to minister to them, rises from behind the high, old-fashioned pulpit, back of which he has been completely hidden, and leads them in hymn and prayer. At the close of the opening exercises a deacon of the church seats himself at a table to the right of the pulpit, and as his assistant calls off the names of the church members, enters in a small book the amount which the donor has shuffled up the aisle



GRASS HOUSE IN KAILUA IN WHICH THE PRINCESS RUTH WAS BORN;

to lay upon the table in response to his name, and which is at the same time announced in a loud voice to the congregation. At the close of this ceremony the preacher again appears above his pulpit, and there follows a long and enthusiastic sermon. This man has several such communities, lying many miles apart, within his parish, so that the time given to each one is necessarily limited, and between whiles they must shift for themselves. Fortunate is that community which has among its number some strong Christian man or woman whose life keeps before the people a high ideal of right living.

At times little Kailua is a busy, bustling mart. Twice a week the steamer coming from or going to Honolulu casts anchor in the smooth waters of her bay. Her little wharf is covered with merchandise for the planters up the mountain side, or bags of coffee on their way to Honolulu, and so out into the great world. Perhaps the steamer is to take a load of cattle. Then excitement runs high as the nimble cowboys ride into the pen of struggling bullocks, lasso a chosen one, and, driving him into the deep water, swim with the frightened beast to the boat. Once a year the circuit court is held here, when the judge from Hilo, lawyers from Honolulu and all parts of Hawaii, and witnesses from everywhere, make the two streets of the village lively with horsemen and pedestrians; and if, perchance, the queen dowager and her retinue should come to spend a few weeks in the palace, the scene is none the less gay. It may be, however, that a meeting of the association of native pastors of Hawaii has called the people together, when the doors of the old church will be opened, and the dark-skinned Christians of Hawaii will confer with their white brethren from Honolulu and elsewhere concerning the uplifting of their race.

The story of Kailua is, alas! the story of many a little hamlet on the Hawaiian shores. But while we think with sadness of the happy-hearted race whose homes once dotted the whole seacoast, and which is now so rapidly passing away, we remember that the coffee bags upon the wharf indicate the new and hopeful future upon whose threshold Kailua now is standing; and round the crumbling walls of the old Hawaiian church we look to see rise up many places of worship for those who praise God in the Chinese, Japanese, Portuguese, and English, as well as the Hawaiian tongue.

And grant, O Father! that the time
Of earth's deliverance may be near,
When every land, and tongue, and clime,
The message of thy love shall hear.

—*J. G. Whittier.*

FOREIGN CORRESPONDENCE.

Miss Gertrude M. Willcox writes from Kobe, Japan, Feb. 3, 1899:—

OF course you want to hear of our Day of Prayer for Colleges. I am sure you were praying for us, and we were helped by your prayers. As usual we had the prayer meeting before breakfast; then the open meeting in the chapel, at ten o'clock, to which came many outside friends. The new Presbyterian pastor was the chief speaker. Then the gentlemen teachers, all the pastors in town, including one Presbyterian, one Baptist, and one Methodist, and Mr. Ishii, of orphanage fame,—who chanced to be in town,—were invited to dinner with us; and to the Japanese dining room were invited all our day scholars, and all of our graduates whom we could reach, besides some other Christians in town.

At one-thirty came the next meeting, in our parlor and dining room; but we found it so crowded that next year I fear it will be necessary to meet in a larger place, even though it be not so cozy. At this meeting Dr. Gordon was the chief speaker, his subject being "Stand fast, therefore," and he showed a picture of the feet of a Roman statue, with the sandals so like those our girls wear. Of course he was very helpful, as he always is. He was followed by Mr. Ishii, Mr. Osada, and several pastors, each of whom gave some good thought. Then we had half an hour's intermission, after which the different classes met by themselves, with Mr. Ishii or a pastor to lead each meeting, while Miss Searle led the meeting of teachers.

In the evening some came to the parlor to sing, and many went to one or another teacher's room for conversation on the most vital matters. As a result of the day eight girls gave their hearts to Christ, and many were strengthened in their Christian life.

Miss Searle received quite a number of letters from graduates living at a distance, speaking of how they had thought of us and prayed for us on that day, and wished to be here. It is, indeed, a day to which we all look forward, confidently expecting a blessing in response to the many prayers that have been offered. We all felt most truly that God was with us, and pray that the realization of his presence may be with us throughout all the year.

Miss Charlotte R. Willard writes from Marsovan, Turkey, Feb. 11, 1899:—

To me, one of the most interesting events of the Christmas vacation was the gathering in our schoolroom of the women and children from the ten mission Sunday schools in the city, which are being carried on by girls of our school. There were about three hundred,—a motley crowd, many of them the poorest of the poor Greeks and Armenians. Each Sunday school

had something prepared in the way of recitations and songs, and in some familiar hymns the Sunday schools all united.

These people are getting a very good knowledge of the life of Christ and of many Old Testament stories, and they are nearly all people from the old churches, who, but for these schools, would know almost nothing of the gospel. Quite an advance has lately been made in some of the schools in the matter of the women's learning verses. This was touchingly brought out when two blind women in the back of the room stood up and repeated the twenty-third psalm. The Christmas tree of the occasion was made very pretty by candy bags of bright colors, many of which were made by Chicago friends.

Our Christian Endeavor Society has just given to nearly every one of these Sunday schools a Bible, to be loaned for a week at a time in the houses. Last Sunday, when a woman came very late to one of the schools, she explained that her son had been reading in such an interesting place in the Bible that she could not bear to have him stop, so she waited, and came late, returning the book! This work is not only good for the poor who are taught, but affords good training in Christian work for our girls.

The school year is passing happily and successfully. Miss Cull has given us the help which we most needed, and we all enjoy her very much. We are, in the house, three Americans, four Armenians, and three Greeks. Five other teachers come in from outside for part of the day. We constantly feel the loss of Miss Gage, and look anxiously for the time when she can return to us and the work which needs her so much.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 10, 1899, TO MARCH 10, 1899.

ILLINOIS	1,462 92	ARMENIAN RELIEF FUND.	
INDIANA	10 00	Received this month	14 00
IOWA	461 96	Already forwarded	29 64
KANSAS	83 80		
MICHIGAN	948 37	Total since Oct. 18, 1898	\$43 04
MINNESOTA	443 84		
MISSOURI	283 51	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEBRASKA	31 49	Received this month	29 55
OHIO	256 42	Already forwarded	174 31
SOUTH DAKOTA	52 13		
WISCONSIN	310 98	Total since Oct. 18, 1898	\$203 86
TURKEY	19 45		
MISCELLANEOUS	187 53		
Receipts for the month	4,552 40		
Previously acknowledged	10,751 96		
Total since Oct. 18, 1898	\$15,304 36		

Mrs. ALFRED B. WILCOX, Ass't Treas.



Life and Light for Woman

June

1899



What of the day? do you ask?
Then assuredly know
That the day which began weary ages ago
Speeds on to an issue sublime;
And the King—whose glad coming draws hourly
more near—
Wilt, haply, when least you expect him, appear,
And the blessed, long-prayed-for, Sabbatical year,
Usher in, in the fullness of time.

Will you hasten the day?
Will you labor and pray?
Will you thrust in the sickle and reap, while you may,
The plenteous harvests that lie
Waiting still for your hand
In every land,
And rip'ning 'neath every sky?
Will you gather the stones for this temple divine?
And the gems in the crown of His glory to shine
Brighter far than the sun?
And then, when he comes, bowing low at his feet,
With rapture unspeakable, hear him repeat,
"Well done, thou good servant, well done."

—Selected.

TURKEY.

A FEW HISTORIC ASSOCIATIONS OF ASIA MINOR.

BY MISS H. G. POWERS.

EVERY inch of Asia Minor is historic, especially if you go deep enough. There, for more than thirty centuries, men have loved and hated, laughed, wept, thought and written,—and died. In the west, just over against Greece, we have the immortal city of “wind-swept Ilium,” and the plain where the battle line by turn advanced and retreated through long years of siege and exile. Alas for Hector and his ill-fated valor! Alas for the wrong that in its inevitable punishment drags the innocent down to destruction! Alas for chivalrous Hector, who could reproach Paris but not Helen! When Hecuba and Priam’s sons and daughters taunted the cause of all their woes, “thou,” she says to Hector,

“Thou didst take my part
With kindly admonition, and restrain
Their tongues with soft address and gentle words.”

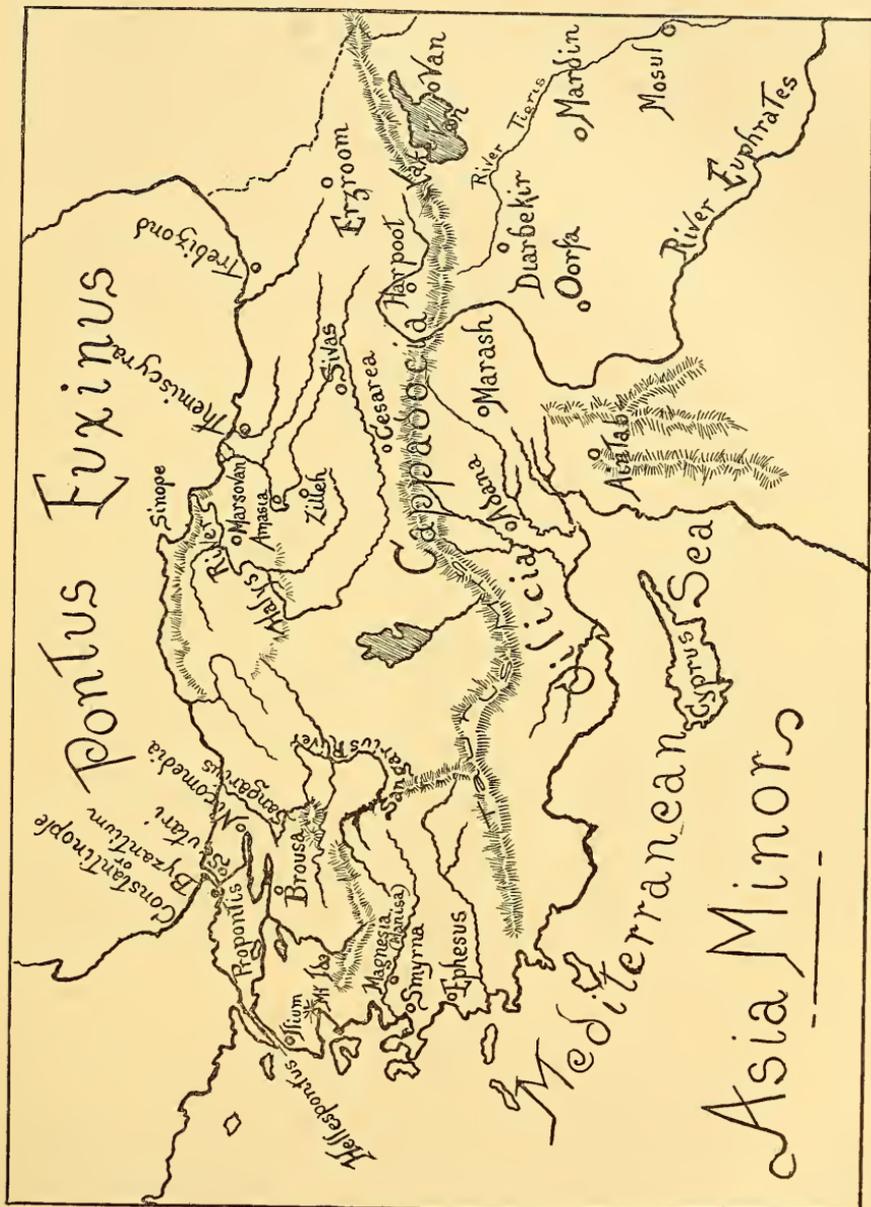
The blind poet who sang this lay, which still delights and thrills mankind, probably had his early home not far to the south; perhaps near Smyrna, where Polycarp was martyred.

In the Troad Paul met some delightful friends, and forgot his cloak, as modern travelers sometimes do. Unlike them, however, Paul could not put telegraph and express into requisition, and must have suffered many weeks the want of his cloak.

Poor Helle—“ray of light” soon quenched—was drowned to give a name to the straits leading out of the Propontis. In B. C. 480 the countless host of Xerxes crossed the Dardanelles just above the modern town of that name. The pageant was truly Oriental in its splendor, and occupied many days. Who could have believed the return was to be so different!

The Hellespont was crossed in the opposite direction by the little army of Alexander, that “goat” which “came from the west on the face of the whole earth, and touched not the ground” for swiftness. The Granicus, a small stream flowing from Mt. Ida into the Propontis, or Sea of Marmora, saw Alexander’s first great victory over the Persians. Issus, the plain at the head of the gulf of that name, and a little north of the present port of Scanderoon, or Alexandretta, was the scene of another crushing defeat inflicted on the army of Darius.

At Magnesia (Manisa), about thirty miles northeast from Smyrna, Antiochus, one of the Selucid kings of Syria, suffered a great defeat at the hands of the Romans. Hannibal, the great Carthaginian, great in peace as in war,



but now an exile from his native land, had joined Antiochus against their common enemy. Rome demanded that he be given up, but he succeeded in escaping to Prusias, King of Bithynia. Several years later this friend was required to give him up. As there seemed to be no place where he could be safe from his octopus-like foe, Hannibal took poison, and relieved himself and his friend of further difficulty with Rome. About halfway between Constantinople and Nicomedia, a spot overlooking the gulf, and guarded by a lonely cypress, is pointed out as the grave of Hannibal.

Less than half a century before the Christian era, Cleopatra went to Tarsus on that fateful visit to Antony. Shakespeare makes fine use of this dramatic incident. The apostle Paul doubtless had often heard about it in his childhood from those who had themselves seen something, at least, of the splendid spectacle.

Frederic Barbarossa, while on a crusade, lost his life in one of the streams of Cilicia. During the period of the Crusades vast numbers of so-called Christians lost their lives in Asia Minor. Their bodies enriched the soil; that is about all the good accomplished, unless we look upon the selfishness, the wickedness, and the folly of their bravery, even as a solemn warning. It certainly is a humiliating as well as terrible chapter in history.

On the banks of the Sangarius (the modern Sakaria) which flows near the city of Adabazar, Priam, King of Troy, at the head of a great host, met in shock of battle the "formidable Amazons." While the capital of the Amazons was said to be Themiscyra, on the south coast of the Black Sea, a little to the east of the Halys River, or Kigil Irmak, they are also said to have occupied districts on the western shores of Asia Minor, and to have founded Smyrna, Ephesus, and other cities.

The Kingdom of Pontus, which extended from the Halys to a point a little east of Trebizond, had for its first capital Amassia, the city of Strabo, the geographer. The rock-cut tombs of the first princes of this kingdom still remain,—memorials of princes and kingdom which passed away twenty centuries ago. Sinope, the next capital, was the birthplace of Diogenes, the philosopher of the "tub" and the "lantern." This city was greatly strengthened and adorned by Mithridates the Great, a second Hannibal in his military genius and his hatred of Rome.

Somewhat south of Amasia is Zilleh, where Julius Cæsar defeated the son of Mithridates, and announced to the Senate his victory in the laconic and self-satisfied message, "I came, I saw, I conquered." Near this is the region of Hittite remains. It is to be hoped that the German scholars now at work on these strange hieroglyphs of a race and language long since wholly vanished, may soon be rewarded with success, and be able to give us another interesting chapter of ancient history.

Trebizond, at the eastern end of the Black Sea, has a long and checkered history. It was an offshoot of the colony of Sinope, and founded three years before Rome. In the year B. C. 400 Trebizond welcomed and hospitably entertained the ten thousand whose leader and historian, Xenophon, had brought them with such skill through barbarous tribes, such as the Cardukians, and through all the other perils of the way. A thousand years later the Greek Emperor Heraclius landed there at the head of an army of only five thousand men, with the purpose of attacking the Persians in their very capital. Doubtless he expected to increase his army on the way, but even then it was "an expedition," as Myers says, "quite as worthy a place among the records of brilliant military exploits as the march of the ten thousand Greeks."

About the beginning of the thirteenth century Alexius, grandson of the last Comnenos to reign in Constantinople, was appointed duke of Trebizond. He soon changed his dukedom into an empire, at least in name and assumption. For two and a half centuries the "empire of Trebizond" led an independent existence. Princes and nobles were very fond of polo, and perhaps did less harm playing that game than the game of royalty. They were a handsome race, and they lived in troublous times, which they made worse for themselves by their want of principle and their want of harmony among themselves.

Katherine, "the most beautiful maiden in the East," daughter of the emperor John, the Handsome, was married to Ouzoun Hassan (Long Hassan), the chief of the White Horde of Turkomans. (The White Horde means the possessors of the white sheep.) Despina Katoon, as she was called, brought to her husband the sovereignty of Kappadokia. She was permitted to retain her own religion, to have a chapel in the harem, and to have a suite of Christian ladies and a priest. To the honor of Ouzoun Hassan, he kept his agreement even after the empire of Trebizond had fallen under Turkish rule. A play called "The Princess of Trebizond" is founded on the romantic story of Katherine.

TURKEY.

A BIBLE WOMAN IN SIVAS.

BY MRS. H. T. PERRY.

PREVIOUS to 1894, and during that year, we had but one Bible reader at work the most of the time. The cholera broke out here in April, 1894. The only physician of any especial distinction upon whom we were wont

to rely, had been a political prisoner for nearly or quite eight months, so of course was inaccessible. The masses knew not what to do, and were almost frenzied with fear. The Armenian Gregorian women betook themselves to a place of prayer daily at noon, and wildly called upon God for mercy. Among them was but one woman who had ever done any Bible-reading work. She did the best she could to lead them at first, but it was



A TEACHER IN THE SIVAS SCHOOL.
(With her mother and brothers and sisters.)

too great a task. Some of our women who were accustomed to attend Protestant worship went to these meetings, and helped to lead them. But we continued our regular sisters' prayer meeting every Thursday afternoon at the usual time, and in the usual way. These excited women would come in and fill up our audience room in the chapel,—even after having attended

their own noon meeting. They invited our Protestant sisters to their services, and when anyone could go, or any number of us, we did go and help them.

Among those who had been instructed in earlier years in the mission school for girls, but whose connection had not yet been severed from the Gregorian church, was an unmarried woman in middle life. Several years ago she was engaged to teach in one of our mission schools for girls, but after teaching two years was obliged to abandon the work on account of diseased eyes. Startled by the cholera, as were many others, and hearing of the noonday meetings, she went. Seeing their extreme ignorance of conducting meetings she wanted to help them. Through physical terror she was led into giving herself wholly to the Lord for service. We believe the consecration was sincere. She had, together with her father, a meager support from her brothers, who themselves were growing very poor. Her mother had died years before. She threw herself into this work with all her strength, and God certainly accepted her consecration. Soon after this she united with the Protestant church. Her eyes were healed; her physical strength was increased, and for many months she was the leader of that Gregorian women's meeting, always herself attending ours also.

Finally, the epidemic having passed and the fear having subsided, things settled down, and in some way, without any effort on our part, that meeting merged itself in ours. By her unselfish devotion to the poor and sick, and by her earnest efforts in behalf of these Gregorian women, this helper attracted my attention. Mrs. Hubbard was in the United States, and after consulting with Miss Brewer, I offered her the position of second Bible reader in Sivas. Her face fairly beamed when she heard my offer, and she exclaimed, "Oh, I love this work!" You know what occurred in November, 1895. Since that time her work has been so largely interlaced with relief work in Sivas, that it is difficult to separate them. For weeks after that terrible twelfth of November, 1895, this dear woman, lame for years, went untiringly up and down our streets, sometimes accompanied by Miss Brewer, and one of our lay preachers, and a *zaptieh* (given to us by the government for our special protection), and ministered in spiritual and physical things. Our pastor fell, as you already know, and Mr. and Mrs. Hubbard were detained in Constantinople for several months. It was impossible for Mr. Perry and Miss Brewer to do everything without, and my hands were full,—in the home at first, and later in looking after the sick. I had for many months little respite from what crystallized around me then, the Red Cross work, and from which I yet am not wholly free.

As soon as possible Elmas Choyanjan resumed her regular work, but from the time of that fearful experience in November, 1895, until the present

time, her feet have never refused to enter the gates of the destitute, sick, and suffering. She has kept no record of these voluntary visits, doing this work as a matter of course, and not anticipating ever being asked to report on it. Among her scholars who have received their lessons at home, have been in all, possibly, two hundred different women and girls; though the average number taking lessons at any one time during the last year and a half has been but about forty. Her pupils are a changeable set, many of the girls having become brides, who, as a rule, discontinue studying as soon as married. "Elmas teacher" has for a long time regularly led two prayer meetings for women and girls every week. These are in different wards of the city. She is almost always found, also, at our Thursday afternoon meeting for sisters at our chapel, and is always one of the most earnest speakers and leaders of the whole number in prayer. Since Mrs. Hubbard accepted the superintendence of the orphanages, the inmates of which now number nearly two hundred in Şivas, besides nearly eighty in Gurun, this Bible woman has encouraged her scholars—nearly all of whom are poor—to assist by their labor in knitting, sewing, cleaning wheat, and doing many other things for the orphans, thus giving service instead of money. Encouraged by the Bible woman they have also contributed clothing and bedding to a prisoner, who has endured a five years' incarceration.

The mother of the prisoner stoutly maintains that her son is innocent of the charge against him. She has appealed to God for his deliverance, but it does not come. The poor ignorant mother has taken a vow that she will never lie on a bed again till she is heard for her son, and in consequence, instead of resting upon her bed she is nightly to be found curled up on a piece of old carpet, hoping thus to excite God's pity and obtain the answer to her prayer, even the deliverance of her son from prison. These things may be a little aside from my theme, but in evidence of the ignorance and superstition that prevail in many homes, let me tell you that only a few days ago a poor woman living near our Girls' Orphanage, in whose house a relative was about to die, took a rag that had been "prayed over" by a priest, tied it around her toe, came into the Orphanage and walked into every room in the house (this being a place of "good works"), with the hope of gathering up enough miracle-working power into that rag to heal her sick friend. Miss Zenger, the Swiss lady in charge of the Orphanage, discovering what the woman was doing, promptly set her own little foot solidly on that rag. Of course this broke the charm (?), and naturally enough the man died soon after.

Some time ago a priest undertook to break up one of the weekly prayer meetings led by our Bible reader. She was holding her meetings in a school-

room, the use of which had been granted us by the Gregorians,—a room adjoining one of the Gregorian churches. This priest appointed a meeting for women on the same day and hour, to be held within the church building, where our sister had no permission to lead a meeting. She quietly held on her way, having her prayer meeting with the school children only for three weeks. But on the fourth meeting day her friend the priest found himself deserted. The women all came back to our Bible reader, saying, “We cannot understand anything the priest says.” No further attempt has been made to hinder her work there.

Ah, dear ones in our beloved home land, there is no joy like the joy of soul-winning! The Swiss ladies who came one year ago in November to assist Mrs. Hubbard in the orphanage work, are two of the happiest women I ever saw. They are already using the Armenian language comfortably, and during the past two months twelve of the girls under their care have been converted. Some of the boys, also, have given their hearts to the Lord. In this work of bringing these souls to Christ, Mr. and Mrs. Hubbard and the native helpers have, no doubt, had a full share, so all are rejoicing together.

There is another grand opportunity awaiting the highly favored young women whom God is surely calling to come from the United States to take charge, for Christ’s dear sake, of our Girls’ Boarding and Day School. No high degree of scholarship is needed; but a consecrated spirit, a loving-hearted and patient teacher, is needed. Oh you dear young woman, to whom the Master has been saying,—as to Peter of old,—“Lovest thou Me?” and to whom you have sincerely made answer, “Yea, Lord; thou knowest that I love thee,” do you not hear him saying, “Feed my lambs?” Will you not trust God, and join our happy little circle, in order that you may help to sow and reap in this field, where surely a harvest of souls awaits the faithful worker?

EVERYDAY LIFE IN THE SCHOOL AT ADABAZAR.

BY MISS MARION E. SHELDON.

IN order to put yourself in the place of a teacher in the Armenian Girls’ High School in Adabazar, it is necessary to form some idea of the general routine, and of the things that would fill your time, excite your interest, and appeal to your sympathy.

The rising bell rings early, but the time will prove none too long if it is your turn to go to the schoolroom at half past six for silent time. As you look about during that, fifteen minutes, you may see some who read the

Bible and bow their heads in prayer, but, as you watch, you fear that spiritual things find but little place in the heart, though they are carefully obedient to school rules. There are others who really feed on God's Word, and lift their hearts to him. Their faces tell it. The watchful teacher sometimes notes a new one added to that number over whom she can rejoice. You can find abundant suggestions for your own petitions for the girls as you watch them during this morning hour.

The interval between breakfast and eight o'clock is a time for seeing those who may be ill, and for the numberless little things to be done before going into the schoolroom. Often a girl comes to ask for some needed article, and occasionally one or another calls on an errand. If the caller chances to be one of the trustees of the school, or a member of the church committee, the time, perhaps, proves all too short to ask and answer questions about a meeting recently held. It may be you are eager to know whether the owner of the building to be purchased will give possession before the opening of the next school year. Or, if speaking of church matters, you wish to learn what arrangements have been made for the pastor's ordination and installation. Who will take part in the services? Will the present audience room begin to hold those who will wish to come? Is there any hope that the government will allow the rebuilding of the chapel?

After the bell rings you are busy with classes, or the preparation for them, until twelve, unless there is a bit of housework demanding your attention, or you manage to find time to look in for a few minutes at the children in the kindergarten.

Noon brings you to the dining room, and it is not strange if the conversation turns upon the work in hand, for almost the only time in the day when you and your associates are alone together is when you meet at table. It may be that before the afternoon session you are beginning a long-delayed letter, or have taken up some sewing, when you see a number of Turkish women coming up the front path. Some family has guests, and thinks to entertain them by bringing them to see the school. You can speak but few words of their language. Most of the conversation must be through an interpreter, and it is not easy to see that you are doing any good by the sacrifice of your free time, though you may get some discipline in obeying the command, "Be courteous."

The afternoon session commences, and if you are happy over good lessons one hour, you may be disheartened the next by some pupil who does not do nearly as well as she might; and be even more sorry for another who does try, but has not the mental power to fully grasp the studies undertaken.

Perhaps you had a glimpse of the post during the fifteen-minute recess, but more likely it is not until after four o'clock that you have opportunity to find out whether the longed-for home letter has come, and to read those that have. One is from a former pupil, who is teaching in a place where she has many trials, some of which she relates. She asks for a few cards to give as rewards to her pupils, and wonders if you have forgotten her, because your last letter was written so long ago. You decide to look up the cards, and write her, if possible, that very evening, for you know she needs help and encouragement. But so do you, for another letter has been opened, and you read that there is no hope that the young lady about whom you have asked can be induced to go to Adabazar. If it is not your turn to stay for an hour in the schoolroom during the evening, you may be able to write the promised letter, and prepare for the classes of the morning ere you seek your rest.

The next day brings a succession of callers, for it is understood that on Wednesdays, when part of the time is given to sewing, there are fewer classes than on other days, so it is easier to find some teacher at liberty. One comes to ask about her daughter's progress, another simply for a social call, a third talks about the mothers' meetings and their plans of work, while still another tells of sickness and poverty in some household, and asks aid for the sufferers.

On some other day comes a funeral that you attend. As an illustration of circumstances that will affect you deeply, let us take a single case. There was a family consisting of a man, his wife, and four children. The eldest was a girl, and the mother, by great self-sacrifice, kept her at school until she graduated. The daughter was the one upon whom the whole family came to depend. At length she married, and her husband came to share the family life. At the birth of her first child she died, and the care of the babe came upon the grandmother. They were once in quite comfortable circumstances, but about this time the husband lost his work and the father had become very poor. They were not accustomed to ask help of others, and disliked to do so. Later the mother took cold while caring at night for one of her younger children, who was ill, and her cold settled into pneumonia; but because they were already owing the doctor, they did not call him until the day she died. Imagine those at the funeral,—the father, the son-in-law, a son, a young daughter, and the little grandchild, besides the one lying ill upon a bed on the floor, with a bit of bread and two pieces of dried meat put within her reach. Does not your sympathy go out to them?

Saturday is always a busy day. In the morning there is housework to

do, and the little things crowded out on other days. The afternoon you will usually spend in making calls; for it is the teachers' aim that at least one of them shall call every year at the homes of the day pupils and of the graduates living in Adabazar, as well as on the families of the trustees of the school. There are other places to which you go to return calls, or because of cases of sickness or death, or to give your congratulations on account of the birth of a child, or the engagement or marriage of a son or daughter.

Sunday brings a morning service at ten o'clock in the chapel, in the afternoon Sunday school, followed by a second service, and at the school the meetings of the Christian Endeavor Societies. During the day you may find opportunities for personal conversation with individual girls. These talks are often cherished memories both to teacher and pupil, opportunities to explain difficulties, to make the way to Christ plain, and to incite to higher living. The things mentioned, outside of the usual routine of classes, might not all occur in any one week, neither are they more in number than often do come up.

No male missionary has ever resided in Adabazar. There are nominally three American ladies in the school, but one being now obliged to remain in the home land, the need for some one to assist those who are there is very pressing.

INDIA.

“A BRAND PLUCKED FROM THE BURNING.”

BY MISS HATTIE L. BRUCE.

THE plague has wrought havoc amongst us this year, but in exchange for two Christian children taken away, a young Mussulmani woman has been committed to our care. I was seated one evening before a tiny tent pitched at the base of our Mission Compound. Its occupants had been sorely bereaved by the plague, and I was trying to comfort them as they returned, desolate, from quarantine camp. Just then a note was handed me, signed by the native Christian doctor in charge of one of the plague hospitals. It read as follows: “Here is a woman who was brought to this camp infected with plague, and is now recovered, and ready to be discharged. But since she has no home, there is every possibility of her falling into her former bad habits, and being ruined. I asked her if she would go to the missionaries, and she has consented to do so. Will you kindly come down and see whether you can do anything for her?”

It was nightfall, but my father and I hastened away to the hospital. The

doctor called his plague patient, whom we could not well see in the dark. She prostrated herself at our feet by way of introduction; then, when we had bidden her rise, answered all our questions satisfactorily. What was her name? Chandbi. Caste? Mussulmani. Had she any friends? Practically none. What of her husband? He had cast her off. How long had she been wandering about Satara? For the past year. Did she want a chance to reform, and become a decent, self-respecting woman? Was she willing to live among the Christians? Yes, more than willing. It was for this that God had raised her up from the plague. Otherwise would she not have died? My father and I both felt that whatever the responsibility of taking such a person, the responsibility of refusing her would be heavier. Plague hospital officials and patients had been listening to our conversation, and we realized that we must get her away at once if at all. The doctor may have been the only one amongst them who would not prefer to give her a shove back into the slums rather than help her toward Christianity. In such an exigency he had to let her accompany us home that night, committing to us the remedies and disinfectants that still needed to be used. We asked if an errand-boy from the hospital might come along with a lantern, but even this, for prudence sake, was disallowed us. So she walked home alone, behind our tonga, and we were able to place her in the little quarantine tent, with the Christian family, who like herself, must be kept under surveillance for a while.

The next day Chandbi was not presentable, for many reasons. By Friday evening she was ready to attend her first Christian service,—a young people's prayer meeting. Telling me her impressions of the same, on Saturday afternoon, she said: "I sat there so cozy and comfortable! It was different from anything I had ever heard before."

"Could you understand what was said?" I inquired.

"Yes, a little," she answered.

"What was the leader of the meeting talking about?"

"I could not understand him!"

"Could you understand me?"

"No; you spoke so low I could not catch your words."

"Well, my brother spoke loudly. Tell me if you understood him."

"Yes."

"What did he say?"

"I remembered till you set me to grinding this noon, and then it all went out of my head."

"Surely you must recollect something—try to think what that woman said who sat near you."

“Oh, yes. She said, ‘Why should we do wrong? Why should we sin?’”

This, then, had been her first lesson in Christianity.

With Monday morning Chandbi commenced attending school in our compound. There is a famine girl of about her own age, who keeps her in countenance among so many little ones. Her heart is set upon learning to read, and she has already progressed half way through the Marathi alphabet. She is very eager, as she enters upon a life that is really worth the living. Christmas festivities meant much for her, and in a way I think she accepted the “good tidings of great joy which shall be to all people.” Now, when I ask who inclined her heart to come to us, she reverently answers: “God. Else would he have healed me of two bubos?”

“Do you pray to God?”

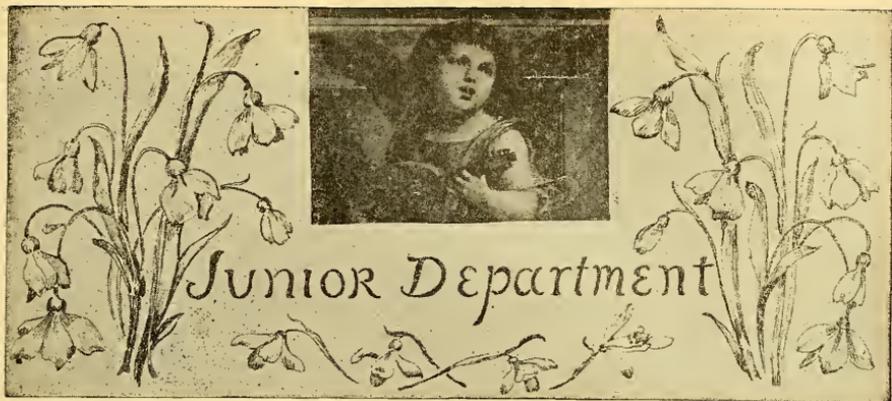
“Yes, the words come hit or miss, but still I pray. My caste people call out, ‘Christi, Christi,’ to me sometimes.”

“Does it make you feel ashamed?”

“No; why? What is that to be ashamed of? I’d rather they would know at the first than find out later, and I could not keep it from them long if I tried. For I have come here to stay.”

Thus we talk together, simply. A dear, responsive girl she is, whose heart the Lord has touched.

What of the doctor to whom Chandbi owes her chance of a lifetime? We fear he has been a very unpopular man of late. Complaints against him appeared in one of the local newspapers, and a petition was prepared to the collector, asking for his removal from his post. But either this was never sent, or no notice has been taken of it. He sends the following additional particulars regarding this alleged “breach of neutrality” case: Chandbi was brought to the hospital, Nov. 13, 1898, in one of the municipal carts which are used for carrying the refuse of the town. The patient having been picked up from the gutter, in an unconscious state, was kept under observation for three days. It was not until the fourth day that she came to her full consciousness, and was able to relate her story. Then she gave an idea of her forlorn and helpless condition. She had no friends to care for her. During the month that she was under treatment at the plague hospital she was fed, clothed, and nursed by us. Throughout this critical time not a single soul of her caste, or any other caste, ever looked in upon her, or made inquiries as to whether the poor creature was dead or alive. She was discharged from here on Dec. 15, 1898.



TURKEY.

KINDERGARTENS IN TREBIZOND STATION.

BY MRS. M. P. PARMELEE.

In imagination let me transport my sisters of the home land to the shores of my beloved Black Sea this evening. Look out at our north windows and see a charming spectacle—a fleet of seventy brilliantly lighted small boats. These pitch-pine torches are designed to attract certain kinds of small fish, and lure them into the net. Doubtless the fishermen now and again have the experience of Simon, whose net “broke.” Jesus said to Simon, “From henceforth thou shalt catch men.” To-night I ask myself what I am doing in the way of fishing for men; what light I am setting by which to lure men into the gospel net. The psalmist says, “The entrance of thy words giveth light.”

In my beautiful kindergarden here in the Mission House forty to fifty little voices declare that “Out of the mouth of babes and sucklings hast thou ordained strength,” and many familiar proverbs and appellations come to mind which contain the wisdom of experience, if not that of Solomon. Let us make a kindergarten chain of them.

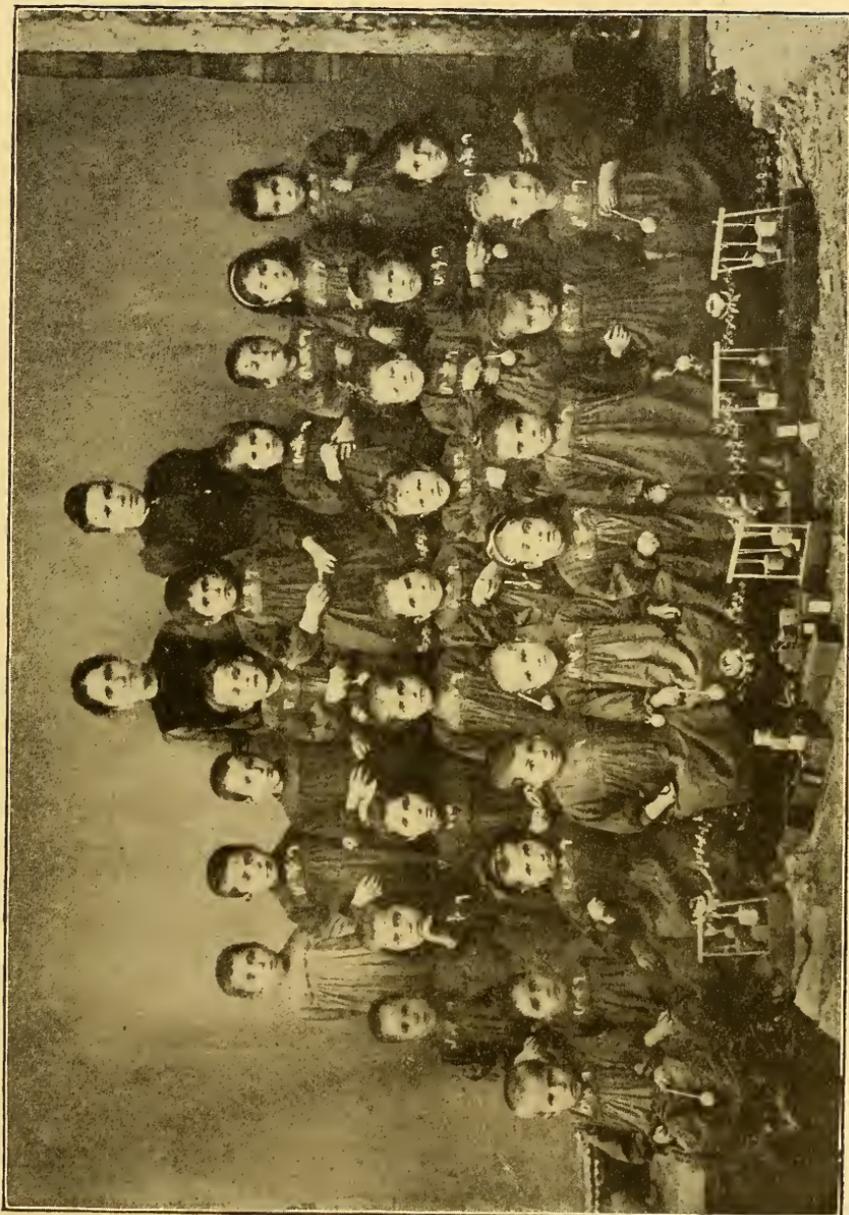
I believe that not a few good men and women will arise by means of your assistance, dear sisters. Am I not satisfied? Not at all. We must have an American kindergartner!

When on one of the latter days of the old year I prayed, as per our beautiful Daily Prayer Calendar, for forgiveness for my “slowness of faith, and consequent failures in the work,” it dawned upon me why she is not already here.

A seaboard town is considered a discouraging field of labor, but at Ordoo, our interesting outstation one hundred miles west of us on the seacoast, the



TREBIZOND KINDERGARTEN.



ORDOO KINDERGARTEN.

gospel nets have not been set in vain. Eight or nine hundred evangelicals, as they like to be called, more Greeks than Armenians, a kindergarten newly opened for Armenian children, a devoted Bible woman for work among the Greek sisters,—this is what you are doing there, dear sisters. The American kindergartner who is to come to us will spend some portion of her time at Ordoo, but her chief work will be to prepare teachers for all this region, so that we can sing,

“Out in the highway, out in the byway,
Out in the dark paths of sin,
Go forth, go forth, with a loving heart,
And gather the (children) in!”

and mean it, too. Very glad I am to be able to show you, also, the faces of the few Ordoo children who are favored with kindergarten privilege, and also the face of good Kiria Sophia.

If toward half a hundred little Trebizondees do not appear in the picture, you must set down the deficiency at the door of mumps, or scarlet fever, or smallpox. The latter is not the dreaded visitant here that it is in the Western world, and yet I agree that “where ignorance is bliss, ’tis folly to be wise.”

I have been asked when I began to so “enthuse” over the kindergarten. Mrs. Sarah B. Cooper, in her report of the Golden Gate Kindergarten Association for '93, says, “The loss of children should make all other children sacred.” I must break with Mrs. Cooper in the use of the word “loss,” but it is quite possible that I waked up to the inestimable value of the kindergarten when two of my little ones went

. . . . “unto that school
Where they no longer need our poor protection,
And Christ himself doth rule.”

And if any other inspiration were needed, it is to be found in the above-mentioned report. Noble, far-seeing woman! She received the kingdom of God as a little child, and has entered therein, and multitudes of little ones shall rise up and call her blessed.

“Let us not be weary in well doing, for in due season we shall reap if we faint not.” Pray for us.

THE KINDERGARTEN IN CESAREA.

BY MISS FANNIE E. BURRAGE.

BESIDES continuing our kindergarten in Cesarea, we hoped to have one in Talas. We had made some search for suitable rooms when the news came that our one experienced teacher, a Greek girl, was engaged to be married.

Seeing that it would be impossible to superintend two schools about four and one-half or five miles apart, with inexperienced teachers in both places, besides conducting a training class, I decided to employ my four pupils of last year's class as teachers in the Cesarea school. This enabled me to supervise their work more carefully, and also to take in more children. Up to January 18th we had eighty names on our list, but owing to cold weather and sickness we have had an average of perhaps sixty during the last two months. These children were divided among the teachers according to their ages and abilities.

There are fourteen of the oldest children who will probably leave the school in April or May. Our baby class is a very interesting one to watch as they develop day by day. It was very hard for some of them to be separated from their mothers, and during the first days there was much crying and struggling to get away. But after the little ones were once subdued and became interested in what the other children were doing, it was surprising to see how quickly they became attached to the school, and perhaps would be the first ones to make their appearance the following day. Some of these were very dull and stupid when they came, scarcely saying a word, nor wishing to do anything. It wasn't long, however, before we saw them playing with the others, choosing some game, or making some pretty thing with their blocks.

The other day I was looking at some pictures the children had made on their slates. As I looked at one I thought there was nothing but meaningless lines on it, but with the teacher's aid as interpreter I found that there was a stable with a manger full of hay and a chain which looked very strong. The teachers take a great deal of pleasure in their little ones, and are much encouraged in seeing their progress. We have just had a two weeks' vacation, and since then the teachers are full of admiration for their scholars, telling how obedient and nice they are.

Before the Armenian Christmas, which comes January 18th, the children were busy making presents for their mothers, and learning Christmas songs. They also listened to the story of the birth of Christ, and learned to recite many of the Bible verses about it. Then on January 10th we had an entertainment, to which we invited the mothers. As our room was small and our children many, we could invite but few others. The children sang songs, and recited their verses. The shepherds, wise men, and angels were represented by some of the boys and girls. As the youngest children recited about the multitude of angels, a curtain was drawn and ten little girls were seen dressed in white standing in pyramidal form. These sang an angel song.

As has been our custom in the last few years, we had asked the children to try to earn some money at home and bring it at Christmas time to help some poor child to come to school. A few days before the entertainment

some brought their money to me tied up in little rags or in paper,—some one-cent pieces, some one-half cent, and some about four and a half cents in value. Others brought theirs that day, and while singing a song they dropped their contributions on a plate. Some mothers in the audience sent up money for their children, so the whole amount given was about one dollar and fifteen cents. The most popular way of earning the money was by bringing water, or by pouring water on the father's hands when he washed. Others carried wood, swept, etc. They were very happy in giving their offerings, and I trust they learned new lessons about helping others. After this the presents for the mothers were distributed, and pictures, with bags of candy and oranges, were given to the children. With gymnastics by one class of children our exercises closed. The mothers were very grateful for all we were doing for their little ones. They say that the children will repeat at home what they have learned each day, and teach the neighbors' children the games and songs.

I have alluded above to the sickness among children here in Cesarea. We have been saddened by the death of three of our little ones,—two, a girl and boy, from typhoid fever or from its complications, and one little girl who fell from a roof, which unfortunately had no protecting walls around its edges. The boy and this girl were very bright, pretty children. As their mothers told me about their singing the songs and praying as they had been taught in the kindergarten, I could but feel that our school was exerting an influence for good not only upon the children, but upon the parents as well.

Besides our week-day school we have a Sabbath school, which brings many outside children, in addition to our own, under spiritual influences. This last year we have had an attendance from one hundred and seventy to one hundred and ninety each Sabbath.

HELPS FOR LEADERS.

THE NEW WORK IN ADABAZAR.

LEADERS are already familiar with the plan by which we suggest from time to time a temporary work, like the Smyrna or Cesarea Kindergartens, Capron Hall in India, and the Foochow Girls' School in China. They need only to be reminded that while such work is never undertaken by the Board unless it is believed to be of immense importance, it is never the intention to displace by it the pledged work which societies have already in hand. Many children's societies prefer to change their work from year to year, and to such the new object is offered, while it is also held out to all, old or young, individuals or societies, as a channel for extra and unappropriated gifts.

We are glad to report the Foochow Fund as approaching completion. The

end is, however, not yet reached, and there is opportunity for all who wish still to contribute to this object. The work next to be presented is in behalf of our school in Adabazar, Western Turkey Mission. Full information regarding the work at this point and the need is given in a leaflet on "The Armenian Girls' High School at Adabazar," written by Miss Marion E. Sheldon, to be had by sending an order with a one-cent stamp for postage to Miss A. R. Hartshorn, 704 Congregational House, Boston.

We are fortunate in having close beside the present school premises a building unusually well adapted to meet the present need of enlargement. It was built for a silk-worm cocoonery, and comparatively few changes would be necessary to adapt the large apartments to the purposes of schoolrooms and dormitories. This building can be purchased and alterations made for \$3,500, but in order to secure it nearly half the sum must be paid down September 1st. The need for immediate action in raising and forwarding funds for this purpose will be apparent. To enlist the interest of the children, an attractive appeal and certificate of stock have been prepared. These may be had on application to the above address by sending stamps for postage. The appeal, which is in the form of a crescent, will be sent first. The certificate, a star, so arranged that it can be easily attached to the crescent, may be had when the money is in hand, and after being filled in may be given to the little stockholders. A "Course of Twelve Lessons on Turkey" is in preparation, and will greatly add to our fund of information concerning that country. Each lesson is prepared by one of our missionaries to Turkey, and may be considered the work of an expert on the subject treated. It is expected that the price will be the same as that of the courses of twelve lessons on China and India, five cents a copy. Attractive new mite boxes in the shape of a bell may be had for the children's work free of cost, except postage or express charges. If sent by mail they come under the head of merchandise, and postage on a dozen boxes amounts to ten cents.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. It is with deep gratitude that we are able to report a gain of \$923.03 in the contributions for the month ending April 18th, as compared with last year. This amount, including the special gift before mentioned, makes a gain of \$1,183.49 in the first six months of the year. May this give us courage for unceasing, strenuous effort for a greater gain during the next six months, in order to meet the

nearly \$3,000 increase in our appropriations. If each one will do her part prayerfully and earnestly the desired object can be accomplished. Is there any one who will deliberately decide not to do her part? Let us never forget that neglect often has the same effect as deliberate refusal.

OUR DAY Word comes to us of the very general observance of the **OF PRAYER.** day of prayer on April 12th throughout our constituency. A heavy rain all through southern New England made the numbers somewhat less than they would otherwise have been, but all are reported as gatherings of great earnestness and spiritual power. In one church it was decided to continue the meetings weekly for two months, and a number of requests for additional work show good practical results.

HISTORICAL ASSOCIATIONS As we have been studying mission work in **IN ASIA MINOR.** Turkey through the winter, Miss Powers' article on "Historical Associations in Asia Minor" is specially timely. It is pleasant to associate with the ancient heroes; the places become familiar to us in our mission stations and outstations, such as Smyrna, Magnesia (Manisa), Nicomedia, Adabazar, Amasia, Zilleh, and Trebizond.

EXTRACTS FROM RECENT LETTERS.

FROM MISS THERESA F. HUNTINGTON.

HARPOOT, TURKEY, March 13, 1899.

I DO not know why the Lord was ever so good to me as to place me in this most delightful of missionary circles, among these glorious mountains, with such opportunities of work about me. My chief duty now is, of course, to study Armenian, but it is astonishing how easy it is to let other work crowd that into odd moments and evenings.

I believe that the account of any one day, a Sunday, for instance, would give you a better idea of my life and work than anything more general. I went to early morning service, which just now begins at seven, though it is fast creeping with the sunrise to an earlier hour. I slipped off my muddy overshoes very carefully outside the door of the small school building, where all our church services have been held since the burning of the old church. I had to pick my way cautiously to the missionaries' corner, in order not to step upon the men and boys crowded close together upon the floor. The women sit on the other side. When I first came here I found the smell of garlic rather unpleasant, but I scarcely notice it now. The service lasted about an hour, and everyone sang most heartily, the little orphan boys, who sit together, fairly roaring. The

music is not beautiful, but it is spirited, and every one, even the smallest, takes part in it. I am just now one of those who sing with the spirit, but not with the understanding, for I can pronounce the words of the hymns without knowing the meaning.

At eleven o'clock came Sunday school. Miss Ellsworth has charge of the Sunday school for the kindergarten boys and girls and the primary girls, while I am responsible for the Sunday schools for the older girls. Most of our college girls are teachers for the younger ones. Every Friday I conduct a Sunday-school teachers' class, with the aid of one of the teachers who understands English, but on Sunday my part is as yet small. I wish you could peep into the room where the girls from eight to fourteen meet. It belongs to the Gregorian church, and is the place where they have held their services since their church was blown up three years ago. To reach it you must find your way down a very dirty, slippery hill. It is usually necessary to scatter away a company of chickens gathered before the door. Once through the rude, low doorway, you see close by the shelves filled with shoes,—such shoes!—big, coarse, flattened at the heel, turning up at the toe. It is a mystery how each child recognizes her own. The room is low and dingy, and upon the walls hang a large crucifix and other paraphernalia of the Gregorian church; but there are, too, some of the large colored lesson charts which have been sent us from America. When a teacher enters all the girls scramble to their feet. The teachers sit usually upon a little bench or stool, while the class crowd about on the floor. Such bright faces and eager answers! They utterly put to shame our American children. Such choruses of yes and no, and such droll confusion and ducking down of the head into the lap if I happen to smile at one of them! These children love to own Bibles, and usually learn from three to twenty verses a Sunday.

After Sunday school I went to a little half-hour prayer meeting for the day scholars, led by one of the older girls. After the two o'clock church service, which I omitted because of the multiplicity of meetings, I went with Miss Hall to Pompish Leah's orphanage, in acceptance of a very shy and halting invitation given me in the morning by one of the orphans. It was a simple little meeting which they held. All, of course, sat on the floor. A chapter in Daniel was read, there was singing, in which even the babies joined, and some of the older girls offered prayer. The place would seem poor and bare to an American, but to most of these children it is Paradise compared with their former squalid village homes. Many of these girls are dear, simple little Christians. At dusk the girls of the boarding department met for a pleasant little service, in a room which is schoolroom, dining room, or sleeping room, according to the time of day.

FROM MISS BESSIE B. NOYES, MADURA, INDIA.

MARCH 10, 1899.

This year our school opened with two hundred and forty on the rolls, of whom one hundred and sixty were boarders. Afterwards the number of boarders increased to one hundred and eighty, besides the six resident teachers and two cook women. Every inch of dormitory room has been used, and our sixth class recitation room as well. The new temporary room in Otis Hall has been indispensable. We are always more crowded the first two months of the year than afterwards, because all new girls must be admitted in January, when the school year begins, and the old class of normal students cannot leave until the first of March. The government inspectress then comes for her annual inspection of the whole school, and afterwards spends two or three days in examining the normal students for teachers' certificates. This year twenty girls were thus examined, and left early in March, so that our household is again reduced to one hundred and sixty girls, and eight others, mostly schoolmistresses.

We have been very much pleased at the results of our examinations held by the Indian Sunday-school Union on the Sunday-school lessons for the first half of 1898, the results of which have only lately been published. This examination was voluntary, and only a few of our girls wrote for it, but of those who went up, four received prizes and three certificates of merit. The first prize in all India was taken by one girl who received ninety-three per cent of the total marks, and the others closely followed her. In some classes the results of the Bible examinations have been disappointing, so that we were especially glad of this evidence of Bible study.

Last Sunday was Communion Sunday in Madura, and several of our girls united with the church. Eleven joined the church last November. Last month the Madura Christians and many of the workers from outstations had the great privilege of hearing Mr. Meyer, of London. He was in Madura two days and a half, and conducted several meetings a day. I am sure all who heard him must have been quickened to a new spiritual life.

You will, I am sure, be sorry to hear that there have been a few sporadic cases of cholera in Madura on our own mission compound. One was a little ten-year-old girl, one of our own day scholars, who died on last week Tuesday. On Wednesday one of the women studying in Miss Swift's Bible school died in Indiana Hall of the same disease. A little child of another student there was attacked, but has recovered. Miss Swift was with the woman for some hours, and that night was herself attacked. We have been very anxious about her, but she is really better, and pronounced out of danger. She has suffered very much and recovers slowly.

FROM MISS C. H. PRATT, MARDIN, TURKEY.

At Midyat I found our dear Illie mourning for her lovely old mother, who died only a few days before my arrival. Everybody called the old lady Aunt Susie. She had been a Christian for a long time, and was always very happy in Christ. I had often heard her say, "I thank God for this grace he has shown me." All the Midyat church loved her. She could not get out to meetings because of her feebleness, but enjoyed talking of spiritual things with the church members, as they with her. Illie says, "Her death has done more for this people than all my preaching."

Not long before my visit to Midyat a young man, a Jacobite, neared death after a long illness. It was midnight, and he seemed to be dying, but revived; his breath became longer, and he began to talk. He said, "The Lord has sent me back to give you a message; I do not know whether I have minutes, or hours, or days to be with you;" and then for two or three hours he gave the people who crowded in messages of grace and salvation, frequently exclaiming, "O the precious blood of Christ." Twice his brother said to him, "You are tired;" and, again, "You used to be bashful; how can you talk thus fearlessly?" He answered, "I shall be offended with you; Christ has sent me with this message, and you wish to prevent my giving it." A Catholic priest came in and said, "Call upon Mary and her beloved Son." Stretching out his arms he said, "I will call upon him whose arms were stretched on the cross for me thus; when did Mary ever endure anything for me?" "Take this medicine," his brother said. "No; Christ has given me medicine for my soul; it is all I need," he answered; and, again, with his hand over his heart, "I have Christ in here." He lived about two days, and at last looked up and said, "Christ is coming; see him through the window and the door; move aside; let him come," and died. I went to call at the house of a relative, and as he told the story over again, that miserable mud hovel, with a fire in a depression in the center of the floor, seemed like the gate of heaven. Such an incident as this encourages us to sow bountifully and beside all waters.

Maalia Meerza, a white-haired, vigorous old preacher, is working among the villages about Midyat. He spent three evenings in Kārābi Ata, and the house was full every evening. The women seemed to be most impressed, and said: "Come, let us all become Protestants. This is the truth of God. Until now we thought the Protestants were infidels; now we see you have the truth. Truly salvation is through Christ. There is no other." In the village of Habab about fifteen people gathered to listen. Some accepted what they heard, and some opposed, saying, "There is no salvation except by fasting, the intercession of the saints, and the ministry of the priests."

Kullaat Murra is an hour's ride from Mardin, and I have often worked there by going in the morning and returning at night. One spring I took my bed and food, and spent two or three nights, but it did not seem to pay, and I thought I should never do it again. Not long ago, however, the Lord put it into my heart to go and spend a few days and nights in Kullaat, and I found the people more receptive than usual, and in special need of labor, as the Catholics were making a strong effort to turn all the Jacobites over to their faith. So I went about among the Jacobites, warning them against the Catholics, while the new Catholic priest warned them against the Protestants.

Five or six Jacobite houses requested that we have an evening meeting with them, but after two trials we returned to our original plan. The Lord used our work to bring back to the Protestant service a disaffected brother, and to rouse a religious interest which cannot leave souls just where they were before. Some Christians at home think that the American Board has done its duty by these nominal Christians, and that their money would better be spent on more fruitful fields, but they are wrong. The Lord still works among them, and when he is ready to have them left, he will make it plain to his missionaries here. The great ruling classes are yet to be reached, and the Church must watch for the opening of that door, while praying and doing all her duty by those within reach. Even if these Christians are not saved, they must be faithfully warned until their day of grace is past, and the Captain of Salvation calls his workers to other fields.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

Prayer: John xv. 7; Romans viii. 26, 27.

THE life hidden with Christ in God is strengthened and freshened by much searching for hidden treasures in the blessed Word. This always leads the soul on to desire to bring its own needs to one who has so much to give, and who is so approachable and ready to give. Our risen Lord in his own wonderful simplicity has given us our lesson: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

We well know that our life in Christ Jesus is sustained by his words, which he says are spirit and life. Who would not seek that they dwell richly! He plainly states that we shall desire to ask, and that He desires to give in answer.

We know also that God knows faith wherever, whenever, and however he finds it. Such answers to a prayer of faith seem often a surprise to the one who receives the response to the petition desired. The love of the great Heavenly Giver flows forth ceaselessly. The affluence of riches is so great that even a little faith becomes the recipient. This being so, what shall we say to the prayer of the Father's dear child into whom has entered the life abundant of his dear Son, and in whom the Holy Spirit has his indwelling!

As a prelude to our second selection there is a beautiful progression of thought. We note the words, "Children of God," "glorified together," "glory which shall be revealed in us," "earnest expectation," "glorious liberty of the sons of God." This leads us on to such intense desire to be free from our present limitations of body, that groaning is the nearest fitting expression. Shining through this comes blessed hope, which anchors the soul to patient waiting.

Now comes that assuring word "likewise," and we have the great work which the Holy Spirit is doing in this temple of our body. And is His desire for us so great, entering into the movement of our souls with their longing, that the word groan can be used of him also? How much, then, must our Heavenly Father value prayer when he would add to it a pleading beyond our capacity and comprehension! With what assurance may we invite, indeed, urge, this Comforter to join us in our hour of prayer, that it bring what Divine Love most desires to give! And then when some special longing is borne in upon us, what a serene restfulness to know that this also is the mind of the Spirit.

Let us also note that the mind of the Spirit is always toward the will of God. Not our own joy, or peace, or comfort in receiving what we ask, but a steadfast resting on Him who knows what is best, and will do what is best.

We come out from longing, groaning, and conscious lack of our own power in prayer, into the shining of the words, "We know that all things work together for good to them that love God." We turn back to the pressure of our daily lives saying within, "This is the will of my Father in heaven concerning me."

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—Matthew xii. 50.

HOW CAN WE UTILIZE THE SUMMER MONTHS IN MISSIONARY WORK?

THERE are women whose time outside of that occupied by home duties is devoted to the work of the Woman's Board; the missionaries, the general officers, secretaries, and those Branch officers whose thoughts are busied all the year round with the problem how to kindle and keep alive among the women of our churches an interest in the conversion of the world. If this question is asked by them, I should answer promptly, Put the whole subject out of mind, except during your prayers. "Thy kingdom come on earth" should be the daily petition of every Christian, but during vacation hours let missionaries and other professional workers in this line drop that which is their employment during all working days; let them "loaf and invite their souls," rest their bodies, recreate their minds, or stimulate their spiritual natures. If they study, let them investigate such of God's works as need no conversion,—the birds, the bees, the flowers; and if they feel the need of a spiritual uplift, let them look within, and seek the renewed conversion and consecration of their own souls.

If this question is offered for the consideration of our auxiliary societies, mission bands, and clubs, it may be noted, in passing, that there are a few missionary societies made up of such devout women, or situated in such quiet and retired places, that they hold their meetings with regularity every month in the year. Those city churches whose members generally are too poor to take vacations, and many country churches, have no summer need to intermit their monthly meetings. Such meetings are in themselves recreation and refreshment to tired housewives and mothers; they put the dwellers in secluded districts in touch with the outer world, and bring distant countries near.

During the summer months, however, some variety and freshness can be introduced into the monthly meeting. A neighboring society of the same or another religious denomination can be visited or invited to a joint meeting to the benefit of both. A missionary vacation journey can be planned and studied so as to bring much of the pleasure, with none of the discomforts, of the actual trip. It is during the summer, too, that the country missionary meeting can often be enlivened by the presence of helpful strangers visiting or boarding in the neighborhood, if only some thoughtful member of the society takes the trouble to invite them. Let the summer meeting be more informal. A missionary picnic, lawn party, or an evening gathering might be substituted for the regular afternoon session, the fathers and brothers being invited. Only a short pro-

gramme should be attempted, in which several should take part, with much singing of missionary hymns, in which all can join. A table might be arranged with missionary objects, pictures, or products of missionary lands; a Japanese fan, a paper cutter, coffee, tea, condiments, spices, the simplest domestic objects that are brought from far, arranged and labeled according to the country that produced them, will provoke inquiry, and a bright show woman should explain and offer missionary tracts and literature to the visitor. Refreshments, however simple, always add to the general enjoyment.

It might, too, be well, where meetings are held all the year round, to relieve the leader, during the vacation months, of the responsibility of preparing the programme. Let others do the work for at least two meetings, and so give the faithful president of the auxiliary respite from that labor. She will resume her work with all the greater zest for the kindly consideration.

Societies that take a summer vacation usually omit the July, August, and September meeting. I have even known some that have a name to live that make their vacations as long, if not longer, than their working season, closing, perhaps, with the March meeting, and beginning with October. As it takes one or more meetings to get an organization into running order, they must labor assiduously to accomplish anything. Such societies have no wish to achieve any summer results. But any vacation-taking auxiliary might wisely adopt the plan of encouraging each member to read at least one missionary book during the summer, and to present a report of the work at the first autumn meeting. Some leaders, too, have increased their funds by the "talent" plan; a small sum of money being given to each member at the closing meeting, which amount she is expected to invest and improve during the vacation months and return "with usury" in the autumn.

During vacation leaders of meetings can arrange programmes for the year; write friendly missionary letters to such women of the church as they wish to interest, whom they can the more readily beguile by asking their aid in the planned work.

Let the individual member write to some missionary of her branch, asking for no reply. Let her carry with her some needlework designed for sale or for a missionary box. I know one kind-hearted woman who presents her vacation work of this sort to the mission band of her church, that it may be included in their autumn sale; and every member of a band that raises its money by the sale of needlework or other handicrafts should make her summer vacation fruitful of large results for her mission circle.

But, above all things, effectual, fervent prayer can be offered during the

summer, the prayer calendar can be more closely followed up, the neglected missionary duty can be performed, and some act of special self-denial can swell the funds of the treasury when autumn brings the workers once more together.

SUSAN HAYES WARD.

NEWARK, N. J.

It is, perhaps, safe to say that nine out of every ten women who carry the cause of missions on their hearts, are carrying on their shoulders at the same time all the load of daily duties that they can stagger under. They are the mothers of families, the heads of households, the hard-worked older sisters and aunts, the teachers, the breadwinners whose time is not their own, and in many cases the summer months will mean longer hours, harder work, more irregular family life, more stitches to take, more dishes to wash, more rooms to keep in order. Plainly, no hard and fast rules can be laid down, and no suggestion will be of help if it involves a great outlay of time, or strength, or money. It is a comfort to bear in mind that "the Lord knoweth our frame; he remembereth that we are dust." And yet something may be done in the summer months by a willing heart.

In New England, where our Woman's Board has most of its auxiliaries, the summer-boarder question must be reckoned with. Hundreds and thousands of our members will be somewhere else than at home during this summer. It would be hardly fair or desirable to ask them to give their yearly subscriptions for missions except through their own home churches; but in what countless other ways than the giving of money they can help the cause if they only will! It is of no use for them to plead, "I go into the country to rest." Nobody can rock on a piazza all the time. To rest rationally means something besides lolling and sleeping. Often the rest we need is to have our minds lifted out of their narrow ruts, our thoughts directed to wider horizons, our attention turned to entirely new subjects. Our bodies, as well as our minds and souls, will revive under such a change of food and occupation.

So the first word to the woman going out of town for the summer is, "Take at least one book with you bearing on missions, some well-known hero's biography, some study of missionary needs and openings in our new possessions; and take one other that perhaps bears but indirectly on the subject,—some standard work that you've always meant to read, and are ashamed that you haven't. If needs be, compel yourself, by a daily stint of pages and a bookmark, to read them both through while you are away from home." I perspired through Stanley's two volumes one sweltering week in August, with his maps pinned on the wall for handy reference, and

forgot my own discomfort in his terrible privations, and have had a special interest in Darkest Africa ever since.

It is such an awful waste of time and energy, to say the least, to read only ephemeral novels all summer long, and we are always so ashamed that we have done so. We say, "I should never have read the silly thing, but it was lying around." Then have a good book lying around, and see how many fellow-boarders will dip in and read a little, how you will all get to talking about it, and some bright woman, who has never cared for such things before, will be astonished to discover what interesting books she has been passing by.

A decrease of mission circles was deplored at our last Woman's Board meeting. Can't we lend a hand here this summer? In small churches and scattered neighborhoods, the summer is the best time to start mission work among the young. Here is a chance for the young summer boarder, the school or college girl, the teacher or brain worker, who "doesn't want to see a book for a month." She can gather the children of the neighborhood, boarders, and all, and with all the power that education has given her, and all the resources which she has, remembering her church and Christian Endeavor vows, she can interest the children in some mission field, organize them, get them to work, set them to picking berries, digging flag-root, and wheeling babies to earn their money, and perhaps arrange for a musical or a reading, or a sale of kodak pictures and paper dolls, which will help them to their first few dollars.

Summer boarders too often fall like a blight on a country church. But we are talking now about a Christian boarder, already somewhat interested in mission work, and of the way she can utilize her summer months for the work of the Board. Here are two good mottoes for summer use: "Such as I have give I thee," and "She hath done what she thought she couldn't." She can search out the nearest auxiliary, and encourage the faithful few who are sustaining its meetings, join in their prayers, contribute some paper or information that has already done duty in her home society, and warm her own heart with Christian fellowship. Or if there is no auxiliary and yet a Congregational church where there ought to be one, she can ask herself, "What would the Lord have me do?" and answer it by using all the tact, and energy, and grace she possesses to help the members of that church make a beginning in organized mission work.

But perhaps we live in the country already. Perhaps we receive the summer boarder, and take care of her. Perhaps our outing must come, if at all, after schools begin, after children are back at college, or at work, after relatives and friends are gone. Perhaps the debilitating summer

months must be spent at home, with the same old round of duties. All the more we need some mental stimulus or diversion.

That woman is poor indeed who doesn't have some social life. There will be a neighborhood "afternoon," or a church "society," or a reading circle, or a club of some sort, and right here is another chance. Those who have wrestled with Browning or medieval art all winter, might get a great change, to say the least, by reading such books in the summer as "The Life and Times of Dr. Hamlin," or "Mrs. Paton's Letters," or "The Bishop's Conversion."

What more invigorating subject for a reading circle to master than the present Chinese problem, with that keen, old, upstart empress holding the world at bay? This is not a missionary subject in itself, but it makes a fine basis for missionary interest by and by. That the men wear quees, and the women bind their feet, is about all that some people who call themselves intelligent know about a great empire. Even if there are women in your club who are not of your church, subjects such as these appeal to all who want to keep abreast of the times.

And if there is nothing else that we can do, we can see to it that our own meetings are not neglected; we can keep a mite box in sight for self-denial offerings, and we can pray and claim the promises for those who in our stead have gone to the ends of the earth to preach the gospel to every creature.

ELIZABETH G. ROWLAND.

LEE, MASS.

OUR BOOK TABLE.

John G. Paton: Missionary to the New Hebrides. Published by Fleming H. Revell Co. Pp. 99. Price fifty cents.

This is the third volume of the Autobiography of the well-known missionary to the New Hebrides, edited by his brother, James Paton, of Glasgow. The two earlier volumes have been widely read, and have had a great circulation, not only in Great Britain and its colonies but also in America. The books have been translated, in whole or in part, into many modern languages.

A frontispiece picture of Dr. Paton, aged seventy, shows that he has grown old since he was in this country, but he has still the long and abundant gray hair and flowing patriarchal beard which made him a conspicuous figure when amongst us.

The book consists of only two chapters. The first one is called "Round the World for Jesus," and treats largely of his experiences in America and Canada. The second chapter, entitled "The Home-Lands and the Islands," brings his work for the New Hebrides down to the present date.

In the two closing paragraphs Dr. Paton makes an eloquent appeal to the churches to "complete the pioneering work on the New Hebrides, bring the gospel within reach of every creature there, and then set free your money and your men to do the same elsewhere."

And last of all he rejoices and praises God if the record of his "poor and broken life lead any one to consecrate himself to mission work at home or abroad that he may win souls for Jesus."

G. H. C.

Other books received are :—

One of the Two. By Charles M. Sheldon. Published by F. H. Revell Co. Pp. 50. Price 30 cents.

Christian Science Examined. By Henry Varley. By the same publisher. Price 15 cents.

White Dandy; or, Master and I. A Horse's Story. By V. C. Melville. A companion book to "Black Beauty."

SIDE LIGHTS FROM PERIODICALS.

The month's periodicals are rich in valuable material for the study of Asia, especially China and Japan. The *Independent*, May 4th, announces itself as an "Asia number," and the table of contents bears out the title. Among the numerous and tempting titles, referring to different phases of Eastern development, we notice the general one, "The Eastern Question," by our eminent missionary, Dr. Edwin Munsell Bliss, who has spent some years in Turkey, and is now connected with the *Independent*.

If one would look further for information upon the far East, there are "China and the Powers," by Lord Chas. Beresford, in the *North American Review*, May; "Chinese Pagodas," by A. W. Shufeldt, in the *Overland Monthly*, May; and "A Year's Diplomacy in Peking," in *Littell*, May.

A vivid picture of Bombay on the day of Lord Curzon's installation as Viceroy of India, is briefly outlined in *Scribner's*, May, by G. W. Stevens.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

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.

MISSION WORK IN BROUSA, ADABAZAR, TREBIZOND, AND SIVAS.

TOPIC FOR JULY.

A MAP is almost indispensable for these different mission stations. The one on page 243 of this number may be made useful by enlarging. The composite subject might be treated in three ways: 1. A brief, comprehensive sketch of each. 2. A detailed account of some one of them which might be selected. 3. A generic account of what a mission station is and the work done, drawing illustrations from the four stations mentioned. The material for either of these plans may be found as follows: BROUSA, (a) "Beginnings," see *Missionary Herald* for May and June, 1833, August, 1835, and April, 1836, December, 1848 (first church); "General Sketch," in September, 1891; (b) "Girls' School," in *LIFE AND LIGHT* for June, 1869, September, 1871,

April, 1881, October and November, 1883; (c) "Outside Work and Results," LIFE AND LIGHT for November, 1884, March and August, 1889, June, 1892, and March, 1896. ADABAZAR, (1) "Beginnings," *Missionary Herald*, April, 1842, November, 1846; "Model Church," April, 1888; "General Sketches," December, 1891, and September, 1896. (2) School, Leaflet, "The Armenian Girls' High School in Adabazar" (free), and LIFE AND LIGHT for March, 1887, and on page 249 of this number. TREBIZOND, "Beginnings," *Missionary Herald* for November, 1835, "Progress," October, 1837, and December, 1846, May, 1848, "Persecutions," July, 1883, and May, 1884; "General Sketch," June, 1892; "Outside Work and Results," July, 1891; LIFE AND LIGHT for June, 1886, and June, 1889; "Kindergarten," see page 255 of this number. SIVAS, "Beginnings," *Missionary Herald*, April, 1852, and April, 1853, May and August, 1855; "General Sketch, March, 1893; "Girls' School," LIFE AND LIGHT for March, 1879, May, 1881, February and March, 1882, May, 1890, March, 1892; "Bible Woman's Work," on page 245 of this number. All references to be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston. Early numbers of the *Herald* are ten cents each.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18, 1899, to April 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Bath, Central Cong. Ch., 23.30;	
Blue Hill, Ladies' M. C., 2; Calais, Aux., 27.05; Cape Elizabeth, Sec. Cong. Ch., Aux., 5; Castine, S. S., 5; Cumberland Centre, Aux., 14.27; Portland, High St. Ch., Aux., 213.65; Mrs. Fenn, 50; Miss Harriet A. Libby, 50; Miss Ernestine L. Libby, 50; Miss Margaretta A. Libby, 50; Miss Ellen H. Libby, 50; Seamen's Bethel Ch., Aux. (of wh. 50 const. L. M.'s Miss Ella M. Southworth, Miss Annie C. Fairman), 55.50; Second Parish, S. S., 13.43; Union Meeting, Miss Morrill's birthday, 15.03; Williston Ch., A friend, 50 cts.; Westbrook, Aux., 20; C. E. Soc., 30,	674 73
Total,	674 73

NEW HAMPSHIRE.

<i>Lisbon.</i> —Mrs. A. B. Taft, 2 00	
<i>Stewartstown.</i> —A Friend, 3 00	
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Amherst, L. F. B., 50; Bath, Two friends, 4; Campton, Aux., 16.05; Durham, M. B., 15; East Brentwood, C. E. Soc., 12.50; East Sullivan, C. E. Soc., C. E. Day Off., 6; Hanover, Susan A. Brown, 50; Harrisville, C. E. Soc., C. E. Day Off., 1.30; Jaffrey, C. E. Soc., 8.30; Manchester, So. Main St. Ch., Miss H. J. Parkhurst, 50; North Hampton, Mrs. Abbie Gove (to const. L. M. Mrs. Grace Washburn Philbrook), 25; Plymouth, Aux., Memorial, 2, C. E. Soc.,	

5, Jr. C. E. Soc., 1; Somersworth, Good Will M. C., 6; Washington, Cong. Ch., 1.67,	253 82
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Total, 258 82

VERMONT.

<i>Putney.</i> —Mrs. A. S. Taft, 5 00	
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, C. E. Soc., 5.10; Benson, Aux., 15.60; Berkshire, East, C. E. Soc., 5; Fairfax, Mrs. Carrie E. Beeman, 5; Johnson, Aux., 11; Montpelier, Bethany S. S., 20; Northfield, Aux., A friend (const. L. M. Mrs. Marshall D. Smith), 25; C. E. Soc., 5; Randolph Centre, C. E. Soc., 2.76; St. Johnsbury, North Ch., 31.44; Vershire, 4; Waitsfield, Home Circle, 5; Williamstown, Jr. C. E. Soc., 2,	136 90

Total, 141 90

MASSACHUSETTS.

A friend, 1 00	
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Abbott Academy, M. Soc., 19.71; Bedford, Mrs. Smith and others, 4; Burlington, Aux., 4.50; Dracut Centre, Mrs. M. B. Fox, 50 cts.; Lowell, First Ch., Miss Annie M. Robbins, 25; Medford, Mystic Ch., Aux., A friend, 17.60; Wakefield, Aux., 55; Woburn, North Cong. Ch., Jr. C. E. Soc., 1.50, 127 81	
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Adams, Aux., 11.30; Curtisville, Aux., 10.55; North Adams, Aux., 10.50;	

Pittsfield, First Ch., Aux., Friends, 25, C. E. Soc., 10; Stockbridge, 13.95; Williamstown, Aux., 20,	101 25		
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Amesbury, C. E. Soc., 5; Georgetown, Mem. Ch., 10.50; Groveland, 30; Ipswich, First Ch., Aux., 50; Newburyport, Aux., 70; Powell, M. C., 10, Prospect St. Ch., C. E. Soc., 5,	180 50		
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 25.85; Danvers Centre, First Ch., Aux., 6; Lynnfield Centre, 6; Lynnfield, So., 11.50; Marblehead, Aux., 9.37; Middletown, Aux., 5; North Beverly, two friends, 3; Peabody, So. Ch., 46.75; Salem, So. Ch., Aux., 2, Y. L. Aux., 10, Tabernaacle Ch., C. E. Soc., 10; Swampscott, Aux., 15.32,	150 79		
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Greenfield, Aux. (const. L. M's Mrs. S. W. Eastman, Mrs. E. M. Russell, Mrs. L. B. Sparhawk, Mrs. Josephine Cary), 100; Orange, C. E. Soc., 10,	110 00		
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Enfield, Mrs. Ewing, 20; North Hadley, Aux., 15; So. Amherst, C. E. Soc., 10; Williamsburg, Aux., 27,	72 00		
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Abington, Aux., 4.98; Braintree, Aux., 6.65; Bridgewater, Aux., 30; Brockton, Aux., 122.64; Cohasset, Aux., 34.63; Duxbury, Aux., 3; Easton, Aux., 17; Holbrook, Aux., 11; Kingston, Aux., 2.40; Marshfield, Aux., 9.38; Milton, Aux., 29.05; Plymouth, Aux., 21; Plympton, Aux., 3.75; Quincy, Aux., 58.61; Randolph, Aux. (of wh. 25 const. L. M. Miss Luthera H. Mann), 38; Rockland, Aux., 45.16; Scituate Centre, Aux., 8; Weymouth Heights, Aux., 4; Weymouth, East, Aux., 38.32; Weymouth, North, Busy Bees, 75; Weymouth, South, Old So. Ch., Aux., 12, Union Ch., 53.25, Clark M. C., 50; Whitman, Aux., 5.75; Wollaston, Aux., 49,	732 57		
<i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Westford, Aux.,	9 50		
<i>Old Colony Branch.</i> —Miss Frances J. Kunnels, Treas. Fall River, L. F. M. Soc.,	346 60		
<i>Randolph.</i> —Miss Abby W. Turner,	100 00		
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, Sec. Ch., Miss Grisell M. McLaren, 5; Ludlow Centre, Aux., 6.80; Springfield, First Ch., Aux., 15, Hope Ch., Aux., 20, Mission Reserves, 10, Memorial Ch., Aux., 18, Olivet Ch., Aux., 35.40, So. Ch., Aux., 68.34, S. S., 20,	198 54		
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Mt. Vernon Ch., Aux., 54.50, Old So. Ch., Aux., 197, Hope Chapel, Jr. C. E. Soc., 3.25, Park St. Ch., Aux., Miss Kimball, 2, Union Ch., Aux., 120; Brighton, C. E. Soc., 3; Chelsea, Third Ch., Cradle Roll, 4.50; Dorchester, Miss M. L. Richardson, 30, Harvard Ch., Aux., 10, C. E. Soc., 5, Pilgrim Ch., Aux., 9.70, Second Ch., Y. L. Aux., 5, Village Ch., Aux., 100.07, C. E. Soc., 10; Newton Centre, First Ch., Aux., const. L. M's Mrs. Albert Harwood, Mrs. C. W. Royce, Mrs. Frank H. Scudder, 75;			
Newton Highlands, Aux., 24.68; Norwood, Aux., 80; Revere, First Cong. Ch., 2; Roslindale, Aux. (of wh. 25 const. L. M. Mrs. Vesta A. L. Ridley), 45; Roxbury, Immanuel Ch., Aux. (of wh. 25 by Mrs. F. J. Ward const. L. M. Miss I. T. Tobey, and 25 by Mrs. James Fisher const. L. M. Mrs. Edward E. Piper), 75, Walnut Ave. Ch., Aux., 102, Y. L. Aux., 5; Somerville, Franklin St. Ch., Aux., 34.50, Highland Ch., W. W., 5; Winter Hill, Cong. Ch., W. M. Soc., 17.62; Wrentham, Aux., 13,	1,032 82		
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Gilbertville, Aux., 7; Princeton, Aux., 25; Southbridge, Aux., 23.51; Sturbridge, Cong. Ch., C. E. Soc., 4; Westboro, Aux., 46.68; Worcester, Central Ch., Jr. and Prim. Dept., 17.10, Old So. Ch., C. E. Soc., 20, Plymouth Ch., Aux. (of wh. 25 const. L. M. Mrs. Archibald McCullagh), 50,	193 29		
		Total,	3,356 67
LEGACIES.			
<i>Hyde Park.</i> —Legacy Charlotte M. Allen, Chas. H. Allen, exr.,	300 00		
<i>Salem.</i> —Legacy Lucy M. Hodgkins,	50 00		
<i>Westborough.</i> —Legacy Nancy A. Burnap, F. E. Corey, admr.,	50 00		
RHODE ISLAND.			
<i>Providence.</i> —Hattie V. Carpenter,	40		
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Kingston, Cong. Ch., Aux., 3; Pawtucket, Park Pl. Ch., Jr. C. E. Soc., 3.42, S. S., Infants Dept., 5; Providence, Beneficent Ch., Aux., 100, Central Ch., Mrs. Sutton, 5, Aux., 15, Sp. Off., 50, Plymouth Ch., C. E. Soc., 6; Chepachet, C. E. Soc., 5; Saylesville, Mem. Chapel, C. E. Soc., 3.50; Slaterstown, Cong. Ch., Aux., 12.35; Tiverton, Cong. Ch., Aux., Miss Caroline F. Brown, 1, Miss Ann Brown, 1; Woonsocket, Globe Cong. Ch., C. E. Soc., 12,	222 27		
		Total,	222 67
CONNECTICUT.			
<i>Rock Falls.</i> —Martha R. Hubbard,	1 00		
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Golden Ridge M. C. (of wh. 25 const. L. M. Miss Matie Deeble), 80; Bristol, Dau. of Cov., 20; Collinsville, Aux., 43; Enfield, Aux., 26.25; Hartford, First Ch., M. B., 58, Pearl St. Ch., Aux. (with prev. contri. 50 by Mrs. Nathaniel Shipman const. L. M's Miss Lucy O. Mather, Miss Marion G. Chapman, and 25 by Mrs. C. R. Burt to const. L. M. Miss Anna P. Andrews), S. S., 41.04, Windsor Ave. Ch., Miss Clara E. Hillyer, 1,000, M. C., 4.21; New Britain, So. Ch., Aux. (of wh. 200 Mem. Off. on 25th anniversary), 245; Rockville, Miss Olive S. Hoyt, 30; Terryville, Aux., 20; Unionville, Aux., 4.40, 1	571 90		
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Aux., 57.25, H. M. Band, 10, C. E. Soc., 56.41, Jr. C. E. Soc., 11.78, S. S., 16.24; Bethany, Aux., 3; Bethel, Y. L. M. C., 30; Bridgeport, First Ch., M. B. P. Mem. C., 42.50; Clinton, Aux. (of wh. 25 const. L. M. Mrs. Elias W. Wellman), 36.36; Cromwell, Y. L. M. C., 23.20; Danbury, First Ch., Aux. (of wh. 75 const. L. M's Mrs. Ugene			

Wessesls, Mrs. William F. Starr, Miss Elinor Brush), 130, C. E. Soc., 39; Deep River, Aux., 3, S. S., 3; East Haddam, Aux., 10, C. E. Soc., 10; Falls Village, C. E. Soc., 4.37; Guilford, Third Ch., Aux., 30; Haddam, Aux., 4; Higgaunau, Aux., 78.30; Kent, Y. L. M. C., 20, S. S., 10, Jr. C. E. Soc., 2; Litchfield, C. E. Soc., 10; Meriden, First Ch., C. G., 40, C. E. Soc., 15; Middletown, First Ch., Aux., 206.97; Gleaners 65; Mount Carmel, Aux. (of wh. 50 const. L. M.'s Mrs. Cynthia Doolittle, Miss Julia Dickerman), 52; Naugatuck, Aux., 154.15, C. E. Soc., 25; New Haven, Centre Ch., S. S., 20, Ch. of the Redeemer, B. B., 45, Davenport Ch., Aux. (of wh. 50 const. L. M.'s Mrs. C. H. Gough, Mrs. L. L. Galbraith), 70, Dwight Pl. Ch., F. M. C., 25, English Hall, Aux., 19.35, Plymouth Ch., E. W., 20, Welcome Hall L. B., 5, United Ch., Aux., 20, Cradle Roll, 4.40; New Canaan, Aux., 5; New Milford, Y. L. M. C., 50, G. L., 24; Newtown, Aux., 34; North Woodbury, Aux., 50; Salisbury, Aux. (of wh. 25 const. L. M. Miss Catharine Goddard), 27.80; Shelton, Aux., const. L. M. Mrs. Charles F. Morse, 25; Stamford, Aux., 25, Y. L. M. C., 13.56; Stratford, Aux., 111.30, Y. L. M. C., 14, S. S., 40; Torrington, Third Ch., S. S., 50; Warren, Aux. (with prev. contri. const. L. M.'s Mrs. Myron A. Munson, Mrs. A. B. Camp), 39.14; Washington, Aux., 52.50; Waterbury, First Ch., Aux., 101.71, Second Ch., Aux., 154, C. E. Soc., 35; Westchester, Aux., 18.05; Westport, Aux., 10; Winsted, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Clark Stroug), 25.70, Second Ch., Aux., 21; Woodbury, V. G., 15,	2,369 04
Total,	3,941 94

NEW YORK.

<i>Binghamton</i> .—Mrs. Edward Taylor,	10 00
<i>Columbus</i> .—Ladies,	2 68
<i>Sing Sing</i> .—A Friend,	40
<i>New York State Branch</i> .—	
Treas. Albany, First Ch., 121.50; Antwerp, Aux., 44.50; Aquebogue, Aux., 10; Baiting Hollow, Aux., 15; Berkshire, Aux., 34.27; Binghamton, First Ch., Aux., 28; Blooming Grove, Kyle M. S., 24; Briar Hill, 7.85; Bridgewater, 9; Brooklyn, Bushwick Ave. Ch., Aux., 5, Central Ch., Aux., 166.67, New England Ch., L. S. C. W., 10, Park Ch., M. C., 5, Plymouth Ch., Y. W. Guild, 18, Beecher M. C., 50, Putnam Ch., M. B., 28, Tompkins Ave. Ch., 141.45; Burr's Mills, Aux., 5; Cambria Centre, C. E. Soc., 2; Camden, Y. P. M. Soc., 5, Jr. C. E. Soc., 5; Canandaigua, 270; Candor, L. M. Guild, 25, C. E. Soc., 4.24, Jr. C. E. Soc., 1.56; Chenango Forks, W. M. S., 4; Churchville, Aux., 10; Copenhagen, Aux., 20; Cortland, W. M. S., 25, Jr. C. E. Soc., 22 cts.; De Ruyter, Aux., 6; Eldredge, Jr. C. E. Soc., 5; Elmira, Park Ch., 12; Fairport, Aux., 13.50; Flushing, Aux., 24; Gasport, Girls' M. S., 2, C. E. Soc., 20; Gloversville, Aux., 35; Homer, Aux., 16, C. E. Soc., 5, S. S. to const. L. M. Dr. J. W. Whitney, 25; Ithaca, W. M. Soc., 14; Java, W. M. S., 3; Little Valley, W. M. S., 5; Lockport, Aux., 39;	

Madison, Aux., 25; Middletown, S. S., First Ch., 5, No. St. Ch., Aux., 5; Munnsville, M. C., 5; Mt. Vernon, Whatsoever Circle, 2.50; Napoli, Aux., 10; New York, Bedford Park Ch., Aux., 4.13, C. E. Soc., 10, Manhattan Ch., 45, North Ch., L. A. S., 5, Trinity Ch., 40; Northville, Aux., 13; Norwood, Aux., 14; Ogdensville, W. H. M., 10; Owego, L. M. S., 25, C. E. Soc., 10; Patchogue, Aux., 29.70; Phoenix, W. M. Soc., 17.29, Jr. C. E. Soc., 5; Portland, M. and A. Soc., 4; Poughkeepsie, C. E. Soc., 25; Randolph, Aux., 12.50; Rensselaer, Aux., 4; Riverhead, Aux., 41.70; Rodman, L. M. S., 20; Sayville, W. Asso., 6.75; Sherburne, Aux., 40; Seneca Falls, Aux., 5; Sidney, W. M. U., 20, S. S., 12.25; Sloan, M. C., 8; Syracuse, Geddes Ch., 20, Pilgrim Chapel, L. A., 5, Plymouth Ch., C. E. Soc., 7; Utica, Bethesda Ch., 10, Plymouth Ch., Jr. C. E. Soc., 5; Warsaw, C. E. Soc., 10, Water-town, Aux., 5, Jr. C. E. Soc., 5; Westville, Aux., 4.58, W. M. U., 3.26; West Bloomfield, Aux., 20, C. E. Soc., 5; West Winfield, Aux. (of wh. 25 const. L. M. Mrs. Stacia B. Wood), 30; Yonkers, Mrs. Allan Bourne, 50; <i>Pa.</i> , East Smithfield, Aux., 15; Harford, Aux., 2.50; Scranton, Plymouth Ch., Aux., 20. Less expenses, 34.22,	1,982 70
Total,	1,995 76

PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas. D. C. Washington, First Ch., Aux. (of wh. 25 const. L. M. Louise Cliff Bentley), 105.72; N. J., Bonnd Brook, Aux., 25; Closter, Aux., 18.25, Do Something Band, 17; East Orange, Trin. Ch., Aux., 29 50; Passaic, Jr. C. E. Soc., 10; <i>Pa.</i> , Phila., Aux., 17,	222 47
Total,	222 47

OHIO.

<i>Junction</i> .—Mary A. Millholland,	4 10
Total,	4 10

FLORIDA.

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

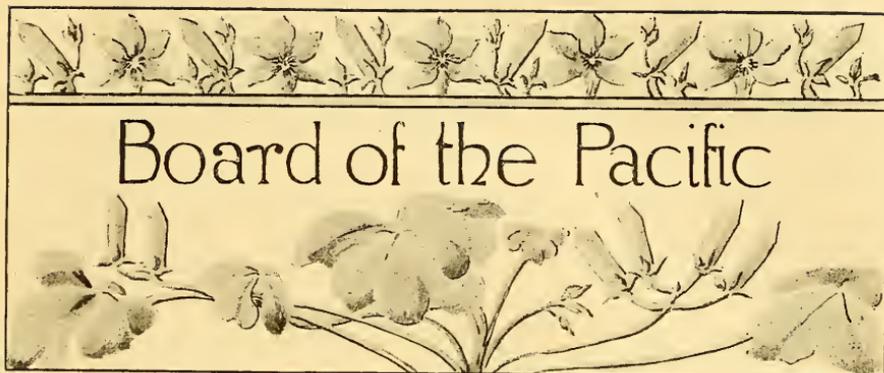
CALIFORNIA.

<i>Pasadena</i> .—A Friend,	40
Total,	40

ENGLAND.

<i>London</i> .—Miss S. L. Ropes,	25 00
Total,	25 00

General Funds,	10,403 55
Gifts for Special Objects,	450 91
Variety Account,	60 59
Legacies,	400 00
Total,	\$11,315 05



Board of the Pacific

MICRONESIA.

EXTRACTS FROM MRS. FOSTER'S JOURNAL.

KINAMUE, RUK, December, 1898.

SINCE I wrote last we have lost one of our best workers, and, I think, the most consecrated Christian we have on our place. You will remember that when mother and father came to Ruk, the first couple who came to help them was Ruth and Kilion. They have been with us ever since, and have decidedly grown in grace. Ruth was one of our best teachers, and a most helpful girl about the house. She was sick only four days. We thought she had brain fever. She seemed very near death on Wednesday, and she was so glad to go. She kept talking about wanting to go up and be with Jesus. She said to me: "I'll go now, and by and by you and Mrs. Price will come." She was very low Wednesday evening, but seemed better Thursday morning, and we thought she might live. Her mother had come over from a neighboring island, and was determined to take her home with her. Of course that meant death for Ruth, but she did not care for that. She wanted to take her away from us. About noon her brothers came over to get her. She was determined not to go, and when I came in after dinner I found her screaming at the top of her voice,—partly from pain, and partly to keep them from talking to her. She was a little quieter after I came. Again and again her mother told the men to take their guns and shoot the foreign woman and Mr. Price so that they could take Ruth. Finally Otis, her oldest brother, who was sitting beside her as she lay on a mat on the floor, put both feet against her side and kicked her across the floor, then took the pillow that had been under her head, threw it at Kilion, and burst into a "roar" which he called crying. That is a specimen of the "natural affection" of these people in a heathen state; and Otis is better

than the ordinary heathen native. I wished some of the people at home who think these people do not need the Gospel,—I have met some of them,—might have seen that, and contrasted it with the tender, loving care that Kilion gave to Ruth all through her sickness. They finally went home without Ruth, but took away her sister Clara who was married just before the Star sailed. We had Ruth moved over to our house so that I might care for her more easily. That evening she seemed very happy, and free from pain; sang snatches of “Mansions are Prepared Above,” in English, and “I Will Sing You a Song of that Beautiful Land,” in Ruk, and repeated part of the first Psalm. I went to bed feeling quite hopeful about her, but they called me at three o’clock, and it was plain at a glance that she was going to leave us. She lingered until a little after three in the afternoon of Friday, March 25th. I think the manner of her death has made a great impression on the people here. They are so afraid to die, and she was so happy to go. Friday morning a number of the boys and girls gathered around her, held prayers, and then sang hymns for almost three hours. It seems to us that we need Ruth here, but our Father has seen fit to take her to himself, and we are so thankful to know that she was prepared to go.

OUR MISSIONARY IN MICRONESIA.

ONE of our workers on Kusaie is Miss Louise E. Wilson, sent out by the Woman’s Board of Missions for the Pacific in 1893. She is a “native daughter,” born in Sonoma, Cal. One of a large family of brothers and sisters, she was early trained in the cares of home, as her mother died when Louise was but thirteen years old. Up to that time she had not professed a special love for Christ, but soon after she became an out-and-out Christian, earnest and faithful in the duties laid upon her at home, and active in church work. One of the older members of the church says, “Louise will do something great with her life, as she took such a hold on everything from the very beginning of her Christian life.”

Her special training for the work she has since taken up was in the ministries to the sick in her neighborhood, and in her regular attendance on church services, walking the mile between home and church alone, if necessary, even in the winter evenings, but not allowing anything but illness to keep her away. Her sister writes of her faithful work, “It seems as though God intended her for his service, and was preparing her for the greater work he has given her to do.”

When at last the clear call came to her to leave home and friends to go to the far-off Pacific islands she joyfully responded, willing to go even to a most

unattractive field, sure that the Master whom she loved would go with her. She sailed on the *Morning Star* in the summer of 1893, reaching Kusaie July 3d. The school is for both the Gilbert and Marshall islanders, brought to Kusaie from their homes because of the greater healthfulness of the climate for the missionaries, and also because of the real scarcity of food on some of the other islands. Besides, it would be difficult to keep them from heathen influence if they were at their own homes, so they are all brought to Kusaie and taken on the *Morning Star* to visit their friends when she makes her inter-island trips. Most of the girls in this school, as well as the boys in the boys' school, are children of Christians, and care is taken to select only the most promising. They are trained with the specific purpose of becoming teachers to their own people. In this way alone can these islands be Christianized and civilized. There are only about five hundred Kusaians, and they have native teachers and preachers trained by missionaries.

Miss Wilson's special work is among the Gilbert girls. She found it quite difficult at first to master the language, and writes of the prayers of the girls, "O Lord, you know she doesn't know our language very well; hasten the time when she will be very wise in speaking it." This prayer shows their childlike simplicity of faith. At another time she heard them praying, "O Lord, she is not very well; help her body to get well and strong." This habit of prayer is developed by the rule that the girls should go to their rooms directly after lunch to study the Sunday-school lesson, and have prayers together. Their consciences seem to be very tender. Often after some little disobedience or annoying carelessness in the lessons or work they will write little notes asking forgiveness, and promising to do better. On one communion Sunday Miss Wilson writes: "Since dinner there has been a continual knocking at my door, and as fast as one girl has gone another has come in. There seemed to be a great searching of hearts and an earnest desire to go to the table of the Lord with pure hearts and clear consciences. They are good children, and the more I see them the better I love them. These quiet talks, when they come for comfort or advice, draw me nearer and nearer to them. They are very childlike in confessing their faults. Some are of small importance, others of greater, but they seem to have the true idea that to keep back or try to hide even the smallest fault is sin."

Another proof of the reality of their changed lives is in the eagerness with which they wish to pass on the glad tidings to others who have not heard of the Saviour who has come to them. There is a King's Daughters Society in the school which meets on Sunday. At this meeting a box and a good-sized basket form an important part of the furnishing of the room. The box is for money contributions, and the basket to receive their handiwork of crocheted lace, braided dolls' hats, necklaces of red seeds or shells. These

are sent up on the Star to be sold and the proceeds come back to this society. The money, too, they earn in various ways. At one time Captain Garland gave them the Star washing. It took them nearly a week to do it, but they were happy as possible because earning money for their mission box. One year the box contained thirty-five dollars! Five of this they gave to the Morning Star, five to "their father and mother" (Captain and Mrs. Garland), "to remember their children with." The other twenty-five dollars they sent to the Board for mission work outside Micronesia (foreign missions), and the missionary adds, "Every cent has a prayer with it from the girls' hearts." Does not the generous giving of these girls, just emerging from the darkness of heathenism, shame many of us in this Christian land, who have not risen to their level of self-sacrifice, and joyful, loving devotion to the Lord—their Master and ours?

Miss Wilson's duties are many and varied. The girls study reading, spelling, writing, arithmetic, geography, and the Bible, and in the afternoons are taught to sew, making their own clothing and that for the boys' school. But not only is she teacher and "mother," but often surgeon, physician, counselor, and matchmaker. It is very necessary that the young men and women should be married when left as teachers on their home islands, both for the example of a Christian home and because of the inevitable temptations that will come to them. Some of the stories are very amusing, as when the young man comes to her for advice concerning which girl he had better ask, and the young woman refuses to say the wished-for "yes" till assured that Mother Wilson approves.

But all the stories are not amusing ones! In writing of a trip to the Marshall Islands she tells a sad story of the yielding to temptation of some of their boys and girls who had been left at home. She says: "It is true they are weak, but God alone knows what they have to contend with. At times it makes my heart sick, and almost makes me wonder who will have the reign over these isles of the sea, God or Satan." "When a person stands firm and does not fall, it shows the wonderful keeping power of God." But in the midst of many discouragements there is much for which to be truly grateful, as one by one these dear girls come into the light and learn to trust Christ as their Saviour. Miss Wilson speaks of several with special love and commendation. "I thank God for these young, consecrated lives. Do you think it is hard to leave home and friends and live in this far-away land when we can have a part in saving and helping such souls as these? No! I say a thousand times, no! God is so good to me, and I am so happy! The past year has had much of joy and much of sadness, but our Heavenly Father's care has been over us, and we know in whom we have believed."



Board of the Interior



I AM THY SHIELD.

BY MRS. A. S. HARDY. .

"Now I have been telling you about these outward troubles, but I could not tell of the inward peace and comfort that a faithful God kept giving us all the time. The words, 'I am thy shield,' were in my mind, and how true they proved thro' the fire and all thro' that week."—*Extract from letter Mrs. Gates wrote from Harpoot, Turkey, after the massacre of Nov. 11th, 1895.*

"Where will be our supper, mamma?"

Asked the frightened, weary child.

"It may be in heaven, darling,"

And the mother softly smiled.

Round her were the Moslems raging—

Turk and Koord, with fire and sword;—

How could she, a fragile woman,

Answer with such calm, sweet word?

Plainer than the hissing bullet,

Nearer than the mob's wild yell,

Heard she words divinely tender:

"I'm thy shield!" and all was well.

'Mid the horrors of the carnage

Drew that little band apart,

Sat with Christ in heavenly places,

Promised peace in every heart.

E'en the Turk must long remember

Those who waited, calm in faith;

And the holy martyr-spirit

Beareth not the fruit of death.

Pray in faith, O band of Christians!
 Thou hast proved the Lord thy shield;
 Thou shalt see what glorious harvest
 Holy martyr-seed shall yield!

Other prayers with thine are rising—
 Earth is circled with one prayer!—
 And the promised day is breaking,
 Rays of dawn are everywhere.

In His time the Lord doth hasten,
 Wheels the nations to their post,
 Martyr-souls that have ascended
 Called he to his conquering host.

FOREIGN CORRESPONDENCE.

Under several dates, beginning August, 1898, and ending in November, Miss Anna B. Jones, of Constantinople, writes:—

AT last in this lovely spot (Brummana, Syria), with a rare combination of sea and mountain scenery, I find time to write you, my often remembered, but shamefully neglected, friends.

A religious conference of Christian workers was the magnet that drew me here to the Lebanon, and when in this region who could resist the temptation to visit Jerusalem and its environs, Damascus and the grand ruins of Baalbec? We have just returned from a most delightful and profitable eight days' stay in Jerusalem. After the meetings here, which last from the ninth through the fourteenth, we plan to go to Damascus and Baalbec, and then home again to our work, which opens September 4th. . . . In order to save money we took our own provisions, and would lay in fresh bread and fruit at the various ports, or, if in port long enough, get our meals ashore. . . . We have just come down this morning from the mount of beauty and spiritual privilege. This has been a notable conference,—the first held in this part of the world, and possible, I presume, only in the Lebanon Mountains, which are under a sort of foreign protectorate. There have been as many as a hundred and fifty guests in attendance. The harmony among all the various denominations represented was beautiful, and the intellectual and spiritual tone of all the meeting very high. . . . We have had an unusually harmonious and happy year. As far as I know, there was not one note of discord among our teachers. The number of pupils enrolled came up at one time to one hundred and fifty. I trust that there is much good seed sowing done in the

hearts of these dear children. Every now and then we are gladdened by evidences of this. One of the Greek teachers and I were calling at the home of one of our little Greek girls, and the mother told us that one day she had bidden Sophia to take her little brother away to another room, and to say that she would give him some candy if he would go. Little Sophia looked up in her mother's face and said, "We have no permission in our school to speak lies. If you really will give him a piece of candy, I will tell him so." The mother, while feeling rebuked, was evidently pleased that her child was being so well taught. You can have no idea how the



MISS ANNA B. JONES.

people of these countries are trained in lying from their earliest infancy; and in our school we do try to place great emphasis on the sin of deception. . . .

The appeals for charity, though many, have been less than we expected. The entreaties to send fatherless children to the various orphanages are the most distressing, for some have now reached their greatest capacity. It does "squeeze my soul" [a Turkish idiom] to have either to refuse pupils entirely after persistent appeals, or else screw them up to payment of the required amount.

FROM MISS EFFIE M. CHAMBERS.

OORFA, TURKEY, Oct. 25, 1898.

This city is very old. Long before it fell into the hands of the Turks it was a Christian city. From our roof we can count the minarets of many mosques which were the belfries of Christian churches before the conquest. Its ancient name was Edessa, which is preserved in the Armenian name Yetessiah. It is not a beautiful city. The streets are narrow and dirty; the houses are dirty, and the people ditto. They seem, in general, to be afraid of water; but when they do decide to use it, such an amount as they do use! It is astonishing to me how much they can use and how little effect it seems to have on the general appearance of the people. They go to bath—the Turkish bath—and steam, and scald, and soak themselves, till one would think they would never get dirty again; but in a little time it is as bad as ever.

The massacre was very severe here, and there are many widows and orphans left helpless. It is a great problem how to find employment and school their children. The schooling costs but little, \$2 a year being the highest and fifty cents the lowest (for day scholars); but it is utterly beyond some of these poor mothers to give even this small sum and clothe and feed their children besides. We have, notwithstanding the poverty, many children in the schools,—more than sixteen hundred,—but every day some poor mother comes to me and says: “Oh, do let me put my child in school. I can’t pay for him, but I do want him to read.”

We take none who cannot pay, or who are not paid for by some one else; so if I can find any one to pay for them, I take them in; if not, I can’t do it.

Nov. 1, 1898.

The weeks do fly so quickly here! I don’t half realize where they are going. The weather is still warm, and people are busy preparing their winter wheat. They use wheat instead of vegetables, and they prepare it by boiling it in water until it swells, so the hull will easily come off; then they spread it in the hot sun and it hulls itself. Many kinds of vegetables are raised here, but, in general, the people do not care for them, even potatoes.

Things seem quiet here politically. We do not hear much of the world at large. Anything bearing on the Eastern question is carefully suppressed as dangerous literature.

Our work is going on nicely, only there is so much of it that we can’t begin to do it all. We are hoping rains will begin soon, for unless they do water will be very scarce next year, as the springs which furnish our water

supply are almost empty. All the water we have now is brought in skins (the "bottles" of Luke v. 37) to the door. We have no flowers here except what we raise in pots. I have a pot of oxalis and one of callas that are doing well. I shall try to get some other plants if I can. They are a great cheer when things get so dry.

[Yet the tulip, peony, hyacinth (both yellow and purple), crocuses, grape hyacinth, mariposa lily, yellow jessamine, madonna flower, pheasant's eye, scarlet anemone, cyclamen, and hosts of flowers cultivated in our land, are native in Turkey.—ED.]

Under date of February 14th, Miss Johanna L. Graf writes from Mardin, Turkey:—

DEAR FRIENDS: It is not the loneliness, nor the constant drain on heart, and mind, and strength, nor the many difficulties in the way, that is hard to bear in this land; it is the fact that our sisters at home put the Lord and his neglected children after other things,—trivial, luxurious things,—while precious souls are left to go down into eternity without a thought.

STATEMENTS ADOPTED AT THE CHICAGO CONFERENCE.

THE committee appointed to formulate the concensus of opinion as expressed in the Conference of Branch Officers and the Executive Committee of the Woman's Board of Missions of the Interior, held in Chicago, March 15th and 16th, presented for consideration the following statements, which were adopted.

This Board is in full harmony with the American Board and co-operates with it, but its work is distinctive and unique. It is the organized effort of Christian women in behalf of women in non-Christian lands, who can be reached and uplifted only by woman. Woman's Boards were called into existence by a desperate need which still continues, and which is met by no other organization. Hence it is our judgment that the uniting of the Branches of the W. B. M. I. and Home Missionary Unions would not be productive of the best results to either the home or foreign work.

The physical and spiritual oppression and degradation of women without Christianity, their hopelessness for this life and the life that is to come, our belief that womanhood must be elevated and protected before true manhood can be developed, and that social conditions and national life can be regenerated only through the institution of the Christian family,—all these things move us. But underlying and emphasizing these considerations we hear the voice of our ever-present Lord, saying, "Go, teach all nations." The words are explicit, and enforced by the spirit and example of his whole life. Obedience to them is not optional, but imperative for every one who would be with

the Master in love and service, for we must not forget that obedience is his own appointed test of Christian discipleship, "If ye love me, keep my commandments."

We believe that in carrying on the work that is committed to us, prompt, efficient, systematic business methods should prevail in organization, in securing and paying pledges, in planning and carrying out auxiliary meetings, in correspondence, in reports of treasurers and secretaries, and in every other department.

It is urged that competent, wise women be chosen as solicitors, and that thus every woman in the church and congregation be given an opportunity to contribute. Also that notice be given by the pastor the previous Sunday that these solicitors will call for this purpose during the week.

It is earnestly recommended that payments be made with regularity either monthly or quarterly by treasurers of auxiliaries to State Treasurers; also that the books of secretaries and treasurers be kept in a business-like way, carefully preserved, and handed down to successors in each auxiliary.

We recommend that a Dime Fund be contributed to meet the contingent expenses in each Branch.

We also recommend a system of careful apportionment of work, from the Woman's Board to the State Branches, from the State Branches to the Associations, and from the associational officers under the supervision of each state secretary to the individual churches.

We reaffirm the often expressed desire of this Board that every woman in every Congregational Church in every State of our broad Interior shall become personally interested in this work, shall acknowledge her personal responsibility, and shall be represented by her personal gift to the treasury. We welcome the suggestion and use of every legitimate and winsome method for securing the co-operation of those women who are not now interested. We desire to express our appreciation of the invaluable help given us by the expressed sympathy and co-operation of many pastors, and we long and pray for the coming of the day when every pastor will realize his responsibility to do all in his power to develop interest in this important department of Christian work, and will recognize in his Woman's Missionary Society one of the most powerful factors in the development of the intellectual and spiritual life of his church. We would suggest that pastors be requested to present this, as well as other forms of missionary work, to their morning congregations as the most effective way of reaching the uninformed and uninterested.

Realizing the necessity for the dissemination of missionary intelligence, and especially for the increased circulation of *Mission Studies*, the organ

of the W. B. M. I., in order that interest in missionary work and contributions may be increased, we recommend:—

That in each Branch a special Branch officer be appointed to foster interest in *Mission Studies*; that she ask each associational officer for a definite number of subscriptions, and that she constantly aim to enlarge this number of subscriptions.

That, so far as possible, the monthly missionary lessons in *Mission Studies* be used for auxiliary meetings.

That a more liberal use be made of missionary leaflets and timely newspaper clippings on missionary topics.

That the wise use of missionary periodicals and literature be made a prominent topic in all Branch and associational meetings.

And that in all ways we seek to add to our virtue, knowledge.

YOUNG PEOPLE'S WORK.

We believe that the Young Ladies' Society, organized especially for this purpose, is the best training school in missionary work. Hence, in churches where these now exist, or can be organized, they should be maintained for the education and training of our future workers.

We believe in introducing the work of our Board into every Christian Endeavor Society, and as there are young men as well as young women in these societies, we believe the ideal method to be their training and contributing to the work of both the American Board and the Woman's Board.

We deem it necessary that meetings should be held at least monthly, and that week-day study or reading circles could be advantageously organized. Knowing that the growth of our work is dependent on God's spirit moving and teaching our young people, it is our belief that prayer cycles, based on those of the student volunteers, would be of marked educational and spiritual value.

WORK FOR CHILDREN.

We believe that in order to secure permanence in our work we must faithfully follow our Master's word and feed his lambs. For the children's own sake, we must lead them to personal surrender to the Master and to personal service in the Kingdom. For the work's sake, we must train our future leaders and officers to knowledge, and interest, and giving. We believe the Mission Band to be the ideal method for so doing. Where impracticable, we recommend diligent and wise supervision of missionary effort in Junior Christian Endeavor Societies and Sunday schools; also that a Superintendent of Junior Work for the missionary department be chosen by the Auxiliary or Senior Endeavor Society.

PRAYER AND GIFTS.

We desire to acknowledge our reliance upon God, and our realization that only by coming into close communion with him through prayer, can we have the wisdom, the consecration, and the spiritual insight that shall give us power in this work. Prayer in our auxiliary meetings and in our closets, united prayer in the Sunday afternoon prayer hour, from five to six, will bring us close to the Source of power. In that Presence our conception of faithful stewardship will become more worthy and adequate, our gifts will be more commensurate with our ability, and debt and retrenchment will no longer be familiar words in all our missionary deliberations.

MRS. A. L. FRISBIE.

MISS MARGARET J. EVANS.

MRS. E. M. WILLIAMS.

“Not a prayer, not an act of faithfulness, not a self-denying or kind word or deed out of love to himself; not a weariness or painfulness endured patiently; not a duty performed—but it enlarges the whole soul for the endless captivity of the love of God.”—*E. B. Pusey.*

“It is an immense help in any difficulty to say, ‘I take thee, Lord Jesus, as my wisdom,’ assured that he will not permit those who trust in him to be ashamed.”—*F. B. Meyer.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 10, 1899, TO APRIL 10, 1899.

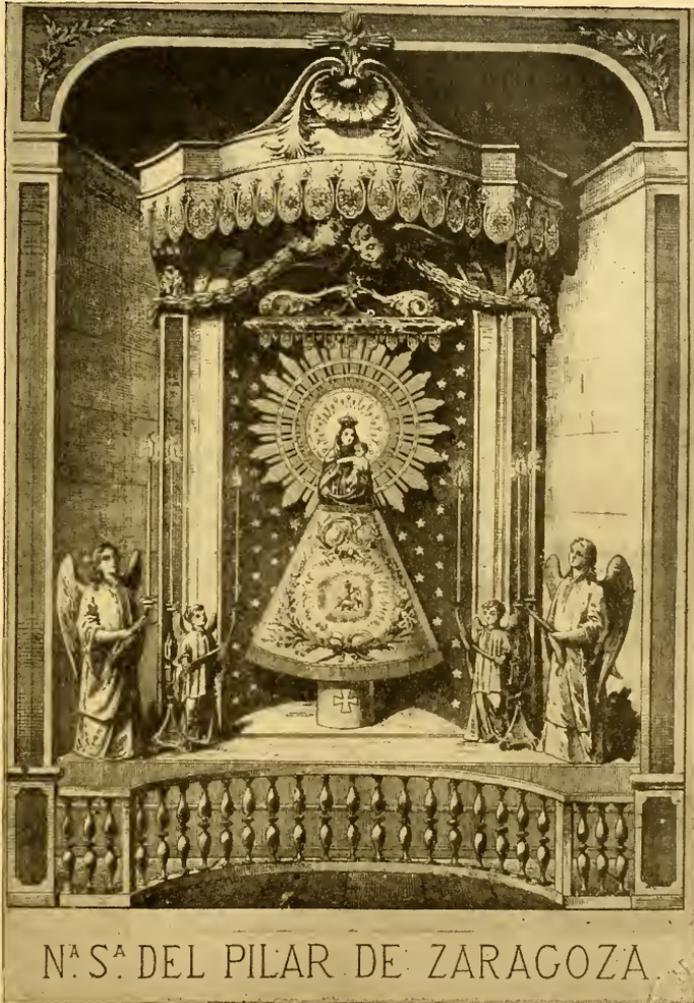
COLORADO	267 41	Previously acknowledged	15,304 36
ILLINOIS	3,468 28	Total since Oct. 18, 1898	\$24,374 12
INDIANA	41 00	ARMENIAN RELIEF FUND.	
IOWA	363 21	Received this month	50 00
KANSAS	206 43	Already forwarded	43 04
MICHIGAN	304 90	Total since Oct. 18, 1898	\$93 04
MINNESOTA	2,026 84	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI	1,096 47	Received this month	50 21
NEBRASKA	101 90	Already forwarded	203 86
NORTH DAKOTA	22 50	Total since Oct. 18, 1898	\$254 07
OHIO	609 13	MRS. ALFRED B. WILLCOX, Ass't Treas.	
SOUTH DAKOTA	101 08		
WISCONSIN	333 85		
CALIFORNIA	20 00		
GEORGIA	15 00		
CHINA	25 00		
MISCELLANEOUS	66 76		
Receipts for the month	9,069 76		

Life and Light for Woman.

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JULY, 1899.

No. 7.



SHRINE OF THE VIRGIN, ZARAGOZA, SPAIN.

AFRICA.

“FOXES THAT SPOIL THE VINES” AMONG ZULU WOMEN.

BY MRS. H. D. GOODENOUGH.

“IF anyone thinks it easy business to be a foreign missionary, let him try it, that’s all,” said a missionary friend lately, on the eve of his re-embarkation for Africa. “Just so,—let him,” we echoed. If there was ever a missionary who found his way easy sailing, he has not come under our observation. True, genuine missionaries are the happiest people in the world. They have what the Lord promised them,—a hundredfold more of what constitutes the real essence of life,—nevertheless it is “with persecutions,” which must be understood in the large sense of including all the sorrows and hindrances which are sown so thickly in the missionary’s lot and work. We live over in daily experience the old paradox of being “sorrowful, yet always rejoicing.”

The difficulties which confront the worker among Zulu women fall naturally into three groups: first, those that arise from heathenism; second, hindrances to progress from lack of funds; third, retarding influences from without.

First, of the hindrances which arise from heathenism, the greatest by far is the idea of property value in women, which lies at the very basis of the domestic life. Polygamy among the Zulus has its roots in three of the worst vices of men, avarice, sloth, and lust. Avarice, because a man’s wealth and importance is estimated by the size of his kraal, *i. e.*, the number of his wives; sloth, because the wives are the supporters of the family, and to possess a number of them insures the male owner a life of ease; lust, because the occasional accession of another young wife to the harem gives stimulus to sensuality. To understand the working of this barrier to the progress of Christianity, let us note two cases, the girl and the woman.

Here is a girl who has attended some itinerating preacher’s service under a tree near her kraal. Her interest has been aroused and a desire to become a Christian, although she has vague notions of what Christianity implies, further than the wearing of clothes and reading of books. She tells her father that she wishes to “learn,” or that she wishes to “believe,” which in the minds of both stand for nearly the same idea. Instantly the father takes the alarm. This girl is nearly at an age to be married. Already negotiations for her marriage are in progress with the polygamist over the hill. When arrangements are complete, ten fat cows will be driven into the father’s kraal as the marriage price of the daughter. But if she fosters

these foolish notions about clothes and books, and a life on a mission station, will she not give trouble about falling in with this plan of becoming wife number four in the neighboring kraal? Doubtless. Shall such a valuable piece of property, worth ten head of cattle, slip out of his hands so easily? Most assuredly not! So the girl is put under strictest injunction to attend no more meetings where such dangerous ideas are promulgated. And so this newly awakened desire after a better life is nipped in the bud, and the girl is shortly after bound in the ties of a heathen marriage, against which the better instincts of her heart protest; and this is a sample of a multitude of cases.

Now turn to the case of the wife. She also hears the preaching, and is convinced in her heart of its truth. She looks on the station women, only wives of their husbands, who share with them the burden of the family support in the cultivation of the soil, living in comfortably furnished, cleanly cottages, neatly dressed, with their children attending school and chapel. A longing for such a life comes into her heart, but she puts it away as an impossibility; and so it is to her, poor creature! She is bound down by her position in polygamy. She is her husband's slave and chattel. She is his property in the eyes of the law. She would be persecuted if she attempted to wear clothing beyond her skin petticoat and blanket, nor has she money to buy cloth, nor knowledge to cut or make a garment. She cannot leave her kraal. She has nowhere else to go. Heart faith in Jesus, in her nakedness, surrounded by the jealousies, hatred, superstitions, and sensuality of the kraal life appears to her an abstraction or a chimera.

There are those among missionaries who believe that the duty of wifeness even in these polygamous unions, and the duty of obedience to parents, prevent these women and girls from rightly breaking with their heathen life in the kraal. To most of us it appears, however, that the higher law of allegiance to Christ will justify such separations, where the privilege of maintaining a Christian manner of life is refused at their homes.

At this point the second class of hindrances comes in,—that of limitation on account of scarcity of funds; such girls and women as these need homes of refuge, where they may be received and guided into Christianity and self-support, if willing to take the step of leaving the kraal and the heathen life behind them. We understand that Roman Catholic missionaries have such shelters for the ex-wives of polygamists. No such provision exists on the Protestant mission stations, nor have we funds for such a purpose. Some inadequate provision is made for the come-outers from heathenism among the girls,—the most numerous and hopeful class,—in our three girls' schools at Inanda, Umzumbe, and the Ireland Home, but it is safe to say that hundreds of such girls have stood at the missionaries' doors, in past

years, only to be turned away with the discouraging reply, "We wish we could receive and teach you, but we have no arrangements for it." Such girls have been known to come hundreds of miles in their search after a better life. Who can picture their grief if refused, or the persecution they are likely to endure as they return to their kraal, baffled and discouraged? If missionaries already overburdened are forced into the sad task of refusing such waifs, a sense of wrong akin to the remorse for a sin fills the soul. And, indeed, a wrong has been done. Is it honest or consistent to preach that the heathen life must be abandoned in the interest of the life eternal, and then offer no solution as to where to go or what to do if the advice is seriously accepted? Yet this is just about the position in which the missionaries have been placed in these past years; and where does the responsibility lie? Is it with the missionary, weighted with all the interests of a number of infant Christian communities miles apart, or with his wife, who has, very likely, to be school-teacher to her own children and native servants, and besides overseeing a complicated household care, which most American ladies would think crushing, has to be everybody's body for miles around,—is she to blame because she cannot receive and train a kitchen full of waifs from the kraals? Or is the responsibility further back?

Sometimes in these outlying places is found a Christian girl who has been trained in our mission boarding schools who would gladly give her service of teaching for a time if she could have a schoolroom, and there are children who are begging to learn. We know one such noble girl who, at the time of our last information, was teaching unpaid, month after month, on the crowded floor of her own little bedroom, a school of heathen children, and her cry went out, "Give us room where we may dwell;" a cry, we believe, as yet unheeded. How we want to assist such native Christians who are exhibiting a self-sacrifice for Christ's cause very rare in this favored land! We have not space to speak of the open doors at the rapidly opening mining centers, where the marvelous opportunity calls loudly to the churches to occupy, in the name of the Lord.

Upon the third division of hindrances—those from without—we can do little more than touch. It includes the damaging influence of an ungodly civilization which is pressing in upon Africa from all sides. The effects of the poisons, rum and tobacco, which have been engrafted upon the native life by the white races, are too terrible to be portrayed in words. These curses fall primarily upon the men, but the shadow and horror of them fall upon the women also. How many a wife has had her husband wrecked, body and soul, by the white man's drink at the Gold Fields! When a native begins to drink, he knows no self-control. The unchastity of white

men, also, brings blight and disgrace into many a native home. Fathers on our mission stations are afraid to have their daughters work in the European towns,—and well they may be. It is of such white men that a Moslem in Africa said: "If these be Christians, we want nothing to do with Christianity. If not, why don't you convert them first?"

Besides the communication of actual vice to the native people, there are subtle and dangerous tendencies at work. Among them is a feeling among the natives, which often crops out, of bitterness against the white race and its religion, owing to the fact that they are often unfairly used by them and despised.

Somewhat akin to this there is in certain quarters a feeling of emulation for their own race; a desire to throw off the guidance and control of all white men, even of their Christian teachers. There are possibilities of good within this upheaval, yet many tangles and much hindrance to real spiritual progress arise from this state of mind.

Another difficulty is the haste among the young people, who are adopting civilization, to take on the excrescencies and superlatives of European customs, instead of what is of solid and practical worth. For instance, it seems absurd for a young woman whose parents have been undressed heathen in the kraals, to be inquiring diligently as to the latest cut in sleeves, and seeking to imitate it in her own attire. Yet so it is. What a pity that the evils which burden our over-elaborated life must be grafted upon this primitive society! Restless ambitions in such directions stand in the way of deep, thorough progress in spiritual things, and need to be discouraged rather than encouraged among the people.

In closing this enumeration of hindrances, I cannot omit what to most of us, at some time in our missionary career, has loomed up as the worst hindrance of all—the hindrances in ourselves. How much less we find ourselves fitted to be instruments unto God in the spread of his gospel than we knew before we left home! Our tempers and irritations, our lack of tact, and gentleness, and love,—until God really takes us in hand at our own request to "thoroughly purge our dross and take away all our tin,"—how often these things have brought us abashed to the Master's feet, knowing that we had not been like the wise woman of Proverbs who buildeth her house, but like the foolish who plucketh it down with her hands, ourselves standing in the way of the work to which we have consecrated our lives.

But God is merciful. He brings us to self-collapse that we may learn, not only our own utter helplessness, but also the overcoming power of an all-conquering Saviour, the secret of the victorious life, which is the dearest birthright of every Christian.

CHINA.

HINDRANCES TO MISSION WORK IN CHINA.

BY A MISSIONARY.

HINDRANCES to mission work in China may be divided into three general heads: those which are found on all mission fields, and which affect all departments of the work; those which affect the individual temperament or disposition of the missionary; and those which are peculiar to China and her people. To set the matter more clearly before us, let us imagine a young woman coming to the rooms of the Woman's Board of Missions in Boston. She has unusual attainments, a college education, a rare gift for languages.



MISS CHAPIN AND A BIBLE WOMAN.

great executive ability, and, above all, a consecrated purpose to obey the command of the Lord and devote her life to work in far-off Cathay. The last days at home are busy and sad ones; the sadness of leaving home and dear ones being intensified when this bright and talented young woman finds that many of her nearest friends have little or no interest in her mission. They tell her that she is throwing her life and talents away, and, though they do not say it, she knows she can never have their prayers or money to help her in her work. They say they believe in Christ as the Saviour of the world, but not in foreign missions; that the Chinese have their own religion, which is

good enough for them, and they need no salvation. Still unmoved by their lack of sympathy and interest, final preparations are made, the good-bys said, and our new missionary is en route to the land of the Celestials.

Once on the field, she finds herself dumb before a people with whom she longs to speak. The Chinese language, the most difficult in the world, is doubtless the only one having tones or inflections. Some of its sounds it is almost impossible for a foreigner to acquire, unless his tongue is more flexible than the average, while its idiom makes you feel as though you were dizzy-headed, so confusing is the arrangement of words into sentences. To make



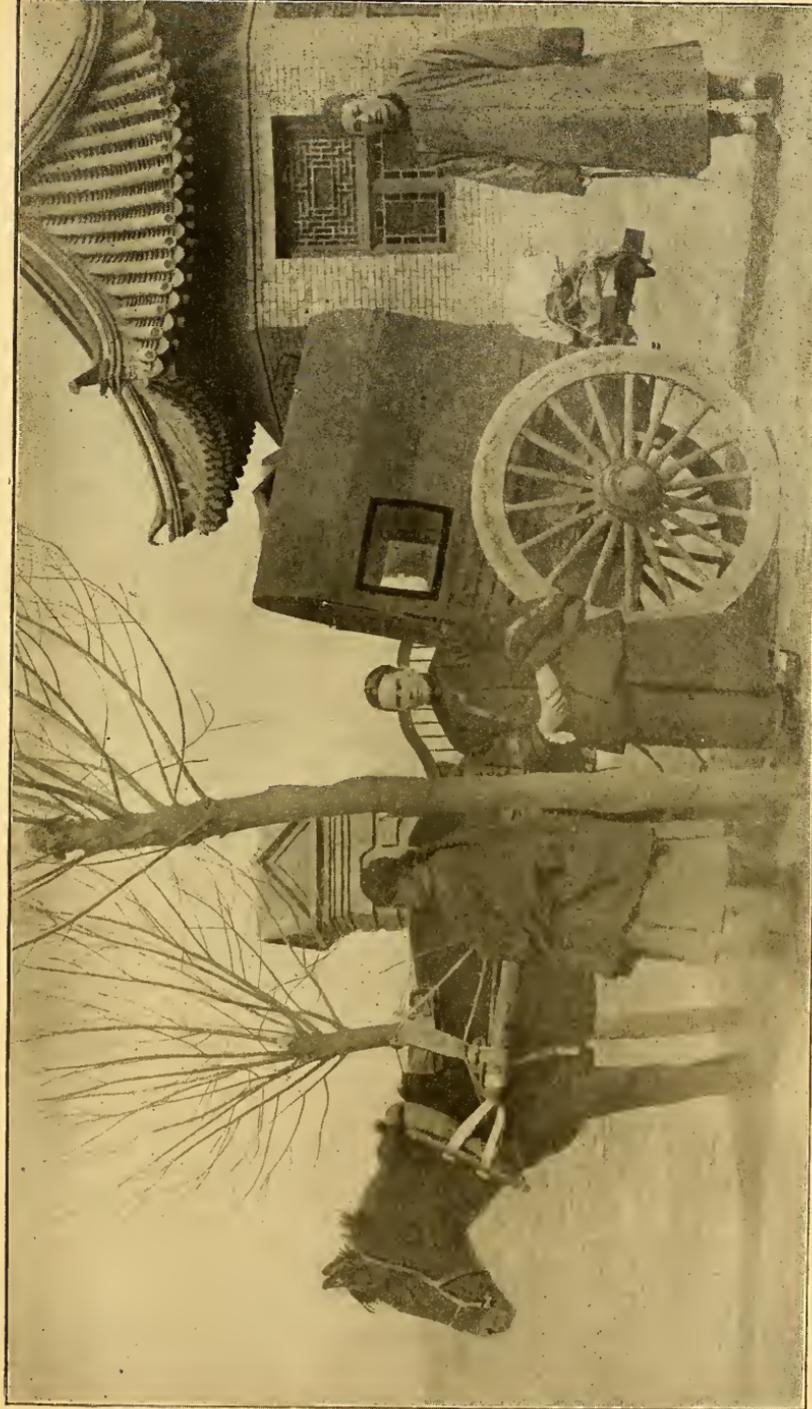
MISS ANDREWS LEAVING FOR A VILLAGE VISIT.

a mistake, if one can still understand your meaning, is not so bad. But when one tells a medical patient to "eat her stockings" instead of the pills she had hoped would cure her, or by giving one wrong tone, and a soft instead of a hard sound, one makes the unthought-of blunder of saying the "omniverous pig" instead of the "Omniscient God," it will bring shame upon herself and ridicule upon the very religion she wants the people to accept and love. So

our young worker, even if she has a "gift for languages," by oft-repeated mistakes of greater or less gravity is sometimes discouraged, and feels that she can never be a successful missionary.

In the study of the language it does not take long for one to see that many of the words which describe the unchaste, immoral life have as their radical or root the syllable for "woman"; and in the work for women it is necessary to so educate and train them that they shall win the favor and love of their fathers, brothers, and husbands, and take their God-given position as co-equal with man. Enter a heathen home and see how woman is disregarded. Unless she is the mother-in-law, thus holding supreme rule in the home, she has but little voice in any of its departments. She has been taught from childhood that implicit obedience to her superiors, accompanied with a quiet, hang-head modesty, makes the ideal woman. She must submit to suffering almost beyond description or endurance by binding her feet so small that they may deserve the name "golden lilies," and thus insure to herself a good husband. And while yet a mere child, she is given over to a man whose disposition she knows not, or whose face she never beholds till her marriage day. Is it any wonder, then, that our new missionary finds her large feet commented on as a reproach against her moral character, and hears it faintly whispered by the heathen as a reason why her mother never found a husband for her?

One Sabbath day when the new missionary enters the low, unpretentious brick building they call the chapel, she sees something of the magnitude of the work done. In a land without a Sabbath, where male and female do not mingle socially, where women must bind their feet and stay at home, where foreigners are feared and hated, she sees a self-supporting church, with its own native pastor; male and female separated only by a church aisle; ninety women and girls with either unbound or natural feet, having come greater or less distances exposed to the gaze and ridicule of curious and evil-minded lookers-on,—and all this within the four walls of the mission premises, where the hated foreigner dwells and preaches the "foreign" or "Jesus religion." How can the darkened, conservative mind of a heathen Chinese woman grasp the fact that a pure-minded, noble woman in America, even if young and unmarried, can have almost absolute freedom to go and come at will, when her own people are so bound and fettered by custom? And yet if she is to gain the respect of the women for whom she has given her life, the young missionary must conform somewhat to their custom by being escorted by her servant when she goes on the street. Our Celestial sister, because of her bondage to custom and her impaired power of locomotion, is debarred the privilege of enlarging her influence socially, increasing her strength



MISS RUSSELL JUST RETURNED FROM A COUNTRY TOUR.

physically, or doing Christian work to the best advantage. The young missionary in China has to learn that custom is one of the greatest hindrances to mission work, and that to use a young Chinese woman for that which takes her from the home and brings her into publicity is to defeat one's own plans, and bring disaster to that work.

Who could sit through one service in such a crowded, unventilated chapel as that before mentioned, and not have her mind revert to the elegant, commodious, soft-cushioned and brilliantly lighted churches in the homeland, and wonder? She could but wonder why many of the dear Christians in America could not from their abundance give just two thousand dollars to complete the new chapel which the native Christians from their poverty have already begun building. Will the problem on all mission fields always need to be how to make fifty cents equal one dollar? When will the Christians of America enjoy their full privileges and fulfill their duty, thus removing one of the greatest hindrances to mission work in every land? Obviously the hindrances to mission work are many more than can be mentioned in one short article; yet with the few here stated, the indifference of friends at home, the lack of money and workers, which many by their selfishness withhold, and on the field, the language, low estimate of woman, custom, social and racial prejudices, we often feel with the Apostle Paul, that "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yet the work goes on, and will go on till "He whose right it is shall reign" even in China, for "He is faithful who promised," and has he not said, "I will be exalted among the heathen"?

SPAIN.

HINDRANCES TO MISSION WORK IN SPAIN.

BY MISS ANNA F. WEBB.

IN a work where such numerous and blessed results are seen on every hand, it seems ungrateful to mention obstacles and hindrances. The balance page of encouragement so far exceeds that of discouragement, that the latter is often lost sight of. However, in all mission countries some hindrances are sure to be found, and Spain is no exception. They are seen everywhere, and in the work among the children of the day schools one stumbles immediately upon a great rock called "La Conferencia!" There is not a single day school that would not be double, triple, or even quadruple the present size if it were not for the Conferencia. This is an organization of women, having a society or branch connected with nearly every

church, and is completely under the control of the priests. Nominally the object is that of a "Ladies' Aid Society" in our own country. Practically, the only time they are ever heard of is when they are trying to undermine the Protestant work. Their methods are the same in every place where there is a mission school.

The Conferencia in Sebastian is composed of the wealthiest ladies in the city, the goal of their ambition being to break up the schools, and they have a treasury for funds devoted to this purpose. It is said that some have



DAY SCHOOL CHILDREN IN SAN SEBASTIAN.

made vows that they would not eat or drink certain dainties, or that they will wear some peculiar dress, until their end is accomplished. I may say here, however, that this seems less and less likely. One young lady of high social rank and great wealth bought and furnished a schoolroom where she herself (an unheard-of thing) with others teaches the children who can be lured from Protestant schools. Others of these dignified matrons would seat themselves on the park benches of the little square, in front of the mission building, to learn the children's names. Sometimes playthings are

offered as bribes to the little ones if they will leave the school. But generally the children are loyal, and the ladies resort to the mothers. First, offers of clothing, or, if the family are very poor, food, are made to induce them to withdraw their children from the school, while at the same time the errors of Protestantism and the awful punishment of heretics are dwelt upon. If they still remain firm, good situations are offered to the adult members of the family, and sometimes promises are made to assume the support and education of one or two of the younger ones. There are many mothers who withstand all these allurements, which are often not luxuries, but necessities to them. Then the ladies attack the fathers, who bitterly resent the interference. But now they come more often with threats than bribes. If the children are not removed at once the parents and older brothers shall be dismissed from their positions. If they have shops or stores these are boycotted, and finally these persistent women, at the instigation of the priests, turn upon their own husbands, telling them that their own souls and those of their families are endangered if heretics are allowed to rent houses from them. The wealthy man is as little likely to relish interference as the poor one, and, for a time, holds out; but at length the continual groans and complaints weaken the strongest heart, and the notice to leave is given. Then it is that the distressed parents come to the missionaries for advice; and what can we tell them? "Take your children out of the school, or starve in the streets." These are the only alternatives; and as there are no money or positions to give them, the teachers must sadly say, "Take them away for the present." But in spite of all this terrible opposition the day schools are flourishing. The year when forty pupils were thus stolen from them in San Sebastian, they closed with more than sixty on the list, and there are over two hundred and thirty in the school in Santander; but I must talk only of hindrances this time.

With regard to the growth of our congregations and the work among the people, especially among the women, there is more than one lion in the path. In the first place, though Spain is a land where there is nominal religious liberty, the missionaries are greatly restricted. Services may never be advertised in any way, not even by the notice "Protestant Chapel," on the outside door, and the buildings must not have the external form of a church. Without a special license, which cannot be obtained without much time, expense, and patience, a Protestant service may not be held with more than nineteen present. Once obtained, however, it is permanent. So this restricts large neighborhood prayer meetings or extensive work in new villages. All out-door services are out of the question.

There can be little visiting at the homes of the people because of the spy

system that exists everywhere. If pastors or teachers are seen calling on the faithful Protestants, or talking to others, privately, or in their houses, who seem to be interested, the attention of the priests is immediately drawn upon them, and the former are likely to suffer keenly, while powerful arguments are brought to bear upon the wavering to influence them against our faith. So it is more possible to reach those who come voluntarily than to try to seek them. But the presence and work of the Spirit is manifest by the large audiences often found in the chapels, composed of people who, to the eye of the world, have nothing to gain and all to lose by their presence.



• A WAYSIDE SHRINE.

A striking similarity is often found between the primitive church and our Spanish-Protestant communities. We find here the faults as well as the virtues of those early days. Long unaccustomed to liberty of conscience or thought, the new freedom often makes them self-opinionated and heedless of the wishes of others. There is jealousy, too, and, like James and John, a desire to have the chief places; but hindrances and faults within may be

easily vanquished by mutual prayer and explanation, while those from without must be battled against continually.

There are many other hindrances that are not confined to any special branch of mission work, as in the congregation or the day schools. The people in general are very difficult to reach, especially the higher classes, on account of the strong current of public opinion against Protestants. This is fostered by the clergy and the myriad nuns, who teach the people falsehoods about our belief, making them condemn and despise its followers. To become a Protestant is to lose caste among the higher classes; and in the history of Spanish-Protestant missions, more than one young person who has openly declared himself a Protestant has been disinherited and ostracised by his family. Scorn, ridicule, and real persecution are the lot of those who show sympathy with Protestantism. If it were not for this, hundreds (chiefly among the men) who are really Protestant at heart, would openly declare themselves as such, and those who wish to learn more about its doctrines would ask for instruction.

Another great hindrance to more rapid advance is the lack of suitable Protestant literature to place in the hands of those who dare not come to the chapels, but who are interested in Protestant teachings. Well-selected Sunday-school libraries could do an incalculable amount of good, as has already been proved by the faithful use of those they have. You would laugh, and yet do so with moistened eyes, should you examine the pitiful attempts at a Sunday-school library, and see the eagerness that the children show to carry home one of these prized books, which often the entire family read. More money is wanted to publish translations and original works, that can be placed in the hands of the Spaniards.

And this brings us to the greatest hindrance of all,—the lack of funds. In many places the fields are white already for harvest, yet the reaping may not begin because—there seems to be no other reason—the home churches are unwilling to bid the work go forward, by sending support for it, and encouragement for the workers. After all, the command “Retrench” handicaps the mission more than any obstacle in the field itself. Schools must be closed, pastors dismissed, and active work retarded all along the line. The missionaries have, perhaps, been working long years in a village with little result, and only now are there signs of interest and a great awakening; but instead of reaping the fruits of toil for the Master, this work must be abandoned and apparently lost, all because the treasury is exhausted.

All this is a sad story of hindrances and discouragement; but there are two all-powerful remedies, which, with God’s blessing, will completely overcome them. The first is prayer, the second, giving.

TURKEY.

SISTER VARTENI.

BY MISS MYRA A. PROCTOR.

I HAVE written before of Sister Varteni, of Aintab, of her great faith, of the wonderful answers to her prayers, and of her steady, day-by-day fulfillment of the command, "Seek ye first the kingdom of God," while earning her living as a seamstress, giving of her time freely to teach the ignorant, to comfort the sorrowful, to warn and help the tempted, to rejoice with them that do rejoice,—in short, to any service by which she could honor God and help her fellow-men. The earthly part of this busy, earnest life for Christ is ended, and I am sure, dear readers of *LIFE AND LIGHT*, that you will be interested in the following letters from her adopted daughter, Mariam Varzhoohi, for many years assistant teacher in the seminary at Aintab. They were written to a dear missionary sister in this country who has kindly shared them with me.

"AINTAB, Jan. 26, 1899.

"In two weeks my mother will be one hundred and one years old. She cannot now rise to her feet, and has not strength to walk, but her heart and her faith are strong. She still gives lessons to six poor children. Some of them read the New Testament, some the Reader, and some the Primer. The prayer which she now offers with the greatest desire is that the whole world may truly come to Jesus, and that all nations may sincerely repent. In a word, she prays continually that the world may become heaven.

"Although she cannot walk, yet those who can come and talk with her and receive help and comfort. Not long ago one came to her and said, 'I am in a very miserable condition, and I have come to you for the help and comfort suited to the condition of my heart and home.' When she had sympathized with him a while the man went away cheered. After he had gone she said to me: 'Mariam, my daughter, we must help these people. There are five children, and his wife is not very smart. My daughter, go in my place and carry them a few pieces of clothing, to give them a little joy.' I said, 'Very well,' and selected a few articles of clothing and carried them, and they were very much pleased. Thus, to the troubled, to the naked, and the hungry, she in some way gives more or less of help by her exhortations, or by food and clothing."

"March 30, 1899.

"I did not know that my dear mother was so soon to leave me alone, and go to her eternal rest. But now she has met her beloved friends in heaven, and with them she is praising God the Father, and the Lamb that was slain,

and the Divine Spirit, with joy. She was confined to her bed only twelve days, and March 24th at early dawn she yielded up her spirit. Oh, what a beautiful death it was!

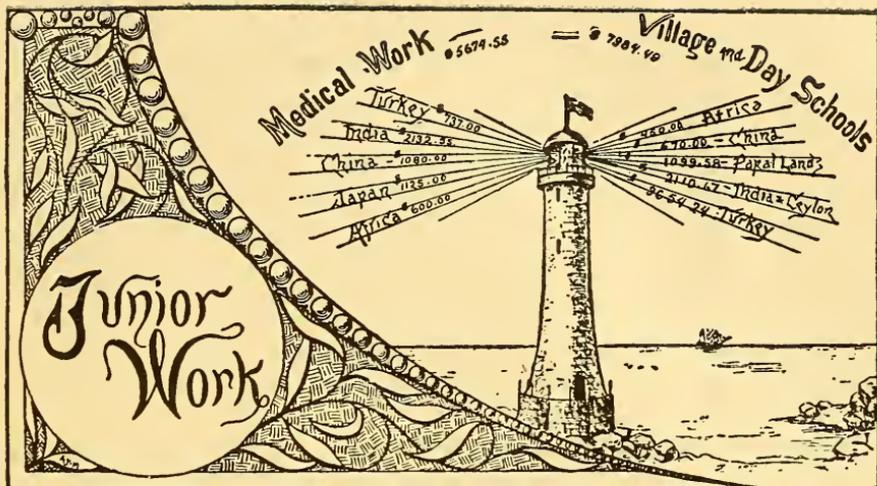
“Hundreds of people came requesting that she would ask a blessing upon them, and for every one she offered a short prayer according to his need. The one she liked best was, ‘May Christ hold your hand; the Lord be with you; I can commend you to no other.’ When I said, ‘My dear mother, you are going, and I shall be left alone; what shall I do?’ she replied: ‘I have spoken to God; he knows all things well; he will care for you, my dear. I believe, and you also believe,’ so she commended me to him.

“The bed did not come hard to her. ‘Thank God, thank God,’ she would say. When one inquired if she were afraid of death, she replied: ‘No, no, it is not death; it is going to God. I give myself to another. I submit to my Lord and to his every command.’ To many she said: ‘Pray after this manner, “O. Jesus, hold my hand, that I fall not; show me my way, that I become not confused.” How happy I am! so many friends around my bed. I rejoice, for the Lord hath loved me,’ she said. And she gave my hand a good squeeze and blessed me, saying: ‘I did not know you would take such good care of me. You have been better to me than ten sons. God be with you and bless you, and raise up a guide for you in your unknown way.’

“After she was confined to her bed she was told of the miserable condition of a poor widow and her children. ‘My daughter,’ she said, ‘although I am in bed, and your thoughts are scattered, yet arise and find some clothing, and send them,’ for this poor woman was an orphan that she had at one time cared for and instructed; and I did as she desired.”

To Mariam Varzhoobi’s narrative let me add that for a year the dear saint was nearly helpless, but not sick nor in pain. At the beginning of the present year she was, with difficulty, taken to the church next door to enjoy the communion season. After that she never left her room. She was conscious almost to the last. Her mind was bright and active, and she prayed “without ceasing” until God took her to himself.

A great crowd assembled in the First Church for the impressive funeral services, all the pastors officiating except Pastor Krikor, who was in Aleppo. All the schools were present, for in them all, from the primary department to the college, the departed had always taken an active interest. Rev. Mr. Bulbulian gave a review of her life. Rev. Mr. Papazian likened her in character and works to Anna the prophetess. Dr. Fuller spoke from 2 Timothy iv. 7, 8. Then the officers of the three churches bore her on their shoulders to the grave. Thus, with many hymns and prayers and tender, appreciative words, the venerable form was laid to rest.



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

ONE CLASS.

BY MRS. ABBIE C. LABAREE.

WE had just finished in the Bible class the lesson of the anointing at Bethany. As we were passing out, Meta, dear Meta touched me. "What can I do, Miss Chute?" she asked, with a wistful longing in the soft gray eyes new to them.

"What can you *not* do?" I replied, thinking of her full life, her winsome ways, her abundant means; adding, "Only remember, the breaking of the alabaster box was not a sacrifice; Mary, I am sure, was glad from the bottom of her heart that she had something 'precious' to lavish on the Master she so dearly loved."

The next morning a little tap came on my bedroom door before I was dressed. It was my shy Alice, my own child in the faith, and I knew by the light on her face that she, too, was thinking of the alabaster box. She was to leave that very day for the seashore, whither she went as waitress, that she might lay up a little in store for her last year at college. "I've just a minute, dear Miss Chute," she said, "but I want to ask you to trust me with your pretty copy of the 'Tiger Jungle' and 'Mrs. Paton's Letters'; I know you'll be glad to have me use them for the Master."

I put them up, adding one or two copies of "Heathen Claims and Christian Duty," which I had long before slipped into dainty paper covers tied with bright ribbons.

Through the summer the class was scattered, and Meta had not yet returned when we once more resumed our study. "When Meta comes," I said, "we must have an experience meeting." But it was not until golden October days that we met an unbroken circle in my little sitting room.

"I was such a tired girl," said Alice, "I could not do much. But the first Sunday, when we girls went down in the afternoon to sit on the beach, I took your bright, yellow 'Tiger Jungle' with me. The girls said, 'Oh! do read to us Kipling's stories.' 'It is not Kipling,' I said, 'but just as fascinating.' So I read an 'Audience of Monkeys.' They were so interested that they wanted more and more, and I read until I was hoarse. It was not much," she added, "but it was sweet to use my voice for Him. Two or three of the girls asked to keep 'Heathen Claims,' and promised when they went home to join the missionary society."

Jennie, and Mattie, and Flora each had a tale to tell, and then we all turned to Meta. But, though her face was all aglow when she entered, she seemed to hesitate to speak.

"It seems so little, after all, Miss Chute," she said; "certainly not worth speaking of. But one night when we were all gathered in the hotel parlor, because it was raining, Mrs. K——, of Philadelphia said: 'What a pity so much money is wasted on foreign missions, when so much is needed at home.' I'm just ashamed to say that for a minute I was afraid to speak. Then I thought, 'Now is your opportunity, Meta Langford, to help the cause so dear to the Master.' So I ran upstairs and brought down my little spool with its telling lengths of color, that Miss Kyle showed us how to make. Then I said: 'Please, Mrs. K——, let me show you just how much is spent on foreign missions.' Before I knew it I was really giving a missionary talk. I was so glad of your good training, Miss Chute, and somehow it was no longer a sacrifice, but a joy, right then and there, to use my life for Him. Mrs. K—— said she 'really did not know'; she 'was greatly surprised'; she 'had thought a great deal was wasted on foreign missions.' I had some nice, earnest talks with some thoughtful girls after that, and one promised to join the society in her church. But, after all, Miss Chute, that is very, very little for me to do, and it did begin just a wee bit like a sacrifice. I have thought of something that I should really love from the bottom of my heart to do for Him 'who loved me, and gave himself for me.' You all know that I have plenty of money, and you all know that our Alice here longs to go to India as a missionary. Now, if you will adopt her as our class missionary, father says that I may send her, and we will all meet together and make her outfit."

HELPS FOR LEADERS.

A WORD FOR PRESIDENTS.

BY MISS EMMA T. BIRD.

YOU are a newly appointed president of a recently organized missionary society. You have enthusiasm, a good deal of interest, but you do not feel in touch with the work of the Board; in fact, you are ready to admit that you know very little about it. You feel quite uncertain how to take hold of the work in your own society, and how to arouse interest and enthusiasm among your rather indifferent members, whose knowledge of foreign missions is very vague and uncertain. May I offer one or two suggestions.

Your society belongs to one of the twenty-three Branches of the W. B. M. Your Branch has promised to support a certain number of missionaries, schools, and Bible women.

Did you know that?

My first suggestion would be to get a list of the pledged work of your Branch. Look the list over carefully; choose some missionary, and then learn all that you can about her,—something of her early life, the cause or influence that prompted her to consecrate her life to work in the foreign field; study her chosen field, the work she has done and is doing; read her letters,—read them until you feel her personality. When you have become thoroughly interested in her and her work, then present her to your society in the very best and most attractive way that in you lieth. A short, bright, animated talk is always preferable to a paper.

After you have interested your girls,—and they will be interested because of your enthusiasm,—ask them to assume a part of her salary. Make a definite pledge for ten, twenty, or fifty dollars. Have the pledge permanent, and feel that she belongs to you in part. Write to her. Get the girls in your society to write, but do not expect the busy, weary, overworked missionary to answer your letters. Tell her so the first time you write her.

Your interest has been aroused and your feelings touched by a great personality, and now the broader aspects of the work appeal to you. My second suggestion is that you appoint a programme committee, to help you arrange subjects for your first year's work. Make it a broad outlook over the whole field, visit each country, and get a general impression of the work and the workers. Read and get your girls to read a few of the great missionary biographies. The second year choose one country, and study it in detail. You will want a committee on current events to report at each meeting, to keep you in touch with what is going on in the other countries.

Whatever new pledges you assume do not forget your missionary whose personality first aroused your interest, and who is still the center of your work.

Using prayer, study, sympathy, and tact, the members of your society will become interested and enthusiastic workers. Your society will be blessed, and you will be a blessing because of your society.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Once more we make our monthly financial report with rejoicing, there being for the month ending May 18th a gain of \$1,195.60, and for the first seven months a gain of \$2,379.09. We must bear in mind, however, that the gift of \$3,000 from one person alone has made any gain possible. Without this there would have been a decrease of more than \$600. We are glad to report at last a cheering response to the prolonged, in some cases desperate, calls for workers in the various fields. At the least calculation \$5,000 will be needed to provide outfits, traveling expenses, and a year's salary for five already appointed. Beyond these there are applications from three others who will probably be ready to go in the autumn. It remains for the constituency of our Board to say whether we shall be obliged to do what we have never been forced to do,—to refuse to send out the missionaries for lack of funds. With the overwhelming need at the front, with the volunteers behind us ready to go, shall we, whose duty lies between them, fail in what is required of us?

FRIDAY MORNING MEETING. On Friday, June 9th, our Woman's Board prayer meetings closed for the season. As we look back over these weekly gatherings, they gleam out as bright spots amid the toil and anxieties of the year. The numbers have varied from forty to a hundred, according to the weather and other exigencies, but their interest has never flagged. In general they have been carried on more largely by the workers in the home churches than in other years. Missionaries have been present, but have oftener been allowed the luxury of silence, receiving inspiration and uplift rather than so constantly giving out as is so generally—and wrongly, we think—required of them in our meetings. The absence of so many friends from the city and vicinity during the summer months

seems to make it wise to suspend the meetings for a time, but we shall all look forward with pleasure to assembling again in September.

THE COMING OF MISSIONARIES. This season of the year always brings the great pleasure of welcoming some of the missionaries who come to us for well-earned rest. Those who have already arrived are Miss G. R. Hance from Africa, Miss Esther B. Fowler and Miss Jean P. Gordon from India, Mrs. Agnes H. Gordon from Japan, and Miss M. L. Page from the Spanish Mission. They will all receive a hearty welcome from many in our churches who know them well by name, if not by actual intercourse.

SEMIANNUAL MEETING. The semiannual meeting of the Board was held in the Congregational Church, Auburndale, Mass., on Wednesday, May 31st. The name of Auburndale is always associated with missionaries, parents, and children remaining in this country, and it was natural that the plans should include a visit to the Walker Home, and that missionary children should have part in the exercises. This part was beautifully introduced by Mrs. J. H. De Forest, who described the disadvantages that come from the isolation and surroundings in non-Christian lands, and the trials experienced by both parents and children in the inevitable separation of families. Miss Annie Strong then introduced eighteen missionary children from Japan, Bulgaria, India, Africa, Turkey, and China. They were most of them dressed in the different national costumes, and sang hymns, or repeated selections from Scripture in the various languages. The exercise closed with the singing of "America" by the children and by the audience. The remainder of the programme was exceptionally interesting. Mrs. Otis Cary gave a very graphic account of work of the single ladies in Japan; Mrs. E. G. Tewksbury, in response to questions, gave "just what people wanted to know" about China; and Mrs. O. R. Ireland introduced her beloved kraal girls in a way which appealed to all present. Mrs. F. H. Price, of Micronesia, who was to speak in the afternoon, was detained by sudden illness; her place was filled at a moment's notice by Mrs. F. E. Clark, who described a voyage to Micronesia,—almost the only place in the world she has not visited,—as if she were actually on board the Morning Star. One *bon-mot* will give an idea of the whole bright address: "We have a steam auxiliary on the Star, but we do not use it much, because coal is expensive. We prefer that the missionaries should be seasick for days rather than to spend a little money on coal." During the afternoon four young ladies were introduced who are to go out to mission fields during the summer. They were Dr. L. H. Grieve for Ahmednagar, and Miss Helen Chandler for Madura, India, Miss Mary E. Kinney for Adabazar, Turkey, Miss Eliza-

both Redfern going temporarily to the American College for Girls in Constantinople. Each of them spoke briefly, after which Mrs. Capron said a few words of welcome and commended them to the God of missions in prayer. An innovation on the custom of other meetings was a discussion at the lunch tables on practical points connected with the new aggressive movement inaugurated by the Board. The beautiful weather, the lights and shades of Boston's charming suburb, the cordiality with which the "saints" received us, as of one family, made the day one long to be remembered.

EXTRACTS FROM RECENT LETTERS.

FROM MISS EMILY MACCALLUM, SMYRNA, TURKEY.

YOU will rejoice with us, I know, to hear that we have had the joy of seeing a number of our girls deciding for Christ. You will remember that the first week of April was on the prayer calendar for our school. On Wednesday of that week Mr. and Mrs. Millard and Mr. Grubb came to us and stayed until Saturday, and their meetings were greatly blessed. I have never seen the girls so much interested, and my "little faith" was rebuked when I saw girls who had seemed utterly careless and indifferent, giving their hearts to Christ. It seemed as if they were just prepared. Was it not an answer to your prayers? I could not help thinking of that verse, "Before they call I will answer, and while they are yet speaking, I will hear." Was it not a lovely fulfillment? I have been very much touched to have one and another of the girls come to me and beg permission to get up at half past five, so that they may have more time for Bible study. We are praying that the good work may not stop here, but that it may spread through the school. Do pray for these young converts. It is comparatively easy for them in school, but in their own homes many of them will have "fiery trials," and we must pray much for them that they may stand firm.

We had a little entertainment on April 13th for the benefit of our King's Daughters' Society, by which we gained twenty liras. We had music, and fancy drills, and sale of work made by the girls, and refreshments. Everything went off nicely; the trustees seemed much pleased, and said it was a very good advertisement for the school. Six liras of this money goes to support one little famine orphan in Mrs. Hume's school, Bombay. This is the second child we have had; the first became a Christian, and is now a teacher, and we are praying that this little one may also give her heart to

Christ. Six liras we sent to Van, to relieve in the awful distress there. The balance goes to help our poor people in Smyrna and pay for our little protégé in Miss Bartlett's kindergarten. As an extra contribution we provided Easter dinners for thirty of our poor families. Will you not pray that they may all be King's Daughters in deed as well as in name?

FROM MISS M. F. LONG, GUADALAJARA, MEXICO.

We have had another escape for a Christian Endeavorer. I wrote you, I think, of the assault on the leader of the meeting one Palm Sunday, when the long knife passed from Revelation through Ezekiel in a young man's Bible and saved his life. About three months ago we were just coming out of the American Christian Endeavor meeting, when a dear little boy, son of a prominent business man here, an American, of course, was stabbed in the neck by a little boy no larger than himself, who was standing at the door and insulted him as he passed. By the good providence of God the knife passed through his broad white collar, the lapel of his jacket, and several more thicknesses, and the wound was not very deep. The Mexican physician who was summoned gave his testimony that if the wound had varied the eighth of an inch on either side, it would have killed him instantly by severing the jugular vein. As this happened to the child of a business man, not a "missionary," and the act was seen by some wealthy Catholic boys who wait on the corner to see some of the pretty American girls pass by, and who promptly seized and held the boy in the very vestibule of the Protestant church, it has resulted "for good," and the offender was suitably punished, the governor of the state expressing his regret to Mr. Howland, and doing all in his power to prevent a like occurrence. It seems as if we had been under the direct protection of the Almighty many times, for there have been plots against us and all manner of evil intentions. I do not think there is one attendant less at the Christian Endeavor service, although we were afraid the parents would be alarmed. We certainly are proving the Endeavor methods, as we have four societies in connection with our little church, two Mexican and two American; or two of the "large societies" and two Juniors. Excellent work is being done in all, and useful members are being trained for future work in the kingdom.

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

Miss Mary S. Morrill writes from Pao-ting-fu, April 13th, after speaking of the new railway from Peking to Pao-ting-fu:—

I am just back from a five weeks' country trip in the region beyond, where

such luxuries are unknown; on the high road we could see the telegraph poles, and that was all. But we have had adventures, and oh! so many chances for telling the "old, old story." Part of my time was spent in just doing general work in some of the villages, talking and holding meetings with the women. I had a two weeks' class in one place, with an attendance of ten women, and another of one week's duration with nine pupils. In these two places they had never seen a foreign woman before, and yet they gave me such a cordial welcome, and were so eager to learn, that I felt as if I had known them for a long while. In P'au T'sun, where I held my first class, there is a strong Roman Catholic element. They have a very pretty chapel, which is a landmark in that region, the great cross on the apex of the ornamental tablet at the front making it rather conspicuous. The men in the family where I was entertained (three of them are professing Christians) are very desirous that the women should come under instruction. I do not know why they have never tried to teach them more; perhaps patience and time were inadequate to the amount of labor that they fancied would have to be expended upon the task; but the women's knowledge seemed to be confined to the not doing side of the Christian life rather than doing. With idols all rejected, with men trying to keep the Sabbath, the women could but follow on. Of prayer and of grace at meals they knew nothing, and it was pleasant to see their willingness and delight in learning. One of them remarked to me when the time came for me to go to the next village, "It is not easy to have you come and then go away, but your coming has made such a difference to us." One of the three sisters-in-law told me in confidence: "I have felt sorry that I was not better looking, like my sisters; but he told me the other night that if I only got the doctrine in my heart he did not care how I looked. 'The doctrine in the heart,' he says, 'will make your face beautiful.'" I wondered if the young deacon (he was ordained by Mr. Ewing and Pastor Mêng while I was there) knew the greatness of the truth he had expressed.

Another woman in this class brought me her "heaven and earth" sheet also her "god of wealth," both of paper. The latter has been used so long that it is all tattered and torn, and is more fit for the kitchen stove than to be sent home as a "relic." The woman told me that she had some others in her home that she had not brought me, because her oldest son did not view with approval such a wholesale clearance of the deities who have so long protected his home. I want to give the woman credit for sincerity in her effort to put away her idols, but it is not impossible that she, too, wants to advance slowly. The bonds of superstition are hard to break. I never realized before how the people really fear their idols and believe in them,

FROM MRS. ALICE GORDON GULICK.

A Visit to San Sebastian, Spain.—We had engaged lodgings in the house next our old dwelling, "Avenida 40." It was strange enough to go by the house in which we had lived for sixteen years without entering. A furniture store now occupies the ground floor, or the place of our chapel and day schools. I was tempted to go after lunch and ask to see the house. The *portera* did not know me, and as Miss Hopkins and I talked in English she supposed we had never been there before. We went through the old rooms, and I gave a mental good-by to my own corner, from which I have sent you so many thoughts and letters in the days that are past.

In the afternoon we received a special invitation for an evening *velada*, to be given by the United Societies of Christian Endeavor of San Sebastian. It was an occasion which touched me deeply. These young people, who have had none of the advantages of travel, and who have seen nothing of the sort in their own country, carried out an elaborate programme in a very pleasing way.

To-day has been full of interest, but it is impossible to transfer to paper the many changing emotions of the different hours. Before going to the chapel we went into two of the city churches. In one three little ones were being baptized, before ten o'clock mass. In the cathedral church of Santa Maria a priest was preaching on the "honor due to the divine majesty of Christ exposed in the wafer on the altar." Among other sins committed, which he called *dese majestie*, is that of the unbelief of heretics in the real presence of Christ, which heresy, he said, was "worse than the act of the Jews in crucifying our Lord."

Sunday school, well attended, and a quiet service with preaching from the open Bible, even though in a back street, and in a small, uncomfortable room, was a delightful contrast. This was followed by a preaching service which all the children attended. At five in the afternoon a second service was held, not only for adults, but for the four societies of Christian Endeavor. It was necessary to combine chapel and schoolroom, and pack away the young people very carefully, so everybody could be seated.

I was asked to tell about the Spanish prisoners in Portsmouth, and was touched by the close attention of all and the emotion which many showed. The boys, especially, were deeply interested, and for an hour or more they studied the photographs of the survivors of Admiral Cervera's fleet, and asked questions about them. One man or another would nod his head at points I made, and the women were affected to tears when I told them of the thirty-one graves tenderly cared for on Seavey's Island by their so-called enemies,

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

Pray for us.—Colossians i. 8-14.

WONDERFUL as is the privilege of prayer bestowed upon us for ourselves and our own needs, more wonderful still is the power granted to us of asking great things for others. "Praying always for you," was one of Paul's natural utterances.

There are two practical suggestions in our message. Paul's inspiration to prayer for these living and loving souls was the news of their "noble, fruit-bearing capacity." Their faith, and hope, and love were so shining and so manifest that he at once entered into thanking the Lord for them, as lights in the world. He also is moved into a grand conception of what the Lord above can do for them, and lays before his risen Master one need after another which from his riches in glory he knows he can abundantly supply.

Have you ever, dear heart, asked yourself whether your own "fruit-bearing capacity" would be an inspiration to any one to pray for you after this manner? It is a great sphere of Christian living when all around you are prayers ascending for your growth in grace and fruitfulness.

Conscious of one's own weakness, we often hear the request, "Pray for us." When one has gone on beyond that in gains of spiritual power leading into a life of blessed influence and ministry for others, then will come the oft-repeated thanks to God for such a life. Then, too, will there be petitions for special gifts of grace, and a discernment of spiritual dangers and temptations will inspire pleadings for wisdom and strength. Blessed is the soul who by patient continuance in good word and work has her name often brought before the Lord in such a tender, comprehensive prayer as this.

The other thought is this: Epaphras brought good news. He had taken measure of the saints, and had seen the good that was in them and their possibilities for showing forth the life which Christ had implanted. Do we think, as we might, to speak so tenderly, so in a spirit of praise of a dear saint, that those who hear our words will be moved into such a precious prayer as this? We never should have had these great instances unveiling

the glory of the ascended Lord had Epaphras brought words of censure and even criticism.

Let us kindle a prayer now and then for some dear saint by setting forth her likeness to her Lord, and her service for him.

"SOWING" AND GLEANING "BESIDE ALL WATERS."

It was Mrs. Clara Gray, of whom I told you in "Sowing Beside All Waters" long ago, who was just recovering from a serious attack of grip. And as she lay upon her pillow one day, all at once there came to her the realizing consciousness that the Branch meeting at which she was especially desirous to be present had passed, that the auxiliary of which she was the leader was over, and the time for the next one was rapidly approaching. It was true of her, as her husband said, when she stepped her foot on the piazza, returning from one meeting she had her plans made for the next, so that this present condition of things was somewhat appalling. Only two weeks before the meeting, and not even the topic selected.

The hours of convalescence are grand times for thinking; you are not bewildered by the thousand and one things you ought to be doing. It is plainly your duty to do nothing but think, and thankful am I that not even the most arbitrary, trained nurse can forbid that. And so Mrs. Gray made a business of thinking. She was allowed to have books, paper and pencils for an hour each morning, and her thinking that morning resulted in the following plan. She wrote five notes like the following: "Will you please prepare a thoughtful, prayerful answer to this question, letting your answer with that of four other ladies be the material for our next missionary meeting? If you were given \$100 on condition that it should be used in advancing the cause of foreign missions, how would you appropriate it, and why?"

With this note was inclosed a copy of the annual report of the Branch, and a souvenir leaflet containing the pictures and sketches of the eight missionaries the Branch had supported during the twenty-five years of its life, and the new one just gone to West Central Africa. These notes were sent at once, that plenty of time might be given for thought and preparation, to five representative women in the church; conditions of financial ability, interest in missions in general, knowledge of the needs in the foreign field, and time and means for study being specially regarded in this selection.

Two weeks of good care with the blessing of God brought Mrs. Gray, weak and wan, to be sure, to the Parish House at the usual hour for the missionary meeting; and a goodly company of women with her,—some of whom

always come, and some who, having seen in the local paper the notice of the topic to be considered, wanted to hear what the two Mrs. C's, Miss B., Mrs. L., and Mrs. S. would say about it. Mrs. Gray was delighted to see so many present, among them some new faces, and a fervent, silent prayer went up to Him who is patient with our mistakes and helpful in every hour of our need, that a signal blessing might follow the exercise of the hour.

The first paper was a clear, concise sketch of the need of help in Ceylon, gleaned from the admirable extra of the American Board sent out among the churches. Mrs. L's \$100 should be sent to Ceylon, to be applied to the most urgent needs. She followed her decision by a short *resumé* of what had been accomplished in the past by even much smaller sums, basing her decision on these wonderful results. Thus this Pearl of India became to us all an impressive object lesson, and the names of Miss Agnew, the Howlands, and the Leitch sisters were made very familiar.

Miss B., in a short but definite manner, brought before us the present depressing financial condition of the American Board, and argued that from the fact that her earliest associations with missionary interest were centered upon this agency, she was moved to drop her \$100 into that treasury, by that much to lighten its burden.

Mrs. S. had become very much interested in the lack of dormitory room in Marsovan, and would give a portion of her \$100 to help there; the piano so much needed in the Smyrna kindergarten should have its fund increased by another portion; Miss Fowler should receive a gift to help in the care of her little orphans; and in several other ways her money should be given, though in small sums, yet enough to bring her into personal touch with many needing help, and so stimulate her interest in them.

Mrs. C. would divide hers, also, into small sums, that she, too, might touch more departments of the work, giving one portion to the work in the hands of one of her South Hadley classmates at Mt. Selinda, in East Central Africa; another to our own missionary, Miss Fowler, not as a part of her salary, but to use for some pet project she was longing to accomplish in connection with the school now housed in the Woronoco Building. Still another should go to Mrs. Gulick, who as Alice Gordon was also her classmate, that she might have a share in the new building for the Mt. Holyoke College in Madrid, Spain. Other small portions would go as consecrated mites into the treasury of our Branch, each appropriated for special reasons to objects in connection with the pledged work.

Mrs. C., who had but just begun to attend missionary meetings regularly, gave very faithful study of the question, and decided to give her \$100 in installments of \$25 each, one yearly, for four years to support an Armenian

orphan boy, and based her decision on five reasons: First, these boys are worth saving; second, they are children of Christian parents who suffered martyrdom rather than deny Christ; third, a boy under good influences for four years would be likely to have become established in good habits, which would fit him to be good and useful; fourth, it is much more interesting if one can thus hear from what effort has been made, which in this case might be done; fifth, it is the only reparation Christian nations can make for having allowed such outrages.

Thus the hour spent in disposing of this imaginary \$500 was made very interesting, and the beneficial results to those who participated and to those who listened were in no sense imaginary. To the former much new light had dawned on the needs of the special fields considered, and a nucleus of interest formed which must gather accretions as time goes on; while the listeners were surprised to find how much knowledge of foreign missionary work they had gained in one hour, and were convinced that many new hooks had been placed in their minds on which to hang items of information on each one of these fields in the future.

In preparation for this meeting you may be assured Mrs. Gray's bureau of information was utilized. It consists of a case of shelves five feet long. These shelves are closely filled with nice strong brown paper envelopes made to order. On the right-hand top corner of each one is written the general name of its contents, arranged alphabetically, after the manner of a card catalogue. On the top and most accessible shelves the envelopes are filled with items of missionary information, leaflets, missionary letters, sketches of missionaries, newspaper clippings, plans for meetings, Bible readings, hymns, responsive readings, etc. For instance, Africa items in general in one envelope; next, South Africa; then East Central Africa, West Central, and so on, copies of letters from missionaries in each station in its appropriate envelope, all items dated and filed in order. In this same room on the other side is another case of shelves, on which is a complete bound set of LIFE AND LIGHT from its very beginning, many bound copies of the *Missionary Herald*, a full set of monthly leaflets, lives of missionaries, annual reports, etc. So that when Mrs. Y., from a neighboring town, writes in despair for something about the Madura mission Bible women or medical missions in Turkey for her next meeting, day after tomorrow, Mrs. Gray can bring together at a moment's notice enough material for a dozen missionary meetings.

For several years the meetings in this church have been held on Sunday afternoon, but the past year a new plan has been adopted. Every other meeting has been held on Saturday afternoon, at which time an effort is made to have some one from outside to speak, which exercise is followed by a social hour, when light refreshments are prepared and served by three young ladies, different ones each time. Thus it has been found that some who are teachers in Sunday school and interested in the Christian Endeavor meetings, or are young mothers, and for these reasons cannot come on Sunday afternoon, can be at this meeting on Saturday; and though it is but once in two months, Mrs. Gray does not forget to nurse the little seed then sown by slipping into the mail now and then a leaflet or letter, which can always be

found in one of those brown envelopes, which are almost daily being replenished from the multiplied resources open to her.

A share in the work of giving the knowledge of the gospel to those who have it not, belongs to every Christian, so that the papers of the missionary societies of every denomination are fruitful fields in which to glean for helpful items. Oftentimes in notices of missionary meetings, mention is made of a helpful paper read. Enclosing stamps, Mrs. Gray writes asking the loan of such an one, and leaving out the locals it becomes equally adapted for her own meeting, and thus a link is formed in a chain which forever after binds her to a perfect stranger hundreds of miles away, and, anon, leaflets, sweet thoughts, hymns, and missionary plans pass through the mails each way; and surely when all our work is done here, Mrs. Gray in the green fields beyond the swelling floods will greet with gladness these friends whose faces she has never seen. She has proved it true that you may not only "sow beside all waters," but you may glean also.

In Memoriam.

MISS KATHERINE B. FRASER.

DIED in Boston, June 7th, Miss Katherine B. Fraser, a missionary of the Woman's Board in Van, Turkey, in the thirty-third year of her age. The tidings of the death of this beloved missionary will well come as a sad surprise to her many friends in this country and in Turkey.

Miss Fraser became connected with the Board in 1892, going out to Van in company with Dr. Grace Kimball, who was returning after receiving her medical education in this country. As soon as Miss Fraser had sufficient control of the language she became associated with Miss Ellen Ropes Ladd, afterwards Mrs. Herbert Allen, in the care of the girls' boarding school in Van. Here her bright, sunny personality soon won the hearts of the pupils and their friends, and her earnest consecration gave her great influence.

At the time of the massacres in 1895, in common with other missionaries in Van, she threw herself heart and soul into relief work for several months. At last the time came when the foreign consuls and other gentlemen in Van felt it to be absolutely necessary for all the ladies to be removed to a place of safety, and Miss Fraser, much against her desires and even against her judgment, reluctantly turned her face homeward. On reaching Europe she was asked to aid in work for a large company of Armenians gathered at Marseilles, France, under the special care of Miss Frances Willard and Lady Henry Somerset. In the meantime the refugees had been pouring into Bulgaria in great numbers, from six to eight thousand of them being collected in and around the city of Varna, on the western shore of the Black Sea. Our missionaries in Bulgaria were called to the relief work for them, and at their earnest solicitation, recommended also by Professor Harris, of Oxford,

England, Miss Fraser went from Marseilles to their aid where the work had become well organized.

At Varna it was soon made evident that she was fully equal to the situation, and the other missionaries returned to their work, leaving her in sole charge of from six to eight thousand refugees. Here she remained during the winter of 1896-97, disbursing about \$75,000 in money, contributed mostly from England. Her business talent and administrative ability were a marvel to all. Her word was law, and stalwart men were ready to obey her slightest wish; her sympathy was unflinching, her labors unceasing, and her cheerful courage inexhaustible. Near the close of the winter she wrote to a friend, "You can have no idea what fun it has been to have had \$75,000 in your pocket, and to be able to help so many people." One incident of this work will always be memorable. As was natural, perhaps, some dissatisfaction arose, and one day an angry mob surrounded the house in which she was working, and a serious bread riot was threatened. In an instant, disregarding all warnings, a small girlish figure was out on the steps of the building facing the mob with dauntless courage. A few strong and winning words disarmed their anger, and they soon quietly dispersed.

Miss Fraser returned to this country in the summer of 1897 worn and exhausted, but with her ardent missionary interest unabated; and many will always remember the sparkle and vivacity, the simplicity and earnestness which have brought such charm to her public addresses.

After a second year of rest made imperative by her physicians, she came to Boston, bright and hopeful, to make arrangements for her return to Van in the autumn. After a week's slight illness, as she lay talking with doctor and nurse by her bedside, the summons came, and in an instant she was with her Lord.

Her associates speak of her chief characteristics as cheerfulness and courage. Never depressed whatever her surroundings, never discouraged, never cast down, she carried sunshine wherever she went, and into everything she did. With a courage born of strong faith in her Lord, she shrank from no responsibility, and took up every task assigned her with a happy hopefulness which brought success.



MISS KATHERINE B. FRASER.

SIDELIGHTS FROM PERIODICALS.

WITH the coming of summer our periodicals have more to say, quite naturally, concerning out-of-door life in America, than perplexing questions which always face the Christian Church in its mission fields.

"A Hot Weather Trip in Japan" is a brief sketch of one tour by our missionary, Dr. Dwight Learned, told in the *Independent* of June 1st.

Apreros of Japan, we may turn to the June *Atlantic* and learn from Arthur May Knapp, in "Japan and the Philippines," that while Japan would not care enough to possess the Philippines to give even one cruiser for them, she would welcome there, with cordial feelings, her friend America.

From "Korean Inventions," by Homer Bêza Hulbert, in the June *Harper's Monthly*, we learn with surprise that in this "Hermit Nation" of Korea were invented the earliest ironclad war ship, the first metal type, the first cable, the first bomb and mortar. Samoa is another field of Christian activity, not in our own special care, but it is always of interest to read anything concerning those Pacific islands, which have similarities one with the other. Hence we suggest, "The Samoan Feast of Pilani," by Owen Hall, in the June *Lippincott's*,—a bit descriptive of scenery and customs.

The *Chautauquan*, June, gives "China and the Powers," from the French of Pierre Le Roy-Beauliere.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

July.—Mission Work in Brousa, Adabazar, Trebizond, and Sivas.

August.—Hindrances to Progress in Missions.

September.—Objects of Worship in Heathen Lands.

October.—Medical Work of the Board.

November.—Thank-offering Meetings.

HINDRANCES TO PROGRESS IN MISSIONS; OBJECTS OF WORSHIP IN HEATHEN LANDS.

TOPICS FOR AUGUST AND SEPTEMBER.

FOR the topics of the next two months we recommend a divergence from the usual references to the back numbers of *Missionary Herald* and LIFE AND LIGHT, using instead some of the many interesting books so constantly issued by various publishers. We suggest that a book be selected and its chapters be divided among three or four ladies, who should find in turn description of conditions that would hinder missionary work. Care should be taken that all should not report the same hindrances. Different ones might be mentioned as follows: For Africa, Degradation, Fear of Evil Spirits or Witchcraft, Polygamy. TURKEY, Power of Mohammedanism, Fear of the Government, Influence of the Priesthood. INDIA, Caste, Superstition, Poverty, Climate. CHINA, Worship of Ancestors, Fungshui (luck),

Opium. JAPAN, Intense Nationalism, Power of Buddhism and Shintoism, Previous Record of Christianity. MICRONESIA, Ignorance, Vice, Influence of Foreign Traders. PAPAL LANDS, The Power of the Roman Catholic Church.

For books on these subjects, to be found in many town and city libraries and in the Woman's Board Library, we recommend such standard works as "Life of Mackay in Uganda," "Forty Years Among the Zulus," by Rev. Josiah Tyler; "Among the Turks," and "My Life and Times," by Dr. Cyrus Hamlin; "The Romance of Missions," by Miss Maria A. West; "The Land of the Vedas," by Dr. William Butler; "Chinese Characteristics," by Arthur Smith. In addition to these some recent works are: For TURKEY, "Impressions of Turkey," by W. U. Ramsay; "By Far Euphrates," by D. Alcock. INDIA, "A World's Pilgrimage," by Dr. J. H. Barrows; "Every-Day Life in India," by A. D. Roe; "In the Tiger Jungle," by Rev. Jacob Chamberlain. CEYLON, "Seven Years in Ceylon," by Miss M. W. Leitch. CHINA, "China and the Chinese," by Rev. J. L. Nevins; "A Cycle of Cathay," by Rev. W. A. P. Martin. JAPAN, "Gist of Japan," by Rev. R. B. Peery; "Japanese Women and Girls and a Japanese Interior," by Miss Alice Bacon. SANDWICH ISLANDS AND MICRONESIA, "The Transformation of Hawaii," by Miss Belle M. Brain; "The Life of Luther Halsey Gulick," by Mrs. Frances Gulick Jewett; "With South Sea Folk," by Miss E. Theodora Crosby. Books containing facts about different countries are "Gist," by Lily Ryder Gracey; "Women of the Orient," by Rev. Ross C. Houghton. All the books mentioned are in the Woman's Board Circulating Library.

The testimony of the missionaries is that perhaps the greatest hindrance of all in missions is the lack of means and laborers to carry on the work. For material on this point see leaflet of the American Board, "A Message to the Lord's People from Workers in the Field."

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18, 1899, to May 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bangor, Aux., 150; Blue Hill, M. C., 2; Dexter, Cong. Ch., 2; Eastport, S. S., 3.70; Ellsworth, Aux., 32; Garland, 5.55; Hallowel, Aux., 25; Lewiston, Pine St. Ch., Aux., 10, Minot Centre Ch., Aux., 4.60, C. E. Soc., 13.40, Orono, S. S., 2.66; Portland, High St. Ch., Aux., 6.75, State St. Ch., Aux. (of wh. 25 by Mrs. Chas. A. Brown const. L. M. Mrs. Charles S. Rich, and 25 by a friend const. L. M. Miss Mary E. Milliken), 50, Covenant Dau., 30, St. Lawrence Ch., Aux., 15, Williston Ch., Covenant Dau., 62.35; Saco, First Parish, S. S., 2.25; Somesville, Jr. C. E. Soc., 2.20; Yarmouth, First Ch., Aux., 8.30,

427 76

Total, 427 76

NEW HAMPSHIRE.

Suncook.—Phebe A. Mills, 10 00
New Hampshire Branch.—Mrs. Allen L. French, Treas. Amherst, Aux., 19; Auburn, C. E. Soc., 2.50; Brookline, Aux., 7.50; Dunbarton, Aux., 11; Durham, Aux., 33; East Brentwood, C. E. Soc., 50 cts.; Littleton, Aux., 29; Manchester, First Ch., Aux., 100; Nashua, Aux., 17.05; Winchester, Aux., 13.25,

232 80

Total, 242 80

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Brookfield, Second Ch., C. E. Soc., 5; Burlington, Aux., 50; Fairfield, Three members of Cong. Ch., 4; Fair-

field, E., C. E. Soc., 1; Highgate Centre, C. E. Soc., 3.90, King's Dau., 1.50; Montgomery, C. E. Soc., 2; Newport, Aux., 7; Peru, Aux., 5; Waterbury (with prev. contri. const. L. M's Mrs. Prudence A. Allen, Mrs. Julia Seabury), 10.93; Westminster West (of wh. 25 const. L. M. Miss Bertha L. Miller), 25.55, 115 88

Total, 115 88

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinmore, Treas. Andover, Union, 101.81; Billerica, 2.25; Lawrence, Lawrence St. Ch., 49; South Ch., Aux., 4.07; Lexington, Aux. (const. L. M. Mrs. Harriet T. Richardson), 25; Hancock, Aux., 16.15, Open Door M. C., "In Memoriam," 10; Lowell, First Cong. Ch., 50, C. E. Soc., 25, Eliot Ch., Jr. C. E. Soc., 5; Maplewood, Aux., 25; Medford, Mystic Ch., Aux., 51, Jr. C. E. Soc., 5; Melrose, Aux., 11.70; Reading, Aux., 55.50; Stoneham, Aux., 9; Wakefield, Aux., 25, Mission Workers, 15; Winchester, Mrs. M. A. Herrick, const. L. M. Mrs. Margaret H. Hale, 25, Mission Union, 5; Woburn, North Cong. Ch., Jr. C. E. Soc., 5, 520 48

Barnstable Branch.—Miss Amelia Snow, Treas. Orleans, S. S. Miss. Soc., 10; Sandwich, Aux., 11; South Wellfleet, 2.50, 23 50

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 11.10; Hiusdale, Aux., 22.19; Honsatonic, Aux., 17.75; Lenox, 1; Richmond, Aux., 30.50, Two friends, 225, 307 54

Boston.—Mr. J. B. Lewis, 5 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Jr. Aux., 10; Riverside, 13.50; Bradford, Aux., 55, Bee Hive, 3; Georgetown, First Ch., Aux., 27.50; Haverhill, North Ch., Aux., 79.32; Rowley, C. E. Soc., 5, Aux., 32; South Byfield, Aux., 21; West Boxford, Aux., 53.50; West Haverhill, Aux., 33.05, Miss Webster's S. S. class, 1; West Newbury, First Ch., Aux., 13, Second Ch., Aux., 9.05, 355 92

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Wash. St. Ch., Aux., 9; Danvers, Maple St. Ch., Aux., 23.31; Gloucester, Aux., 35.65; Lynn, North Ch., Aux., 5; Peabody, Aux., 1; Salem, Crombie St. Ch., Aux., 5.90; Tabernacle Ch., Aux., 19.03; Sangus, Aux., 7; Wenham Depot, Mrs. Andrew Allen, 4.40, 110 29

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. With prev. contri. const. L. M's Mrs. E. O. Grisbrook, Mrs. Jennie Beers, Mrs. Harriet E. Mayo, Mrs. E. J. Kendrick, Mrs. Anna Mack, Mrs. Alice Campbell, Miss Katherine Slate, Mrs. E. F. Smith, Mrs. Mary Laidley, Mrs. Lottie Watson; Buckland, Aux., 24.55; Conway, Aux., 6; Deerfield, Aux., 17; East Charlemont, Ladies, 3; Greenfield, Aux. (of wh. 25 const. L. M. Mrs. G. Glenn Atkins), 30.20; Orange, Aux., 26.13; Shelburne, Aux., 30.43; Shelburne Falls, Aux., 53.53, Jr. Aux., 30; South Deerfield, Aux., 23.32; Sunderland, Aux., 14.78, Jr. C. E. Soc., 3; Wendell, 1; Whately, Aux., 30.65, 293 59

Globe Village.—Evang. Free Ch., 5, 5 00
Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (of wh. 50 const. L. M's Mrs. Lucilla S. Kimball, Mrs. Agnes McCartney), 160.35, Harding Band of Jr. C. E., 20; Amherst, So., 31.52; Chesterfield, Aux., 11.50; Easthampton, Aux. (with prev. contri. const. L. M's Mrs. Edgar Clapp, Miss Elizabeth S. Colton, Miss S. E. Chapin, Mrs. Emily M. Johnson), Emily M. C., 30; Florence, Aux. (const. L. M's Mrs. Hannah S. L. Bridgman, Miss Anna E. Estabrook), 50; Hatfield, Wide Awakes, 5; Northampton, First Cn., Aux., 200, Edwards Ch., Aux., 101.11, Jr. Aux., 44.83; South Hadley, Aux. (const. L. M. Mrs. A. N. Pomeroy), 25, 679 31

Lee.—A Friend, 100 00
Medford.—Union Cong. Ch., H. L. Jones's S. S. class, 25, 25 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 172.11; Holliston, Aux., 25.65; Natick, C. E. Soc., 10, Willing Hands, 3; South Framingham, Grace Ch., Aux., 25; Wellesley, Aux., 10, Wellesley College, Ch. Asso., 184.12, 429 88

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell Treas. Easton, Aux., 1; East Weymouth, C. E. Soc., 10; Marshfield, Golden Rule M. C., 15; Plymouth, Aux., 37.13; Wollaston, Whomsoever M. C., 15, M. T. C., 10, 88 13

No. Middlesex Branch.—Miss Julia S. Conant, Treas. Fitchburg, Rollstone Ch., Aux., 76. Less expenses, 3.80, 72.20

Old Colony Branch.—Miss Frances J. Rannels, Treas. Attleboro, Second Cong. Ch., 40, S. S., 10; Berkeley, 2; Fall River, 50; Westport, 5, 107 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Blandford, Aux., 1; Brimfield, Aux., 3; Chicopee, Third Ch., Aux., 18; Indian Orchard, C. E. Soc., 5, Jr. C. E. Soc., 1; Holyoke, Second Ch., Aux., 31.33, Y. W. F. M. Soc. (const. L. M. Miss Lillian C. Lamb), 25; Ludlow, Aux., 4; Palmer, Second Ch., Aux., 15; Springfield, Park Ch., Aux., 13.34, Mission Reserves (with prev. contri. const. L. M. Mrs. J. Edgar White), 15, Mem. Ch., Aux., 4, C. E. Soc., 15, May Rally Col., 10.25, 160 92

Stockbridge.—Mrs. Atwater, 2 00

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 6.65, Jr. C. E. Soc., 11; Auburndale, Aux., 63.79, Annie T. Allen, 1; Boston, Central Ch., Aux., 14, Jr. Aux., 100, Mt. Vernon Ch., Aux., 49, Y. L. F. M. Soc., 7.81, Old South Ch., Aux., 1, Y. L. Soc., 50, Hope Chapel, S. S., 15, Jr. C. E. Soc., 1.50, Park St. Ch., Jr. C. E. Soc., 2, Shawmut Ch., Shawmut Helpers, 5, Union Ch., Aux., 22.99, Y. L. Soc., 25, Jr. C. E. Soc., 10, John Noyes Colby, 1; Brookline, Harvard Ch., Abby M. Colby M. C., 18.02, Leyden Ch., 13; Cambridge, Prospect St. Ch., C. E. Soc., 10, Shepard Mem. Ch., Shepard Guild, 14.91, Wood Mem. Ch., Aux., 8.85, C. E. Soc., 10, Jr. C. E. Soc., 15; Charlestown, Winthrop Ch., Aux., 20; Chelsea, Union Meeting, 3.75, Central Ch., Jr. C. E. Soc., 2; Dedham, Aux. and ladies, 30.20; Dorchester, Central Ch., Aux., 1, Second Ch., Aux., 76.77, Miss Mean's S. S. class,

8.58, Village Ch., Band of Faith, 5; Everett, Mystic Side Ch., L. A. Soc., 5.05; Franklin, Mary Warfield Miss. Soc., 25; Foxboro, Bethany Ch., Aux., 7; Hyde Park, Aux., 37.25, Jr. C. E. Soc., 11.28; Clarendon Cong. Ch., Jr. C. E. Soc., 1; Jamaica Plain, Central Ch., Aux., 20.02; Dau. of Cov., 10.81; Mansfield, Mrs. A. C. Hardon, 10; Medfield, Aux., 10; Newton, Eliot Ch., Aux., 136.50; Newton Centre, First Ch., Jr. C. E. Soc., 5; Newton Highlands, S. S. Aft. class, 6.26; Norwood, Aux., 20; Roslindale, Jr. C. E. Soc., 5; Roxbury, Highland Cong. Ch., Prim. Dept. S. S., 4.62, Walnut Ave. Ch., Aux., 84; Somerville, Broadway Ch., Aux., 22.40, Earnest Workers' M. C., 12, Highland Ch., Alden M. B., 1, Winter Hill Cong. Ch., Youthful Helpers, 10; South Boston, Phillips Ch., Aux., 7; Jr. C. E. Soc., 5; Phillips Chapel, Jr. C. E. 1; West Medway, Aux. and friends, 12.50; West Newton, Two Dau. of Cov., 4.12, Mary Adams, 10 cents; West Roxbury, Aux., 19, Cradle Roll, 1, Helping Hands, 10; Wellesley Hills, Aux., 8.59; Wrentham, Aux., 4.75, 1,141 07

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Gardner, Aux., 6.11; Leicester, C. E. Soc., 15; Royalston, Aux., 5; Ware, Aux., 15, Jr. C. E. Soc., 10; Whitinsville, Extra-Cent-a-Day Band, 16.41; Worcester, Immanuel Ch., Aux., 10.10, C. E. Soc., 22.50, Piedmont Ch., Aux., 160, Plymouth Ch., Whatsoever Club, 20, Union Ch., Aux., 50.81, 330 93

Total, 4,757 76

LEGACIES.

Ware.—Legacy Mrs. Louisa Whitney Bangs, Mrs. Elizabeth M. Hall, ex'trix, 50 00

Worcester.—Legacy Mrs. P. L. Moen, to Aux. Union Ch., through Treas. Worcester Co. Branch, 900 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Bristol, Aux., 64; Central Falls, Cong. Ch., Aux., 36.77, Jr. Aux., 65; Providence, Beneficent Ch., Aux. (of wh. 25 const. L. M. Mrs. John C. Bosworth), 280, Central Ch., Aux., 1.50, C. E. Soc., 10, North Ch., Aux., 2, S. S., 8.30, Plymouth Ch., Aux., 28, Pilgrim Ch., Laurie Guild (of wh. 25 from A. L. B. in mem. of Mrs. Ellen A. Laurie const. L. M. Miss Adelaide S. Carhart), 60, Little Pilgrims, 9; Seekonk and East Providence, Aux., 10, 574 57

Total, 574 57

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Abington, Aux., 3; Colchester, C. E. Soc., 5; Greenville, Aux., 42.78; Groton, Aux., 33.95, S. S., 5.43; Lebanon, Aux., 34.25, C. E. Soc., 3.25; Lisbon, Aux., 22.50; New London, First Ch., C. E. Soc., 6.56, Second Ch., Aux., 47.02; Norwich, First Ch., Aux. (of wh. Mrs. W. S. P. 20, and 75 of wh. const. L. M.'s Miss Louisa Hyde, Mrs. Herbert Hale, Mrs. Alonzo Luther), 78, Second Ch., Aux., 10, Broadway Ch., Sunshine M. C., 2, Pansy M. C., 2, Park Ch., Aux., 2.50; North Woodstock,

Misses Bishop, 25; Pomfret, Aux., 28; Putnam, Aux., 10.50; Scotland, Miss. Soc., 7.50; Taftville, C. E. Soc., 5; Wulimantic, C. E. Soc., 3; Windham, Aux., 28.50, 405 74

Hartford.—A Friend, 5 00

Hartford Branch.—Mrs. M. Bradford Scott, Treas. East Windsor, Aux., 14; Hartford, First Ch., Aux., 1, Park Ch., Aux., 34, Pearl St. Ch., Cradle Roll, 20; Plainville, Aux. (of wh. 25 by Mrs. L. F. Buell const. L. M. Miss Rose A. Tyler), 79; Poquonock, C. E. Soc., 6.86; Simsbury, Open Hearts M. B., 14; Terryville, Miss Lois Gridley, 10; Unionville, Aux., 10; West Hartford, Cradle Roll, 10, 198 86

New Haven Branch.—Miss Julia Twining, Treas. Adana, Aux., 8.80; Ansonia, Aux., 6; Bethel, Aux., 4; Bridgeport, Park St. Ch., Full. Mem. C. const. L. M.'s Miss Ina L. Burritt, Miss Bertie May Hinkley, Miss Hattie Paine, Mrs. Lydia B. Tolles, 100, West End Ch., Aux., 25, C. E. Soc. 5; Brookfield Centre, Aux., 14.25; Centrebrook, Aux., 13; Cheshire, C. E. Soc., 2; Chester, Aux., 41.34; Clinton, Aux., 5; Cobalt, Cradle Roll, 3.43; Cromwell, Aux., 5; Deep River, Aux., 3; Derby, First Ch., Aux., 54.48, Second Ch., Aux., 10; Durham, Aux. (with prev. contri. const. L. M.'s Mrs. Mary F. Gatzmer, Mrs. Augusta A. Burke), 41.13, Prim. S. S., 2; Valley Gleaners, 1; East Haddam, Aux., 7, Cradle Roll, 4; East Hampton, H. H., 4, Aux., 1, Friends, 7.50; East Haven, Aux. (of wh. 25 const. L. M. Mrs. E. F. Thompson), 38; Easton, Aux., 16.75, S. S., 3; Essex, Aux., 5, Friends, 7, M. W., 10; Haddam, Aux., 2; Higganum, Aux., 3; Ivoryton, Aux., 5; Kent, Aux. (of wh. 25 const. L. M. Mrs. Elsie A. Job), 65.56, C. E. Soc., 10; Killingworth, Aux., 5.20; Litchfield, D. C., 109; Meriden, Centre Ch., Aux. (of wh. 100 const. L. M.'s Miss Caroline J. Hitchcock, Mrs. Chas. Miller, Mrs. Rebecca Johnson, Mrs. A. H. Fenn), 130.57, First Ch., Cradle Roll, 20; Middlebury, Aux., 20, W. M., 5; Middlefield, Friends, 24; Middle Haddam, Aux., 2; Middletown, First Ch., Aux., 92.46, W. H., 16, Gleaners, 5, C. E. Soc., 35, Jr. C. E. Soc., 10, South Ch., Aux., 30, G. W. (of wh. 25 const. L. M. Mrs. Earle C. Butler), 30; Millington, Aux., 1; Milton, Aux., 11; New Haven, Centre Ch., 204.12, Ch. of the Redeemer, Aux., 119.75, Y. L., 163.34, C. E. Soc., 45, Davenport Ch., Aux., 16, C. E. Soc., 10, Dwight Pl. Ch., Aux. (of wh. 125 const. L. M.'s Mrs. Mary L. Bronson, Mrs. Spencer A. Clark, Mrs. Carlos W. Clapp, Mrs. Henry P. Downs, Miss Ada S. Hotchkiss), 137.89, English Hall, Aux., 5, Grand Ave. First Ch., Y. L., 68, L. W., 8.30, S. D., 15.53, Second Ch., Aux., 25.68, Plymouth Ch., Aux., 70.25, United Ch., Aux., 251.10, Y. L., 60, C. E. Soc., 125, Jr. C. E. Soc., 1, Yale College Ch., Aux., 196; New Preston, Aux., 31; North Madison, Aux., 9.63; North Stamford, Aux., 9.10; Norwalk, Aux. (of wh. 25 const. L. M. Mrs. John F. Bennett), 36, Circles (const. L. M. Miss Edna Wilson), 25, Plymouth, with prev. contri. by Mrs. J. M. Wardwell const. L. M. Mrs. R. C. Learned; Portland, Aux., 35, W. and W., 5, Cradle

Roll, 2.50; Ridgefield, Aux., 41.50; Saybrook, Aux., 5; Sharon, Aux. (of wh. 25 const. L. M. Mrs. E. O. Dyer), 100.50; South Britain, Aux., 16.60; Southbury, Aux., 12.50; South Norwalk, Aux., 100; Stratford, Alpha, 13.25; Torrington, Aux., 27, M. C., 15; Waterbury, Third Ch., Aux., 10; Watertown, Aux., 56.50; West Haven, Aux. (of wh. 50 const. L. M's Mrs. Harry E. Nettleton, Miss Dora Alling), 65; Westbrook, Aux., 3; Westchester, Aux., 6; Whitneyville, Aux., 47.35, S. S., 10, C. E. Soc., 10; Wilton, Aux., 42; Woodbridge, Aux., 36.65; Union C. E. meeting, Middletown, 22.85, Mrs. Perkins, 5,	3,399 76
Total,	4,009 36

LEGACIES.

<i>New Haven.</i> —Legacy Mrs. Amelia A. Leonard, to New Haven Branch, through Treas. New Haven Branch,	276 76
NEW YORK.	

<i>Ancram.</i> —Miss Florence J. Stevens,	5 00
<i>Elmira.</i> —A Friend,	5 00
<i>Margaretville.</i> —Mary I. Ward,	5 00

New York State Branch.—

Treas. Anwerp, C. E. Soc., 7.58, Aquebogue, Cradle Roll, 2.50; Berkshire, Aux., 18.92; Briar Cliff Manor, W. M. S., 6; Brooklyn, Central Ch., Aux., 268.93, Jr. Aux., 8.68, Immanuel Ch., Aux., 7.47, Lewis Ave. Ch., Earnest Workers (of wh. 75 const. L. M's Mabel Cameron, Addie May Doty, Louise S. Wolf), 95, Evangel Circle (with prev. contri. const. L. M. Mrs. Louis Stoiber), 17.25, Aux. (of wh. 25 const. L. M. Mrs. R. J. Kent), 72, Zepher Circle, 5, Park Ch., C. E. Soc., 4, Plymouth Ch., Mayflower Band, 15, Puritan Ch., Aux., 20, C. E. Soc., 30, Tompkins Ave. Ch., Mrs. T. R. D., 250, K. D. 20; Buffalo, First Ch., C. E. Soc., 5, People's Ch., Aux. (with prev. contri. const. L. M's Mrs. T. A. Moffatt, Miss Laura Cook), 35.90, Mrs. W. G. Bancroft, 100, Clayton, Aux., 4; Copenhagen, Mary A. Gallup, a gift from her husband, Enos Gallup, dec'd, 800; Cortland, W. M. S., 50, Cradle Roll, 5, Y. L. M. B., 5; Crown Point, Aux., 7.50, C. E. Soc., 2; Ellington, Aux., 5.75; Flushing, Aux., 25.63, Acorn M. B., 20.43, C. E. Soc., 10, Home Dept., S. S., 5.45; Friendship, C. E. Soc., 3.50, Jr. C. E. Soc., 1.50; Gloversville, L. B. A., 42; Greene, Aux., 5.96; Hamilton, Aux., 25; Homer, Aux., 41.90; Honeoye, Aux., 13, Cheerful Givers, 6; Hudson River Asso., 8; Ithaca, W. M. S., 13; Le Raysville, Pa., Aux., 23; Ly-sander, W. M. S., 20; Madrid, Aux., 53; Millville, Aux., 50 cts.; Morrisville, Aux., 8; Mt. Vernon, W. M. S., 16.78; Newark Valley, Aux., 40, Jr. C. E. Soc., 5; Newburgh, W. M. S., 6; New Haven, Aux., 7.20, Willing Workers, 10; New York City, Bedford Park Ch., S. S., 5, Bethany Ch., Aux., 8.60, Bethlehem Chapel, 3.26, Broadway Tab., S. W. W., 352, Pilgrim, Aux., 30; Tremont, Mt. Hope, Christ Cong. Ch., Women's Soc., 11; Niagara Falls, Aux., 20, Penny Gatherers, 8.71; Northfield, Aux., 21; Patchogue, Aux., 112.10, C. E. Soc., 5, Mayflower M. B., 5; Philadelphia, Aux., 5; Poughkeepsie, Aux., 20, Jr. C. E. Soc.,	
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5, Mrs. G. Dudley, 100; Rennsalaer, Aux., 5; Richmond Hill, Union Ch., 15; Sandy Creek, Aux., 10; Saratoga Springs, Aux., 5.59; Summer Hill, W. M. S., 18.74; Syracuse, Geddes Ch., W. M. S., 25, Silver Circle, 5, Danforth Ch., L. A., 5, Goodwill, W. C. W. Soc., 10, Plymouth, W. G., 52, S. S., 16.35, South Ave., Aux., 7; Utica, Plymouth Ch., W. M. S., 15; Warsaw, Aux., 13.50; Watson, Aux., 21.25, Western Asso., 9.21; West Groton, Aux., 20, Jr. C. E. Soc., 1.50, Penny Gatherers, 2; West Winfield, Aux. (const. L. M. Miss Ada Smith), 25. Less expenses, 612.14,	2,661 00
Total,	2,676 00

LEGACIES.

<i>Brooklyn.</i> —Legacy Mrs. E. K. Bigelow, Central Ch., through Treas. N. Y. State Branch,	50 00
<i>Gloversville.</i> —Legacy Mrs. Electa A. Fay, A. D. L. Baker, Exr.,	1,900 00
<i>Homer.</i> —Legacy Mrs. L. A. Payne, through Treas. N. Y. State Branch,	1,000 00

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., M. C. (of wh. 25 const. L. M. Miss Lucy M. Cummings), 150, Mt. Pleasant Ch., Aux., 10, Jr. C. E. Soc., 3; <i>N. J.</i> , Jersey City, First Ch. Aux., 14, Happy Workers for Jesus M. C., 10; Newark, First Ch., Aux., 20.35, Belleville Ave. Ch., Aux., 10.50; Orange Valley, Aux., 29.50; Paterson, Aux., 12.25; Plainfield, Aux., 58.83, C. E. Soc., 15; Westfield, Aux., 112; <i>Pa.</i> , Germantown, Prim. Dept., S. S., 6; Steamburg and Conneaut Centre, Aux., 5; <i>Va.</i> , Falls Ch., Aux., 4,	460 43
Total,	460 43

PENNSYLVANIA.

<i>Waynesboro.</i> —A Friend,	40 00
Total,	40 00

NORTH CAROLINA.

<i>Southern Pines.</i> —Mrs. A. M. Foster,	5 00
Total,	5 00

FLORIDA.

<i>Lake Helen.</i> —Aux., 5.25; Interlachen Aux., 5,	10 25
Total,	10 25

COLORADO.

<i>Manitou.</i> —Carrie Bradley,	5 00
Total,	5 00

CANADA.

Canada Cong'l W. B. M.,	478 79
Total,	478 79

AFRICA.

<i>Natal.</i> —Inanda, M,	48 80
Total,	48 80

General Funds,	13,259 40
Gifts for Special Objects,	553 70
Variety Account,	41 24
Legacies,	4,876 76

Total, \$18,730 80



JAPAN.

THE DOSHISHA SETTLEMENT.

Our readers, who have been so much interested in the settlement of the troubles in Doshisha University, in Kyoto, Japan, through the connection with it of our beloved missionary, Miss Florence Denton, will be glad to see the following extracts from a comprehensive account of the whole matter in a late issue of the *Mission News* Supplement of Japan:—

IN December, 1874, Mr. Neesima landed in Japan, and nearly a year later, Nov. 29, 1875, the Doshisha School was opened in a rented building in Kyoto. There were eight pupils and two teachers. The first six years were years of great trial and difficulty. The opposition of the Kyoto Fu, and especially of the Buddhist priests, was very great. During the ninth year of the school Mr. Neesima began to lay plans to broaden the Doshisha School into a university. A public meeting was held in the spring of 1884 in a public hall in Kyoto, and in May a printed appeal for the university was issued.

On the 10th of November, 1888, another appeal for the university was published simultaneously in twenty of the leading papers in Japan. Over thirty thousand yen were contributed by prominent Japanese during this year for the proposed university. A brief constitution was adopted at an early day, which placed the property in the hands of the trustees, and pledged them to its use for the maintenance of Christian schools. It also provided that "money sent to the school by foreign friends shall be expended under the direction of the foreign teachers, or other representatives of the donors, after consultation with the president and the teachers of each school, respectively.

In 1888 a new constitution was adopted, and after its approval by the Mission and the American Board, the financial management was placed in the hands of the Japanese Board of Trustees. This constitution, by its unchangeable articles, made Christianity the foundation of the moral education of the school in all its departments, and made the trustees promise to observe the principles of the constitution when they entered upon their duties.

The school reached the zenith of its prosperity, so far as numbers went, in 1889 and 1890. Nearly seven hundred young men were gathered in its halls. About two hundred young women were gathered in the Girls' School and the Training School for Nurses. Permanent brick and stone buildings were erected, and in 1889 Hon. J. N. Harris, of New London, Conn., pledged \$100,000 for the Department of Science, which was opened in September of the next year. The following year Mrs. Byron W. Clarke gave \$11,500 for a Theological Hall in memory of her son, and some smaller gifts were also received.

President Neesima died Jan. 23, 1890,—an irreparable loss to the school. Its decline may be said to date from that time. Up to this time the school had been doing a grand work for Christ and for Japan.

From 1892 onward the earnest spirit of the school declined, and later, lectures were allowed, and sermons also, in the college chapel, which attacked the foundations of Christianity, and created great distrust of the school in the United States as well as in Japan.

In October, 1895, the Deputation of the American Board reached Japan, and they tried for two months, without avail, to get some assurance that the school stood for vital Christianity, that they might be able to restore confidence in it among the friends in the United States.

The Deputation made their report, and the American Board decided to gradually discontinue the financial aid which had been given to the school, stopping it entirely at the end of three years, but to continue the missionary teachers if they were desired. The trustees of the school, however, in April, 1896, notified the Board that they declined to receive either money or teachers from the Board after the next December.

About the same time it was decided to change the lower department of the school to correspond to a government middle school, and to take the Bible and Christianity out of the curriculum of study; and the president also gave the government a written promise that all religious exercises would be omitted from the graduation and other public exercises of the school. The foreign teachers in the school protested in vain against this course, and in July following they decided to resign their connection with the school, thus leaving the school one term sooner than the time set by the trustees for them to leave.

In February, 1898, the trustees struck out the article in the constitution which made its fundamental principles unchangeable, and then struck out the clause which made the constitution apply to all the schools, so that it could appear to the Department of Education that Christianity was not the foundation of the moral education in the middle school; and thus certain

privileges were given to the school by the government, among them, exemption from military service.

This action, which virtually destroyed the deed of trust of the school, was met by protests from the Christians of Japan and from many of the secular newspapers.

The American Board, also, felt called upon to do everything possible to restore the school for which so much prayer and money had been given. They sent the Hon. N. W. McIvor to Japan, associating with him two of the missionaries, and giving them full power to settle the whole matter.

Mr. McIvor had been Consul General for four years in Yokohama, and while in that position had gained great influence and reputation among all classes, and especially with some of the men now at the head of the Japanese government. He saw Count Okuma soon after his arrival in Japan, last September, and enlisted the Count's sympathy in the case, which continued until the end. Doctors Davis, Gordon, and Learned met General McIvor in Yokohama, and held conferences with the Doshisha Trustees.

Dr. Gordon remained in Yokohama a month, and Dr. Davis remained there with General McIvor nearly six months, until the new Board of Trustees was appointed, and had held their first meeting in Tokyo.

September 29th we met the trustees in Tokyo, and General McIvor told them he had come with full power to settle the Doshisha matter, that he should use every means in his power to settle it peaceably, but that, if those failed, he must carry it into court and take back a record of some kind. Conferences with the Committee of the Trustees lasted several days. Gen. McIvor asked to have the unchangeable clause of the constitution restored, and to have the constitution made applicable to all the departments of the school. The Trustees granted the first request but refused the second, although a large minority were in favor of granting the second. After a week of negotiation the Trustees replied: "While all of us personally think there need be no objection to your proposal, we fear that the insertion of any such clause as you suggest will cause misunderstandings. They refused to have this principle inserted in the constitution, in any form."

The last of November, Mr. R. Masujima, a prominent Japanese barrister at law, returned to Japan from England, and was retained by the representatives of the American Board in the Doshisha case. It seemed as if every possible effort for a peaceable settlement had failed, and active steps were taken to proceed against the individuals of the Board of Trustees for breach of trust, and compel them to restore the constitution, or be set aside and a new Board appointed who would thus restore it.

Near the close of December the trustees met in Tokyo, and voted to

restore the constitution; then rescinded that vote, and decided to resign. Three remained in office to appoint the new Board, and conduct the school until the end of March. They asked the foreign and Japanese donors to nominate ten men for trustees. The finding of these men and securing their approval by the prominent Japanese donors, occupied over a month. February 11th, nine of the ten men thus nominated were appointed trustees, one having declined. The alumni also elected four men as trustees. February 18th the new Board met in Tokyo, and one of the first acts of the Board after they were sworn in, was to rescind the action of last year, and restore the old constitution. They also unanimously adopted the resolution recognizing the trust, and one in regard to the Kyoto Mission houses.

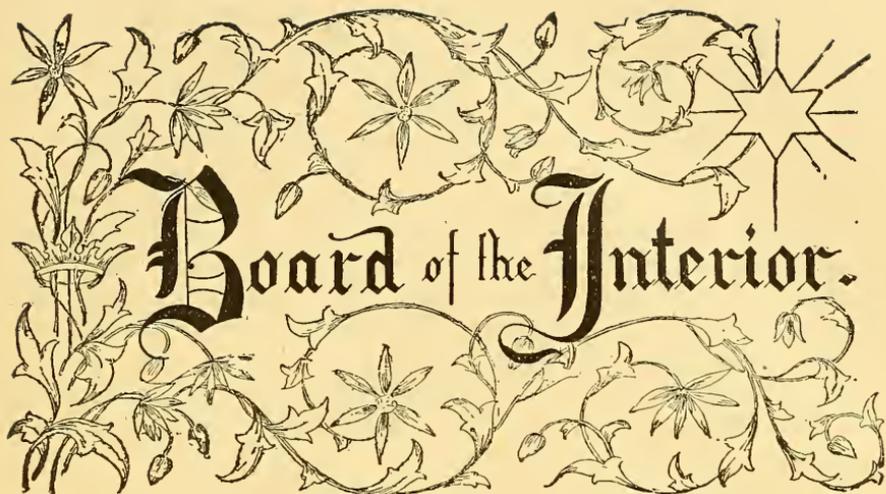
General McIvor and Doctors Davis and Learned, representing the American Board, gave the trustees a declaration recognizing the autonomy of the Board of Trustees, and defining the meaning of Christianity, which is made the basis of the morality of the Doshisha. The trustees, at a later meeting in Kyoto, accepted this declaration, and affirmed their similar understanding of Christianity.

At this later meeting, March 11th to 13th, the trustees adopted a new constitution, embodying the principles of the old, with a preamble clearly stating the trust; and they also made the Board of Trustees partly elective, with three missionaries full members, and the term of office of all limited to five or six years. A temporary arrangement was made for the oversight of the school during the next few months, in order to give more time for the selection of a president.

The school seems to be restored to its original foundation and purpose, and although it will take time for it to regain the former confidence which it enjoyed before the world, it will with God's blessing regain it, and remain a center of light and truth in this empire.

The ability, patience, and tact shown by General McIvor during these trying months of struggle and waiting, are beyond all praise. He never once faltered in his purpose or in his efforts. He held on until the constitution was restored, and all the points at issue settled. Great pressure was put upon him during the last two months of waiting to go to China and to Manila, professionally, but every tempting offer and urgent request was refused until the Doshisha matter was settled. He has demonstrated the fact that he possesses legal, administrative, and diplomatic ability of the first order.

The thanks of the Mission and of all concerned are also due to His Excellency the United States Minister, for his unofficial interest in the Doshisha matter, which has been of very great service.



THE AWAKENING OF A MISSIONARY SOCIETY.

BY MRS. J. H. GLOTFELTER.

(Read at the Annual Meeting of the Kansas Branch, May, 1899.)

JULIAN M. STURTEVANT once wrote thus to Dr. Leonard Woolsey Bacon :
“Neither you nor any one else now living will ever know how much I am indebted to your father. In going very far out upon the frontier, as I did in the beginning of my ministry, I put myself very much in the condition of the man who digs at the bottom of the well. He is greatly dependent on those who stand at the windlass at the top. Your father never forgot the man at the bottom of the well.”

This being, then, the position which we, the women of these Kansas Congregational churches, hold toward our representatives in the field, we will consider for a few moments “The Awakening of a Missionary Society.”

The church of to-day comprises many types of Christian character, and toward the subject of missions there are various and varying opinions. There is the sister who thinks there should certainly be a missionary society in the church, for it gives a sort of prestige to have the outsiders hear the notice read on the Sabbath by the pastor that “the Missionary Society will be entertained on Saturday by Mrs. —, and all are cordially invited.” It gives out the impression that things are as they should be and all branches of church work are being attended to. Another says, “Oh, never mind having missionary meetings. I’ll give my money just the same, but I can’t

take time to attend meetings." Then there is the faithful soul who has perhaps been so devoted to the cause that she has allowed her enthusiasm to overbalance her judgment, neglecting the every-day duties lying next her, and so has unconsciously brought the cause into disrepute by becoming the Mrs. Jellaby of the church. Then there are the intellectual and musical women whose Shakespeare, and French classes, and musical clubs take so much of their time that there is none left for the study of missions. There is the flippant, thoughtless one who is ready always with "home missions are all right, but I don't believe in foreign missions." Another who cannot see past the poverty in her own community, or the immediate needs of her own church, and thinks "charity begins at home." Intermingled with these are the Marys and the Marthas such as the Master loved to be with in that home in Bethany.

Now is it possible from out of this heterogeneous assemblage to organize and maintain a missionary society that shall not be sleeping at its post of duty at the windlass? I think it is.

When the courses of study for missionary meetings shall receive the attention and careful thought that is given to plans for the women's literary clubs of to-day, we may hope for enthusiasm in the study of missions, and, by God's blessing, realize, as someone has said, that "missions is not a phase of Christianity, but is Christianity." Lack of interest in missions comes not so much from willful neglect as from ignorance on the subject. The brief references and occasional sermons by the pastors, of necessity, touch but the outskirts of the subject. With increasing knowledge there will surely come increasing interest. General apathy on the subject comes largely because our methods of arousing interest have not kept pace with the expanding subject. People demand knowledge; so in the missionary meeting we will have no time for the sentimental tract, however interesting or touching. The increase of missionary knowledge is the object for which we have come together. And what wider or more varied or more interesting field presents itself for study?

Never, perhaps, has history making been so rapid as now. Through our daily papers we can follow the march of events in China, Africa, and the Philippines. Foreign missions take on a new aspect, and appear not merely as a religious or sectarian movement, but as the advance guard of progressive civilization. Never before have the pages of our standard secular magazines been so open as now to articles on the political conditions and questions of the hour in these far-off countries from the pens of the missionaries themselves. Never have we been able to find so much missionary information in the daily press as to-day. To be sure there may be occasional flings

at missionary zeal, but we need not fear so long as writers like Julian Hawthorne can pay such tributes to the missionaries as he did in his article on plague-stricken India, or such a man as the Rt. Hon. James Bryce can say: "I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire. They have shown great judgment and tact in their relations with the ancient churches of the land, orthodox, Gregorian, Jacobite, Nestorian, and Catholic. They have lived cheerfully in the midst, not only of hardships, but latterly of serious dangers also. They have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aim at a swollen roll of converts. From them alone, if we except the British consuls, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior."

Such a statement from a man like this overbalances any amount of sneering by those, who from niggardliness ridicule the whole subject, and raises it to such importance in the eyes of those to whom we must repeat it over and over again that they will go home from the meeting feeling that they have learned as much of world-wide conditions as in an attendance upon a Current Events Club. Take the study of the countries, with their strange Oriental customs, as entertaining as writings of fiction; the curious old cities of China, Japan, and India, with their beautiful temples, and various religious beliefs and customs, all furnishing almost inexhaustible entertainment and instruction directly along the line pursued by our Travelers' Clubs.

The hero worshiper will find true heroism in the lives of very many missionaries, such as Livingstone and Alexander Mackay, of whom Stanley wrote that when the African king turned the eye of death upon him, after murdering his converts and his bishop, Mackay could meet his look with calm blue eyes that never winked; and he adds, "To see one man of this kind, working day after day for twelve years, bravely and without a syllable of complaint or a moan; amid the wilderness to hear him lead his little flock to show forth God's loving kindness in the morning, and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it." Yes, my sisters, it is worth all our endeavor to fill our programme for the missionary society full of the heroism of such lives. If we have tears to shed let it be over trials of real, flesh-and-blood men and women. If we wish to see visible evidence of the power of God unto salvation, let us study more and more the history of Christian missions, and the biographies of the missionaries.

With our patriotic sister we thrill with pride over the accomplishments of heroic Marcus Whitman, who was only a missionary on the frontier. With her we will acknowledge the great need of home missionary effort among the foreign element cast daily upon our shores, among the Indians, the negroes, and that two and a half million of poor mountain whites, and join hands with her to do our part to send to them the missionary and the gospel message. But we will also try to prove to her that the Master's "Go ye" had no limits, and that if every Christian citizen of America was doing his duty, and living up to his opportunities, there would be no problem regarding home missions, and that our failure to do this is no logical excuse for depriving those who sit in heathen darkness of "The Light of the World."

When our sister who believes in "charity at home" can show us that those who are most liberal toward the cause of missions have ever been lax in the immediate charities or church demands upon their purses, then it will be time to begrudge their gifts to missions. No, do not for one moment be persuaded that the consecrated dollar given to the cause of missions has depleted the church treasury to that amount. The spirit that prompted such a gift makes it possible for your church itself to exist.

The one would give her money without the meeting may be faithful to her promise, but she will not have gained for herself all that she might from that gift. If she comes to the meeting and her heart is touched and warmed by the knowledge of the necessities of the case, and she is awakened from her self-satisfied position toward Christ's cause, what may we not hope for in the future?

It is of great importance that the programme for the missionary meeting be carefully prepared. It will take hours of somebody's time. But it will be time well spent. Whoever does it will get the inspiration and the uplift that must, of necessity, come with earnest search in this direction. One could hardly hope for much of an awakening if only a hurried hour or two before the meeting was spent in collecting a few tracts, however good in themselves, but without a bearing on some particular line of thought desired to be carried out at that particular meeting.

Suppose, for example, the lesson be upon India, that most interesting, as well as the oldest, I believe, of our foreign* missionary fields. Its sacred rivers; its jungles and forests filled with birds of bright plumage, numerous reptiles and fierce animals, made familiar by the writings of Rudyard Kipling; its mineral wealth, from coal to diamonds; its strange old cities with unnumbered temples to their various gods, may furnish topics of interest if there is time. If accessible, Phillips Brooks's description of his visit to Benares will give a vivid picture of some of these things. Then the people,

with their beliefs and customs, the Hindu, the Mohammedan, and the Parsee, the caste system, and the child widows; all these are themes of intense interest to all and lead up directly to the subject of what is being done by us to Christianize India, and thus ameliorate the conditions of these people. Let there be well-chosen articles descriptive of our schools, our hospitals, our missionary churches, our missionaries, and native Bible readers. Let us impress the thought that we are seeking to benefit these people through their intellects by our schools, through their bodies by our hospitals and dispensaries, and spiritually by the establishment of the religion of Jesus among them. In other words, that we are teaching them how to live.

I believe that meetings held at the different homes of our members are more effective than if held at the church; we come closer together. Let us have music at our missionary societies,—the best obtainable. Nothing is too good for it. The social cup of tea, or other light refreshment, to close the afternoon, will remove all stiffness and formality, and our intercourse with each other may bind us together more closely for this work, and we may look back upon the afternoon as both profitable and delightful. But of paramount importance is the spirit with which we undertake the work. I have in mind a story related to a body of educators, a few years since, which will serve to illustrate my meaning. It was given in a paper on music by Mr. Theo Johnston, of Cleveland, Ohio.

“In the old French church at Berne, some years ago, they were giving the final rehearsal of the ‘Messiah.’ The chief singer was a great queenly creature, with an ample snow-white bust which might have pillowed the head of Olympian Jove. Her full, generous voice was faultless. An orchestra of one hundred pieces and three hundred voices led up to that glorious aria, ‘I Know that my Redeemer Liveth,’ and she sang it in flawless style. She had ‘school,’ but it was like the unexpected touch of marble,—as if that Juno bust was stone. Old Father Reichel popped out of the director’s box in a frenzy. ‘Woman, do you know what you say,—what you sing? Do you know that Christ was dead and now lives again, and that thus you will live again, and I shall live again? And don’t you care a continental?’ There was in her something of the childlike simplicity, without which no one was ever truly a musician. She put her hands on the old man’s shoulders and faced him with her honest eyes. ‘Father Reichel, you know I am glad.’ ‘Well, then, feel it! say it! sing it!’ The slender old yellow baton, which had marked time for heart beats in every court in Europe, gave a sharp signal. The orchestra began with perceptible *verve*, and the chorus surged up like a wave. Then came the aria again, but no longer some one’s school, no longer style, but the sweet, tumultuous outflow

of a glad soul, and there was a hush upon that body as when a priest unveils the holy of holies. She moved to the old man as if to kneel. 'I think this is a new life for me, Father Reichel.' 'I think it is, my daughter.' And for a moment his withered hands rested upon that fair, proud head like a consecration and a benediction."

If we are to awaken our missionary societies to the full meaning of our mission here, like the singer, we must feel it, say it, live it, ourselves.

FOREIGN CORRESPONDENCE.

FROM MISS ETHELWYN EATON.

VILLA NOTRE DAME, BIARRITZ, FRANCE, April 30, 1899.

I SHALL not attempt to tell you about the work in the school here, for you know all about this from those who for many years have given their best thought and work that the Spanish girls may be educated. I do want, however, to tell you how delighted Miss Hopkins and I are with the life here, and how fond we already are of the pretty, bright, affectionate girls, who think we ought to speak Spanish immediately instead of talking with them in French or English.

Biarritz is the most picturesque old French town imaginable, beautifully situated on the Bay of Biscay, within sight of the Pyrenees. I am sure that you would be as much in love with Southern France as I am if you could take some of the walks about here. I wish you might go through the winding country lanes, with the bright blossoms of the gorse on either side, and the dear little primroses and violets literally carpeting the way, or over the wooded hillsides sloping down to the soft green meadows dotted with the dainty myrtle and yellow narcissi. Everywhere one comes upon exquisite bits too beautiful to be reproduced, save by a Millet or a Bréton.

You know that we are living in an old French villa by the sea. The lawn and winding walks about the house are shut in from the street by high hedges, so that the girls have a world of their own in which they delight to play, or read, or sew in their leisure moments. They have a game of skittles and one of croquet, and I want to teach them tennis. It is a pretty sight to see a lot of girls playing or walking together. The other day when they had just returned from a brisk cross-country walk, with their baskets full of the flowers they so love to gather, Oscar, King of Sweden, stood looking at them for some time through the hedge. He seemed to wish to see all he could of this happy company who, since they were not kings or princes, needed no suite to escort them on their walks, or detectives to precede and follow them.

Sometime I want to tell you about some of the girls,—of the pretty Rosalia, one of the really talented ones; of Alejandra, with hair of burnished gold and a face an artist would delight to paint. Then there are Ilania and Aurora, whom every one,—but I must stop now or I shall be tempted to go on indefinitely, for there is something to tell of all the girls, and the little ones are quite fascinating with their bright faces and pretty ways. They are so different that one wants to sketch each one of them. There is one thing, however, that they all have in common,—their love and admiration for “Doña Alicia.” Yet this is not strange, for every one who knows her shares this feeling of the Spanish girls. It was only the other day that I heard one of the teachers say in response to some words of appreciation spoken by an English lady upon whom we were calling, “Yes, indeed, Mrs. Gulick is the light of our home; when she is away, or if she even shuts for a moment the door of her room, where we love to see her at her desk, it seems as if the sunshine had been clouded for us.” This is one of the secrets of the great success of the school.

FROM MRS. C. C. TRACY.

MARSOVAN, TURKEY, Feb. 6, 1899.

Yesterday when I visited the Boys' Orphanage I found every one of the little ones with slates, busy with writing, and I was surprised at the good work they did. These little fellows seem never to be idle, but always busy and happy. Some of them were copying pictures, and the teachers showed me two little fellows who have such a talent for drawing that Mr. Daghliau is giving them lessons at the college. I send you the writing book that one of them has just finished. He is ten years old, and is from Zilleh. [In Julius Cæsar's time this name was spelled Zela. Here he wrote the famous dispatch, “*Veni, vidi, vici.*”—ED.] All the writing books were neat, and showed careful training. I am sending them to the boys' friends that they may see the progress made.

We are very thankful for the good teachers God has given the orphans, and the good care takers. The boys are getting on nicely with their shoemaking and tailoring. I hope that our first class of seven boys will be able to go to the college as day scholars next year, and pay their board in the orphanage by their labor. They are very bright, promising boys, and their example and influence in the orphanage are good. Mr. Tracy had a most interesting meeting with them Sunday night. After his little sermon about twenty boys prayed, and his heart was made very glad. He said their prayers were appropriate, and simple, and earnest. He thinks them a rare congregation to preach to.

A TRANSFORMATION.

[Through the influence of the school in Cesarea, Turkey.]

WHEN the preacher of Mentеше rode into the village with Mary S. as teacher, the people were both surprised and amused. They were astonished to see a girl that could read, but were amused at the strange way in which she was dressed. Instead of their usual bright-colored, embroidered, bespangled homespun, with "divided skirt" and baggy trousers, she wore a plain, simple calico; instead of their "elegant" jackets, heavy with braid and tinsel, she had a blue broadcloth jacket; and, strangest of all, on her head she had a simple fez, with its neat tassel. Why, on their heads was a marvelous structure, eight inches high; its center piece was a pine block, hollowed to fit the top of the head, and it was wound with handkerchiefs, and hung with beads and bangles that gave sweet tinkling with every movement. One young man, however (Daniel, their teacher), not only noticed, but understood and appreciated the difference. Turning to a shop near at hand, he bought calico, broadcloth, and a fez; took the block from the head of Martha, his wife, and made kindling wood of it; then told Martha to get Mary to cut out and help her make a new suit. A few weeks later, as I stood behind the communion table, with a priest at my right, I noticed Mary, and at her side two others dressed as simply and as neatly as she was. I knew no one else had been to school, and could not account for the change until I heard the story. Thus it is in things temporal as well as spiritual: our Marys find their Marthas, our Philips seek out their Nathaniels, and God's kingdom is ever coming nearer.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10, 1899, TO MAY 10, 1899.

ILLINOIS	2,798 73	JAPAN	5 00
INDIANA	161 80	TURKEY	5 00
IOWA	692 71	MISCELLANEOUS	24 26
KANSAS	111 41		
MICHIGAN	696 04	Receipts for the month	6,307 37
MINNESOTA	121 11	Previously acknowledged	24,374 12
MONTANA	29 00		
NEBRASKA	128 51	Total since Oct. 18, 1898	\$30,681 49
NORTH DAKOTA	22 00		
OHIO	771 03	ARMENIAN RELIEF FUND.	
SOUTH DAKOTA	44 29	Received this month	2 00
WISCONSIN	615 43	Already forwarded	93 04
TEXAS	4 00		
WYOMING	20 00	Total since Oct. 18, 1898	\$95 04
FLORIDA	1 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEW HAMPSHIRE	1 00	Received this month	77 50
NEW JERSEY	1 00	Already forwarded	254 07
NEW MEXICO	3 05		
PENNSYLVANIA	1 00	Total since Oct. 18, 1898	\$331 57
CHINA	50 00	Mrs. ALFRED B. WILLCOX, Ass't Treas.	

Life and Light for Woman.

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No. 8.



A TEMPLE GUARDIAN.
(See page 340.)

JAPAN.

TEMPLES AND WORSHIP IN JAPAN.

BY MRS. ELIZABETH S. DE FOREST.

ONE of the most reliable writers on Japan, a man of careful research and of long residence there, calls the Japanese "an essentially undevotional people," and yet a casual observer would not receive such an impression.

Besides the temples, the traveler everywhere sees signs of worship: the little wayside shrine, behind whose closed doors are only sticks with strips of white paper cut in a special way to resemble offerings; the *torii*, an archway made of two horizontal and of two upright beams, and always found in front of a Shinto temple; figures or pictures of local gods; and statues of *hotoke*, who are heroes having attained to Nirvana.

On a festival day all Japan seems to be at the temples; and yet, looking over the crowds carefully, it is evident that it is composed almost entirely of the lower classes and of country people, who have come in for a holiday, and take this opportunity to worship at the temple of the sect to which they belong.

It is very difficult for foreigners to understand just what the Japanese mean by worship; whether it is such a reverence as we feel before a statue of Washington or Lincoln, or adoration, which we give only to the one Supreme Being. I doubt that they analyze the feelings we include in the word.

These worshipers having entered the temple grounds (in which there are various shrines as well as the large temple), washed their hands by pouring water over them from a tiny bamboo dipper, clapped their palms, to attract the attention of the god to their prayers, or having pulled the straw bell rope for the same purpose, stand praying, with bowed heads, at the foot of the steps leading up to the temple. Then, after throwing a few copper coins on the matted floor of the temple, or into a cash box on the steps, they turn away, for their devotions here are ended. Perhaps they seek a priest who has charms to sell, by which he increases his income, and which are warranted to keep away cholera, to prevent the bite of a dog, or to cure any of the ills that flesh is heir to. If afflicted by a special trouble, as in the eye, they find their way to a large figure near, and rubbing its eyes and then their own they expect relief. So many have done the same thing that the eyes of the wooden or stone image have been worn down by the process, and no one can tell how much eye disease has been spread in this way.

Specially devout worshipers make pilgrimages to noted temples. They carry long staves, and wear very wide hats, and sometimes an upper garment, on which is imprinted the stamps of the different temples which they have visited. On their return they wear on the breast a sealed package, which they never open, but which contains a bit of paper stamped by some priest with Chinese characters or with the figure of the tutelary deity of the most important temple.

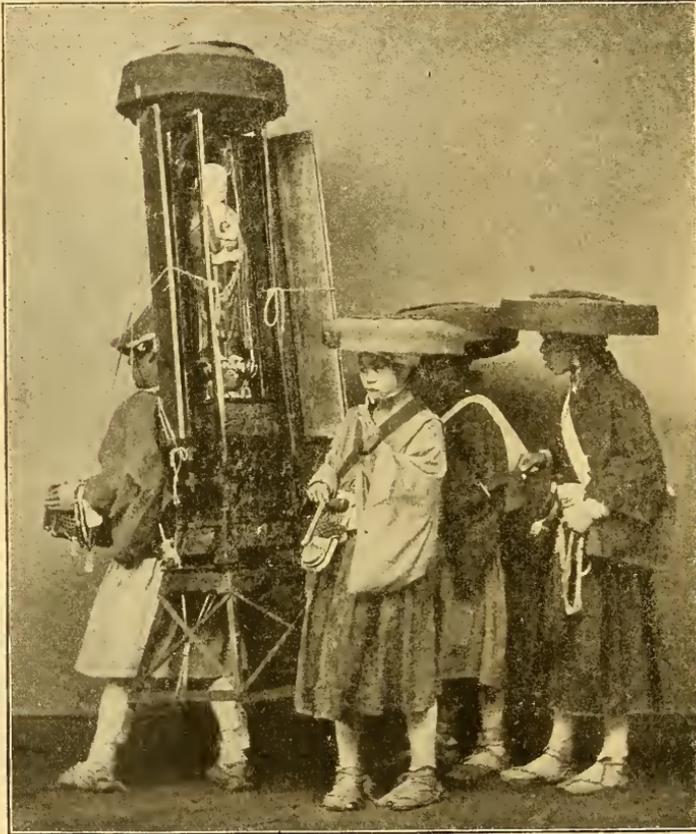
This is greatly treasured with other objects regarded as sacred. Every Japanese house has its god-shelf, where are the tablets on which are inscribed the names of deceased ancestors, and where stand the family gods. Rice and wine are placed before these daily, and the anniversary of the death of ancestors is kept with special observances. Not only do the works of men's hands receive worship, but various things in nature. At sunrise there are always to be seen men on their knees with their faces turned toward the east, and with their palms placed together in front of the breast, with bowed head, praying to the sun.



A MANY-HANDED KWANNON.

It is difficult for us to tell whether worship is given to certain mountains and waterfalls, or to the deities who are supposed to live in them; but in the case of the fox, which is the messenger of a god with a long name, it seems as if he received quite as much reverence as a mere messenger is entitled to. Even now, in the days of railroads, as the train approaches Inari Mountain a large proportion of travelers in the third-class car, and sometimes second-class passengers too, will rise, face the temple, and clap-

ping their hands loudly repeat some prayers. On the sides of the gate to this temple are stone images of the fox, but many temples have instead, in the covered recesses, a huge wooden guardian,—a hideous monster. He is inclosed by wire netting, and the prayers written on paper, chewed soft and thrown, are very much in evidence here, and so are straw sandals, some



A TRAVELING SHRINE.

even large enough for the giant himself. These are signs of request for strength for running.

One of the most unique temples is in Kyoto, and is said to contain thirty-three thousand three hundred and thirty-three images of Kwannon, the goddess of mercy. In the center is her image eighteen feet high, and around it

are twenty-eight images of her followers, while in a series of long tiers are one thousand and one smaller statues of the "eleven-faced and thousand-handed Kwannon." On the hands, foreheads, and halos of these smaller images are representations of the goddess, and each of these and each pair of hands are counted, and so the number of all approximates to thirty-three thousand three hundred and thirty-three. Kwannon is represented as having so many hands that she may do many, many acts of mercy.

The ground around the temple was once used for archery practice, and the veranda shows many marks of arrows, and the heads of some are still embedded in its timbers.

The largest image of Buddha is about twenty miles from Yokohama, and is made of bronze. To say that it is fifty feet high does not give so good an idea of its size as to say that its ear is six feet long and its nose three.

Quite in contrast to this are the traveling shrines, carried about by those (professional) pilgrims or priests who can so earn their rice. They may be going to a temple, and are gathering up to take with them the prayers of those who stay at home; or, having visited it, are returning, and are willing that those who worship the image as it is put down in front of their houses or by the wayside may, by paying—I should say contributing—a few coppers, share in the blessing received by the journey.

In all old houses are sacred treasures carefully preserved. They may be beads or wooden stamps used in counting prayers by tens or by thousands, scrolls whose Chinese characters are said to have wrought a cure on some member of the family, idols received years and years ago from a noted priest of a noted temple, or the bones of Buddha that resisted the fires of cremation.

The gods of Japan are countless, but the most popular are the Goddess of Mercy, the God of Wealth, God of Honest Work, God of Longevity and Wisdom, God of Contentment, and Jizo, the one who gives help to those in trouble. Four of these are included in the noted Seven Gods of Good Luck.

But it must not be concluded that all Japanese are given over to idolatry. The priests complain of the scarcity of funds in consequence of the falling off of worshippers, and have copied from foreigners various methods of retaining their hold on the more intelligent. The Buddhist Young Men's Association, summer schools, and magazines are examples of this. But among the students and the thoughtful men a few years older there are not many who retain any belief in their old religion, though not necessarily breaking from it openly; and their crying need is for something that will satisfy both intellect and heart, and work in their lives the transformation that comes only by an unreserved acceptance of the religion of Jesus Christ.

MICRONESIA.

RELIGIOUS BELIEFS AND SUPERSTITIONS OF THE
CAROLINE ISLANDERS.

BY REV. F. M. PRICE.

THERE is nothing sadder than religious aspirations gone wrong. One is glad to observe the existence of true religious sentiments in even the lowest heathen, but sad that these have been basely perverted, made to pander to the lowest passions, and led to most shameful practices. There can be no doubt but that the Caroline Islanders once possessed a belief in the existence of a Supreme Being. A few of the more thoughtful among them, at the present time, profess to believe in one God, Anulap, who is supreme over all others, and attended by lesser divinities who do his bidding. They always speak reverently of him and say that he is good, but when urged to tell something about him they reply: "Don't you want to inquire of some one else? I really don't know." This only we have learned: Anulap is a great, harmless, self-contained being, who dwells amid dazzling beauty and glory in the highest heavens. Surrounded by his own majesty and sufficient in himself for all things, he has no concern for the affairs of men.

There is also a very great evil spirit, Onofat, who dwells in an inferior heaven and devotes his time to plotting against and injuring Anulap. He secretly invades Anulap's domain, steals his goods, and makes him any amount of trouble. Unlike Anulap, Onofat visits the earth, and is represented in popular stories as tormenting people by tearing down their houses and eating up their children. The belief in these two great spirits is at best vague and wholly theoretical. The key to the religious beliefs and superstitions of the people is in their Anu. The word is applied to good and bad spirits, to animate and inanimate objects that are worshiped, and to various idols and charms. It is never applied to the soul of living man. The word for that is *ngun*, and is frequently used when speaking of the dead. An *anu* is comprehensively used for anything possessing superhuman power. It may be a god, spirit, idol, charm, or amulet. Innumerable *anu* (spirits) dwell in the "heaven of the clouds," and continually mingle with men. Some of them dwell in old trees, others in marshy places, and lone, deserted houses. They abound everywhere after dark; children are afraid to go out after dark, lest the *anu* catch them. Especially do they gather about the sick and dying, and after a death in a community these mischievous spirits hold high carnival, creeping stealthily about, pulling the hair of sleeping women, chasing parties who carelessly get away from the house, and cause general

consternation. It is customary to carry a dying person out of his house to die. If one dies in a house it is tabooed, and after standing a while is torn down and rebuilt.

A wooden charm, similar in shape to the head of a clothespin but smaller, is hung around the neck of a little babe and called its *anu*, and a mother often knots blades of grass and hangs them about the sleeping place of her little one and calls them "baby's *anu*." When a little child dies mothers smear mud on the faces of their children of the same age, lest the spirit of the departed child carry one off for a companion in the spirit world.

Sailors worship the rainbow, which they call "rainbow god." In order to secure its favor the captain weaves a wreath of grass or cocoanut leaves and wears it around his neck when at sea. Certain food is also tabooed in honor of this god, and offerings are made to it.

There are no such powerful "medicine men" in the Carolines as are found in some other groups; their place is supplied by sorcerers or "spirit workers." The successful spirit workers are men of more than ordinary ability, striking individuality and personal influence, and bold to work iniquity. They break up families, stir up strife, lead the heathen dance, and allure the people to immoral and violent deeds. In time of sickness they are often called in, and profess to cast out the "devil of disease" by use of "spirit medicine" and incantations.

On the eve of going to war a special war god is worshiped. Every community has its war god. In Kutua it is the shark. The entire community turns out to catch the shark, and after it is caught, while the women remain in the sea to bewail its death, the men go ashore to perform the appointed ceremonies. Sometimes the priest assembles the warriors, forms them in line before him, kills a chicken in their presence, and sprinkles its blood on them while crooning a song. The body of the chicken is then taken and buried or thrown into the bushes on the enemy's land. This is done to make the men brave,—a quality very much wanting in Ruk warriors.

While each community has its local deities, there are certain ones that are worshiped and feared everywhere. Among these may be mentioned Inemes, who is a most powerful goddess. She is worshiped throughout the Caroline group. She is really the goddess of sorcery, and shrewd women profess to be familiar with her. She is also the goddess of adultery. I knew a good woman with a kind husband and two children, who, under what she supposed to be the influence of this goddess, deserted her husband, gave away her children, threw off her civilized dress, and became most vile and unmanageable. This goddess is usually represented by the image of a bird with outspread wings, red body, and black beak, wing tips, and tail. This

image is hung in their council and canoe houses, near growing trees, and wherever special divine help is sought. She sends sickness, has the power of life and death, and must be implicitly obeyed. Children are frightened into obedience by their mothers telling them this goddess will punish them if they are naughty. Special fasts are undergone to secure her favor, and she is believed in without question. At one place where I preached a large image of Inemes hung in the canoe house in which we held services, and the chief, though avowedly accepting Christianity, could not bring himself to the point of putting it away. I reproved him for this, and finally it disappeared.

Os is the god of little children. When they are sick Os is angry with them, but he is their guardian, and if a mother neglects her babe Os takes note of it, and that mother had better beware. In their folk lore Os always figures in the children's stories and takes the children's part.

Kier is a great sea god. Many years ago a company of fishermen in the Mortlock Islands saw this god standing erect on his canoe in the midst of an angry sea. He was about four times as large as a man, and possessed of great power and dignity. Since then he has not been seen, but the Mortlock people long believed this story; now, they say, "It was only a lie." To the chambered nautilus they gave the poetic name of "Kier's canoe dipper." Women who go to fish worship this god, and make offerings to him by throwing food in the air. He is said to come down in the rain, and women are warned not to remain out in the rain lest Kier come down on them.

Besides these special gods many others are worshiped. There are more than twenty different fishes that are worshiped, and almost as many birds. The whale is worshiped because they fear it will destroy their canoes; the shark because it accompanies them on their voyages and protects them; the swordfish because it may send storms, and if propitiated will protect their land; and still another fish, because he towed their island from a distant place and gave it to them for a possession. And so on in everything,—birds, and trees, and creeping things,—something is turned into a fetish. The sea gull is eaten because it is believed to have the power to confer the gift of immortality; the lizard is killed and put under the bed of an enemy to produce his death; and a blade of grass, knotted by a sorcerer, is supposed to secure the affection of one of the opposite sex if it touches the body.

From all this fetishism and superstition one may turn in disgust, and yet there are some things that offer encouragement. Undoubtedly there is a profound belief in the conscious existence of the soul after death. The dead are supposed to have more power than the living, and this is one reason for

so many suicides. Sometimes a sorcerer will announce that he has seen the soul of a departed acquaintance wandering in a solitary place, or sitting alone with bowed head. The thought of happiness after death has not dawned upon their dark minds. Christianity lightens up their dark and gloomy future.

Through all their superstitions runs the idea of punishment for wickedness. This is rooted and grounded in their hearts, so that they regard all sickness and calamity as proofs of guilt. "That man has been accused falsely, for no calamity has come upon him or his family," said an intelligent native to me, speaking of one who had been thought guilty of some sin.

Again, the use of amulets and charms, and the universal recognition of a superhuman power, reveal a firm belief in great spiritual beings. Perverted as this belief has become it still affords an excellent starting point for the teaching of the truths of revealed religion. It is remarkable with what readiness and delight these people receive the truths about the future state and the existence of one great Supreme Being, who has revealed himself to us through his Son, sent down from heaven. The people once converted are happy in the worship of their Father God, and on thirty islands of the Caroline group heathenism and superstition are disappearing, churches and schools have been established, Christian teachers have taken the place of the sorcerers, and hymns of praise pour forth from grateful hearts. But these thirty islands represent less than one half the population of the group. The western Carolines and America's new island of Guam have waited long, and in vain, for the coming of the missionary and Christian teacher. Shall we leave these people alone in their degrading superstitions and loathsome vices? Shall we not rather heed the call and send them the glorious gospel, so that this "wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

ITEMS OF IDOLATROUS WORSHIP.

(Gathered from exchanges and other sources.)

ONE remarkable circumstance connected with the dread of demoniacal agencies, is the existence in the South of India and Ceylon of professional exorcisers and devil-dancers. Exorcising is performed over persons supposed to be possessed of demons in the form of diseases. The exorciser assumes a particular dress, goes through various antics, mutters, spells, and repeats incantations.

Devil-dancing is performed by persons who paint their faces, or put on hideous masks, dress up in demoniacal costumes, and work themselves up into a veritable frenzy by wild dances, cries, and gesticulations. They are

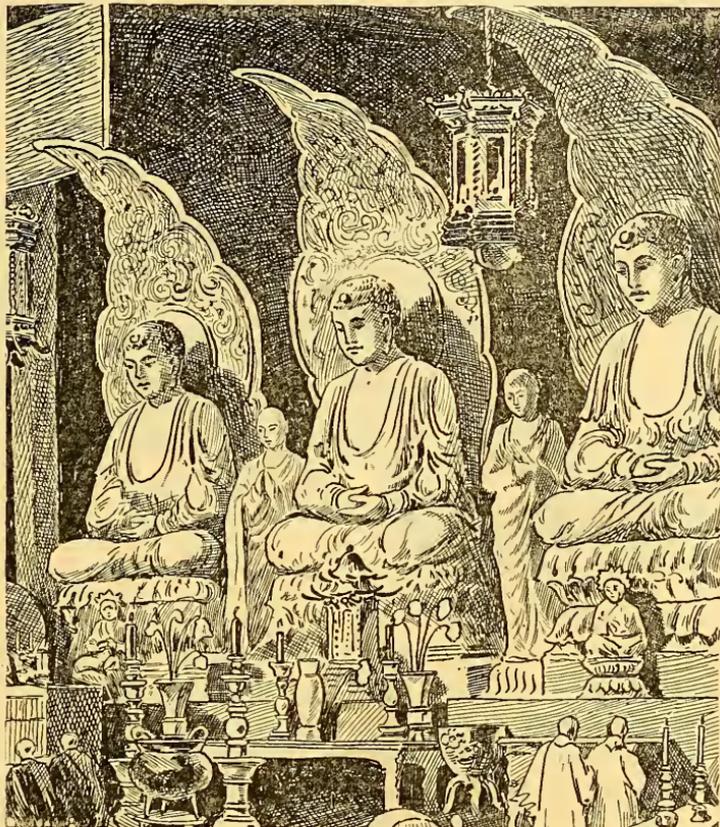


A DEVIL DANCER IN CEYLON.

then thought to be actually possessed by the spirits, and to become gifted with clairvoyance and a power of delivering oracular and prophetic utterances on any matter about which they may be questioned.

Miss E. B. Sale, Canton, writes: "The people in the house opposite us are very busy this evening driving out the Devil. Judging from the sounds they are having a pretty hard job of it; the Devil must be a rather determined fellow. It began while we were at tea,—such beating of brass gongs that we could scarcely hear each other speak. We asked the cook what was the matter, and he replied: 'Oh, they are only driving out the Devil. Some one in the house is sick.' When one is sick, of course that is a sign that the Devil is tormenting him, and the only cure is to frighten the evil spirit away. They have tried several plans this evening. Besides beating the gongs they have played something that sounds like a Scotch bagpipe, and ought to alarm any devil, I should say; the priests chanted, and enough fireworks were set off to make a Fourth of July. Every now and then they stop. They also place tempting

dishes outside the door, and politely invite the Devil to come out and feast. The servants say they will keep up this noise all night, stopping only to drink tea. If we were heathen we should be afraid that the Devil would come into our house when he leaves the other. To prevent this we would place a knife and a broom across the door, besides hanging clothes all around the bed."



Cut from *Woman's Work for Woman*.

SAN PAO, THE THREE PRECIOUS ONES.

This cut represents the "Buddhist Trinity." The San Pao are found in every Buddhist temple; they represent Veh (Buddha), The Personal Teacher; Fah (Dharma), the Law or Body of Doctrine; and O-song (Sangha), the Priesthood, and are held in great reverence by all devout

Buddhists. One of the "Ten Prohibitions" is reviling the Three Precious Ones. A devotee of Buddha is assured of an entrance into the "Paradise of the Devas" as a reward for reverencing the Three Precious Ones, together with keeping the other nine "prohibitions." The punishment for slandering the San Pao will last for ten millions of millions of kalpas. (A kalpa is a period of time varying from a few hundreds to many thousands of years.)

In the city of Benares there is a double temple, whose exterior resembles that of a mosque. The domes are overlaid with thin plates of pure gold. Its interior is filled with almost innumerable idols, images of Gunputti, Parwati,



From *Woman's Work for Woman*.

HINDU BOY WORSHIPPING GUNPUTTI.

the sacred bull, Siva, the indescribable "ling," and many others. The whole scene was loathsome in the extreme. Swarms of people were going in and out of the temple, and up and down the narrow alleys leading to the temple. Each one going in was carrying a plate filled with flowers, rice, and little cups of oil and water, which formed the offerings to the idols. Stalls of flower-sellers, oil, and grain-venders blocked the roads on either side. The water, oil, and flowers which fell to the pavement were trampled to a slimy paste; and as most of the flowers were marigolds, the odor was sickening. The temples in the crowded city, the idols, the deluded worshipping throngs, and, above all, the scenes along the river's edge, all proclaim superstition, impurity, vileness,—a people given over to uncleanness and all abominations.

During the recent famine in India the people prayed before their idols for rain. The following incident is narrated of the people of Aurungabad, in Western India: "The Hindus had hired Brahman priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks they resolved to punish the gods, who had received costly offerings without giving them the looked for blessing in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temple with thorns. In others they filled up the temples with water and blocked up the doors, so that the idols may shiver in wet as a punishment for keeping their fields dry."

TURKEY.

THE SITUATION IN VAN.

BY MRS. MARTHA W. REYNOLDS.

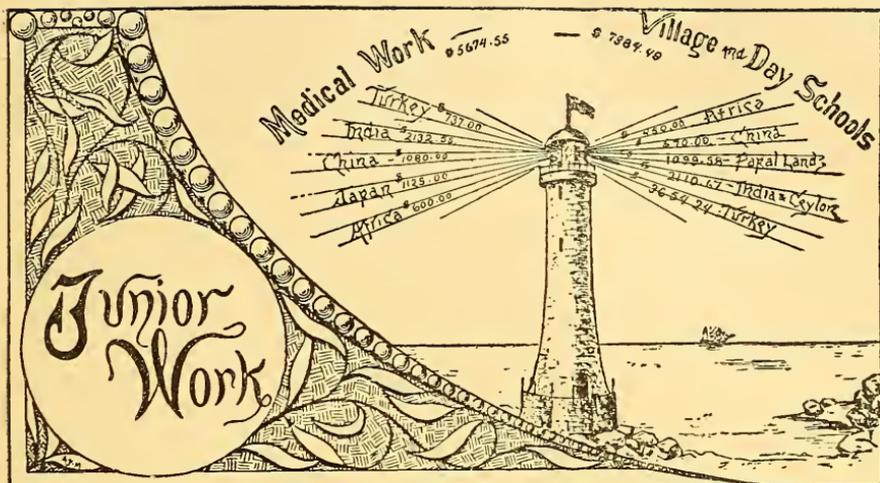
THERE is a great deal of sickness in the city, which, I suppose, grows out of the hunger that hundreds are constantly enduring: the eating of nothing save bread of poor quality, and the filthiness of the hundreds of refugees,—a sort of slow fever in which the malarial element is very obstinate, and which leaves the patient very much reduced, and recovery is very slow. It often seems as if the suffering and distress would kill us all, or else our own hearts be hardened past all recovery.

One thing which filled up vacation was the receiving of a hundred new orphans, as German friends had promised support for them, and were anxious to have them taken in as soon as possible. I wish you could have seen the forlorn crowd, not a few crying, which stood at our outside door last Friday,—two or three hundred,—as I rode in from my weekly visit to the city. Meeting my husband I said, "Well, how many hundred have you received to-day?" "Only five; the places are all filled; I couldn't take more," and then he added, "Oh, it is pitiful, pitiful!" We now have five hundred, and you can imagine the amount of work of all kinds; and we have to work with imperfect helpers. We have some who do admirably, but some are not well fitted for their work. The distress in this region has never been so great as now. In the first place every available resource has been exhausted, everything sold that could be sold, and people are weak and discouraged from long endurance and no hope. For a year bread has been twice its normal price, and all look at the future with much anxiety. I may have written that last autumn there was no rain; grain sown in September

did not germinate till this spring. This spring we have had no general and abundant rains, though there has been rain in some localities. In this city and around it we have had no rain; only two or three slight showers since the last of March. Through the generosity of European and American friends, or I might better say Christians the entire world over, Dr. Reynolds and his committee have been able to give out four thousand bushels of seed of different kinds for seed; and in his prayers he often pleads that God, who has provided this seed, and made its sowing possible, will not allow it to be lost, but will give needed rain. The government has given out some seed, and also the Catholics a little. The Catholic movement has given us some anxiety, and no one can tell what the end will be. In our relief work we have striven to distribute equally to the needy, in small quantities, with no regard to religion and no pledge of adherence to Protestantism. The Catholics gave out in larger sums, which led many to flock to them, supposing it was to be kept up. When they asked again, the requirement was made that they be registered as Catholics; after this was done they were left in need; and when the people tried to revert to their old church the help was all demanded back, with threats of imprisonment if it was not given. They have had some orphans,—twenty-eight boys; not quite so many girls. At Easter they attempted to administer the communion to them in the Catholic chapel, but twenty of the boys escaped and went to the Armenian bishop, and are now at one of the monasteries.

Dr. Reynolds has just sent away some of the larger boys from the orphanage, giving them each a yoke of oxen, and a plow, and seed, or to some having trades, their tools. While he has done everything to lead these boys to Christ, and they go out with Bibles and hymn books, yet they go out as Armenians, and no effort has been made to pledge them to Protestantism. This has greatly pleased the people, who say, "Now we see that it is not their wish to break up our church, but only to purify it, and make us real Christians." The Catholics are opening schools around us by giving larger salaries, have carried off some of the Armenian teachers, while it is rumored that nine nuns will come out this autumn. In the meantime we move on, trying to do everything faithfully, to keep up our schools to their best working order, and to exert the very best moral and Christian influence over our pupils.

We need all the prayers you dear ladies can give us, that we may be filled with the Spirit, that workers filled with the Holy Ghost may be provided, and that all these dear children may be saved.



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

WITHIN FOUR WALLS.

BY MISS LUCY E. GUINNESS.

MISS SPENCE, of the London Missionary Society at Benares, had taken me one morning to see some of her zenana pupils. We went to several houses, all alike in principle, though richer or poorer in contents,—men's apartments in front, the women's in the most secluded part of the house,—mother-in-law, young wives, daughters, and children shut up within four walls.

"Do you never go out?" I asked them.

"No."

"Would you not like to go?"

"Yes."

"Surely you must have been sometimes?"

"Once I went down to the Ganges to bathe," a pretty young wife told us.

"She went in *purdah*," explained the elder woman; "went in a shut-up *palki-gari* early, very early in the morning before it was light. She was back before the sun rose. No one saw her."

We looked round at the courtyard, at its mud floor and walls, its irregular doors leading into a few small rooms. The place seems quite a poor one; the rooms are low and dark, almost unfurnished,—no rugs or carpets, chairs

or tables, pictures, sofas, ornaments,—nothing but rough, unpapered walls, cooking utensils, and a bed or two. Here these half-dozen women spend their lives,—the old mother, the blind girl, the two young daughters-in-law with their children,—grind and eat, bathe and sleep, sit together and gossip. The neighbors who have called in to listen to the Miss Sahiba live in just such another place next door, within four walls.

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We were waiting here for Ranee,—waiting for her to dress,—for her, at least, and her husband. It had been an unexpected triumph. We had called in to see her, had climbed the narrow stairs to her tiny bedroom (furnished with nothing but a bed), and had found pretty Ranee dressed in a simple, half-transparent *sari*, and beaming with delight at our visit. She is the only woman in this Brahman house,—a house as poor as it is proud,—and spends her life in cooking and doing what small housework is wanted in the narrow quarters she, her husband, and her husband's two brothers occupy. The father-in-law lives elsewhere usually, but is very fond of Ranee, and had actually told Miss Spence one day that he would allow her to visit the mission house some time; but the promise was a dead letter, excuses being promptly made whenever fulfillment was proposed.

To-day, however, we pressed the husband—a slight, weak-looking creature, but devoted to his wife, whom he calls Ranee (queen) in compliment—to carry out the promise, and by dint of long persuasion had succeeded.

“She will not see a man?” he queried anxiously.

“No, no; there is no man at the zenana house.”

“She must not be seen from the street!”

“You shall come with her, Kashi! You shall see her safely shut up in the carriage, and close all the windows yourself.”

“Well,” he conceded at last, after a long hesitation and discussion, “come back in fifteen minutes, and we will be prepared.”

Fifty minutes or more had passed on other visits, and now we came back to the narrow alley, in through the short passage to the hot little backyard with its ruinous mud walls, through a breach in which a bit of the next-door yard is visible.

“Ranee!”

A sound of shuffling upstairs. No one answers.

“Ranee!”

A pause.

Presently the husband appears on the small balcony. “I am putting on my clothes,” he remarks.

“We have waited more than fifteen minutes, Kashi!”

“Ah, Miss Sahiba, we possess no clocks.”

Ranee’s brilliant face looks smilingly over the light railing. They have both bathed and oiled themselves, and rearranged their hair with special attention. She is dressed in two delicate muslin *saris*, one over the other, each gayer than the one beneath, and daintily bordered with black. Over all she wears a soft pink *chaddah*.

After some more delay the husband comes downstairs. “I have put on my best clothes,” he remarks affably.

It is easy to smile approval, and rather difficult not to laugh at the odd figure he presents, with his naked brown feet and legs surmounted by the usual bunch of white stuff—the *dhoti*—worn by the Hindu gentleman, plus a sky-blue shirt and European waistcoat, whose striped cloth front and cotton back are surmounted by yards of fine white muslin loosely twisted like a lady’s scarf about his neck.

The anxious face of the young Brahman appears above the whole. “You are sure, Miss Sahiba, that she will not see a man?”

Not till we are seated in the *palki-gari* with every shutter closed, his younger brother inside with us and Ranee, and he himself upon the box, is Kashi satisfied—if then. The jolting roads jar the carriage shutters an inch or so apart as we drive, and Ranee glances shyly out, but the brother, a lad of twelve or fourteen, hastily shuts them up. Her momentary vision of the great world is over.

How that graceful Indian woman, in her jewelry and muslins, her lips dyed scarlet with the betel she was chewing, her brilliant, dark eyes flashing with delight, enjoyed that dull drive in the hot darkness of the *palki-gari*, and the few minutes allowed her in the mission house!

The ladies dared not offer afternoon tea. To eat with us would have broken her caste; to suggest such a thing would have been a *faux pas*. The husband was on tenterhooks lest some man should appear, and in about five minutes hurried her away back into the covered trap, and across town to the little sideway, where she lives within four walls, cooking every morning in her tiny kitchen, waiting on her men folk, cleaning up the little house, looking forward daily to the missionary girl’s visits, trying hard to learn to read, and praying for a son.

“I pray to all the gods, and now since you have come I pray to Jesus also,” she would say.

“But the gods cannot hear you. You should pray to Jesus only.”

Ranee looks up with her soft, wistful eyes—the message is so new.

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An elephant, almost life-size, was painted on the lower wall of the last house we went to,—a large, commodious rambling place, with half a dozen men lounging in one of the courtyards in the midday *siesta*, and apparently no women anywhere. On a sort of lower roof, open to the hot sky, we found at last the two girls we had come to see,—young, gentle-mannered creatures who could not speak a word of English, and had not been visited much yet. We sat down on the baked-mud ruins of some old cooking places; Miss Spence brought out a primer, and the two girls pressed close to us with solemn, interested faces. Soon they were patiently attempting to spell out syllables and understand the pictures and meaning of the page—lost in a painful struggle with the mysteries of print.

The younger, a shrewd, thin child of perhaps thirteen, not married yet, strange to say, was the sharper of the two. Her companion, a placid-looking young wife, gazed with hopeless eyes upon the primer, and seemed to take in little of what was said of Christ, though she evidently liked to have us there. Puzzling out the letters, her brown finger on the page, her dark young head bent earnestly over the task, she sat in front of me, her knees pressing unconsciously against mine, her little sister-in-law, equally intent beside her, making a table of my lap. We could not stay long with them; the glaring heat of the afternoon sun warned us that time was passing.

It was so hard to go—so hard to look at those young faces, with their questioning, sad eyes, seeing them thus for the first and only time, unable to express to them the blessed truth of which one's heart was full, never to see them again until the great Day!

“I have hardly ever visited these girls,” said Miss Spence, in explanation of their evident ignorance and anxiety to learn. “There are so many houses! We cannot visit any of our zenanas oftener than once a week, and we cannot undertake to visit all the homes to which we are invited.”

We rose to leave. The two girls watched us, looking sad and puzzled.

“Come back soon,” said the little one.

Soon! Shall we ever go back?

We said good-by and left them there in the women's quarters, finding our way downstairs through the rambling Hindu house till we came to the painted elephant at the entrance.

I looked back. They were standing, silhouetted against the hot Indian sky, wistfully gazing over the parapet of the roof into the inner courtyard across which we had passed. I shall never forget those faces—the dumb pleading of the eyes that followed us, the pathos of their ignorance, and of their willingness to learn. Within those four walls we left them waiting, waiting for Christ—for you.—*From “Regions Beyond.”*

HELPS FOR LEADERS.

A WORD FOR TREASURERS.

BY SARAH LOUISE DAY.

WHEN you were asked to be treasurer of your auxiliary, you hesitated, for it seemed to you to mean a good deal of work with very little apparent reward, except the satisfaction of

“finding amplest recompense
For life’s ungarlanded expense
In work done squarely and unwasted days.”

It is true that a treasurer is too often an unpleasant reminder of forgotten dues, or of needed contributions which a little more self-denial would easily make possible, but let us look at the other side of the question and see what she may do for the cause for which her society is working. More depends on her faithfulness than she often realizes, for the treasurer who does not attend the meetings, who is ignorant of the needs of the work, and who mixes up her accounts, will soon bring disaster on the most flourishing society. Next to the president there is no one who has a wider opportunity to advance the work of the society than the treasurer.

The work of the treasurer seems to divide itself into three distinct parts.

I. *The Collection of the Money.*—The ways of raising money vary in different societies, but in almost every one there are annual fees supplemented by larger or smaller gifts of money. It is usually the treasurer’s duty to send notices to the members when these fees are due. Much will be gained if these notices are not made as brief as possible, and if they are in the form of an appeal rather than a demand for money. It will also help if the needs of the work can be brought out at the same time. She will acknowledge promptly the receipt of all money with a note of thanks, remembering that contributions which do not seem large often represent much self-denial. She will be reminded of one or another who has not been interested in foreign missions, and a tactful note, telling of the work of the Woman’s Board and how it can be helped, will be the means of bringing many a dollar into the treasury and this blessed interest into many lives. She will not forget to ask God’s blessing on every effort to enlarge the work of her society.

II. *The Care of the Money.*—No matter how careless any one has been in keeping her own accounts, where she has to do with the Lord’s money she will be strictly accurate in every detail. Each receipt and each payment will be entered at once in the treasurer’s book, as it is dangerous to rely upon one’s memory even for a single night, and she will always take a receipt for every bill which she pays. Of course this money will be kept entirely separate

from any other which the treasurer may have, and she will never borrow from it for any purpose whatever. She will verify her figures often, lest her arithmetic be at fault, and if the cash she has on hand does not agree with the balance the book shows, she will not rest until the error has been found.

III. *The Payment of the Money.*—Where the auxiliary is one of a number which have formed themselves into a Branch of the Woman's Board, the money should be sent to the Branch treasurer and not to the headquarters at Boston. The Branch treasurer will appreciate it if payments are made to her as often as once in three months, no matter how small the sum, and if the contents of mite boxes and Lenten envelopes are changed into one or two bills before the money is sent. Checks or money orders are safer than bills if the money has to be sent by mail.

The auxiliary has one or more objects to which the money it raises goes, and all are happy in having a share in the work of some valued missionary, either through her salary, or in the support of one of the schools she has established, or in the salary of one of the Bible Women who are helping her in her work. When the treasurer sends in the money from her society, she should state clearly for what purpose it is to be used, and if there is more than is needed for the pledged work already assumed, she should consult the secretary having the pledged work of the branch in charge as to the best use to which the rest can be put. The intelligent treasurer will have always in mind the important claim of the general fund from which the Board must draw to meet every unforeseen necessity and all demands for work not covered by the pledges of the branches, and will plan to send something each year for this purpose, knowing that in such a fund is an indispensable resource of the Board. Where the auxiliary wishes to make a life member and has the requisite amount—\$25—on hand, the name should be sent when the money is paid.

Now, what has all this work brought to you? Unconsciously to yourself it has developed habits of carefulness and accuracy, for you remember the curse that comes to him "that doeth the work of the Lord negligently." You have acquired a fund of information not only about the pledged work of your society, but about that of the whole Board, and this has led to a knowledge of the foreign missionary work of other denominations. You could not rest until you knew more about the whole great movement, and could answer intelligently the questions which were asked. Your sympathies have broadened and your interest increased, so that you are constantly studying how you may help this work, and how you may bring this great soul-reviving interest into other lives. You have gained self-reliance, too, and though you insisted that you never could speak in

meeting, when you give your monthly report you find it easy to add some interesting bit of information about the work, or to tell of some crying need in one of our fields. What was at first a mere matter of dollars and cents, of addition and subtraction, has brought such wondrous grace into your life that more and more you rejoice that you may give of your time and strength to serve this great cause, and to hasten the time when the silver and the gold which are His shall have done their appointed work, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. With deep gratitude we report another substantial gain in receipts, there being received in the month ending June 18th, a gain of \$1,458.97 in contributions. Besides this we most gratefully chronicle another delightful gift of \$3,500 from a good friend of the Board in the Eastern Connecticut Branch who claims the privilege of giving the entire amount needed for the new building in Adabazar. For the eight months of the year we can report a gain of \$858 in the general contributions, besides \$6,500 received through the generous gifts of two friends. Let the good work go on, so that we may go to our annual meeting in Syracuse with rejoicing.

A NEW ENTERPRISE. It is not often that we have the satisfaction of seeing a work of such magnitude as the proposed enlargement of the Girls' School in Adabazar, Turkey, accomplished after being inaugurated but a few short weeks. Thanks to the generosity of one giver, we are now able to announce the completion of that work and to turn a listening ear in a direction from which a loud call has sounded many times of late. Of Dr. Julia Bissell, of Ahmednagar, India, may be said as of her Master when he walked in Galilee, that to her they bring all sick people that are taken with divers diseases and torments. As far as may be "she heals them," but in homes where care and nursing are unknown, and dieting and the proper use of medicines cannot be secured, what aids to a cure can a doctor have? With surgical operations all to be performed with the patient on a low cot bed, beside which the operator must kneel to do her work, and no wards in which to give disease its proper treatment, we are requiring superhuman tasks of our little

doctor and the new assistant we are just sending out to her. In spite of these things Dr. Bissell bravely wrote in 1897, "Please do not think I am pleading for the hospital for the convenience it would be in my work. That is a very small matter. It is these poor women and their little children who come to me every day who need it. It is the girls of the Girls' School. It is the sick women and children who come in from the villages, ten, twenty, and thirty miles away, who need a place to stay in, and a bed to lie on, and a nurse to care for them." And so we ask that all the power of prayer and love and effort heretofore applied by givers, old and young, to the special need in Adabazar be now sent, with a steadily increasing volume, to Ahmednagar, to the end that \$10,000 may soon be raised, and the long-dreamed-of hospital may be an accomplished fact. "I was sick and ye visited me. Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

MR. GLADSTONE AND HIS MIS- Mr. Stead, in his *Review of Reviews*, says
 SIONARY GRANDDAUGHTER. that what cheered Mr. Gladstone most of all during his last trying months was the report that his granddaughter, a bright, spirituelle young maiden of twenty, had decided to dedicate herself to the work of a Christian missionary to the heathen who sit in darkness. The dying statesman thrilled with the thought that his granddaughter had chosen the better part. To his illumined eye nothing in this world was worth talking of or living for save the great commission to preach Christ and him crucified, as the living witness of the love of God for man. There is nothing better than that, nothing to be compared to that. Again and again would he revert to it, but always with complacent, triumphant joy.

DEALING It is painful to observe how the Chinese people are ignored
 WITH CHINA. in the political changes now affecting their country. The rulers of the West speak of the "open door" of markets, of ports and forts, of districts of influence, but the living men and women—four hundred millions of them—are treated as a negligible quantity. This selfish, materialistic way of dealing with countries is too common among statesmen in all ages; but a change will come in the case of China, for its people are too numerous, too powerful, too intelligent to be dealt with as slaves. The West will have to deal with them as men sooner or later. "The presence and diffusion of the gospel in the land is in itself a guarantee that the human element will, in time, be considered more precious than commerce; and commerce will not be thereby injured, but improved.—*John Thomson.*

THE FACES OF CHRISTIAN JAPANESE WOMEN. I have been asked, "What's the most beautiful thing you have seen in Japan?" The grandest vision is the scenery; but the prettiest thing to be seen is a Japanese lady riding in a jinrikisha, and shaded by a paper umbrella. The whole effect of such a picture is bewitchingly artistic. But if I were asked what is the most impressive thing I have seen, I should reply without hesitation, it is the faces of the Christian women of Japan, especially those who have been trained in Christian schools. There is an expression in their faces revealing a character and a purpose in life which one misses so much in the majority of faces; and one can tell with a fair degree of certainty from the face alone what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a Vanity Fair.—*Rev. F. S. Scudder.*

CHINESE ECONOMY. The Chinese are said by force of circumstances to be great economists. As an instance, we have read recently of a case where a wedding and a funeral were happily combined. The unexpected death of the bridegroom's mother "suggested to her bereaved husband the plan of combining the son's wedding with the mother's funeral—a wedding with a funeral attachment. The principal reason for this somewhat unique entertainment was to save money by making one feast, one set of musicians, and one general uproar do for the two occasions. . . . On entering the court the first object that greeted our eyes was the mother's coffin—a huge, black affair with emblematic devices painted on it. The eldest son and his wife, dressed in mourning, sat each side of the coffin as a guard of honor, and in front of it was a table with a feast spread for the departed spirit. The bridegroom, also clad in deep mourning, came forward to receive the bride, and the festivities—or should I say the obsequies—were fairly under way.

EXTRACTS FROM RECENT LETTERS.

Miss Fensham writes from the American College for Girls at Constantinople, under date of April 7th:—

How shall I tell you all that has happened this year. You know how for several years, in fact ever since the college was established, we have felt that this work of ours could never be a permanency in this land unless the college had an endowment. And so the movement for raising an endowment has begun; and where do you think it began? With our own alumnae,—a body of young women, capable, gifted, and devoted. They first conceived the idea of giving a concert in town and

donating the proceeds to the fund,—in fact, heading the fund with their contribution. The proceeds were \$650. Mr. Dickinson, our Consul General, was so impressed with the fact that an American College for women in the East could have so progressive an alumnae association that he immediately subscribed \$1,000 with conditions, and engaged himself to help the whole enterprise through.

There are many touching incidents connected with the gifts which have been made here. M. K. is a graduate of the school away back in its earlier days; she is an Armenian, and has always been very poor. For years she was, or seemed to be, a confirmed invalid,—at times her life being despaired of; latterly she has been in better health, and is now matron of an orphanage for Armenian children surviving the great massacre. She has a salary of \$90 a year, and was one of the first to respond to the appeal. We call her widow's mite (\$5) a rich gift. There are many others also as touching.

Now as for the college as it is this year. There is Miss Hosanna Sarkissian, who takes her degree in the summer, and starts immediately for Oorfa to be the right hand of Miss Shattuck. Another member of the senior class comes back to us, I think, as assistant in the Armenian department. A third will take a year's rest, and then begin the study of medicine. The fourth, an English girl, will continue her study of music. Then we have a junior, a Bulgarian girl, who is looking hopefully to the study of medicine in France, if by any means she can secure the money for her education. Our beautiful Turkish girl, with the finest mind and deepest thought of any girl we have ever had, comes next. She has already had two decorations from the Sultan for her literary work. She has an Indian rather than a Turkish cast of thought, and reminds one of the mystics of the far East. She is deeply religious, and has such a beautiful character. We have recovered our numbers, and have had a very prosperous year. Our Christian Association has continued its work with all its branches,—missionary, benevolent, and religious.

My work in Bible study has been deeply interesting to me. I have begun the study of Hebrew, and am enjoying it exceedingly.

Miss Mary L. Daniels, writing from Harpoot under date of May 10th, says:—

Miss Huntington and I had a pleasant little trip to Hulakegh during the Easter vacation. About two hundred women and girls gathered to hear the Word. I had not seen them for four years. As I talked with them I felt that the sorrows of the past few years had hardened them. How my heart went out to them and how I longed to help them. It seemed as if they

had heard of Christ and his love for years,—that they had a name to live, but that the real union with Christ was not known. Most of the Protestants know how to read, and when I asked them, “Do you read your Bible daily?” the answer is always, “Yes.” But when I said, “Where did you read to-day?” they would say, “O, to-day I was too tired to read.” Do pray that the Spirit may touch their hearts and do a great work among them.

After this meeting we started for Bishmeshen, which is almost forty minutes distant. One of the principal brethren went over with us. As we rode across the fields we had an opportunity to talk about wine-drinking and the ordination of the preacher. As we neared the village we saw the walls of the ruined houses. At the time of the “Event” ninety houses in one of the villages was burned. As we saw the women in the street we invited them to the women’s meeting. . . . Several women came to us. Two women had children in their arms who were recovering from small-pox. One woman was hard and bitter. She thought that her lot in life was hard. Her husband beats her, she has many children, she works in the field all day. She said to me: “Your lot is an easy one. All you have to do is to teach embroidery.” I did want her to realize Christ’s love, and I think that he touched her heart, for she grew quiet after a while. What have these women to look forward to? Years of toil, little or no love, death,—and what then? Pray for them and for us who have the opportunity to tell them of Christ’s rest, love, and peace.

FROM MRS. W. M. STOVER.

“We laugh and the world laughs with us;
We weep, and we weep alone.”

“Bear ye one another’s burdens, and thus fulfill the law of Christ.”

The law of love and sympathy, the law of the “inasmuch.” Every life has its Gethsemane, and well for us if that One who struggled alone in agony shall be by our side. The principle of Homœopathy is that “like cures like,” and that is a principle which can be applied to the healing and soothing influence of sympathetic burden sharing. What a terrible thing it would be for us if all the characters portrayed in the Book of example were of perfect men and women. But, praise to His name, he knew what we needed when he saved to the world the histories of Abraham who lied, of Jacob who deceived, and of David who fell and rose again; of Thomas the doubter and Peter who denied him, and Saul the scoffing persecutor. So we, as they, can rise and hope in the strength of Him who “was in all

points tempted, but without sin." The thought comes to me often, "What if I had never been tempted, known nothing of the peace of forgiveness, or had never borne a burden, or learned on whose arm to lean?" How could I comfort or give counsel to those who come to me with stories of struggles? Having known that "He is faithful who promised," I can lead them on to trust his mercy and his love.

They are sad stories, all of them; one a wife and mother, whose face shows the burden she bears. Her husband was once a Christian, but on the death of his father he became a big man among his chiefs, and it is hard to uphold the dignity of his position and at the same time follow the meek and lowly Jesus. Little by little the standard is lowered, till arrangements are made to bring home a new wife. The present wife comes to me with sorrow and tears as she pours out her story. When she tries to dissuade him from his purpose, he tells her it is because she is jealous. "But," says she, "it is not because I am jealous, though I know there can be no love or peace where two wives dwell, but it is because of the sin. I love the words of God, and I want to teach my children to, and I am afraid, for now we know the right, and this is wrong. Then, too, my husband is one of the older men, and if he does this thing think of his example to the younger men." And so I tried to comfort her, and together we cried to God for help, to keep her strong and to have mercy on her husband.

And then there comes another one. Poor child! my heart aches for her. Young and giddy when her husband died, she lived on for a few years alone; but it is such a disgrace for a woman not to be married, and she yielded her will to the will of an evil fellow. She goes on from sin to sin, till at last she is convicted and tries to flee from her evil life, but the stigma is upon her and she reaps the results of folly. Of her own accord she comes to me, and at my feet with many tears pours out her story. She tells me things strange to my ears, things which you, my sisters, scarcely dream of, and oh, my heart aches for her as she reiterates over and over again, "Truly Ondona I did not want to do it, I did not mean to do it, truly I did not; but oh, my strength was so small!" I did not spare her in the least, but tried to help her see the guilt of it and all its consequences. Almost in agony she cried, "I do love God's word and I want to live it, but what can I do, what can I do?" And my own heart cried out for her, and together we carried it to Him who forgave the fallen Mary. Oh, my sisters, in your sheltered homes you cannot know what these things mean. And we who live among them can only look on with pity, the while we comfort, encourage, and warn, and with all praying for strength and mercy. But this one thing would I learn: to laugh or weep as God would have me.

FROM MISS AGNES M. LORD, ERZROOM, TURKEY.

These last two weeks we have been unusually busy inspecting the orphans and making the needed garments. The Wellesley ladies sent a box of things, just what we needed. There were thirty-seven stout, neat, pretty gingham dresses, besides a number of nice warm underskirts. We have given these out, and besides have been making twenty-four of calico. That provides all with a dress for Sunday. We have also to make a number of school dresses and seventy-two aprons. The older girls do the sewing. When they are all clothed clean and sweet it will be a rest to tired hearts. We are expecting about twenty more orphans soon, half boys and half girls.

I must not forget to tell you that our American consul arrived two weeks ago, and that our Stars and Stripes were unfurled at last, after waiting four years. Miss Bushnell had the honor of raising the flag. How good it looks, as we see it floating on Sundays from the consulate, you can imagine.

We had been hoping on our summer vacation to go out to the villages—the plain is covered with them—on Saturdays, get a little acquainted, and afterwards hold meetings. We made a little trial trip one day in Easter vacation, drove out a little way on the plain to look about, and were laying plans to go the next morning to a village from which one of our orphans comes, only two hours off. But on our way home our old horse backed us over a ten-foot deep ditch, and down we all went, Mrs. Stapleton, Miss Bushnell, one of our brethren who was driving, horse and cart, all in a heap. None of us were seriously hurt, except that Mrs. Stapleton's foot was very badly sprained, and she has not the use of it yet. We came home a very sorry company, in blood and dirt. Now we are waiting to sell this old Black Beauty and get one more serviceable.

Mrs. Stapleton has given two rooms in their house for a hospital for our sick girls. One is there now with the measles. It is a great relief for us here at the school to have our girls away from the school and under such care when they are ill. We have also hired a small building close to our school, where we have put the two kindergarten rooms, and expect to use it for dormitory rooms for the orphans. It has a little garden back, in which are some rose and currant bushes, and around which is a wall twenty feet high. Just back of it is the Persian consulate, and they hang up old pieces of matting, etc., to shield their women from our gaze, and the women come and peep through the holes to watch the children at their games. And the tall green poplars in their fresh green robes look over the walls too, but they allow us to return their glances.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

THE Blessed Constraint.—Deuteronomy vii. 6–8, xxxiii. 3.

Dr. Kirk once said to a burdened soul, “You do not believe that God loves you.” “I do not see how He can,” was the plaintive reply. This is the record of many a child of God, and in these words we have the Lord’s own word to each one of us: “The Lord did not set his love upon you because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you.” Over and over in this book the Lord sets forth his choice of us, and silences us in our drawing back from a free and full acceptance of the blessed reality by telling us that this love is not for anything seen in us. He goes on to say, “and he will love thee, and bless thee, and multiply thee.”

If we could keep in mind continually the great and restful foundation fact of the new life in Christ Jesus, and that we are regarded and loved for that even as he was loved of the Father, there would be a joyous freedom in our daily lives. In this would be the blessed constraint which would lead to discerning the will of God concerning us and all our plans. Nothing so expands and sweetens the spirit as knowing the presence of a new life, and that this life is transforming us until, in some measure, we repeat our Lord’s own life as he would live it were he in our place. We say, Because I am thus loved, and because I have now a sight of my risen Lord, he shall have all he wants of my time and my service, and obedience to every whisper of his will naturally follows. The constraint to keep the hidden life gaining in strength is the fulfilling of the promise, “I will bless thee and multiply thee.”

Then, again, when we are most simply and freely finding our Lord Jesus responding to our faith, comes the constraint to manifest our love to others whom he loves. “Yea, he loved the people. All thy saints are in thy hand. They sat down at thy feet. Every one shall receive of thy words.” We desire to know how He reveals himself to others. We wish to know what they have been taught while sitting at His feet. We treasure the Holy Spirit, given unfolding of God’s Word to those who have gone beyond us in searching for treasures of divine knowledge. The more of Christ life there is in us the more readily do we discern it in others. The constraint to share their burdens, to relieve their wants, and to tenderly regard their reputation, comes from the conscious presence of the unseen Listener. In return, He

clothes the spirit with his own gracious power, and moves steadily on toward the beautiful ideal of a life still on the earth, hidden with Christ in God.

THE INTERNATIONAL MISSIONARY UNION.

BY MRS. C. P. W. MERRITT.

THE sixteenth annual meeting of the International Missionary Union was held in Clifton Springs, N. Y., opening on June 14th and continuing one week. A large number of returned missionaries, Christian workers, and friends of missionaries assembled. The week of convention has been profitable to all. There has been much enthusiasm. It has been indeed thrilling to meet the workers just from the field, and to hear of the increased interest, and of the ingathering of souls.

The encouraging reports from India, Africa, China, Japan, and the isles of the sea have been inspiring. Throughout the series of meetings there have been no controversies, simply testimonies of God's care and power; only reports of work done, and Christian greeting; Christian courtesy prevailed. No one person made himself or herself too pronounced, but all worked together for the good of all. Cool, refreshing showers tempered the heat, and breezes swept through the Sanitarium Park; consequently all the popular meetings were crowded. The most precious meeting for the missionaries themselves was the devotional hour each morning. At this time hearts entered into a sanctuary, and humbly bowing at the mercy seat received a benediction for the day. All branches of missionary enterprise were heard from and discussed; methods of work, mistakes, and successes, fully talked over. The matter of self-support came often to the front in reports, and one of the most encouraging items of missionary intelligence has been the increase of self-supporting churches.

The topic "Christian Literature" was the inspiration of an evening, when we learned something of the power of Christian tracts and godly books, to say nothing of the result of Bible distribution. It was brought forcibly before us that our missionaries have not only told the story of Jesus and his love, but have given the Bible itself to thousands of people in their own tongue. We heard of educational work, of well-established schools, also well-cared-for evangelistic work, of pioneer work in Africa and Korea.

One afternoon of the convention was devoted to woman's work, and was led and addressed by women only. Medical, evangelistic, educational, and literary work was discussed. Nine veteran workers were presented, and represented two hundred and twenty-three years of service.

Dr. Swain, of India, the first lady physician to go out as a medical mis-

sionary, was presented, and gave a most interesting account of some of her work. A trained nurse told of some of the comfort she had been able to take into Eastern homes. Some told of home life; others of schools for the young; but all combined to awaken a deep interest in *Woman's Work for Woman*. Among the topics discussed during the convention were: "The Adaptation of Christianity to all Men and Conditions; and Instances among Native Christians of Integrity and Devotion to Principle."

One evening was devoted to the political world and missions. One session was devoted to medical work, with papers and addresses. Saturday afternoon was given to entertaining and instructing the children. It was a bright day, made brighter by the lovely faces of many children, some of whom had come miles to attend this meeting. Addresses were made, and curios were shown.

Saturday evening, after an informal reception by the President, Dr. Gracey,—who presented every one to Dr. and Mrs. Foster,—and the ordeal of being photographed in one large group, Dr. Edgerton Young occupied an hour telling of his life among the Indians of the Northwest, which was followed by a stereopticon exhibition, showing views of the Northwest, India, Siam, Burma, and Japan. Sabbath morning Bishop Penick, formerly of Africa, preached a strong, helpful sermon on "The Science of Missions," from the text, "As my Father hath sent me now, so I send you." A large, entertaining Y. M. C. A. meeting was held Sunday afternoon, in the evening Bishop C. D. Foss gave an address on the "Condition of the Work in India."

The interest of the week reached its climax on Tuesday evening, the farewell meeting, which closed the convention. Rev. T. L. Gulick presided, and thirty-four missionaries were on the platform, and bade good-by, expecting to return soon to their fields of labor. Rev. Dr. G. W. Wood made the address to the outgoing missionaries, and very touching and beautiful it was. He emphasized "the power of God's Word." Thus closed a very helpful series of meetings, a time of great encouragement for the workers, and a season of blessing for the consecrated giver. The intelligence of much work accomplished, many souls saved, has cheered the hearts of all who listened.

CLIFTON SPRINGS, N. Y., June 26, 1899.

THE AWAKENING
OF INDIA.

My own impression is that a great movement in the direction of Christianity is close at hand. In our own missions I hear encouraging signs in many directions. At one point two brethren report five hundred applicants for baptism, all now receiving instruction. At another point, a thousand miles away, over a thousand have

been baptized the past year. This was in a district where there was no famine. A missionary writes from another distant point that he believes that if a vigorous effort were made in his district four hundred thousand converts could be gathered in during the next ten years. For my own part I wish to say deliberately that if in our own mission we had the means to provide proper teaching for those baptized, a million converts could be won before the close of the first decade of the next century. In other words, I wish to say that such possibilities as God is setting before his people in India at the present day have never before been witnessed in Christian history.—
Bishop Thoburn.

OUR BOOK TABLE.

Christian Missions and Social Progress. A Sociological Study of Foreign Missions. By Rev. James S. Dennis, D.D. Published by Fleming H. Revell Co., 3 vols. Each \$2.50.

The first volume of this stately encyclopedia of missions was published in the spring of 1897, and is already in its fourth edition. The second volume, which is noticed in this review, has just appeared, and the concluding third volume is promised early in 1900. Dr. Charles Cuthbert Hall calls it "an epoch-making book," and says it is "one of the richest contributions ever made to the literature of Christian Missions."

The American Journal of Sociology, looking at the work from a purely scientific standpoint, speaks of it as "a monument of patient labor. The form of the argument will be very helpful in directing attention to the actual services which pure and rational religious effort renders to mankind. The present life is rarely treated as having a value of its own." Even such a notably *nil admirari* critic as the *New York Evening Post* acknowledges that "the fairness and thoroughness of the author, together with his ability and originality of treatment, will win for his book attention from many who have only vague or hostile notions about a work that increasingly claims the attention of the nations which are in the forefront of civilization." It is worth something to have such high praise from scientific and secular quarters where anything regarding missions is usually passed by with lofty scorn. The religious press and all specialists in mission work speak of this splendid service Dr. Dennis has rendered the cause of foreign missions with enthusiastic gratitude. Dr. Dennis is called by another literary journal as the "Herbert Spencer of Missions," so scientific is he in classifying and emphasizing the meaning and trend of strategic facts. Dr. Dennis's personal experience in his connection with the American Presbyterian Mission at

Beirut, Syria, gave him a most important preparation for this monumental work. Professor Martin rejoices that Dr. Dennis "is a missionary first and a sociologist afterwards," and that he recognizes that "the primary ends to be sought in missions are the spiritual ends, and that the primary sphere of their operation is the individual heart and life." While this work is absolutely indispensable to the specialist on missions as a reference book, it is by no means a mere collection of facts, but every phase of the subject under consideration is treated with such intelligence, sympathy, and literary finish that one reads page after page with absorbing interest.

The arrangement of the book is beyond all praise. While the appendix and indices are reserved for the final volume, the general table of contents is given with such detail that one can readily find what is desired. A synopsis precedes each lecture, and a full bibliography follows each lecture of the literature and authorities cited. Sub-titles inserted at the side of paragraphs in larger type catch the eye, and greatly assist the reader. There are eighty full-page illustrations, many of them reproductions of original photographs.

Such a picture as the one facing page 12, and representing a group of delegates of native Christians belonging to the United Presbyterian Church of Scotland, who attended the Jubilee in Edinburgh, in 1897, is a more eloquent plea for the transforming power of the gospel of Christ than any words could give. A Hindu, Jamaican, Chinaman, and Africans show in their eager, intelligent faces, beaming with the love of Christ, what the native ministry will ultimately accomplish.

A group of Japanese Christians who have kept the faith, belonging to the Southern Methodist Church in Kobe, remind me of a similar group whom I met at Miss Barrows's in the autumn of 1895. Such serene and self-respecting faces could only belong to those who love our Lord Jesus Christ in sincerity.

In Lecture VI., passages relating to family life and the elevation of woman, will have special interest to those of us who advocate "an aggressive movement in behalf of the daughters of sorrow in other lands."

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

It was interesting to meet a lady at the semi-annual meeting of the Woman's Board who had come to know and love our work because she had once been asked to write a paper upon the Caroline Islands. Her chief interest in the day's programme was to hear Mrs. Price speak upon this, her favorite subject. Perhaps she and others interested will be glad to read the excellent article in the *Independent*, of June 29th, entitled, "In the

South Pacific," from the pen of Mr. Price, missionary of the American Board, lately returned on furlough.

In the *Bibliotheca Sacra*, July, Henry Wm. Rankin writes upon "The Hour of China and the United States."

Several thrilling "Chinese Sketches" appear in the *Atlantic Monthly*, July, by Elizabeth Washburn.

It may be of interest to some to learn of curious processes of justice in China, as described in "Chinese Censors," *Green Bag*, June.

Contemporary Review, June, "Religion in India," by A. M. Fairbairn, D.D., who, the past winter, delivered a course of lectures in India. In the same, "Christianity in the Soudan," by L. M. Butcher.

Our veteran missionary, Dr. Cyrus Hamlin, LL.D., is included among various writers upon education in the July *Arena*, giving us from his ripe experience "American Education in the Ottoman Empire."

M. L. D.

ANNUAL MEETING.

THE Thirty-second Annual Meeting of the Woman's Board of Missions will be held in Plymouth Congregational Church, Syracuse, N. Y., on Wednesday and Thursday, Nov. 1 and 2, 1899. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the same church on Tuesday, October 31st.

The ladies of Syracuse 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 Mrs. J. F. Draime, 400 University Avenue, Syracuse, N. Y., 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.

TOPICS FOR AUXILIARY MEETINGS.

August.—Hindrances to Progress in Missions. See LIFE AND LIGHT for July.

September.—Objects of Worship in Heathen Lands.

October.—Medical Work of the Board.

November.—Thank-offering Meetings.

December.—Conditions in the Heathen World in 1800.

1900.

January.—Triumphs of Christianity in One Hundred Years.*February.*—Old and New Japan.*March.*—The Awakening of China.*April.*—What a Century has Wrought for Woman in India.*May.*—Mission Work Through Christian Literature.*June.*—A Century in the Turkish Empire.*July.*—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.*August.*—Evangelistic Work of the Woman's Board in Central and Eastern Turkey Missions.*September.*—The Transformation of the Sandwich Islands.*October.*—From Darkness to Dawn in Africa.*November.*—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

OBJECTS FOR WORSHIP IN HEATHEN LANDS.

TOPIC FOR SEPTEMBER.

SEE suggestions and references in the July number.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1899, to June 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Albany, 25 cts.; Auburn, Y. L. M. B., 30, Sixth St. Jr. C. E. Soc., 3.02; Bangor, Aux., 103.77; Belfast, Aux., 30; Bethel, 8; Biddeford, Second Cong. Ch., Aux., Mrs. J. G. Garland, 20; Boothbay Harbor, 44; Brunswick, 69.50; Calais, 31.50; Castine, 13; Centre Lovell, 1; East Machias, 22; East Baldwin, 5; Fort Fairfield, 2.28; Foxcroft and Dover, 18.66; Fryeburg, 5; Gray, 4; Greenville, 11; Hampden, Aux., 65; Extra-Cont-a-Day Band, 15; Hallowell, 25; Harrison, S. S., 1.30; Harpswell, 10; Houlton, 3.67; Kennebunk, Union Ch., Jr. C. E. Soc., 4.40; Lewiston, Aux., 40; Madison, Aux., 3; Oxford, 1; Portland, High St. Ch., Aux., 1, Covenant Daughters, 4.32, Light Bearers, 75, Second Parish Ch., 18, Aux., 17.97, Y. L. Guild, 25, Aids, 28, State St. Ch., Aux., 11.78, Gleaners, 39.04, Williston Ch., Aux., 11, Covenant Daughters, 12.65, Jr. C. E. Soc., 6; Woodfords, Cong. Ch., Aux., 52.25, Cradle Roll, 75 cts., S. S., 2; Phippsburg, Ladies, 16.50; Rockland, Aux., 40, Golden Sands M. B., 6.93; Saco, Aux., 10; Scarboro, Aux., 15, Silver Cross Circle King's Daughters, 5; Searsport, First Cong. Ch., Aux., 20; Skowhegan, Aux., 19.25; South Berwick, Aux., 32.10, South Freeport, 46.50; South Paris, 11.94; South West Harbor, C. E. Soc., 1.55;

Thomaston, 10, Union, 8; Waterville, Aux., 11; Wells, Second Cong. Ch., S. S., 5, Aux., 23; West Falmouth, 14.25; Woolwich, 2,

1,193 13

Total,

1,193 13

LEGACY.

Bath.—Legacy Miss Mary D. Moody, 25 00

NEW HAMPSHIRE.

Bedford.—A friend, 10 00
Laconia.—A friend, 5 00

New Hampshire Branch.—Mrs. Allen L. French, Treas. Bennington, C. E. Soc., 5; Brentwood, Aux., 2; Concord, No. Ch., Y. L. Miss. Soc., 15; Charlestown, "In His Name," 1.99; Croydon, "In His Name," 1.60; Greenland, Aux., 30, C. E. Soc., 6; Hinsdale, Aux., 5.38; Jaffrey, East, Aux., with prev. contri. const. L. M. Mrs. Dorcas C. Lacy, 23; Langdon, Three Sisters, 2, Hancock, Cong. Ch., Jr. C. E. Soc., 4; Lancaster, C. E. Soc., 10; Littleton, Mountain Gleaners, 25; Manchester, First Ch., Wallace Circle, 5, Franklin St. Ch., C. E. Soc., 25; Meredith, Aux., 8; Milford, Heralds of the King, 18.50; Nelson, Willing Workers, 1.05; Orford, Boys' and Girl's Home Miss. Army, 3.09; Swanzy, Aux., 5; Webster, Alfred Little Gleaners, 5; West Lebanon, Aux., 14.70,

216 31

Total,

231 31

VERMONT.

Plainfield.—Mrs. A. Betsy Taft, 50 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 5; Barton, C. E. Soc., 8.70, Jr. C. E. Soc., 1.50; Bennington, First Ch., 61.73; Brattleboro, Centife Ch., Ladies' Assn., const. L. M. Miss Minerva A. Tyler, 25; Burlington, M. B., 36.13; Dorset, C. E. Soc., 5; Fairlee, Aux., 25; Hartford, with prev. contri. const. L. M. Mrs. A. C. Gray, 21; Newport, Aux., 13; Springfield, Aux., 23.50; Vershire, 50 cts.; Woodstock, Jr. C. E. Soc., 1.50, 227 62

Total, 277 62

MASSACHUSETTS.

Andover and Woburn Branches.—Mrs. G. W. Dinsmore, Treas. Ballardvale, Union Ch., Jr. C. E. Soc., 7.15; Chelmsford, Central Ch., Jr. C. E. Soc., 10; Medford, Mystic Ch., Aux., A friend, 20; Lexington, M. E. H., 10, Aux., Hancock Ch., Mrs. C. C. Goodwin, 15; Melrose, C. E. Soc., 10; Wakefield, Mission Workers, 10; Winchester, Aux., 17.75, Mission Union, 26, 125 90

Aburndate.—Lasell Sem. Mis. Soc., 10 00
Barnstable Branch.—Miss Amelia Snow, Treas. East Falmouth, Aux., 2; North Falmouth, Aux., Mrs. Mary W. Donkin, 22; Yarmouth, Aux., 8, 32 00

Berkshire Branch.—Mrs. Chas. E. West, Treas. Canaan Four Corners, Aux., 11.50; Curtisville, Aux., 26.23; Dalton, Aux., 131.69, Y. L. Aux., 53.84, Penny Gatherers, 71.05, A friend, 100; Great Barrington, First Cong. Ch., S. S., 14.50; Housatonic, 12.88; Lee, Jr. C. E. Soc., 50, November Club, 26; Lenox, Aux., 23.71; Peru, Top Twig, 3, Aux., 10; Pittsfield, First Ch., 40 cts., Memorial Aux., 69, So. Ch., Aux., 48.28, Pilgrim Mem., Aux., 10; Sheffield, Aux., 20; Stockbridge, Aux., 13.40; West Stockbridge, Aux., 19.63, 706 11

Boston.—Boston University Miss. Soc., 88 35
Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Newburyport, Belleville Aux., 20, E. N. B., Th. Off., 50, 70 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Y. L. Aux., 18.06; Ipswich, So. Ch., Aux., 23.06; Lynn, Chestnut St. Ch., 2.40, First Ch., Aux., 30; Salem, So. Ch., Y. L. Miss. Soc., 23.63, Tabernacle Ch., 50 cts., Y. L. Aux., 13.33, donation, 50 cts., 111 48

Fall River.—A friend, 5 00
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Northfield, Aux., 35; Orange, Aux., 34.34, Jr. C. E. Soc., 3; Shelburne Falls, 1.25, 73 59

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, First Ch., C. E. Soc., 7.55; Amherst, So., Aux., 4.50; Enfield, Th. Off., 5; Easthampton, Cov. Band, 15.27, Emily M. C., with prev. contri. const. L. M. Miss Katherine Noble, Haydensville, Aux., 15; Huntington Hill, 27; Williamsburg, Jr. C. E. Soc., 10, Miss Eunice Graves, 10, 69 32

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., with prev. contri. const. L. M's Dr. Ellen L. Keith,

Miss Marcella Davis, Miss Christine I. Atwood, Mrs. Wallace Cheney; Wellesley, Dana Hall Miss. Soc., 36.37, Wellesley College Ch. Assn., 252.99, 289 36

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell Treas. Brockton, Waldo Ch., Aux., 24; Plymouth, Ch. of the Pilgrimage, 5; Quincy, Bethany Cong. Ch., C. E. Soc., 10, 39 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Holyoke, First Ch., Aux., 54, Sec. Ch., Miss Grisell M. McLaren, 10; Springfield, First Ch., Aux., 207.06, The Gleaners, 10, Olivet Ch., Golden Links (of wh. 25 const. L. M. Mrs. E. C. Hazen), 47.50, 328 56

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 49.15; Arlington, Aux., 15; Auburndale, Aux., 2.50; Boston, Mrs. Mary Clement Leavitt, 5, Mt. Vernon Ch., Aux., 22, Old So. Ch., Aux., 90, Park St. Ch., Aux. (of wh. 50 const. L. M's Miss A. C. MacDonald, Mrs. Nellie P. Draper), 360.25, Union Ch., Aux., 50; Brookline, Harvard Ch., Aux., 396; Cambridge, First Ch., Aux. (of wh. 37.81 Extra Cent-a-Day), 88.81; Cambridgeport, Pilgrim Ch., Y. L. Aux., C. Roll, 9, Aux., 15, Jr. C. E. Soc., 5.50, Prospect St. Ch., Aux. (S. S., 17.85, C. Roll, 7.17), 57.23; Dorchester, Sec. Ch., Y. L. M. Soc., 139, Harvard Ch., Jr. C. E. Soc., 2; Everett, First Ch., C. Roll, 17.23; Hyde Park, Ladies' Aux., 19.50; Jamaica Plain, Central Ch., Daughters of the Cov., 25; Millis, Ladies' Sewing Circle, 5; Newton, Eliot Ch., Y. L. Soc., 138.53; Newtonville, Central Cong. Ch., Aux., 136.56; Newton Highlands, Cong. Ch., Aux., 16.75; Roxbury, Eliot Ch., Aux., 20, C. E. Soc., 9.70, Immanuel Ch., Aux., 28.25, Walnut Ave. Ch., Y. L. Aux., 120, Prim. Class, S. S., 5; Somerville, A friend, 1, Broadway Ch., Aux., Martha E. Whitaker Mem., 10, Day St. Ch., Aux., 1.25, Highland Ch., Women Workers, 5, Prospect Hill Ch., Jr. C. E. Soc., 4, Winter Hill Cong. Ch., Y. L. Miss. Soc., 40; Watertown, Phillips Ch., Aux., 20.25; West Newton, Cong. Ch., Red Bank Soc., 30; West Roxbury, Helping Hands, 14, 1,973 46

Wilmington.—A friend, 5 00

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Baldwinville, M. C., 15; Fisherville, Aux., 7; Gilbertville, Aux., 57.90; Holden, Aux., 10; Hubbardston, Cong. Ch., 4.63; Lancaster, Aux., 4; Leicester, Aux., 35.76; Millbury, First Ch., Aux., 9; Rockdale, Aux., 22.25; So. Royalston, Aux., 5; Warren, Aux., 11; Worcester, Mrs. D. M. Wheeler, 10, Union Ch., Aux., 31.57, 223 16

Total, 4,150 29

LEGACY.

Pittsfield.—Legacy Miss Catherine E. Terrett, to Aux., First Ch., Pittsfield, through Treas. of Berkshire Branch, 1,012 50

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnfield, Treas. Pawtucket, Park Pl. Cong. Ch., Aux. (of wh. 25 const. L. M. Miss Nettie D. Kinyon), 90; Providence Beneficent Ch., Beneficent Daughters,

40, Central Ch., Aux., 1.25, Girls' M. C., 25, Pilgrim Ch., Little Pilgrims, 45.62, Cradle Roll, 1.88, Union Ch., Aux., 26.85,	230 60
Total,	230 60

CONNECTICUT.

<i>Bristol.</i> —Fanella E. Peck, <i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. A friend, 3,500; Ash- ford, Aux. (of wh. 25 const. L. M. Miss Flora Hammond), 27; Colchester, Aux. (of wh. 25 const. L. M. Mrs. E. C. In- galls), 38.60, Wide Awake M. C., 6.30, Boys' Band, 5, Cradle Roll, 2.09; Daniel- son, Aux. (of wh. 50 const. L. M.'s Mrs. W. H. Chollar and Miss L. S. Danielson), 58.77; Exeter, C. E. Soc., 2.50; Greene- ville, Aux., 1.28; Hanover, Aux., 8.75; Jewett City, Aux. 15; Ledyard, Newell Soc., 7.50; Lisbon, Sunbeams M. C., 5; New London, First Ch., Aux., 175.90, Jr. C. E. Soc., 8.39, Second Ch., Aux., 148, C. E. Soc., 5, Y. L. Guild, 10; Niantic, C. E. Soc., 2.50; Norwich, First Ch., Cradle Roll, 5.25, Y. L. A., 13.68, Second Ch., Thistle-down M. C., 75.07, Broadway, Aux., 167, Park Ch., Aux., 472.67; North Woodstock, Aux., 2.50; Plainfield, Aux., 18.55; Preston, Aux., 10; Putnam, Aux., 35.80, Sunbeam M. C., 25; Scotland, 25 cts.; Taftville, Aux., with prev. contri. const. L. M. Mrs. Mary Rose, 17.87; Thompson, Aux., 17; Wauregan, Aux., 25, Busy Bees M. C. to const. L. M.'s Miss Bertha Hutelius, Miss Eva Baker, 50; Woodstock, Aux., 35.68, Earnest Workers M. C., 5,	5,004 00
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Burdside, "Long Hill" Aux., 11.40; Ellington, Aux., 20; Glas- tonbury, Aux., 84.03; Hartford, First Ch., Aux., 15, Pearl St. Ch., S. S., 26.07, Prim. S. S., 3; Kensington, Aux., 16.75; New Britain, South Ch. Cradle Roll, 3; Rockville, C. E. Soc., 10; Tolland, Aux., 5; Vernon Centre, Aux., 23,	217 25
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethlehem, Aux., 10; Bridge- port, No. Ch., Aux., 2.50, Olivet Ch., Aux., 11.50, Park St. Ch., Aux., 5, West End Ch., Aux., 10; Brookfield, Centre Ch., Aux., 2.15; Canaan, Aux., 10; Cheshire, Aux., 15; Chester, Aux., 13; Clinton, Aux., 7; Cornwall, Aux., 16; Cromwell, Aux., 23.20; Danbury, First Ch., Aux., 3; Darien, Aux., 2; East Haddam, Aux., 11.40; East Hampton, Aux., 52; East Haven, Aux., 10; Ells- worth, Aux., 15.75; Essex, Aux., 36; Goshen, Aux., 15; Greenwich, Aux., 21.50; Guilford, First Ch., Aux., 2.50; Harwinton, Aux., 3.25; Ivoryton, Aux., 42; Kent, Aux., 6.50; Meriden, Centre Ch., Aux., 15.50; Middle Haddam, Aux., 7; Middletown, First Ch., Aux., 30.25, South Ch., Aux., 20; Milford, First Ch., Aux., 11.25; Milton, Aux., 7; Monroe, Aux., 12; New Haven, A friend, 10, Mrs. Pierce Welch, 20, Ch. of the Red- eemer, Aux., 59.75, Davenport Ch., Aux., 8, Dwight Pl. Ch., Aux., 27.61, English Hall, Aux., 2, Howard Ave. Aux., 29.25, Humphrey St. Ch., Aux., 86.05, Plymouth Ch., Aux., 5.50, United Ch., Aux., 88.50; New Preston, Aux., 4; North Brauford, Aux., 26; Orange,	
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Aux., 40.25; Redding, Aux., 26; Ridge- bury, Aux., 5; Ridgefield, Aux., 2; Salisbury, Aux., 3; Saybrook, A friend, 5; Shelton, Aux., 5; South Britain, Aux., 10; South Canaan, Aux., 5; Thomaston, Aux., 24.50; Trumbull, Aux. (of wh. 25 const. L. M. Mrs. Orville B. Burton), 33; Wallingford, Aux. (of wh. 25 const. L. M. Mrs. J. D. Quill), 100; Westville, Aux., 27.43; Winchester, 2.55,	1,104 64
<i>Norwich.</i> —Mrs. John Rossiter,	25 00
Total,	6,351 99

NEW YORK.

<i>Brooklyn.</i> —"In memory of S. P. C.," <i>Clifton Springs.</i> —Miss Laura B. Chamber- lain,	25 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Acting Treas. Brooklyn, Park Cong. Ch., Jr. C. E. Soc., 10, Ladies' M. C., 3.10,	13 10
Total,	63 10

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flav- ell, Treas. <i>Id.</i> , Baltimore, Aux., 44.13; <i>N.J.</i> , East Orange, Trinity Ch., Aux., 18.50; Orange Valley, Y. L. M. B., 70.99; Pas- saic, Aux., 6.65; Westfield, S. S., 25.99; <i>Pa.</i> , Philadelphia, Aux. (of wh. 75 const. L. M.'s Mrs. Emma C. Tuttle, Mrs. Sarah H. Tuthill, Mrs. Mary L. Adams), 91.88, Y. L. S., 53.30, Snowflakes M. C., 20. Less expenses, 46.18,	290 26
Total,	290 26

GEORGIA.

<i>Atlanta.</i> —Atlanta University, C. E. Soc.,	30 00
Total,	30 00

FLORIDA.

<i>Collections at Meetings.</i> —Daytona, 12.43, Jr. C. E. Soc., 1; Key West, Extra-Cen- ta-Day Band, 13.52, Self-Denial Box, 6.50, Juvenile Band, 3.56, Children's Meeting, 10.63, Men's Miss. Soc., 6.73, S. S., 13.37, A little boy, 1; Jacksonville, 3.40; Lake Helen, 4; Orange City, 5; Ormond, 6.29; Phillipps, 3.63; Sanford, 5.64; Winter Park, Rollins College, 7,	103 70
Total,	103 70

CALIFORNIA.

<i>Nordhoff.</i> —Mrs. L. Deline,	2 00
Total,	2 00

CHINA.

<i>Foochow.</i> —Girls' School, C. E. Societies,	9 34
Total,	9 34

<i>Correction.</i> —July number, Waynesboro, Pa.; A friend, 40 cts. instead of \$40.	
General Funds,	12,620 31
Gifts for Special Objects,	312 13
Variety Account,	66 85
Legacies,	1,037 50
Total,	\$14,036 79



NOTES FROM MRS. GULICK.

My first impressions of the home in Biarritz were very pleasant. Before I had taken off my bonnet we made the grand tour of the house, visited the sala and dining room, looked at classrooms and dormitories, and even went to the kitchen. The house was built by an archbishop, and is now the property of his nephew. This accounts for its name, "Villa Notre Dame." It is situated on a high bluff overlooking the Bay of Biscay, at some distance from the center of Biarritz. To the south and west are the Cantabrian Mountains, following the coast line of Northern Spain, behind which lie our beloved San Sebastian and Bilbao. When the low-lying clouds are lifted we can even distinguish in the horizon a point of land not far from our first home, Santander. Those same clouds which seem to be ever near the mountain tops give a wonderful opportunity for sunset effects, which, in grandeur, can hardly be surpassed. I do not know enough about shades of color, and different tints of blue and gray to dare to attempt to describe them. The painter who secures his own impressions on canvas would be called an impressionist. But the house—it must be remembered that nearly sixty persons are to be cared for; and dormitories, dining rooms, classrooms, music rooms, and general study and sitting rooms must be found. The arrangements made for the large family and school are a triumph of executive ability. It is true that one and the same room may serve as a reception room, a classroom, and a music room, and any other department not fully provided for. When the bell rings at the close of a period of recitation, the animated running up and down the stairs, and crowding into appointed place, are almost equal to a game of kitchen furniture. Monsieur, the archbishop, furnished his home in the old French

fashion. Cretonne reigns supreme over windows, beds, and furniture, though faded, and not always to our taste. We "see ourselves as others see us," for looking glasses abound. I feel much like a visitor, as much of our own furniture is stored in the stable.

A large wall and fence encircle the grounds. The concierge lives in a neat little cottage near the front gate, and a large stable is at the end of the garden back of the house. This garden is a wonderful relief to both teachers and pupils. In San Sebastian a daily procession through the streets, and, possibly, a weekly climb of the hills, was all that was possible of outdoor life. Now the girls live out of doors. The older ones walk through the paths with book in hand, and draw into their lungs the health-giving air from the Bay of Biscay, while they endeavor to fill their heads and hearts with knowledge. The little ones work in their gardens, and enjoy the wee, pink-tipped daisies, the primroses and violets which they have transplanted from the fields. The house is about fifteen minutes' walk from the center of Biarritz, though only eight minutes from the Scotch church. This is a little building, and if all the girls should attend the service there would be room for but few others. Half the number, therefore, attend in the morning, and the other half attend the French service in the afternoon, held in the same place. The following Sunday the order is reversed.

Last Sunday Mr. Gulick was invited to preach and speak of the work in Spain. All the older girls were allowed to go, and, during the offertory, they sang an anthem in Spanish in a very pleasing way. This is the height of the English season here, and the Episcopal Church is full every Sunday. We are so far away from the town that we are not disturbed by the customary gayeties in such a place, and really know of them chiefly through the papers. King Oscar, of Sweden, arrived yesterday. The lists of visitors published contain many names of royal personages and aristocrats: but we never see them; that is, they do not wear their crowns on the street, so we see none but ordinary mortals whenever we take our walks abroad.

The forty-eight girls who are scattered over this house must have special mention. Their average age is younger than we have had for some years, but they will grow older soon. Some of them are very bright and pretty, and they are all interesting. They work well, when one considers how little preparation they have had in the past. Seven are daughters of Spanish pastors, and three others have brothers who are pastors. Dona Esther, Dona Juliana, and Dona Benigna, are hard at work in their different de-

partments, and are a real help in every way. It is delightful to see their enthusiasm, and to feel that Spanish women are working with us for the education of their own people.

Miss Barbour, Miss Page, and Miss Bushei, have worked wonders in transferring the Institute, and completing arrangements in such a satisfactory way. Were it not for the archbishop's furniture and blue crockery, we could easily believe ourselves to be in Spain. Miss Hopkins and Miss Eaton are beginning to speak in Spanish, and will be very apt students, I am sure.

The foothills of the Pyrenees, however, lie before us, and the site of the permanent home of this Institute must be decided upon before we cross them again with all our personal belongings.

SOUTHERN CALIFORNIA BRANCH.

THIRTY-FIVE missionaries of our Board are laboring in the field of the Madura mission stations, India, with their population of two and one half million. The corner of this great field that is of particular interest to the Woman's Board of the Pacific is the Tirumangalam station, with its center on the public road, some dozen miles from Madura itself, toward the southwest. Here labor Mr. and Miss Perkins, the former with a parish of over four thousand people, covering an area of one hundred towns and villages; and the latter in the schools and the villages near by, with four Bible women to help her. There are seventy boys in the boarding school at Tirumangalam, and between forty and fifty girls in the Hindu girls' school. Both of these are on the mission compound, a site interesting to us from the fact that the Board of the Pacific owns the house that makes the home of the missionaries.

Smallpox recently made its appearance in the neighboring village, so that it became impossible for Miss Perkins to visit the homes of the women, and only those not in contact with the disease were free to come to her at the compound. This has crippled the work for a time, since it is largely in the homes of these poor, benighted women that the influence of Miss Perkins' ennobling presence and character is felt.

In the report just published of the Madura Missions, Mr. Perkins writes from Tirumangalam of the encouragements and difficulties of the work of last year. With so small a force of workers, and with so many poor, ignorant souls beset by the ever active priests of the heathen religion, it is no wonder

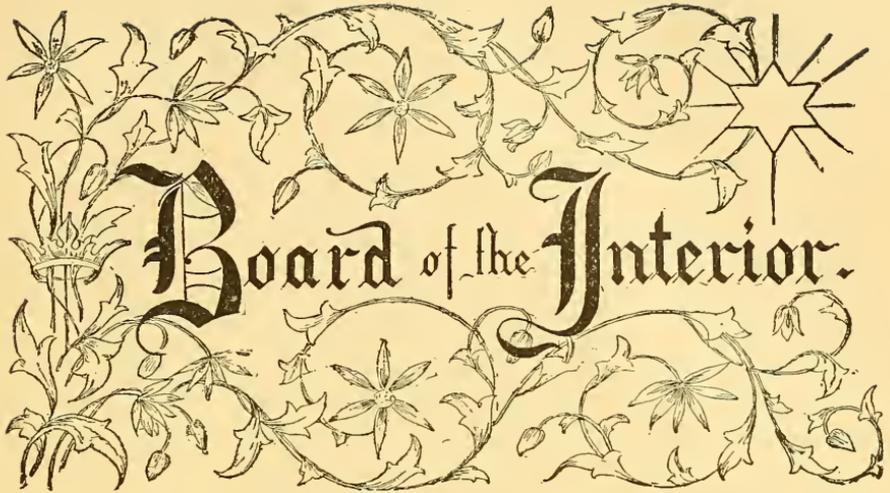
that there are lapses into heathenism. Then the awful influence of caste upon these people is almost beyond description. It is almost the rule that only those in one's own caste have any influence over others; but now and then there is a bright exception, in a man who by the very power of his convictions and the perseverance of a Paul forces the respectful attention of those in castes above his. Such victims of narrow prejudice and superstition are these people that the circulation of the story that Queen Victoria is growing old and feeble, and that the sacrifice of three hundred human lives from their nation must be made to prolong it, has given rise to the belief on their part that they are to be inoculated with the plague for this purpose, and they have even risen in revolt in some districts, and are not pacified by the reminders of the care the government takes of them.

The methods of the Hindus to win back to heathenism those who have been converted to Christianity are most insidious. When mockings, pleadings, threats, and out-and-out persecutions do not avail, these enemies of the faith become very friendly and patronizing, and in that way often win over the Christian who is taken off his guard by the unexpected kindnesses.

The first few converts of a neighborhood are taken to form a nucleus of a congregation. These few are influenced in right ways, instructed and protected against persecution as far as possible, and as soon as circumstances warrant it are put under the care of a lay helper. In time this community may give promise enough to form a training station, and later the center for a school.

In spite of the indifference to education, it is the school that makes a bright spot in the life of a Hindu. The children and young people are taken out of their homes of filth and degradation, darkness mental and moral, and are taught what life can be out in the clear, pure air of healthy and loving surroundings. Mr. Perkins says: "The seed sown in the little hearts sometimes springs up. A Hindu woman was recently brought to our bungalow by one of the Bible women. She wanted to buy another Bible, as her old Bible had been worn out. She had never been seen in the church, and her face was unfamiliar to the Christians. She came to talk and pray with the missionary. It seemed strange that a high caste woman of this place should want a Bible, and wish to talk of Christ. Ten or twelve years before she was a little girl attending the Hindu Girls' Boarding School. She had married, and during the unhappy years that followed her Bible had been her consolation." This is the influence of the mission school in India.—*Henrietta Brewer.*

REDLANDS, May 29th.



PRAYER FOR STUDENT VOLUNTEERS.

OUR Father who art in heaven, we come in the name of our blessed Lord Jesus asking that Thou wilt, for His sake, send Thy Spirit into the hearts of those that are seeking to do Thy will in regard to foreign missionary service. Some of them are known to us, and we have watched their sore perplexity; we have watched their seeking for guidance. They are all known to Thee, and for every one of them we ask that in answer to this, our definite prayer, Thou wilt guide them by Thy holy Spirit. We pray that Thou wilt show them clearly the way in which Thou wouldst have them walk.

And we pray that Thou wilt be with those volunteers who have not come to a decision, those who have not clearly seen the way; that Thou wilt be so near them that they may not be turned away by other causes while they may be making preparation. Help them to keep on; to keep their eyes single; to fix them on the Lord Jesus; and to walk as Thou wouldst have them walk.

We ask Thee especially to bless those young women who have been thinking of this service and have been compelled to turn away since their beloved ones have interfered, and give their lives to other service. If it be Thy will that they shall still go, wilt Thou not go to the hearts of those parents and soften them toward this work; make them glad to help in this cause, and show them that Thou canst be better than sons and daughters, and that their daughters may become even more to them. Enlarge their hearts and broaden their vision; and send all those whom thou wouldst have work in the foreign field.

Give special grace to those who are now seeking guidance, seeking wisdom, seeking light. Thou art the Light of the World. Make it perfectly clear to them what Thou wouldst have them do. We ask it in thy name. Amen.

RUK AND ITS PEOPLE.

BY MISS ROSE M. KINNEY.

IF I were in Ruk I would say, "I am very happy to meet you in this paper." And I am happy to introduce you to the work and the workers there, though you have all met them many times as you have read of them in the *Missionary Herald* and LIFE AND LIGHT. I am so often asked, "Where are these islands?" that I will answer it at first, as there are very few maps on which you can find them. A line drawn from the east coast of Australia to seven degrees north of the equator will place the islands, or the main group where our station is; for our mission includes all of the Mortlock group and some scattered islands, and we hope in time that it will include many islands that are two hundred miles to the west, as they use the Ruk language, and could use our books.

You all know, no doubt, that the mission for the Gilbert Islands has its station at Kusaie, for the islands are all low coral islands, and white people cannot live on them with safety. The same is true of the Marshall Islands, and Dr. Rife and family and Miss Hoppin, who has charge of the girls' school, and Miss Olin, who went down in 1897, are all near together on Kusaie.

Ruk is the name of the lagoon, as well as of our mission. The lagoon is the largest of any that I know, and is about thirty miles in diameter. It is surrounded by a coral reef that comes up to the surface of the sea, which breaks over it, making a white fringe of foam all around the lagoon. There are many islands within the lagoon, some of which are high, the highest being a thousand feet above sea level. Our station is on the Island of Toloas, and we are about two hundred feet above sea level. It is a beautiful island, with a fringe of mangrove trees, cocoanut, and breadfruit all about it, and on the hillsides grass and trees that make it very beautiful. From a distance, as one comes toward the shore, the native houses are seldom seen, as they are usually built among the trees, which hide them. Even our own houses can be seen from only a few points, so entirely are they surrounded by trees.

This people are descended from the Malays, if we believe the statement of those who have given the matter much study. Driven away from their course as they went out in their little canoes, they found themselves landed on a small island unknown before, and then the drifting was repeated, or

perhaps some who were adventurous struck out for new lands and homes, so in time the Isles of the Pacific were inhabited. We know this also from their language, which is dissimilar in different localities, and yet the idioms and ways of speaking are alike. For instance, a brother in speaking of his sister says, "Mongai," my sister; but a sister in speaking of her brother would say the same word, "Mongai," my brother. And this is the same in all the various languages, showing in this and many other ways that originally they were one people. They are medium in size, of a copper color, with long, straight black hair and eyes, and usually very pleasant in disposition. They are grouped in small tribes, sometimes several tribes on one island. Then it is their great delight to know which tribe is stronger. They get up little fights to see who can overcome. They believe in spirits, and always take a person with them when they go to fight who can "work the spirits" or divine, and that one takes a bit of a cocoanut leaf and twists it in and out between his fingers, and if it comes out one way they must fight. If it comes out another way the spirits are not propitious, and they must go home and come again some other time. They have a belief in a great spirit, and many lesser ones, and that the spirits of the dead are near by taking cognizance of what they do, but of real idol worship they know nothing.

The climate is always warm, the thermometer standing the year around between 74 degrees and 94 degrees, with an average of 87 degrees, so there is little need of clothing; indeed, much would be burdensome. The men wear the loin cloth, and a large cloth which has a hole in the middle to put the head through, and that comes to the knees. In the place of a hat they wear their hair long and twist it in a knot on top of the head, and ornament it with wooden hairpins and chicken feathers. Then they wear the native ornaments in their ears and about their necks. The dress of the women is only a little different,—the cloth around the waist a little longer, and that around the shoulders smaller. They, too, wear long hair, but no hairpins, and put a wreath of flowers on their heads if they wish to adorn themselves; or, perhaps, they would hang a string of heads of little fishes around their necks to be more than usually ornamented.

Their houses are a rude frame covered with thatch made of the pandanus leaves. On the low islands it is only a roof set on the ground, but on the higher islands they raise the roof a foot, or sometimes two or three feet, above the ground. They have no floors, but put down cocoanut leaves and cover them with a mat they weave. This mat, with another for a cover, is all they need for their bed, unless they add a stick of wood for a pillow, as some of them do.

Their food is breadfruit, cocoanuts, and fish. The cocoanuts are grow-

ing and ripening all the time. There is a season for the breadfruit, and they have a way of preserving it so that they can keep it for a year or two. There are a few smaller fruits which help them out and give them a little variety, but nothing on which they can depend. We use the breadfruit, and enjoy it very much, though it is not bread for us but takes the place of potatoes. We never use it after it is preserved, but only when it is fresh.

Are the people glad to see you and anxious to learn? is a question that is often asked me. Yes, they are glad to see us, but as my little nephew was glad to see me the other day. There was no question of my health or comfort, but, "Auntie, I want to see what is in this," tugging with all his little strength at my satchel. Yes, that is just the way they are glad to see us. (What have we brought, and what can they get from us!) And we do not feel discouraged if it takes them a good while to know that what we bring is of far more value than the beads and trinkets they get of the traders. They average well with other nations in learning to read, and some are very apt.

Mr. Logan translated for them the New Testament, a hymn book of fifty hymns (to which have been added a hundred more), and a short catechism, and wrote a first reader, an arithmetic, a geography, and a book of Old Testament Stories, that is used as a text-book in school. Most of our scholars are old enough to know why they are studying, and apply themselves in earnest. We have one rule that has not been introduced at home yet,—an educational test for marriage. One of the young men who came into Mr. Price's school fell deeply in love with our eldest girl. She was sedate and matronly, and had gone through all the books we had, and was one of our helpers, while he was young, frivolous, and did not even know the alphabet. As she reciprocated his love (much to our surprise), we had to seek a reason for delay, hoping for a change of mind. So Mr. Price told him that he might be engaged, but not married until he could read in the Testament. He set himself faithfully to work, and had nearly mastered the first reader when I left. Let no one suppose that Cupid lives only in America.

This brings me to the workers and the work. When Mr. Logan went, in '84, to begin the station on Ruk, he had very little time to make a selection of a place for the station. The dense undergrowth covering the land so that it was not easy to decide, no one will be surprised that later it was found that marshes near made the place unhealthy, and in '96 our station was moved from Anapauo to another island near. Our houses were all taken down and moved over, and then put up again. It was

hard work, but now we have a nice place on a little peninsula, and our houses are about two hundred feet above the sea. It is a lovely spot, and you would exclaim with delight if you could see it. We have there Mr. Price's house, occupied by Mr. Stimson, who has charge of the work; Mr. Foster's house, who has charge of the schooner; and our house, where the girls' school is, and Mrs. Logan and her daughter Beulah, and the Misses Baldwin who went down in 1898. Then there are houses built in a little better than native style—built with floors and a good door, still they are thatched—for the married people among the scholars; for many of the training-school scholars are married men, who are preparing to go out soon as teachers. There are also some young men who we hope will find companions among the girls we are educating, and they also will make teachers. Mr. Price has over seventy in this school, and will soon send out some and take others in; so the work goes on. In Mrs. Logan's school there were in December, 1898, twenty-five boarders besides the day pupils. Our house (for the girls stay in the house with us) will accommodate thirty. Our girls are very happy and are easily governed.

Shall I tell you of Clara? Her mother was sick, and supposed that she was going to die, and asked us to take Clara and care for her. She was a good girl, about twelve years old, and we were glad to take her. She had to begin at the beginning with everything, but she was faithful, and won one step and then another, until now she is one of the most reliable of our older girls. Her mother did not die, and afterward repented of her action in giving us her child, for if Clara married, her husband would have to support her old mother. So she began to tease her daughter to run away. For some time Clara stood firm, and said, "I will not." But these people are not positive in character, and finally she sent me a note one evening, by one of the little girls, saying that she loved us but must go. I sent the girl to call her, but she had already gone. As soon as the other girls knew it they ran after her, our little Flora following on behind and crying all the way, "Clara's gone, Clara's gone." The older girls overtook her and brought her back and set her down by my side, where she sat until bedtime. I put my hand on her head and said I could not talk, for my heart was very heavy. She went to her room when the others went to bed, and next morning she took her work as usual. When the girls had their conference meeting the next Sabbath evening, she told how thankful she was that the girls had brought her back, and that she meant to stay in the school and love Jesus always. She had her trial again when we left Anapauo for the place where we now are. Her old mother came again and said she should not go with us. Clara was very firm for awhile, but finally said she did not want

to go with her mother, but perhaps she had better. I was quickly alarmed, and sent for Mr. Price to talk to the old woman, and called Clara to me and told her again what it meant for her to go with her mother. It meant her giving up her love to Jesus and going back to the old ways. She had sisters who did not wish to be Christians, who could and did take care of the mother. Then I sent her to her room to ask Jesus what he wanted her to do. She went, and the next morning with a bright face she whispered in my ear, "I am going with you." She is with us yet, one of our best girls, and we hope that she is going out with some good young man, and they will be faithful Christian workers. Will you not pray for Clara and other tempted ones there who desire to do right, but find the persuasions of heathen friends are very hard to resist?

But I did not tell you of the new church. The frame is hewed out of some breadfruit trees, the roof and sides are covered with thatch. Mr. Price had boards enough for half the floor, but had to wait for the Star to carry down boards to finish it and to make a stand and some benches; not for the natives, but for the white people to sit on. (The natives always sit on the floor.) A Christian Endeavor Society sent me five dollars, and a Chinese Sunday School gave one, and with that money I bought in Honolulu lumber and boards to make a back for them to lean against. Not seats without backs, but backs without seats, and that will make our church the most aristocratic in all our mission! Mr. Channon in Kusaie has seats with backs, so we still are not ahead of all.

Then I had another five dollars from another Christian Endeavor Society, and with that we bought a canoe for the young men to use when they went out on the Sabbath to teach or preach. There is one place just across a little bay south of us, where they are anxious for a preacher and teacher. One of the older men in the training school goes there every Sabbath morning, and also on Wednesday afternoon, for a prayer meeting. But soon he is to stay there, so as to teach day school also. Two other young men go up a little river about three miles to another little tribe for a Sabbath morning service, and two others go over a hill, the other way, to teach in another tribe who have been asking for a teacher. So the way is opening up, and there are not enough teachers ready for the places where they are asking for teachers.

The work is great and pressing; the field is white for the harvest. In no field is there a greater return for the preaching and teaching done. Pray for the workers that their faith and strength fail not until their work is done.

LIEUTENANT HOBSON AT KOBE.

[From a private letter by Miss Harriet M. Benedict.]

KOBE, JAPAN, Jan. 19, 1899.

I MUST tell you of the perfectly delightful time I had yesterday. We had word a party of missionaries¹ on their way to China would be in with the Gaelic. They came up after school, saw the buildings, and heard a class in music; then we went to Miss Dudley's for a reception. There were a dozen of the missionaries, including five under our Board, some Baptists, two Y. M. C. A. workers, and a reporter for a San Francisco paper, going to Manila. There were nearly as many of us Kobeites. Then they were invited to the different houses for supper.

In the evening we proposed to our guests to go to the Kobe church (Japanese), where the Y. M. C. A. meetings were in progress, as we thought they would like to see one of the churches, the audience, and some of the distinguished Japanese speakers here from Tokyo for the convention, even if they could not understand the language. And whom do you think we heard? Lieutenant Hobson! He spoke through an interpreter for three quarters of an hour,—a fine, strong, Christian speech. He has a splendid form, which was intensified by a long overcoat and by the small Japanese who was his interpreter. He impressed me as full of condensed energy. He said religion is the power which made the navy what it showed itself to be in our late war; that it was a religion not so much of words, though it was far from his thought to belittle words, but of action and conduct. "Let every man determine to excel in his calling, whatever it is," was one thought. Here is another, which I quote as nearly as I can remember: "At this time, when the nations of the world are gathering in the far East, my own nation not the least, there are bound to be changes, tremendous changes, whether we will or not; our part is to be ready for action, not to be found wanting when the opportunity comes." He then paid a high compliment to Japan's navy, and spoke of the major role which she would have to play in the far East in the near future. The thought he most emphasized to the young men just forming a Y. M. C. A. in Kobe was the power of individuality, and the religion which should find expression in action.

At the close pastor Harada made an *Okay*, as we say, for thanks, calling on all to rise. Some one started *Banzas*, which corresponds to our Hurrah, but means literally "Ten Thousand Years." It was given with a will, over and over, with waving of caps and handkerchiefs.

The ladies from the boat gave us a number of "personals" about him. He was the hardest worker on board; spent all his mornings writing a book

in regard to raising sunken vessels, and his afternoons writing letters. He took part in all the Sunday services, and in the evening, when the missionaries and friends used to gather for a sing, he was there close to the piano, and called for all the popular songs from Gospel Hymns.

Are we not thankful our navy has so many Christian officers?

WE complain at 80, wilt at 90, and read of the thermometer at 100 to 105 degrees and deaths from sunstroke. It may help us to sympathize with our missionaries to remember that they have not even the comparatively bracing atmosphere of 100 degrees in which to carry on their taxing, wearing work of overcoming the awful inertia of heathendom.

Dr. Margaret O'Hara, writing in April from the Woman's Hospital, Indore, says: "The thermometer stood at 164 degrees in the sun at four o'clock in the afternoon yesterday, so you can understand how necessary it is to get the work done before the heat of the day."—*Ex.*

WE cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the eternal One, who guides the marches of the stars, is with you.—*Spurgeon.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10, 1899, TO JUNE 10, 1899.

COLORADO	348 52	WASHINGTON, debt	1 00
ILLINOIS	2,050 97	JAPAN	15 00
INDIANA	82 20	MISCELLANEOUS	17 28
IOWA	1,063 06		
KANSAS	78 66	Receipts for the month	6,170 36
MICHIGAN	631 20	Previously acknowledged	30,681 49
MINNESOTA	124 38		
MISSOURI	259 49	Total since Oct. 18, 1898	\$36,851 85
MONTANA, Union	25 00		
NEBRASKA	68 30	ARMENIAN RELIEF FUND.	
NORTH DAKOTA	22 00	Received this month	5 00
OHIO	444 14	Already forwarded	95 04
SOUTH DAKOTA	111 63		
WISCONSIN	727 38	Total since Oct. 18, 1898	\$100 04
WYOMING, Union, for debt	46 65		
BRITISH COLUMBIA, debt	1 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEW MEXICO	10 00	Received this month	5 00
NEW YORK, debt	5 00	Already forwarded	331 57
NORTH CAROLINA	30 00		
OREGON, debt	1 00	Total since Oct. 18, 1898	\$336 57
TENNESSEE	1 50		
VERMONT, debt	5 00		

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

Life and Light for Woman.

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No. 9



LADY CURZON.

THE LADY DUFFERIN MEDICAL ASSOCIATION OF INDIA.

BY MRS. JOSEPH COOK.

A PRINCESS of Poona, who was cured of a serious sickness by the skill of a woman missionary doctor, conceived the idea of making a direct appeal to Queen Victoria that she should send medical help to the suffering women of India who are dependent on the ministrations of their own sex in all their physical distresses. Miss Beilby, the missionary doctor who was going to England to take her degree in a medical college, tried to explain to her princely patient how difficult it is to secure an audience with the Queen. But the woes of her countrywomen lay heavy on the heart of the princess, and she devised the plan of sending her message in a locket. "Write it small, Doctor Mem Sahib," she said to her medical friend and helper, "for I want to put it into a locket which you are to wear around your neck until you see our great empress, and give it to her yourself. You are not to send it through another."

Some ladies in the royal household heard of this singular request, and when they told the Queen she summoned the missionary to court, and told her she was to communicate in person whatever message she had to convey.

The Poona princess had said: "I want the Queen, the Prince and Princess of Wales, and the men and women of England, to know what the women of India suffer when they are sick. I am told our Queen is good and gracious, and that she never hears of suffering without sending a message to say how sorry she is, and trying to help."

Learning facts from the missionary physician, which are well known to those who have been working for the women of India the past thirty years, England's Queen and India's Empress exclaimed: "We had no idea it was as bad as this. Something must be done for these poor creatures. We wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India."

About this time the Earl of Dufferin was appointed Viceroy of India. The Queen impressed upon Lady Dufferin the importance of making some effort for bringing medical help to the women of India. Lady Dufferin herself says, "From that time I took pains to learn all that I could of the medical question in India as regards women, and I found that although certain great efforts were being made in a few places to provide female attendance, hospitals, training schools, and dispensaries for women; and although missionary effort had done much, and had, indeed, for years been sending out pioneers into the field, yet, taking India as a whole, its women were

undoubtedly without that medical aid which their European sisters are accustomed to consider as absolutely necessary."

Such is the well-known and oft-repeated story of the beginning of the "Lady Dufferin Fund," which one hears so much about in India and England. It originated through a medical missionary, although now the annual reports of one of the greatest charities in existence make no reference to Miss Beilby, the doctor, nor the Maharani of Poona, the native princess whose intercession for her suffering countrywomen touched the Queen's heart.

Lady Dufferin was wise and prompt in the measures she adopted for putting the Queen's wishes into execution. With not only the sanction of the Queen to urge, but practically her command, she had no difficulty in enlisting the support of the prominent Anglo-Indians, both men and women. Her prospectus, stating the need and her plan for its relief, was translated into the various Indian vernaculars and distributed throughout the empire. The society was called "The National Association for Supplying Female Medical Aid to the Women of India." Money collected was credited to the "Countess of Dufferin's Fund." The first annual report was issued in 1886, so that this National Association has now been in existence thirteen years.

The uniform English policy in India of non-interference in the native religious faiths has been strictly observed in this medical relief work, which is purely philanthropic. It aims to be non-sectarian and national, and therefore neutral as respects religion. No employé is allowed to proselyte or interfere in any way with the religious beliefs of any section of the people. Missionary work along medical lines has not been antagonized, for the need is so great there is room for various agencies. From the outset it has been a most popular charity. Medical tuition, medical relief, and the supply of trained women nurses and midwives for women and children in hospitals and private houses are the specified objects of the association.

The report of 1898, as quoted by Dr. Dennis in the second volume of "Christian Missions and Social Progress" (page 413), states that there are twenty-eight lady doctors of the first grade, all qualified by a thorough course of study, and their names enrolled on the British Medical Register; seventy assistant surgeons, second grade, and seventy hospital assistants, third grade, all Indian born and Indian educated, of many nationalities, castes, and creeds. During the year 1897 about 1,327,000 women were treated by those identified with this organization. It is estimated that the annual increase of patients is about one hundred thousand. There are sixty-five hospitals and dispensaries scattered over the chief cities of India, ten of which are entirely supported by native princes. Two princes in Rajputana gave \$190,000.



LADY DUFFERIN.

Seven other hospitals are in course of construction. There are two hundred and forty-three women students in medical colleges or in training classes. These students are encouraged to go to England or Germany for their degrees, and the number of those ambitious to do so is yearly increasing.

From the outset there has been a strong prejudice in favor of native and Eurasian medical women rather than for those sent out from England. Lady Dufferin expresses the hope that "for a long time to come English ladies will be appointed to fill the higher posts in the women's hospitals in India, because English methods, English powers of organization, habits of command and experience of European ways are invaluable as examples." Still she rejoices in the success "of those native East Indian ladies who, with marked courage and ability, have taken up the medical profession in India."

Lady Dufferin is at present at the head of "The United Kingdom Branch of the Countess of Dufferin's Fund," and the chief work of this Branch is to assist Indian and Eurasian women, who are anxious to study in the English medical schools and European hospitals. Apart from the gain to the individuals themselves, their example, and the higher success which it is hoped they will obtain on their return to India, will raise the standards, and give a marked impetus to the entire organization.

When Lady Dufferin left India, her successor, as Vicereine, Lady Lansdowne, took up the work, until, on her retirement, it fell into the hands of Lady Elgin, who gave it serious and continuous attention. It is a matter of interest to all American women that the present Vicereine of India, the successor of such illustrious women as Lady Canning and Lady Dufferin, is herself an American woman, who was known in her girlhood as Mary Leiter, of Chicago. It is gratifying to hear that already Lady Curzon is appreciating the responsibilities that come with opportunity, and is entering with enthusiasm upon the philanthropic work of India. Her position gives her the presidency of the "Lady Dufferin Fund," and word has come that she has personally visited wards in some of the hospitals, and both she and her husband have subscribed liberally for this work.

Notwithstanding all the hospitals established in India in the Lady Dufferin fund, English magazines and reports tell of mission hospitals as entirely inadequate to receive all the patients that apply. This is an evidence both of the great need and of the blessed relief furnished. Our part in this work is to erect a hospital in Ahmednagar. May there be speedy answers to our appeal for the necessary funds.

THE SONG OF THE WOMEN.

BY RUDYARD KIPLING.

[Written for the Lady Dufferin Fund for Medical Aid to the Women of India.]

How shall she know the worship we would do her!

The walls are high, and she is very far.

How shall the women's message reach unto her

Above the tumult of the packed bazaar?

Free wind of March against the lattice blowing,

Bear thou our thanks, lest she depart unknowing.

Go forth across the fields we may not roam in ;

Go forth beyond the trees that rim the city,

To whatsoe'er fair place she hath her home in,

Who dowered us with wealth of love and pity ;

Out of our shadow pass and seek her, singing,

"I have no gifts but love alone for bringing."

Say that we be a feeble folk who greet her,

But old in grief, and very wise in tears ;

Say that we, being desolate, entreat her

That she forget us not in after years ;

For we have seen the light, and it were grievous

To dim that dawning if our lady leave us.

By life that ebb'd with none to staunch the failing,

By love's sad harvest garnered in the spring,

When love in ignorance wept unavailing

O'er young buds dead before their blossoming ;

By all the gray owl watched, the pale moon viewed,

In past grim years, declare our gratitude !

By hands uplifted to the gods that hear not,

By gifts that found no favor in their sight,

By faces bent above the babe that stirred not,

By nameless horrors of the stifling night,

By ills foredone, by peace, her toils discover,

Bid earth be good beneath and heaven above her.

Go forth, O wind, our message on thy wings,

And they shall hear thee pass and bid thee speed,—

In reed-roofed hut, or white-walled home of kings,—

Who have been helpen by her in their need,

All spring shall give thee fragrance, and the wheat

Shall be a tasselled floor cloth to thy feet.

Haste, for our hearts are with thee ; take no rest,

Loud-voiced ambassador, from sea to sea.

Proclaim the blessing, manifold, confest.

Of those in darkness, by her hand set free ;

Then very softly to her presence move,

And whisper, "Lady, lo, they know and love !"

INDIA.

RECOLLECTIONS OF OUR WORK FOR 1898.

BY DR. JULIA BISSELL, AHMEDNAGAR.

“WE have a Babel of tongues here,” my nurse, Murabai, said to me one morning as she and I were trying our best to understand what a poor woman wished to tell us about her aches and pains, and in turn were attempting to explain to her what she must do to get well. And as I recall the people who have presented themselves at the dispensary door, I can count at least nine different languages spoken by them. This will show you what a diversity of tongues prevails in this city, and that without any “immigrant population” to explain it, as in our larger American cities. We members of the dispensary staff do not claim to speak these nine languages, nor even to understand each of them. I content myself with using three, and we can generally manage to come to an understanding with the patient through one of the three. Our dear good matron Sakubai, who fell a victim to the plague last year, had a wonderful gift for tongues, and could speak many more than anyone else on the staff. A year ago we said good-bye to her, yet it still seems but a few days since she was moving about the consulting and waiting rooms, encouraging this timid patient, soothing that one’s fretful child, rolling up bandages, filling the pitcher for the operating room, and explaining the dispensary rules to newcomers. She had so often said, “We who believe in the true God have nothing to fear from the plague,” that when she was stricken it was at first hard to believe. She passed away quietly in the plague hospital, less than twenty-four hours from the time she was taken thither, and still can it be said of her, “Her works do follow her.”

Twenty-six different castes have been represented in our consulting room this year, and six religions. Of these the majority have been Hindus, then Christians next in numbers, the Mohammedans, then Parsees, Roman Catholics, and Jains, or Buddhists. August brought the Queen of Indore and her royal household to Ahmednagar, and we were privileged to include the little princes and princesses among our patients. A very pretty sight they made with their fair faces and gold and silver embroidered dresses and coats.

Early in the year most of us had something to do in connection with the plague. Our nurse, Murabai, bravely stayed in the plague hospital three months nursing a sick woman, who but for her watching and care might not have lived. When we asked her if she felt timid, she said, “I kept

thinking of the hymn, 'Lord, hasten to help me in my danger,' and I knew he would care for me." The city at that time was emptied of its stricken population till scarce five hundred slept within the gates at night; and the absolute quiet at night was almost uncanny. Thousands of families were then living in huts around outside the city, and it was in these huts that I often went seeking my scattered patients, who seemed more grateful than ever for help in those days of distress and fear. I shall not forget the wee baby that had croup one night in a tiny hut, where four of us could just crouch on the ground beside her, and when I expected every minute that the frail shelter would be blown down upon us by the wind that was blowing a gale without; nor the night when I watched by a girl who had been nursed through her attack of plague, but was taken with uncontrollable vomiting afterwards, and whom I did not expect to see alive at daybreak. Between her gasps for breath she would turn her dark eyes toward me and say: "Are you sitting up for me? Why do you? Please take some rest!" She came to me a few days ago, young, strong, beautiful, and happy, and on Christmas day she brought me a dinner she had cooked herself. Looking at her one could scarce believe she had ever been so low.

One of our favorite little patients this year has been a young man who is just beginning to cut his first tooth. Four months ago he was brought to us by his grandmother, who used to look at the sickly baby in her lap and say: "Do you mean to say you can do anything for him? There's nothing left to him; look!" And she would hold up one of the wasted little legs, and drop it with an incredulous air. A neighbor of the family told us she used to say, "I don't want anything more to do with this cockroach; I'm sick of him." Now when she comes with him she proudly shows off his fat little legs and arms, and we all stop to listen to his crowing, and answer his engaging smiles. Already the silver anklets made for him are too tight. He is to have new ones, we are told, and we remember how the first day we saw him there was only a plain little copper ring, of no value at all, that could almost slip off the foot of itself. One need scarcely add that he does not go by the name of "cockroach" any longer.

The fall of 1898 ushered in an epidemic of whooping cough in the city and its suburbs for miles around. The poor wee babies and their little brothers and sisters had a hard time, and many, many sleepless nights. Not many of the cases proved fatal, but one girlie passed away, and it makes me shudder still to think of what she went through during her short life. The family lived eleven miles away, and were desperately poor, in need of almost everything one could mention. The child had only a few

old rags about her, and there was a baby sister who could not walk. The mother would strap the baby onto her back, give it a dose of opium to keep it quiet, take the sick child in her arms, and start out from home in the cold, early morning air of our coldest months, which really means keen suffering to these poor people. Back and forth she walked for weeks, each time hoping the child would be better, yet looking sadder and more hopeless every time she came. How could the little one get stronger when every circumstance was militating against her recovery? Never have I so wished for a children's ward, in which I might care for her, and for the hundreds like her. It does seem as if there must be something wrong somewhere, when there are so many of God's little ones here who need to be cared for, so many mothers and sisters, too, who ought to be having good hospital treatment, and cannot have it just because we have no hospital to bring them into! And yet there are just as many eager hands and hearts at home waiting to be helpful, to show their quick sympathy, as there are sick ones out here! How can we bring the two together? It takes only ten dollars to furnish a cot—less than many a pretty spring hat will cost this year in America! When shall we have these beds ready for those who are now sleeping on the bare floor in their comfortless homes, and to whose many other trials sickness has been added?

It only remains to give the inevitable "statistics" that every missionary is supposed to be anxious to give about his work. The sum of patients treated daily, during regular dispensary hours, is 11,920 for the ten and a half months that the record was kept. Of these, 10,387 came for medical treatment, and the remainder for bandaging and dressing broken limbs, running sores, and similar ailments. By far the larger number were women and children. For instance, in one month when the women numbered 820, and the children 608, there were 145 visits from men and boys. Besides these, there have been many seen and prescribed for out of regular hours, of whom no record could be kept; and there have also been very many treated in their homes, in the city. These patients paid me during the year nearly three hundred and twenty-five dollars in fees, which is only a little less than one-third of what was sent from America for work among them. Adding to that some donations made by friends in India, we see that the medical work in Ahmednagar has, during the fourth year of its existence, paid a full third of its own expenses. I hope we can make a still better report by the close of 1899. This is notwithstanding the fact that a large number of patients are treated free who are unable to find even their daily bread, much less a doctor's fee. Some of those who had not ready money to pay have tried to show their gratitude and willingness to do what they could in return for

kindness shown to them, by bringing in small gifts at different times. Several poor women have brought in a little fruit or a few vegetables from their tiny garden patch. More than once a chicken has been sent to me for the dinner table, with the request that I accept it as a fee, and often a half dozen or so of fresh eggs are sent in from the country. The eggs are usually used at once in making egg-flip for some on the diet kitchen list. The work could be expanded indefinitely if our staff were not so busy with it as it is. Some day we hope to have a leper asylum connected with this dispensary as well as a hospital.

It has been a constant source of encouragement to feel that many friends at home are remembering us in their prayers. No other thought can bring with it such reassurance as that. And God, who hears those prayers, will answer them in blessings, both on us and on those who pray for us.

AHMEDNAGAR, INDIA.

TURKEY.

AT THE HOSPITAL IN AINTAB.

BY DR. CAROLINE F. HAMILTON.

THE hospital at Aintab, poor though it be, possesses certain riches. We may lack instruments and nearly every convenience to work with, but we are rich in patients to embarrassment; drugs may be used up, but there is a grand supply of air and sunshine, the best medicines in the world.

To a stranger from other lands, the hospital yard must seem one of the dreariest spots on earth. The buildings are of the native limestone, plain to the point of ugliness, and painted a dull, bluish gray; the soil is so thin that the underlying rocks keep cropping out, giving scanty nourishment to the small walnut and mulberry trees; as for grass, there is such a constant coming and going that only a few straggling green blades can be found. Travelers, however, are rare. The workers are too busy to think of outward appearances; the patients are too absorbed in themselves and their woes.

Soon after dawn the heavy gates are opened, and from that time until darkness falls the people are free to come. One of the early morning sights is to see groups of men and women sitting under the trees, or along the stone wall in some sunny corner, or in the stone porch before the main door, waiting to pounce upon the doctor or upon the druggist.

In the forenoon there are three centers of work, each one a little busier than the other two. One is the basement room, where the surgical assistant dresses the wounds of the out-patients. It is a sorrowful company that

gathers about this door. Many are chronic cases, perhaps compelled to come month after month, and even year after year,—comfortable under care, but unable to work, as their rags testify and their hungry eyes. And there are always too many little children in this crowd—babies fearfully burned, and others the victims of skin diseases. Upstairs the native physician is caring for eye cases; and when we remember the dust and dirt, the igno-



DR. CAROLINE F. HAMILTON.

rance and poverty of an Eastern city, we do not wonder that this second crowd is no smaller than the first. Meanwhile down at the house, in one corner of the yard, the *kuz hekine* (literally interpreted, the unmarried woman doctor) is busy with the women. There are poor women clad in short jacket and Turkish trousers, with a piece of cheap calico thrown over head and shoulders, and there are rich women in silks and jewels,—Grego-

rian Armenians and Protestant Armenians; veiled women from the harems, with a whole retinue of relatives and servants; village Kurds, spinning even as they talk to me, while my eyes are busy studying the rainbow colors of their dress and the construction of their enormous head dresses; young Arab brides with faces gayly tattooed; Greeks and Jewesses; "barbarian, Scythian, bond and free." I know of no better school for patience than a morning when fifty to sixty women are waiting to be cared for. The noise



THE HOSPITAL IN AINTAB.

of the many voices talking at once is sometimes so great that to think seems impossible. In the rush and hurry of office work, one questions if there is any result other than the lessening of pain. And then one thinks of their too-often loveless homes and desolate lives, and what a loving smile and word of sympathy must mean to these poor souls.

One of the Christian women, who was also a patient, told me that when she was turning over the leaves of her Bible one day, seeking a passage to

read aloud to the other patients, a young woman, dressed as a Moslem, whispered in her ear, "Read them the story of the crucifixion." Where had she heard it? and what did it mean to her?

In the afternoon the hospital is a busier place than in the morning. The hallway is so small that it becomes fairly jammed with people,—and to add to the confusion there is often some sick man lying on a rude litter, waiting for the doctor's examination and verdict. Of all miserable beings, these poor ragged sufferers, who may have been brought weary miles by their



HOSPITAL WORKERS.

friends, would call out your pity. And if the hall is well filled, the waiting room will be full to overflowing. So long as our preacher reads and talks there is comparative quiet, but his departure is the signal for the uproar to begin. A strong man guards the door into the consulting room, but when a mad mob descends upon him, each eager to be the first to enter, it is like pandemonium. It is little wonder that at five or six o'clock the physicians look as if they had fought a hard battle.

On the other side of the hall we find a quieter spot, where our courteous druggist is patiently trying to fill the prescriptions that pour in upon him. He will tell you how many thousand powders are dispensed in a single week, and how many barrels of cod-liver oil are consumed every year. In the spring, when drugs are considered peculiarly efficacious, he is driven for fourteen hours of the twenty-four, and yet I never heard him speak harshly to a woman or child.

In a wing of the building a very important person holds his court. In Turkey cooking is usually done by a man, and our hospital cook is a round, good-natured Armenian,—rather lacking in traits dear to New England women, but renowned for his savory stews.

We may consider the ground floor as the public part of the hospital, while the wards upstairs constitute the home. Here is the operating room (some of you may not think that homelike); here also the two wards for women, and two for men. Though the physicians spend many hours up in these rooms, the house mother is our trained nurse. We know the men and women as cases; Miss Trowbridge knows them as individuals. They tell us the history of their illnesses or of how they were wounded; they tell her the story of their lives, of homes and dear ones, of trouble and poverty.

My favorite ward is the large room, holding twelve beds, with windows looking south, east, and west. There are blooming plants in the sunny windows, colored pictures on the wall, and bright curtains and screens all about, to cheer our patients through the weary days of suffering. At one end of the ward is a long divan, where some of the convalescents are always to be found. Here, also, we gather for reading and for prayers a motley group of men and children,—women, too, when Miss Trowbridge or I can be present. Hospital days are hard under brighter conditions and for intelligent people. For our patients, few of whom can read, or understand pictures, or know how to play games, a story of other countries and the evening songs and reading mean much.

In the corner bed lies a young Armenian, a senior at the Aintab College, who came in for an operation, and who has been very ill. The winter of the massacres he was teaching in one of the larger villages, was attacked, and was left for dead. He recovered, however, and as the preacher had been killed, Apraham took his place, and ministered to the people for two years. I shall never forget a talk he gave the patients one Sunday evening. We supposed that he was too weak to speak, but when Miss Trowbridge closed her service Apraham asked permission to speak briefly. In the simplest, tenderest way he told them of how Christ stands waiting at the door of every man's heart, and yet that he turns away when men tell him to go.

Over across the ward was a man who had accepted Islam nominally under great pressure, and who was bitterly regretting what he had done. A young Turk occupies a bed half way down the ward, wounded in the chest in a coffee-house brawl. He suffers terribly, and his very fierceness makes us more gentle. Over opposite is Isa—a philosopher in his way, and a chronic grumbler. He has picked up a little English in addition to Arabic, and Turkish, and his African dialect, and will talk with us only in English.



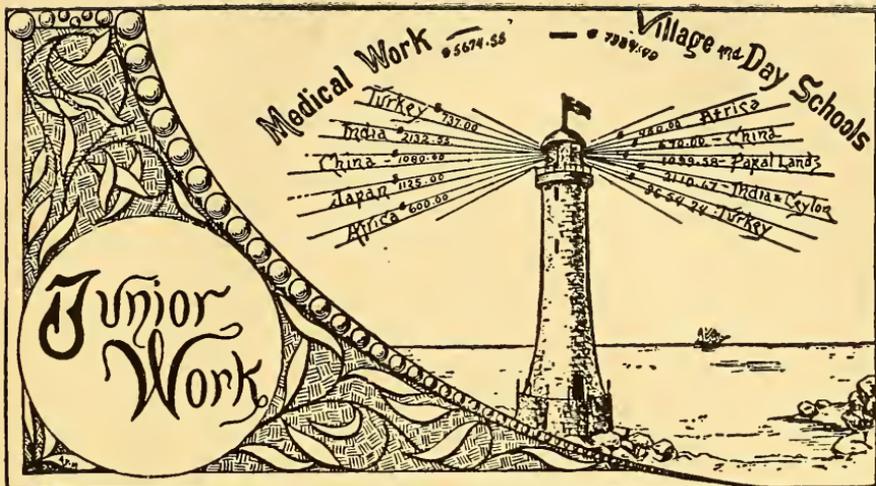
MEN'S WARD IN THE HOSPITAL.

Our Turkish soldier occupies a cozy bed in the corner near the stove. A great rough fellow, we were almost afraid of him when he first came. But his loving care of a little Armenian lad and his interest in singing disarmed our prejudice. It was delightful to have Ali ask for "Lord, I hear that showers of blessing," and for "Jesus, gentle shepherd," at evening prayers, and to hear him singing verse after verse to himself as we went in and out of the ward.

In the women's wards you will find pretty Mariam from Marash,—a girl in years and with a child's guileless face, and yet doomed to weary months in her hospital home. It has not been lost time, for she has found, away from home and family, the Friend of friends. Here is Diruhi Hanum, a sweet woman from Harpoot. She is a Gregorian, but her gentle, peaceful face speaks of a soul that has found rest. In one corner stands the little white crib where our youngest patient lies. Pretty pictures of children, and flowers, and animals are hung about the crib, and he or she, whichever our baby may be, is the pet of the whole hospital for the time being. Sometimes one of our little family of women will be from a mountain village, speaking only Kurdish, not one word of which is understood by the nurses. Last winter a nice Arab girl spent several weeks with us. She learned a few Turkish words, but conversation was usually carried on in the language of smiles.

In this room Miss Trowbridge holds her Sunday school; the class consisting not only of the women and children in the hospital, but also of such children as have been in-patients, but are now living in our little khan. The Bible instruction goes on during the week also, so that I often think our children are better grounded than in Sunday schools at home. Their bright faces as they listen and their delight in the songs cheer us all, and make the hospital round easier. "Inasmuch as ye have done it unto one of the least, . . . ye have done it unto Me."

CAN I NOT SUFFER FOR HIM? In "China's Millions" the story is told of Dr. Fsen, a Chinese doctor and drug seller, who became interested in the gospel as soon as he first heard it, and at once began to close his shop on the Lord's day. Every morning and evening he joined the Christians in worship, for he thought it too long to wait till the next "worship day" came around. After a few weeks this test was put before him: If you really believe in Jesus as your true Saviour you should take down your picture of the goddess of mercy from your shop and burn it, saying, "I have been seeking a Saviour for forty years, and now that I have found one, do you think I cannot suffer for him?" He at once took down the paper idol and burned it. Great persecution followed, but the peace of God in his heart kept him steadfast.



- To give light to them that sit in darkness Luke 1:7 -

MEDICAL WORK IN INDIA AND CHINA.

[Extracts from the last Annual Reports.]

AT TUNG-CHO, CHINA.

FROM the middle of June till the last of September, in 1898, there was a good attendance at the dispensary; but as soon as it became known that the emperor was deposed, and that things foreign were no longer regarded with favor by those in authority, and that six high officials had been beheaded because of their having advocated reforms along Western lines, then our attendance dwindled down to eight or ten per day, and it remained thus for months. At first we feared that the charge of ten cash for each treatment was keeping the patients away. But we learned of dispensaries in other places where they did not make any charges, and they were in the same condition as we were as regards attendance. It seemed to require an unusual amount of courage on the part of patients to come to the dispensary, and there were only a handful in all this vast region who were bold enough to persist in coming.

The same causes which kept the patients away from the dispensary also prevented their coming for operations. The result is that this is the smallest year's report that we have ever given. Nevertheless we have had several interesting cases. About two months ago a Mohammedan was brought in who had fallen into a large kettle of boiling water, and was scalded from

head to foot. For the most part the injury was not very deep, but the trouble was that it involved the whole integument, and he died about twenty-four hours after the injury. The father of the patient told me that his son boiled ox meat for the market. After his death we learned from several sources, all Mohammedan, that he boiled camel meat, and sold it for beef. This, by them, is considered a very great crime, and they say that his death was a just punishment for the offense. He not only bought up worn-out camels, but when this line of supply would not be sufficient to meet the demands of the trade, he, in company with another Mohammedan, would increase the supply by going out at night. One would be armed with a club, and would hide by the wayside, along which the camel trains would be passing. When he saw a good opportunity to strike an animal on the leg, without being detected, he would do so, and then vanish in the darkness, and hope that the camel leader, when he learned that one of his animals was disabled, would think that it had stepped into a hole in the darkness, and thus received the injury. While this was going on the second Mohammedan would be making a detour, and would come upon the string of camels from the opposite direction, and would buy the beast at a very low price, and so keep the market supplied.

A case which had a happier outcome came to us a few weeks ago. It was a little three-year-old girl who, some months ago, had had a very severe bruise on the face. This had caused the eyelids of one eye to grow together, save a small space at the nasal side. The parents wanted us to restore the eye to usefulness. They said, "We cannot get a mother-in-law for our daughter while she has such an ugly deformity." When we operated we found that the lids were not injured at their margins, but that the deformity had arisen on account of an abrasion of both lids, and following this there had been great swelling. This had caused the raw surfaces of both lids to be brought in contact, and in this condition they had grown together. By severing this band of adhesion, the margins of the lids were found to be in good condition, and the girl now has two good eyes, and we suppose that before long she will have a mother-in-law, notwithstanding she is scarcely out of babyhood.

DISPENSARY WORK IN BOMBAY.

Dr. Karmarkar writes: My dispensary was opened formally on the first of July, although medical work was carried on before. The patients treated here were from various nationalities and castes. Some of them were Parsees, Khojas, Moguls, Armenians, Mohammedans, Bene-Israelites, Hindus and Christians. The attendance was not very large, owing to the fear of

doctors, caused by enforced plague regulations. During the last six months 1,048 new cases were treated 2,667 times. Of these, old and new together make, men 504, women 808, children 1,355. The receipts during the year (11 months) in fees are Rs. 884.

AMONG THE TELEGUS.

A very gratifying and successful case introduced me to the Telegu community, a large portion of which resides in Camatipura. This locality is noted for its unclean and unhealthy streets and surroundings. Almost all of the women spend their time daily in making cigarettes, some making as many as a thousand a day. Most of them have a filthy habit of smoking or chewing tobacco. I had a labor case of twins where the mother was greatly emaciated and her life was despaired of, owing to several serious complications. It was a hard case, but the Lord helped me, and now my patient is a strong and healthy woman.

IN THE SCHOOLS AND WIDOWS' HOME.

We had to fight with the plague when it visited the Boarding Schools and the Widows' Home. Those that were attacked were immediately removed to the plague hospital, where I went almost daily to see them. We are very thankful that excepting two cases all recovered. Inoculation as a preventive measure was resorted to without loss of time, and strict examination of boys and girls, as well as widows, was continued daily for some time, in order that plague symptoms might be detected at once. I have been visiting Miss Abbott's Widows' Home as often as I could. The women have also been coming to the dispensary for treatment. Under Miss Abbott's motherly care a wonderful change has taken place in these women. The transforming power of Christ can be seen in the inmates. It has been a pleasure to me to visit this Home. Another pleasant duty has been to visit Bowker Hall regularly, and to treat the sick girls there. The boys usually come over to the dispensary, unless very sick, in which case I go to see them. Mr. and Mrs. Hume have spared neither time nor strength in making the children's quarters healthy. They have also given a great deal of attention toward systematic exercise in the open air, by way of drills and other gymnastic exercises, which are a chief factor in preventing diseases among the school children.

FROM DR. H. E. PARKER, MADURA, INDIA.

The Medical work of the Woman's Hospital in Madura has increased this year, chiefly in the dispensary department where the patients number 5,500 more than last year. Calls to the houses have been much more numer-

ous, and it has been a pleasure to visit in several Mohammedan homes. The following table is a summary of the year's work:—

ITEM.	1898.	1897.
New Out-patients	16,092	10,495
New In-patients	262	148
Labor cases	59	45
Prescriptions written	35,660	21,092
Out-patients include:—		
1. Europeans and Eurasians	62	
2. Mohammedans	883	
3. Hindus	10,886	
4. Native Christians	4,261	

As to the evangelistic side of our work: The two Bible women have talked with the dispensary patients and held morning and evening prayers in the different hospital rooms. Our woman compounder has led a morning service in the waiting room, though at no time are all the people there together, and two of the nurses have shown a readiness to pray in the houses. But our relations with most of the patients are so brief that we cannot tell what impression is made. The women who come to the dispensary often wish only to get their medicine as quickly as possible and go away, so they avoid the Bible women. The most definite results are seen among the in-patients. A woman of the shepherd caste said that she believed on Jesus as her Saviour, and gave a small offering to the church. Another widow has returned three times to repeat the Bible verses that she learned here. She says that she will never worship any but Jesus.

A widow of the religious mendicant class came, saying, "Though I have stretched out my hands to many gods and given them fine offerings, they have not healed me at all; now we will see the power of your God." She did improve, and declared that the God of Christians was the true God, and asked what things she needed to learn before joining the church. She went away promising to follow Christ. In this way about one woman per thousand has privately expressed a belief in Christ, though there has been no public confession.

HELPS FOR LEADERS.

A WORD FOR SECRETARIES.

THE first thought of one who stops to take account of the duties of the proffered secretaryship she is considering, or the new position she has just accepted, will be that she is to take the minutes of each meeting. Surely in this does lie a fundamental duty toward the society, but if it is the be-

ginning, it is by no means the ending of responsibility for the efficient, conscientious secretary. Even in the keeping of minutes does whole or half-hearted devotion to the work show itself. Here is an opportunity to make a dry record of facts, or to so clothe the report of the meeting, yet without too much amplifying, that those hearing it shall think, "What a good meeting that was!" or, "How much I lost in not having been there!" Here, too, is the secretary's option to sit idly enjoying the meeting as it proceeds, trusting to her memory afterwards to supply the data necessary for the minutes, or to write down diligently each thing as it occurs, making an exact record of every motion made, of all important features of the discussion, and of every appointment for individual or committee service. The alert, efficient secretary carries in mind the business of the auxiliary as much as does the president, and is the president's right hand to support her at all times and to aid her when needed by reminding her of the matters which should be brought before the society. The meeting over, the careful secretary makes it her first business to write out fully the minutes which were of necessity hurriedly taken, and to inform all committees or individuals appointed for special service that they are so chosen, not forgetting to tell chairmen of committees of their appointment to that particular office.

Of duties between meetings the secretary has no lack. She will keep a complete list of the names and addresses of all connected with the society. Friends and acquaintances will assume a new attitude in her mind as she realizes that they are also members of the same auxiliary, and, like herself, pledged to its interests. She will keep herself in touch with these members for the work's sake, and, that she "might by all means win some," will try to present the cause wisely and attractively to those not yet enrolled upon its list of adherents. Absent members, too, will be affectionately inquired after by their watchful secretary, and made to feel that somebody cares and the work does suffer if they are not in their places. Since very few of our auxiliaries have recording or corresponding secretaries, we will consider all the duties of both officers under one head, and suggest that this one, who is such an important part of her society, may greatly add to her usefulness by corresponding occasionally with the Branch or Board. Obtaining from them the latest information regarding the work to which the society is especially pledged, she will pass on all such information at the next meeting. The secretary who does this will be sure to see that all notices of meetings are promptly and clearly given, and will never fail to bring before the auxiliary every matter of Branch or Board interest which is sent her, as secretary, from headquarters for this purpose.

As far as possible she will be personally present at every meeting of her

Branch, and never will her society's report be called for in vain at the annual meeting of the Branch. She will feel alike a special responsibility and a special delight in being at the meetings of the Board which come within her reach, and in reading printed reports of those which are held so far away as to be inaccessible to her.

Not as though any of us who are secretaries had already attained, but as all striving after the realization of our ideals, do we bring together and offer for each other's pondering these possibilities of our high calling.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. It is with heartfelt gratitude that we report a continued gain in our contributions as compared with last year. For the month ending July 18th, the gain is \$518.13; for the nine months it is \$1,427.19 aside from the two special gifts amounting to \$6,500. If the gain of the last month could be repeated during the remaining three months of the year, the increase in contributions will equal the additional appropriations made for the year 1899,—a consummation most devoutly to be wished for. Let us strive for this earnestly and prayerfully. As we approach the close of our financial year there is also an encouraging gain in legacies, which have been very much behind until within the last three months. This deficiency has now been reduced to \$763.52, which is the amount of loss for the nine months.

OUTGOING MISSIONARIES. With deep thankfulness we can report the appointment of nine new missionaries of our Board during the last few months. They are Miss Claribel Platt, designated to Smyrna; Miss Elizabeth Redfern (temporarily), to Constantinople; Miss Mary E. Kinney, to Adabazar, and Miss Elizabeth F. Barrows, to Van, Turkey; Dr. Louise F. Grieve, to Ahmednagar, and Miss Helen Chandler, to Madura, India; Miss Helen I. Root, to Ceylon; Miss Jean H. Brown, to Foochow, China; Miss Cora F. Keith, to Japan. Six of these go to fill vacancies; some of them of long standing, and three, we rejoice to say, are in addition to the force already at work. The joy that an added worker will carry to those who are struggling under the burden of promising work neglected, can hardly be appreciated by those in this country, where every new opening is crowded to the utmost with applicants. Aside from these, four are expecting to return after a furlough in this country: Miss Harriet G.

Powers, to Constantinople; Miss Helen J. Melville, to West Central Africa; Mrs. E. S. De Forest, and Miss Julia E. Gulick, to Japan. To these we might add Dr. Caroline F. Hamilton, who is most closely identified with our mission in Aintab, Turkey, and who sailed July 23d. She will be joined in Constantinople by Miss Elizabeth Trowbridge, who has been spending the year there and now returns to Aintab. Miss M. L. Page and Miss E. B. Fowler also expect to return to their work this autumn, after a vacation of the summer months in this country. Since our last report we have been privileged to welcome home Miss Martha H. Pixley and Miss Laura C. Smith, of the Zulu mission; Miss M. M. Patrick, President, and Miss Flora A. Fensham, Dean of the American College for Girls in Constantinople, and Miss Alice H. Bushee, from the mission to Spain. Miss Annie Stockbridge, of Ahmednagar, India, is also having a year's rest in England, where her relatives live.

OUR ILLUSTRATIONS. Through the kind intercession of Mrs. E. W. Blatchford, the mother of Lady Curzon, Mrs. Leiter, of Chicago, furnished the picture which accompanies Mrs. Cook's article on the "Lady Dufferin Fund." The portrait of Lady Dufferin is from a photograph taken before she went to India as the wife of the viceroy.

YOUNG PATIENTS IN MOROCCO. Here, as everywhere else, child life is sweet and attractive, and many a sunbeam is thrown upon our path by the trustful affection and innocent simplicity of the little ones. A sturdy little man of three years old shouts valiantly, "Boys, boys, to the rescue!" when he finds his head imprisoned between the doctor's knees, and a spray of warm water playing over his inflamed eyes; and yet is not above consoling his injured dignity by a lump of sugar and a kiss, when all is over. A town maiden of six or seven years says pitifully, "Dear lady, how *can* you let these dirty village women sit down on your clean bed?" When she sees a Felluhah on the surgery couch, a moralist of eight, bewailing her impaired eyesight, tells us seriously that children who have mothers as young as hers was always suffer a great deal in their infancy, because "a very little mother is too fond of play, and does not know how to take care of her children." An impromptu poet of nine or ten, being held down by main force to undergo a very simple and painless examination, suddenly ceased his screams and began to chant a kind of funeral dirge, "O mother, mother, come and see your poor son in the dust;" then in a martial tone: "The knife is bared, the red blood flows; O mother, mother, come and see your darling in the dust!" All the time there was no knife in the question at all.—*Medical Missions.*

MEDICAL WORK IN TOKYO, JAPAN. A Japanese trained nurse, a graduate of our nurse's training school in Kyoto and of the Methodist Hospital Training School in Philadelphia, writes as follows of medical work in Tokyo: "The population of Tokyo is about 1,165,000, and there are many hospitals, public and private. In the largest hospital there are two departments, each containing over two hundred beds. Shiba Sanitarium has 200 beds; Red Cross has 150; Charity, 60; Meiji Hospital, 170; Sunten Hospital, 160; Hongo Hospital, 180; and a good many others have over one hundred beds each. I can say there are about one thousand nurses among these thirty large hospitals, so that you can tell about how many nurses are in Japan. There are how many more other hospitals beside these thirty I do not know, and there are also so many nurses' homes beside hospitals. There are very few Christian nurses in Japan. I have been to see the head nurse at Charity Hospital the other day, and she told me there are about twenty-four Christian nurses among the graduates there, and I also have heard that there are about thirty Christian nurses among three hundred at Red Cross Hospital. I do not think there are very many more in other hospitals and homes. Japan began to know how important it is to have good nurses in this country. So now there are so many women who become nurses,—and yet the most of them are not well educated people; consequently they are not fit for a right kind of a nurse, which I am ashamed to say!

"Perhaps you may not understand just how it is in Japan about the hospital. There are hardly any free beds in any of the hospitals, except Charity Hospital. Of course some do take the free patients if of special medical interest. So when I first went to America I could not believe hardly when I found that the majority of the hospital patients were free. Some of them were well-dressed people. So this wonderful work of Dr. Whitney is especially for the poor people in Tokyo. Our two big downstairs wards are filled mostly with the poor patients, and the majority of them are eye cases. Dr. Whitney's work is most wonderful. Nine out of ten get well and go home. Why shouldn't they get well, when one works with the help of the higher Power. I often notice the silent prayer with which he begins his operations in the operating room—if I am not mistaken! We have now in the ward a most interesting case of cataract—a woman, eighty years old. She is getting on wonderfully well. She will be discharged in a day or two, and she is happy. One day she told me that she will live a year longer because she can see again, and can live happier than she was last two years! How grateful they are to be helped when they are sick and needy! They are all thankful and happy when they go out, and no wonder!"

THE GENTLE CHRISTIAN DOCTOR. Miss M. Copping, writing of the medical work in Fez, Morocco, says: "A country child of about ten years was carried to us badly burned. The first day she did not speak, but on the second day she put her dirty little arm around my neck, and said, 'My sister, the fire took from me my only garment, and this is not kind to my skin,' meaning the old sack in which she was wrapped. I was so thankful to be able to go to my room and bring her a soft garment. This poor child died after much suffering. The last time as I changed the lint on her burnt chest and back, she kept whispering, 'The Lord is kind, the Lord is gentle.' Poor little one, how did she know? It was just this: she felt the comfort of cool lint and clean soft garments, and she accepted them as from the Lord himself."

LATE NEWS FROM MICRONESIA. Through an extra trip of the Morning Star we have news from Ruk, Micronesia, as late as May 19th. Mrs. Logan was on board, being compelled to leave Ruk for medical treatment, and is now in this country. It was thought necessary that Miss Beulah Logan, having a better knowledge of the language and of the people than anyone remaining there, should assist Mr. Stimson in his work, which leaves the Misses Baldwin alone in the girls' school,—a difficult position for them after only six months' stay on the island. A natural regret is expressed by the missionaries that our gunboat which took possession of Guam, did not go on to Ponape, and raise the American flag there. While German rulers are better than Spanish, it is feared that the government will not have a vital interest in its far-away possessions, and that the islands will be simply farmed out to a commercial company, whose only interest is to make money, and who will not care for the people or any helpful or uplifting influence that may be brought to bear upon them. The natives on Kusaie, Ruk, and Ponape are reported as very anxious to be taken under American protection. Captain Garland and Mr. Channon were allowed to visit Kiti, on Ponape. They found Henry Nancepei had been released after ten months' imprisonment; five months in close confinement, and the remainder of the time within the limits of the barracks and parade ground. The trouble among the natives, of which exaggerated reports were received last winter, seems to have been between the Catholics and Protestants. After a slight skirmish the fighting was stopped, through the influence of Nanepei. He assured Mr. Channon that the people on Ponape would receive any missionaries who could come to them, with open arms,—would gladly welcome them. He said the work was in good condition as far as numbers and congregation went, but deplored the want of missionaries to keep up the

spirituality of the workers and the churches. They "need the living water." The Spaniards were waiting for orders to leave the island, and were without food or news of any kind, except such as was brought by chance vessels.

EXTRACTS FROM RECENT LETTERS.

FROM MISS EMILY S. HARTWELL, FOCHOW, CHINA.

THE work has opened up rapidly during the past few years, and presents great promise for future development and growth, opportunity for which can readily be understood from the fact that only one of these seven churches is as yet self-supporting, this one being the "mother church" to nearly all the others.

The hospital for women and children, located in the midst of the teeming population of Foochow City, presents a most fruitful field for the lady physician for whom the mission has been calling so long to be associated with Dr. Woodhull.

This call is to an heroic task, often against seemingly insurmountable obstacles. As Dr. Woodhull says, "The work is trying because of the difficult cases that come to us, some beyond help, and some requiring a long time, patience, and perhaps a difficult operation to cure." Nevertheless, there is no work which demonstrates so clearly the unselfish disinterestedness of missionary effort as the medical work. The responsibility and care attending this work should be shared, for the constant care of a hospital and training a medical class fills the waking hours, and leaves but little time and strength for outside practice, with frequent night calls. Will not some one come soon to relieve Dr. Woodhull and extend this work? Who will claim the prophetic words of Jesus, who shares each grief and pain, "I was sick and ye visited me"? And who will share the blessedness of this reward by sending her?

This year in the comfortable kindergarten room secured a year ago, over twenty bright-faced "Celestials" meet every day.

Side by side with those gathered in from heathen homes with the terrifying idols, sit the children of the women in the Woman's School, whose mothers are Christians or learners. Do we who have been nurtured in Christian homes appreciate too little what it means to save these tender minds from the fears and terrors of heathenism, and the importance of directing their earliest thoughts and impulses toward purity and truth? How blessed to feel souls fresh from God can be saved, and spared from the bitterness of a degrading heathenism! Will not some willing heart turn gladly,

and ready feet hasten their coming, to take up and carry on this beautiful work already well started by Miss Woodhull? This work also includes plans for older girls.*

The City Station calls also for a lady to visit the homes of the church members of the city church, also the students of Foochow College, and help in the evangelistical work as well as teaching in the college. During the past year the work among women has developed very rapidly. The men gathered into the churches are anxious to have their wives learn the truth. The college and day schools introduce the gospel to the homes, and the mothers are asking us more and more earnestly to come and teach them. Three Women's Day Classes have been opened this year with over fifty women, and other classes are called for in other places. The home is the pivot on which a nation or a cause swings upward or downward; hence the home is the turning point in the progress of Christianity. It is fatal to neglect these opportunities to enter the homes of our Christians and our students. The ladies connected with the college have not been able to do more than a small fraction of this work, on account of lack of time from other duties. We are calling for more workers. Our college students insure us welcome in homes difficult to reach otherwise. May the Lord of the harvest send forth laborers into his harvest!

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

The past three months have wrought a great change in our native girls, they are manifesting such a very different spirit, and are becoming efficient helpers in the work of the home. I think you know that there are now four from the Lowlands, and the boys who were at home in February say that many others are anxious to come, and that their friends are not opposed to it as they were one year ago. One girl who ran away and came to us in December, attempted it two years ago, but was discovered, taken home and beaten. I wish you would pray especially for Notisa, the first girl who came to us from the Lowlands. She has in her the making of a very good or a very bad woman. She is a hard child to manage, proud-spirited, self-willed, selfish. She was not more than ten when she came to us; is one of my brightest pupils; my most efficient worker. She can plan her work ahead, which very few of the native girls are able to do. She has required much more severe discipline than any of the other girls, and just now is trying to be a better girl.

Zyhiyeza (Shuězā) is another girl whose development I am watching with much interest. She must be seventeen or eighteen; came to us last

* We are glad to say that Miss Jean H. Brown expects to sail for China September 12th and take up kindergarten work in Foochow.

December, because she did not wish to marry the man to whom she had been sold. She was very lazy, always quarreling with the other girls, and her mind seemed full of vile thoughts, which too often found expression in words. At the close of last term I shut her up one afternoon when she had been fighting with another girl. Afterwards she asked if she could go home, saying she would return at the beginning of the next quarter. We had little thought that we should see her again. She did not come at the beginning of the term, but said she was delayed by the rains. She has given us no trouble about her work since her return, and has had no trouble with the other girls. If you could have seen her to-day in her new blue gingham dress, and could have seen her when she came to us, you would surely have thought her changed.

I have been reading to-day Dr. Dyke's "Gospel for an Age of Doubt." He says, "We must accept Christ's great truth of election to service as our only salvation from the curse of sin, which is selfishness." I thought of the part which work plays in the salvation of these girls. Six months ago Ziyase was one of my most disagreeable girls; now she is a most faithful worker in the kitchen. The beginning of the change was when I told the European girl, who had been making our mgoza bread, that she might try to teach Ziyase to make it.

Our last communion was a very precious season to me. Four of the boys united with the church, and side by side with them stood my oldest European pupil to confess her faith in Christ as a personal Saviour. She felt anxious to unite with God's people. The nearest English church is at Umtale, one hundred and fifty miles from here. Six of the native girls asked to be received into the church at this last communion. We all felt that they had better wait until they have had more instruction. I believe that three or four are truly converted.

FROM MISS MARY T. NOYES, MADURA, INDIA.

You may be interested to hear of the cobras we had caught in our compound. The snake charmers claimed to have caught three in the school compound, and one in Mr. Chandler's garden. There were many witnesses to the fact that he caught them, but whether he had previously let them loose we cannot be sure. At least three appeared very fierce and poisonous, and the charmers evidently handled them with the greatest caution. One, the biggest of all, I saw them catch. They had a curious sort of pipe, which they played to charm the snake and draw it from its hole. Then, as soon as they caught sight of it, the chief man ran holding a bag containing a quantity of a kind of root in his hand. While the other man kept on

piping this man held the bag over the snake's head, slowly lowering it as the snake covered before it. Then suddenly he seized the neck close to the head, and it was caught. It was very fierce when let go, struck fiercely at a gourd presented to it, but covered immediately before a piece of that root. It was five feet or more long, and as big around as a man's wrist. When it spread itself the marking was beautiful. The spectacles on the hood were very plain. A friend of ours in America asked my sister to get him a cobra. After a good deal of persuasion the charmer said he would sell it for two rupees, but would not kill it. Charmers always say they cannot kill a snake, or their power would be gone. This man said, "The snake is my child; can I kill it?" But finally, after much talking, he consented to put it into a bottle, and allow alcohol to be poured on it. So, after much difficulty in getting a large enough bottle, after pouring laish on its head, and going through some incantations, as if for its funeral, he put it in, holding the head tightly till the last minute, when he quickly put the stopper on its nose, and pushed it in. Then he put in a funnel in place of the stopper, and allowed some one else to pour in the alcohol.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

Luke x. 21-24. A prayer.

THIS is a prayer of our Lord Jesus. One wonders if any of the seventy heard it, and if, hearing, it was comprehended. Again and again our Lord had said much about being as little children, and that such was the spirit that could enter into the mysteries of the kingdom of heaven. When he proposed to be the teacher of such as would come to Him he did not hold out the possibility of any revelation of the profound and weighty mysteries of that unknown land. The lessons to be taught by this divine teacher were all toward lowliness of spirit, childlike simplicity, and trustfulness. The purpose and result were for the better living the life that now is.

When the seventy came rejoicing that they had had such manifestations of divine power through their faith, we see how our Lord recognized the danger which meets us all. The rejoicing should come, not because of the deeds done or any work at which men may wonder and admire. These

are readily and easily bestowed upon anyone whom the Lord can trust in the using. The "rather rejoice" lies in the richer communion with the Holy Spirit and deeper knowledge of the risen Lord, and a daily increasing consciousness of his personal presence discerned and felt. How well He knows just when and where to prize and crown a witness who, when even wonderfully blessed in ministry to others, never swerves from the simple acknowledgment, "not I, but Christ in me."

Hence, this prayer becomes most precious to all who would be owned and helpful in service. When we feel that we are very babes in knowledge of heavenly things, and yet possess the simplicity of implicit trust that our Lord will accept any service for him, and add his own grace and authority to our message, we may know that he rejoices in spirit over us.

The revelations are precious and clear. The voice is known. The testimony is freely and gladly given. Self passes out of sight in the absorbing desire that others may see His tender and radiant presence as we see, and know his faithful love as we know. Of such is the kingdom of heaven in all its power and mystery.

A MODEL AUXILIARY.

BY MARY HEDLEY SCUDDER, TACOMA, WASH.

WE hear of clubs for pleasure and profit, for labor or for help; we read of the many new ideas that are pushed by women in conferences, conventions, or congresses; we are beginning to be amazed when we meet women who are not "up" in all the latest modes of thought, and are not busily engaged in developing everything and everybody while their nearest and dearest are having a Topsy-like growth; and our astonishment increases when, in our little journeying up and down the world, we find a missionary society that is fulfilling its purpose, and which could send out a clear, illuminating light of inspiration to many in the land.

Perhaps the account of this Auxiliary will savor a little of Bunyan's dream; it may be it sounds too good to be true, and that no such society exists. But it is no dream; it more than exists, and it is a help to the pastor and an example in the Branch.

This missionary society is one of several organizations in a church which is struggling with debt, and all of the forty-five members are busy, everyday women, many with family cares pressing upon them, making the moments for outside work, or reading or recreation, golden in their opportunities. Hence the strength of the society does not depend upon the wealth, the

leisure, or the culture of the members; but that it does depend upon their consecration, their self-denial, and their interest goes without saying. In all organizations there is always a central force, and in the Model Auxiliary the executive committee has the force, courage, and capability to move mountains.

The committee, which courteously includes the pastor's wife, meets monthly, planning for more aggressive work and keeping in close touch with the women who are appointed to lead the twelve meetings of the year. The president has been a consecrated missionary, and herein is the society blessed, especially as her example of forgetting her own burdens yields a powerful influence. Every woman aims to practice the motto upon the Topic Card for the year:—

“ I am only one,
But I am one.
I cannot do everything,
But I can do something.
What I can do
I ought to do;
And, by the grace of God, I will do.”

So armed, it is not surprising that the executive meetings are penetrated with an earnest, aggressive spirit, which is so felt by all the members that each woman gives gladly and readily any service of mind, voice, or pen when it is asked of her.

The year's leaders, considering home and foreign work alternately, spend as much time upon their meetings as do the women in purely secular clubs, or those who are advocating some fad as unpractical as short-lived.

The meetings are planned for two hours, and four times a year, to comprise afternoon and evening. How formidable this sounds! But when the day comes there seems to be nothing terrifying to the members of this Model Auxiliary. So at half-past two they enter, often accompanied by guests, one of the delightful homes which are always open to them, and prepare, with bonnets laid aside and work in hand, for a spiritual and intellectual treat. Usually the speakers and singers—for heart-stirring music is always a feature—have an audience of nearly or quite forty ladies. The common interest makes the company one, and the tailor-made suit is no more out of keeping than the homemade alpaca; nor the dainty silk waist than the thrice turned gray gown; and there is as much applause awarded the paper showing time and thought, as the simple poem read in quavering tones. But the consecration and interest have developed latent talents, and one woman will give from memory the history of the American Board from its inception to

the present year, naming each station and its missionaries, or relate, without a note, the story of missions on some foreign field, illustrating with a map her remarkable mental feat; or another will describe the country under consideration politically, geographically, scientifically, so succinctly but so clearly that the facts stick in the mind like burrs.

Pains are taken to secure letters from missionaries, which often throb and glow with a depth of spiritual experience that thrills the listeners' hearts; photographs and curios are gathered from all parts of the earth to enrich an afternoon; the most talented singers gladly come to render selections appropriate to the occasion, and the prayers that ascend from the earnest workers must avail much. Sometimes a "real live missionary" tells of an experience that dwarfs the narrow lives spent at home to nothingness, and if it is possible, this reaches the men also at the quarterly evening meetings; but usually the society depends upon its members, and none of the women's clubs, or literary societies, or other bodies which meet for mutual benefit, have more delightful papers, more enthusiasm, or zeal, than this Model Auxiliary in one of the cities of the Pacific Coast.—*The Advance*.

WE trust that the description of a model auxiliary will stimulate others to go and do likewise. We should be glad to print accounts of similar success that may be suggestive and inspiring.

• SIDE LIGHTS FROM PERIODICALS.

THE Eastern Problem is before the public, and our periodicals present material for a study of some of the countries.

In the *Atlantic*, August, is an article, "The Break-up of China, and our Interest in it." "Recent Developments in China," by Oscar P. Austin, Chief of U. S. Bureau of Statistics, in *Forum* for August, presents another phase. *July Notes and Queries* considers the "Chinese Medicines" at some length. Some of the history is recalled in *Harper's*, August, "Episodes of the Taiping Rebellion," by Rear-Admiral L. A. Beardslee, U. S. N. The *Chautauquan*, August, gives "Chinese Corporations," by Maurice Courant, translated from the *Revue des Deux Mondes*. In the same magazine Laura B. Starr writes on "Tea Drinking in Japan and China."

The artistic side of Japanese life is touched upon in August *Scribner*, "Japanese Flower Arrangement," by Theodore Wores. The political

condition of Japan is interesting at present, and is noticed in several periodicals. The *Independent*, July 20th, has an editorial on "The Admission of Japan." T. R. Jernigan, formerly U. S. Consul-General at Shanghai, writes on "Japan's Entry into the Family of Nations," in the *North American Review*, August. The *Nineteenth Century*, July, gives "Parliamentary Government in Japan," by H. N. G. Bushby. "Korea: Present and Future," is the title of an article in the *Independent*, July 27th, by Horace N. Allen, U. S. Minister to Korea.

G. W.

ANNUAL MEETING.

THE thirty-second annual meeting of the Woman's Board of Missions will be held in Plymouth Congregational Church, Syracuse, N. Y., on Wednesday and Thursday, November 1 and 2, 1899. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the same church on Tuesday, October 31st.

The ladies of Syracuse 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 Mrs. J. F. Demaine, 400 University Avenue, Syracuse, N. Y., 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.

It is expected that the exercises of the meeting will have reference to the close of the century, work done in the past and plans for the future, and will be of special interest.

TOPICS FOR AUXILIARY MEETINGS.

September.—Objects of Worship in Heathen Lands. See LIFE AND LIGHT for August.

October.—Medical Work of the Board.

November.—Thank-offering Meetings.

December.—Conditions in the Heathen World in 1800.

1900.

January.—Triumphs of Christianity in One Hundred Years.

February.—Old and New Japan.

March.—The Awakening of China.

April.—What a Century has Wrought for Woman in India.

May.—Mission Work Through Christian Literature.

June.—A Century in the Turkish Empire.

July.—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

August.—Evangelistic Work of the Woman's Board in the Central and Eastern Turkey Missions.

September.—The Transformation of the Sandwich Islands.

October.—From Darkness to Dawn in Africa.

November.—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

THE MEDICAL WORK OF THE BOARD.

TOPIC FOR OCTOBER.

As the medical work in our own Board affords ample material, the references will naturally come from back numbers of LIFE AND LIGHT.

We suggest three papers for this topic on medical work in China, India, and Turkey. For a statement of the work in general see LIFE AND LIGHT for May, 1895. The changes constantly going on in the personnel of our missionaries is shown by the fact that of the ten workers mentioned there, four—Dr. Mary A. Holbrook, Dr. Grace N. Kimball, Dr. Pauline Root, Miss Helen E. Fraser—are no longer connected with the Board. The medical work in Japan passed out of our hands in connection with the troubles in the Doshisha. Dr. Grace N. Kimball, having failed to secure a permit for medical practice in Turkey, still remains in this country, and Dr. Root has been compelled by family reasons to sever her connection with the Board.

For existing work in CHINA, *Tung-cho Dispensary*, see LIFE AND LIGHT for November, 1887, June, 1888, September, 1896, and page 404 of this number. *Foochow Hospital*, October and November, 1886, December, 1889, February, 1891, July, 1896, October, 1897, November, 1898. INDIA, *Ahmednagar*, May, 1895, April, 1896, November, 1897, September, 1898, and page 391 of this number. Work of Dr. Karmarkar at *Kassino and Bombay*, May, 1895, April, 1896, July, 1897, and page 402 of this number. *Madura*, July, 1887, March, 1888, May, 1891, May, 1895, and page 403 of this number. TURKEY, *Aintab*, March, 1894, May, 1895, November, 1896, November, 1897, June, 1898, and page 394 of this number. Leaflets, Medical Work in the Villages in Southern India and the Dispensary at Tung-cho, China.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18, 1899, to July 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —	
Treas. Brewer, 8.30; Skowhegan, 2	10 30
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Augusta, Aux., 50; Biddeford, Sec. Cong. Ch., Aux., 17.50; Buxton Centre, Mrs. Geo. W. Cressey, 2; Denmark, 1; Eliot, Jr. C. E. Soc., 2; Gorham, Aux., 24; Limerick, Ladies, 7; Litchfield Corners, 7.55; Portland, St. Lawrence Ch., Jr. C. E. Soc., 50 cts.; State St. Ch., Aux., Mrs. Ellis, 5; Waterford, First Cong. Ch., Aux., 5; Westbrook, Warren Ch., Aux., 17,	138 55
Total,	148 85

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Atkinson, Aux., 30; Concord, North Ch., Jr. C. E. Soc., 13, So. Ch., Kimball Circle K. D., 10, S. S. Class, 3; Dover, Aux., 35.25; Hampstead, Aux., 6; Hampton, Aux., 37.50; Keene, Sec. Ch. M. B., Little Light Bearers, 5, C. E. Soc., 10; Kingston, C. E. Soc., 5; Marlboro, Jr. C. E. Soc., 5.18; Nashua, A. Friend, 15, Y. L. Miss. Soc., 10, Aux., 24.55; North Hampton, Aux., 10; Salmon Falls, Aux., const. L. M. Miss Almira Saunders, 25; Swanzey, C. E. Soc., 10; Troy, Aux. (with prev. contri. const. L. M.'s Mrs. Oliver W. Smith, Mrs. John Jarvis), 28.50; Warner, Aux., 5; Wilton, Aux., 3, Sec. Cong. Ch., St. Paul C. E. Soc., 10,	300 98
Total,	300 98

LEGACY.

<i>Londonderry.</i> —Legacy to New Hampshire Branch, Mrs. Hannah J. Sleeper, Chas. S. Pillsbury, Exr., through Treas. of New Hampshire Branch,	909 73
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VERMONT.

<i>Greensboro.</i> —The Votey Children,	10
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barre, Aux., 15.32; Cambridgeport, Aux., 3.50; Chester, C. E. Soc., 10; Middlebury, Inasmuch Circle K. D., 5; Pittsford, Aux., 7; Pownal, North Sunshine Band, 2.25; St. Johnsbury, No. Ch., 13.65, So. Ch., 18.10; Vershire, Aux., 3.50; Westminster, Mrs. Julia H. Barnard, 1,	79 32
Total,	79 42

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Abbott Academy, 45, Andover Union, 1; Malden, Aux., const. L. M.'s Mrs. Horace R. Brown, Miss Marcy A. Gilmore, 50; Medford, Mystic Ch., Aux., 20; Win-	
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chester, Aux., 72, Interm. Dept. S. S., 7.56; Woburn, First Ch., Aux., 12,	207 56
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Hyannis, Aux., 10, S. S., 1,	11 00
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Three friends, 100; Hinsdale, Aux., 18.23; Lee, with prev. contri. by Miss M. E. Gibbs, const. L. M. Mrs. S. S. Rodgers, Prim. S. S., 5; Pittsfield, First Ch., Aux., 1; Stockbridge, Aux., 20.80,	145 03
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Lynn, No. Ch., M. B., 2.05; Salem, Tabernacle Ch., Aux., A friend, 12,	14 05
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 4.65; Shelburne, Aux., 18.83,	23 48
<i>Lincoln.</i> —A friend,	2 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Maynard, Mrs. Lucy A. Maynard, in Mem. of Fannie, Mary, Hattie, and little Vickie, 10; Milford, Aux., 30.39; Natick, Cradle Roll, 8.42; South Framingham, Grace Ch., C. E. Soc., 5; Wellesley, Aux., 30, Wellesley College Ch. Asso., 413,	496 81
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Aux., 26; Easton, Golden Links M. C., 8; Holbrook, Torch Bearers M. C., 3; Rockland, Aux., 21.75; Scituate Centre, Aux., 16,	74 75
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas. Edgartown, C. E. Soc., 5; Marion, Aux., 35.59; North Dighton, Aux., 20; North Middleboro, Aux., 12, Cradle Roll, Marion A. Leonard, Marion Florence Dunham, Alice Chase Dunham, 81 cts., Leiten Offerings, 105.79,	179 19
<i>Pepperell.</i> —Prim. Dept. S. S.,	50
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, First Ch., Aux., 42.50, Second Ch., Aux., 4, Miss G. M. McLaren, 6; Mittineague, Aux., 50; Palmer, Second Cong. Ch., 16.86; Springfield, Hope Ch., Aux., 18, Cradle Roll, 12, Park Ch., Aux., 10.70, South Ch., Aux., 65.29, Y. W. Miss. Soc., 73.75,	299 10
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, A. K. D., 1; Auburn-dale, Jr. C. E. Soc., 25; Boston, Central Ch., Aux., 325.17, Y. L. Aux., 162.58, Mt. Vernon Ch., Aux., 30, Jr. Aux., 30, Old So. Ch., Mizpah Class Dau. of Gov., 18.05, Park St. Ch., Aux., 30.27, Shawmut Ch., Aux., 331.10, Union Ch., Y. L. Aux., 75; Brighton, Cong. Ch., End. M. C., 4; Cambridge, First Ch., Aux., 54, Cradle Roll, 12, Extra-Cent-a-Day Off. (with prev. contri. const. L. M. Mrs. Frank Gaylord Cook), 3.65; Cambridgeport, Wood Mem. Ch., Aux., 10; Charlestown, Winthrop Ch., Aux., 50 cts., Cradle Roll, 68 cts.; Chelsea, First Ch., Cradle Roll, 14.07, Third Ch., Aux., 7.45, Floral Circle, 10; Dorchester, Village Ch., Jr. C. E. Soc., 2; Hyde Park, A friend, 50; Jamaica Plain, Boylston Ch., Y. L. Miss. Soc., 50, Central Ch., Aux., 123.52; Newton,	

Eliot Ch., Aux., 122, Helpers, 9, First Ch., Aux. (of wh. 8.35 Cradle Roll), 60; Newtonville, Cradle Roll, 27.50; Roxbury, Highland Ch., Aux., 45.40; Immanuel Ch., Aux., 3.25, Walnut Ave. Ch., Prim. Class, S. S., 3; Somerville, Broadway Ch., Y. L. Miss. Soc. (of wh. 2.40, Cradle Roll), 19.13, Prospect Hill Ch., Woman's Union, 40, Winter Hill Ch., Y. L. Soc., 2; South Boston, Phillips Ch., Aux., 80; Walpole, Aux., 30.27, Mrs. Helen E. Way, 22.53; Waltham, Aux. (of wh. 17.33 Cradle Roll), 42.33, Carrier Pigeons, 20; West Somerville, Day St. Ch., W. M. Soc., 5.50, Lower Lights, 5,	1,906 95
<i>West Brookfield.</i> —Friends,	20 00
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Blackstone, Aux., 15; Hardwick, Cong. Ch., C. E. Soc., 3.41; Leicester, Jr. C. E. Soc., 1.76; Marlboro, Jr. C. E. Soc., 11; North Brookfield, Aux., 20; Sturbridge, Aux., 22; Ware, Aux., 230.80; Warren, Aux., 22.48; Westboro, Aux., 19.05; Worcester, Hope Ch., Jr. C. E. Soc., 5, Old So. Ch., Aux. (of wh. 50 const. L. M's Mrs. H. W. Cobb, Mrs. Everett Flagg), 75.16, Pilgrim Ch., Aux., 35.72, Little Light Bearers, 5,	466 38
Total,	3,846 80

LEGACIES.

<i>Belchertown.</i> —Legacy Miss Sarah C. Alden, Miss Harriet E. Alden, Executrix,	1,110 68
<i>Williamstown.</i> —Mrs. Mary H. Hopkins,	100 00

RHODE ISLAND.

<i>Providence.</i> —Miss E. A. Gaff, ¹	5 00
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Providence, Free Evangelical Ch., Aux., 30.50, Union Cong. Ch., Aux., 164.77,	195 27
Total,	200 27

CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Aux., 27.65; Glastonbury, Aux., 102.14; Hartford, First Ch., Aux., 2, Cradle Roll, 13.60; Manchester, Second Ch., 12.51; New Britain, First Ch., Aux., 41.19, South Ch., Aux., 31.15; South Manchester, Jr. C. E. Soc., 3; West Hartford, M. C., 8.25, Cradle Roll, 9.50,	250 99
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Black Rock, Jr. C. E. Soc., 5; Bridgeport, Park St. Ch., Full. Mem. Soc., 5; Derby, First Ch., C. E. Soc., 25; Essex, C. E. Soc., 3; Kent, Aux., 20.06; Killingworth, Aux., 1.55; Litchfield, Aux., 27.56; Madison, Aux., 22.70; Middletfield, C. E. Soc., 3.62; New Canaan, Aux., 12; New Haven, Centre Ch., Aux., 268, Jr. M. C., 55, Dwight Pl. Ch., C. E. Soc., 7.92, Grand Ave. Ch., Helpers, 12.45, Humphrey St. Ch., Y. L. Soc., 50, Plymouth Ch., Sunbeams, 45, Captains of Tens, 10, United Ch., Y. L. Soc., 50, Yale College Ch., Aux., 30, Mrs. Cady's School, 8.10; New Milford, Aux., 10; North Branford, C. E. Soc., 9; North Haven, Jr. C. E. Soc., 25 cts.; Norwalk,	

Aux., 15; Portland, Work and Win, 2, Prospect C. E. Soc., 6, Sharon, C. E. Soc., 6; Stamford, Y. L. Soc., 50 cts.; Stratford, Aux., 24, Y. L. Soc., 22; Wallingford, C. E. Soc., 11; Washington, Aux., 10; Watertown, C. E. Soc., 10; Winchester, C. E. Soc., 7.54; Winsted, First Ch., Jr. Workers, 24,	819 25
<i>Terryville.</i> —Miss Lois Gridley,	10 00
<i>Westville.</i> —Miss Abbie Ogden,	30 00
Total,	1,110 24

NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Acting Treas. Bedford Park, Jr. C. E. Soc., 8; Binghamton, Plymouth, L. M. Soc., 5; Brooklyn, Parkville, Ladies' Aid Soc., 5; Buffalo, First Ch., W. M. Soc., 40 (aid with prev. contrib. by Mrs. W. G. Bancroft const. L. M's Miss Mary I. Rankin, Mrs. Ann J. Kulm, Mrs. John F. Candee, Mrs. M. F. Gedge), De Ruyter C. E. Soc., 1; East Bloomfield, Aux., 8.30; Fairport, W. F. M. Soc., 40; Flushing, Aux., 16.10, Acorn Band, 2.67; Honeoye, C. E. Soc., 4; Lockport, Jr. Ch., Aux., 8, S. S., 10; Manhattan, Jr. C. E. Soc., 7.07; Morrisville, C. E. Soc., 1.50; Newburg, L. M. Soc., 2; Oneida, Chenango and Delaware Assoc., 10.25; Orient, W. M. Soc., 29.23; Perry Centre, Aux., 16; Rochester, So. Ch., W. M. Soc., 20; Syracuse, Danforth Ch., Ladies' Union, 20, So. Ave. C. E. Soc., 10; Warsaw, S. S., 3.25; Watertown, Emanuel Jr. C. E. Soc., 5; West Winfield, C. E. Soc., 10. Less expenses, 76.45,	205 92
Total,	205 92

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 54.55, Miss. Club, 10, Mt. Pleasant Ch., Aux. (of wh. 25 const. L. M., Mrs. Jessie S. Davis), 34.20; N. J., Bound Brook, Aux., 25; Chatham, Stanley Ch., Aux., 9.11; East Orange, Trinity Ch., C. E. Soc., 11.33; Newark, Belleville Ave. Ch., Aux., 21; Upper Montclair, Aux., 33; Westfield, S. S., 20.29; Pa., Germantown, Neesima Guild, 4.44,	222 92
Total,	222 92

LEGACY.

<i>Baltimore, Md.</i> —Legacy to Philadelphia Branch, Mary R. Hawley, Baltimore Safe Deposit and Trust Co., EXT., final payment,	320 25
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TURKEY.

<i>Smyrna.</i> —Girls' School, K. D.,	26 40
Total,	26 40

General Funds,	5,933 91
Gifts for Special Objects,	207 89
Variety Account,	8 69
Legacies,	2,440 66
Total,	\$8,591 15



President.

MRS. H. E. JEWETT,
Berkeley, Cal.

Treasurer.

MISS BESSIE B. MERRIAM,
1418 Franklin Street, Oakland, Cal.

Home Secretaries.

MRS. W. J. WILCOX,
461 East 14th Street, Oakland, Cal.

MRS. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

RECEPTION TO MISSIONARIES.

WE do honor to our military and naval heroes, and we have medals and garlands for the boys in blue who have seen service and have done their duty. No less honor is due to the soldiers of the cross, to our missionaries both home and foreign, whose lives are a constant devotion to duty, often rising to the highest point of moral and even of physical courage.

San Francisco has become the most convenient *embarcadero* for those going to Micronesia, Japan, China, and even India, so that quite a goodly company are frequently passing through here en route to the Atlantic seaboard or outward bound to the Orient.

Such a company recently arrived on the Gaelic, and the Woman's Board of the Pacific was alert to catch them on the wing, and tendered them a reception at headquarters. It was simple and informal, but most pleasing and satisfactory. It was the work of a few moments, with willing hands and an abundance of beautiful flowers, to give the rooms an air of brightness and of welcome.

The guests of honor were Dr. and Mrs. Gordon of Japan, Rev. J. E. Abbott and Miss Abbott of Bombay, Mr. Bruce of Satara, Mrs. Dr. Sheffield of Tung-cho, Rev. H. Kingman and wife of China, Miss Talcott of Japan, Mrs. A. P. Peck of China, Miss Melville of Africa.

After an hour of social chit-chat Mrs. Jewett called the audience to order and introduced the guests, one by one, each of whom responded in a few earnest, uplifting words. It is an inspiration to look into the faces and hear

the voices of those whom we have known for years only by hearsay. We know "their works, and their love and faith, and ministry and patience, and that their last works are more than the first," and it is good to clasp their hands and tell them, "We are glad to see you."

One of the guests said that as the steamer was nearing land she thought how pleasant it would be if for once in her lifetime she could feel that some one was waiting on the dock for her; but if she could have foreseen this pleasant gathering she would have felt satisfied. Light refreshments were served by the young ladies, and a bunch of moss roses presented to each of the missionaries. Rev. H. H. Cole, in a brief prayer, commended them all to the special care and guidance of our Heavenly Father.

INDIA.

EXTRACTS FROM THE ANNUAL REPORT OF THE MADURA MISSION.

FROM REV. J. C. PERKINS.

THE usual process in connection with the formation of a new congregation is somewhat as follows: First, two or three men are impressed with the truth, then before they announce themselves as Christians, they endeavor to influence their brothers and relatives; and when they think they have a number large enough for protection, in case of the persecution which is sure to follow, they give their names to the missionary, and are enrolled as Christians. Some of this number have followed their leaders without any adequate comprehension of what the new religion really is. They have followed their leaders and influential men into Christianity, just as they would have followed them into Mohammedanism or any other religion. They are received,—the earnest and indifferent instructed in the great nursery of the church,—and an attempt is made to instruct, to develop, and mature them. In view of the foregoing it is a special joy and gratification when a Hindu is convinced of the truth, and so convicted of the heinousness of his sins that he wants immediate relief, and, waiting for the companionship of neither relatives nor friends, comes, announcing his belief in the Saviour of the world. We have had several cases this year of individuals who have come alone, and have shown marked evidence of deep conviction of sin, and an intense longing to be right with God.

It is interesting to note the great similarity between establishing a Christian congregation in one of these Hindu villages and the building of the

walls of Jerusalem in the time of Nehemiah. First, the Hindus are very sorry that Christianity has come to the place, for their influence over certain people is lost. Next, the Hindus laugh at and mock those who have accepted the new faith, and say to them: "What do you expect to get from the mission, food or wives? You will get nothing, and will be back to us before the year is out." Next come threats, and persecution, and trickery; and these failing to bring the new converts back to Hinduism, they make their last, and most trying, attempt. By becoming most friendly, considerate, helpful, and kind, to certain of the congregation, they create a division among the Christians themselves, which is often a more serious blow to the growth of the church than the most active persecution of the congregation as a whole. Last year ten families accepted Christianity in one village. The congregation endured mocking, threats, and actual persecution. Now the influential Hindus of the place have stopped all persecution, and have become most friendly with certain of the congregation, with the result that three men, with their wives, have gone back to heathenism.

In one of the villages of this station there is a faithful catechist who has suffered much for his profession of Christianity. He was a man of some means when he left Hinduism; he is a poor man now. Some rich and influential Hindus living in a neighboring village were so anxious to have their sons study that they allowed them to attend school under this catechist, feeling confident that they could overcome any influence that might be exerted on the boys in favor of Christianity. They little knew the power of God's word. The old man faithfully taught the school attended by only twelve or fifteen Hindu youths, whose ages ranged from thirteen to seventeen years.

Months passed by, and the word of God commenced to take effect. The boys began to question the teachings and the senseless ceremonies of their religion. They stopped many of the practices of the heathen, and only went to the temples when actually forced to go. Not only that, but they commenced to worship the Lord Jesus as God, and as they could not do this in their father's houses, they fixed a time in each week when they would steal off into the jungle, and hold a prayer meeting. This little meeting has been going on for years.

Recently when the missionary was to preach in a village three miles from their place, they came to hear and talk with him. At the close of the service a long and earnest conversation was carried on between the missionary and the chief spokesman of the young men. He was about seventeen years of age, the only son of a very rich father. He said that he believed firmly in Christ. That he would have nothing to do with Hinduism, but that if

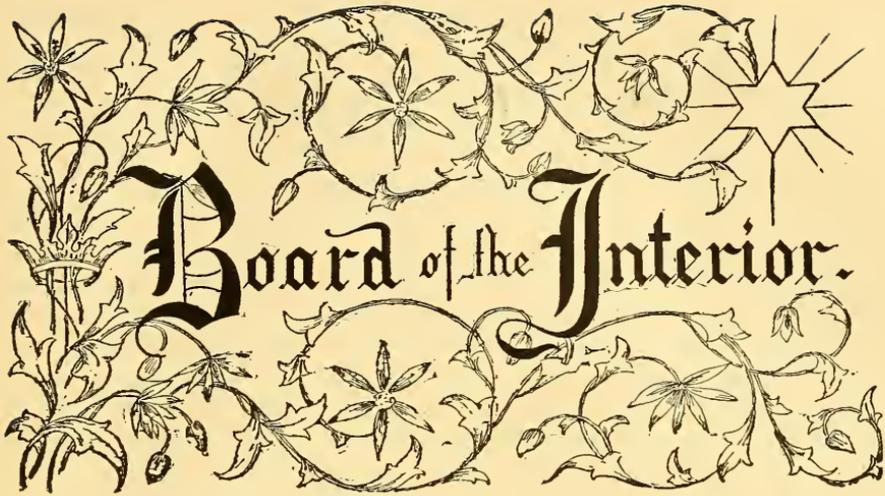
he came out publicly and confessed Christ, his father would disinherit him, his caste people would drive him out and far away from that section of the country, and he knew not where to go. There was a marked similarity between his case and that of the rich young ruler who came to Christ; and the missionary appreciated the position and the difficulties of that young ruler in the Biblical story as never before.

The young Hindu was perfectly genuine in his earnestness and desire to become a Christian. He had nothing to gain as far as this world is concerned, and everything to lose by becoming Christian. This was no sudden or impulsive move, but the growth of years of Christian training. Alas! he could not take the final step, but continues, with his companions, a secret believer in the Lord Jesus, and the secret meeting in the jungle is still kept up.

FROM EXCHANGES.

A BRAHMAN PETITION. A number of Brahmans brought to the maharajah of Mysore a petition in which they protested against the following customs and practices, which are destructive of caste, and from which they begged the maharajah to guard his province: (1) Criminals in jail are compelled to drink from the same water supply as that used by Mussulmans and Pariahs. (2) Brahmans are often compelled to take medicines prepared by doctors of Pariah origin. (3) In educational work caste rules are not observed, and girls are allowed to be educated. Female education will be the death blow of the caste system. (4) In the systems of water supply no provision is made for separate fountains from which the Brahmans alone could draw.

TRAINING OF WORKERS. Rev. F. B. Meyer, at a recent gathering in Calcutta, recommended the Christ method of propagating Christianity, and said that if he were a young missionary he would do his very best to train twelve apostles, seeking to imbue them with his own spirit, living with them, and sending them forth. A man of the fullest consecration, largest faith, greatest tact, soundest judgment, and ripest experience, would be necessary for this kind of work; but given such a combination of qualities, and twelve workmen developed in this way, a most effective and blessed service would follow.



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[*Mission News*, published by the American Board's missionaries in Japan, furnishes this tribute to the beauty of one of the Japanese mountains.]

CHUZENJI.

BY JULIA E. DUDLEY.

Lying embosomed in the wood-crowned hills,
Its quiet waters lapping on the beach,
Above, the fairest blue e'er summer sky
Arched over mountain lake; its bosom calm
Reflecting back to heaven the blue of sky,
A fringe of cloud, the gray wing of a bird—
Created but for shadowing heavenly things,
It lies a gem most crystalline and pure.

Our hearts, compassed perchance with sterner bounds,
Are yet o'er-arched alway with love divine
Which fain would win them from these darker shades
And shine into them heaven's truth and love,
Which they in turn reflect back to the skies.
O Lord! still all our restless, troubled thoughts;
Let thy great peace brood o'er our storm-tossed souls;
Then shall we, still and strong, Thyself reflect.

PEN PICTURES FROM JAPAN.

BY MISS^s LUELLA MINER.

NEARING YOKOHAMA.

ALL of the afternoon we sailed two or three miles from the coast, passing, I should think, thousands of fishing boats. The coast was rugged, almost mountainous in places, full of bays and very picturesque. Many little villages nestled at the water's edge below the cliffs. At Cape King, the entrance to the harbor, we saw the first lighthouse, and, crowning a hill back of it, I saw through a strong glass a tiny Shinto temple.

That afternoon, to look back upon, seems like a bit out of fairy land,—the sea with scarcely a ripple, the blue hills in the distance, and the near ones covered with verdure, the boatmen in their strange dress, or, more correctly, lack of dress, sculling along in their queer boats. As we approached Yokohama land became visible on our left, also, and soon we saw the active volcano Oshima, on Uries Island.

SUNSET.

I wish that I could paint with my pen the sunset which we enjoyed that night, so that you could get from it one tenth of the pleasure which I received. You will never see one like it in America, though possibly you may see as grand ones.

The water had an iridescent, almost metallic, luster everywhere, and the shaft which the sun cast across the water was gorgeous. The sky was intensely blue, and a Japanese mist softened every outline. A romantic white lighthouse perched on a cliff, with higher hills behind it, formed part of the picture. Then, to complete the scene, against the pink of the western sky we saw the dim outline of Fujiyama, seventy miles away. It is between thirteen thousand and fourteen thousand feet high, an extinct volcano, and as seen from the harbor is a perfect cone with no other mountains near it, though there are some behind it not far away. Mrs. Fenellosa, who has traveled all over Europe and America, thinks that there is no scenery to surpass that of Japan for picturesqueness. . . .

THE JINRIKISHA.

A little steamer landed us at the Custom House with our hand-baggage, which they winked at twice, and passed on without further inspection. A row of at least thirty jinrikishas was drawn up near, and when we were through with the formality of the Custom House the hotel runner called to the men, and they started for us *en masse*. Right here I'll explain the jinri-

kisha. It's simply an old-fashioned pull-from-the-front baby-carriage, with two shafts in front; and our horse was—a man! Well, we piled in, and each into a separate one, twenty or more of us, and the men started off helter-skelter, hard as they could run; now one ahead, now another. I'd give twenty *sen* if you could have seen that show. I lay back in my jinrikisha and fairly shrieked with laughter. Some of us tried to look as if we had been born in a jinrikisha, expected to die in a jinrikisha, and owned the whole of Yokohama, and some of us abandoned ourselves to the delight of looking green. Of course our men fleeced us at the end of the journey, but they are much more polite about it than American hackmen are in initiating foreigners.

THE GRAND HOTEL

is the very perfection of a hotel. The pleasantest thing about it is its cleanliness. I didn't know that anything earthly could be so clean. The meals are delicious, and the rooms elegant. Ours is in the second story, and double glass doors open out into the great front veranda. There is only the driveway between the hotel and the *bund*, or levee, so as we look out we see Yeddo Bay, dotted with innumerable boats. . . .

A TOUR.

After tiffin, or lunch, we engaged jinrikishas and started on a tour as directed by Mrs. Fenelossa. We had each of us two men,—one to push behind, as we were going on the Bluff. On the Bluff, overlooking the harbor, are the fine residences of the foreigners. The streets are narrow, with no sidewalks, but they are as hard and smooth as a pavement, and not a tiny speck of rubbish of any kind is anywhere to be seen. The streets wind about in the most bewildering way, and with a decided avoidance of angles. The lawns are perfect, but hedges of beautiful plants shut off the view of houses and grounds somewhat.

Then our route takes us down into the country, through rice, cotton, millet, and other fields lying between the hills with their precipitous sides covered with plants. We pass many Japanese houses made of mud and covered with thatch, with paper windows. Most of them were quite open to the public gaze, and we could see the inmates manufacturing all sorts of articles. Women work in the fields as well as men, and carry dreadful burdens. . . . Well, we wound around through fields, hills, and little villages until we came to Mississippi Bay—named after Commodore Perry's gunboat, with which he opened the ports of Japan to foreign commerce in 1854.

We were riding on the edge of the bay when we came to a hill crowned by a Shinto temple. Broad stone steps, at least eighty in number, led up to it.

A little waterfall starts somewhere above the temple, and makes its way with two or three plunges to the foot of the hill. There was one quite high fall over black rocks surrounded by luxuriant foliage.

The trip occupied about two hours, and cost seventy *sen* each. Traveling in a jinrikisha is delightful. The roads are very smooth, and our horses [men] go on a kind of a dog trot, which does not jar you in the least. It is much more rapid than one would suppose.

BUDDHIST TEMPLE.

We went to Tokio yesterday,—nineteen of us. We had a guide, and saw a great deal, but saw it so hurriedly, and our guide's explanations were given in such poor English, that the day was not entirely satisfactory. We went on the cars, taking nearly an hour for the trip. The coaches are smaller than ours, and the seats run lengthwise.

We spent the morning at the Shiba temples. The finest temples are at Nikko, north of here. These rank second. The first temple we visited was burned two years ago, and they are just building a new one, which is to be very fine. The idols and *et ceteras* were in another temple close by. It contains a sacred Buddha, and none are allowed to enter it with shoes on, so you may imagine our whole party seated and removing our shoes; not so easy as stepping out of Japanese sandals. The temple floor was covered with matting. At the rail inside knelt a number of worshippers. This rail shuts off all the images, and only "high" people are allowed to go behind it. The sacred Buddha is concealed behind two curtains, which are rolled up only at certain times on festive days. The fact that there were so many of us "from a far country," and a liberal fee to the priest, not only admitted us to the sacred enclosure, but gave us an opportunity to see the god.

We filed in and seated ourselves Turk style upon the matting. Before us were an urn of burning incense, various images of Buddha, designed to be carried in processions, hideous images whose duty is to guard the idols, great bouquets of chrysanthemums,—the Emperor's flower,—and other things all made of bronze, gold, or other expensive material. In the center of all hung a curtain of gold brocade. The priest knelt down at one side, and after various ceremonies pulled a string, and the curtain rolled up slowly. We saw another curtain and a mirror in front of it, which is often used in connection with Buddhist worship, signifying, I believe, the reflected brightness of Buddha. Then the second curtain was rolled up, and we saw Buddha represented as a woman. (Buddha is represented in a great variety of forms.) The image is a little less than life size, made of black bronze, and there is beautiful work around and behind it in gold bronze.



When the curtains were let down, tea was served to us in tiny cups. Think of drinking tea in a sacred Buddhist temple! The payment of a few *sen* gave each of us some chrysanthemums from the sacred bouquets. In a kind of recess outside this temple was *Jasu*, the children's god. Very near was the little temple of the god of punishment, where people go to pray that they may escape punishment. The walls were hung with pictures that would do for illustrations of Dante's "Inferno."

I must not take time for any more descriptions of the Shiba temples. The whole region is a beautiful garden, with numerous temple enclosures. The wood carvings of birds, animals, and flowers were exquisite. The wood is carved, and then covered with lacquer in various colors, much of it gold.

Some of the idols remind one of the ceiling of a country schoolhouse, for they are plastered with wads of paper which are written prayers chewed up. If the paper sticks, the worshiper's prayer is answered. There are "prayers tied up," too,—slips of paper tied to sticks. Around the idols, in some cases, are stacked large wooden tablets, which show the amounts contributed by various people. We learned the sad fact that the amounts actually contributed are often less than half what the tablet states.

In the Shiba district we also visited the tombs of the Shoguns. . . .

A SHINTO TEMPLE.

Next we visited *Atago Yama*. It is a very high hill reached by two flights of stone steps, a very steep one of eighty steps, and a more gradual one with over a hundred. A Shinto temple stands at the top. These temples are always reached by long flights of stairs. There are no idols in Shinto temples. The Shinto god lives in the sky, but there are slips of paper connected in some mysterious way with the worship, which seem to take the place of idols.

The view from this hill is magnificent, comprising half of the city of Tokyo (which covers a hundred square miles and has over a million inhabitants), the bay, with its men-of-war, forts, fishing-boats, a pagoda, and many temples. There are said to be 234 Shinto and 3,091 Buddhist temples in Tokyo; and Japan has about 8,000 different gods. . . .

THE GREAT BUDDHA.

From *Meno*, in the one half of Tokyo, we got a fine view of the other half of the city. *Ueno* is an immense garden containing various idols, shrines, and temples. The *Dai Butsu* (Great Buddha) is the most interesting object. It represents only the head and body, is twenty-two feet high, made

of bronze. It is in rather poor repair. The guide told us that so many missionaries have come, and so many people "no believe," that they cannot get money to keep up their temples, and many of them are falling into ruins. . . . We have had perfect weather thus far, and I am quite in love with Japan.

YOKOHAMA TO KOBE.

We have not been out of sight of land on this trip (thirty hours). Much of the time we have been within a mile of shore, and the scenery has been very beautiful. There are mountains all along the coast. We could see Fujiyama all Tuesday afternoon very plainly. A heavy cloud hid the middle part of it, but several hundred feet of the summit rose very distinctly above the cloud, showing the snow-capped peak.

KOBE

is the second port of Japan in importance. The population is about seventy thousand. The Japanese name is Hiogo. We have ten workers here, nine at Osaka, twenty miles from here, and twelve or more at Kyoto, forty miles from here. We could reach both stations by rail, but think we can spend the time more profitably here. . . . There are five Congregational churches in Kobe, three of which are now entirely independent of the Board, and self-supporting, all having native pastors.

Kobe stretches for a long distance close to a range of high bluffs,—or one might call them mountains. These bluffs are covered with pine except where they are very steep. The mission compound is on high ground near the foot of the bluffs, and commands a fine view of the mountains, and of the city and harbor. The grounds and houses are very pleasant and comfortable. . . . I never saw lights more beautiful than those of Kobe as we moved out of the harbor between eight and nine in the evening. It is very thickly settled, and lies for miles in a kind of horseshoe curve on the water's edge, and as it was perfectly calm the different colored lights were reflected in the water, making almost a solid wall of radiance.

THE INLAND SEA.

This morning the captain came to my stateroom, a little after six, to tell me that we were entering some of the most beautiful scenery of the Inland Sea. It is said to contain one thousand eight hundred islands. We wind in and out among these islands, which are all mountainous, and it seems like going up a river. The passages are quite narrow in some places.

Some of the islands seem like huge rocks rising up out of the water, but the most of them are wooded or cultivated. I should judge that the highest

mountains close to the shore are about two thousand feet high. We have passed a great many villages and cities. The hills are, many of them, terraced to the very summit, with narrow terraces, looking from the water like stairways. These terraces are sometimes built up with stone work, and various crops are raised on them, even wheat. The fields in the interior are larger, but an acre makes a large field anywhere in Japan.

NAGASAKI

is a land-locked harbor. The bay is filled with little islands, all of them having rocky, precipitous sides, most of them beautifully wooded. A few miles back we passed the Arched Rock, a bare pinnacle rising directly out of the water about two hundred feet, with a hole through the middle, through which we could look when at least ten miles away. The scenery this morning has far surpassed anything we have had before; but pen pictures are so unsatisfactory that I can give no idea of its beauty.

ANNUAL MEETING.

THE Annual Meeting of the Woman's Board of Missions of the Interior will be at Madison, Wis., October 24, 25, and 26, 1899.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 10, 1899, TO JULY 10, 1899.

COLORADO	239 07	CHINA	15 00
ILLINOIS	2,084 71	TURKEY	21 20
INDIANA	31 75	MISCELLANEOUS	43 99
IOWA	718 74		
KANSAS	68 29	Receipts for the month	5,420 69
MICHIGAN	496 34	Already forwarded	36,851 85
MINNESOTA	395 59		
MISSOURI	91 40	Total since Oct. 18, 1898	\$42,272 54
MONTANA	6 00		
NEBRASKA	110 29	ARMENIAN RELIEF FUND.	
OHIO	512 82	Received this month	30 00
SOUTH DAKOTA	71 01	Already forwarded	100 04
WISCONSIN	368 99		
WYOMING	4 00	Total since Oct. 18, 1898	\$130 04
CALIFORNIA	1 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
FLORIDA	2 00	Received this month	47 25
GEORGIA	12 50	Already forwarded	336 57
MASSACHUSETTS	2 00		
NEW YORK	1 00	Total since Oct. 18, 1898	\$383 82
NEVADA	2 00		
PENNSYLVANIA	116 00		
WASHINGTON	5 00		

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

Life and Light for Woman.

VOL. XXIX.

OCTOBER, 1899.

No. 10.



A WITCH-DOCTOR AT ESIDUMBINI.

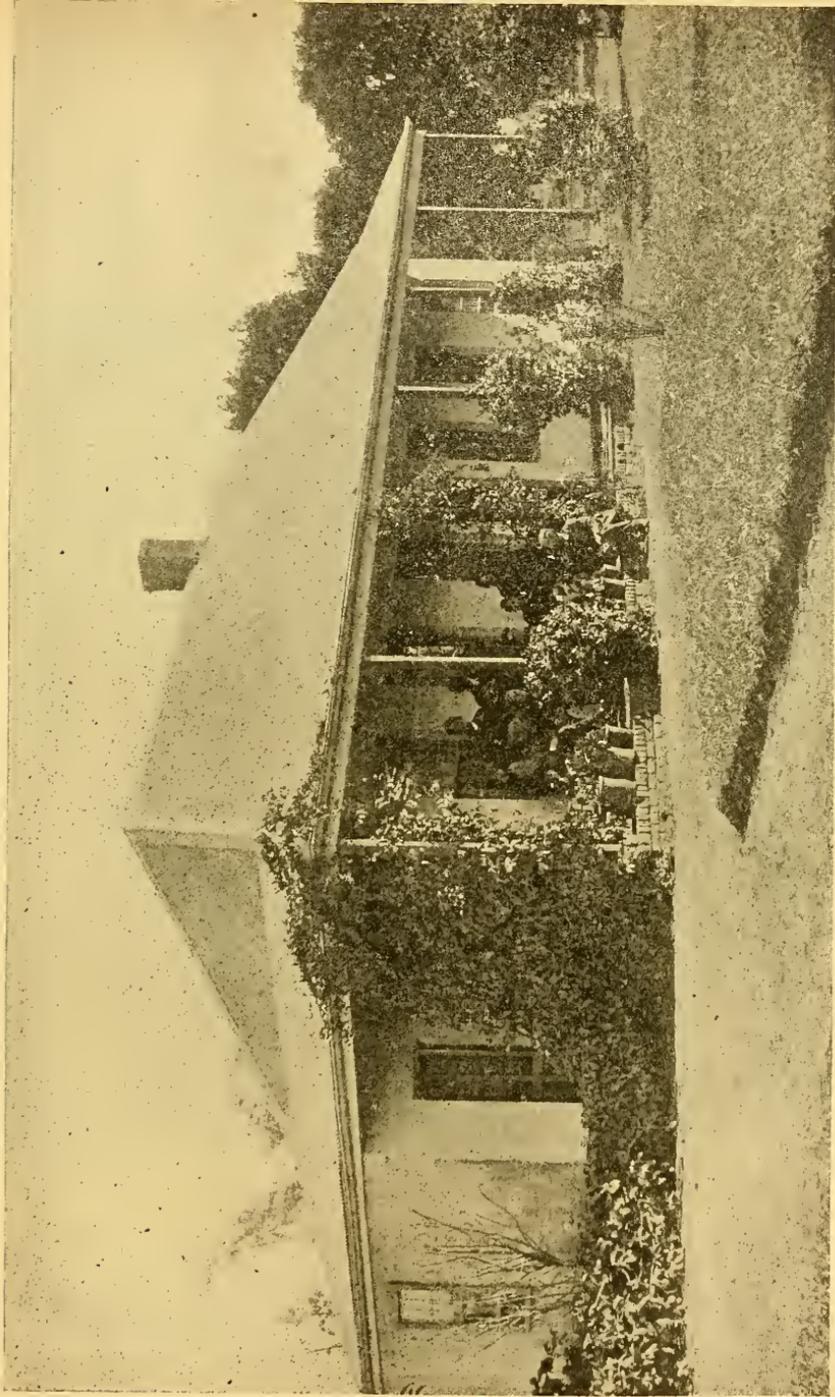
AFRICA.

HARVEST SHEAVES.—REASONS FOR THANKSGIVING AT
ESIDUMBINI.

BY MISS GERTRUDE R. HANCE.

THE request for an article on Reasons for Thanksgiving in My Work at Esidumbini, came to me in the same mail with a letter from Rev. Mr. Sivetye, our native pastor there. As I read his letter my heart was filled with thanksgiving thoughts to God for raising up such men from darkest heathenism into the light of his truth; and I said, Surely this is a well-developed ear of the first fruits of that family, the "Ilibo," as the Zulus say. The gratitude that he expressed, the intelligence, the broad interest in the work there, and the finer feelings shown, all attuned to the ripened harmony of God's love in the heart, made me feel that I ought not to refuse the request. All that has been given of toil of body, or mind or money is as naught, if such men and women can be gathered into the feast of the great "Harvest Home."

When God, eight years ago, sent this native pastor to us, we at Esidumbini were in perplexity and great need of help. We were two ladies, alone, far from another missionary, and seven miles from other white people. The field was large and thickly populated; the station and church in innumerable quarrels and backslidings. We had not wished to go there. Our constant prayer had been, "O Lord, let us not go up there unless thou goest with us." After two years this native preacher came to our aid. No one but the Great Reader of the heart can know our thankfulness for his coming. From the first he was a true, helpful, courteous Christian friend. He was born in heathenism, but with the heritage of courtesy. With great difficulty, and after much persecution from his friends, he had obtained an education in our mission. He graduated from both the normal and theological departments. Before he came to Esidumbini he had, for a few years, taught and preached, but was not ordained until four years ago. In the *Herald* of March, 1892, there is an account of his first coming to Esidumbini, his "Installation." There is also an account of his ordination in the *Herald* of November, 1895, in which the Rev. Mr. Ransom says: "Eight churches were called upon for the council at Esidumbini to ordain Umvakwendhulu Sivetye. At the examination his statements as to his religious experience were so full and comprehensive that little more seemed needed. For over an hour and a half he was plied with questions bearing 'on his knowledge and soundness in the faith.' (He frequently quoted passage after



MISSION HOUSE AT ESIDUMBINI.

passage of Scripture to prove a point in question. He had a wonderful memory for Bible truths and for telling where a passage could be found.) As our hands rested upon him who had just witnessed such a good confession his whole frame shook with emotion. A gentle fall of rain at this moment seemed like a visible token of the descent of the Holy Spirit. It was indeed a solemn and blessed service."

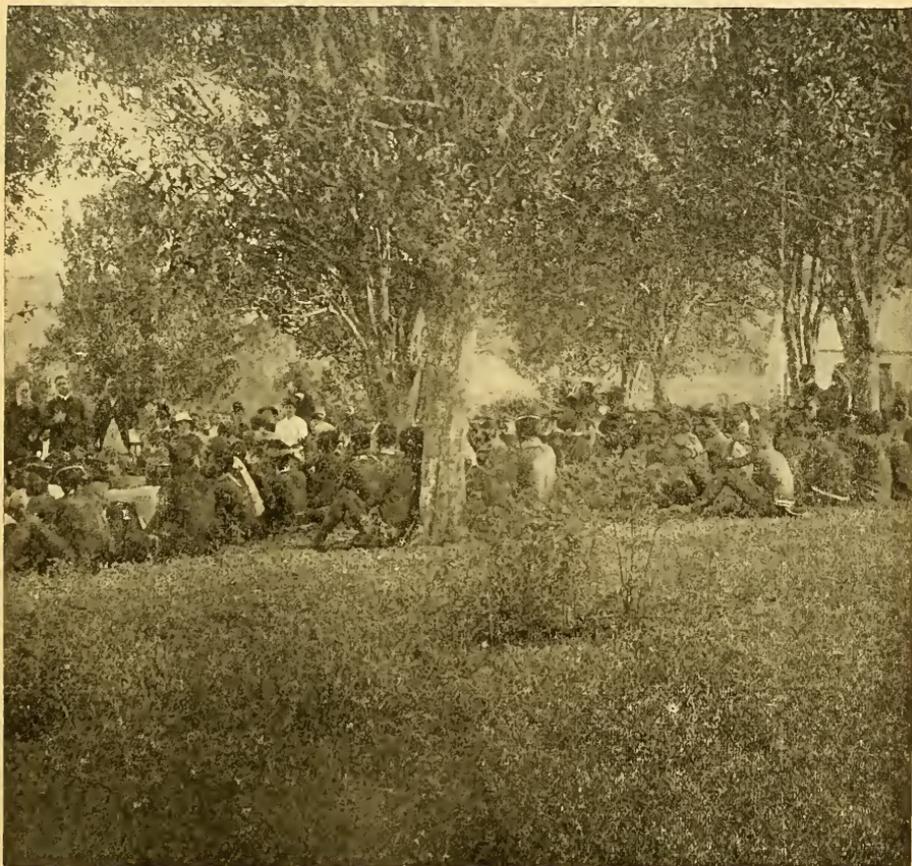
I always greatly valued Mr. Sivetye's advice and good judgment when difficult church and station questions came up. He was not only earnest and helpful in the work, but in times of great peril and sickness, when Miss Crocker and I were alone, far from any doctor or white friends, his thoughtful, helpful kindness night and day, as well as the kindness of his wife, can never be forgotten.

Because there are so few missionaries at present in the Zulu Mission he is now alone at Esidumbini. In this letter that I have just received from him he says: "We are in deep trouble because the mission have left us without help. Miss Mellen and Miss Crocker have been sent to other stations to teach in the schools. To be left in this way is a severe trial to me. I cannot see what the mission are thinking of to leave a great field like this at Esidumbini, including Noodsberg, without a white missionary. The work overpowers me. Your place is not filled. We greatly need you, but remember us in prayer. Although absent in the body, yet if in spirit you are here you can still do a great work in this land, for God will hear your prayers."

Before going to Esidumbini we had expected to be lonely there, and were frequently asked by our friends if we were not. I always thought of it as a special gift from God that we were not often lonely. We made the house and grounds as pretty and homelike as we could. We saw the great need of the people and became intensely interested in them. God greatly blessed and broadened the work there until more than half a dozen outstations were included in our parish, besides Noodsberg and its outstations, which was more than ten miles away. Many have been added to the churches. Great care is taken to prepare them for church membership. Even if they are born of Christian parents and have been to school, yet they with all others who profess Christianity and wish to unite with the church are expected to attend a class for Bible instruction once a week, at least, for a year or two before becoming members.

There has been a steady, quiet ingathering each year. Three or four times special services have been held by visitors for a few days. If our pretty little church was overcrowded we would gather under the orange trees near our house. Once we counted, and found that seven hundred

people were present at such a meeting. The heathen people came from far and near. Chiefs over large tribes came from many miles away with numbers of their people. A witch doctor's picture was taken while she was at one of these meetings.*



UNDER THE ORANGE TREE.

When we first came to Esidumbini we had almost no one on the station who could help us in the schools or about the services. It is not so now. On Saturday the class for preachers meets with the pastor, to prepare the lesson for the next day and to talk over the work, with prayer for guidance and God's blessing upon it. On Sunday a number of these church

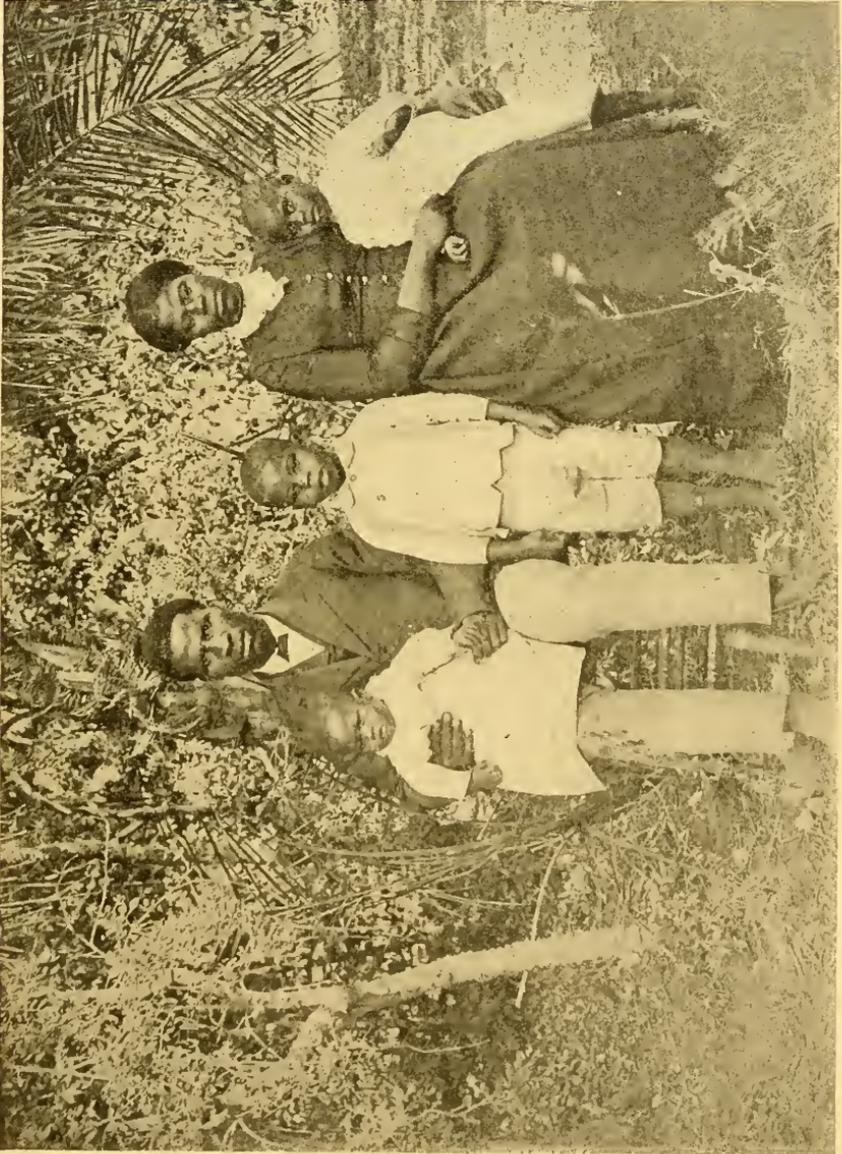
* See page 433.

members go out to the kraals and outstations within eight or ten miles of the church to hold services. They also go out for the Friday prayer meetings, and seem happy and glad to tell to others what they can of the way of salvation. These men have been a great help in the work, but I should like you to know of our faithful Bible woman, Hanna.

She, too, was born in heathenism, and did not even know the language of prayer until she was more than forty years old. She has been a constant comfort to us personally and as a Bible woman. Her faith from the time of her conversion has seemed to be unswerving; and her prayers have again and again strengthened our faith and brought us nearer to God.

If we were sick or in trouble, she was sure to find it out and come to see us. She would not leave until we had prayed together. Once when I was very ill, and the messenger of death seemed near, Hanna came and insisted that she must see me. Softly she entered the room, and kneeling at the foot of the bed prayed a most wonderful prayer of faith. She reminded the Lord of the needs of the people, of the state they were in when we came there, of their gratitude for our coming, of the improvement in the church and on the station, and of his promises. Then she summed it all up, and in substance said: "Seeing this, dear Lord, all in this way, as you must, and knowing how things are at this stage, and how great our need is, you surely will let 'Inkosazana' stay with us a few years longer. I am sure, Lord, you will let her stay for our sakes, even if she wants to go to heaven. You can give her life and health to stay a little longer." When she had finished I motioned her to me, and as I took her hand I told her that her prayer had brought faith and courage to me, and I felt that it would be answered. I lay very helpless and weak, in great pain, with broken ribs and a much-bruised body, which had been trampled upon by a wild and infuriated cow.

Dear Hanna! I have only pleasant and thankful thoughts of her. I wish you could see her in church. You would smile, I am sure, as we were obliged to do sometimes. She is so lame she likes best to sit on a mat near the pulpit. She usually comes in neatly dressed in black, bringing two or three of her grandchildren. Their father was nearly grown when his mother became a Christian. He married a heathen wife, and although he dresses in a civilized way and has his children dress, she still wears her native costume. They come to church sometimes, and we trust will yet both become Christians. He often goes to work in an English town. Once a lady there gave him some old straw bonnets, trimmed with black velvet. For some years these bonnets have done service on the little boy's head as well as on the girl's, when they come to church. They fit best upside down, so they are often



REV. UMLAKWENDHULU SIVETYE AND FAMILY.

worn in that way. When the children get in, Hanna is careful to see that those who are not old enough to sit quietly on a seat are comfortably seated on her mat. Then she gives them an orange or a bit of bread to eat. If they get a little restless, she carefully unfolds from a paper two or three good-sized Christmas cards. She fans herself a little with one, then passes them on to the children. They fan and doze over them, until the smaller ones lie down on the mat and go to sleep.

Hanna is greatly beloved and respected by all the people. For nearly two years she has done much good by going from kraal to kraal holding meetings with the women. On the station, in the church, in business meetings, she is respected as if she were one of the head men,—an unusual thing in that country. Many blessings have come to Esidumbini through her prayers; the prayers of one who had never learned to trust God and pray to him until she was a middle-aged woman. Her husband was an important native man. He gave up his many wives and became a Christian at the same time that Hanna did. He remained earnest and faithful until death, always sorrowing most that he delayed to become a Christian until his children had, mostly, grown up in heathenism.

From my window all summer I have frequently looked out on a field of growing wheat. When it was harvested there was much that yielded well. Still, there were imperfect grains, unlike the seed sown, and stalks that did not lift their heads to be bound in the harvest sheaf. And so as I look back through these years that I have spent in the Zulu Mission since 1870, I remember the drooping heads and the disappointments in regard to those that are not gathered into the "harvest sheaf." I see large places where no seed has been sown, others where the soil is good, yet weary days and nights have been spent in trying to dig out the old roots and briars of sin and superstition, that again and again start up, and must still have some patient care.

Each year I see those fields yielding more and more in spite of the hindrances, which we must not forget. And so to-day my heart sings a Thanksgiving song as I remember the growing grain and the "harvest sheaves," and that God put it into my heart, and helped me to love and work for the Zulus so many years.

A missionary's life is a plodding one, with many things to perplex and discourage that those who have not lived and worked amongst people who are in heathen darkness can scarcely understand. It may be that they ought to hear more of this side of the work. But now, as is usual on Thanksgiving day, I have wished to speak mostly of the happy side. There is not a true missionary, I am sure, who does not often hear a voice in his soul singing songs of thanksgiving and praise.

“ I said, if I might go back again
 To the very hour and place of my birth,
 Might have my life whatever I choose,
 And live it in any part of the earth ;

“ Yea ! I said, if a miracle such as this
 Could be wrought for me at my bidding, still
 I would choose to have my part as it is,
 And let any future come as it will.”

CORBETTSVILLE, N. Y.

INDIA.

THE BOARDING SCHOOL IN BOMBAY.

[From the Annual Report of the Mission.]

A PROSPEROUS YEAR.

MR. HUME writes : Aside from the delay and interruption caused for a time by the plague, our High School has had a prosperous year. The Vernacular portion was examined and earned a government grant, which is nearly three times as large as we have hitherto received. The Anglo-Vernacular classes were inspected by the new Educational Inspector for the Central Division, whose report speaks highly of the work done in the school, and ends by saying that “ It is one of the best regulated institutions that I have seen.”

INDUSTRIAL CLASSES.

In a city like Bombay, an industrial department to a large school is not as necessary as it is at a small station, for there are facilities in the city for having lads learn various trades in a practical way. It has seemed best, however, the past year, to give some of the scholars an opportunity to learn a trade, by means of which they can hereafter if necessary earn a competent livelihood. The instruction now introduced is out of the usual line, and has been selected because those who become proficient are sure of a good income. We shall make it a rule to have those who are selected for these industries thoroughly taught, and able to do first-class work. The industry selected for the girls is gold and silver embroidery, such as is used for caps, sadi-borders, etc., for which there is a good demand in the market. For the older boys, who are likely to enter upon office work, we have begun a class in shorthand and typewriting. There is a demand for men who are proficient in these branches. Arrangements are in progress for teaching some of the younger boys wood carving.

A NEW INDUSTRY.

Mrs. Hume writes: For many years the girls have made nice linen, and other embroidered articles for sale, in order to replenish our always empty treasury. This year such work, done entirely out of school hours, brought in over Rs. 100. Retaining the extra amount as a nest egg, the girls made over the above sum to Mr. Hume, that he might purchase enough bed ticking and cocoanut fiber to provide a pillow each for all the famine children, who still sleep on the hard floors. And the girls and boys very willingly pick over and clean the fiber. We have felt that something should be accomplished which would find sale amongst the better classes of Hindus, Mohammedans and Parsis. With this in mind we secured a capable Guzerati woman, who has for three months instructed our oldest girls and the pupil teachers, twice a week, in the gold and silver Indian embroidery, so much in vogue for caps, silk *sadi*-borders, etc.* Already two orders have been given us by English ladies, who admired the work. Only the best workers are allowed to touch this work, and that always out of school hours.

THE STORY OF BIBI.

Mrs. Hume writes: One morning in September I was called to the veranda to see a Mohammedan woman, who had called with a very attractive little girl, of about seven years of age. After a greeting she said, "Madam Saheb, I have brought my little daughter to place her in your girls' school!" I was rather surprised at the thought of a Mussulman woman being desirous of doing such a thing, and asked her whether she really meant as a boarder? "Yes," she replied; "I wish her to eat, and to sleep, and to live with your schoolgirls, and to study as they do." I replied, "But our school is Christian, and we teach Christianity above all things to all who attend or enter here." "Yes," she said, "I know that; but you do not make her a Christian! She can study and learn all good things, and be kept from playing on the streets, without becoming a Christian! Let me tell you why I wish her to come to you. When she was a nursing babe, about seven years ago, above the room where I live lived a Christian teacher who used to come to this school, and he said to me many times, give your little girl to our people (the Christians) to train and educate! And he brought me and showed me that house (Bowker Hall) and this place, and said you people would take her. But our people said that you would change her from a Mussulman into a Christian, and they frightened me, because I did not wish her to be turned into a Christian. So I never came. Five years ago the child's father was taken very ill, and from

* Specimens of this work may be seen at the Woman's Board Rooms for anyone in this country who may wish to send orders.

that day to this he will not live and he does not die! Look at my hair. It has turned gray seeing him lie there, never living nor dying. And this child is playing on the streets, learning no good. I have a shop. I will work diligently and pay Rs. 3 per month, or four, or even five, if you say so. But I wish my child to learn, and to know something. Many of the Mohammedans are having their children taught English and other knowledge! Why should not mine acquire it, too? What must I pay?" "How many children have you?" I asked. "Only this one, Madam Saheb!" "Then you must pay the full fee of Rs. 5 per month," I said. "Very well, I will do it! I have thought about what that teacher said so many times. You would care for my child." "But," I repeated, "you quite understand that she is to be taught and treated as a Christian child. She will have to wear the clothes they wear, to remove the handkerchief from her head, and follow their rules in every way." "Yes," she consented, and removed the purple silk folds at once. "When shall I bring her?" she asked. "Leave her to-day, or as you like. But you must sign a paper to say that you, her mother, place her in the school of your own free will; that you agree to pay Rs. 5 per month while she remains. In which case, you retain control of the child. In case the payment of the fee is not made, the child is mine, and you cannot retain control over her!" "For how many years must I sign her over?" queried she. "For no definite time, but of course I can claim no authority over the child if you pay her fees. What is her name?" "Fatima Bibi," she replied. "But call her Bibi. All the people in our little street call her Bibi, and she is our Bibi." So I agreed, and asked if she was to remain to-day. "No," she said; "Bibi asked me on the way to let her have until to-morrow to get rid of Satan. She says he has been troubling her of late, and she wants to fight with him, and get rid of him before coming. And to-day is Friday, the Mohammedan prayer-day. I cannot leave her now. Let her get rid of Satan; that is best!"

Just then one of our eldest schoolboys appeared. As he understands and speaks Hindustani perfectly, I asked him to come and make things very clear to her. I then said to her: "This young man was a Mohammedan and came to our school. He has become a Christian; let him explain to you." She looked doubtful, and then said to him, "Were you a Mohammedan?" "Yes," he answered; and his correct use of the Urdu in terms of respect, convinced her. "Have you become a Christian?" Again, "Yes, I have most truly!" "How did it ever happen?" He then told her how God's Spirit had led him; how he had studied God's Word, and been led to know and accept of Christ as his Saviour." "H'm! And will they make a Christian of my child, if they take her into the school?" "Her coming into the school cannot make her a Christian;" he said, "it is only

God's Spirit who can do that ; but she will be taught Christianity here." "Madam Saheb," she said, "there are only a few days left until the first of the month. I think I should bring her then!" "Very well," I answered. She made a few more remarks, and then little Bibi and her mother left with very gracious salaams. I wondered if it was my last sight of them, but we prayed that Bibi might return.

On the first day of October, Saturday morning, by 10 o'clock, the mother came, bringing little Bibi and her Rs. 5 in advance. With her own hands she removed the little green handkerchief from Bibi's head, and said: "Now take the child and dress her as a Christian! Call her Bibi, and let me come every Saturday to see her! On the last Saturday of each month let me come to take her home for the half day. Then she must put on her own home clothes! She is my only child! Take good care of her." Every Saturday since then the mother comes for a visit. One day she brought some of the most delicious crystallized-shredded sugar I ever saw. She put it in my hand, saying: "With your own hand give Bibi what you think is good for her! And give the rest to the children who play with her." The mother never comes empty handed, and she looks the child all over from head to foot with tenderest care. Once it was a new comb that she brought, another time a box, again a few biscuits. The first time she asked Bibi whether she would like to return home, it quite startled the mother to have her say, "No; I'll come to see you, but I'll stay in the school." "Why?" asked the mother. "My Bai (referring to the older girl who has Bibi in charge) teaches me to worship God night and morning." We ask our readers to pray that Bibi and her mother may in truth be led of God's Spirit to know the truth, and that the Truth may set them free. Such God-given opportunities to reach those who, as a rule, shun all contact with Christians and their teachings, are not to be lightly esteemed.

CHINA.

EXTRACTS FROM ANNUAL REPORTS.

We have selected a few items from the annual reports from China, taking the work not often described in our pages. We regret that we cannot give our readers copious extracts in all their richness.

GIRLS' BOARDING SCHOOL AT TIENTSIN, NORTH CHINA.

THE report of this work for 1898 closed May 1st, two months before school closed for the summer vacation. The girls kept faithfully to their work, and the two long days of examinations, which they stood with great credit, proved that they had not spent their time in vain.

The new year in the autumn began with twenty-two boarders and three day scholars; this number continued through the winter term. The last half of the year there were twenty-six boarders and five day scholars.

Mrs. Gammon has had the full charge and responsibility of the school as of old, and it has prospered in her hands, and only want of room has put a limit to the number of scholars entered. Mrs. Stanley has assisted in the teaching of foreign branches of study, while Chuan Hsien Sheng has had his usual duties. Another assistant has been added to our staff this year, Seng Kuniang, also called Phœbe. She graduated from the Bridgman School last year, and returned to her early school home to render what help she could; she readily found her place, and has done good and valuable service. We hope to keep her in her present position the coming year, though she is to be married in a few weeks to the teacher of the boys' school, a promising young man, and a graduate of Tung-cho college.

Another of our girls goes to grace a Christian home in Peking. We have already begun again with ten-year-olds to train them up to this "point of departure."

There have been two deaths in the school during the year; the first one not enrolled on the school list, although she belonged to us. Her name was Men Wen Kuie. She had her early training in this school, and was then sent to Peking to continue her studies in the Bridgman School. Last year she was taken ill with every symptom of consumption, and in the early summer she returned to Tientsin hoping that something might be done for her. With rest and care her life was prolonged a few months, but there was no hope of a recovery, and as weakness overcame her she was removed to the hospital near by. Here she had a quiet room to herself and tender care. She lingered for more than a month, fully conscious that her days were numbered. With a quiet mind she bore testimony to God's goodness to her, and expressed her willingness to go to him. She desired that a simple inscription should be engraved on her headstone,—*Wen Kuei*—"A believing handmaiden."

The second case was a younger girl, Chen Wen Sheng, who though a delicate looking child in form and feature, was always at her post, and a bright and diligent scholar. After returning to her home at the New Year's vacation she began to have a serious cough, and other symptoms developed rapidly. It was not long before she had to give up all work and association with her schoolmates and retire to the hospital. Every day her mind was full of plans for work if the Lord spared her life, and one of the first things she would do would be to unbind her feet, and her mother gave her consent.

After a bad night she earnestly desired to be baptized (having been on

probation for some time); her request was granted, and with her schoolmates standing about her bed the rite was administered. Her face shone with joy; she at once seemed easier in body, and with a bright smile called us all by name. Next she must unbind her feet, so shoes and stockings were hastily prepared for her, and a few hours before she died she put them on with her own hands. With a peaceful countenance and a prayer to her Saviour she ended her earthly career, and her soul entered into rest. The death of these two schoolmates cast quite a gloom over the school, and many hearts were moved to serious thoughtfulness.

Our pupils were recruited from the four places, Tientsin, Hsien Hsien, Ching Hai and Hu Chia Ying. Of the whole number there are but six with bound feet. For good work and general deportment the school has a wide reputation, and we could increase our number had we room to bestow them. If we have not done what we could we have done what we have done, and pray from our inmost hearts that God's blessing may be upon it and cause it to bear much fruit in young lives.

STATION CLASSES AT TUNG-CHO, NORTH CHINA.

Four station classes have been held in the city; the first in the early autumn for the Bible women and teachers in our little schools, with special reference to preparation for their work during the year. The later classes were largely made up of village women, nearly half of whom had never been in a class before. More than half were not Christians, but were interested in the truth and anxious to learn more of it. There was no special manifestation of the Spirit's power in classes such as we longed to feel, and but few of the women have been received into the church either on probation or by baptism, but we do feel that a real blessing came to many of them during the month of study. In one or two cases when a young woman first joined the class, she was the picture of forlornness both in her utter listlessness and the absolute lack of anything even bordering on joy in her expression; it was a real joy to watch from day to day the gradual waking up of her faculties of heart and mind, and to see her interest in her studies and in those about her growing from day to day. Perhaps as noticeable as any change would be the change in their outward appearance and manner,—smoother hair, cleaner hands and faces, no buttons left unfastened, a quieter tone of voice; little things in themselves, perhaps, but things that mean a great deal after all.

One young woman whose mother was anxious to have her join a class because of her terrible temper, and because she herself had felt the power of

the teaching and life here, gave such evidence of a change of heart that she was received on probation before her return home. Miss Andrews tells what a great joy it is every time she visits that home to hear the mother-in-law's repeated testimony to the younger woman's wonderful change; and her own happy face proves beyond a doubt that she did meet the Lord here and felt his touch of power. There were others also who decided for Christ while here, but the change was less marked. The station class teacher has done her usual faithful work with these women. It is a service that calls for no small amount of patience and love. These graces have been given to her in large measure.

Two country station classes of three weeks' duration each have been held this year; one at P'ing Ku Hsien and one at Yung Li Tien. At the latter place the women provided a part of their food, but as it was the first class ever held at P'ing Ku Hsien everything was provided.

This class was a most interesting one. One woman who had murdered a child of her own in a fit of passion, told of the change that had taken place in her since becoming interested in the truth. Though she has still many sins to overcome, the neighbors testify that there is truly a difference. Another woman bore testimony such as we seldom hear from those just out of heathenism, to her certain knowledge that the Lord had given her a new heart.

In the other class were old women of eighty and young girls of sixteen; some who have been Christians many years and others who have just begun to hear the truth, all living together in the same room. A station class affords splendid opportunities for teaching practical Christianity, as the class proved. A sad quarrel arose, as most quarrels do, out of a very small affair; but as it ended in a victory, it brought home to the women a lesson they might never have learned from the books.

PAGODA ANCHORAGE WOMAN'S SCHOOL, FOCHOW MISSION.

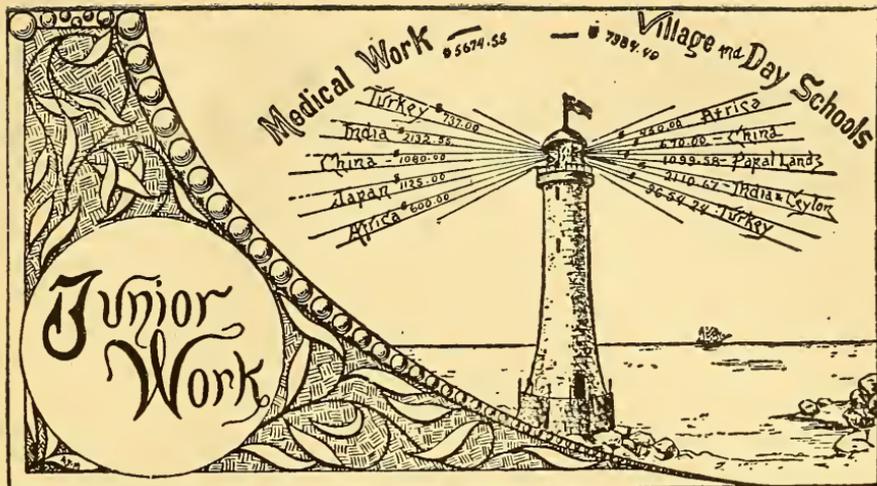
The school opened on March 1st with eight boarders. The house was small, and the teacher, a young widow, a graduate of Miss Woodhull's school, was new to the work. The teaching and studying was almost entirely done in the Romanized system. Faithful work was done by all. After the first month the young widow was transferred to assist in the school at Phoenix Nest, and the wife of the Christian native physician at the Anchorage, a former pupil of the Ponasang School, took her place. It was not an easy matter for the women to come to the school. There was the opposition of friends to meet, and the difficulty of arranging to leave the children, so the very fact of their coming bespoke a good degree of courage

on their part. At the end of the term the examination of work accomplished in little more than three months was very gratifying. Our visitors, composed of the petty officer of the village, several preachers and the neighbors, expressed themselves as much surprised that the women could learn to read and write some in that short time. The women also showed increased knowledge of the truth. During the term the fourth Commandment was especially impressed on their minds by the experience of one of their number. She stayed at home from church because her feet were in the process of unbinding, rendering her unable to walk. One Sunday, when all the rest were away, she found some starch that had been left over from the previous day, such as is used for stiffening the cloth tops of women's shoes. Thinking it would be a pity to throw it away, and having nothing else to do, she went to work and used it up on her own half-finished shoes, then laid them in a drawer. The next day when she went to get the shoes to do a little work on them, she found the rats had "finished up" her shoes for her. Being very hungry their ratships had eaten up or carried away starch, cloth, leather and all, leaving no scraps behind. The woman herself considered this a judgment for working on Sunday. She got more material for another pair, and thought she would try keeping these in the same drawer while being made. But this time the rats kept away, and in due time the shoes were ready to wear. From this time she used the making of these shoes as an illustration for enforcing the teaching, "Remember the Sabbath."

Miss Garretson reports: "Of the ten women in attendance, one has evinced a strong determination to be a Christian. During a married life of twenty-five years, only once, she says, had she and her husband come to a serious disagreement; but when he found she was attending church in the village chapel, and was determined to be a Christian, he sternly forbade her, on penalty of killing her if she disobeyed. She took refuge in the preacher's house, however, until his anger was spent, when he finally consented to let her take her own way. There are other inquirers in the school, but this woman seems to have the root of the matter in her."

Two Bible Women.—Mr. Hubbard reports of the one at Diong loh City, "She has done house-to-house work, and looks after women inquirers at the chapel on Sundays and at special meetings during the week."

Of the one at Ku-seu he says: "A large number of women are in attendance, owing to the blessing of God on the labors of the Bible woman. She spent half of each day going to the homes of the people, and half a day in teaching. On Sunday she has a large class of women who are receiving the gospel message, the revelation of faith to faith."



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

MICRONESIA.

A MICRONESIAN KINDERGARTEN, AT RUK, CAROLINE ISLANDS.

BY MRS. F. M. PRICE.

How beautiful everything was that morning two years ago when "Sail, ho!" rang out on the air, and was caught up by a hundred voices and echoed and re-echoed over that lovely little island.

Our dear Morning Star was coming, and every heart rejoiced. We manned our little schooner boat and rowed merrily away to meet her.

She had dropped her anchor as we drew near, and four ladies stood on her prow looking down. We recognized the captain's wife as one of them, but who were the other three? Could they be for us? The captain's wife called down, "Beulah Logan is on board!" Excitable I just jumped up and clapped my hands and said: "Oh, thank God! thank God!" The others, more sober and staid, looked amen, and smiled their joy.

We were soon on deck greeting the friends and hearing the news from the home land. How proud we were of this slim young girl who had come to cast in her lot with us and help her mother. We did not tarry long, for those who had stayed on shore would be anxiously looking for our return; so with our hands full of home letters, and with Miss Beulah and Miss Wilson of Kusaie, who had come on a visit, we rowed back to land. Miss Olin, who was also a visitor from Kusaie, would come ashore next day.

When we landed, I went on ahead to tell Mrs. Logan of her glad surprise. I leave it to you to imagine what it was to her in her lonely, isolated life to have this daughter come to her. Miss Beulah had not been with us long before she wanted to begin on her work, for she was a trained kindergarten teacher. There was not much room, and she was obliged to wait till she could have the schoolroom at her disposal; but finally it was arranged that she could have the schoolroom from 11 A. M. till half past twelve.

At first the children did not know what it was. Mr. Price told them that Miss Beulah wanted the little ones when the conch blew for the assembling of the day school. The first day they went when the conch blew; the next day some of them were there before breakfast waiting for the kindergarten to open. You see the kindergarten has its attractions for the heathen islander as well as the most polished American. By the third day the day school threatened to be depopulated of the younger children. Who would not rather go to Miss Beulah and be amused than study reading and spelling? Mr. Price had to prohibit the children over a certain age attending the kindergarten, which filled many hearts with sorrow.

I wish you could have seen them, such a set as they were, many of them, scanty clothing, not specially clean what there was of it, but bright, alert and intelligent. The kindergarten rules, clean faces and hands, held good, and a big basin of water, a big cake of soap, a towel and comb were always waiting on the back porch for any luckless scholar who had not made his proper toilet before coming to kindergarten.

One morning Miss Beulah heard cries of rage and pain coming from the region of the wash basin, and went to investigate the matter. She found a little boy in the clutches of an older girl, who had the cake of soap and was rubbing it over his face and eyes in a vigorous manner, and to all his protestations was answering, "You must be clean; you can't go to Miss Beulah's school unless you are clean." Miss Beulah rescued him, and administered the cleaning process in a more gentle manner. She did not like her children—whom she grew to love, as we all do those for whom we work—to have to come to church in their soiled rags which they wore all the week. So she put her wits to work to see what could be done. She wanted a garden on the hill where the girls' school is situated, but the soil is poor. She said to the kindergarten children, "If you will carry enough soil from that hill back of the church for my garden, I will give you a new dress or suit of clothes," as the case might be. So day after day those little tots trudged from one hill to the other with a little can of dirt on their heads, till the garden was completed. Meanwhile the girls in the school were making the dresses, waists and trousers for them when the work should be

completed. If these garments were given to the children to take home, in one week they would be ruined, so Miss Beulah keeps them for them. Sunday morning they file up to the girls' school, doff their rags and don their new dress, wear it proudly all day, forming a bright, happy little circle around the pulpit platform; in the evening, presto! change, and Miss Beulah carefully puts away the new clothes till the next Sunday. There are about forty of them now. Think what it means, these children to be taught as she is teaching them. Coming from homes where they hear nothing but impurity and see nothing but vileness, to come into this pure atmosphere for even so little a time each day, must have its effect on their lives and characters. The success of the first kindergarten in Micronesia is assured.

This work is supported by the school in Buffalo from which Miss Beulah graduated, so costs neither of our Boards anything; and Miss Beulah is to the natives, as well as to us, "our Micronesian sunshine."

HELPS FOR LEADERS.

A WORD TO COMMITTEES.

BY MRS. FRANK H. WIGGIN.

IN appointing committees avoid having too much machinery, but do not fall into the worse error of allowing two or three persons to do all the work.

The interests of a missionary society are fourfold,—spiritual, financial, intellectual and generally helpful. Questions of finance may largely be referred to the treasurer and executive committee, therefore the permanent committees necessary are the executive, the programme, and what for convenience I have called the helpful or outlook committee.

The work of the executive committee is generally so well understood that the duties of the others will be more especially considered here.

The programme committee should be carefully selected, as the spiritual and intellectual character of the meetings depends largely upon it. To have an intelligent knowledge of missions in any land, it is necessary to know something of the political history of the country; the peculiarities of the people; how the work began and grew; the obstacles to be overcome, the medical, educational, or purely evangelistic agencies employed; the location and grades of the mission schools and the names of the missionaries at each point. The committee should plan the year's work systematically and thoroughly, keeping all these points in mind. The study may be by countries, or by comparison of work and methods in different

countries,—noting how and why they vary,—or biographically, or by any definite plan, but the grasp upon the whole should not be lost while the parts are being considered.

Therefore there may well be added to the others a current events committee, to report briefly at each meeting. Let it show the connection between mission work and events in the political and literary worlds, reporting also the latest news from the mission fields. If a new treaty is consummated, show its effect on missionary work. If a tribute is paid to any missionary by the secular press, let this be reported to the society. It might be well, and it certainly would be a surprise to many, if a meeting were devoted occasionally to those missionaries who have been revered and honored in the literary and scientific worlds, but of whom we seldom hear in our meetings save in relation to evangelistic work.

Do not be satisfied with merely studying mission work, but strive to come into personal touch with the workers. There are missionaries in remote centers to whom a bright, cheery letter would be a source of much pleasure, if they were not expected to take of their scant leisure to answer it. The outlook committee, among its many opportunities for usefulness, can see that a certain number of these far-away workers are remembered by different members by sending letters, or magazines containing important articles, or in some way proving to them that they are not forgotten. Again, if a missionary is ill in this country, a box of flowers or note of sympathy would gladden the heart of both giver and recipient. The chairman should have this in charge, and she should also arrange that letters be sent regularly to the missionary toward whose salary or work the auxiliary contributes.

The important work of obtaining new subscribers to LIFE AND LIGHT, and notifying those already on the list as their subscriptions expire, requires to be placed in the hands of one or more responsible persons. In large societies a small committee or one individual should always be in charge of this, but in smaller circles one of the regular officers may add it to her other duties.

Whatever committees may be appointed from time to time, they should always be held responsible for their own work. One word of caution might well be given presidents: Do not appoint committees and then do their work for them.

“God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work.”

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The contributions for the month ending August 18th, show a falling off of \$1,608.52 as compared with the same month last year. A comparison of the statements for the two years, however, show that in 1898 the amount included a memorial gift of \$2,500, which was used for a special object outside the regular work of the Board. Leaving this out of the account, we have a gain of \$891.48. A number of Branches sending contributions in August last year have not done so this year, so we see no cause for discouragement. Leaving out the memorial gift and the two special donations previously mentioned for this year, the gain for the ten months of the year would be \$2,318.67. Let us bear in mind that only two months of our financial year remain. We rejoice greatly over the new missionaries—so long sought and prayed for—who have been appointed this year, but we must be ready for the answers to our prayers, and provide the means to send them properly equipped for their work. After the summer's rest and refreshment let us gird ourselves anew for an earnest, prayerful, persistent effort that our treasury shall be equal to the absolutely necessary demands made upon it. "They that wait upon the Lord shall renew their strength: they shall mount up with wings, as eagles; they shall run, and not be weary; and they shall walk, and not faint."

MISS ROSAMOND ANNE WEBB. *The Female Missionary Intelligencer* for July contains two announcements that will bring real sorrow to all interested in woman's foreign missionary work in this country and in England. One is the death of Miss Rosamond Anne Webb, who for nearly fifty-eight years has been secretary of the Society for Promoting Female Education in the East. During her long service she labored in the capacity of general, associational, financial and editorial secretary, almost equally successful in them all. This oldest of women's foreign missionary societies was organized in 1834, and seven years later she became its secretary, and in all the fifty-eight years that have followed, it has owed much to her methodical habits, strong common sense, unwearied patience and indomitable courage. At the World's Foreign Missionary Conference in London, in 1888, she was the leader in all that pertained to woman's work, and, notwithstanding her nearly four score years, was much interested in the similar conference to be held in New York City next April. Such persistent, untiring, long-continued service is rare in any cause, and the world is the

poorer when it ceases. The other announcement in the *Intelligencer* that comes as a painful surprise, is that the Society has ceased to exist; that the "committee, after much consideration of present circumstances, has decided that the wisest course will be to pass over the work to the larger missionary societies." What the circumstances are that have led to the decision we do not know, but we are sure that the extensive development of women's work through other agencies has owed much to this pioneer of all woman's missionary societies. There is something pathetic in the thought that the earthly life of the aged secretary and the life of the society should close so nearly together.

FAREWELL MEETING. A most notable meeting of missionaries and their friends was held in Pilgrim Hall, Congregational House, on Thursday, September 7th. The occasion was the departure of a large number of missionaries to their fields during the late summer and autumn—sixty-five in all. Eighteen of them were present, all of whom—the veterans of more than forty years' service going "home" to Africa or Turkey to spend their remaining years with their beloved people, and the young ladies in the twenties starting out with bright hopes of the life before them—were equally radiant as they told of their happy anticipations. The only note of sadness was when two mothers spoke of the children to be left behind, but even with them the brave smile on the lips and the braver words belied the tears in the eyes. Altogether it was a most inspiring gathering for those who go and those who stay. With prayer, and praise and promises we send them on their way. May we who stay never fail them in love and sympathy, in the prayers for which they asked so earnestly, and in *adequate support*. The following list represents the missionaries now starting for the foreign field, and the date of the original appointment of each: For Turkey, Rev. and Mrs. James L. Fowle,* 1878; Rev. and Mrs. L. O. Lee, 1880; Mrs. J. L. Coffing,* 1857; Miss Charlotte D. Spencer, 1875; Rev. and Mrs. Alexander MacLachlan,† 1890; Miss Harriet G. Powers,† 1875; Miss Mary E. Brewer,* 1888; Dr. and Mrs. Henry C. Haskell,† 1862; Mrs. Ellen R. Baird,† 1870; Dr. and Mrs. Frederick L. Kingsbury, 1881; Mr. and Mrs. George P. Knapp,* 1890; Miss Elizabeth F. Barrows,* Miss Claribel Platt† and Miss Mary E. Kinney,* who go out for the first time. For China, Rev. and Mrs. E. G. Tewksbury,† 1890; Rev. Joseph E. Walker, 1872; Dr. Edward L. Bliss,* 1892; Miss Nellie M. Russell, 1890; Dr. Virginia C. Murdock, 1881; Rev. and Mrs. Francis W. Davis, 1889; Miss Jean H. Brown, who goes for the first time. For Japan, Dr. James H.

* Present at the meeting. † Already gone.

Pettee,* 1878; Mr. and Mrs. Otis Cary,* 1878; Mrs. E. S. De Forest, Miss Julia A. E. Gulick,* 1874; Mr. S. S. White,* 1890; Miss Eliza Talcott, 1873; Mr. W. W. Curtis, 1877, and Miss Cora F. Keith,* who goes for the first time. For India, Mr. and Mrs. Richard Winsor, 1870; Mr. Henry Fairbank, 1886; Miss Esther B. Fowler,* 1893; Dr. Louise H. Grieve and Miss Helen E. Chandler,* going for the first time. For Ceylon, Mr. and Mrs. Giles G. Brown and Miss Helen I. Root, who go for the first time. For Mexico, Miss M. Lizzie Hammond, 1894. For Spain, Miss M. L. Page, 1892. For Africa, Rev. S. C. Pixley,* Mrs. Pixley, 1855; Miss Martha H. Pixley, 1889; Rev. and Mrs. T. W. Woodside,† 1888; Miss Helen J. Melville,† 1893, and Dr. Yale D. Massey, who goes out for the first time. To these we add Miss Elizabeth Redfern, who sailed August 24th for temporary service in the American College for Girls in Constantinople.

MOHAMMEDANS UNDER CHRISTIAN RULERS. An article in the *Missionary Review* brings out the fact that fully one-third of the 200,000,000 Mohammedans are under the rule of two Christian queens, Victoria and Wilhelmina. And the writer adds, "Well may Abdul Hamid II. tremble on his tottering throne when two 'infidel women' hold the balance of power in the Mohammedan world."

FROM THE SERMON OF A CHINESE CHRISTIAN. "To-morrow is the Sabbath day,—the day which the true God commanded every one on earth to keep. Now, to-morrow when you get up, you ought not to take down the planks in front of your stores at all. You, none of you, ought to go to work; you ought not to buy or sell anything, but early in the morning you ought to put on your clean clothes and come to church, and spend the whole day in serving Jesus. This is the way people do in America. I have not been there, but I have read in the Bible the fourth Commandment, and I have heard that the people in America are followers of Jesus, so I know that they rise Sabbath mornings, they put on their clean clothes and go to church. There is no work done on Sunday in America. The food for the Sabbath there is all prepared on Saturday. There are no trains on the Sabbath in America, no mails are delivered, no buying nor selling, no visiting, no going out for pleasure, for those who love the true God keep his commands. I will tell you a story to show you what I mean. Once a good man built a house with seven rooms in it. One day a poor man who had no house asked to have one room. 'Yes,' said the owner, 'you can have six rooms and pay no rent for them at all if you will only keep one room clean for me.' The man agreed to this. At first he and his family kept the one room very clean; but by degrees they began to use this

* Present at the meeting. † Already gone.

room as they did the other six, and finally claimed it as their own, declaring that the master of the house had no right to it at all. What kind of people do you consider these?" "Black conscience!" "People with no conscience!" came in answer from all parts of the house. "Then what kind of people are we, when the Heavenly Father gives us six days for our own use, to take in addition the only day he calls his own, and soil it with our own work and talk?"—*The Missionary.*

WIDOWS Miss Bland and her excellent helper, Mrs. Mockerjee, paid a IN AGRA. visit to one who may be described as an unusual Hindu widow. Miss Bland writes: "Unlike many widows, she was prettily dressed in colored garments and wearing jewelry, whilst in a corner, seated on the ground and dressed in the usual dirty white of mourning, sat a much older woman, surrounded by two or three others, who seemed to be mourning with her. Upon inquiry I found that this was the young widow's mother; that she was not a widow herself, but was substituting for her daughter. For a whole year she intended to go through the usual ceremonies enjoined on widows, . . . and all for love of her only daughter. It was very striking, such vicarious suffering. Surely the gospel should come home to these women with special power."—*From "The Female Missionary Intelligencer."*

EXTRACTS FROM RECENT LETTERS.

Miss Emily Bissell writes of the school at Ahmednagar:—

IF we had space and means its growth would be something phenomenal, for in all our villages the Christians are awakening not only to the importance of their daughters learning to read and write, but also to the importance of Christian surroundings and atmosphere.

One of our Christians has entered the Forest (Reserve) Department service, and is stationed in a town far away, where he, with his family, is the only Christian. His children are not allowed to attend the town schools; he is away a great deal on duty; his wife is a nice woman, but with little education. Several years ago he brought his elder daughter, Martha, here,—then only nine years old,—and begged me to take her in, promising to pay a rupee a month for her board. He kept up the payments for nearly two years, then begged off. Now he entreats me to take the next younger girl, a dear child of eight. He receives Rs. 12 a month, and has three children at home; but he promises to pay a rupee a month for the girl until she has finished the third reader. Do you think I am imprudent to undertake the other rupee a month for this child?

Another dear child was brought to me a year ago whose parents are similarly situated. I hardened my heart then, and Mr. Hume took her into the Bombay school. But there are many such cases, and sometimes it does seem wicked to shut the door in their faces and say, "We can do nothing for you." A case was brought to us nearly two years ago of a girl who had been married in early childhood to her (paternal) aunt's son; a match considered most desirable when feasible. The boy is stunted in his growth, and she has far outgrown him in height,—an unbearable indignity,—and he does not want her. The only refuge in all India for such a girl is with the Christians; sent away means illegal marriage to some one else. She must be taken.

Six months ago a woman brought her cousin, a girl of twelve, to me, lame in one foot, father and mother dead, nominally living with an aunt who left her to eke out what living she could begging scraps from door to door. The woman would have taken her to her own home, but her husband would not allow it; "I can't be supporting your relatives," he said. After maturity the girl would have no resource but in an immoral life. I took her reluctantly, and with heavy heart; where would the means come from? But I did take her. During the holidays she went to this cousin, and at the appointed time came back. I was pressed on all sides, and almost wished she would not care to return. But she did return—and her father brought her! Her cousin's story was untrue. The parents were not dead; they were only gone off in search of work, and left the child behind because she was lame, and could neither keep up with them, nor work for or with them. Now times were better, and they had come back. I said to the girl: "Sudon, are you not glad your father has come back? And do you not want to go to him again? Why do you come here now? You have no need to do so since they have returned, have you?" The disappointment on that poor, plain face! The eagerness of the father as he bowed his head at my feet! "Bai, you are her father and her mother, and can do for her what we who only gave her birth cannot do. She has remembered God, and we are content." I wonder if I ought still to have sent her away on the score of expense?

A child of wretchedly poor parents was brought here two years ago, so poor that, though the man to whom she had been married had turned out to be a leper,—of a terrible type, too,—she had been sent to live with him lest she starve at home. The little old face that looked up at me from the spare frame! I couldn't say the word that would send the child back to that living death; I wonder if any of you could have said it?

The carpet-weaving industry has been started here by an English firm.

I am having some forty of the girls learn the business, and hope that before very long, in four or five months, they will be able to earn a part of their own living at least. They are in school three hours, and at the trade three hours a day. They are principally girls who will not learn much in school. They are taught Bible, arithmetic, reading and writing in the vernacular only. I could easily take in a hundred girls and arrange for them to learn this industry and study three hours a day,—if I had the means.

FROM REV. J. F. CLARKE, SAMOKOV, BULGARIA.

A Tribute to Miss Fraser.—Miss Fraser reached Philippopolis on Saturday, November 1, 1896. She came for a little to our house, but was too full of work for Armenians to be able to stay. I was captivated by her manner in talking with an Armenian about her proposed work. Fluent, unconscious of self, grasping the situation, prompt in action, then as afterwards self-dependent, she had just the character for the work into which she entered. Monday she took her bearings in Philippopolis; Tuesday she started off at seven in the morning, and Wednesday she was at work in Varna. The Armenian Relief Committee heartily welcomed her. The president gave her the free use of his carriage when needed. She sought to work with them, but they were too slow for her; and as her funds came directly to her from various sources, she had no reason to ask of others how they should be spent, and I am sure the committee were glad not to have the responsibility. I went to see her in Varna, and the morning of my arrival, while I lay on her lounge seasick and dizzy, she concisely told me of her position and work. Later she took me to the place given her by the city, where there were some eight hundred refugees from Turkish atrocities; where, also, she had her office, and sat with three Armenian helpers pushing the work. "I have been giving aid temporarily," she said, "but now I have made out my list of about six thousand, and have the most trusty men verifying their needs, so that I can begin more regular aid." I saw the English consul, Mr. Brophy, who had full confidence in Miss Fraser, and sustained her, as did also the mayor of the city. The former wrote me, after she left the work, that all the success in the relief was due to her "doing the work of a man with more than the capability of a man."

June 9, 1897, while she was closing up the relief work, except what could be left to others, Mrs. Clarke and I again visited Varna, saw the closing up of some work and the carrying on of other branches. Copper and other industrial work started by Mr. Adams, of England, had been left in her charge, and she was quite equal to the care. The number of workers on fancywork must be diminished. There was little sale for it, and she had

herself decided who could be supported in other ways, and read out the names of those dropped. Several wept, for they still were needy, and I saw Miss Fraser with her arm around one of them giving her the sympathy which meant so much at that time. In two other rooms were bright pupils over whom she had placed efficient teachers. So in many ways she sought the best good of those to whom God had sent her. The group of workers about her meant much. It told of organization, efficiency, carefulness and love.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

1 Peter i. 3-9. Reality and anticipation.

IN this letter, and especially in this portion of it, our tested brother Peter gives us a transcript of our own experience. We follow him through the third and fourth verses with ready response. It is blessedly true, we say, and our hearts linger over the words, "reserved in heaven for you." We repeat again the assurance of our ascended Lord, "I go to prepare a place for you," and the preciousness and brightness of it all floods our souls with anticipation. We know that a Power not our own is keeping us sensitive to strivings within, and inclining us to ready and joyful obedience to all commands.

It is in the fifth and sixth verses that we find ourselves responding to the words, "Ye are in heaviness." It is a wonderfully expressive word. As the word satisfaction seems best suited to the spirit's restful enjoyment of peace and joy in the consciousness of being a Heavenly Father's dear child, so heaviness seems to be suited to the condition of less peace and less joy. It is as if we had strayed from home, and a feeling of loneliness was creeping over the spirit. "Where am I?" and "Why is it thus?" being the test questions. It is because we are the children of God that the Holy Spirit searcheth with our spirits to know why this heaviness, and he brings to us some unthought-of dull perception, weak purpose and danger of hurtful decision. What a safe and blessed leader! It is as if the radiance of His indwelling presence had made all clear to us, and we see that the trial of our faith is a precious experience, and we rejoice that it was counted precious faith worth the testing. To walk so closely with the Spirit as to

be sensitive to heaviness, and to be alert to know the cause, brings us into the realization of the eighth verse.

A faith that asks, expects and receives great blessings from a Heavenly Father for one's self and for others; a faith that steps bravely out to attempt great things for God's kingdom; a faith that bears a test of fire, leads one into the reception of that abundant life which comes only from the risen Lord. His great and glorious personality is now a reality.

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

THE MISSION OF A YELLOW BAG.

It was a small bag, hardly three by four inches, and, moreover, constructed of such inferior material as cotton surah. This latter fact was indeed a pity, for, as it afterward proved when too late, the kind donor of surah cotton would just as cheerfully have paid for surah silk!

Picture also drawing-strings of yellow baby ribbon, and you have this minute personality before you, properly introduced.

As to its mission,—for of course it had one, as all people and things should have in these philanthropic days,—that is a longer story. It began with an idea. And the idea began where many other ideas teem,—in the brain of the mistress of the Manse.

There was no regularly established thank-offering meeting for the missionary adherents. It was plain there should be one to complete their efforts in the line of meetings. But why not call it a Feast of Ingathering, and why not make use of mite bags instead of mite boxes, receptacles to hang instead of receptacles to stand? The suggestion met with approval, and though it was late in the season, and summer days were drawing nigh, nimble fingers cut, stitched and run in ribbon until there were dozens of these little bags ready for their hanging.

In May and June, before workers and lovers of missions flitted away upon summer outings, these simple messengers were put into two hundred and fifty hands, with personal touch through spoken or written word.

May we linger just here in the story to emphasize a thought. A mite-box or a mite bag is an insignificant instrument with which to carry on the Lord's work. "Childish," some one suggests, unaccustomed to the idea. But it is the "spirit that maketh alive; the letter killeth." A woman might have put two mites into that Temple mite box and together with it remained forever in oblivion. A widow, who had but the day's earnings, used that inanimate thing as a medium for her self-denial and her love to God; hence

her fame, and hence the only importance attaching to her mite-box. Yellow bags are such insignificant, lifeless, childish instruments! Yes, until breathed upon with a noble idea.

Little gifts of love to the Master use the bags as links, and thus lift them into importance.

So prayer accompanied the yellow messengers, and a message which spoke much as follows: "Will you hang me beside your dressing bureau for the next few months and make of me a friend? Let me receive your pennies, nickels and dimes,—those you feel to give in memory of special mercies, those you can spare from some expenditure, any bits gleaned in any way. They shall be used for home or foreign missions, as you say, or if undesignated equally divided between both. Please drop in also a precious message which has come freshly to you from the Scriptures, or name a blessing received, or the method of gathering the pennies. Remember that many others will be using this same little friend, and let the thought of a union in effort be a stimulus and a pleasure."

So the personal touch was given as widely as was possible. A good deacon loaned his horse, carriage and driver three afternoons; the United States Government assisted in some degree; and casual meetings with ladies of the church furnished other opportunities. It was meant that no woman of the church or parish should miss the golden opportunity!

The testimony came afterwards that this distribution was a warm pleasure. New acquaintances were made, little heart revelations came forth, and a tiny thread seemed weaving in and out and round about, binding all together.

Did all receive so matter of fact a thing as a small, yellow, cotton-surah bag, with such sentiments at heart?

Doubtless but few with the same feelings as they who gave them out after planning and prayer. Yet with cheerfulness, with cordiality, with gratitude even for the opportunity; as in the case of one recipient who wrote that she put in her first offering in gratitude that she was not left out! The shut-ins were remembered.

The November Feast of Ingathering was the end of it all—at least of those five months. An unusually large number gathered, and yellow bags were in evidence. About the platform yellow chrysanthemums had been placed by thoughtful, tasteful hands. Two baskets, trimmed with yellow, waited among the flowers until their turn should come. Early in the meeting the two treasurers gathered the bags and retired, with over-flowing baskets, to count up the harvest.

As soon as possible the slips of paper gathered from the bags were sent

in to the leader, and after a paper on "Old Testament Giving" had been heard, and some further thoughts expressed concerning the need of systematic giving now, these slips were read. Such heart-touches gave real warmth to the hour and quickened all hearts. Many slips contained Scripture texts, especially texts of praise and thankfulness. A number stated certain blessings: the deliverance of a daughter from danger in traveling; a good servant; improvement in children at school, with other mercies. One touching incident was of a mistress, who said to her cook one day, "I have a bright silver quarter in my purse with which I did mean to buy fruit; but I shall put it in my yellow bag as a thank offering for you, because you do so well and enable me to work in other ways." The cook was astonished and pleased. The next time she came from her room she appeared with something in her hand. "I have a new silver quarter, too, and I should like to put it in your bag for the same reason!"

Pennies in one bag were gathered by charging a cent for every slang word used by the family, and by self-denial in carriage-hire.

It was a joyful surprise when the treasurers announced the counted offering,—a sum which averaged more than a dollar for each bag.

Is it strange that the bag idea is in operation a second time!

OUR BOOK TABLE.

Pilkington of Uganda. By Charles F. Harford-Battersby, M.A., M.D., Principal of Livingstone College. With introductory chapters by A. T. Pierson, D.D., and J. H. Shrine, M.A. Published by F. H. Revell Co. Pp. 316.

The title of this memoir at once suggests "Mackay of Uganda," and it is meant as a sequel, and the title has been adopted to connect the two volumes.

A highly intellectual, intensely spiritual equipment gazes at us from the frank, clear eyes of the young face of Uganda's hero and martyr. George Pilkington was only thirty-two and a half years old when he was shot down in the effort to quell the "second mutiny."

Dr. Pierson, who writes the Introduction to the American edition, says that Pilkington's "seven years in the field had shown him to be one of the most efficient workers ever in Africa, and especially gifted as a translator of the Word of God." He believed that Africa is to be ultimately evangelized by Africans, and that the office of missionaries from America and Europe is to raise up a native church with trained native teachers.

In reading this record of a heroic, consecrated life, one is charmed by the

attractive personality of this young man who plays football and rides his bicycle in Africa, and writes sympathetic letters to his parents like the "loving son" he always signs himself, and electrifies audiences in England in 1895 by his account of the dealings of God with the Uganda Mission.

The Missionary Manual: A Handbook of Methods for Missionary Work in Young People's Societies. By Amos R. Wells. Published by the United Society of Christian Endeavor. Pp. 134.

A compact little volume, bristling from cover to cover with helpful suggestions. In the brief Preface Mr. Wells says that "at least half of the plans here set forth have been tried and proved by large numbers of societies all over the world," but the other half are "original plans which have not before been published." The trouble with many of our adult missionary meetings is that the leader lacks inventiveness and falls into ruts, always following old methods, until the meeting is not only voted dull and prosy by bright, young, restless, half-interested creatures, but it really is dull, and only the conscientious, older members will stand by it. There is no leader, however ingenious in ways or means, but will feel a personal indebtedness to Mr. Wells for his admirable Handbook of Methods.

Among India's Students. By Robert P. Wilder, M.A. Published by F. H. Revell Co. Pp. 81.

Mr. Wilder states in his prefatory note that he has "been urged for several months to publish this little book as a testimony to the importance and difficulty of reaching India's educated classes, who are the ones best able to help or hinder the evangelization of that great empire." Mr. Wilder speaks of the way India affects different individuals. "To the student, India represents a wealth of philology and a maze of philosophical systems. To the statesman, India is a nerve center of the world. . . . To the statistician, India means one fifth of the inhabitants of the globe. . . . To the ethnologist, India means thirteen races. . . . But to the Christian, India is the court guarded by 'the strong man, fully armed.'"

Mr. Wilder would advise the worker among the students to employ personal interviews to win this highly intellectual class to Christ, and he thinks most can be accomplished by "a simple and direct presentation of the life and teachings of Jesus."

Some encouraging facts are mentioned. "The first Indian lady graduates in arts, medicine and law were Christians. In the Madras Presidency, where Christians are one in forty of the population, one out of every twelve college graduates is a Christian. It is estimated that out of every six converts in India one comes from a higher caste or class."

The book is largely made up of reports of personal interviews to illustrate Mr. Wilder's assertion that this is the best way.

BOOKS RECEIVED.

Kesa and Saijiro: Lights and Shades of Life in Japan. By Mrs. J. D. Carrothers. Published by the American Tract Society. Illustrated.

Roger's Travels: Scenes and Incidents Connected with the Journey of Two Boys in Foreign Lands. By E. Payson Hammond. Published by F. H. Revell Co.

Some of New York's "400." A Prize Story Written on the Cruelties of Fashion. Published by the American Humane Education Society.

SIDE LIGHTS FROM PERIODICALS.

It is well worth while to read carefully Dr. Fairbairn's discriminating paper upon "Race and Religion in India," *Contemporary Review*, August. By this it is apparent that native religions, as religions, have no hold upon the educated Hindu. As philosophies only they are entrenched in the intellect. Temples and priests are in contempt with such.

Quite in contrast with the style of Dr. Fairbairn's lengthy discussion are the simple, plain, pathetic statements and appeals from a Chinaman's pen in the same number. Kang Yen Wei writes upon "The Reform of China" out of a sore experience.

Further articles upon China, in September issues, are: "*Ex Oriente Lux; A Reply*," by Archibald Little, *North American Review*; "Cruising up the Yangtze," by Eliza Ruhamah Scidmore, *Century*; "Behind the Pink Walls of the Forbidden City," by "Cathay," *Harper's Monthly*; "Cotton Spinning in Shanghai," by Chas. Denby, Jr., *Forum*; also an editorial in the *Outlook* of September 2d, upon Chino-American Commerce. In the same number of the *Outlook* appears a paragraph explaining the lately passed law in Japan regarding religious liberty.

Chautauquan, September, "Bulgarian Cities," illustrated, by Celia R. Ladd.

Forum, September, "Indian Famines," by W. H. Rattigan.

In the same, "Recent Events in the Transvaal," by Thomas R. Dodd.

M. L. D.

 ANNUAL MEETING.

THE thirty-second Annual Meeting of the Woman's Board of Missions will be held in Plymouth Congregational Church, Syracuse, N. Y., on Wednesday and Thursday, November 1 and 2, 1899. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the same church on Tuesday, October 31st.

The ladies of Syracuse 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 Mrs. J. F. Draime, 400 University Avenue, Syracuse, N. Y., 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.

It is expected that the exercises of the meeting will have reference to the close of the century, work done in the past and plans for the future, and will be of especial interest.

TOPICS FOR AUXILIARY MEETINGS.

October.—Medical Work of the Board. See LIFE AND LIGHT for September.

November.—Thank-offering Meetings.

December.—Conditions in the Non-Christian World in 1800.

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1900.

January.—Triumphs of Christianity in One Hundred Years.

February.—Old and New Japan.

March.—The Awakening of China.

April.—What a Century has Wrought for Woman in India.

May.—Mission Work Through Christian Literature.

June.—A Century in the Turkish Empire.

July.—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

August.—Evangelistic Work of the Woman's Board in the Central and Eastern Turkey Missions.

September.—The Transformation of the Sandwich Islands.

October.—From Darkness to Dawn in Africa.

November.—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

THANK-OFFERING MEETINGS.

TOPIC FOR NOVEMBER.

FOR this meeting we recommend the following programme: 1. Singing, Doxology. 2. Prayer for a spirit of praise and thanksgiving in the meeting. Bible reading, For What Should We Praise God? 1 Peter ii. 9, l. c.; Psalms cxxxviii. 2, 3; Ephesians i. 3; Psalms civ. 24, 14-19; Psalms lxxviii. 19; 2 Corinthians ix. 15. How Should We Praise God? Psalms ix. 1, lxix. 30, xcvi. 8. What Should Accompany Praise? Psalms xxxv. 18; 2 Chronicles xxix. 31; Deuteronomy xvi. 10. In What Spirit Should Praise and Offerings be Given? Ephesians v. 20; 2 Samuel xxiv. 24, m. c.; 1 Chronicles xxix. 14-16; Psalms cxvi. 12, 17-19. 3. Singing, "Let

us with a joyful mind," sung by two groups of ladies, one singing the first two lines, the other the refrain in the last two lines of the stanzas. Reading, A Cup of Thanksgiving. 4. Brief or sentence prayers of thanksgiving for answered prayers and personal blessings; for our Christian homes and religious privileges; for the triumphs of the gospel in non-Christian lands; for the assured hopes for the future of the followers of Christ all over the world. 5. Reasons for thanksgiving in our own Board work as shown in articles in the August numbers of LIFE AND LIGHT and *Missionary Herald*. 6. Reading of leaflet, The History of a Day. 7. Prayer of consecration. 8. Singing, "Take my life, and let it be." Offerings. Doxology.

The leaflets and printed invitations may be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18, 1899, to August 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Castine</i> .—Desert Palm Soc.,	25 00
<i>Eastern Maine Branch</i> .—	
Treas. Orland, Miss Hannah T. Buck,	
10, C. E. Soc., 1; Brownville, 5; Houlton,	
Mrs. George B. Page, 10,	26 00
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman,	
Treas. Bridgton, 10; No. Berwick,	
Mrs. Ellen F. Hobbs, 5,	15 00
Total,	66 00

NEW HAMPSHIRE.

<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Alstead Centre, Ladies' Circle, 3; Auburn, Cong. Ch., C. E. Soc., 2.50; Centre Harbor, Aux., 4.83; Chester, Aux., 20, M. C., 5; Dunbarton, Aux., 15; Exeter, Aux., 48; Farmington, Aux. (of wh. 25 const. L. M. Miss Mary Emma Barker), 26.01; Hampton, Aux., 50; Hanover, Aux., 26.50; Henniker, Cong. Ch. and Soc., 10; Keene, First Ch., Aux., const. L. M's Mrs. Sophia C. Pierce, Mrs. S. Allen Gerould, 50, Second Ch., Jr. C. E. Soc., 8; Kensington, Aux., 5; Lebanon, Aux., 37.20; Manchester, So. Main St. Ch., Aux., 33.82; Juvenile Miss. Soc., 9; Merrimack, Aux., 22; Milford, Aux., 83; Mont Vernon, Cong. Ch., 17.25; Nashua, Aux., 39.55, First Cong. Ch., C. E. Soc., 10; North Hampton, Aux., 27.35; Orford, Aux., 27; Pembroke, Aux., 4.25; Piermont, Aux., 7.50; Portsmouth, Rogers M. C., 40; Stratham, Aux., 17.50; Tamworth, Three Ladies, 1; West Lebanon, Aux., 15.50,	665 76
Total,	665 76

LEGACIES.

<i>Francestown</i> .—Legacy Jennie M. Bradford, S. D. Downes, Exr.,	200 00
<i>Keene</i> .—Legacy Miss Emily Robinson,	139 77

VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Bannington, 1; Bradford, C. E. Soc., 5, Prim. Class, S. S., 50 cts.; Brat-	
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tleboro, Ladies' Asso., E. C. A. D., 20, K. D., 25 cts.; Burke, East, K. D., 2; Burlington, Aux., 132, Cradle Roll, 12.50, K. D., 5; Charlotte, Miss M. E. Wing, 1; Enosburg, C. E. Soc., 5; Fairlee, C. E. Soc., 3; Franklin, Aux., 3.50, Jr. C. E. Soc., 2; Franklin Co., 3.55; Pittsford, Aux., 50; Post Mills, Miss Rosette Gillette, 5; Richmond, K. D., 1; St. Johnsbury, East, C. E. Soc., 5; St. Johnsbury, No. Ch. (of wh. 25 by "H.," const. L. M. Miss Martha E. Goodwin), 56.12, So. Ch., 31.10; Swanton, Aux., 3, C. E. Soc., 2, Jr. C. E. Soc., 2; Oklahoma, K. D., 1; Wallingford, E. C. A. D., 2.33; Wilder, Aux., 6; Williston, K. D., 2; Winooski, S. S., 1.10; Woodstock (of wh. 50 const. L. M's Mrs. H. M. Bruce, Mrs. Sidney J. Davis), 65,	428 95
Total,	428 95

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dinsmore, Treas. Bilerica, Aux., 18; Lawrence, Trin. Ch., Aux., 35.70; Lexington, Aux. (of wh. 25 const. L. M. Mrs. Susan Adams), 45.25; Winchester, Mission Union, 25,	123 95
<i>Barnstable Branch</i> .—Miss Amelia Snow, Treas. Hatchville, Aux., 3.25; Orleans, Aux., 10,	13 25
<i>Boston</i> .—E. I. S.,	20 00
<i>Bradford</i> .—A Friend of Missions,	10 00
<i>Falmouth</i> .—Mrs. C. A. Perry,	30 00
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Ashfield, Aux., 36; Montague, Ladies, 3.10,	39 10
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. Amherst, Second Ch., Aux., 10; Granby, Aux., 4; Hadley, Aux., 20.05; Northampton, Smith College, 45; Williamsburg, Aux., 14,	93 05
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. South Framingham, Aux., 72.25; Wellesley, Aux., 1,	73 25
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrel, Treas. Brockton, Porter Ch., Cradle Roll, 10.83; Tlanover, Aux., 6.50; Plympton, Aux., 8.50, Cheerful Workers, 2.55; South Duxbury, 5; South Weymouth, Old So. Ch., Aux., 2.90,	36 28

<i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Boxboro, Woman's Miss. Soc., 13, C. E. Soc., 10, Cradle Roll, 1; Concord, Mary Shepard Watchers, 5. Less expenses, 65 cts.,	28 35		
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Auburndale, Aux., 34.55, S. S., 20; Boston, Mrs. L. T. Prescott, 5; Brighton, Aux., 74; Dorchester, Miss Martha L. Richardson, 25; Foxboro, Aux., 41; Hyde Park, Clarendon Hills, Ladies' Aid Soc., 5, Jr. C. E. Soc., 1; Needham, Aux. (of wh. 9 C. E. Soc.), 20; Roxbury, Eliot Ch., Aux., 30; Somerville, Highland Ch., Women Workers, 5, Cradle Roll, 4.22; West Roxbury, Cradle Roll, 11.58,	276 35		
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Barre, Aux. (of wh. 50 const. L. M's Miss Marion E. Whitcomb, Miss Edith B. Woods), 50.25; Fisherville, Jr. C. E. Soc., 16; North Grafton, Aux., 16.50; Lancaster, Y. L. Miss. Soc., 30; Southbridge, Aux., 8.89; Ware, Aux., with prev. contri. const. L. M's Mrs. A. Barlow, Mrs. C. E. Blood, Mrs. J. Bell, Mrs. I. Merriam, Mrs. M. Harwood, Mrs. D. S. Kennedy, Mrs. H. O. Robinson, Miss S. R. Sage, Miss M. Leonard, Miss A. Leonard; Warren, Aux., 16; Webster, Cong. Ch., C. E. Soc., 16; West Boylston, Aux., 40.46; Whitinsville, E. C. A. D., 17.35, Aux., 765.40; Worcester, Piedmont Ch., Aux., 90, C. E. Soc., 11.62, Pilgrim Ch., C. E. Soc., 9.90,	1,072 64		
Total,	1,816 22		
LEGACIES.			
<i>Belchertown.</i> —Legacy Sarah C. Alden, Miss Harriet E. A. Alden, Exx.,	193 46		
<i>Worcester.</i> —Legacy Joanna Bliss, Samuel A. Pratt, Exr.,	500 00		
CONNECTICUT.			
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Danielson, Aux., 19.66; Greeneville, S. S., 7.50; Hampton, Aux., 10.65; Montville, C. E. Soc., 5; New London, First Ch., Aux., 32.37; Norwich, Broadway Ch., Cradle Roll, 1, Park Ch., Aux., 35 cts.; Westford, Y. L. M. H., 7.75; Windham, Aux., 20,	104 28		
<i>Hartford.</i> —F. M. Smith,	5 00		
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Cradle Roll, 5; East Windsor, Cradle Roll, 7.25; Glastonbury, Aux., 14.10; Hartford, First Ch., Aux., by Mrs. E. A. Smith, 50, Park Ch., Aux., 1.50; Kensington, Dau. of Cov., 10; Newington, Y. L. Soc., 22; New Britain, First Ch., Aux., 25; Poquonock, Cheerful Givers M. C., 25; Rockville, Aux., 40; Suffield, L. F. M. Soc., 12.50; Tolland, Aux., 24; Windsor Locks, Aux., 75,	311 35		
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Adana, Aux., 1.20; Bethany, Aux., 5; Branford, Aux., 7.45; Bridgeport, Olivet Ch., Cradle Roll, 4, Park St. Ch., Cradle Roll, 10, Bridgeport, Union, 21.76; Danbury, First Ch., Cradle Roll, 13; Durham, Aux., 2; East Haven, Cradle Roll, 2.50; Greenwich, S. S., 24; Haddam, Aux., 75 cts.; Harwinton, Aux., 6.75; Higganum, 2.20; Ivoryton,			
Cradle Roll, 1; Kent, Cradle Roll, 1; Litchfield, Y. L., 4; Meriden, First Ch., Aux., 15; Middle Haddam, Aux., 3; Middletown, First Ch., Aux., 6.70, So. Ch., Aux., 5.75; Millington, Aux., 9; New Haven, Centre Ch., Y. L., 5, Ch. of the Redeemer, Y. L., 15.76, Prim. S. S., 10, Davenport Ch., Cradle Roll, 5, Dixwell Ave. Ch., Aux., 10, English Hall, Cradle Roll, 1, Grand Ave. First Ch., Cradle Roll, 10.25, Plymouth Ch., Cradle Roll, 20, United Ch., Aux., 7.64; New Preston Hill, Aux., 3; Newtown, Aux., 5.65; Norfolk Y. L., 10; North Madison, Aux., 75 cts.; Norwalk, Aux., 1.10; Plymouth, Aux., 4; Portland, Aux., 1.50; Prospect, Aux., 3; Ridgebury, Aux., 2.50; Roxbury, Aux., 10; Saybrook, Aux., 3.65; Sharon, Aux., 5, Cradle Roll, 2.45; Torrington, Third Ch., Aux., 50; Trumbull, Aux., 7; Watertown, Aux., 10; Westport, Aux., 6; Wilton, Aux., 2; Winsted, Second Ch., Aux. (of wh. 50 const. L. M's Mrs. Eva B. Jones, Mrs. Mary B. Mix), 82.14; Collection at Annual Meeting, 110.99,	551 44		
Total,	972 07		
NEW YORK.			
<i>Long Island.</i> — <i>Yaphank.</i> —Mrs. Jennie N. Whitbeck,	5 00		
<i>New York State Branch.</i> —Mrs. F. M. Turner, Acting Treas. Elmira, W. M. Soc., 50; Fairport, Aux., 20; Ithaca, S. S., 32.92; Orient, W. M. Soc., 12; Owego, Aux., Mrs. E. B. Clark, 2.50,	117 42		
Total,	122 42		
LEGACY.			
<i>Perry.</i> —Legacy Sarah C. Alton, L. A. Hayward, Exr.,	15 00		
IOWA.			
<i>Goldfields.</i> —Miss Philbrook,	1 00		
Total,	1 00		
WASHINGTON.			
<i>Bellevue.</i> —Miss Sara S. Williams, Miss A. Frances Nichols,	1 00		
Total,	1 00		
BULGARIA.			
<i>Samokov.</i> —Girls' Boarding School, C. E. Soc.,	23 85		
Total,	23 85		
TURKEY.			
<i>Adabazar.</i> —C. E. Soc., 10; Aintab, Women of Kessab and others, 32.65; Girls in Seminary, 3.25,	45 90		
Total,	45 90		
General Funds,	3,811 25		
Gifts for Special Objects,	331 92		
Variety Account,	9 40		
Legacies,	1,048 23		
Total,	\$5,200 80		



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CHINA.

LETTER FROM DR. W. L. HALL, OF THE SHANSI MISSION.

MY DEAR MRS. FARNAM: I will try to tell you something of our experience since we left our home in the interior of China.

It was a sad day for all of us—that last day of October—when we turned our faces from the home where we had spent, by far, the happiest years of our lives. Our hearts were full of love for the men and women around us. Many, many times during the dark days of uncertainty had we asked, if it was His will, that we might be allowed to remain in China. We asked no greater happiness; our heads, our hands and our hearts were full of plans to help the people who had grown to depend on us so much. But it could not be. We were to leave the work “for a time” that I, strong man that I had always been, might recover the strength and health that had gone from me as a result of my constant effort to allay the suffering of our people.

Up to that time I had not even felt the need of a vacation, so winter and summer, day and night, early and late, I saw and treated all who came for help. During that last year I saw five thousand five hundred patients, and with my own hands prepared the medicines, bandages, dressings, etc., for more than five thousand of them. And we had, during the same period, more than four hundred patients in the hospital. These remained with us from ten days to three months each. Our motto was, “To every patient a word for Christ;” and they who entered the hospital were taught daily as long as they remained. I saw these patients from two to six times daily. The funds at our command were not enough for the most common needs. By far the hardest part of the work was the planning to make the medicines we had do the most possible service.

We traveled on mules for twelve days. Our daily average was about

thirty miles. Our litters were lifted onto the mules in the morning, down at noon, up again, and then down at night. Mrs. Hall carried one of the babies in her litter and I the other. Carl and Lena rode in a mat litter or on a pony. For nearly a week our route lay over the mountains. Some thousands of years of constant use has made the famous "great road of China" something that must be seen to be appreciated. The stone roadway is cut and worn, until in places the only evidence of a route is the continuous lines of people, coming and going. Viewed from some mountain top the two lines resemble nothing so much as two rows of ants, going on and on, to be lost at last in a hole or gorge in the mountains. The inns are miserable places. Our litters were packed with food, and clothing and bedding; all were taken out at night and packed in again in the morning. Often we would stop at nine or ten o'clock at night,—so tired and sleepy that we would fall down anywhere on our piles of baggage, and sleep until morning. At times I was so weak I had to be lifted in and out of the litter.

The burden of work fell on Mrs. Hall. One day Carl left off his sun hat while riding his pony. The heat made him ill. At night he had a raging headache, with high fever, and we were up with him all night. Two days later Lena had a severe attack of tonsilitis. Then one night Lois woke us with the characteristic cough of croup. We saw her relieved after a time, but she took cold as we traveled next day, and we thought she was leaving us during the second night. But we started on next day; the litters, and the wind, and dust and the noise were no worse than the poor inns. That afternoon baby Dorothy grew ill so rapidly that I thought she would not live until we reached an inn. About sundown we came to a village. I told the drivers to enter the first inn they passed. A number was passed, but all were "full." The village was celebrating the birthday of some famous god; the street was literally jammed with people. Slowly we made our way along the one street for nearly a mile, and were told, when we reached the last inn, "All full." The drivers said that they must go on to the next village six miles away. Ordering them to stop, I pushed Dorothy out through the window, and asked a man to take her down. The man ran away. I asked another, explaining to him that my baby was ill, and needed help. Gently as a woman he took baby in his arms and carefully arranged her wraps. Others assisted me, and when I was on the ground I asked one man to bring some medicine from a shop, and told a number of others to help me find a place to stay for the night. Five or six men sprang forward to help. Some ran before explaining to the people, and opening a way for us to pass; others went ahead to find an inn. Baby was struggling in my arms, and a hard convulsion made me try to quicken my pace. I ran in to an inn, and entered a room occupied by five or six men. "Could I come in?" "Sure; is the baby ill?" Some men were smoking. At a word from me the pipes were beaten against the floor and the fires put out. One man said he knew what would relieve the baby, and rushed off to bring it; another cleared the people away from the door, and another brought a bowl of hot water. By this time a place was found for us, near the place where we had entered the village. We were conducted there by all the people, and every attention shown that could be. The people were very poor, and the inn the

most uninviting ; but it was a roof, and we were glad. Carl, Lena and Lois were soon sleeping sound, on the piles of bedding, without supper. Our baby grew worse, and many times before the day came we thought she saw the gates of the Beautiful City. About daylight we laid her out on a pillow ; all was over, it seemed ; but two hours later she rallied a bit, and we entered our litters. Lois was packed away in my litter ; I walked along by the side of Mrs. Hall's, that we might be together when the end came. Baby had membranous croup, and we knew that few cases recover even when in the best of homes, surrounded by all that loving hands and skillful could do. For two days and nights we never slept, and the children ate and slept as opportunity presented. On the third day a change came.

When we reached Pao-ting-fu we rested from Saturday to Tuesday. Here we took a house boat for Tientsin. When we went on the boat baby could not raise her head. The little room we occupied was so low we had to enter on our knees, and so narrow we had to crawl in to sleep. The trip usually takes two and a half days. We laid in food for four days. We left that boat on the eighth day.

Away off in the middle of the lake we tied up to a little island, driven in by a storm, and from Friday to Tuesday we advanced not a hundred yards. True, we did start out at midnight Sunday, and traveled about five miles. But the wind changed, the waves rose, and escape seemed impossible. The night was dark, our little boat was tossed hither and thither, and the men worked like demons, in the dark. We ran on a snag, and the boat was almost upset. For forty minutes we hung there at a dangerous angle, and the men said that we were lost. But, after a time, we moved off, and reached our old stopping place. Our food was gone, and we had to partake of the onions, cabbage and bean meal the boatmen prepared.

Dorothy was almost a skeleton when we reached Tientsin, and so was I. From weighing two hundred and twenty in July, I had fallen to one hundred and seventy-eight the last of November. I began to improve about the first of January. Some of the children were ill all the time after we reached Tientsin. About the twentieth of February Lena came down with measles. I took her into a separate room and nursed her day and night, and Mrs. Hall cared for Lois and Dorothy. Lena was very ill. On the 28th Lois came into the room with us, "to be sick like Lena," as she expressed it. But Lois was such a "mamma girl" that Mrs. Hall came into the room with her, and together we watched. Dorothy was left outside for a time, but we had not long to wait. She came in March 3d. So we were in a room with all our little girls, and every minute of our time was taken up with them. On the 6th Lois developed a severe bronchitis. We placed her under a steam tent, and began using hot poultices to her chest and back. Dorothy went under the steam tent on the tenth. At times we felt that our labor was more than we could bear. Every minute, day and night, we had to stay by them. We would leave for an hour's sleep alternately. When Lois developed a catarrhal pneumonia, we felt that the little tired body could not stand it long. Then for thirty hours we neither ate nor slept. But they all recovered, so that on the 4th of April we took Lois and Dorothy out in the court for an airing.

Dorothy improved rapidly from that time, and has since been well. Lois seemed better, but was always so quiet. She would go out for short walks, but tired easily. Young as she was, she seemed to see something beyond her years. She knew we were planning to leave China, and she often said, "Mamma, you won't go to America and leave me in China lonely (alone), will you?" One day she said to me, "Papa, I want to go to live with Jesus, but I do not want to go till mamma goes." Her favorite song was "Follow Jesus," and not a day passed but what she might be heard singing:—

"Follow! Follow! I would follow Jesus;
Anywhere, everywhere, I would follow on!
Follow! Follow! I would follow Jesus;
Everywhere he leads me, I would follow on!"

This song she knew in Chinese, and would often sing it with the native women. Another song she sang was, "The Clanging Bells of Time." She caught this air from hearing her brother practicing it. One day as she sat on my knee she sang:—

"Oh, the clanging bells of Time!
Night and day they never cease.
We are wearied with their chime,
For they do not bring us peace."

Then the little hands crept lovingly around my neck, the little face nestled against mine, and she said, "Why is it they do not bring us peace, papa? Is it 'cause we are always so hungry for something?" About this time she began to ask to be taken home. She said she wanted to go back to Liman, to her own home, where she could have her own yard, and her own flowers and her own "ta sao" (her Chinese nurse, whom she loved next to papa and mamma).

Early in May she began to fade away. She would go to our cook (a Liman boy), ask him to carry her, and as she would leave the house she would say, "Good-by; I am going back to Liman." She often preached little sermons to the native women, using the pictures in her Bible stories for illustrations. We packed our things as well as we could, and left Tientsin on the 10th of May. We hoped the sea voyage would do her good. But she grew weaker and weaker; and when we reached Shanghai on the 14th, the little stricken body could only lie as it was placed. We were to sail on the 24th of May. Our passage was engaged on the Nippon Maru. Slowly, but surely, the loved flower faded away. On Monday, the 22d, we felt that the end was near, and it was with an aching heart that I went out to the shops to buy the things we needed to make her clothing. I gave the cloth to the mother, and as she watched by the bedside, her fingers fashioned the last garment for our baby. Then I went to the undertaker to arrange for the last sad rites.

We were all alone in our humble home in the interior of China when, on the 25th day of January, 1896, the doors of heaven were opened, and a little angel sent to bless our lives. As we stood all alone by her bedside at 4 A. M. on Tuesday, May 23, 1899, at Shanghai, China, and saw our loved one return to the home she loved and longed for, our hearts were filled with

thanksgiving to our loving Father for the gift he had given us. As we were to sail on the 24th we were not to be left a single whole day in China without her. Given to us for China, our darling walked with us until we were ready to leave for America; then, in love, our Father laid up our treasure in heaven. At 8 p. m. on the day our baby spirit was taken home, we followed the little casket, that had held our jewel, to the Crematorium, and when we returned to our home that night we carried with us all that remained of our darling. The ashes were deposited in a tiny casket next day, were placed in a steamer trunk, and rested under the mother's berth during the voyage. That little casket is with us yet, and will be until the mother shall be called to see her baby again; then the ashes of mother and child will be placed to rest together. I never saw a child so earnestly devoted to a parent as was Lois to her mother. She was happy if she could only touch the hem of her mother's garment.

We sailed from Shanghai on the Nippon Maru on May 24th. We had a death from plague on board, and were held in quarantine at Nagasaki, Japan, for eight days. Just before we reached Honolulu another steerage passenger died. The body was examined; we were not allowed to go ashore, so for four days we lay in sight of the city, in quarantine. On arrival at San Francisco, June 27th, we were taken to Angel Island, and held until July 11th. Although the very fact of being in quarantine was unpleasant, we cannot doubt the justice of our detention. The long voyage and the perfect rest during our twenty-six days of quarantine almost made a new man of me.

During the last year we have been called on to witness many times. Our faith has been strangely put to the test. One year ago we thought ours was one among the happiest families on earth. We were content. We were doing the work the Lord had called us to do. We did not, for one moment, want to leave China. But our Great Commander never gives a wrong order; we may not understand now, but in his own good time we'll know. Our hearts are in China. We have no desire but to return to the work and the people we love, and we will return if it be His will.

Under the existing climatic conditions I could not hope to fully recover my health in China; but I feel almost ready to return now. We have given much to China, but we want to give all. Every dark day has had its message, and early sorrow has been turned as a loving witness for Him. We know the depth, and breadth and height of His love for us. We have had a deep draught of the love that faileth not. We will yet serve many years in China if it be His sweet will.

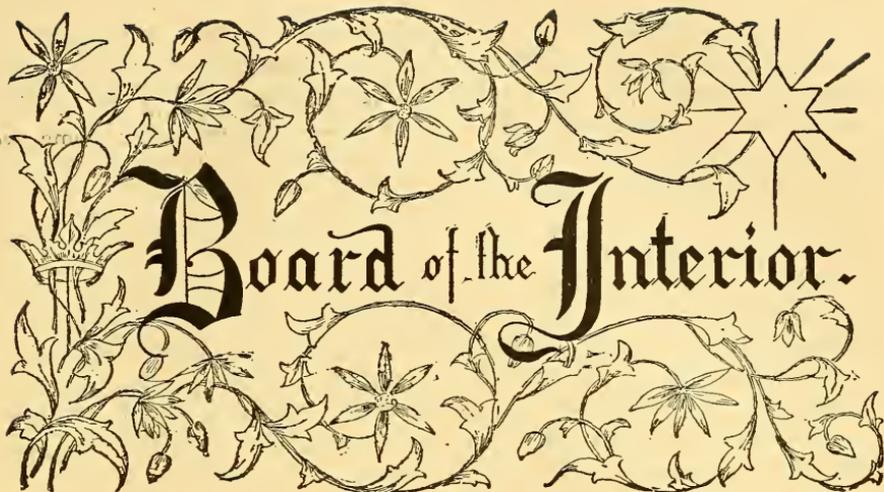
I am already much stronger. I do not want to take up a medical practice in America. If we must give up all idea and hope for further work in China we will do the best we can, but our thoughts will turn longingly, lovingly to our brown-skinned brothers and sisters in China.

Pray for us that we may be led into a way of His own choosing, and that we ever may be ready to lose our wills in his.

Yours very truly,

W. L. HALL.

OAKLAND, CAL., July 25, 1899.



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CURRENT EVENTS AND THE KINGDOM OF GOD.

BY MRS. A. H. PEARSON.

From a paper presented at the Annual Meeting of the Minnesota Branch.

A CLIMBING rose embowered the window of a railway station. It had been planted by the station-keeper's wife. The porter, weighed down with a heavy load, and worn with many a burden of the past, brushed by the fragrant blossoms with a muttered curse as he felt the thorns. A keen-faced milliner mentally calculated how much those roses would bring if sold in the city. The station keeper gazed with delight at the wealth of bloom, and thought of the dear hand which had planted and attended the vine, and of the sweet home circle over which she presided. The roses were the same roses for all who looked, but one saw in them pain, another gain, and the third alone found love and tenderness. And so, in passing events, some see only tokens of disaster, others only opportunity for selfish gain; but the

Christian may discern, even in the midst of the blaze of brilliant achievement, the finger of God tracing out his will behind the roar of cannon and all the tumult of battle,—the still small voice speaking of light and life for the dark places of the earth. Shall we review together some of these links newly forged in the chain binding the world to God,—some of the conditions which shed a fair light of promise into the years to come?

First among these signs of hope must be counted the new attitude of our own country to the world. . . .

Another encouraging sign is the growing prominence of missions and positive Christianity in current periodical literature. It is easily within the remembrance of even the younger class of readers that popular magazines contained little or no reference to these subjects, or such references were derogatory. The daily press gave only meager reports of religious gatherings unless they were national, and not always then. Now this is largely changed. Editors and publishers seem to be awakening to the fact that among their readers are many who are interested in these matters, and they receive increased attention. The current year has seen leading articles in our best secular magazines upon different phases of Christianity, and the more popular magazines have a fair representation of similar papers. Secular journals in letters from correspondents in foreign lands have frequently, of late, given most interesting accounts of countries where missionaries are at work, and even accounts of the work itself. All will remember with what deep interest were read the articles by Julian Hawthorne on the India plague, and in what warm terms he spoke of the American missionaries and their work. Missionary literature has never been so valuable, so accessible, and so well adapted for use as now. Some distinctively religious books have had a phenomenal sale. The Rev. Charles Sheldon's book, "In His Steps," while having a large sale in this country, has in England reached the unprecedented number of over three million.

A third sign from which the Christian may take hope is the gradual yielding of heathenism and false religions before the advance of Christianity. Nominal Christians often argue that the religions of non-Christian peoples are well adapted to their needs, and should be left undisturbed. Such persons see only the flower-decked exterior of their religions, and the virtues which are tolerated, not fostered, but fail to discern the black and festering heart which counts nameless vices among its most virtuous acts.

Dr. Speer, in a course of lectures delivered about a year ago before the students of Princeton Theological Seminary, points out many facts showing the gradual undermining of false religions by Christianity, and the following illustrations are drawn largely from these lectures.

Confucianism was founded six centuries before Christ. As a system of morals it has much that is pure and ennobling, but it recognizes no relation between man and God, ignores the plainest facts of moral character, and binds its believers to the dead past. Yet even Confucianism is not wholly destitute of the spirit of progress. Not long since a memorial was prepared by thirteen hundred scholars holding the second degree, and representing fourteen out of the eighteen provinces of China, which recommended among other reforms, such as the establishment of banks, post offices, railways, etc., the following plan: "Let the most advanced students of Confucianism be called up by the Emperor and given the Hanlin degree and funds to go abroad. If they succeed in establishing schools in foreign countries where are gathered one thousand pupils, let them be ennobled. Thus we shall take Confucianism and with it civilize all the barbarians, and, under the cloak of preaching Confucianism travel abroad and quickly learn the motives of the barbarian and extend the fame of our country."

What is this but a tacit recognition of the power and success of Christian missions?

The memorial goes on to state: "Every province is full of chapels, while we have only one temple in each county for our sage Confucius. Let religious instruction be given in each county. Let all the charitable institutions help. Let all the unowned temples and charity guilds be made into temples of the Confucian religion, and thus make the people good, and stop the progress of strange doctrines." When Confucianism, the most fixed, the least progressive of all heathen religions, so feels the pressure as to adopt the methods of Christianity by carrying on home and foreign missionary work in order to strengthen itself against the "strange doctrine of Jesus," we may conclude that there is a feeling of real alarm in Confucian ranks.

Of Buddhism Rhys Davids says, "Not one of the five hundred millions who offer flowers now and then on the Buddhist shrines, who are molded by Buddhist teaching, is only or altogether a Buddhist."

Of Hinduism a Hindu recently said, in speaking to an audience of his own people: "I must tell you in plain words, we are weak, very weak. We have lost faith. Would you believe it, we have less faith than the English men and women, a thousand times less faith. Our capitals are filled with the most rotten superstitions in the world."

Mohammedanism was largely founded upon Mosaic teaching, and its sacred book, the Koran, has much in it from the Bible; yet from the day when St. Francis of Assisi melodiously chanted "The Lord is my shepherd, I shall not want," in the very midst of the Saracen hosts who were seeking his life, until in recent years and in scenes fresh to our memories, our own

missionaries have braved mobs, fed the hungry, shielded the orphan, and even laid down life in the doing of duty; through all these centuries there has been a constant conflict between Christianity and Mohammedanism. For the most part missionary work in Mohammedan countries is directed to the non-Mohammedan residents, but its influence is constantly felt by the followers of Islam. Dr. Fairbairn says: "The Koran has frozen Mohammedan thought. To obey it has been to abandon progress." Yet the knowledge of other countries and of happier nations is permeating the people. One of the most successful and experienced workers among Moslems has recently said that it is his belief that thousands of Mohammedans would accept Christianity if there were religious liberty. The number of open converts is small, and those who openly confess are often persecuted or put to death.

In Persia and Korea there are signs that the leaven is working. The foreign representatives in Persian cities are almost extravagant in their praise of the work which the missionaries are doing. Everywhere in Korea the missionaries are treated with honor and respect by the natives. Many of the leading men are Christians, and believe that the only hope for the country lies in Christianity and Christian education. Dr. Speer, when in Korea, visited a large and well-equipped temple to the god of war. The gates were closed and locked, and the pavement overgrown with grass. At last a keeper was found who said he stayed there only because it was a cheap place to lodge. He admitted the visitors to the forsaken shrines and the dishonored gods. When inquiry was made as to the cause of this condition he said, "Oh, so many people believe in this Jesus doctrine that no one comes here any more."

Within the lifetime of missionaries who are still living, the number of Protestant Christians in China has increased from 40 individuals to 80,000, besides a large number of Roman Catholic converts. This number, though so small in proportion to China's millions, has been secured where there is only one preacher of the Word to 200,000 souls, instead of one to every 740 as in this country.

Japan, it is believed, is again turning toward Christianity after the long reaction from its first impulsive adoption of it; and that gradually, but in a more healthful way and from purer motives, it will again receive the Christian religion. Of this country a recent author says: "Although there are on the one hand but 40,000 Christians, and on the other millions of Buddhists, the two religions are everywhere spoken of as equals; and when anywhere any distinction is made among educated men, it is more frequently in favor of Christianity. In no non-Christian country are students and thinking men so accessible to the influence of Christianity."

A fourth sign of hope is the growing belief in Christianity as the only basis of stable national life.

The relation between politics and religion is one that some would deny, others treat with indifference, and only a few heartily admit. Even in a Christian country like our own some sneer at what they call the Sunday school in politics, and claim that there is no relation between personal character and political standing. But those who have to do with introducing a modern civilization among pagan nations are coming to realize that "He alone can make a new nation who can make a new man."

Sir Monier Williams says in his "Modern India": "We teach the native to believe in himself. . . . We reveal to him the meaning of 'I am, I can, I will, I shall, I know,' without inculcating any lesson of 'I ought and I ought not'; without implanting any sense of responsibility to, and dependence upon, an eternal, almighty and all-wise Being for life, for strength, for knowledge; without, in short, imparting real self-knowledge or teaching true self-mastery, or instilling high principles or high motives. Such a system carries its own nemesis."

A civil officer in Bengal says of the Karens: "Nothing that the government has yet done has succeeded in rousing the people to a sense of their dignity as men or as a nation. The government has given them nothing around which their national aspirations could rally. Christianity at the hands of the American missionaries has done this. Once a village has embraced Christianity, it feels itself head and shoulders above its neighbors, and all the energies of the people are employed in making the village worthy of the name. No labor, no expense are spared. The Christian village must be clean, healthy, neat; it must have the best school and the best church they can afford. They will not have anything but the best."

It is the belief of Dr. Speer that "if out of all the perils of the great experiment in India the British government should emerge peacefully, it will be because Christian missions have laid in India the foundation of righteousness that cannot be moved." These are weighty words for our own country to consider. . . .

The relation of mission work to the government in non-Christian lands, and of Christianity itself to the stability of nations, is a subject upon which both scholars and statesmen are thinking deeply. Statistics are gathered, comparisons are perfected, and accurate facts recorded, and it is probable that the time is not far distant when, through the cumulative force of this research, public opinion will co-operate with Christian effort and the cause of Christ receive a great uplift. In prophetic longing for that glorious time our hearts may sing with Tennyson:—

“We sleep, and wake and sleep, but all things move
 The sun flies forward to his brother sun;
 The dark earth follows, wheel'd in her ellipse;
 And human things returning on themselves
 Move onward, leading up the golden year.

Fly, happy, happy sails!
 Fly, happy with the mission of the Cross:
 Knit land to land, and blowing heavenward
 Enrich the markets of the golden year.”

The fifth and last point to be mentioned in this hasty review of current events in their relation to the kingdom of God, is the impulse given by the Student Volunteer Movement and the Federated Student Association. The organization of these bodies cannot be classed among current events, but their development and progress may be included as among the very most important of the events of the closing century. The members of the Student Volunteer Association are students who have pledged themselves to the foreign field. In preparation for this a course of study upon missions is maintained, and an educational secretary gives his whole time to the work of the organization. Hundreds of these students are already in mission fields, and somewhat more than three thousand are under pledge to go.

The Federated Student Association is made up of College Christian Associations, and has formed a cordon encircling the whole globe. Regular Bible study is maintained and a strong missionary spirit is developed. What promise for the future of Christianity lies in the conjunction of these two organizations! Where youth and enthusiasm are united to Christian purpose and effort, victory is assured to the cause upon which they unite.

It is sometimes said of the Christian Endeavor Society that its safeguard lies in work for others. Is not this the safeguard as well as the privilege of every Christian and of every church? Many centuries ago Raymond Lull, one of the early missionaries of the Cross, fell crushed to death by a shower of stones from Moslem hands, a martyr to Moslem hate. His motto has the ring of inspiration in it. Shall we not make it our own?

“He who loves not, lives not;
 And he who lives by the Life,
 Cannot die.”

A GREGORIAN WEDDING.

[From a private letter by Miss Effie M. Chambers, Oorfa, Turkey.]

I MUST tell you about the wedding. I was invited to come at seven o'clock, Turkish, which now comes a little after noon. (Turkish time changes continually. It is always twelve by their reckoning when the muezzin gives the sunset prayer-call.) I was given a very honorable place,

and seated in one of the only two chairs in the house, the other being saved for the bride, who was brought out and seated beside me, after a time, when she was dressed. She was all wrapped in shawls, so I could not see her face, and she cried bitterly.



MISS EFFIE M. CHAMBERS.

She did not really cry so much as she pretended to. It is the proper thing to do. If a girl should not cry she would be thought very bold, and not at all "nice."

Mr. Sanders tells of a bride crying so loudly she could be heard all over the village. He heard them saying admiringly: "Oh, she roared so! Just like a lion, exactly!"

The crowd, which consisted of women, babies, little girls and boys—a man among them—amused themselves smoking cigarettes, eating water-melon seeds, and various other kind of sweet or palatable things, and drinking sherbet, which in this case was made of water and sugar and aniline, this last being put in to give color to the sweetened water. It seemed so queer to see a wedding without the bridegroom being present. His mother, or sister, or nearest relatives go to the bride's house and bring her either to his house or the church, where he meets her, but does not speak to her or look at her, and when they stand facing each other during the ceremony, barely takes her hand long enough for the necessary word to be said. In the Gregorian (Armenian) church they put their heads together instead, and the priest binds them with a silken scarf.

After the wedding we were shown the clothes of the bride. She had a good many fine things—silks and embroideries. . . .

They have a custom that a bride must not speak in her mother-in-law's presence or in presence of any male member of the family until she is given permission. Sometimes this permission is withheld for years. I knew a woman in Erzroom who had been married fifteen years but had never yet spoken to her father-in-law, although she lived in the same house with him, and had done so ever since her marriage, and she had taken off his shoes almost every night when he came from the shop!

Sometimes they require a bride (*i. e.*, a young married woman) to go veiled in the presence of her husband's relatives, and sometimes her own husband does not see her face for months or even years! Miss Shattuck said she knew of a woman who had been married several years, and had one or two children, who finally was taken sick and died. After her death her husband went to the corpse and began tearing off the wrappings from the face. His friends tried to stop him, thinking he was crazed with grief, but he said: "Let me alone! I have never seen her face yet, and I *will* see it before she is buried."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 10, 1899, TO AUGUST 10, 1899.

ILLINOIS	1,096 65	Previously acknowledged	42,272 54
INDIANA	30 00	Total since Oct. 18, 1898	\$45,890 52
IOWA	866 05	ARMENIAN RELIEF FUND.	
KANSAS	89 04	Received this month	9 00
MICHIGAN	383 89	Already forwarded	130 04
MINNESOTA	119 75	Total since Oct. 18, 1898	\$139 04
NEBRASKA	78 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA	19 50	Received this month	60 50
OHIO	439 70	Already forwarded	383 82
SOUTH DAKOTA	107 90	Total since Oct. 18, 1898	\$444 32
WISCONSIN	346 79	MRS. ALFRED B. WILCOX, Ass't Treas.	
LOUISIANA	1 71		
VERMONT	2 00		
TURKEY	20 63		
MISCELLANEOUS	11 37		
Receipts for the month	3,612 98		

Life and Light for Woman.

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A MENDICANT PRIEST, CHINA.

(In fulfilment of a vow to raise a certain sum of money, he has pierced his cheek with a skewer, hoping thereby to excite sympathy and hasten the collection of the amount desired. The beating of the gong announces his approach.)

From "Christian Missions and Social Progress," Vol. I.
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HEATHEN CONDITIONS IN 1800.

BY MRS. JOSEPH COOK.

WHILE we speak of "Heathen Conditions in 1800," let us remember the advance in Christian conditions since the opening of the century. Previous to the formation of the British and Foreign Bible Society, in 1804, Bibles were almost as scarce in Wales as they now are in Africa. It is heart-rending to read in "Pilkington of Uganda" the eagerness of the natives to obtain copies of some portion of God's Word, and the distance they travel when a fresh invoice of Bibles arrives from England. But we also read that at the beginning of the century in Wales, where the scarcity of Bibles was chiefly felt, "the joy of those who received Bibles amounted to exultation, while the grief of such as could not obtain a copy fell little short of anguish." An incident is told of twelve peasants subscribing together to purchase a copy of the Bible, which each family was to keep a month, and then pass it forward. An old man, the last subscriber, when he found his name at the end of the list, exclaimed with tears, "I may be gone into another world before the Good Book comes to me!" This spiritual destitution led to the formation of the Bible Society, and the prevailing thought was, "If for Wales, why not also for the Empire and the world?"

In St. Paul's Cathedral, London, there is a monument to the memory of its great architect, Sir Christopher Wren, with a Latin inscription, which, freely translated, reads, "If you desire to see a monument to Sir Christopher Wren look around!" The same might be said of the important work done by the Bible Society in changing heathen conditions, which existed at the beginning of the century.

INDIA.

Twenty years before the first ship bearing American missionaries to India reached Calcutta, the House of Commons had empowered the East India Court of Directors to close India against education and the gospel, and efforts were being made in Parliament to extend the power through another twenty years. Selfish commerce dreaded whatever tended to the elevation of the native races. This is an overwhelming argument against the plea that a nation should be civilized before it is Christianized. India belongs to an ancient civilization. I once heard Narayan Sheshadri tell a cultured London audience that his people were acute metaphysicians and famous scholars at the time the ancestors of those whom he was addressing were savages. But Christianity, and not culture, is the salt that saves a nation from moral putrefaction.

In 1802 the crime of infanticide was prohibited by British law, but within the last fifteen years twelve thousand five hundred and forty-two cases were officially reported, and this number represents only a small proportion of the total.

While polygamy is not very common among the Hindus, yet the code of Manu gives abundant license to a husband in these words: "A barren wife may be superseded by another in the eighth year; she whose children are all dead in the tenth; she who brings forth only daughters in the eleventh; she who speaks unkindly, without delay."



TYPES OF INDIAN DEVOTEES.

From "*Christian Missions and Social Progress*," Vol. I. Copyright, 1899, by FLEMING H. REVELL COMPANY.

Suttee, the burning of the widow on her husband's funeral pyre, was practiced at the opening of the century and many years after. Within a period of four months in the year 1824 one hundred and fifteen widows were burned alive in the neighborhood of Calcutta. The British Government abolished suttee in 1829, but an intelligent young Hindu said to me in Bombay that, in view of the sufferings of a widow in India, he thought "the practice of suttee more merciful than its prohibition."

Human sacrifices to the Hindu Pantheon of gods was practiced in 1800. We read of an annual offering of one hundred and fifty human sacrifices

in a single province. The country was scoured by emissaries of a certain Hindu queen to seize girls to be offered as sacrifices on the altars of the goddess Kali. In two provinces three thousand girl babies were murdered yearly on Kali's shrine. This horrible slaughter has been abolished by the British Government.

Child marriage was the custom in India at the beginning of the century, and it still exists, although Hindu reformers as well as missionaries are constantly agitating the question of raising the age for the consummation



CHILD MARRIAGE IN INDIA.

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of marriage. The average age of marriage for girls among the Brahmans is between six and seven. Nearly all are married before ten.

Think of the intellectually starved and spiritually barren life of a Hindu woman in 1800. There were no schools for girls then. In order to marry in their caste the Kulin Brahmans succeeded in gaining dozens of wives, many of them young girls. When the aged and generally impecunious husband died these multitudinous wives entered upon the unutterably sad condition of widowhood. Every fifth woman in India is a widow, and a

widow in India is a woman without a career, as re-marriage is not permitted, and the bearing of sons is the only honorable career open to women.

Physical torture as a result of premature marriage; the pains of maternity coming to young girls; subsequent distresses in consequence of this unnatural procedure,—all these woes the women of India suffered without medical relief worthy of the name, for there were no hospitals in 1800, and a high-caste woman could not see a male physician.

CHINA.

Although the Portuguese came to China in the first half of the sixteenth century, and the Jesuits gained an entrance in the country about 1580, yet in 1800 China was practically a hermit nation, and the country was closed to foreigners. Dr. Dennis, in his "Foreign Missions After a Century," gives a Chinese version of the Macedonian call, and some of the reasons why we should come over and help them are as follows: "We were a nation before Rome was founded, and before Saul was king in Israel. We are more than one fourth of the human race; for every person in the United States there are nearly seven in China. . . . Thirty-three thousand of us die every day,—sufficient to bury New York in a month, and the entire population of the United States in five years. . . . We have three thousand miles of coast line, and rivers larger than the Mississippi. . . . Our language has forty thousand characters; our literature is older than Moses; our religion than the Jewish Tabernacle; our poetry than that of Homer. . . . Our Chinese religions are Confucianism and Taoism, both of which originated about the sixth century B. C. . . . There is in Confucianism no supreme God, no soul-destroying sin, no mediating sacrifice, no Saviour, no real prayer, no inspiration to righteous living. . . . Taoism is simply the deification of material mysteries and its natural outcome is material idolatry. . . . Our native religions cannot save us, and we are the victims of superstition in a thousand fantastic and tyrannical forms. Sin reigns in China, and we need Him who came to seek and to save that which was lost." Although this eloquent appeal was supposed to be made in the closing decade of the nineteenth century, yet it refers to physical and spiritual conditions existing at the opening of the century.

There is no caste in China as in India, but there is a well-defined distinction between the classes,—a distinction which is based on literary attainments and official position or on age. While a knowledge of Chinese classics is the stepping-stone to advancement in China, yet their *literati* are as ignorant as children in everything relating to Western science, and their knowledge is well called "learned ignorance." The foot-binding of the

Chinese ladies corresponds to the seclusion of the Hindu ladies, and is their badge of ladyhood, as only women of the poorer classes with natural feet work in the fields and do all kinds of manual labor along with the men. This custom cannot be said to have the sanction of the Chinese sages, as it made its appearance about fourteen hundred years after the time of Confucius. It is a badge of respectability, and Dr. Henry thinks that "any persistent attempt on the part of the government to interfere with the practice would probably lead to rebellion." The expulsive power of a supreme affection, to use Dr. Chalmers's phrase, is necessary to induce the silly votaries of fashion to leave their feet as God made them.

Some of the classical teachings as to woman which have been enforced before 1800 and since, are: "Woman has no happiness of her own; she must live and work for man. Her bondage does not end in this world; it is the same in the future world; she belongs to the same husband, and is dependent for her happiness upon the sacrifices offered by her descendants." Here we see the teaching of ancestral worship, which overshadows the whole life of the Chinese, and imposes upon them an annual monetary outlay of more than one hundred and fifty million dollars. The degradation of Chinese women leads to infanticide, especially of girl babies; to suicide to escape unhappy marriage and the tyrannical sway of the dreaded mother-in-law.

JAPAN.

Like China, Japan was a hermit nation at the opening of the century. Although this nation belongs to an ancient civilization, and is noted for its artistic development, in morals it deserves the opinion expressed by Neesima that his people's chief vices are "lying and licentiousness." The women of Japan have never suffered the restrictions which have been laid upon their sisters in India and China; nevertheless there is a system of legalized vice in Japan which does not exist in the other countries, and it is no uncommon thing for daughters to be sold to a life of shame to relieve the poverty of parents. The Japanese, who claim to be among the advanced nations, make a distinction between concubinage and polygamy, because the former exists in the royal household. But it belongs to heathen conditions and occasions much domestic unhappiness. The papal Christianity which Xavier brought to Japan in 1549 was repelled, and practically disappeared in the seventeenth century; but even that imperfect form of Christianity had adherents who were willing to be martyred for their religion. A form of suicide, called *hara-kiri*, or disemboweling, was considered a most honorable death by the Japanese at the opening of the century and for years after.

TURKEY.

Wherever Mohammedanism prevails there we may look for the degradation of woman; and where the harem takes the place of the home, as in Turkey, man suffers a moral deterioration which leads to those mysteries of iniquity St. Paul depicts in the opening chapter of his Epistle of the Romans. The last decade of the century has shown what the "unspeakable Turk" was capable of when the century was in its infancy.

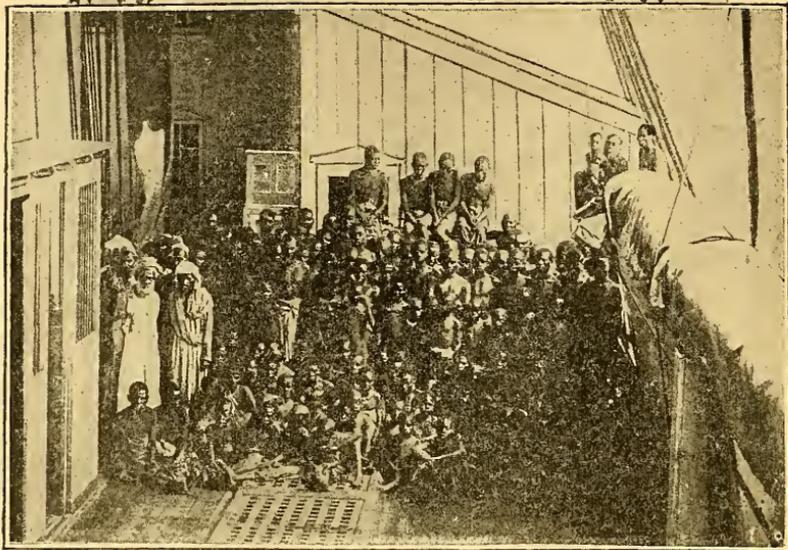
AFRICA.

This is pre-eminently the *pagan* continent. The term pagan comprises all heathen that do not belong to the great ethnic religions. Six sevenths of the pagans of the entire globe are to be found in Africa. Systematic exploration was undertaken in Africa just about the time that Carey was establishing his mission in India, five years before the opening of the nineteenth century. But, as Dr. Dennis says, "More has been learned of Africa in the past fifty years than has been known before since the creation."

The physical extent of the Dark Continent is colossal; the population is immense. All North America and Europe together would not occupy the same space as the 11,500,000 square miles of this vast continent, and its population of some 200,000,000 is equal to nearly one seventh of the human race.

Idolatry in the sense of the making and worshiping of images was not widely diffused, but what is called fetich worship was universal. And just what is a fetich? Whatever is worshiped in a blind, ignorant, superstitious way. Sometimes it is a charm worn about the neck; sometimes an amulet; again, it may be a skull hung above the door or a rock of fantastic shape at the entrance of an African hut. Fetichism in Africa was closely allied with demon-worship and also a universal faith in witchcraft.

In 1800 innumerable cannibal atrocities were common in Africa. There is a fortified town of one of the Congo tribes where more than two thousand skulls formed the pavement of one gate alone, and there were four such gates leading to the city. The stakes forming the entrenchment around the town were crowned with skulls, largely relics of cannibal practices. We read of the death of a chief into whose grave one hundred men were thrown, having previously been killed. Upon these the chief's body was laid, and over this body were placed a hundred live women, and the grave closed upon them. Mohammedanism, which entered Africa in the seventh century, has gained about one fourth of the inhabitants as adherents to the faith of Islam; but, measured by the standards of the Bible, there is little difference



Rescued Slaves on a British Man-of-War.

Slavery at Zanzibar—A Child Victim.

SOME VICTIMS OF THE EAST COAST SLAVE TRADE.

From "Christian Missions and Social Progress," Vol. I.

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between a fetich worshiper and a Mohammedan polygamist. Two years before and four years after the opening of the present century two great missionary societies were established in Africa—the London Missionary and the Church Missionary societies. The Moravians, those devoted and saintly pioneers in missions, had preceded these societies by more than sixty years, but they at first succumbed to the deadly climate, although now they have established useful missions. Polygamy and slavery have long cursed the Dark Continent, and with the entrance of commerce the drink fiend has come with his desolating presence. And yet such tall, white angels as Robert Moffatt, David Livingstone and the heroes of Uganda, Mackay and Pilkington, will watch over the land dear to them until the “open sore of the world” is healed.

Henry Drummond once came from a religious meeting of men, chiefly students, in which sin-burdened souls had poured confessions of their unholy lives into his ears. This sympathetic, but endlessly sensitive and saintly, man looked so worn and wretched and wan, that his friends inquired if he were ill. “Not physically ill,” he replied, “but heartsick with the tales of sin I have heard. *How can God bear it?*”

And so one feels after making a study of “Heathen Conditions in 1800,” so many centuries after the cross was uplifted on Calvary. If another sacrifice were needed to heal this sin-sick world, who can imagine that our Saviour would hesitate to again give His life as a ransom? The Christian Church has this sacred trust in its keeping, but has very inadequately fulfilled it. The Great Commission in the Gospels has been too often the *Great Omission* in the Churches. Until each individual member of Christ’s body, which is the Church, shall feel responsible for carrying or sending the news of salvation through the Crucified One to those who are perishing from a lack of knowledge, our Lord will be wounded afresh in the house of his friends.

This very inadequate account of Heathen Conditions can be supplemented by the second lecture in Dr. Dennis’s “Christian Missions and Social Progress.” The lecture treats most exhaustively of “The Social Evils of the non-Christian World,” and a recital of the sub-titles would sufficiently illustrate the topic of this article: Intemperance, The Opium Habit, The Gambling Habit, Immoral Vices, Self-torture, Suicide, Idleness and Improvidence, Excessive Pride and Self-exaltation, Polygamy and Concubinage, Adultery and Divorce, Child Marriage and Widowhood, Infanticide, The Traffic in Human Flesh, Slavery, Cannibalism, Human Sacrifices, Cruel Punishments and Torture, Brutality in War, Blood Feuds, Ignorance, Quackery, Witchcraft, Neglect of the Poor and Sick, Oppressive Taxation, Subversion of Legal Rights, Corruption and Bribery, Massacre and Pillage, Idolatry, Superstition, Religious Tyranny and Persecution, Scandalous Lives of Religious Leaders.

SPAIN.

INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN FOR
1898-99.

BY MRS. ALICE GORDON GULICK.

THE year 1898-99 will long be remembered in the history of the International Institute. Influences wholly new and strange have molded the lives of the Spanish girls who have now "seen the world." The perfect religious freedom in France has astonished those who have been accustomed all their lives to social ostracism, if not persecution, for their faith. Last week we attended the giving of prizes in the Lycée of Bayonne. The Protestant pastor, a Roman Catholic priest and a Jewish rabbi sat together upon the platform, and in turn gave awards to their pupils. The familiar intercourse with well-educated French Protestants has had a special bearing in forming the opinions of the older girls, who are accustomed to see in Spain only frivolity and fashion in families of corresponding rank.

The home life has been of a higher order than ever before. An attractive garden with shady walks and hidden nooks is a civilizing factor, and improved health on the part of many attest the virtues of "fresh air." A porter's lodge has come into our possession this year, which serves for music rooms and Christian Endeavor evening meetings. The dreary wail of an asthmatic organ and the more lively but equally abhorrent tones of an old piano send out their waves of influence upon the high road, and our poor heads are saved from hours of distress. The Christian Endeavor meetings have sanctified the place. Committees of all kinds, with Miss Barbour at the head, have worked faithfully enough to save a city. The training of Seniors and Juniors alike will be effectual in sending into Spain a small army of earnest workers. Although separated from the public Sunday school of San Sebastian, every Sabbath morning classes assemble with their respective teachers for the study of the International Lessons. There is also daily work in Bible study, which is supposed to cover the whole Bible in the course of study. The Christian Endeavor paper, with its large subscription list, has become an acknowledged necessary "monthly" in evangelical circles. It is a source of continued wonder and satisfaction that the ideas and principles of the Society of Christian Endeavor find such favor in Spain. They are especially adapted to the needs of villages and towns where there are no pastors or even school-teachers. New societies of all classes, old and young, have been formed during the year.

As it has not seemed prudent to send the students to the Institute of San Sebastian, there have been monthly examinations here, and these have served to give the desired stimulus for honest, faithful work. Several who were prepared have gone to their homes, and have passed the examinations successfully in the institutes of the provinces in which they live. In one case the daily paper gave a very flattering report of the examinations, which had been "brilliantes." Marina Rodiguez and Raquel Alonso have safely passed the examinations of the University in the third year of pharmacy, and now only one year more of anxiety is before them and us.

The "reaction" which has followed upon the change of government in Spain has brought the question of education before the people as never before. Señor Pidal proposes to go back a century or so, and mold the young of to-day to the mediæval pattern; and this is a part of the so-called "regeneration" of Spain. One writer in the daily press remarks that so much additional "Religion" and six years of Latin would indicate that the minister intended to make priests of all the young men in Spain. We are assured by friends who study the situation and are able to anticipate the future, that this condition of things cannot last. The present government is not of the people nor for the people.

The following statistics will give the actual condition for 1898-99 of the graduates of the International Institute. The English and other foreign students have not been counted, but only the Spanish girls who have finished a course of study and have received the normal diploma of the Institute or the government degrees.

There have been seventy-two graduates under this classification; of these, fifty-three have taught or are teaching in evangelical schools. The question has been asked if the education of Spanish girls is not practically useless, for they will marry and marry Roman Catholics, and so be lost to the work. Let the following statement answer that question in a very emphatic manner: Of the twenty-eight graduates who have been married five have married pastors; the husbands of five others are teachers or colporteurs; twelve others are members of evangelical churches, leaving six who are not pronounced Protestants. They are what are called in Spain "indiferentes." They would not expect their wives to be other than Protestants, and their children will attend the chapel services with their mothers if desired. That is to say, no one has married a Roman Catholic.

To-day we are exiles in France, but for the best advancement of the interests of the institute we must soon return to Spain. The question of the possibility and the best time of our return depends upon the generous and loving sympathy of our friends in America. God has forced upon our atten-

tion the Spanish-speaking people, not only of Cuba and the Philippines, but the mother country as well. One astounding remark which I frequently heard in my recent tour gave me much food for thought, "How I wish the United States had taken Spain as well as Cuba." We can "take Spain" for Christ if we will. I cannot believe that this land, whose soil has been drenched by the blood of the martyrs, is to be left out of the great plan of salvation. We are here. We represent the churches of the Congregational body of believers, who consider us as their ambassadors. Will you help us? Will you allow us to go on longer with our imperfect appliances for teaching, the poverty-stricken appearance of our otherwise fine schools? Will you give us liberty to enlarge our borders and take advantage of the new openings, and gather in poor but promising students in our various schools? Come and see for yourselves the need, and above all the bright prospects, and then I believe you will long to share in the redemption of a people who, after centuries of oppression on the part of both church and state, are now awake to their physical needs, and above all are influenced by the intellectual progress of the world in this the latter part of the nineteenth century, and claim for Spain the spiritual liberty which has been so long denied.

INDIA.

VALLEYS AND HILLS.

BY MISS EVA M. SWIFT, MADURA, INDIA.

A FRIEND and fellow-worker in India wrote a report of her work and called it "Valleys and Hills," because her experience was as we all find it—sometimes on the mountain tops of hope, and, again, in the deepest valleys of depression. Such is the work, and such is the way we all walk, and the vision of Christ is the enabling for continuance—not the results, nor the promise of it, but the command. There was an awful blaze of sunshine the other day when we went down the Munisâlai to see some pupils. Dark glasses became a necessity for tired eyes in this unblinking glare, but a heavy wind, blowing a gale almost, makes the double umbrella one usually carries quite useless.

Sometimes in the heat and glare and dirt and noise and confusion of the streets, one carries a little longing hope that to-day the woman one is to visit will prove to be intelligent and willing to learn, and, above all, responsive to the teaching from the Word. Such was the feeling with which I started out that day. In the first house I entered I found the pupil of the Bible

woman still very nearly at the same page in her book that she was studying when I saw her last ; a young girl with her mind far more upon her jewels and dress than upon her studies, and she is spending weary months in learning to read. She did know more of her Bible lesson than her reading lesson gave promise of, and I had the opportunity to talk with her long and earnestly, and went away hoping that she would wake to earnestness some day ere long.

In the next house a middle-aged, pleasant-looking woman came and sat down by me, evidently pleased to see me. But she assured me she had been ill recently, and had forgotten every single word she had learned. Tamil women often seem to take a real pride in the amount they have forgotten. I found her statement to be quite correct, and it remained for me to decide whether I would permit the Bible woman to begin all over again with a woman who had such great facility in forgetting. But I was touched by her appeal. She showed me a little bazaar on the roadside and said that was her only place, and there in the street noises and amid incessant interruptions she had tried to read, and desired the Bible instruction. It is often amazing to oneself that these poor women will make the smallest effort ; but they often cling to the Bible woman when to outward eyes there is but little result from her labors. The story of Lazarus and the rich man gives me a message many of them need,—“Don't neglect ‘Moses and the prophets’ while you still have the opportunity.”

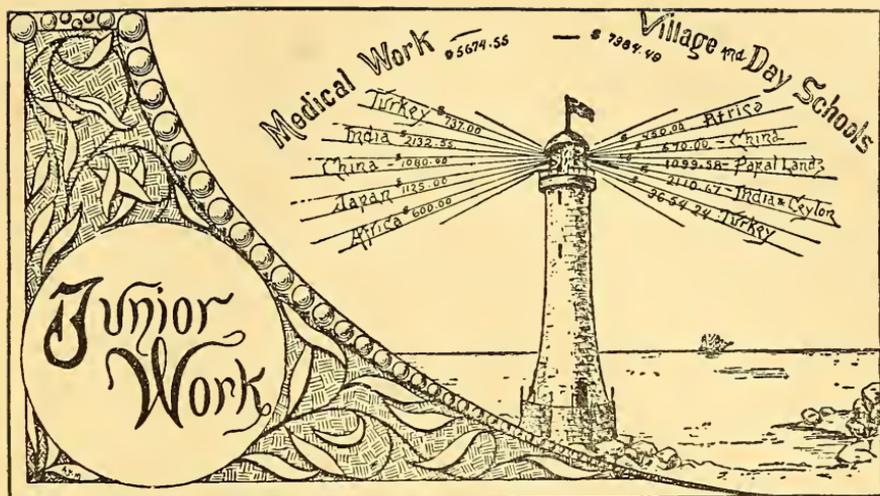
Nearly two hours had passed in these two visits, and there was little to cheer one's heart ; but perhaps in the next house it will be better. We turned into a narrow street just off the busy main road and found two young women waiting for us. They were timid and bashful, and to shut out the street rabble the Bible woman closed the door. As soon as the door was closed a crowd of Mohammedan roughs gathered about it, calling out and demanding entrance, beating on the door and using insulting language. I can be perfectly blind and deaf on such occasions, but one of these timid girls was frightened and distressed, and would spring up and wring her hands and cry out : “He will scold me ! He will scold me !” I learned at last that she was very much afraid of her brother, who had at first consented to her learning to read, but of late had been ill natured about it, and these rude fellows about the door would bring her brother's anger down upon her. I opened the door and met the rowdy crowd with the quiet inquiry, “What is your business ?” “O, we have come to learn, too,” one impudent fellow called out. “Well,” I said, “I think you have come in good time, and I am willing to teach you ; but the first lesson I will give you will be in politeness.” And I read them a small lesson on their rowdy conduct, which they

attempted to laugh off; but as most of them were really ashamed or afraid, they gradually fell off and went away, but were all hanging about the corner to see me pass when I came away.

The poor girls inside could hardly be calmed, but I was not willing to leave them until I had shown them that they had no cause to be afraid, and until we had had one quiet talk from the Bible. This I accomplished, and came away, to pass through the gaping crowd of insolent fellows to whom a European is always a spectacle and to whose presence they never get used. "A spectacle to men" is what one always is in these crowded, dirty streets, where nobody seems to have anything to do but to loaf about in the sunshine. Well, after all, was it worth while? Coming home, wearied in body and spirit, the question would come. This is the work and this is the way it must be done, and we may not run away from it because it isn't pleasant.

The next day I sat at my desk hoping to get off a letter which I had just begun, and feeling the weight of all the letters I haven't written during months of illness and weakness. But I heard a baby crying outside, and my heart sank for a moment, for I knew it meant "some one come to see." It proved to be a young Hindu woman with her two children—one of Harriet's pupils. "It has been in my eyes every moment that I must come and take a look at you, for I heard you died and came to life again," was her greeting. Now, this young girl's story is a sad one indeed, and I could only lay aside my writing and talk with her. "Jesus Christ is my only hope and comfort. If it were not for my hope in Him I should be sorrowful indeed," is her testimony. The old story of a man with two wives, and the jealousy and ill treatment and neglect almost to the point of starvation was told again. Yet this woman who, through no fault of her own, is the neglected, ill-treated, inferior wife, has taken hold of Christ, and when I knelt to pray with her I answered my own question. Yes; it is worth while, even if it be only one or two here and there who open their hearts to receive the truth.

The next morning again I stood in the midst of a grief-stricken Christian family, where the husband and father had suddenly been called away. For many years he has been a faithful, good teacher in the North Gate Hindu Girls' School. The wife and children were prostrate with grief, but in the midst of their sobs and tears they kept reminding themselves, "The Lord did it." Jesus has given to many in this land a bright hope that grief cannot change nor tears dim.



- To give light to them that sit in darkness - 1877

AFRICA.

STORY OF SISIME DUBE.

[Told by herself; translated by L. C. Smith.]

A TYPICAL STORY.

I WAS born in a kraal a few miles from Amanzimtote (sweet water) Mission Station. My father and mother and all the people round about were heathen. My father had four wives and many children. We children were very happy playing together with our dolls, which we made out of corncobs or of clay. When we drank beer, we used to go and get our dolls and give them beer, too. Sometimes we would go on drinking till we were quite drunk and silly. I remember one day when I crept into the house with my precious corncob dolly, and took the gourd filled with *amasi* (a sort of clabbered sour milk, which is a great delicacy), and poured out some to feed my doll; but, alas! my father came in and saw my mischief, and whipped me and told me never to touch it again.

But I had to work, too. As soon as I was big enough I had to care for the baby. The baby was tied on my back with a bit of blanket or antelope skin, and I would carry it about all day. If it cried I would shake it up and down and run back and forth with it, patting it with my elbows. Then when the corn was coming up we children used to sit all day in the gardens to drive away the birds, and when it was ripening we had to sit in our little grass

watch houses and scare away the monkeys, who came to steal our food,—the rascals!

On Sundays we were very happy, because some one would come from the mission station to preach to us. At first the service was in a kraal near by, but after a time the owner grew angry and told them not to come there again. So after that the preachers came to our house. We children used to all attend, for we enjoyed seeing all the people together and the preacher in his civilized clothes. They used to teach us children the alphabet, so that we could learn to read our Bibles. But best of all was the singing. One hymn of which I was especially fond was, "Will you go, will you go to heaven?" and often when I was alone I would sing it, and the tears would come into my eyes, I knew not why. But I paid little attention to the words which were spoken. One day my elder sister, Sanaye, disappeared. Finally we heard that she had run away to the missionaries at Amanzimtote, to be taught by them the way of life. My father and brother were in a great rage, and tried to get her away, but she refused to leave Mrs. Ireland; so my brother told her that he would kill her when she did come home. Sanaye stayed on many years with Mrs. Ireland. I wanted to follow her, but was afraid.

When I was twelve or thirteen years old (I cannot tell just how old, for no one noticed what year I was born), I was taken sick, and the words which I had heard so many times came to my mind, and I was filled with terror as I realized that I was sick and might die, and my condemnation was great, as I had heard and not heeded the gospel call. I resolved that if I recovered I would leave my old life, and go where I could be taught how to be saved. God mercifully spared my life, and I quietly took my four fowls and sold them, sending the four shillings which I received to Sanaye, asking her to buy a dress for me. Then I stole away from home to Mrs. Ireland's. Mrs. Ireland had my dress all ready for me, and arrayed in this my first dress I went with Sanaye to Inanda Seminary. My father did not follow me, for he said he had done all in his power to get my sister away from the missionaries and failed, and it was useless to waste his strength on me.

I had not yet really understood what it was to believe. I saw as it were through a mist; but day by day my eyes began to open, for we had many meetings, where the teachers taught us of our sins and our Saviour, and the schoolgirls used to often call us newcomers to go out into the grove or the field to pray. One day I went to a meeting of the class (those preparing for church membership). The leader asked me if I had found the Lord, and I said, "No." "Then," she said, "this meeting is not for you; it is a meeting for Christians." I went out very angry, and cried bitterly. My sister found me and asked me what I was crying for, and I told her I did not know that

any one was ever driven away from a meeting. Then my sister comforted me, and led me away to pray with her. The next Friday I prayed to God very earnestly that he would show me all my sins, and that I might trust him. I was alone in the grove. And God answered my prayer just then. I saw that those things which had seemed sweet and good to me before were hateful in God's sight. I saw how wicked was the hatred and anger which had filled my heart, and my practice of telling lies and deceiving. I saw that God was more real than all else. Faith came into my heart that God would hear and answer prayer. I was very happy, and I told all the girls that I had found the Lord.

I stayed on at Inanda for a year, and learned to read my Bible and make dresses for myself. After a time I was received into the church at Amanzimtote. Now I have come to Umzumbe to school I have been taught many things both about the Bible and the wonderful world in which we live. I know a little English, too, but I cannot speak it nicely or read it well yet.

Now at my home six of us are Christians. Sanaye is living with one of my married brothers, who has a Christian home. She goes about among the kraals teaching and preaching, and many are repenting. When I am at home in vacation I go with her. Sometimes the people are glad to have us come to their homes and listen eagerly; but again they are angry or indifferent, and say: "Many times we have been warned that the judgment day is near, but it has not come yet. We will believe when we see it."

I hate to go into the huts where there is native beer, for the very smell of it is disgusting to me now. I see how God can change our hearts so that that which we once loved becomes hateful. I am very grateful to God for sending the missionaries to this land, and I pray him to keep me ever trusting him.

HELPS FOR LEADERS.

THE USE OF MISSIONARY LITERATURE.

BY MISS HELEN S. LATHROP.

LEADERS may find one of the greatest helps for the inspiration and guidance of societies they seek to influence in the use of literature. Current publications in book or magazine form are a source of riches open before us. Libraries offer mines of knowledge to all who will delve therein.

Many a girl who does not join a mission circle because she believes it must be dull and uninteresting, might be attracted by the very name of a book club. We have reading circles whose purpose it is to keep in touch with the fiction of the day; travel clubs for studying the art, geography,

history of many lands; current events clubs, to acquaint us with that which is being done and said and thought. Why not have a missionary reading club? Have missions no geography, history, current events which concern us, no literature to interest and instruct? Read the catalogue of a publishing firm like Fleming Revell Co., and see the material with which one house furnishes us. Look at the monthly and weekly publications of our missionary societies alone, and find out how many young people are reading them. Is not the cry constant in our ears, "We did not know these things?" One cannot be interested in that of which one is ignorant. Read and gain the knowledge which is power.

All societies have their secretaries. If writing gives them life, might not reading give growth? Would not a reader do as much for a missionary society as a writer? Such an officer who would keep in touch with the missionary literature of the day, be ready to suggest books and magazine articles to the members, and bring the supply within their reach, would be an invaluable aid to the society.

Leaders, persuade your young people to read, and to give such extracts or reviews of what they read, that every one hearing them shall wish to be the next to take the book.

Obtain the books by some means. Send to the Woman's Board Library for them. Borrow them if you must, own them if you can. A library is a link to bind your society together. Do not let it rust for want of use. Read your books until they are worn out with honorable service. Study the scene of each one until it becomes a living matter to you, and you can make it real to others.

A society novel interests us, perhaps, because of our knowledge of its ground, our understanding of the possibilities of its plot and character. How much familiarity with locality and history adds to the intelligent enjoyment of books of travel, biography or romance. Are missionary books dull to us because of our ignorance of their heroes and heroines, their motif, meaning, purpose? because of their great distance from our interests in life? If missionary ground, methods, problems were our familiar objects of thought, their literature would be full of fascination to us. To him who has knowledge shall be given interest.

Perhaps, as societies or individuals, we have no time for reading. Time is indeed a rare possession in our day, but a certain portion is still ours to use for what is of importance to us. Physicians, teachers, scientists who found no time to read would make small progress. Is the study of missions the only field in which one can keep abreast of thought, conversant with present conditions without continued systematic study?

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The contributions for the month ending September 18th do not show the gain we had hoped for to offset the decrease of last month,—the gain being only \$51.65. The account of contributions for the eleven months of the year shows, aside from the two special gifts before mentioned, a decrease of \$129.68. With the added obligations which we were obliged to assume at the beginning, and the blessing of our efforts in securing an unusually large number of new missionaries, we look forward with anxiety to the report for the remaining month. By the time the magazine reaches its readers the treasurer's books will be closed, and our working time for the year will be over. As we look back over the whole twelve months let us hope that the regrets and failures may not too much outnumber our encouragements and successes.

THE INTERNATIONAL COUNCIL. The inhabitants of Boston and vicinity have been privileged to witness what has been denominated in the daily press as the most wonderful religious gathering the world has ever known,—the International Council of Congregational Churches. Certainly all will agree, we think, it has been an experience for a lifetime to stand within the spacious hall at Tremont Temple and see the faces of those of whom one has heard so much, to listen to words of ripe scholarship, and words aflame with devotion to the living Christ and to his truth; to see the vast throng of listeners intent, alert, intensely vibrant to the least expression of fellowship in the Master's cause of peace on earth and good will to men,—responsive to the motto conspicuous above the speakers, "One is your Master, and all ye are brethren." As the grand programme went on day after day, made harmonious and effective by the noiseless and invisible, though perfect machinery, all hearts were filled with thanksgiving for the beautiful faith of the fathers and the incomparable blessings it has brought to their descendants—ourselves.

THE WOMAN'S SESSION. The session devoted to the addresses of the three women whose names were upon the programme showed enthusiastic interest in the large company of attentive listeners who crowded Tremont Temple. Dr. Bevan, presiding, gave a graceful introduction to each. Mrs. Armitage, representing the English women, noted the changes which have come within the century enlarging the scope of woman's activity in the

educational and religious world, with no sacrifice of her sympathy and other womanly virtues.

Miss Evans, of Carleton College, connected woman's work especially with evangelization as the prime function of the church rather than edification, urging such a change of emphasis as will exalt the type of Christian experience and culture which at present prevails.

Dr. Grace N. Kimball graphically described the work of women in foreign missions, whether home makers, teachers, evangelists or doctors, drawing from her own large experience and observation, and also giving some telling statistics as she compared what is with what ought to be.

SOCIAL FUNCTIONS. It was a happy thought of the Committee of Arrangements to arrange for various excursions to the suburbs of Boston and more distant places of historic interest. It was a pleasant sight morning and afternoon to see the large drag holding seventeen persons starting off at the sound of the horn for a charming drive. One felt like responding to the remark of a small boy passing by, "Them Congregational fellers are having a fine time, ain't they?" Lunches, dinners, and other gatherings brought people together in a delightful way. One of these latter of special interest to our readers was an informal reception given by the officers of the Woman's Board in the Board rooms. Upward of three hundred visiting ladies, missionaries and friends in Boston and vicinity were able to exchange greetings, being brought near together in the interests common to all.

THE NEXT GATHERING. If increase of appetite shall grow by what it feeds on, those attending the Council will be all the more anxious to attend the Ecumenical Foreign Missionary Conference in New York City next April. Then, again, workers for Christ will be gathered together from all over the world, seeking for information and stimulus for the promotion of his work. Since to the word international we may then add interdenominational, there will be no limit to the outlook on the progress of the kingdom. It will be an occasion for a lifetime, and we think that our friends cannot begin to plan too early to be present. It will certainly amply repay any expenditure of time and money that it may involve. It is expected that there will be between two and three thousand delegates present. We hope to give a reasonably complete tentative programme for the women's meeting in our next number.

FRIDAY MORNING PRAYER MEETING. The Board prayer meetings held every Friday morning at eleven o'clock were resumed September 29th. It was delightful to see the familiar faces once more, and under Mrs. Capron's leadership we drew very near the One who is always with us. Quite a number

of missionaries and others were present who had been attending the Council, giving a pleasant interchange of fellowship. Among them was a young Hawaiian lady with her American teacher, Miss Carpenter. If the meetings of the coming season equal those of other years they will be rarely uplifting, inspiring occasions, which have been greatly appreciated by all who have been privileged to attend.

LESSONS ON TURKEY. We wish to call the attention of our workers to the third in the series of lesson courses on different countries issued by our Committee on Junior Work. This course is on Turkey, and compares very favorably with the previous ones on China and India, which have proved most valuable for many of the Senior societies as well as the Juniors. It is in the form of a neat little pamphlet of thirty-two pages, containing a very large amount of condensed information on twelve different topics connected with Turkey, and suggestions and references for future study on each one. The pamphlet is designed to be used as a text-book, parallel lesson sheets with questions being added for children, as an aid to their better comprehension of the subjects treated. The whole scheme is admirably conceived and carried out, and we hail its appearance with great satisfaction as a distinct step forward in the line of definite, systematic study of missions.

OUR PRAYER CALENDAR. Our Prayer Calendar for 1900 is now ready for distribution. It appears in an entirely new form, being arranged with selections to be torn off each day instead of with a weekly page as heretofore. The cover page has a new and attractive design, and illustrations are freely used on its inside pages. It is smaller than those of other years, yet through its compactness loses nothing in suggestiveness and literary merit. Already large numbers have been ordered by Branches for sale at annual meetings, and it is hoped that it will find its way into more homes than ever before, and more than ever be a source of help and inspiration to the workers at the front. A friend writes of a pastor in a New Hampshire church who advised his young people to purchase the Calendar and use it to familiarize themselves with the work and the workers. The result was afterwards gratefully acknowledged. We believe that this daily reminder of our missionary workers—the missionaries themselves, the native assistants, the girls in the schools, the mass of women for whom we labor—may be made a great power in our Board. It has already proved itself such a power in the field. May it do so the coming year in our Christian homes.

EXTRACTS FROM RECENT LETTERS.

FROM REV. R. A. HUME, D.D., AHMEDNAGAR, INDIA.

August 18.

By a strange providence Dr. Julia Bissell has fallen seriously ill. She had overworked; had most devotedly attended a case of typhoid fever for a pupil in the girls' school living with her parents; and three weeks ago Dr. Bissell was attacked with typhoid herself. For some days her life has hung in the balance. . . . Colonel Lane, the senior English physician in this station, is now attending her. He comes a long distance twice or thrice a day to attend her, and is especially experienced and skillful with typhoid cases. Dr. Bissell has good trained nurses who have come from the European General Hospital in Bombay, and has every care. The withholding of rain makes the weather trying. Plague is increasing in the city, so that it is an unhealthy season.

The fact that two months ago it had been planned that societies in America should raise money for a hospital for Dr. Bissell, seems to us a special reason for hope that she will get well. Many in those societies are feeling a deep interest in her and her work, and must be praying for her at a time when they do not themselves know the full importance of prayer. The whole Christian community here has been most earnest in prayer.

We who live with her cannot adequately express our reverence and gratitude for her,—she is so sympathetic, so self-denying, so skillful, so Christian. In our own homes she is often so helpful, many and many are the difficulties which she has relieved, and many are the lives which she has saved. I should like to have people in America see, as I have done, this cultured college lady down on her knees on a dirty earthen floor, in a room full of smoke and discomfort, putting her arms around a dirty man with blood flowing from his mouth and nose, lifting him into a more comfortable position and applying ice and water to the head and neck to stop the flow. Not long ago she spent seven nights out of eight in a native house caring for a woman who had been given up for dead, and for whose funeral people had begun to make preparations, and she succeeded in bringing her back to health. That woman is now a healthy woman in an important home.

If one ever visits her dispensary it is amazing to see the crowd that is waiting for her ministrations. Good-caste women, low-caste women, educated women, ignorant women, all kinds of children, and outside even many men hoping that after the women and children have gone they may get some attention.

How many are the sick people who get nourishment daily from her diet kitchen! She is wise enough to know that nursing and suitable nourishment are as essential as medicine. But for lack of a hospital, in the majority of cases the nursing has to be neglected, and even nourishment is not properly administered when she has sent it to the houses of the patients. To how many villages in this district she frequently sends medicine for all kinds of ailments! How many women and children from these villages come here, and need a hospital in which they can stay and get the treatment which she can give! In their own villages there is absolutely none to care for them.

So in behalf of this whole community, I thank the Woman's Board and the many societies which are engaged in collecting money for this needy people. Plague and famine have been on us for several years, and they are staring us in the face again. Most earnestly we pray that in their severest form they may be averted this year, and that all needful appliances may be supplied to the devoted and skillful Christian lady physicians who do so much both for the bodies and the souls of this people.

Dr. Bissell has two excellent Bible women. One, Bhagubai, regularly attends at the dispensary to teach and encourage the people who come for treatment. Another excellent Bible woman, Rahbambai, has been visiting Dr. Bissell's temporary hospital.

[A later letter says that Dr. Bissell had passed the crisis of the disease and friends were hopeful of her recovery.—Ed.]

FROM MISS JENNIE OLIN, KUSAIE, MICRONESIA, DATED MARCH 21, 1899.

Your letter of July 26, 1898, reached me October 17th, at the same time that we received the news that the war with Spain was over. If you were anxious on our account, so of course were we for awhile, as we knew that there were two Spanish gunboats at Ponape, and we did not know but they would come down upon us and put an end to our work. In July a German man-of-war stopped here and told us that both their boats at Ponape were up one of the rivers in the mud hidden by some trees, so that we had no fear of their coming here; but we did feel anxious for the Ponapeians.

When we heard that there really was a war we gave up all hope of seeing the Morning Star till it was over. It seemed a very long time as we waited day after day and week after week with no news from the outside world. We became anxious about food for the schools. Our own stores were very low,—except ground ginger, of which we had and still have twenty-five bottles (!), but we could always find enough food to sustain life. At last, however, the Queen of the Isles arrived, bringing new supplies of every kind.

. . . And now we hear rumors of a coaling station and a cable station. I can form no conception of what it would be to feel once more in connection with the world at large.

Since the Queen of the Isles left us last October we have had rather stirring times for quiet Kusaie. . . . First we had a double wedding, two of our Gilbert girls being married to two of the boys in Mr. Channon's school, so that they could go out as teachers when Mr. Walkup went to the Gilbert Islands. Then came Thanksgiving, when Mrs. Channon invited us all to dinner. We did not have turkey "of the iron age," but a very nice little roast pig as a substitute; to my mind a great improvement on the turkey of the year before.

We did very little in our school at Christmas time, as the girls preferred to give away their Christmas to the people in the islands. The next event of importance was the advent of little Frances Luella Rife. She was born on Miss Hoppin's birthday, so we feel a great interest in her. At the same time we had a tidal wave here, which did a great deal of damage. All the Kusaian houses on this side of the island were washed away. Dr. Rife's storehouse and our canoe house were destroyed, and both the wharves and Mr. Channon's storehouse were injured. The water came quite to the foot of the hill, killing all vegetation except the cocoanut trees, and washing the soil from the roots of those so that some of them fell. The whole aspect of the beach was so changed I hardly recognized the place when I went to it after the storm. Scarcely had this excitement subsided when vessels of various kinds and sizes began to appear, until within two weeks six had arrived,—a thing that has not happened for many years, if ever. The largest of them all, The *Horatio*, was wrecked in trying to enter the harbor. This brought about thirty people on the island, who remained about a month. Captain and Mrs. West were at our house about two weeks. They were delightful company; we were glad to be able to offer them a refuge.

Our school work has been usually successful during the year. The Marshall girls, especially those who came in 1897, have been my particular care, and I see some improvement in each of them. Their most difficult study seems to be arithmetic; but if they are slow to learn in this branch they are gaining lessons of far more value to them in their future lives,—lessons in honesty and truthfulness, of cleanliness of body and mind, of patience with themselves and others, and of perseverance. I enjoy my work with and for them, and now that I have acquired enough of the language to converse, if not fluently, at least understandingly, I find them both intelligent and interesting.

FROM MISS CLARISSA H. PRATT, MARDIN.

SOMETIMES I find a native baby left in the house, strapped in its cradle, the door locked, and the mother away at work in the fields, or washing at the spring. The baby may cry for hours, with no one to hear. So this big, lusty child, our Girls' Boarding School, has been crying for years, but its voice does not seem to reach the right person.

This school was first opened in 1869, thirty years ago. Six regularly appointed American teachers have been in charge: Miss Parmelee, now Mrs. Andrus, who served until the fall of 1874, and again from 1892 until this year, thirteen years; Miss Baker, from 1869 to 1873, five years, when she married Mr. Stocking and moved to Oroomiah, and now for a few years has been in heaven; Miss Sears, from 1874 to 1885, twelve school years, when she married and moved to Marsovan, where, a widow now, she has charge of a part of the college for boys; Miss Pratt, from 1876 to 1885, ten school years, after which she took up evangelistic work in the field; Miss Dewey, from 1886 to 1888, when she married Dr. Thorn, and now has charge of the girls' department of the orphanage; and Miss Nutting, from 1886 to 1892, six school years, when she went to America and has been unable to return. Ever since Miss Nutting was left alone with the school we have been calling for a teacher. Miss Graf came in 1894 and took up the kindergarten opened by Miss Nutting, but the Boarding School's cry still continues.

During the thirty years since this institution was opened, over two hundred and twenty scholars have been trained in it. The first two years there were five and six scholars; then from 1870 to 1885 there were from fourteen to twenty; from 1885 to 1898 there were from twelve to thirty-five, and this year, thirty-eight, the largest number ever taught in one year. Of the whole number over seventy have become church members, and about half, nearly all of them boarders, have taught in schools or as Bible readers in fifteen places in our field and Diarbekir; nineteen have taught this year. The Bible readers teach women to read in their homes, give religious instruction and hold meetings, and so train the mothers who rock the cradles. The school-teachers gather Protestant and Jacobite girls and teach them reading, beginnings in arithmetic, geography, catechism, grammar, writing and fancy-work, and usually have a Sunday-school class of women or girls.

To enter our training school a girl must have reached the age of 12 years, learned to read, and have a good recommendation as to character and ability to take the studies we teach. We have a four years' course, during which

the girl learns higher reading, arithmetic, writing, grammar, geography, physiology, botany, natural philosophy, history, singing, sewing, composition, Bible history and other Bible lessons, and housework. At the end of the course she receives a diploma, which she considers a great treasure.

This was at first a free school, but for twenty years a fee has been required of all who were at all able to give anything. Some pupils could give only little earnings procured by work during schooltime, knitting or sewing, or housework for a missionary family, or even washing. But many have had their schooling paid in part by their parents or relatives, and many have given notes promising to pay by teaching in the field. The money realized from these notes has furnished funds for this year's expenses, and the school could not have been continued to the usual time of closing but for the £25 which had been accumulating in this way.

In this brief outline of the school's history is there not great promise? Is not its sphere of usefulness large enough to prove an inspiring invitation for even a talented and cultured mother? Shall the school now closing remain unopened longer than the regular two months' vacation? There is no teacher for the coming fall. How long shall the women and girls in the field be left to call for trained teachers and Bible readers?

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

1 John v. 3-5. "Victory."

OUR Lord well understands the underlying longing of his chosen when he meets them with assurances "to him that overcometh." The seven great promises are His "all hail" to us all. Each soul may find for itself its own grand outlook, even as it may also find its hidden danger in the preface to this Divine and glorious revelation. While we are here below, the valley of humiliation, because of failure of good purpose, lies alongside the sunlit hills of God. The brighter and broader the prospect, even stretching away into the realization of heavenly life beyond, the deeper grow the shadows of disappointment over unrealized attainments.

The beloved disciple to whom was granted the glorious visions of the Revelation, also leads us into green pastures and beside the still waters of

our every day lives. Loving and keeping are words that we know. Where are our hearts there will be our treasure; and when we treasure the dear and blessed words of revealed love such as these, we may be assured that richer and deeper comprehension is to follow. When we wait for the Holy Spirit to give us our own message he never fails to bring to us what he knows we most need. A tender rebuke flashing forth from some well-known passage will bring its thrill of conviction, which leads at once into the consciousness of the radiant personality of our risen Lord. "I am the way, the truth and the life," is His royal welcome, and meets every possible need.

A wondrously simple path is this through the fourth and fifth verses. "Overcometh the world" is the great purpose of daily life. The great Leader and Conquerer has charge of sin within in all its manifold assertiveness, and never loses sight of the assaults from the powers of darkness. He takes the whole responsibility, and entreats us to trust him for it all.

For us remains "overcometh the world." Brought into the divine family of our Heavenly Father by our blessed elder brother, we have only to appropriate and enjoy our riches as dear children. We need often to say, "I am the daughter of a King." How it lifts one above every form of daily trial, and how bitterness of spirit and keenly felt annoyances do vanish. Let us be sure to say, all this is of "newness of life" from my Lord. Let Him see that we know whence cometh the victory.

Then, again, it is faith, is it, that overcometh the world? Our faith. This has come in from our simple and persistent waiting upon the Holy Spirit for our own personal revelation from the precious Word of God, so sealed and even hidden from the thoughtless reader. Let us give Him time to unfold the mystery, the wonderful and delightful response to all questions of a burdened conscience, and to all cries of a paralyzed will. Even our faith. It might read even our time to let our Jesus Christ do what he longs to do within.

Herein is the progression in our path. Born of God. Our faith. Our trust in the manifested Son of God. We know Him as the world does not and cannot. We hear Him saying as we walk beside him: "Be of good cheer; I have overcome the world. Because I live ye shall live also."

For this is the love of God, that we keep his commandments; and his commandments are not grievous.

For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world but he that believeth that Jesus is the Son of God.—1 John v. 3-5.

MRS. DALE'S SUMMER EXPERIENCE.

BY EMILY HUNTINGTON MILLER.

WHEN our president proposed that we should have an experience meeting for October, I said to myself that I, for one, should have nothing to tell. The one thing I wanted was not to have any experiences; to leave work and responsibility behind me, and simply rest and vegetate; and of all places in the world Rockton seemed made for such a life. A few scattered houses that had sprung up around an old lumber camp, another little cluster around a bark and shingle mill, with here and there a summer cottage among the spruce and firs. There was not even a church, but a log schoolhouse that served for all sorts of weekday and Sunday gatherings. There was absolutely nothing to do but stroll about the woods, go up the mountain for berries, or swing in a hammock and read.

For the first week I fairly reveled in the quiet and repose, but Sunday found me in the log schoolhouse, not a very cheerful worshiper, but still disposed to commend myself on my self-denying devotion to duty. The congregation was unexpectedly large, coming as people do in such settlements from long distances, and the bare benches were crowded and uncomfortable. The sermon was a crude, sophomoric affair from a young divinity student, the singing was as bad as possible, and I thought regretfully of my deep, fragrant shade, the bird songs, and the little whisper of the wind in the green stillness, and the spiritual uplift of the book I had been reading. Notice was given that the Sunday school would meet immediately after service, but it did not even occur to me to stop, until, just at the door, I came face to face with a little woman in a wheel chair. She was plainly dressed, her shoulders were pitifully distorted, and there was nothing attractive about her except a sort of illumination, I cannot call it anything else, that seemed to glorify her homely face. She smiled at everyone who passed, and everyone smiled back; you could not help it; she seemed to radiate goodwill. She put out her hand to me, noting me at once as a stranger, and held me a minute to say: "I hoped you would stay to Sunday school. I'm sure you're a teacher, and one of our best teachers is sick."

"Yes," I said, "I'm a teacher, and I came here for rest;" but I looked at that poor little twisted body and knew I should stay and help, as I did to the best of my ability, that Sunday and every Sunday. In fact Esther Jarvis was my experience, and if ever there was a home missionary living a life of consecrated service she was one. She was the heart and soul of everything. She had started the school, and with incredible perseverance

had not only kept it up year after year, but collected a library, which circulated between that school and one ten miles distant. It was wholly through her efforts that regular Sunday service was maintained through the summer; she secured a clubroom for the men at the bark mill and the shingle mill, and kept it stocked with books and magazines; and by her influence had made decent, orderly citizens of a lot of young fellows that had been a terror to the little community.

After I knew her better she told me her own history. She had worked in a silk mill, and was but fifteen when she met with the accident that maimed and crippled her. She was an orphan, without a friend to interfere in her behalf, and everyone at the hospital said it was a cruelty to save her to such a life as must lie before her. But the young physician did save her, and so vigorously pushed her case against the men whose cupidity and carelessness made the injury possible, that he secured for her heavy damages.

"Then he told me," said Esther, "that if my life wasn't worth very much to myself, I must see if I couldn't make it worth something to others, and that's what I've tried to do.

"It's only little things that I can reach, but it's surprising how many come in your way if you're on the lookout, and then my summer up here gives me a chance. It was Doctor Randall sent me. He was going to China to be a medical missionary, and he told me what would become of me if I had lived there, or in India, and said I could make my life a thank-offering. I try to do that. I've been coming here now ten years, and the people have come to depend on me in a way. I don't suppose a person who is well, and strong, and capable can really understand what a comfort it is to a body like me to be depended on."

Well, when she said that, it came over me like a flood that I had counted it an affliction that so many people seemed to depend on me to live and move and think for them; and as for my summer vacation, I never had thought of it as a chance for anybody but myself.

"You see," she went on, "it isn't as if I could do things myself; if I could I dare say I might be too busy doing to think for other people, but now I plan and plan, and it's just wonderful the way the Lord lets it come to pass. Only I haven't got my missionary society started yet, and I've been asking Him to send somebody this summer to help me do that."

She looked in my face appealingly, like a child that wants to make some request upon which his heart is set, and wants you to say "yes" beforehand.

"Well," I said, trying to laugh, "do you think He sent me?"

"O I hope so," she answered; "don't you think so? If somebody could only make them understand how much they need it. Do you think people

ever really grow till they begin to help each other? They only think of it as one more thing to do, and there's so much to do, and they're so poor. Many of them never have any money, but they might meet to pray and to give thanks for the gospel, and when folks really pray for a thing they're sure to find some way to give. Don't you think we might get some of the women together and talk about it?"

I thought we might, and I invited them to my cottage. Ten women came, and a couple of young men put Miss Jarvis and her chair on a hand-sled and drew her up the wood road. Her face fairly shone with a sort of solemn radiance, as if something precious were just within reach after long waiting.

We prayed and talked and read a leaflet or two, but the women seemed rather stolid until Esther Jarvis began to talk. I can't repeat her words exactly, but she said something like this, only you can have no idea of the pathos of her voice.

"Of course," she said, "I'm a missionary woman. When I think what the gospel has done for me, a poor, helpless, crippled creature, I want to send it everywhere. Why, in a heathen land my suffering or the suffering of a thousand like me wouldn't have mattered at all. No one would have tried to help me, or given me a thought; there would have been no doctor, no hospital, no human kindness. I should have been counted of far less value than a beast. I should have had no human love or care, and never dreamed of any heavenly love and help. I must have borne my pain without being comforted, or knowing of any world better than this. You, Mrs. Dunham, you would have been taught that your beautiful baby that made you happy for a few months, was just an evil spirit that crept into your home to make you trouble, and when she died they would have thrown the dear little body out in the woods as an evil thing. And you, Mrs. Wilder, they would have believed you killed your husband, and all the rest of your life you would have been starved, and hated, and abused. O the sorrows, the sorrows of women that have none to comfort them on earth, and never heard of love in heaven! We may be poor, but we don't know anything like the poverty of heathenism in all that makes life endurable. Why, it's just because we are poor that we need this society. There are so many things we want that we forget how much we have. I think that must be the reason the Lord asked us to help him redeem the world, because you know he could have done it all without us. It will make our hearts large, and open our eyes to see how blessed it is to be honored, to be trusted, to be held precious, and to have a father who loves in place of a demon who hates."

Well, ladies, we organized a society, and I believe it will live and grow, though no woman pledged any definite sum, but only to pray over the matter and do what she could. And I want this society to help them by a monthly letter that will be like a friendly hand to show them we are interested in them, and that Christianity is really warm enough and sympathetic enough to be worth sending to the ends of the earth. The most vivid memory I have is of Esther Jarvis sitting in her chair under the shade of a great pine, a brilliant sunset illuminating her face as she said: "Isn't our Father good to let us live and work with him in such a beautiful world? I should like to be sitting right here when He sends for me. Just think of stepping right out of this spoiled body, and being well and strong and beautiful. I believe I should climb that mountain the very first thing. There's something in me that always longs to climb."

I thought of the promise, "They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint," and I repeated it as I held her hand.

"That's for you, dear friend," she said, smiling; "think of it when tired days come." And so I will. I'm sure I never was so grateful for the gospel, never had so restful and so blessed a summer, or felt so keenly that it was a privilege to have the opportunity to work for my King, and be a herald of his kingdom.

OUR BOOK TABLE.

In Northern India: A Story of Mission Work in Zenanas, Hospitals, Schools and Villages. By A. R. Cavalier, Secretary of the Zenana Bible and Medical Mission. With an Introduction by Lord Kinnaird. Published in London by S. W. Partridge & Co. Pp. 174.

One charm of this book is its numerous illustrations. It is written in the interests of the work with which Mr. Cavalier is especially connected, but no woman can fail to be interested in the zenanas of India, as it was pity for the women of India secluded in these zenanas which first caused the Christian women of America to enter upon special work for the women of non-Christian lands.

Lord Kinnaird and Mr. Cavalier both testify to what we all know so well, "the ability and self-sacrifice of the missionaries." They speak of the "noble band of ladies who have not only given up home comforts and friendships, but by hard and conscientious training have qualified themselves to become pioneers in bringing light and liberty to the mothers, and to those who will in the next generation become the mothers in India."

Some of us have visited the zenanas in company with ladies connected with the Church Missionary Society of Great Britain, and have not yet forgotten the joyous welcome they received from their "shut-in" pupils, little wives and mothers, who looked forward to the coming of "Mem Sahib" as a relief to the dreary monotony of their lives.

Striking diagrams sometimes help one more than figures to realize stupendous facts. For instance, there are two rows of miniature female figures—thirty-eight in all. Each figure represents one million girls under fifteen years of age. A tiny figure at the right shows the proportion who are in school; *i. e.*, rather more than a third of one million! One sixth of the entire female population, counting in the little girls, are widows! No wonder that these English Christians and philanthropists exclaim, "Can a Christian government do nothing to save the girls?"

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

Forum, October, "Commercial Japan," by O. P. Austin. From this statistical article we glean much that is interesting as to our close relations with Japan commercially. She looks to us increasingly for raw cotton, tobacco, flour, also for manufactories of iron and steel; while we take her raw silk, her matting, and the pretty things with which we are familiar in our Japanese shops. More than one thousand Americans reside in Japan, seven thousand Japanese in America. In the same, "Chinese Daily Life," by Jos. King Goodrich. After one has read this epitome of Chinese customs we would recommend the book, "Chinese Characteristics," in the Woman's Board library, a full exposition of a similar subject.

China receives further light from an enjoyable, illustrated account of "The Streets of Peking," by Eliza Ruhamah Scidmore, in the October *Century*. Peking is called "the most incredible, impossible, anomalous and surprising place in the world; the most splendid, spectacular, picturesque and interesting city in China."

"So twice five miles of fertile ground
With walls and towers were girdled round."

Remembering that the American Board has work in Johannesburg, we suggest the reading of one, at least, of the various articles upon the Transvaal, and mention "The South African Republic," by Rev. Geo. McDermot, C. S. P., in the *Catholic World*, October.

M. L. D.

We regret that our limited space forbids our giving often a list of the books in our circulating library, but our friends can find many of them in Our Book Table in various numbers of LIFE AND LIGHT.

TOPICS FOR AUXILIARY MEETINGS.

November.—Thank-offering Meetings.

December.—Conditions in the Non-Christian World in 1800.

1900.

January.—Triumphs of Christianity in One Hundred Years.

February.—Old and New Japan.

March.—The Awakening of China.

April.—What a Century has Wrought for Woman in India.

May.—Mission Work Through Christian Literature.

June.—A Century in the Turkish Empire.

July.—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

August.—Evangelistic Work of the Woman's Board in the Central and Eastern Turkey Missions.

September.—The Transformation of the Sandwich Islands.

October.—From Darkness to Dawn in Africa.

November.—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

CONDITIONS IN THE NON-CHRISTIAN WORLD IN 1800.

TOPIC FOR DECEMBER.

THIS topic may be treated in two ways: 1. There might be three fifteen-minute talks or papers on the following subjects: (1) Political conditions, or those relating to governments. Material to be found in encyclopedias on the different countries. (2) Social conditions—See *Christian Missions and Social Progress*, by Rev. J. S. Dennis, D.D. (second lecture); *China and the Chinese*, by Rev. John L. Nevins; *Life in India*, by Caleb Wright; *The Mikado's Empire*, by Rev. W. E. Griffis. (3) Condition of Missionary Work—See *Life of Robert and Mary Moffat for Africa*, of Robert Morrison for China, of William Carey (pamphlet, price 5 cents) for India, *Life of John G. Paton for the South Seas*. For condensed accounts see *Encyclopedia of Missions*. As Turkey is taken up more in detail later in the year it may be as well to omit it in a crowded programme.

2. A second method would be to confine the topic to the condition of women in 1800, giving four ten-minute talks on women in the different countries. See Leaflet: *Woman Under the Ethnic Religions* (price 3 cents). A condensed general account. Also see *LIFE AND LIGHT* for October, 1879; October, 1881 (Africa); April, 1878; March, May, June and

August, 1879 (China); December, 1879; February and May, 1880 (India); January, 1878 (Japan). For more extended descriptions see "Women of the Orient," by Rev. R. C. Houghton. It must be remembered that conditions which exist now where Christianity has no influence are much the same as a hundred years ago, and that accounts given much later would also apply to the early years of the century. All the books mentioned may be obtained from the Woman's Board circulating library, and most of them in city and town libraries. Other material mentioned may be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

ANNUAL MEETING.

THE arrangements for the Annual Meeting of the Board at Syracuse are nearly completed at the time of writing. The general subject will pertain to the close of the century somewhat along the line of our topics for auxiliary meetings. A paper on the general subject will be given by Miss Susan Hayes Ward, of Newark, N. J., and another on "Memorials," by Mrs. C. L. Goodell. Aside from addresses by a large number of missionaries from Africa, India, China, Japan, Turkey and Micronesia, they are expected also from Mrs. Caliope Vaitse, educated in the mission boarding-school in Broosa, and Miss Hidè Yegashira, from Japan. On Wednesday evening addresses will be given by Rev. James L. Barton, Secretary of the American Board, and Mrs. H. D. Goodenough, of Johannesburg, South Africa, on conditions in the neighborhood of the Transvaal.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18, 1899, to September 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Freeport.</i> —A friend,		500 00
<i>Eastern Maine Branch.</i> —	_____	
Treas. Wiscasset, Aux.,		12 00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Cape Elizabeth, Second Cong. Ch., Aux., 5; Lewiston, Pine St. Ch., Aux., with prev. contrl. const. L. M. Mrs. L. F. Abbott; Portland, Seamen's Bethel Ch., Aux., 7.50, C. E. Soc., 15,		27 50
	Total,	539 50
NEW HAMPSHIRE.		
<i>Gilmanton.</i> —Mrs. M. E. H.,		10 00
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Acworth, Aux., 5; Atkinson, Flowers of Hope M. C., 20;		
Barrington, Aux., 9.10, Jr. C. E. Soc., 4.33; Bennington, Aux., 5.75; Brentwood, Aux., 10.09; Bristol, Aux., 5; Candia, Aux., 18, and Candia Helpers M. C., 7, const. L. M. Mrs. Abby E. Page; Claremont, Aux. (of wh. 25 const. L. M. Mrs. H. W. Frost), 44; Concord, West, Aux., 7; Derry, East, First Ch., Aux., 11; Dunbarton, C. Roll, 2.50; Exeter, Aux., 19; Francestown, Aux., 15.25; Franklin, Aux. (of wh. 1.26 C. Roll), 18.35; Goffstown, Aux. (of wh. 25 const. L. M. Mrs. Lydia P. Grant), 28.22; Greenfield, Aux., 10.25; Hanover, C. E. Soc., 25, Wide Awake M. C., 12.60; Hollis, Aux., 14.60; Hudson, Aux. and C. E. Soc., 13; Jaffrey, Aux., 20.25; Kingston, Aux., 8; Lancaster, Aux., 31.29, Jr. C. E. Soc., 2, C. Roll, 5.60; Laconia, Aux., 25, Ellen M. Stone M. C.,		

6; Lisbon, Aux., 15.50; Littleton, Aux., 15.60; Manchester, First Ch., Aux., 101, C. Roll, 5, Franklin St. Ch., Aux., 113, C. Roll, 15, So. Mam St. Ch., Y. L. M. Soc., 15; Marlboro, Aux., 9; Meriden, Aux., 16.10, Frances Claves C. Roll, 4.93; Merrimack, Aux., 1.25; Mt. Vernon, Aux., 2; New Boston, Aux. (with prev. contri. to const. L. M. Mrs. J. Q. A. Caldwell, 24); Newfields, Aux., 12; Buds of Promise M. C., 10.50; Northwood, Aux., const. L. M. Mrs. Alden Bennett, 25; Orford, Aux., 6; Penacook, Aux., 26.50; Peterboro, Aux., 25; Portsmouth, No. Ch., Aux., 74.90; Plymouth, Aux., 40; Raymond, Aux., 10; Rindge, Aux. (of wh. 25 const. L. M. Mrs. Arthur L. Golder), 43; Rochester, Aux., 28.50; Seabrook and Hampton Falls, Aux., 18, Seaside M. C., 3; Hilton and Northfield, Aux., 31.77; Walpole, Aux., 25; Webster, Aux., 10; Wilton, Second Cong. Ch., Aux., 35.55,

1,165 28

Total, 1,175 28

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bakersfield, 2.75; Barnet, 24.25; Barre (of wh. Extra-Cent-a-Day, 5.85, and with prev. contri. const. L. M. Mrs. William Littlejohn), 11.07; Barton (of wh. Extra-Cent-a-Day, 5.31), 35; Memorial, Julia Johnson, 5; Barton Landing and Brownington (of wh. 25 const. L. M. Mrs. Brilla Smith), 26.40; Bellows Falls, 39.53, Mt. Kilburn M. C., 50; Bennington, Second Ch., 25; Bennington, North, 13.50, C. E. Soc., 5; Benson, Extra-Cent-a-Day, 3.71; Berkshire, East (with prev. contri. const. L. M. Mrs. Flora Rouse), 8.76; Bradford, 12; Brandon, 4.37; Brattleboro, C. E. Soc., 5, Fessenden Helping Hands, 5, C. Roll, 3; Brattleboro, West (of wh. E. C. D., 7.05, and 25 const. L. M. Mrs. Elizabeth M. Weatherhead), 33.57, King's Daughters, 5, Jr. C. E. Soc., 2; Brookfield, First Ch., 15, Second Ch., 12.35; Burlington, Aux., 98.65, Dau. of Cov., 80, King's Daughters, 9, Bijou M. C., 1.75; Cabot, 15.50; Cambridge, 17; Cambridge Junction, Jr. C. E. Soc., 2; Castleton, 3.50; Charlotte, 8; Chelsea (E. C. D., 10), 20, C. E. Soc., 5; Chester (of wh. E. C. D. 31 cts.), 10.31; Clarendon, 1.86; Corinth, East, 8.20; Cornwall, 30.20; Colchester, 6.64; Coventry, 8.66, C. E. Soc., 5; Craftsbury, No., 13; Danville, 20.36; Dummerston, 13.25; Enosburg (of wh. 25 const. L. M. Mrs. Luna Kidder), 32; Essex Centre (of wh. E. C. D., 1), 4; Essex Junction, 8; Fairfield, 2.70; Fair Haven, 2.80; Georgia, 11.97; Glover, West (of wh. 25 const. L. M. Mrs. Sarepta Vance), 28.75; Guildhall, 6; Hardwick, East, 25.85; Hartford (with prev. contri. const. L. M. Mrs. Norman Newton), 20.34; Hinesburg, 2.25; Hyde Park, E. C. D., 7; Irasburgh, 5; Johnson (with prev. contri. const. L. M. Miss Jane K. Holmes), 21, Infant Class, S. S., 3; Ludlow (of wh. 25 const. L. M. Mrs. Susan Lawrence), 30; Lyndon (with prev. contri. const. L. M's Mrs. M. A. Farran, Mrs. C. C. Trull), 40, Buds of Promise, 10.77; Lyndonville (of

wh. E. C. D. 3.72), 6.53 and Busy Bees, 21.97 (of wh. 25 const. L. M. Mrs. Minnie B. Wilmot); Manchester (Infant Class, S. S., 50), 104.80; Marshfield, Miss Abbie C. Billings, 1; Melunodes, 16.50, M. B., 13.14; Middlebury, E. C. D., 3.25; Milton, 14; Montgomery, 3; Montpelier, Bethany (of wh. E. C. D., 13.17), 41.77, C. E. Soc., 14.60; Morrisville, E. C. D., 5.35; Newbury, 73.33; Newport, 11; Northfield (of wh. 50 const. L. M's Miss Mary Loomis, Mrs. Amanda Gove), 66; Norwich (of wh. 25 const. L. M. Miss Mary A. Loveland), 28.50; Orwell (of wh. E. C. D. 3.20 and 50 const. L. M's Mrs. E. E. Young, Mrs. D. L. Wells), 75, Jr. C. E. Soc., 2.68; Peacham, 71.90; Pittsford (of wh. 25 const. L. M. Miss M. J. Eaton), 56; Post Mills (of wh. E. C. D., 4.65, and 25 const. L. M. Mrs. Frances M. Young), 29.03, Y. L., 1.89; Poultery, East, 4.80; Pownal, No., 2; Randolph, 10, M. C., 10; Randolph Centre, 17.96 and C. E. Soc. 9.54 (of wh. 25 const. L. M. Mrs. Martha A. Gilmore), S. S., 10; Rochester, 16.92, C. E. Soc., 2.08; Rutland, 63.18, Jr. C. E. Soc., 2; Rupert, 21.50; Salisbury, 6.31; Sharon, 5.50; Shoreham, const. L. M. Miss Nellie A. Tottingham, 25, Young People in S. S., 10; South Hero, 13; Springfield (with prev. contri. const. L. M's Miss Fannie Baker, Mrs. Mary A. Whipple), 26.50; St. Albans, 92; St. Johnsbury, No. Ch., 192.50, Dau. of Cov., 10, C. Roll, 5, Mrs. Sparhawk's Class, S. S., 2, So. Ch., 68.40, Y. L., 15; Stowe (of wh. 50 const. L. M's Mrs. Nettie J. Smith, Mrs. Martha J. Kimball), 61; Strafford, 14, C. E. Soc., 10; Swanton (of wh. E. C. D. 1.15), 6.40, Mrs. Anna M. Allen, to const. herself a L. M., 25; Vergennes (of wh. 25 const. L. M. Mrs. Martha J. Bristol), 35; Waterbury (of wh. 25 const. L. M. Mrs. H. H. Fray), 25.78; Waterford, Lower, 4; Waterville, 5; Wells River, Mrs. E. Baldwin, 5; Westford, E. C. D., 8; White River Junction, K. D's, 1; Wilder, E. C. D., 8.75; Williamstown (of wh. E. C. D., 4.05), 13; Williston, 8.30; Wilmington, 14.35; Windham, 4; Windsor, 35.31; Woodstock (of wh. 125 const. L. M's Mrs. Eva S. Davis, Miss Maria J. Guild, Mrs. W. H. Moore, Mrs. F. C. Putnam, Rev. F. C. Putnam), 145. Less expenses, 65 cts.,

2,717 24

Total, 2,717 24

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Medford, Mystic Ch., Aux., Mrs. M. T. Haskins, 25; Reading, Jr. C. E. Soc., 4.25, 29 25
Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, Aux., 31 17
Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 11.35; Dalton, Penny Gatherers M. C., 14.29; Great Barrington, Jr. C. E. Soc., 2.04; Hinsdale, Aux., 21.13; Housatonic, Aux., 10.10; Lee, Aux. (of wh. 25 by Miss M. E. Gibbs in memory of Mrs. Nathan Gibbs const. L. M. Miss Harriet N. Rowland), 289.80; Peru, Top Twig, 5; Pittsfield, Pilgrim Mem. S. S., 4.43; West Pittsfield, C. E. Soc., 1,

359 14

<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Chiltondale, Aux., 9.50; Danvers Centre, A friend, through Mission Study Class, 10; Lynn, Chestnut St. Ch., Aux., 1.20.	20 70
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Deerfield, 11; Montague, Ladies, 4.23; Orange, Aux., 37; Shelburne, 8.89; Sunderland, 7.45.	68 37
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux., 20; Cummington, Aux., 7; Hatfield, Aux., 19.62; Westhampton, Aux. (of wh. 100 const. L. M.'s Miss Sarah Cook, Miss Myra E. Kingsley, Miss Louisa Montague, Miss Eliza James), 102, Lanman Band, 30; Williamsburg, Miss Eunice Graves, 5.	183 62
<i>Lowell.</i> —Miss Josie L. Hitchcock,	10 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Wellesley, Aux.,	100 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Jr. Aux., 10; Cohasset, Aux. (9.76 Th. Off. and 10 from a friend), 37.07.	47 07
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 13.05; Holyoke, First Ch., Aux., 5; Ludlow, Aux., 48.85; Ludlow Centre, Precious Pearls, 18; Springfield, First Ch., Aux., 31, Mrs. W. H. Haile, 20; Wilbraham, Aux., 5.	143 90
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, Cong. Ch., Jr. C. E. Soc., 5; Boston, Union Ch., Aux., 50; Cambridge, First Ch., Margaret Shepard Soc., 15; Chelsea, Central Ch., Aux., A friend, 15; Dorchester, Second Ch., Aux., 66, Village Ch., Y. L. M. Soc., 20, Jr. C. E. Soc., 90 cts.; East Boston, Maverick Ch., Aux., 8.50; Newton Highlands, Aux., 15.58; Newtonville, C. Roll, 3.65; Roxbury, Eliot Ch., C. E. Soc., 10.10, Eliot Star M. C., 18.26; Waltham, Trin. Cong. Ch., Jr. C. E. Soc., 20.	247 99
<i>Worcester Co. Branch.</i> —Mrs. Minnie D. Tucker, Treas. Gardner, Aux., 89; Millbury, Second Cong. Ch., Aux., 88; No. Brookfield, Aux., 78.23, Happy Workers, 7.12; Winceland, Aux., 45; Worcester, Plymouth Ch., Aux., 25.	332 40
Total,	1,570 61
RHODE ISLAND.	
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Barrington, Bayside Gleaners, 50; Bristol, Aux., 6.50; Pawtucket, Park Pl. Cong. Ch., C. E. Soc., 7.10; Peace Dale, Aux., 87.72; Providence, Plymouth Ch., Dau. of Cov., 25; Wilkinson, M. C., const. L. M. Miss Anna Reed Smith, 25, Union Cong. Ch., Weekly Off., 245, River Point Ch., C. E. Soc., 5.25; Woonsocket, Globe Cong. Ch., Aux., 35, C. E. Soc., 6.80.	493 37
Total,	493 37
CONNECTICUT.	
A friend,	25 00
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Brooklyn, Aux., 47; Danielson, H. and H. M. B., 5; Norwich,	
Park Ch., Aux., A friend, 110; West Woodstock, Aux., 10,	172 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Burnside, Long Hill M. C., 2; East Hartland, Ladies of Cong. Ch., 5; Farmington, Aux., 50; Glastonbury, Jr. Aux., Mem. to Miss Helen E. Waters, 100; Hartford, Asylum Hill Ch., Aux., Mrs. C. D. Davison, 25, Mrs. C. H. Smith, 25; Suffield, Aux., 110; Terryville, Dau. of Cov., 10; West Hartford, Aux., 54.04; Vernon Centre, C. E. Soc., 5,	386 04
<i>New Haven.</i> —A Friend,	40
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Brantford, Aux., 43.88; Chester, Prim. S. S., 6; Cromwell, C. Roll, 12; Darien, Aux., 20; Ellsworth, C. E. Soc., 5; Essex, C. E. Soc., 10; Falls Village, Jr. C. E. Soc., 3; Goshen, Aux., 21.75; Greenwich, Aux., 13, B. of L., 30; Litchfield, Aux., 91.70; Middletown, First Ch., Aux., 56.27; Monroe, Aux., 6; Morris, C. E. Soc., 5; Naugatuck, Aux., 23, A. S. M. C., 7, Y. F. M. C., 5; Nepaug, C. E. Soc., 5; New Haven, Yale College Ch., Aux., 30; New Preston Hill, Aux., 3; North Branford, C. E. Soc., 3; Plymouth, Aux., 40; Ridgebury, Starlight M. C., 2.10; Salisbury, Aux., 26; Sharon, Busy Bees, 60; South Canaan, Aux., 5, C. E. Soc., 3.25; Stamford, Aux., 25; Stony Creek, C. E. Soc., 14.46; Stratford, Aux., 58, C. Roll, 4,	637 41
Total,	1,220 85
NEW YORK.	
<i>Golden's Bridge.</i> —Miss Helena L. Todd, 1; Munnsville, M. C., 5,	6 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Acting Treas. Buffalo, Pilgrim Ch., W. M. Soc., 5; West Carthage, Cong. Ch., W. M. Soc., 5,	10 00
Total,	16 00
FLORIDA.	
<i>Waldo.</i> —Miss S. Morton,	1 72
Total,	1 72
CANADA.	
<i>Canada.</i> —Cong. W. B. M.,	168 00
Total,	168 00
TURKEY.	
<i>Harpoot.</i> —Girls' Dept. Euphrates College, C. E. Soc.,	22 00
Total,	22 00
General Funds,	7,828 85
Gifts for Special Objects,	95 72
Variety Account,	10 10
Total,	\$7,934 67
LEGACY.	
Legacy Albert Curtis, Worcester, Mass., E. B. Stoddard, James Logan, Charles F. Rugg, Exrs. (\$30,000, less U. S. Inheritance tax of 10 per cent),	27,000 00



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LETTER FROM REV. F. R. BUNKER.

AMANZIMTOTE, NATAL, SOUTH AFRICA, July 21, 1899.

MY DEAR FRIENDS: Vacation from school work has come again, and I will use a few of its hours in visiting with you that part of our Lord's vineyard lying about Amanzimtote in its outstations and preaching places.

Whatever Amanzimtote may be in a spiritual sense, it is certainly not "a city set on a hill" in a physical sense. This is never more apparent than when, mounting our horses in the early morning, we canter up the avenue past Mr. Kilbon's and Dr. Bridgman's houses and climb the hill back of the station.

If you look off to the east, there where the sun is shooting his rays through the clouds, lies Davati in the bushes near the ocean's rim, seven miles away. If we had the wings of that hawk balancing himself over the valley, we would soon be where I could show you a peculiar place of worship; a place cleared out of a dense bush, and fitted up with the rudest kind of seats made of poles, with an old box standing on end for a pulpit. The roof will not keep out the summer rains, and the walls will not shelter from the winter winds, but in this temple God has a dwelling-place in the assembly of his people. From that deserted kraal site, near by, Senaye Dube fled to Mrs. Ireland in search of "freedom to worship God." Ten years later, and she sits in her own brother's house, near by, and with him teaches her people the way of God. Now a company of twenty believers would gather with us around the Lord's table at this place, and an average congregation

of forty meets each Sunday to hear the word of God preached by a theological student who spent his childhood in naked heathenism. Some of the best girls in Ireland Home have come from here, and one of the two girls whom Miss Phelps calls "the nicest girls in Inanda Seminary," named "Little Children," learned to worship in this primitive temple.

Returning, we can trace the Amanzimtoti River to where it enters the sea, about four miles away. There in the midst of a few scattered trees you can see Mayinga's kraal on a hilltop. A short distance south is Tunzi's (the Shadow's) kraal. The people of these two kraals, though formerly worshipping apart, now gather at one place,—another open-air temple very much like Davati.

Let me describe one of my visits to this place recently which is illustrative of such assemblies. The service was appointed to be at eleven o'clock. The people did not expect me. As usual no one was there when I arrived. I waited an hour before any one came. Then they straggled in for another hour. There are few clocks in Zulu kraals, and there is no idea of promptness in Zulu character if there were clocks. Here comes a group of three or four around a bush near by. There in the government road are two or three white dresses, which indicate church attendants, and in a path coming down from Tunzi are some more dressed people. As different ones come up each goes the round, and shakes hands with all who have come before, and then sits down on the grass. Then the gossip begins. "Oh, we are surprised that the umfundisi is here! Why didn't he tell us that he was coming? We would have been more prompt" (which I very much doubt). Then they speak of a man who has beaten his daughter, of a hunting party, of who went to Durban, who is sick, what pains each has had, etc. Here comes Pindile, whom Mrs. Bunker and I met at Miss Hance's home at Esidumbini, just after we arrived from America, in 1891. She had just run away from her heathen home, had cut off her red clayey headdress, had told her lover, who was a policeman in Durban, that she would not marry him unless he would become a Christian, which he refused to do, and was sitting at family worship so neat, clean, and pretty that the ladies called her "the little lady." She finally came to live with Mrs. Ransom, at Amanzimtote, and attended a Bible class in the theological school. Here she met her future husband, and was married to him in 1898. I fear that she did not marry as well as she might have done, and is not altogether happy. But she is a true Christian, and is exerting a good influence over these people. She looks neat and pretty, and how her face lights up with mother love when we ask how the new baby is prospering. Her brother, who followed her out of heathenism, has been one of the brightest and best boys

we have had at Jubilee Hall. He was recently afflicted with a little attack of magnum caput, but is young, and will survive it, we trust. Now we gather in the arboreal chapel. Here sit a number of girls home from Umzumbe. I wish I could tell you of how those girls have had to fight to get the privilege of wearing those neat, simple dresses, reading those Testaments which they take out of their handkerchiefs, and singing the songs which they do so nicely. Here at my right sit two undressed girls, such a contrast to the others; yet all of them were like these not five years ago. We have a simple gospel service, singing, reading, prayer, singing again, sermon, and then close with a song. All listen very attentively. Thirty or forty gather here each Sunday. I received five into the church from this place at the last communion, and a number of these women are regular attendants on the inquirer's class at Amanzimtote, walking eight miles to attend.

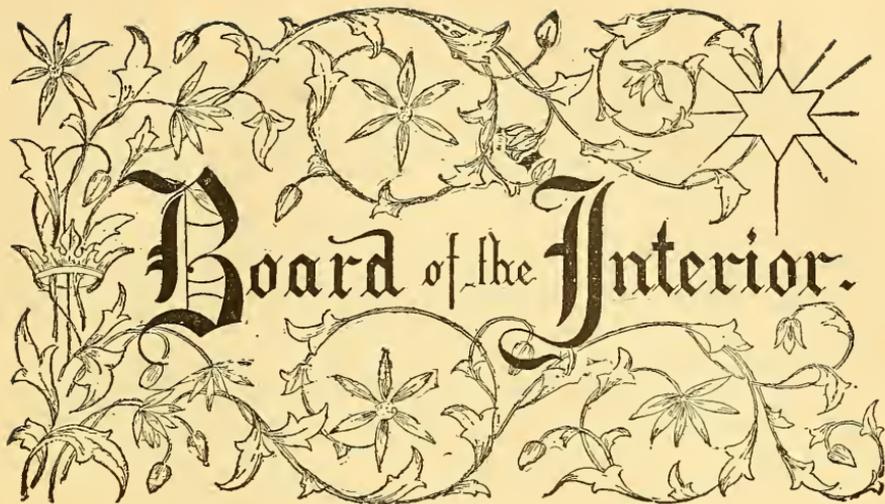
Now if you will look up the valley inland from Davati you will see the Golokodo ravine. This is the home of two brothers whose English names are Frank and James. These boys were born heathen, but are born again by the Spirit of God. When still boys they came to work for Mr. and Mrs. Kilbon. After returning home they began to teach their people. In 1894 James began to preach at Golokodo, under Mr. Ransom's supervision. It was dense heathenism all about at that time. Now go there on Sunday, and at the blowing of the horn forty to sixty dressed people and heathen will gather to listen to the gospel under a banyan-like tree. There are fifteen church members here, and you will see the women of the inquirers' class sitting on the grass before the service, being taught by some schoolgirl how to read the Bible. See that tall girl, neatly dressed, with her hair trained a la pompadour. Her name means "How do they stand?" Here is her history. Born a heathen. Ran away to school. Taught at Inanda. Special experience during great revival. Returned to her people to preach with great effect. Fell into sin. Repented and confessed, and now seeking a return to church fellowship. There is another girl. Her name means "bad girl." She used to be in our home. She was a good girl notwithstanding her name. When in the inquirers' class she rejected three offers of marriage which any girl in her position would be glad to accept, because the young men insisted on her yielding to the heathen courtship customs. She is now engaged to another young man, says that she was forced by him into heathen ways, and is suspended from the church. Oh, the temptations, the power of evil, which constantly beset these girls to force them to sin! Everyone saved is like a brand plucked from the burning. The costumes of some are funny. Let me describe one. Russet canvas shoes and black stockings, a purple dress skirt with white skirt showing beneath, a cream-

colored waist with a tinsel belt, a black sleeveless jacket trimmed with white lace, a red ribbon around the neck, and a blue and yellow handkerchief turban on her head, and over all a red parasol. Her brother sits near by dressed only in a pair of trousers rolled up to the knees and with profuse bead ornaments over his naked body, and he thinks he is as well dressed as she.

Davati, Mayinga and Golokodo are looking forward to building small chapels this year, and the missionaries at Amanzimtote have provided the salary of a preacher, who will look after the church members and teach the inquirers' classes in these places, thus filling a long-felt need. Turning to the southward on the opposite side of Amanzimtote from Golokodo we see Kwambovu, with its little wattle and daub chapel surrounded by its square, upright houses. Here one of the deacons of the Amanzimtote church lives, and has gathered a small company of believers around him. There is a congregation of fifty or sixty gathered here each Sunday. The deacon's name means Red. He is a strict disciplinarian, and is now in trouble with some of the people. It is not always a helpful thing for one of these men to be "dressed in a little brief authority." It turns his head and makes him the target of ill will. This man cannot read or write, yet he has done good service, and when the Lord has led him to revise his estimate of his own importance he will do good service still. A short time since he objected to his own brother coming to the communion. It came out later that his fault was that he was not duly submissive to Red's authority.

I remember one incident of an old woman from Entinyane. When she came before the church at Amanzimtote to have her name voted on, some very searching questions were put to her by the old disciplinarians on our examining committee, who scent a suspicious statement as a hound does a hare. She was not up on the orthodox statement of her belief. They soon learn the pat phraseology, but she was just out from heathenism and they were pressing her hard. The flash of battle was in her eyes as, like an animal driven to bay, she turned to answer their questions. I interfered, and said, "Mame, do you love Jesus?" That gave her the word, and with a smile which I shall always remember she said, "I love Jesus; I love Jesus," over and over again. Whenever they pressed her too hard again she would reply, "I love Jesus." Poor answer to satisfy a church martinet, doubtless, but, thank God, it is the answer that satisfies His Father heart better than all the theologies, rituals and isms this side the pearly gates. The old lady has since proved her love by a good walk.

(To be continued.)



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A DISGUISED BLESSING.

BY BERTHA E. BUSH.

ONCE upon a time an enthusiastic young person met a tired Junior superintendent, and said, "Please may I organize your Juniors into a missionary society, to meet once a month?"

Of course the only thing any Junior superintendent would say to such a request was, "Yes; bless you! Go ahead!"

But alas! young enthusiasm is not always a lasting article. For two or three months everything was lovely. Then notes like this began to pour down on the superintendent with increasing regularity: "Dear Superintendent,—Will you please attend to the missionary meeting to-day as I am so busy. Yours sincerely, Y. Enthusiast."

Before a year had passed the founder of the missionary society had forgotten all about it, and did not even make an attempt to hold a meeting.

Then the Junior superintendent waxed indignant. She said: "I didn't

start that missionary society, and I am not responsible for it. I have my hands more than full with my Juniors, and I won't touch it."

But the children began to ask, "When shall we have another missionary meeting?" and at last, simply for their sakes, the Junior superintendent did take it up, though very rebelliously.

And lo! an unexpected reward. The Junior Society, which had been on the wane, began to "boom." Missionary collections proved popular and successful. Missionary news added a novel and interesting feature to Junior work, and instead of being so much extra labor, the missionary meetings proved propelling forces that pushed the Junior Society along mightily.

And so to the burdened Junior superintendent who is overwhelmed with work, one who has tried it gives this advice, "Utilize the missionary branch of your Junior Society, and things will go more easily."

It is not hard to interest Juniors in missions with the helps that are to be had. Once get a supply, and the rest is easy. The greatest difficulty about it is that many Christian Endeavorers, and even Junior superintendents, do not know of these helps, nor where they are to be obtained. To carry on an interesting missionary meeting without missionary literature at hand is as impossible as to make a silk purse out of the traditional material. To learn the address to which to send for missionary helps of any denomination write to the United Society of Christian Endeavor, Tremont Temple, Boston, for the little leaflet, "Missionary Plans for Junior Christian Endeavor Societies," which costs three cents.

Equipped with one or two copies of the monthly missionary publication of the denomination and one copy for each family of the children's publication to be distributed among the Juniors, the superintendent's work is more than half done. One caution, however, should be imperatively observed, and that is not to have reading aloud from missionary magazines, except responsive readings in which the children can join. Nothing degenerates so quickly into dullness as a paper meeting. Have the bright bits from missionary letters given orally, the missionary poems recited or read in concert, and the missionary stories told. Nothing is better practice for the boys and girls who will be the orators, preachers, teachers, and leaders of the future. Have the Juniors learn the alphabet of the mission stations to which the children's money goes, and repeat it at each missionary meeting. The Congregational alphabet is as follows, the leader giving the first letter and the society the rest:—

A, Africa—Miss Hattie Clark.

C, China—Bridgman School.

I, India—Village Schools,

J, Japan—Glory Kindergarten.

M, Micronesia—Morning Star.

T, Turkey—Hadjin Home.

The missionary collection is a most useful feature of the society and does more than almost anything else to interest the Juniors, since all young people, as well as older ones, care most for the things they give something for. Many societies pledge a definite amount for each member, and it is surprising to see how little, given regularly, counts up to a considerable sum. Only one penny a week apiece from a society of forty members amounts to more than twenty dollars a year. Cannot almost any child put one penny a week into the fascinating mite box, which should be kept in a conspicuous place, with the injunction to think about it every day?

The best thing to arouse permanent interest in missions is a personal knowledge of the missionaries and their work. Such knowledge gained, even the secular papers become rich with missionary information to the one who knows enough to watch for it.

It is one object of Junior missionary work to raise money for missions, but that is only part of their real usefulness, and the smaller part. Their greatest value lies in the training given to the children, on whom the support and carrying forward of our churches will rest. Their missionary society may give them broader knowledge, broader sympathies, and a wider outlook than any other department of Christian Endeavor work can furnish.

CHINESE PASTORS AND A PROTEST.

WE hear so much of the "distinctively mercantile character of the Chinese," their "lack of sincerity, of real convictions of any kind," that it is a pleasure to receive this testimony respecting a Chinese pastor from one of our missionaries:—

"We are happy about the installation of our beloved native pastor, one of the most talented, refined, consecrated, lovable Chinamen I know, and there are many of them. The average American church might count itself fortunate in securing a pastor who was his peer. The contributions of the native church support him, so that we feel now that we have a real church in —, striking its roots deep in the native soil,—no foreign exotic."

Dr. Judson Smith's estimate of Pastors Jah and Woo, of Pang-Chuang, Pastor Chan of Tung-cho, and others is similar; and speaking informally to the students at Oberlin of another Chinese pastor, he brought out a round of applause by the declaration, "He was a beauty."

One must allow for difference of idiom in translations. Things really beautiful in the original may seem either stilted or commonplace when translated. But, spite of the translation, there is force in this letter, which is also a protest, from a Chinese pastor:—

“DEAR MRS. MINER: When you take one look at these few English words which I have written you certainly will not be able to think that I’m a good English writer, so I’ll screw up my courage, and using Chinese characters, will write you a letter; for you certainly will not (because you are unable to recognize these characters) be offended at me.



A CHINESE PASTOR.

“In former years I little thought that on the Pacific Ocean steamers among other letters would be one of mine going to America; and still less did I hope that an American letter would come to me here. Now,

because of the exchange of letters of friends, it is almost the same as if I had myself gone to America and stayed for several years.

“Of my affairs in former years it is probably unnecessary for me to write, as you must know something of them. Latterly I preach in the dispensary, and am studying medicine after a fashion, because I see that medicine can be made an invaluable help to preaching,—the very first step in it.

“I earnestly covet the opportunities which young men in America have for the study of medicine, but, alas! I must always be a Chinaman, living in this little place. Although my heart does not wish to be bound in by these narrow environments, still I must suffer the hindrance of this fleshly body.

“Miss Miner is now very busy every day. It is like the fly which alights in the spider’s web, and in trying to break the entangling threads only binds them more closely about its body. So with Miss Miner. The more she tries with all her might to do the work in her hands, the more do things coming from north, east, south and west bind themselves about her.

“Although this is so, yet you have no need to fear that she will be tired to death, for her body is still strong, seeming as if she must secretly drink some fairy elixir that nourishes the body.

“Lately the Tung-cho church, together with the other churches of the American Board here, is prospering greatly. People are also coming to understand the purpose and the affairs of foreigners. Although there are still many hard-hearted ones, yet it is safe to say that the foundations of the true religion are now securely laid in China.

“I want so much that you and others should not, because of those Chinese in America, include all Chinamen in one judgment. One reason for this is that those Chinese belong to the very lowest class. Another reason is that the Chinese Empire is divided into a great many tribes. Western men call us all Mongolians; but in fact, if one examines carefully the people of several of the southern and western provinces, there are great differences; differences in outward appearance, and still greater differences in their hearts. So in preaching in China, the circumstances are not the same. In some places it is very hard, in others very easy, depending upon the tribe to which the people belong.

“I constantly grieve that the reputation of the Chinese is trampled under the feet of men on account of the low fellows who have gone to America, and I hope and pray that the light of truth may penetrate their hearts, transforming all iniquity.

“My greetings of gospel peace to your whole family.

KUNG CHIEN FANG RESPECTFULLY WRITES.”

[Kung is the family name, and Chien Fang—meaning Spicy Fragrance—is one of his Christian names. Most Chinamen have three or four.—ED.]

JOTTINGS FROM A JOURNAL.

“WHAT do the missionaries’ wives do?” is often asked.

The question may be partially answered by reference to the journal letters of Mrs. C. C. Tracy of Marsovan, Turkey, from February to May of this year. Not that Mrs. Tracy has consented to its publication, oh, no! but a friend ventures without her consent to glean such items as these:—

“An egg hunt for the girls of the orphanage. Two hundred eggs were hidden in the shrubbery of a pretty glen near the missionary grounds, and the little girls had the fun of hunting for them. Many of these Easter eggs were contributed by the ‘sisters’ (women belonging to the Protestant church); the rest, of course, by the missionary women.”



BREAD-MAKING IN TURKEY.

(From “Missions in Eden.” By courtesy of Fleming H. Revell Co.)

“A teacher in one of the schools has been betrothed by his father without his consent. (That would be a high-handed proceeding in America.)”

“Little Wallace Smith likes to live in Turkey better than America because he has a lamb and a kite and donkey rides in Turkey. (Probably, too, like most missionary children, he prefers the native bread to ours. Through the courtesy of Fleming H. Revell Publishing Co. we present a picture of bread-making in Turkey.)”

"Had a call from the governor's first and second wives and sixteen friends, besides children. They said a new and fourth wife was coming."

"A heavy hail storm. The boys gathered two bags full of the stones, so we were able to have ice cream two days in succession."

"One hundred and ten were present at the woman's prayer meeting in our house this week. The Greeks are coming more and more."

"The missionary children had a little entertainment at our house last night,—charades, questions to be guessed, etc. Three of the company had guessed only three questions each. The booby prize could not be divided, so it was given to Miss _____."

Another entry mentions visiting the Sunday school maintained in the home of a nice Gregorian woman by two missionary girls twelve years of age, with the help of one of the students from the Girls' Boarding School. There were twenty-five present. In addition to the large Sunday school in the church there are many schools of this sort in Marsovan, reaching young women and girls, who would not be allowed by their families to attend a more public gathering.

"The Sunday schools are increasing in number."

The entry on the birthday of a daughter in school in the home land is too sacred for careless reading. May every reader offer a prayer not only for Dr. and Mrs. Tracy and their absent daughter, but for every missionary separated by the breadth of ocean and continent from loved children.

"*April 20th.*—We had a little birthday celebration yesterday for you, Annie. Your cabinet pictures on the table, a place set for you, Emma Riggs came over to supper, Mrs. — put on her beautiful dress (a present from friends at Wellesley College), we had flowers and a nice cake, and the blessing at the table was a giving thanks for Annie."

In a severe illness, brought on, perhaps, by going through snow to visit the sick when she was very weary, Mrs. Tracy slept forty-eight hours, only waking when some one came to see her. Yeranoohi came daily to her bedside to ask what should be given to the sick. For simple cases Mrs. Tracy often prescribes and provides the medicines; for others she gives a note of introduction to the doctor or the nurse, which insures free treatment at the hospital.

"Dear Yeranoohi (Bible woman) comes in day after day, her face bright and happy, with beautiful stories of what God is doing for the poor people. He greatly blesses her work."

To add to her cares while ill came a rumor that the orphanages throughout the country were to be closed by government orders. Of this she wrote, "I thought how happy it would be to go to heaven before our orphanages are broken up and our dear children scattered."

One of Mrs. Tracy's hospitalities is a cup of tea poured every afternoon at five for teachers, nurses, missionaries and any friends who may drop in.

Before the establishment of the hospital she frequently spent an hour or two of the morning with mortar and pestle, putting up prescriptions given by the doctor.

So the time of the missionaries' wives, no less than of the missionary teachers, is filled with ministrations of love. •

A WEDDING.

Mrs. Dr. Davis, of Kyoto, Japan, wrote, July 14, 1899, to Mrs. G. B. Willcox, of Chicago, describing the wedding of Miss Gertrude Willcox to Mr. Weakley, of the Methodist Mission. It took place on the grounds of Kobe College:—

THE storm had cleared the atmosphere, and cooled it a little, too, and everything outwardly went off just as it should. To the music of the organ out on the lawn the procession came down the steps from the "home building," led by the two ushers. Three tiny little girls hand in hand followed, and then eight more girls in couples. They went slowly and without a mistake to the right place. Of course they were all dressed in white, with blue ribbons and sashes of nearly the same shade, and they carried bouquets of white daisies and small chrysanthemums. They were so fresh, and dainty, and pretty.

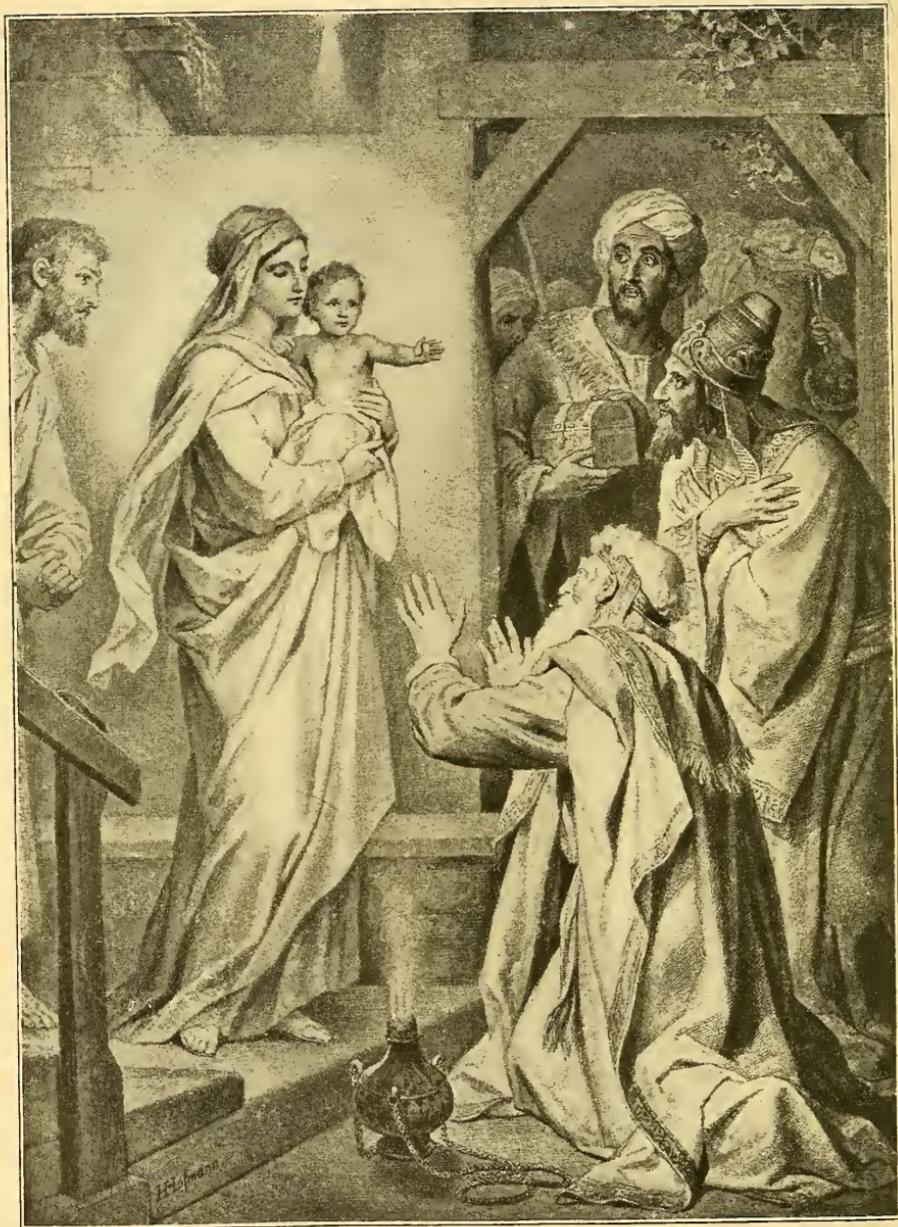
Then last came your daughter dressed in the pretty, old-fashioned gown which her mother had worn so long ago. I looked at her for you, and wished I might have changed places for a while. On her shoulder was a tiny bunch of forget-me-nots, pinned on with a daisy pin, showing through her veil. That was fastened on with orange blossoms. She carried a bunch of roses and maidenhair ferns. Mr. Weakley and Mr. Fisher stood waiting for her, and four gentlemen stood in front of the bridal couple, the United States Consul, Mr. Demaree, Mr. Curtis, who married them, and Mr. Davis. Mr. Demaree read, Mr. Davis led in prayer. All were touched when he said he would offer Professor Willcox's prayer. The bridal couple were moved by it, and theirs were not the only eyes that were wet with tears at this prayer from over the sea. Then Mr. Curtis went through the service, and pronounced them husband and wife. From beginning to end it was impressive and beautiful.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 10, 1899, TO SEPT. 10, 1899.

COLORADO	175 12	Previously acknowledged	45,880 52
ILLINOIS	1,451 02	Total since Oct. 18, 1898	\$52,512 80
INDIANA	2 00	ARMENIAN RELIEF FUND.	
IOWA	370 41	Received this month	6 00
KANSAS	146 84	Already forwarded	139 04
MICHIGAN	732 26	Total since Oct. 18, 1898	\$145 04
MINNESOTA	370 34	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI	222 13	Received this month	45 00
NEBRASKA	95 44	Already forwarded	449 32
NORTH DAKOTA	4 00	Total since Oct. 18, 1898	\$494 32
OHIO	1,138 38	Mrs. ALFRED B. WILLCOX, Ass't Treas.	
SOUTH DAKOTA	100 61		
WISCONSIN	1,602 69		
ARKANSAS	20 00		
MISSISSIPPI	2 00		
OREGON	3 00		
TEXAS	6 00		
JAPAN	5 00		
MISCELLANEOUS	185 04		
Receipts for the month	6,632 28		



VISIT OF THE WISE MEN.



VOL. XXIX.

DECEMBER, 1899.

No. 12.

THE WISE MEN.

“Lord Babe, if thou art he
 We sought for patiently
 Where is thy court?
 Hither may prophecy and star resort;
 Men heed not their report.”

“Bow down and worship, righteous
 man :

This infant of a span
 Is the man sought for since the world
 began !”

“Then, Lord, accept my gold, too base a
 thing
 For thee, of all kings King.”

“Lord Babe, despite thy youth,
 I hold thee of a truth
 Both good and great;
 But wherefore dost thou keep so mean a
 state—
 Low-lying, desolate?”

“Bow down and worship, righteous
 seer :

The Lord our God is here,
 Approachable, who bids us all draw
 near.”

“Wherefore to thee I offer frankincense,
 Thou sole Omnipotence.”

“But I have only brought
 Myrrh: no wise afterthought
 Instructed me
 To gather pearls or gems, or, choice to see,
 Coral or ivory.”

“Not least thine offering proves thee
 wise ;

For myrrh means sacrifice,
 And he that lives, this same is he
 that dies.”

“Then here is myrrh; alas! yea, woe is
 me
 That myrrh befitteth thee!”

Myrrh, frankincense and gold;
 And lo! from wintry fold
 Goodwill doth bring
 A lamb, the innocent likeness of a King
 Whom stars and seraphs sing.

And lo! the bird of love, a dove,
 Flutters and coos above :
 And dove and lamb and babe agree
 in love.

Come all mankind, come all creation
 hither ;

Come, worship Christ together.

Christina Rossetti.

A CENTURY OF CHRISTIAN PROGRESS.

BY MISS FRANCES J. DYER.

"God's highest work," says John Fiske, "is never perfected save in the fullness of time." A retrospect of the century to which we are now bidding farewell confirms the truth of this statement. That grand missionary movement which is the crowning glory of the age could not have taken place earlier. A certain stage of development was a necessary antecedent to that all-inclusive conception of the redemptive work of Jesus Christ which recognizes the whole world as its field of effort.

We sometimes ask why God did not sooner send his Son into the world. In the light which streams from the Cross the reasons for delay become apparent. First, a people had to be trained through long, tedious years to a belief in one true God. Then a suitable language for spreading a knowledge of Him must be made ready. Can anyone doubt that the Greek tongue was a providentially prepared instrument for this end? Finally, the world had to be welded together into a universal empire, and Rome, by means of her magnificent roads and bridges, opened up highways over which the feet of nations flocked to the manger in Bethlehem. Thus slowly, but steadily, through the ages mankind was made ready for that supreme event in human history—the Incarnation.

The evolution of modern missions from the germ of the immortal commission given on Olivet took nearly as long. The New Testament Church was the mightiest missionary society ever launched upon the sea of the centuries, yet the fullness of time was afar off. In the fourth century the conversion of Constantine enlisted the power of the empire on the side of the gospel preached by the Nazarene. Surely with such a re-enforcement one might reasonably look for the complete triumph of Christianity! On the contrary the church halts, and enters upon a prolonged era of dissension and defeat. Years weave themselves into centuries, and up to the close of the fourteenth nothing seems to have been accomplished except the extension of a nominal Christianity throughout Europe. The very land of Christ's birth had fallen prey to a false religion. Looking backward over the dreadful darkness of the period known as the Middle Ages, we marvel that God did not then set in motion a great missionary movement. But even yet the fullness of time had not come. Four hundred additional years drag their weary length along before the sunrise of the century which is to bring deliverance to a sin-burdened world.

A WONDERFUL ANALOGY.

There is a striking analogy between the preparation of the Jewish race for the coming of Christ and of the Anglo-Saxon for extending his kingdom. The starting point in one case was Ur of the Chaldees; in the other a remote island in the Northern sea inhabited by barbarous and quarrelsome tribes, some of whom chance to be carried to the slave market in Rome. There the white-faced captives attract the attention of two earnest monks. Forthwith, Augustine and his band of followers start for heathen England, where they bear aloft the cross and chant their Christian songs in a strange land. That little church edifice where Queen Bertha and the



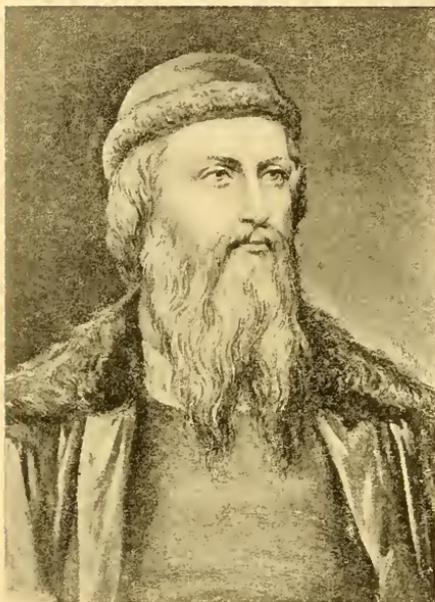
ST. MARTIN'S CHURCH, NEAR CANTERBURY.

Roman missionaries worshiped, perched to-day on the hill outside Canterbury, marks the initial step in the evolution of our British ancestors from savages into the world's ambassadors for Jesus Christ. It was a slow process, and occupied nearly a thousand years. But as the fifteenth century waned we notice a conjunction of events scarcely less remarkable than at the dawn of the Christian era. The discovery of America, the birth of Luther and the perfection of the printing press were three levers which lifted the world at once into the light of modern civilization. Who that saw Columbus setting sail from Palos, or Gutenberg pulling away at his presses

in Mayence, or the young German monk pouring over a Bible in his cell, could have measured the prodigious consequences of such events? Coincident with them was the capture of Constantinople by the Turks, which precipitated the flight into Europe of learned Greeks with their valuable manuscripts, thereby furnishing the printing press with precisely the material needed.

The time was now fast ripening for a wider dissemination of the truth, and from all over the globe tides of influence begin to flow toward England as they did toward Palestine in the first century. An Italian, and probably

a Chinese much earlier, invented the little instrument which gave an impulse for the discovery of a new continent. From Germany emanated the purifying fires of the Protestant Reformation and the medium for putting the Bible into the hands of the people. France, through individual witnesses, like the peasant girl of Domremy and the heroic Huguenots, kept alive a faith in Divine superintendence, and also furnished treasures of learning from her universities. Yet from none of these sources sprang that grand, overmastering idea of bringing the world to Christ, the amazing results of which we are now ready to consider. Not until we catch a glimpse of the pains taken during a thousand years to prepare the Anglo-Saxons for their high and holy mission of world



GUTENBERG.

evangelization can we accurately measure what has been accomplished during the present century.

The forces of Christendom seemed to come to a focus in England during the last decade of the eighteenth century. Since then, from a converging point in a small back parlor in the little town of Kettering, have radiated lines of influence which fairly startle us by their extent and significance.

SMALL BEGINNINGS.

John Wesley, influenced by the Moravian movement in Germany, was the first to step beyond the bounds of national opportunity and recognize the

universal meaning of the command to "make disciples of all the nations." His famous proclamation, "The world is my parish," was a prophecy that the fullness of time was at hand. William Carey, while pegging away at his cobbler's bench, became inspired with the same idea. Yielding to his enthusiasm, a few poor men met in the Kettering cottage and listened, coldly at first, to the young shoemaker's proposal to go down into the pit of heathenism if they would stand at the mouth and hold the rope. But on the spot, with the paltry sum of thirteen pounds two shillings and sixpence as a financial basis, the Baptist Missionary Society was formed. With this slender equipment of men and money they calmly announced their intention to bring the world to Christ.



HOUSE AT KETTERING.

Churches in the metropolis heard of the heresy spreading in rural districts. A three days' meeting was held in London, and after six solemn sessions it was recorded that this scheme for sending the gospel to the heathen was "dangerous to the State and a preposterous reversal of the order of Nature!" The Church of Scotland echoed the sentiment, and still one or two men, sent by this church and that, fared forth to begin the stupendous work of reclaiming the world to God. One goes to South Africa, and settles among the fierce and bloodthirsty Bechnamas. They steal his tools, his vegetables, the very water which irrigated his fields. They kill his sheep and threaten his

life. Yet Robert Moffatt persists in the arduous undertaking, translates the Bible into their tongue, and suddenly the people flock to church, show an eager desire for books, for clothes, for the appliances of civilized life. Two other men, Peter Parker and S. Wells Williams, go to far-off China. One opens an ophthalmic hospital, the other sets up a printing press. One acts as peacemaker in settling opium quarrels with the English, the other helps arrange a commercial treaty with the United States. One as a doctor, the other as a diplomat, undermine walls of prejudice that have existed thousands of years. A devoted Scot, Alexander Duff, becomes convinced that India

can be best reached through the open gateway of the English language and Christian education. Before these resistless forces the walls of caste begin to totter. The publication of Cook's voyages brings to view a vast insular territory in the South Pacific. A stowaway from one of the islands is found one morning at the gate of Yale College weeping because he and his fellow-countrymen are without the means of knowledge. Out of this insignificant incident springs the American Board Mission to the barbarous people of the Hawaiian Isles. As the brig bearing Hiram Bingham and Asa Thurston sails out of Boston Harbor, citizens of the cultured city laugh at their folly. Eighty years later native delegates, men of education and gentlemanly bearing, are honored there at the International Council



ROBERT MOFFATT.

council of Congregational Churches, while the land they represent has become a part of the American Republic. Thus, almost simultaneously, under the fierce heat of the tropics, among the snows of Labrador, with savages in Polynesia and Hottentots in Africa, men begin in simple faith, and with means ridiculously inadequate, a gigantic enterprise whose moral grandeur challenges the admiration of the world. During the first quarter of the century all the great missionary societies of Europe and America were formed, the work was organized into a system, and the churches committed themselves to an undertaking from which they cannot desist until all the kingdoms of the world become the kingdoms of our Lord.

THE PERIOD OF EXPANSION.

From this time onward "like a mighty army moves the Church of God," and the facts become fairly luminous to one's faith and imagination. The Almighty had been busy forging the tools of civilization as well as the human instruments, and the two commingle when all things are ready for the furtherance of his majestic plan. No sooner are stations opened, churches built, schools established, dictionaries and grammars compiled, than steam and electricity appear as servants upon the scene. Railroads, steamships, telegraphs, telephones, ocean cables, human achievements of every sort, are made to subserve the great and wonderful purpose of the ages. Commerce, politics, science, literature, the growth of international relationships, all are laid under tribute. Modern postal arrangements, financial exchange, methods of travel and the protection afforded by the telegraph make it as easy to work in Asia and Africa as once in our own Western States.

A concrete example of the acceleration that followed in the wake of mechanical science is seen in the rapidity with which God's Word spread after steam was harnessed to the printing press. In the reign of Edward IV. a humble merchant of the realm at the age of sixty learned to be a printer. He toiled till his eightieth year, when the old man proudly pointed to sixty-five books as the fruit of his industry and zeal. In Victoria's day a copy of the Revised New Testament was telegraphed from New York to Chicago, a distance of more than a thousand miles, said to be the longest message ever wired. It was then set up and stereotyped in just twelve hours. From a single building in London go forth each day eight thousand Bibles in all languages to all parts of the earth. Three great presses in England alone print annually six million of Bibles and parts of Bibles for Christian worship. To a thoughtful observer the Bible House of the British and Foreign Bible Society is one of the most impressive structures in London. As one enters the marble vestibule an inscription cut deep in the stone and painted in vivid red catches the eye. As in a dream one reads the simple words uttered nearly nineteen hundred years ago, "Heaven and earth shall pass away, but my words shall not pass away." What could be more evanescent than spoken words, the mere breath of sentiment? Yet to-day the words of a Nazarene peasant dominate the lives and social system of one hundred and fifty million of the world's most advanced peoples.

NEW FORCES AS FEEDERS.

As the century approached its last quarter three more streams of influence flowed into the current, and gave to the cause of foreign missions a momentum which is carrying it forward irresistibly to ends that no human eye can

foresee. Hitherto only men had been ordained to serve as ambassadors for Christ in foreign fields; but as Anglo-Saxon women, by means of the higher education, emerged into wider spheres of activity and larger privileges for themselves, they began to realize what countless numbers of their own sex were still in the bondage of Oriental ideas and customs. As if by magic there sprang into existence a vast network of women's societies, which have splendidly supplemented the pioneer work done by the men. The home and childhood needed to be redeemed from the pitiable conditions which hamper their development in non-Christian lands, and behold, God had an army of women singularly fitted for the almost superhuman task.



CHRISTIAN ENDEAVOR MEETING AT FOOCHOW, CHINA.

Soon after the organization of Women's Boards it became evident that the time was ripe for a strengthening of the educational side of the work. And lo! there is a sudden revival of vital piety in the universities and colleges of America which crystalized into the Student Volunteer Movement. Concerning this Dr. McCosh asked, "Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country, since the day of Pentecost?" An American bishop said lately,

“If you save one college man for God, you place in this world a force which will counteract the influence of a thousand illiterate vicious men.” The effect of Christian education has a conspicuous illustration in Turkey, where a high official recently declared that Robert College had cost the empire its best province, Bulgaria. In Japan the political movement which, in 1868, changed an absolute monarchy into a representative system of government, was said to be due to “the madness of young men.” In India the mightiest secular agency in the leveling of cast is the school. In more than a dozen countries consecrated students are thus reaching their fellow-students.

Once again, when God saw that a further infusion of youthful zeal and energy was needed, came the great tidal wave of Christian Endeavor, sweeping away denominational barriers, and giving to the world a magnificent object lesson in Christian unity. The compelling enthusiasm and dauntless purpose of these societies, growing up with inconceivable rapidity all over the globe, are among the marvels of modern times.

Viewing the century by itself, it would seem as if the conquest of the world for Christ was approaching completion. But when we place these achievements, many and mighty as they are, against the background of all the Christian centuries, the work of the last hundred years seems merely a marshaling of hosts for the real campaign yet to begin. Not long before he died Phillips Brooks said: “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. . . . For the first time in the history of the world there is a manifest, almost an immediate, possibility of a universal religion.”

Can we doubt that this universal religion is Christianity? Dull indeed must be the soul that does not thrill with desire to share in the glorious work of hastening its spread throughout the earth.

INDIA.

VICTORY TO JESUS!

CHRISTIANITY'S PROGRESS IN ONE NATION.

BY MRS. H. J. BRUCE.

“ANGELS are mighty to sympathize, devils are mighty to destroy, but Jesus is mighty to save.” Yes. “Victory to Jesus!” is the triumphant shout that is being rapidly passed along throughout the great provinces of India, where mission stations have been planted east, west, north and south, until there is at the present time a net-work of centers from which the light

is radiating. It is true that vast numbers have no intelligent idea of Christianity, and millions have no idea at all, except to know there is such a religion; but in those large areas—where the Bombay Presidency alone equals Germany in extent—there are some fifty different missionary societies representing all the principal branches of the Christian Church.

We read of a baptismal service in Poona when more than seventy publicly confessed Christ, and a missionary who took part in the services described the scene on that joyful occasion, and what followed. She writes: "We

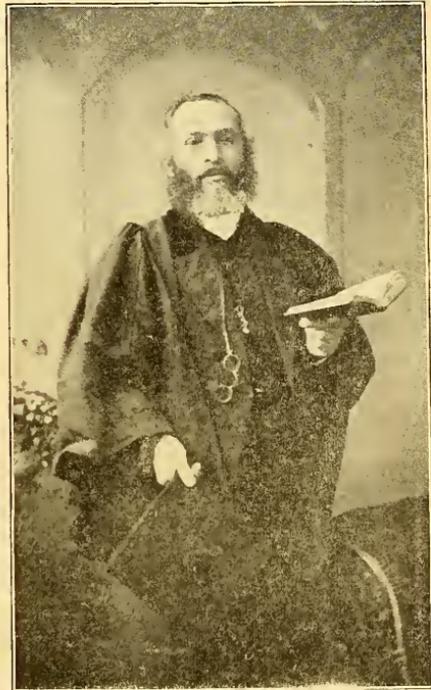


A GROUP OF MISSIONARIES WITH CANDIDATES FOR BAPTISM AT POONA.

assembled at the Lord's table, after which we marched in double lines all about this our Zion. We were bidden to 'walk about Zion, and go round about her.' Our lines seemed interminable as we encompassed Zion with songs of rejoicing. We could not sing together, but we sang, and could hardly stop singing when we gathered in the audience hall. Over and over again the children sang their choruses, leading off anew when we supposed they were ready to stop. Shouts of 'Victory to Jesus, Messiah!' filled the air. The Lord gave the word. Great was the company of those that published it."

When we recall the fact that some of the missionaries in the early part of the century labored fifteen and twenty years before baptizing their first converts, it is refreshing to read in these latter days of large accessions to the churches; but gratifying as this may be, it does not constitute the sole ground of encouragement and belief that the missionary enterprise is making marvelous progress in India. It has been well said that "Baptism is a text of discipleship and not of knowledge." Five great agencies are usually enumerated in methods of modern missions; viz., the evangelistic, the educational, the literary, the medical, and the industrial; and we note a great increase of work in each of these different departments. Next to the preaching of the gospel we emphasize the importance of mission schools and the circulation of Christian literature. "Go . . . teach," is our commission. Books and tracts find their way where missionaries cannot go; and, considering the resources available, very much is being done by the Christian Literature and the various Tract Societies of the country, though, for want of sufficient funds, the demand cannot be met. Within the last ten years our own Columbian Press at Satara has published and scattered abroad more than five million pages of tracts.

The twin scourge of plague and famine has not been an unmitigated evil, for the sympathy of friends in England and America and the help of loving hands have called forth the gratitude of the people; and the Holy Spirit has come down to water the seed sown in the hearts of thousands of children gathered into orphanages who are being instructed in Christian doctrine and growing up to some useful calling. The missionaries have engaged largely in Famine Relief, and Industrial Education has become more of a necessity. All honor to our medical missionaries whose work has varied, according to the conditions of famine and plague, during the last few years, and who have been glad to do what they can to lessen the fear and distress among the people.

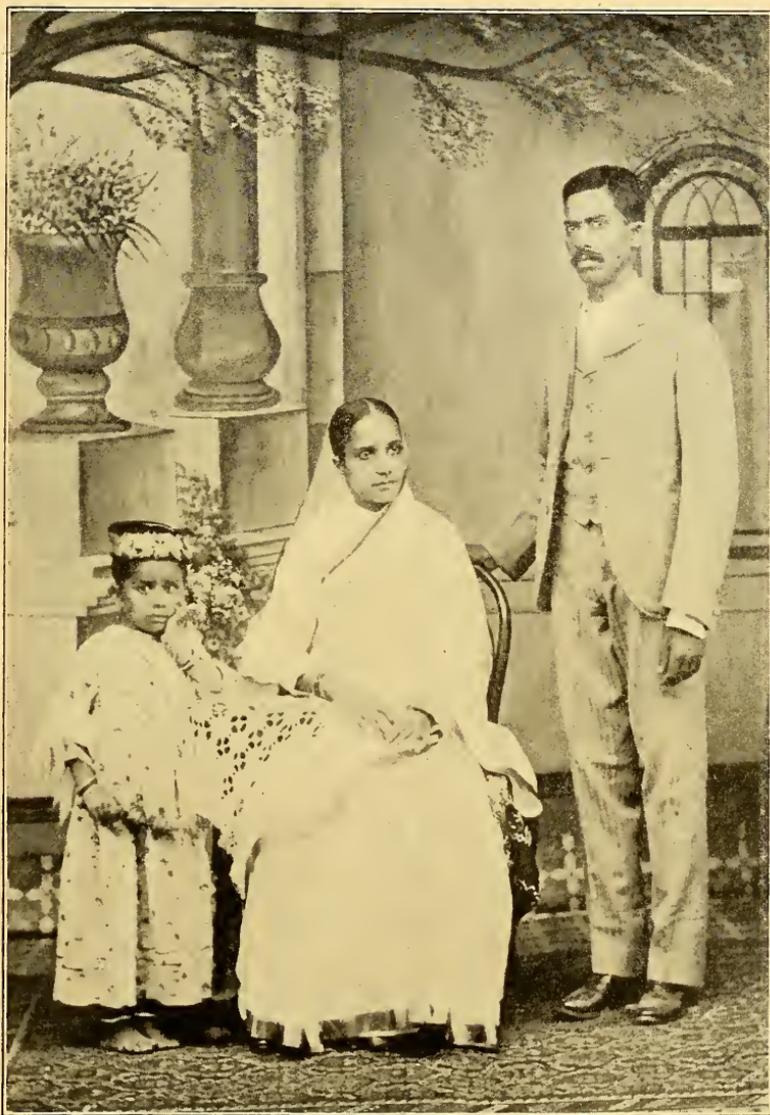


TRANSLATOR OF THE BIBLE.

The work among women in connection with zenana instruction is progressing, while those of the working classes are easily accessible; but the missionary ladies must needs go where the women are with the story of salvation, and so from village to village the message of God's great love is passed on; and in proportion as the mothers can be influenced will results be seen among the men, who, while they more frequently get away from their homes and hear the gospel, are held back from accepting the truth by the ignorance and superstition of the women.

The testimony of Mr. Tilak on this point is important. He was "a Brahmin of Western India and an acknowledged poet and Master of Marathi rhetoric;" yet a few years ago, when he became a convert to the faith of Jesus Christ, "he was obliged to leave wife, child and family friends, books, manuscripts,—everything,—and his very life was in danger. He writes: "I am a Christian now; once loved and almost adored by the Hindus as one of the champions of Hinduism, lately looked upon as a would-be founder of some sort of neo-Hinduism. But my mother must have been during her life helped by some missionary ladies. She hated idolatry, loved to pray to one living God, and taught us to do the same. Only the vague idea of what she taught kept me always a believer in that God which helped me to understand and appreciate Christ in later days, until at last he gave me strength to accept him at any cost. How many mothers there are to-day helped by your missionary ladies! I believe in twenty years more many of the proudest Brahmins of India will come to Christ like so many meek lambs, thus crowning with success the silent efforts of to-day of the missionary ladies." The fold of our Lord here in India is filled up almost by the lowest caste Hindu converts, who for thousands of years have been trodden down under foot. They are now being lifted up to the same elevated platform trodden by the highest classes. But their daughters have already ascended it, and are shining like stars among the caste women of India: once worthless things, now the honored teachers of their land!

We should like to show our friends the difference between a Hindu house and a Christian home. The Bible has proved its truth by its uplifting power in the lives of our people. Some of us have been permitted to see the growth in several successive generations of Christians, and it is safe to say that the Christian community possesses a great advantage over any other in that land. As yet, they count but few among the great; but in numbers, education and spiritual development a constant advance is seen. When a man becomes a Christian he starts on the road to the highest civilization, and the Indian Christian community is following that universal law that those who follow Christ rise in the scale of humanity. There was a time in the history of almost every mission in India when there were no native workers;



THE SECOND AND THIRD GENERATIONS OF NATIVE CHRISTIANS.

but now there are educated, talented men among them. There are men of deep piety, and many branches of Christian work are carried on through the help of these native agencies. There are converts from the religions of India, very highly esteemed, who have been associated with missionary scholars in the work of translation and revision of the Scriptures. We read in a Bombay paper that at the recent International Congress of Women in London, a paper was read by Miss Mary Bhore, of Bona, on "The Higher Education of Women in Bombay"; and the remark is made that the Indian Christian community is honored in having such ladies as Miss Bhore and Miss Sorabji to represent their country. I can testify to the Christian character of the homes from which these ladies came.

Side by side with British conquest, Christian missions have advanced, at first discountenanced, but afterwards protected and encouraged. The best and most influential English administrators have realized that India has been given to their country for a mission.

When the first missionaries went to India they were shipped back again. The East India Company could not brook their presence, but in 1813 the American Marathi Mission was commenced in Bombay, and this was the first Protestant mission in Western India. It was not known whether Gordon Hall and Samuel Nott would be allowed to remain in Bombay, but, notwithstanding the suspense and difficulties of their position, these missionaries applied themselves to the study of the language, and they soon saw that everything in the way of helps in their work must be provided by themselves. In perusing, recently, the Memorial Papers of our Marathi Mission, we have had the deepest admiration for those pioneers who were willing to operate under the great Leader of missions, and who prepared grammars, lexicons and Scripture translations.

The power of idolatry and caste is weakening at various points, and the conviction is fastening itself upon the minds of many that it is only a question of time until the religion of Jesus Christ has supplanted all others. God's chariot wheels are moving very swiftly in these closing years of the century; and, notwithstanding some apparent defeats, we have abundant evidence that his truth is marching on. It was written of our Master, "He shall not fail nor be discouraged;" and certainly it would be disloyalty in his followers to cast away their confidence concerning the evangelization of the world under his direction and according to his methods.

While we thank God for what has been accomplished in this wonderful nineteenth century let us press on to larger faith and bolder achievement in giving the gospel as a witness to all nations until He come. Now is the joy of service, and then will come the day of consummation,—the crowning of our King and universal Lord!

CHINA.

OUTSIDE WORK NEAR PAO-TING-FU.

THE PERMEATING POWER OF CHRISTIANITY.

BY MISS MARY S. MORRILL.

I HAVE been out in the country five weeks this time, and have seen such opportunities for work as an angel might be glad to use, and I am only one woman. But I can do that one woman's work, and pray that the Lord will multiply the results.

I want to send you a brief account of the beginnings of the work in this district which I have just visited.

Just at the outbreak of the Civil War in the United States, in a small village near the city of Chao Chou, happened the first in a chain of events which were destined to illuminate hitherto heathen darkness with the Sun of righteousness. No Christian had entered its precincts, and it was then four days' journey by springless carts from the nearest Protestant mission station. About that time the neighborhood was infested by thieves, and five villages united in an endeavor to suppress them. An innocent man was arrested and tried, and the self-appointed constables were themselves brought to the yamen for having seized the wrong man. Among the leaders of these self-appointed officials was a man named Plum,—translation of the Chinese name,—then thirty-two years of age. He was banished for life to the province of Fukien. There he engaged in business, and became a prosperous merchant. After sixteen years of this life he first heard, through Methodist missionaries, the gospel, and at the age of forty-eight was converted. Four years later, finding that the obstacles to his return were nominal, he determined after an exile of twenty years to go back to his native village. He returned by the way of Pao-ting-fu, and his entreaties induced the Rev. Isaac Pierson, of the American Board, to visit the Chao Chou district. This solitary Christian, converted in exile, and transplanted, now more than twenty years ago, is one of the two roots from which has been springing during these latter days a goodly Christian community. That for more than ten years, unvisited, this solitary disciple has steadfastly maintained his faith in God and shed his little light is a most beautiful illustration of the power of our Lord to keep his own.

The other of the two roots also owes its origin to a lawsuit. A Mr. White, living four miles from Mr. Plum's home, went to court over a dis-

puted piece of land. The case was unjustly decided against him, and he appealed, first to the Superior Court at Pao-ting-fu, then at Peking, where he finally won his case. Mr. White heard the gospel for the first time while at Pao-ting-fu, eighteen years ago, and has kept himself from idols ever since. Although he has never been baptized, he is not ashamed of his reputation as a Christian in his native village. His oldest son, a man of forty-five, is a most earnest Christian, and his two younger brothers have just been received on probation. I think I am the first foreign woman to visit this part of our field, and they have had no pastor visit them for years, until Mr. Ewing was there the first part of March. We happened to be there at the same time, but I made the longer stay, as I had planned to hold classes for the women. We went to Ting Tsun, Brother White's village, the same day. Mr. Ewing had a native helper with him, and they talked and preached in an outer room to a crowd of men, as did my Bible woman and I, within, to the women. It would seem that some one from every family in the village must have heard the Word that day. Knowing how hard it is for a heathen crowd to understand the truth the first time it is presented to them, I could but pray that our labor might not be in vain in Him who sent us to this needy and most wonderfully prepared field.

In two other villages there are those who have heard the good news and have put away their idols, and are faithfully following the truth as they have painfully and slowly learned it. Hitherto, owing to distances, no formal Sabbath services have been held, and there was little sense of unity among these scattered Christians. At the time of Mr. Ewing's visit, in March, it seemed feasible to gather them into a little church. Now the small company meets every Sabbath at the different villages in turn. On Sunday, March 13th, the first of these services were held in the village where lives old lady Chao. The company began to gather Saturday afternoon, when two farmer inquirers came from a village fourteen miles away. The next morning they came from all around in groups of three to six, some in carts, some on foot. It was a sight never to be forgotten, and one never witnessed before in all the history of these ancient Chinese villages. The company was far larger than any building in the village could accommodate, and it was necessary to move all available benches into the farmyard of one of the inquirers. A Chinese table served for pulpit; the benches for the audience were placed on either side, so the men and women sat facing one another. The preachers were provided with native armchairs, and there was one carefully placed for me, which I insisted upon the old lady's occupying, having rescued her from the knife-like benches which the Chinese construct. The roofs of the buildings hemmed in the court on three sides, and were

utilized as galleries by men, women and children, who could not survey proceedings as they wished from the ground. I am happy to record that no one was injured through this undue curiosity, for the only means of reaching this coigne of vantage was by a rickety old ladder. Who could ask for a fairer roof than the cloudless sky above us? No need, too, to rate the sexton for lack of fresh air. I noticed that Mr. Ewing continued the even tenor of his discourse undisturbed by the braying of the donkeys.

The afternoon service was one not soon to be forgotten. Meng Second, as we often call the younger of the two brothers of that name, who are both ordained men, conducted it. Nine men and two women were received on probation. Two men were formally voted to be set apart through ordination to the office of deacons in this little church. The simple and impressive service, with its laying on of hands and prayer, immediately followed. It is interesting to note that these two deacons are sons of the two fore-runners who twenty years ago laid the foundations, and now in their old age see rising the structure of their early faith. This service was followed by the celebration of the Lord's Supper, after which the lateness of the hour made it necessary to disband. The women were most reluctant to let me go. It was said that there were about forty present from outside villages, and there might have been ten or twelve whom we count as ours in the village itself. Of course these do not include the pure heathen, who always flock around when anything is going on. There were represented, to use prevailing terms for topographical divisions, two continents, three provinces, three prefectures, ten districts and fourteen villages. Seven women came from away. The distances traveled ranged from one to twenty miles away, while the two Americans and Pastor Meng were one hundred and forty-five English miles from their Chinese home. I think I have never before met people who were more impressed with the fact that we had come a long distance, and were at expense and some personal inconvenience to give them the gospel.

In Brother Plum's home I shared a room with his son's wife and my Bible woman. Later, when the class began, the only daughter in the family came home to study, and there were three other women from near villages who came to learn the way. Do you think we were crowded? Well, the k'ang did look pretty full, and I was thankful to have a Chinese bed all to myself. Said bed is merely an extra wide wooden bench, but it was neither harder nor softer than the stove bed, and I had it to myself. In this same room I had my class. Work began at 5.30 or 6 o'clock in the morning, with seeing that the women started their day right. We have to teach them to pray just as a mother might teach a little child. So every morning they

would come to me as soon as they were dressed, and it was often 10.30 or 11 at night before the lights were out, for we studied evenings, and they were so reluctant to separate. Then after formal prayers were over the beds had to be spread and things arranged for the night. The only way I could get a little time to myself was by rising before they thought of stirring. I was much touched to see how my Bible woman, accidentally awaking one morning and finding how I obtained my "Quiet Hour," rose day by day and joined me in it. We never exchanged a word at that time, but we felt together in spirit.

Dr. Noble gave me a few simple remedies, such as I have found useful before on these country trips, and at the close of the day, just before dusk, I saw my patients. They were often impatient, for they seemed to think that if I could do one thing I could do another,—and the other would usually be a hospital case. One morning a woman brought her daughter, who had an ugly boil on her arm. I used bread poultices, having her come to me every three or four hours, and at last it broke. They were very grateful, also very poor. The mother said: "I want to give you something for all this trouble we have made you. Can you eat our sweet potatoes?" She brought me a bundle of their white yams, rather stringy and not very palatable. As I was looking at them in real dismay, the old Bible woman said slyly, "We could not take your place in the heart trouble you have had over that girl, but we can eat those potatoes for you."

We have been on the road in all sorts of weather, snow, rain, dust storms and high winds. On the way home we came to a village at dusk, after a long, hard day's ride, only to find that the soldiers had filled all the rooms in the inns. There was only one small place left unoccupied. The building had two rooms, but there was no door between them, and the smaller one had a k'ang that would accommodate only one person. The Bible woman agreed with me, under the circumstances, that the best thing we could do was to sleep in the cart. So after a supper of flour strings, which we ate sitting on the shafts of the cart, we scrambled in. We reclined on my bedding, and the Bible women had a comfortable outside. We started at 4.30 in the morning, glad to leave the place. We had been well guarded; there was a "heaven and earth sheet" on the opposite wall, some gate gods on the door of the men's room, probably a kitchen god and perhaps a god of wealth in the kitchen. And overhead we had our Heavenly Father, and in the "shadow of his wings" we dwelt safely.



OUR CRADLE ROLL.

BY MISS ELIZABETH V. WINSOR.

(As we bow before the wonderful Christ Child at this season, let us lead our little ones into work for His kingdom.)

THE leader of our mission circle likes to read the *Dayspring*; she "couldn't keep house without it," the suggestions for work and interesting sketches are so helpful. Some years ago she noted with much interest the plan presented for the organization of the cradle-roll department of the Woman's Board of Missions, and after due deliberation decided that there should be a cradle roll in her church.

Our leader was not beautiful or accomplished, and labored always under physical infirmity, but the keynote of her home training had been, "I love thy kingdom, Lord;" and when she heard the call, "Go work to-day," it was with joy that she found her field of labor among the children, of whom the "Lord of the vineyard" had said, "Of such is the kingdom of God." Aided by the loving counsel and practical suggestions of mother, sister, pastor and friend, she had for several years conducted a mission circle, and now felt that it was time to act on the suggestion of the cradle roll. But how? After much thought it was decided to have a meeting about babies, and invite the babies to come. Whose babies? The children were questioned: did they have a baby at home? did they know anybody who had a baby? A few responded, and then the leader held a brief interview with the clerk of the church, which resulted in a list of names of the children who had been baptized during the past four years. This gave something to work on, and dainty note paper was purchased and a form of invitation written, which was copied and distributed by the secretary.

Much wonder was expressed during the week that "my baby" should be invited to a meeting, and it was with conflicting feelings of hope and fear that the leader and her helpers came together on the following Saturday. The members of the mission circle were there in full force, some with the information, "Mamma and little sister are coming," and gradually one and another mother appeared with the little ones who had been invited. "We thought we would come and see what it was." It proved to be a meeting so enjoyable to old and young that all hearts were lightened and quickened to a more earnest zeal to send the "good news" to little ones across the seas.

What did they do? It was a real meeting, with brief devotional exercises, in which the Scripture reading was by the older girls of the circle, and of course comprised the precious words concerning our Lord's little ones; various items about children in foreign lands were read; the songs were the simple, childlike ones; and one dear girl, with a voice like a flute, sang our own old cradle hymn, "Hush, my dear, lie still and slumber." One of the girls read the beautiful "Where did you come from, baby dear?" and it took only a few earnest words from the leader, drawing the contrast between the welcome of our "baby dear" and the neglect and wretchedness of the little one who opens its eyes to the light in far-off India or China, to convince every mother present that her baby must help them in their darkness,—must be a "little light-bearer."

There were nine little ones at the meeting, and two names had been secured sometime previous. These, with three others added a little later, gave us a membership of fourteen to start with; of these fourteen four were the children of those who were members of the mission circle at the time of its organization, while since that time we have added to the roll nine names of children whose mothers once were members. During a brief intermission tiny cookies and crackers were passed, and enjoyed by the children. The cradle-roll cards were filled out and distributed in a few days, and one little three-year-old proudly informed her auntie, "I belong." A leaflet for the mother accompanied each card. This was the first meeting.

The following year the same plan was adopted; but how it rained in the morning! The sun came out in the afternoon, but not in time for all to come who intended; however, the attendance was larger than before, and the membership increased by eleven. One dear little mother who brought her two children to the first meeting sent her little girl with a friend while she sat at home with empty arms and aching heart for the dear baby boy who had joined the children "around the throne." The sweet white blossoms sent to the sorrowing parents from the cradle roll surely touched a tenderer chord because "baby belonged." At this meeting the meaning and use of

the mite boxes were explained, and each mother took one for her child. The interest of the children in each other was most pleasing; and when one little white-robed maiden threw her arms around the neck of her wee neighbor in blue and gave her a loving kiss, we could not wonder that a young lady friend impulsively exclaimed, "Aren't they dear?" The sight of those tiny girls gazing with trustful, awe-struck faces at our venerable pastor, as he stood with hand outstretched in benediction, was one long to be remembered.

When the time drew near for the second annual meeting we found there were seven children who were five years old, and should now be graduated into the regular mission circle. Of course a special programme must be arranged, and the *Dayspring* furnished ample material for graduation speeches. Missionary Mother Goose gave them all a chance to be heard; and what did it matter that Irving, in his eagerness, spoke so rapidly that only the leader knew that he was saying "Mary had a little lamb"? Who gave other than a kindly smile at Ruthie's brave struggle with "Cesarea"? or who cared that the horn of Little Boy Blue waked only a very faint echo? Were they not doing their very best, and did they not all "belong?"

Our leader was peculiarly blessed in the presence of a dear sister whose love for children was only equaled by exceptional musical ability. During all the years of the work of the mission circle her God-given talent had been at their service; and now, when it was suggested that to vary the programme we should intersperse cradle songs of different nations, how gladly she ransacked both memory and possessions to meet the requirement! We had some very good voices among our girls, and at intervals they rendered English, Scotch, Norwegian, Chinese and Japanese lullabies in a manner most pleasing to parents and children. The opening of the mite boxes yielded a pleasing sum, and our number was not lessened by the loss of the graduates, as we received seven new names.

We at this time began to receive members who lived at a distance, the mothers once belonging to our church being glad to have a connecting link in their children, which gave to our next meeting a most pleasing feature—letters from absent members enclosing their mite-box money. Their photographs were also displayed. At this meeting, which was full of sunshine within though the storm raged without, we received a loving note of regret from a mother whose little daughter of three weeks old was not able to attend, but would like her name enrolled, enclosing a most liberal fee (the regular fee was ten cents, but in several cases it has been voluntarily increased). This dear little daughter was most welcome in that home, and no name had been found quite good enough before the invitation was received.

“The baby must be named now, for she’s going to join the cradle roll.” Thus little Dorothy became our youngest member. At this meeting there was quite a bustle of preparation among the “big girls,” and after the programme the children were invited to an adjoining room, where was a long, low table, with little chairs for each, the graduates being seated at a separate square table. The tables were set with “little dishes,” in which were served miniature sandwiches, cookies and crackers, while the girls were kept busy filling the tiny cups with milk. It was a pretty sight, and it would be hard to tell who enjoyed the most—parents, little children, or the older ones who did the work. The mite boxes again yielded a goodly sum, and new ones were distributed. Some work of this kind had to be done afterwards by the girls, on account of the storm, but fourteen new names were finally received.

As the meeting grew in popularity there was a bit more of confusion in receiving and coming to order; this was remedied at the fourth annual by the ever-faithful sister, who, as the time approached, went to the piano and played a Slumber Song. The effect was as desired: the older ones instinctively seated themselves to listen, the little ones were held quietly, and wee Dorothy stopped short in her happy race across the floor and, with surprise and delight beaming in her face, ran to the piano and reached up the tiny finger that would only almost touch the keyboard. By the time the music was stilled a good degree of order was in evidence. It was with mingled joy and pain that the leader welcomed children and friends to the fifth annual cradle-roll meeting. The loving sister’s tuneful service on earth was ended, the “work at home” laid down, and abundant entrance given into the kingdom of “life and light.” Who shall say that the dear spirit did not hover around the spot where she so loved to be when in the body?

Two tiny babies of nine and eleven weeks old were present at this meeting; the mother of one was almost a stranger to us, but after the hour with the other mothers, when her own baby had been so lovingly tended by our pastor’s wife, we feel sure she had a warmer feeling of fellowship and was glad that her baby was to belong. Through the kindness of a friend the children were presented at this meeting with the little light-bearers’ badges, and very proud and happy were they to receive them; all who had graduated had a blue ribbon in their star, the present membership of the Cradle Roll a pink one, and to that mother whose baby boy of five years ago would that day have been one of the graduates was given a star with a pure white ribbon.

Dear friends, this is a recital of facts. It is what has been done in our church. It is what can be done in any church where there are children and those who love children.

Does it pay? Yes. In what? In a deeper interest in missions on the mothers' side and a more loving sympathy between them and the leader. Again, it pays in the matter of contributions. The babies' mite boxes show the beginning of systematic giving; fifty, fifty-two, fifty-five cents indicate a regular contribution. One young mother told the leader she did not wish her baby's box to have "haphazard giving," so she decided that on each birthday—baby has one every month—whenever he cut a tooth, when he took his first step, and other interesting events, a contribution should be made to the mite box. One important feature of the cradle-roll meeting is the collection, when many baby fingers drop their pennies in the basket. It pays again by reaching some parents who do not go to church. What pleases their child will touch their hearts; and who can tell the possibilities?

Our leader feels that it is a most valuable graft on the missionary tree, and rejoices in the thought that the mission circle is being yearly reinforced from the ranks of those who

"Began in the cradle in earliest youth
To send to the Christless God's precious truth."

HELPS FOR LEADERS.

A PLEA FOR MISSION CIRCLES.

BY KATE G. LAMSON.

FIGURES are bold revealers of bald facts. They bring to the light and set clearly before the accountant the exact state of the case. Larger or smaller than one could wish, it matters not; they are there for their exact worth, and they decline to be changed. These are among the sad reflections irresistibly called forth by a careful culling of statistics for the yearly report and a close comparison with those of last year. A drop of \$800 in mission-circle contributions in one year is certainly sufficient to demand thorough investigation. What is the cause, and where lies the remedy? What is to become of the work sustained year after year by the children and now suddenly dropped? Comparing Branch report with Branch report we find a wide variety of aim and method. Years ago the mission circle was almost without a rival in our church work for the children. Then it was the universal purpose among friends of the cause to see such societies fostered, and from the side of other organizations there was no opposition. Later arose other societies, enlisting the children and claiming their share in their contributions. Local workers in the cause of foreign missions were differently impressed by what they called "the trend of the times." Some said,

“Whatever claims arise elsewhere we must hold fast the mission circles;” and this they felt to be as necessary for the children’s educational training in missions as for the results to the cause. Others said: “It is only a change of name. The mission circles have had their day; let them cease to be; we have the children still, and even in greater numbers than before. Let us accept the new conditions and anticipate a larger harvest than we have yet reaped.” Years have passed, both methods have been faithfully tried, and we are now justified in gathering up results. There are places where the mission circles have been allowed to drop almost to the point of becoming an extinct race. In these localities dependence has been placed entirely upon other organizations, and from them we have heard year after year the statement that much effort has been made to enlist these societies; small results are as yet forthcoming, but there is hope of better things in the near future. We have waited in vain for the realization of these hopes, but only to be confronted, as we go out of the old century into the new, with a steady and alarming falling off in the work of our children. Other workers have used every opportunity to encourage leaders and retain the circles, at the same time cultivating all new fields open to them, and have endeavored to plant new mission circles wherever possible. Such have managed to sustain their work, and some of the ablest organizers, having passed through a time when they were ready to say, “It is no longer possible to form a single new Junior auxiliary or mission circle,” have come now to the conclusion that the time was never so ripe for exactly this kind of expansion.

Nothing has yet shown itself capable of taking the place of the mission circle. It need not claim exclusive control of our children’s activities, but as an educator, as a spiritualizing element, as a means of laying broad and deep the foundations of consecration to the interests of Christ’s advancing kingdom, it knows no equal; neither can we spare it from our midst.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The contributions for the last month of the year, ending October 18th, show a gain of \$590.84 over the same month last year. The record for the year gives a gain of \$6,961.16 over last year, or \$461.16, besides two special gifts amounting to \$6,500. An unusually large legacy, \$27,000, has been received from the estate of Mr. Albert Curtis, of Worcester, Mass. Of this amount \$3,000 has been added

to the permanent fund of the Board, and it has been decided to use the remainder for buildings and emergencies—\$8,000 for these purposes for this year, the remaining \$16,000 during the next two years. Reckoning this legacy as \$8,000 to be used for present work, there is a loss of \$8,120 in the total legacies of the year and a total loss in all receipts of \$1,158.84. This may be regarded as a fairly good showing, although we had hoped for an amount sufficient to cover the advance of over \$4,000 for which we became responsible at the beginning of the year. Let us give thanks for the blessing that has been given us, and let us prepare for a determined effort to make the necessary advance for the coming year.

NOW IT IS One stands almost breathless at the events in mission lands
AFRICA. that have followed each other in quick succession during the last five years: massacres in Turkey; famine and plague in India; the Chinese-Japanese war, revealing Japan's unexpected power and China's helplessness; war in Spain and the South Seas, have made missionaries and their work, as well as the people among whom they live, as household words all over the world. And now it is Africa which is taking a prominent place in all our newspapers, on our bulletin boards and in common conversation. Our missionaries in Africa are—we are glad to say—beyond the probable reach of actual war experiences, but the restlessness and excitability of the natives must inevitably have their effect, either for good or evil. In Africa, as in India, our workers have received many benefits from the English government: grants in aid, personal protection and justice for native converts are among the many blessings that always abound under English rule.

IN MEMORIAM Once more death has entered the circle of those
MISS SOPHIA SPOFFORD. who were active in the formation of the Maine Branch. Miss Sophia Spofford, who passed away in August, was the first corresponding secretary of the Maine Branch, and long and ably she fulfilled the duties of this important office. When eight years ago failing health and the infirmities of age made it impossible for her longer to continue in this position she was unanimously chosen its honorary secretary. But her interest in and labors for the cause of foreign missions did not cease with her duties as secretary. As treasurer and secretary of the auxiliary in Rockland, her native city, she was in close touch with all missionary work, and was a power and inspiration in all lines of missionary effort.

Miss Spofford was born in Rockland on Jan. 24, 1819, and was in the eighty-first year of her age at the time of her death. It is said that as a child she manifested that conscientious and deeply religious spirit which characterized all her after life. She was a graduate of Mount Holyoke Seminary, and

the influence of that noblest of women, Mary Lyon, pervaded her life and led her to give the best of her years and gifts to the advancement of Christian womanhood at home and in heathen lands. Miss Spofford was a lady of large intellectual attainments and one of the foremost educators of her time. She was a teacher at Mount Holyoke Seminary, and for several years its principal. After her return to Rockland she established a school for young ladies, and many a mother and daughter of that city bear testimony to her wise teachings.

During the last four years of her life Miss Spofford was a great sufferer at times from injuries received by a fall; but the suffering was borne without murmur or complaint, and with her loving words and ready pen she kept herself in sympathy with her friends and the cause she loved. Writing to us in June, after speaking of the obligations and privileges of giving to missions, she said: "As I draw near my journey's end, for my eightieth birthday is passed, it is pleasant to note the advance of the work. I am still quite comfortable, but I know that my days and years cannot be many. This gives me no trouble. God will call me when he wants me." We shall sadly miss her words of cheer, the pleasant letters which came to us so often, and her earnest prayers for the officers of the Maine Branch. But may it not be that in that happier, brighter clime, where she has heard the "Well done" of the Master, she can still help us in our work here?

EXTRACTS FROM RECENT LETTERS.

FROM MISS HARRIET SEYMOUR, HARPOOT, TURKEY.

MY DEAR MISS —: Our oldest, most faithful and devoted Bible reader, Badashan, of Haboosi, has finished her work on earth and has entered into her eternal rest.

Haboosi, where her husband was pastor and where Badashan has lived and labored so long, suffered fearfully at the time of the event in 1895. Many were killed; the Protestant chapel, the new Gregorian church and many homes were burned, and all of them plundered. All the villagers fled in different directions. Badashan's clothing was stripped from her with the exception of her underclothing, and in this guise she fled to the fields. Haboosi is twelve miles from Harpoot. I think Badashan was five days in accomplishing the journey, alone, chiefly by night, and subsisting on grass only. We aided and comforted her as well as we could, and after a few months, as soon as it was safe, she returned to Haboosi, to be "the angel of the village," as she was often called.

It was a great sorrow to us when we heard of her sudden death. The Haboosi pastor wrote me the following account of her illness, her work and her character:—

“I cannot forget to express on my own part and on behalf of the sisters here our gratitude for Miss Bush’s letter. The sisters were comforted and encouraged, and so was I, for we had met with a great loss, as children who have lost a mother. Sister Badashan was very dear to all the Haboosi women. She left an example that will be a beautiful one for them to follow.

“She walked about the entire village, giving lessons in their homes to about fifty-five women and large girls. She gave counsel, she comforted and encouraged those who were in sorrow. She came to my house and helped and encouraged me with her own experience. When the care of the church compelled me to plan what would be conducive to its growth, often when weak in body and my mind troubled she would come and encourage me. At the same time she would faithfully perform all the duties that fell to her.

“How much do the children, separated from such a beloved mother, miss her?

“When Badashan was first seized she was in a neighbor’s house. My wife and I went to her, but did not understand the nature of her illness. Her body was cold, her blood seemed to circulate slowly, and her pulse was weak. She said: ‘I do not know what ails me. I seem like grass cut down.’ It was Saturday noon when she was first seized. In the evening she rose from her bed, and without any aid walked to her own home. The next morning, which was Sabbath, she thought she would go to the sunrise meeting. She had walked but a little way when she fell. A brother passing took her up and carried her to her bed again. She told him that she had wished to go to the meeting, but as she could not she said, ‘Let us pray together here.’ They prayed, and she was very joyful. As soon as the meeting was over I went to her. Her body was cold, and she did not seem inclined to talk. I did not know what to do. I could only pray that the Lord would pity and spare her.

“The next day, Monday, she was still worse, and when my wife and I went to see her she did not notice us at first. Suddenly she turned, and looking at me said, ‘Teacher, I wish you would read me the fourteenth chapter of John.’ When I reached the sixth verse, where our loving Saviour said, ‘I am the way, the truth and the life; no man cometh unto the Father but by me,’ this saying gave her courage, and lifting up her voice she began to pray with great earnestness, saying, ‘O Jesus, my life.’ Then her voice failed, she covered her head on her bed, and never spoke

again. The sun had hardly risen Tuesday morning when I went to see her. I saw the sorrowful hour of death was apparently very near. Very soon she closed her eyes and gave up her spirit to God. The Lord comfort us who are bereaved. *She* has found the Saviour. Her death is a great loss to the Haboosi church."

FROM MISS C. H. PRATT, MARDIN, EASTERN TURKEY.

May I tell you a little about our women's prayer meetings? Of course you will not picture a few nicely dressed ladies sitting on chairs, decorous, attentive, and "ready to take part," but a low room, with uneven, blackened beams overhead, brown mud-covered walls and floor, with one or two thin rugs before the rude fireplace, your missionary sitting on a badly soiled cushion by the fireplace looking over the passages she is to present. Old, bowed-over women come in and laboriously get down on the rug; strong young women, one with a sturdy boy astride her shoulder, hanging to her head with chubby hands; careless girls in their early teens, wearing all the show in dress and trinkets that they can gather; little girls in dirty, ragged dresses, with hair all a-fly, where it is not matted, while some have it neatly combed and braided, but, O dear! tied with tearings from the edge of a piece of white cloth; one carrying "pig back" a sick, lippy, fretty baby; wide-eyed, wide-mouthed, scantily dressed boys, bareheaded and barefooted of course: all these come straggling in and seat themselves on the rugs until there is no more room, when they overflow on to the bare floor or bits of ragged mats, old *abas*, an inverted pan or basket, a hand mill, the low mud wall near the door, etc., while some, not quite daring to risk their souls by coming in, stand around the door, and have to be asked to move to let in the light.

The Bible woman comes in and is given a place by me, as she is cleaner than all the rest, and will help me by keeping the attention of the women, quieting the little frowsy heads when they whisper too loud, knows the hymns. The big girls can sing, can find texts, etc. But, oh, the disturbances! Hens, a rooster, a donkey in an inner stable speak frequently; the sick baby cries, until, finding that her little nurse is getting no good and all are hindered from listening, baby and nurse must be sent out. A man drives a donkey in with a load of wheat, and the lesson must stop until the donkey is unloaded and beaten out again. A woman comes to the door and noisily demands "the scales" or "wash tub," and unless she can be prevailed upon to sit down she must be waited upon. Nevertheless a gospel passage is read and explained, a prayer or two offered, and in another house the following day the review proves that it was not in vain.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

I Peter v. 1-4, 10. "Glory."

WE have been called to the obtaining of the glory of our Lord Jesus Christ. So says our beloved brother Paul. We read over and over the last prayer of our Lord, that wonderful revelation of the Father and the Son, in the tenderness of their love and thought for us, and in the expectation of what we, even we, are to be to them during our brief lives here below. "The glory which thou gavest me I have given them." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." Peter also can say, "I am a partaker of the glory that shall be revealed."

Are we to thoughtfully read all this and consider it as belonging, not to the life which now is, but to that which is to come? If this is so, and eternal life has begun now and here in our mysterious and blessed union with our risen Redeemer, and he is giving us, day by day, life more abundantly, the radiance of that glory should even now be ours. We are too prone to put limitations to the joyousness and freedom of our life in Christ Jesus, and consider a spirit of submission and resignation as fulfilling the demands of the present. Our Lord deserves more than this. "The spirit of glory and of God resteth upon you." In the divine thought of us we are thus regarded. He who is transforming us into his own likeness is continually looking upon us as we are to be when freed from the bondage of a sinful nature. He is longing for that supreme moment when we shall enter into full blessedness even more than we, for he knows, as we cannot, what it is to be to us.

If this is so, then with what intensity of love must He regard us when he looks upon us as being ensamples to the flock in our over-abounding joy in his service and radiant expectation of new and constant unfoldings of the precious Word, under the guidance of the faithful and eager Holy Spirit! This is more than peace—this is glory begun below. We can hear His voice in our hearts saying, "Ye shine as lights in the world, holding forth the word of life."

It must be that we are here being prepared for some service in the life beyond. It will then be joy unspeakable to have come up into such

petitions were offered for the necessary money to meet the enlarging demands of the work. What wonder that, with such a spirit evinced, a missionary should exclaim, "My heart is lighter to-day than it has been since I left the field, for I believe we have struck the keynote of success." Indeed, this meeting was pre-eminently one of prayer for wisdom and for means to meet the only limitation of the work,—the lack of funds.

Mrs. Calliope Vaitse, a former pupil of the Girls' School at Brousa, won all hearts by her story of "What It Does for Us," especially by her expression of the gratitude felt by the girls of other lands for the gift of the gospel.

Miss Hide Yegashira, of Nagasaki, Japan, was another living exponent of "Christianity's Blessing for Japanese Women." Her playful allusions to the bondage of American women to the demands of dress and social routine provoked a heartfelt response, while her picture of the narrowness and the dreariness of the lives of her Japanese sisters gave power to her words, "Christ alone can teach the matchless worth of a woman's soul."

At the evening session of Wednesday, Dr. Packard gave an account of the missionary associations of Plymouth Church. Miss Eliza Fritcher was for thirty years supported in Marsovan, Turkey, by the auxiliary, and they still have their "living link" in the person of Miss Harriet L. Cole, of Monastir. Dr. J. L. Barton, Foreign Secretary of the American Board, brought "A Message from the Century" of an open world, unshackled languages, emancipated womanhood, while at the same session Mrs. M. L. Gordon's simple, powerful appeal for "Japan, Old and New," was heard with marked interest.

The missionary addresses were exceptionally able and inspiring, and so many suggestive sayings were caught on the wing that it has seemed best to present them on another page for more convenient reference.

There was a wonderful uniformity in the testimony from all fields to the unparalleled opportunities opened up for woman's work during the history of our Board,—the measure of one generation.

Mrs. Alice Gordon Gulick, summoned again to America by the exigencies of her work for Spanish girls, presented a hopeful view of the readiness of the people of Spain to listen to the gospel from the lips of American missionaries. What more beautiful thing could we do as we close the century than to give to these Spanish girls a home for Higher Christian Education? It was interesting to learn that the first response to the appeal for the new building in Madrid came from the son of a missionary and a missionary mother in gifts of \$10,000 and \$5,000 respectively.

Dr. Mary M. Patrick, president of the American College for Girls at Constantinople, urged the claims of "Higher Education for the Women of

the Orient," showing the far-reaching influence of the college upon several nationalities, making the college motto (*Dominus mea illuminatio*) most fitting.

From India, "the land of tears, scourged by pestilence and famine," came Mrs. Richard Winsor of Sirur, Miss Jean P. Gordon of Wai and Mrs. J. P. Jones of Madura, with their testimony to the wide, white harvest of souls, the few laborers, the faithful, earnest work of the Bible women, of opportunities ungrasped because of restricted means.

The needs of "The Caroline Islands To-day and To-morrow" were eloquently voiced by Mrs. Francis M. Price, of Ruk, and "Christ's little ones in the islands of the sea held up pleading hands for the 'bread of life.'"

Africa's unhappy girlhood stood before us as Mrs. Ireland brought a message from the crowded Ireland Home and from the girls from the kraals turned away because of lack of room.

"The Contending Factors in China" seemed less threatening as Mrs. Harlan P. Beach, formerly of the North China Mission, told of the increase in converts, the willingness of native Christians to give, and declared, "As far as the missionary work goes there is nothing discouraging, nothing disheartening." Mrs. John S. Porter, of Prague, Austria, gave her "fellow-travelers" of the hour a most attractive scene in the life of the missionary as she described "A Sunday in Prague," bringing out the vivid contrast between the letter of a dead religion and the spirit that maketh alive, in the hearts of old and young, Bible women and Christian workers; nor can the modest parting "whisper in the ear" be soon forgotten,—“Won't you tell your friends in America not to forget the crumbs for us when they are cutting off the slices from the loaf?”

There were but few changes in the list of officers as re-elected, except the welcome addition of three names to the Board of Directors,—Mrs. S. B. Capen, Mrs. Charles A. Hopkins and Mrs. Charles M. Lamson.

In 1900 the annual meeting will be held in Boston, after an interval of four years, during which the Board has visited the New Hampshire, Eastern Connecticut, Springfield and New York State Branches. Greetings were received from the W. B. M. P. through Mrs. Dwight, of San Francisco, and from the Woman's Board of the Pacific Islands, through its treasurer, Mrs. Dillingham.

No report can give adequate expression to the strong spiritual impetus of this meeting, nor to the hopefulness brought to all, both missionaries and delegates, because of the determined purpose expressed again and again to mark the closing year of the century by new effort in behalf of "the daughters of sorrow in heathen lands." This purpose was fittingly emphasized by

our President in the closing words, and we bore away as the motto for the coming year the words of Him who is Lord and Master of us all,—“Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.”

ECHOES FROM SYRACUSE.

LET us ask God to put our work among the eternal things so that it shall not be like the years that fade away.—*Mrs. C. H. Daniels.*

Married at eleven, a grandmother at thirty, a pitiful drudge or a scolding terror at forty, Christianity gains for a Hindu woman a whole beautiful girlhood.—*Mrs. J. P. Jones, Madura.*

The work of the Woman's Board has done more for Spain than politicians or statesmen. One word expresses the attitude of her people to-day,—receptiveness.—*Mrs. Alice Gordon Gulick.*

Even the drudgery of our lives may influence others for Christ.—*Mrs. J. L. Fowle, Cesarea.*

I often wished when I was a girl that I could have a chance to say “Thank you” to the American Board.—*Mrs. Calliope Vaitse, formerly of Brousa.*

May the missionaries across the sea catch the echo of this meeting!—*Mrs. Ireland, of Ireland Home, South Africa.*

Our women have no “previous engagement” to their missionary meeting.

Consecrated money is all the money that is good for anything.—*Mrs. Dillingham, Treasurer of the Woman's Board of the Hawaiian Islands.*

Let this year see all the “left over” churches diligently sought for.—*Miss Daggett, of the New Haven Branch.*

We are just linked to the power that runs the universe, so when He says “Go,” we follow as he points the way.—*Mrs. Porter, Austria.*

When Christ comes into a woman's life he brings her everything she needs.—*Miss Hide Yagashira, Nagasaki, Japan.*

If you ever pray in your life for the missionaries pray Sunday evenings; they need it most then.—*A missionary.*

We send our love to these dear missionaries to-day by thee, dear Saviour.—*Mrs. Cady's prayer.*

But the day will come when the whole tide will turn, when the Church will cease struggling, cease striving to raise missionary debts, and in that day unto his standard shall the Gentiles seek.—*Dr. Packard.*

Womanhood emancipated and united, working together for other women; the inventions of the century brought and laid at the feet of those who love our Lord Jesus Christ; behold, “all things are yours!”—*Dr. Barton.*

HOW ONE WOMAN ENJOYED THE ANNUAL MEETING IN HER OWN HOME.

“I RECEIVED a copy of the programme at one o'clock, Thursday. The afternoon session commenced at two o'clock. I read the programme carefully, and then sang the opening hymn, and offered prayer for the newly elected officers; thought about the different speakers, and tried to have a little of the spirit that would enthuse them; thought I knew something of what Mrs. Winsor would say, and prayed that her words might be winged with the spirit of Christ and sink deep into all hearts, that those of us who could not be there might feel their influence and be benefited by them. I sang the hymns. The closing hymn I sang twice, and quite felt that I had been at the meeting. It was a sweet service to me. I had a good share of the Annual Meeting. The annual report came just as my meeting was over, and I devoured that with great joy.”

OPPORTUNITY.

At the beginning of the century though the doors of several of the heathen nations stood ajar hardly one had been securely opened; now every nation under heaven is to such degree accessible that missionaries of the cross have entered in. Well may we write the word “opportunity” over the closing decade of this nineteenth century; and well may we be admonished that opportunity is but another name for importunity, as though God were beseeching us by every open door to open our hearts, and to open our hands and to open our purses, that we may worthily meet the crisis of missions which is upon us. In spite of the meagerness of our contributions of men and money, missionaries have won marvelous triumphs. The converts from heathenism and their families are estimated at three million—a result for which we should thank God and take courage. But, according to the statistics of Mr. Johnstone, in his “Century of Missions,” the gain in heathen and Mohammedan population has been seventy times greater than this. Considering, then, that of earth’s one thousand four hundred million of population, a thousand million are yet destitute of any saving knowledge of Christ, and considering, moreover, that every success already won constitutes a new call for laborers and contributions and evangelical zeal, is it not clear that the demand upon us in the closing decade of this century is greater than ever before? And what shall be our answer to this demand? In replying to this question I may disarm prejudice by saying that I repeat what many of our wisest men thought at the beginning of the century, and what more think at the close, when I give this threefold challenge: Churches to the front; reserves to the front; pastors to the front!—*Arthur T. Pierson.*

SIDE LIGHTS FROM PERIODICALS.

An interesting description of Bombay is found in *Harper's Monthly* for November from the pen of Julian Ralph, though we who know the permeating power of our mission plant in that city will feel, as we read, that the traveler's crossing of "India's Threshold" was too hasty for a full view. Illustrations add to the interest of this pen-picture as also to another view of India found in *Cassell's Magazine*, November, where John Foster Fraser describes ancient Delhi, "The City of the Great Mogul."

The *Forum* furnishes three articles of possible suggestion to missionary students; viz., "Spain, Living or Dying?" by Hon. J. L. M. Curry, formerly U. S. Minister to Spain; "Chinese Railroad and Mining Concessions," by Chas. Denby, Jr.; "Will Chinese Development Benefit the Western World?" by John P. Young. China is further considered along with other nations in "America in the Pacific and Far East," *Harper's*.

From the article upon "Concessions" in the *Forum*, we quote, "China, in reckless generosity or hopeless apathy, grants almost daily some new charter for a railroad or a mine or other company, conceding to some group of capitalists the exclusive right to exploit some part of her territory."

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

December.—Conditions in the Heathen World in 1800. See LIFE AND LIGHT for November, 1899.

1900.

January.—Triumphs of Christianity in One Hundred Years.

February.—Old and New Japan.

March.—The Awakening of China.

April.—What a Century has Wrought for Woman in India.

May.—Mission Work Through Christian Literature.

June.—A Century in the Turkish Empire.

July.—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

August.—Evangelistic Work of the Woman's Board in the Central and Eastern Turkey Missions.

September.—The Transformation of the Sandwich Islands.

October.—From Darkness to Dawn in Africa.

November.—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

TRIUMPHS OF CHRISTIANITY IN ONE HUNDRED YEARS.

TOPIC FOR JANUARY.

For this subject we suggest three papers: 1. The Progress of Christianity in the Nineteenth Century. See "Foreign Missions After a Century," and "Foreign Missions and Social Progress" (See Vol. II.), by Rev. James S. Dennis; the *Missionary Herald* for November, 1876, and November, 1885, and article on page 530 of this number. 2. The Effect of Christianity on National Life. See "Science and Missions" (last chapter), the Ely Volume, by Rev. Thomas Laurie, D.D., also the Monthly Leaflet for January. 3. Its Influence on Individual Lives. See leaflets "Hobeana" and "Umcitwa and Yona," Africa (price 3 and 5 cents); "Sister Varteni," Turkey (price 3 cents); "A High-Caste Woman's Conversion," India (price 3 cents); "The Hoopoe Old Lady," China (price 3 cents); "Tiria," Micronesia (price 3 cents); LIFE AND LIGHT for November, 1892, and October, 1898, Mexico, September, 1897, Japan. A book, "Nineteen Centuries of Missions," is most valuable for reference on missionary topics, and would be found very useful for papers on many missionary subjects.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18, 1899, to October 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.— Treas. Calais, Aux., 7.10; Norridgewock, 30; Searsport, Givers and Gleaners, 7; Steuben, Cong. Ch., 5; Thomaston, Cong. Ch., 5.60; Vinal Haven, W. M. Soc., 5; Wilton, Aux., 4, 63 70

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Freeport, W. M. Union, 10; Portland, State St. Ch., Aux., Miss Harriet A. Libby, to const. herself a L. M., 25; Woodfords Ch., Jr. C. E. Soc., 1.50; South Berwick, 1; Windham Hill, Cong. Ch., 2, 39 50

Total, 103 20

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Concord, Aux., 23. So. Ch., Thought and Work Circle, 10, Infant Class, S. S., 5; Dover, Aux., 2; Keene, Second Ch., Aux. (with prev. contri. const. L. M. Mrs. Mary M. McCord), 18; Kingston, Aux., 1.50; Lyme, Aux., 41 84; Nashua, Aux., 16; Somersworth, 65, 182 34

Total, 182 34

VERMONT.

Ricker's Mills.—Groton.—Mrs. A. B. Taft, 2 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Barton, with prev. contri. const. L. M. Mrs. R. L. Sheaff; Barton Landing, C. E. Soc., 10; Berkshire, East, 10; Greensboro, 11.70; Halifax, C. E. Soc., 2; Jericho, Second Ch. (E. C. D.), 1.95; 7.45; Newbury (Mrs. Frank Leighton), 5; 5.25; Newfane, C. E. Soc., 2; Randolph Centre, C. E. Soc., 1.04; Saxton's River, Merry Hills, 1; Shoreham, C. E. Soc., 4; St. Albans, 1.70; Underhill, 20.50; Waitsfield, Home Circle, E. C. D., 4.40. Less expenses, 9.27, 71 77

Total, 73 77

MASSACHUSETTS.

A friend, 5 00
 A friend, 5 00

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Y. L. Soc., Christian Work, 30. So Cong. Ch., Home Dept., S. S., 30; Burlington, Aux., 13; Chelmsford, Aux. to const. L. M. Mrs. Elizabeth Battles Parkhurst, 25; Dracut Centre, Aux., 15.75; Lawrence, Lawrence St. Ch., Aux., 23.56, So. Ch.,

Aux., 10; Lexington, Mrs. Cyrus Hamlin, 10; Linden, Cong. Ch., 8.50; Lowell, Union Aux. (of wh. 150 const. L. M's Mrs. J. C. Swan, Miss Ella Clough, Mrs. James Lawton, Mrs. Ariel Kinney, Mrs. S. H. Farnham, Mrs. C. N. Chadwick), 171. Eliot Ch., 11.83; First Trin. Cong. Ch., 25; First Ch., Aux. (with prev. contri. const. L. M's Mrs. Hiram Keyuolis, Miss Clara Saunders, Miss Annie Robbins, Mrs. W. O. Means), 25; Kirk St. Ch., Aux., 96.25; Pawtucket Ch., Aux., 48.36; Malden, Maplewood Ch., C. E. Soc., 10; Medford, Mystic Ch., Aux., 24; C. E. Soc., 40; Union Cong'l Ch., Intern. C. E. Soc., 3; Melrose Highlands, Cong. Ch., Women's League (of wh. 25 const. L. M. Mrs. Chester B. Shepard), 30.36; Methuen, Aux., 39.67; Wide Awakes, 5; North Woburn, Aux. (of wh. 25 const. L. M. Mrs. Mary J. Severus), 35; Reading, Aux., 68.78; Y. P. M. B. (of wh. 175 const. L. M's Mrs. Leatrice B. Hunne- wedl, Mrs. Jennie Cole Sanborn, Miss Adeline Elizabeth Parker, Miss Grace Josephine Abbott, Miss Florence E. Austin, Miss Edith L. Bancroft, Miss Edith M. Sweetser), 181.30; Stoneham, Aux., 47; Wakefield, Aux. (with prev. contri. const. L. M's Miss Rhoda Bancroft, Mrs. Lilla Edmonds, Miss Almira E. Fiske, Mrs. Catherine M. Howard, Mrs. Ella M. Poland, Mrs. Amos W. Chapman, Mrs. Rose Whittier), 35; West Medford, Aux., 17.84; Winchester, Aux. (of wh. 25 by Mrs. M. A. Herrick, const. L. M. Mrs. Elizabeth Dinsmore), 130.32; Mission Union (of wh. 50 const. L. M's Mrs. Helen B. Lovering, Mrs. Carrie Fultz), 90, Jr. Seek and Save Soc., 100; Woburn, Aux., 107,

1,565 52

Barnstable Branch.—Miss Amelia Snow, Treas. Waquoit, Aux.,

8 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Aux., 75; Haverhill, Centre Ch., Aux., 50, North Ch., Crowell C. E. Soc., 40, Union Ch., Aux., 10, Harriet Nevell M. B., 9.25, S. S., Prim. Dept., 3; Ipswich, First Ch., Aux., 25; Newburyport, Aux., 88; South Byfield, C. Roll, 6 25; West Newbury, First Ch., C. E. Soc., 3.50,

310 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Ivy Leaves M. C. (of wh. 25 by Mrs. N. L. Odell const. L. M. Katharine M. Odell), 150, Jr. C. E. Soc., 10, C. Roll, 12.20, Washington St. Ch., Aux., 28; Cliftondale, Jr. C. E. Soc., 5; Danvers, Maple St. Ch., Aux., 50, Jr. C. E. Soc., 10; Danvers Centre, Aux., 20.60, Mission Study Class, 1, Prim. Dept., S. S., 10; Lynn, No. Ch., Aux., 20, Golden Rule M. C. 3; C. Roll, 96 cts.; Manchester, Aux., 42, Jr. C. E. Soc., 6 48, C. Roll, 4; Marblehead, Aux., 20, Jr. C. E. Soc., 5; Middleton, Aux., 13; No. Beverly, Jr. C. E. Soc., 5; Peabody, Aux. (of wh. 50 const. L. M's Mrs. Sarah M. Moore, Mrs. Helen E. Whidden), 239.80, Jr. C. E. Soc., 57 cts.; Salem, Crombie St. Ch., Aux., 46, Jr. C. E. Soc., 12, C. Roll, 5, Tabernacle Ch., Y. L. Aux., 30, C. E. Soc., 7 47, Jr. C. E. Soc., 10.75, C. Roll, 14.25, Kookoo Memorial, 20, Prim. Dept. S. S., 10; Saugus, Aux. (of wh. 15 a memorial gift), 31.33,

Girls' M. C., 8.20, Boys' M. C., 5, C. Roll, 4.25; Swampscott, Jr. C. E. Soc., 8; Wenham, C. E. Soc., 4,

881 86

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 21, First Ch., C. E. Soc., 3.27, East St. Aux., 3; Easthampton, Aux., 93.75, Emily M. C., 10; Enfield, Aux., 46; Granby, Aux., 11; Hatfield, 57; Northampton, First Ch., Jr. Aux., 25.35, Edwards Ch., Aux., 60 cts., Thank Off. at Rally, 6 30; Southampton, Aux., 45.50; Williamsburg, Helen E. James, 50; Worthington, Aux., 7,

379 77

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Ashland, C. E. Soc., 20; Framingham, Silver Key Soc., 10, Schneider Band, 25, C. Roll, 5; Holliston, Aux., 16.25; Hopkinton, Aux. (of wh. 25 const. L. M. Mrs. Sarah B. Crooks), 36; Lincoln, Aux., 88, C. Roll, 3.20; Marlboro, Aux., 67; Maynard, C. E. Soc., 10; Northboro, Aux., 10; South Framingham, Aux., 24.70; South Natick, Anne Eliot Soc, 10; Sudbury, Aux., 12; Wellesley, Aux. (with prev. contri. const. L. M's Miss Mary Brown, Miss Gertrude Pomeroy, Miss Ada Daniels), 59.74,

396 89

Newburyport.—Mrs. Mary H. Dodge,

10 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, First Ch., Aux., 15; East Weymouth, Aux., 18; Plymouth, Aux., 9.20; Scituate Centre, Aux., 8; Weymouth Heights, Aux., 21; Whitman, Aux., 10,

81 20

No. Middlesex Branch.—Miss Julia S. Conant, Treas. Acton, Prim. Dept. S. S., 80 cts.; Ayer, Aux., 16.50; Dunstable, Aux., 26.44; Fitchburg, C. C. Ch., Aux., 127, Harvard, Aux. (of wh. 25 const. L. M. Mrs. Gertrude Miller), 29.20; Littleton, Aux., 5.50; Townsend, Aux. (of wh. 25 const. L. M. Mrs. Lyman Mevis), 34, C. E. Soc., 10; Westford, Aux. (of wh. 50 const. L. M's Mrs. Janet Roper, Mrs. Mary A. Wright), 56.27, C. E. Soc., 10. Less expenses, 14.40,

295 31

Old Colony Branch.—Miss Frances J. Runnels, Treas. A friend, 2; Attleboro, Aux., 85.70, Second Cong. Ch., Weekly Off., 36.21; Berkeley, Aux., 4.45; Dighton, M. C., 5; East Taunton, Aux., 10; Edgartown, Aux., 14.50; Fairhaven, Aux., 10; Fall River, Willing Helpers, 80; Lakeville, Aux., 22; Marion, Aux., 28 13, C. E. Soc., 10; Middleboro, Aux., 144.42, Henrietta Band, 5, C. C. Soc., 10; New Bedford, 210; No. Attleboro, Aux., 10; No. Dighton, 40.67; Norton, Aux., 50; Rehoboth, Aux., 20; Rochester, Aux., 40.89, C. E. Soc., 10; Somerset, Aux., 10, Pomegranate Band, 5; South Attleboro, Aux., 10; Taunton, Aux. (of wh. 50 const. L. M's Miss Mary A. Montgomery, Mrs. Dexter W. Horton), 192.55, C. E. Soc., 25; Westport, Aux., 13,

1,104 52

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Agawam, Aux., 29; Blandford, Aux., 52; Brimfield, Aux., 22; Chicopee, First Ch., Aux., 13, Third Ch., Aux., 4.80; Chicopee Falls, Aux., 57.45; Feeding Hills, Aux., 30; Hampden, Aux., 15.60; Holyoke, Second Ch., Aux. (of wh. 100 const. L. M's Mrs. E. P.

Bagg, Mrs. Adam Ramage, Mrs. W. C. Newell, Mrs. C. B. Prescott, 4 4.71, Miss G. M. McLauen, 5; Indian Orchard, Aux., 36; Longmeadow, Aux., 24.50; Longmeadow, East (of wh. 25 const. L. M. Mrs. H. C. McKnight), 26.87; Ludlow, Aux., 15 cts.; Ludlow Centre, Aux., 9.20; Palmer, First Ch., Aux., 8.50, Second Ch., Aux., 5; South Hadley Falls, Aux., 10.79; Springfield, Miss Mary K. Stevens, 15, First Ch., Aux., 20, Opportunity Seekers, 50, C. Roll, 3, Hope Ch., Aux., 16, Memorial Ch., Aux., 216.46, Lend-a-hand Soc., 40, North Ch., Aux., 92.75, King's Helpers, 7.25, C. E. Soc., 5, Olivet Ch., Aux., 98.35, S. S., 30, Park Ch., Aux., 11.84, King's Helpers, 10, South Ch., Aux., 156.48; West Springfield, First Ch., Aux., 19.50, M. C., 5, C. Roll, 6, Park St. Ch., Aux., 92; Westfield, First Ch., Aux., 216, Second Ch., Aux., 52.38; Wilbraham, Aux., 5, 1,922 58

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 167.51; Auburn-dale, a friend, 26.40, Aux., 25.75; Boston, Shawmut Ch., Y. L. Soc., 100, Union Ch., Aux., 155; Brighton, Cong'l Ch., Aux., 89.60, C. Roll, 22.08, Cambridge, First Ch., Captains of Ten, 5, North Ave. Ch., Aux., 166; Dorchester, Harvard Ch., C. E. Soc., 5, Pilgrim Ch., Aux., 87, Second Ch., Y. L. M. Soc., 32; Everett, First Ch., L. Miss. and Aid Soc., 2.77, Mystic Side Ch., L. A. Soc., 10; Medfield, Aux., 10.30; Neponset, Stone Aux., 10; Newton, Eliot Ch., Aux., 243.50, Eliot Guild, 32, Aids, 20; Newton Highlands, C. Roll, 19; Revere, Aux., 10; Roxbury, Eliot Ch., Aux., 37, Walnut Ave. Ch., Aux., 25; Somerville, Highland Ch., W. W., 6, C. Roll, 94 cts., Winter Hill Ch., W. M. Soc. (C. Roll), 8.65; South Boston, Phillips Ch., Aux., 44, Y. L. M. Soc., 30; Walpole, Aux., 45; Wrentham, Aux., 35.50, 1,471 00

Wilmington.—A thank offering, 12 89

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Athol, Aux., 40.12; Barre, Aux., 19.75; Brookfield, Aux., 6.86, Miss Mary Johnson, 10; Charlton, Aux., 13.25; Clinton, Aux., 153.32, Jr. C. E. Soc., 5, Prim. Dept., 10; East Douglas, Aux., 54.37; Fisherville, Aux., const. L. M.'s Mrs. David Howie, Mrs. F. A. Bonn, 50, C. Roll, 1.75; Grafton, Aux., 53.17; Holden, Aux., 14.75; Hubbardston, Aux., const. L. M. Mrs. F. L. Palmer, 25; Lancaster, Aux., 41.63; Leicester, Aux., 150; Millbury, First Cong'l Ch., 64.40, Second Ch., Aux., 17.50; Northbridge Centre, Aux., 24, Jr. C. E. Soc., 5; North Brookfield, Aux., 44.97; Paxton, Aux. (of wh. 25 const. L. M. Mrs. Aloua H. Rogers), 28; Princeton, Aux., 70.65, Mountain Climbers, 6.72; Rockdale, Aux., 9.25; Royalston, Aux., 36; Rutland, Aux., 13; Shrewsbury, Aux., 42; Southbridge, Aux., 4.35; Spencer, Aux. (with prev. contri. const. L. M.'s Mrs. Mary B. Prouty, const. L. M.'s Mrs. Mary B. Prouty, Miss Jennie Prouty, Miss Julia F. Jones, Miss Alice J. Hill, Miss Maria Guilford), 40, C. Roll, 5, Mrs. E. W. Norwood's S. S. Class, 2, Another Class, 3; Sutton, Aux., 16; Upton, Aux. (of wh. 25 const. L. M. Miss Myra H.

Messenger), 27; Uxbridge, Aux., 12.25; Warren, Aux., 26.20; Webster, Aux., 43; Westminster, Aux., 50; Worcester, Adams Square, Aux., 8.25, Hope Ch., Aux., 12, Old So. Ch., Mr. and Mrs. Henry C. Brown, 10, First C. E. Soc., 5, Park Ch., Aux., 4.20, E. C. D. Band, 3, Piedmont Ch., Aux., 147.25, M. B., 2.75, Plymouth Ch., Aux., 14, For Cradle Roll (to const. Charles Clinton Alvord, a member), 5, 1,450 71
Total, 9,810 25

LEGACIES.

Belmont.—Legacy Mrs. Jane B. Butler, Mrs. J. D. B. Chaup, Extri., 30 70
Worcester.—Legacy Albert Curtis, transferred from Albert Curtis Fund, 8,000 00

RHODE ISLAND.

Providence.—A friend, 40

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Cong. Ch., Aux., 61.31; East Providence and Seekonk, Aux. (of wh. 25 const. L. M. Mrs. S. F. Robinson), 60; E. Providence, United Ch., Aux., 10.50; Kingston, Ch. Aux., 32.88; Knightsville, C. E. Soc., 2; Little Compton, Aux., 14; Pawtucket, Cong. Ch., Aux. (of wh. 50 const. L. M.'s Mrs. Grace Duffield Goodwin, Mrs. A. A. Mann), 178, Weekly Offering, 151.55, Happy Workers, const. L. M. Miss Susie Greely, 25, Y. L. M. C. (of wh. 25 const. L. M. Mary Duffield Goodwin), 100.26, S. S., 21.69, Golden Rod Circle, 17.50, C. E. Soc., 10, C. Roll, 10, Park Pl. Ch., Aux., 6, Tarsus Soc., 5; Providence, Beneficent Ch., Busy Bees, 17.29, Central Ch., Aux., 425, Mrs. Lydia A. Salisbury, 5, North Cong. Ch., Aux., 40.33, Jr. C. E. Soc., 10, Pilgrim Ch., Aux., 101.73, C. E. Soc., 13.75, Plymouth Ch., Aux., 45, Morning Stars, 60; Tiverton, Ch. Aux., 9.25; Westerly, Cong. Ch., Aux., 16.50, Y. F. M. C., 3.50, 1,453 04
Total, 1,453 44

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. A friend, 330; Central Village, Aux., 12; Griswold, First Cong'l Ch., Mary R. Tyler, 10, Aux., 21; Hampton, Aux., 25.40; New London, First Ch., C. E. Soc., 9.16; Norwich, First Ch., Th. Off., 11; Pomfret Centre, Aux., 46, 464 56
5 00

Hartford.—F. M. Smith,

Hartford Branch.—Mrs. M. Bradford Scott, Treas. A Memorial Offering, 25th Anniversary of Branch, 1,246.17; Bristol, Aux., 50.16, Dan. of Cov., 15, C. E. Soc., 10, Jr. C. E. Soc., 5; Buckingham, Aux., 10.50; Burlington, Aux., 12; Collinsville, Aux., 48.88, Hearers and Doers M. C., 35, C. Roll, 5.86, S. S., 5; Columbia, Aux., 75; East Hartford, Aux., 42.89, Real Workers M. C., 20; East

Windsor, Aux., 31; Enfield, Aux., 2, The Gleamers M. C., 14; Farmington, Aux., 10; Glastonbury, Jr. C. E. Soc., 25; Hartford, Asylum Hill Ch., Aux., with prev. contri. by Mrs. C. D. Davison, const. L. M. Mrs. Lewis B. Paton, M. B., 55, Daisy Chain, 10.54, Fourth Ch., Aux., 39.31, Dan. of Cov., 15, Farmington Ave. Ch., Aux., 5, Wethersfield Ave. Ch., Aux., 27.89; Kensington, Aux., 25, Endeavor M. C., 12; New Britain, First Ch., C. Roll, 6, South Ch., Aux. (of wh. 25 by Miss J. E. Case, const. L. M. Miss Harriet M. Eastman), 63.16, Y. W. Christian League, 18, C. Roll, 5; Newington, Aux., 78, Jr. Aux., 9.50, Cheerful Givers M. C., 10; Plainville, Dan. of Cov., 15; Poquonock, Aux., 19, Cheerful Givers M. C., 29, C. Roll, 4; Rocky Hill, Aux., 11; Rockville, Aux., 50; Simsbury, Aux., 52.80, Open Hearts M. B., 8; Somers, Aux., 21.2; South Coventry, Aux., 16.75; Southington, Aux., 41.36; South Glastonbury, Aux., 10; South Manchester, Aux., 100; South Windsor, Jr. Aux., 5; Stafford Springs, Aux., 30.50; Suffield, Ladies' F. M. Soc., 52.06; Talcottville, Aux., 84, Little Light Bearers' M. C., 20.13; Terryville, Aux., 44.46; Tolland, Aux., 12.61; Unionville, Aux., 7; Vernon Centre, Aux. (with prev. contri. const. L. M. Miss Mary L. Kellogg), 9, M. C., 5; West Hartford, Aux., 16.15, Greystone Light Bearers' M. C., 1.50, C. Roll, 2.25; Wethersfield, Aux., 109.20; Windsor, Aux., 80.30, M. C., 15.61, C. Roll, 4; Windsor Locks, Aux., 73, M. C., 25, 3,017 74

New Haven Branch.—Miss Julia Twining, Treas. Bethlehem, Aux., 20, Jr. C. E. Soc., 5; Canaan, Pilgrim Ch., Aux., 7; Colebrook, Aux., 24.65; Danbury, Second Ch., Aux., 10; Deep River, Aux., 20; Guilford, First Ch., Aux., 65.60; Haddam, Aux., 18; Ivoryton, C. Roll, 1.05; Middletown, First Ch., Aux., 112.23; Roxbury, Prim. S. S., 2; Saybrook, Aux., 40; Sherman, C. E. Soc., 5, C. Roll, 4.16; South Britain, S. S., 5; Southport, S. S., 30; Stamford, Y. L., 19.45; Thomaston, C. E. Soc., 10; Torrington, Third Ch., C. E. Soc., 10; Washington, C. E. Soc., 11.30, C. Roll, 67.58; Waterbury, Second Ch., Aux., 25, C. E. Soc., 15, C. Roll, 22; Westchester, C. Roll, 6.60, C. E. Soc., 2; West Cornwall, C. E. Soc., 5; West Haven, C. E. Soc., 10; Westport, Aux., 19; Wilton, Aux., 5; C. E. Soc., 6.13; Winchester, C. E. Soc., 2.61; Woodbury, First Ch., Y. G., 30, C. E. Soc., 13, Jr. C. E. Soc., 15.50, 655 86

Total, 4,143 16

NEW YORK.

Beaver.—A Friend of Missions, 2 00
New York State Branch.—Mrs. F. M. Turner, Acting Treas. Binghamton, Plymouth Ch., Aux., 10; Bridgewater, C. E. Soc., 10; Rooklyn, Mrs. Theo. R. Davis, 250, Puritan Ch., M. B., 25, Tompkins Ave. Ch., Aux., 153; Buffalo, Niagara Sq., Aux., 16; Churchville, S. S. M. C., 10; East Smithfield, C. E. Soc., 9.31; Flushing, Aux., 1; Fairport (of

wh. 25 const. L. M. Mrs. Dr. Pratt, and 25 by Mrs. Bruce Hamilton, const. L. M. Rev. Charles E. Reeves), 55; Honeoye, Aux., 10, Y. L. Soc., 3.42; Hopkinton, Miss A. S. Kent, 40; Jamestown, Aux., 25; Sherburne, Aux. (with prev. contri. const. L. M. Mrs. Josina Pratt, Mrs. M. D. Botsford, Mrs. Lucius Newton, Mrs. Alloa McPherson), 50; Watertown, Emmanuel Jr. C. E. Soc., 10; Wellsville, Aux., 7.09; Westmoreland, Aux., 5.75. Less expenses, 231.60,

467 97

Total, 469 97

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., M. Club, 152, Mt. Pleasant Ch., Jr. C. E. Soc., 3; N. J., Bound Brook, Aux., 25, C. E. Soc., 25; Closter, Aux., 5; East Orange, First Ch., Aux., 114, Twinkling Stars and Lydia Guild, 60, Trinity Ch., Aux., 17; Glen Ridge, Aux., 140.35, M. B., 12.50; Jersey City, First Ch., Aux., 25, Tabernacle Ch., Aux., 7.10; Montclair, Aux., 210.50, Y. W. M. C., 145; Newark, First Ch., Aux., 15, Belleville Ave. Ch., Aux., 37.92, M. B., 64.68; Orange Valley, Y. L. M. B., 82.70, Jr. C. E. Soc., 25, Infant Class, 30; Plainfield, C. Roll, 7.15; Westfield, Aux., 63.45, M. C., 70, Ministering Children's League, 30; Pa., Germantown, Jr. Neesima Guild, 3; Philadelphia, Pearl Seekers M. C., 20; Steamburg and Comeat Centre, Aux., 15.92; Va., Herndon, Aux., 10. Less expenses, 43.16, 1,370 51

Total, 1,370 51

PENNSYLVANIA.

Philadelphia.—*Germantown.*—Mrs. Le-Boutillier, 50 00
 Total, 50 00

MARYLAND.

Baltimore.—Wild Tiger Soc., 30 00
 Total, 30 00

FLORIDA.

Sanford.—Cong. Jr. C. E. Soc., 13 30
 Total, 13 30

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00
 Total, 5 00

General Funds, 17,546 77
 Gifts for Special Objects, 188 17
 Variety Account, 58 59
 Legacies, 8,030 70
 Total, \$25,824 23



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LETTER FROM REV. F. R. BUNKER.

(Concluded from November number.)

After this look around the Amanzimtote valley, though there are other kraal preaching places which I have not mentioned, let us pass farther up over the hill. As we go higher a beautiful country opens out before us. Grand, rolling, hilly plains, deep river courses, and there in the center the great, round-topped Embumbulu hill.

The Embumbulu hill is a little west of north from Amanzimtote, and we are going directly toward it. Notice that peak off to the left with the long ridge running up to it. There is the Endumizulu station (out), and between us and it is another unpronounceable preaching place. In that kraal, so clearly seen on the ridge near Endumizulu, I one day saw four or five very old women sitting in the sun. Stopping to speak to them I learned that they had seen and heard Dr. Adams over fifty years ago. I said, "Did you learn about Jesus as long ago as that?" "O yes," they replied; "we heard very carefully." "But why did you not love Him?" "Oh, we do love Him!" "But why do I see you unclad and still in heathenism?" "Oh, we cannot break away from our customs, but we do love Him!" There beside them stood another old woman, clothed and with face shining with welcome for the missionary who had but recently baptized her. She has given up many things for Christ after long years of rejecting him. As I rode away I thanked the Lord that I was not the judge of these poor creatures. He alone, knowing the fearful temptations and the bonds of Satan by which they are held, and knowing the wonderful sweep of God's mercy, is fitted to pass judgment on them.

There are twenty-eight church members at Endumizulu, and from forty to seventy gather at the church service on Sunday. One of our theological students comes from this place and he preaches to them. They are now building a chapel with an iron roof. They are liberal givers, and there are wonderful stories which might be told of God's work among them. Here is Masaba, formerly a wizard, now an active, earnest Christian worker. His eye will still light up with some of the old baleful light as he tells of some of his former exploits and visions, but he says it was of the Devil, and he is done with it. There is another old man who cut off his head ring, gave up his wives and beer, and is prominent in the councils of the Christian community. Another sits before us on Sunday with a peculiar statuesque face. It looks as though carved in stone. He is the treasurer of the company. He had three wives. On becoming a Christian he sent one back to her people, one remained as his wife, and the third, an old woman, lived in his kraal though not as his wife. His wife died recently. It was reported to me, and I was asked what he must do as he planned to take another wife. I gave it as my opinion that he should take the one living in his kraal, especially as she was the mother of some of his children. He soon came down to me. We talked about the weather, the church, the chief, and then as a side issue he mentioned the fact of his wife's death. After some talk about it he mentioned that he had heard my opinion. I asked him what he thought of it. He replied that it would never do to do as I advised. If he should now take the old wife everybody would say that he had been living with her in polygamy all the time she had been in his kraal. For the good of the church he must not take her back again. I suspected that he was more prejudiced in favor of a younger wife than concerned for the good name of the church. Yet what was my surprise when I put the case before the pastor's conference for advice, to find that they upheld his position,—that he ought not to take the old wife back for the reason given. I have heard of the keenness of a "Philadelphia lawyer" in settling fine points, but even a Philadelphia lawyer would have a hard job to straighten out some of the kinks that arise in the passage from polygamy to monogamy and kindred subjects among this people.

If you should come to Endumizulu on Sunday you would be interested to see one of the Ireland Home girls engaged in her missionary work. She sits on a stone in the center of the hut where they worship, and the men and women come to her to find the place for them in hymn book and Testament. These girls are a tower of strength to the community.

Near by this chapel a Roman Catholic service is held. Beer drinking, hemp smoking, polygamy, etc., are the order of the day, and can all be

wiped off the debit side of life by four trips to the Pinetown confessional annually, provided a half crown is carried each time. An easy conscience is cheap at two dollars and a half a year, is it not?

Even after they become Christians the people are very superstitious. What a confession for a missionary? Is not missionary work a failure? Perhaps it is. But it might be possible to suspend judgment until that great steamship company in business between most Christian America and England restore stateroom 13 to its ships because there is no one afraid of that treacherous numeral, or until Friday becomes a lucky day, and America's brave youth can pass a haunted house at night without palpitation of the heart.

We now enter the government road. Near this road live disciples James and John. They, like those other two long ago, have left all to follow Jesus, and right nobly do they do it. Passing down into the valley we come upon a little wattle and daub chapel with iron roof sitting on a hillock beside the road. Here is where much of the wages which James and John earn at Johannesburg find service. They gathered the money to buy this roof and furnish this chapel. Looking in we will see seats for over one hundred, a neat table, and there beside it stands Luwili, from Amanzimtote, teaching a class, while in their seats sit about thirty other scholars. For three terms these people have supported their own school with a little assistance. The government has now promised it a grant in aid.

We will turn back from our ride here, but let us dismount for a few moments and I will tell you something regarding these places. At Odidini we have an ordained pastor, though he is to be removed soon. He is a steam engine for work, but needs a larger balance wheel than nature has given him. He has gathered a company of over forty believers here, and with all his vagaries has done a good work. One peculiar feature of this place is that one of the early settlers (English) in Natal came here, took a native wife, became the chief of the district, and his descendants live here still. A number of them have become Christians, and the present chief is at present endeavoring to divest himself of his multiplicity of wives and approve himself a Christian; no easy thing for a heathen chief to do.

There are twenty church members at Petullo's. Since the recent death of Mr. Petullo the people have had some trouble about a place to worship. They are now seeking a place from the government to build. This is the place farthest from Amanzimtote and it is hard to supply them with preaching. The people are still very ignorant of spiritual things but are earnest to learn. One of the leaders was formerly a conjurer. He is a funny little man, with a suspicious tinge of the "old man" about him.

Here at Embumbulu we have the most advanced of our outstation work. The preaching of the gospel has been going on earnestly for a long time. Sixteen years ago there were only two church members here, a man and his wife; now there are thirty-six and a large inquirers' class! They have just rebuilt their chapel, which has cost between three and four hundred dollars. It was rebuilt in a workmanlike manner by one of the graduates of Amanzimtote Seminary's industrial department. Here as on all our older stations the Christians live in neat square houses of two to six or eight rooms. Here near the church is the house of Johannes Makanya. It is built of corrugated iron, and has two or three bedrooms, a pantry, dining room, sitting room and parlor nicely furnished, with a detached kitchen behind and a veranda in front. These houses are built by native carpenters. Sometimes you will see comfortable brick cottages, but oftener neat wattle and daub walls and iron or thatch roofs. These houses are often very comfortably and neatly furnished. Inside are tables, chairs, bedsteads, books, clocks, pictures and many other comforts of life. As soon as a man becomes a Christian he prepares to shed the old hovel surroundings, though many of the native huts are very comfortable to live in. Many of the young men returning from Johannesburg and Durban, even though not Christians, are now beginning to build square houses. A good preacher who has recently graduated from the theological school has been called to preach at Embumbulu, and we hope to see a great improvement in this region through his work.

Such, dear friends, is a very brief glance at the outstation work in connection with the Amanzimtote church. We have no perfect men and women here to offer you as samples of our work. We missionaries have longed to find some of that order for our own gratification. Many colonists, seeing the imperfect men and women which result from our labors, will declare mission work a glaring failure. Yet we who, with all our privileges of fellowship with the noblest and holiest of our race through their written words and with a Christian birth, have to plead daily the grace of God as our only hope of salvation, can we think that his grace finds its limit at our need, and cannot reach to the utmost weakness of these poor, infirm, crooked, sinful believers in him? Mr. Moody tells of an old colored woman who lay dying. Some one asked her why God would save an old sinner like her. She answered, "God is g'win to p'int the angels to me and tell 'em to see what the grace of God can do." Just so with the samples of our work among this people. If you put them to the test of perfect obedience, intelligence and character, we have utterly failed. Possibly some of you may have failed under more favorable circumstances. But if you are looking for a field where the infinite sweep of God's grace is wonderfully manifest, you have it here: Men and women, still imperfect, and with the smell of the pit from which they were dug still upon them, yet marvelously changed from what they were.



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A CHANGE OF EMPHASIS NEEDED.

BY MISS MARGARET J. EVANS, PRESIDENT OF THE MINNESOTA BRANCH
OF THE W. B. M. I. AND PRESIDENT OF THE MINNESOTA
FEDERATION OF WOMEN'S CLUBS.

(Given at the International Congregational Council in Boston.)

I. IN an old Roman palace hangs a picture of two women facing each other. One, with jewels in her braided and ringleted hair, with one hand toys with the transparent veil which floats over her gay garments, with the other hand she holds up a little flower. She looks out at the spectator, and every line of her shapely, complacent face says, "Behold me, and the flower which I have plucked." The other woman, in a sober, religious garb and with thoughtful face, has one hand on the arm of her companion, with the other hand she, as she gazes wistfully into futurity, points upward. The picture is Da Vinci's conception of Vanity and Modesty. It would indeed be vanity—emptiness—for us as women to hold up for admiration to-day our little flower. Deeds may be trumpet-tongued. In our

words we would rather emulate Omar's lily,—“With ten well-developed tongues, the lily never speaks.” But even Modesty gazes into the future, and we too, ask, What is before us?

II. Women constitute a large majority in the membership of the Christian Church, and are by this fact responsible for her prosperity. Not only by their numbers but by their activity and interest they may decide the prevailing tone and atmosphere of the Church. After deducting much for traditional timidity, for any possible lack of independence of opinion, for habitual unwillingness to accept leadership, on the part of women, it must still be acknowledged that they cannot evade the responsibility of being a decisive factor in the condition and work of the Church.

Of the aggressive work of the Protestant churches Dr. Lyman Whiting collates for us glad facts: The world's total of missionary societies is three hundred. The English and American societies expended last year about thirteen million dollars. The last roll of missionaries numbers eleven thousand six hundred and fifty-nine. When this century began, in all the world one hundred and seventy persons only were in foreign missionary service; now twelve thousand, or seventy-three fold increase. Dr. Dorchester shows that the increase of Christians is nearly three times the increase in population. The increase has also been three times that of the great religions of the world: the increase being, of Moslems, thirty-two per cent; of Jews, thirty-three per cent; of the Roman Catholic, ninety-five per cent; of the Greek church one hundred eighty-three per cent; and the increase of the Protestant churches two hundred sixty-three per cent.

As a denomination of American churches the blessing of increase has been given also. Our missionaries now number five hundred and forty-three. Dr. F. E. Clark assures us that in the three denominations which have welcomed most heartily the Christian Endeavor Societies, the accessions on confession of faith during the last ten years have more than doubled. Another estimates the increase as fifty per cent.

The Christian Church as a whole is doubtless directly or indirectly the real inspiration and support of most of the philanthropic enterprises of the age. The Church is, too, the great conservator of morality. Beyond dispute the Church represents also the highest spiritual life as well as the most aggressive enterprises for the salvation of the world. Yet neither in growth nor in spirituality can the Church boast of high attainments.

Looking at the actual situation in the churches and their communities,—the empty pews, the few additions in comparison with the unchurched masses, the growing disregard of the Sabbath, the non-observance of family prayers, the apparent diminution of private devotion, the lack of response

to sermons, the worldliness which eats like a canker in all our hearts,— every thoughtful Christian must be perplexed if not cast down.

A recent writer says, "It will be conceded by many that the controlling desire of the Christian world to-day is not to attain to the spiritual life." One may honestly doubt whether a high degree of spiritual life is always or generally the result of our present church methods or life. An old negro,



MISS MARGARET EVANS.

Dean of Women and Professor of Literature at Carleton College.

in reciting Cowper's line, "Judge not the Lord by feeble *sense*," rendered it, "Judge not the Lord by feeble *saints*;" to which all *may* eagerly say, "Amen."

Yet it is evident that the churches, in numbers large enough to be appalling, exhaust their energies in endeavoring to secure the spiritual culture of their members. They attempt nothing further. Many of them say in frank Saxon, "We have all we can do, and more too, to support ourselves." These churches struggle pitifully to pay the pastor's salary and the running

expenses of the church for the sake of the church. Their highest aim is—making no accusation of worldly motive—to secure the spiritual edification of those who support them; and they fail to secure any high degree of edification after all the struggle.

We are told that five sixths of the members of our churches manifest no practical interest in anything outside of their own local churches; that two thirds, even, of the women of the church take no active part in other Christian enterprises; that as a denomination we give less than a dollar apiece for the salvation of heathen nations. It is as evident as disheartening that a large proportion of our churches are so absorbed in the struggle for existence that they have no strength for anything else. At the end of the year they are where they were at the beginning. Even in the lives of the members they can show few results which may be counted as actual gain, and they have attempted nothing else. It suggests the Illinois farmers of old days who “bought land to raise corn to feed stock to sell to buy more land to raise more corn to feed more stock to sell to buy,” etc. Does the empty song repeat itself? Women cannot evade responsibility for the unsatisfactory conditions.

In the ruins of Baalbec lies on the ground, almost detached, the largest carved statue in the world. Near by in the Temple of the Sun is the empty niche destined for it. When will the Christian Church take her rightful place?

III. The Church has three great functions,—that of sacramental remembrance, of the edification of its members and their families, and of evangelization. The early Church emphasized evangelization.

In that germ of the Christian Church, the association of Jesus with his disciples, it is evident that although they learned daily from the Master, they placed the chief emphasis upon evangelization. The disciples met to listen to the great Preacher, to pray and praise together, and at the Passover to keep their rite of sacramental observance. But there can be no doubt that from first to last the stress in their associated life was laid upon that thought which led Peter and James to leave all and follow him: “Come ye after me, and I will make you fishers of men,” and “Henceforth ye shall take alive men.”

The apostolic Church emphasized evangelization. Sacramental remembrance was enjoined upon them at the Last Supper. The two other functions of the Church were impressed upon them at the Ascension,—that of spiritual edification in “Ye shall receive power”; that of evangelization in “Ye shall be witnesses unto me . . . unto the uttermost part of the earth.” But the Scripture account leaves no doubt that in the mind of the ascending

Lord the emphasis was upon the witnessing, and that the power promised was given that the Church might be witnesses unto the uttermost part of the earth.

Yet the men and women of this early Church, with passions like ours, needed another lesson concerning the place of emphasis in its three functions. Then to Peter was sent the vision from heaven; and for loyal hearts the reception of Cornelius, the first Gentile convert, into the Church placed the emphasis in church functions forever upon evangelization. The results are historic. Professor Stokes well says of the great difference in the Church's life and activity before and after the conversion of Cornelius, "The admission of the Gentile satisfied the unconscious cravings of the Church; . . . and we read no more of mere desultory efforts, but of increasing, indefatigable, skillfully directed labor, because the Church had at last been taught of God that her great task was to make all men know the riches hidden in Christ Jesus."

The growth of the Church in the first three centuries indicates the effect of the emphasis then placed upon evangelization. At the end of the first century the little Church had increased to not far from five hundred thousand members; at the end of the second century to two million; at the end of the third to five million. Some authorities give ten million for the number of Christians in A. D. 325. This was nearly one tenth of the entire population of the Roman Empire, and included a large part of the population of all the cities. As we know, soon the name of villager, or agriculturist, became the equivalent of pagan and heathen. There were few or no paid missionaries, but every Christian merchant, artisan, sailor or servant was an evangelist.

Other results were in accord with spiritual law. The apostolic Church did not neglect the other two functions of the Church. The emphasis upon evangelization inevitably resulted in the advancement of the other objects of the Church. There was every week the rite of sacramental observance; and the members of the Church were so built up that for Christ's sake they remained steadfast, although they were "tortured, not accepting deliverance; they had trial of mockings and scourgings; yea, moreover, of bonds and imprisonments, being destitute, afflicted, evil entreated." A sturdy Christianity indeed! Can the Church show for its centuries of devotion to the spiritual development of its members any richer result? The evangelistic apostolic Church was a spiritually developed one. In all succeeding ages the Church has not only grown, but prospered within, as it has put Bible emphasis upon evangelization; while devotion to spiritual culture has resulted only in a hermit sainthood, or that of a St. Simeon Stylites, which may say:—

"I 'tween the spring and downfall of the light
Bow down one thousand and two hundred times
To Christ, the Virgin, and the Saints."

The Brahmin was right when he said to a missionary, the best representative of the Church: "We are finding you out. You are not so good as your Book. If you were as good as your Book you could conquer India in five years."

IV. That the Church as a whole is to-day putting the chief emphasis upon the spiritual edification of her members and not upon evangelization, few will deny. In the Sabbath services—how they are services in any real sense of the word service is hard to see—thought is concentrated upon the growth in grace, the spiritual comfort and nurture of the attendants, and the sermon is directed chiefly to mature Christians.

In the mid-week gathering our aspirations are voiced—three weeks at least out of four—in "Abide with me."

In the social life of the church it is generally those of the church's families who are drawn together. The same note is struck in the religious life of the family. In contributions, how many churches give as much for broad evangelization as for their own expenses? In all the activities of the church, attention is so largely fixed upon the church itself that outsiders seldom think of it as having any other object for existence.

The churches themselves frequently, perhaps generally, look upon missionary sermons, secretaries' appeals, and reports of progress in God's kingdom as episodes in the great epic of church life, and come back with relief from these so-called "outside things" to the main story. That all churches and all members do not take this attitude is evident from the growth in missionary interest; but that this is the common attitude can hardly be gainsaid.

The removal of emphasis in the objects of the Church from evangelization to edification, has resulted in slight edification, little evangelization and great practical difficulties. A saint who is only a saint is not a saint. A church which orders its life chiefly for the saving of its own life exemplifies the truth, "Whosoever would save his life shall lose by it." A church which thinks and plans and prays and gives chiefly for the church is not usually eminent for spirituality. Nay, more: a church which thinks, plans, prays and gives chiefly for running expenses and the so-called "support" of its pastor, so develops the natural tendency of its members to become self-centered that it defeats its own pecuniary object. Then, by many, the payment of their share of the expenses for their own spiritual nurture, food and raiment come to be regarded as benevolence, gifts to the Lord, to be given grudgingly or withheld at pleasure.

Lack of training in giving for the evangelization of the world leads directly and quickly to lack of readiness to bear the expenses of the church

itself. On the other hand, a church trained to consider evangelization its most important mission, and to contribute liberally for that object, seldom has difficulty in providing for its own needs. God's blessing rests upon such a church. Moreover, few Christians contribute as much as they are able to do for the support of the Church or for the evangelization of the unsaved. Trained to give for God's plans, they recognize more willingly other demands.

V. Undue emphasis upon edification has had most baneful results upon the position and work of woman in the Church. Her place and activity as portrayed in the early Church have become something quite different. Even Judas did not ask why the contents of Mary's alabaster box were not sold to buy a new synagogue carpet! Joanna and Susanna "ministered unto *Him* of their substance," but they wasted no energies over the frescoing of the upper chamber. Lydia may have used some of her rare purple for the church which she began at Philippi, but Paul commended the women of that church and asked co-operation with them because, he said, "they labored with me in the gospel;" as Tryphena and Tryphosa and Persis, the beloved, "labored with me *in the Lord*."

In the modern church much of the work of women has become trivial and undignified; it exhausts all their energies without due compensation; it is often unbusiness-like and wasteful from a material point of view; it is usually burdensome and galling to women themselves, and finds a grudging response from others of the church who consider the work petty and unworthy.

Some of the labor which custom and tradition have assigned to woman is not in itself unworthy. The most fastidious Rough Rider did not disdain to do even scavenger work for his Cuban camps, and thus transmuted homely tasks to heroism. But he did it that the army might advance to victory and conquest. Woman's work too often puts her among the sutlers and camp-followers.

It is the motive which dignifies all noble labor. So long as the purpose of woman's work is chiefly to minister to the edification of the Church, so long will it inevitably tend to degenerate into ministrations for the material comfort or æsthetic pleasure of herself and others, and so long will her work lack dignity. When she realizes, and enables the Church, of which she is the larger fraction, to realize that the chief object of the Church is not to absorb the spiritual food now disdained for very plethora, but to use acquired strength in the onward march to victory, then will she redeem her work from frivolity and reproach.

A pastor says of a church carpet that it apparently cost eight hundred dol-

lars, but that counting the work and worry of the women, the hearing and seeing involved in the entertainments, the illnesses contracted from the nervous strain, the return of the patronage of other denominations, and, most costly of all, the demoralization of the church and the curtailment of legitimate giving, the carpet really cost four thousand dollars! The most costly part of the demoralization was doubtless in the degradation of the ideal of woman's work. Her mission, as that of the entire Church, is to devote her powers to bringing the unsaved in her home, in her community, in her nation and in the whole world to Christ. All labor which does not conduce to this perverts a means to an end.

God has given us deeply religious natures, finest spiritual perceptions, intensity of highest emotion, capacities for noblest service, and we, like a woman who makes a doll of her child and calls her motive love, spend these noble gifts on the ruffles and gewgaws of the Church's garments! " 'Tis vanity, not love, sets love a task like that."

Further, the necessity for replacement forbids any end to this waste of power. Every participator in such work sympathizes with the little girl bidden, in some household emergency, to fry the griddle-cakes for breakfast. After cheerful but brief labor she came in with the declaration, "I'm not going to fry another one; they eat 'em up as fast as I fry 'em!"

So far, and only so far, as the griddle-cakes activity of the women of the Church is transmuted into life,—into the life which manifests itself in labor, not in mere feeding,—is it worthy.

Emphasis upon the direct ministry of love to Him who longs more for the soul of one lost sheep than for the satiety or comfort of nine hundred and ninety-nine Jeshurunns will give it worthiness.

(To be continued.)

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPT. 10, 1899, TO OCT. 10, 1899.

COLORADO	212 89	ARKANSAS, debt	1 00
ILLINOIS	4,766 39	BRITISH COLUMBIA, debt	1 00
INDIANA	63 30	CALIFORNIA, debt	2 50
IOWA	1,961 15	MAINE, debt	2 00
KANSAS	230 46	TENNESSEE, debt	1 00
MICHIGAN	491 26	AFRICA	25 00
MINNESOTA	128 31	MISCELLANEOUS	79 23
MISSOURI	265 62		
NEBRASKA	916 32	Receipts for the month	12,423 52
NORTH DAKOTA	54 00	Previously acknowledged	52,512 80
OHIO	2,552 94		
SOUTH DAKOTA	196 81	Total since Oct. 18, 1898	\$64,936 32
WISCONSIN	420 34		
WYOMING	52 00		

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

