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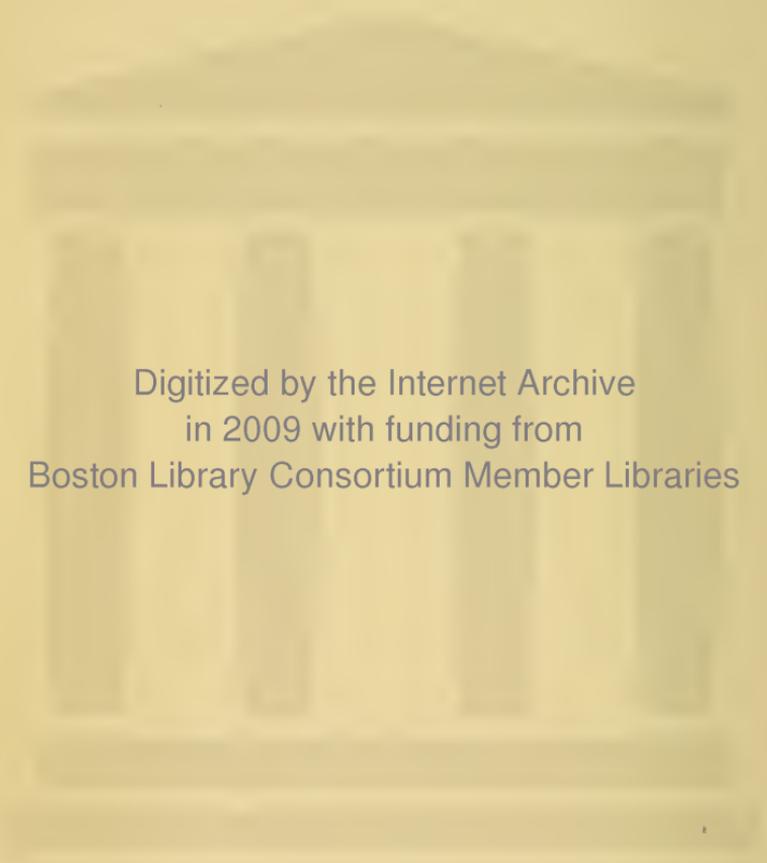


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LIFE AND LIGHT

FOR

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Life and Light for Woman.

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No. 1.



IN OLD JAPAN. TEMPLE WORSHIP.

THE OLD AND THE NEW JAPAN.

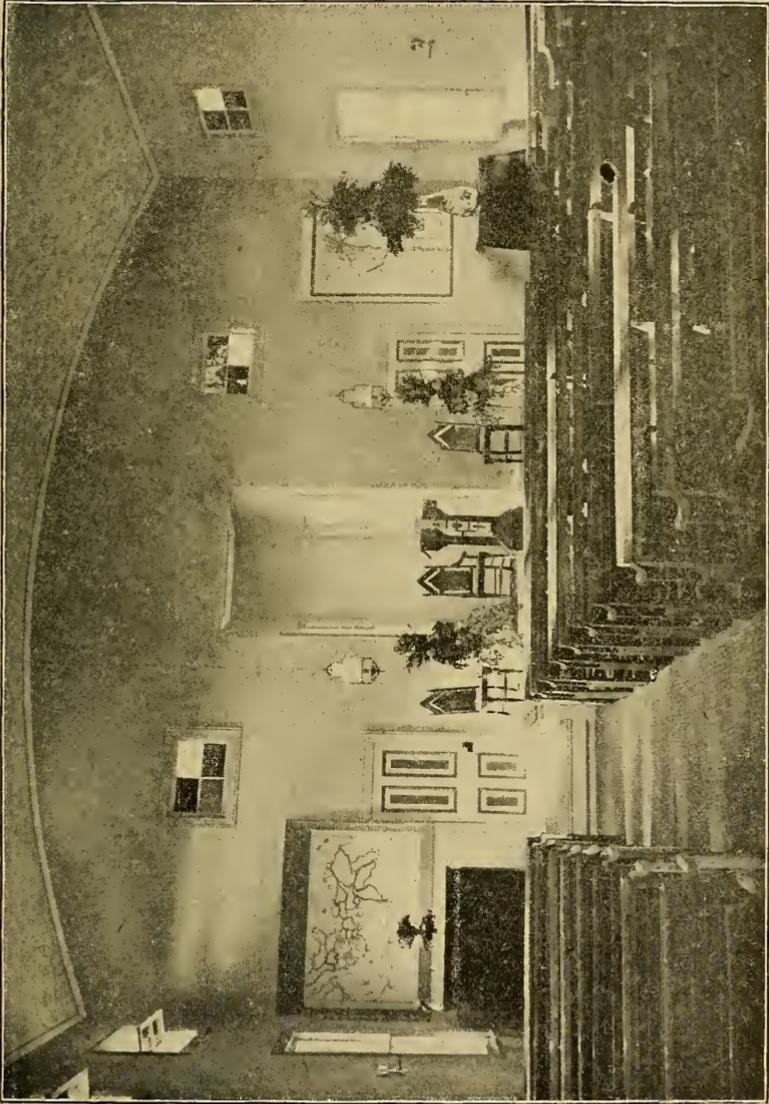
BY WILLIAM ELLIOT GRIFFIS, D.D.

PHYSICIANS tell us that the road from sickness to health is never a straight one. Convalescence means crookedness and uncertainty, ups and downs, with ebb and flow of the tides of life. So from pagan to Christian Japan we need not expect a slope of advance as perfect and lovely as the slopes of Fuji San—which all Japanese maidens in neck and shoulders strive to be like. The news items which reach us of advance and retreat, of revival and lassitude, of the success and failure of mission work in Japan, sometimes discourage and often confuse us. Yet, that on the whole there is steady gain, that, despite check and recession, there is sure rising of the ocean flood, seems certain from a contrast between Japan of twenty-five years ago and of 1899. Stretching the vista to 1850 the contrasts are startling.

The changes religiously and morally have been as profound as those which are social and political. The old world of feudalism has vanished. The great forces that were gathering inwardly, as if a volcano were ready to blow off its rocky cap and spread flood and fire for the making of new soil, have prepared the way for the incoming of Christianity and for that renovation of individual and family life which ever inevitably follows in its train. We need not expect, in that land which has had over a thousand years of literature, philosophy and ethical training, a form of Christianity like that of Germany, France or England. Japan's twentieth-century Christianity will not be of the American type, yet it may be none the less real, none the less true to the type and spirit of Jesus.

We inherit Hebrew, Greek and Roman culture, fused in the crucible of Christianity and made a new unity, which is part of our very life, in thought, word, art, architecture, dress and social life. Why need the Japanese accept or assimilate all this? Why may not their own culture of Hindu, Chinese, far Oriental and native wisdom, when fused and purified in the fires of Christ's word and life, suffice for them, without regard to Greece, Rome or medieval Europe? Why, indeed, may we not expect a type of Christianity even superior to our own? Is Japan a Nazareth? Let it be so. We know, despite all prejudice, that a good thing *can* come out of Nazareth.

Let us see what has come already. I speak of what I know and testify to what I have seen. Until 1872 the religion of Jesus was publicly outlawed, and the government persecuted and imprisoned Christians. One could see outcasts, perhaps a half a million in number, as low as the pariahs of India



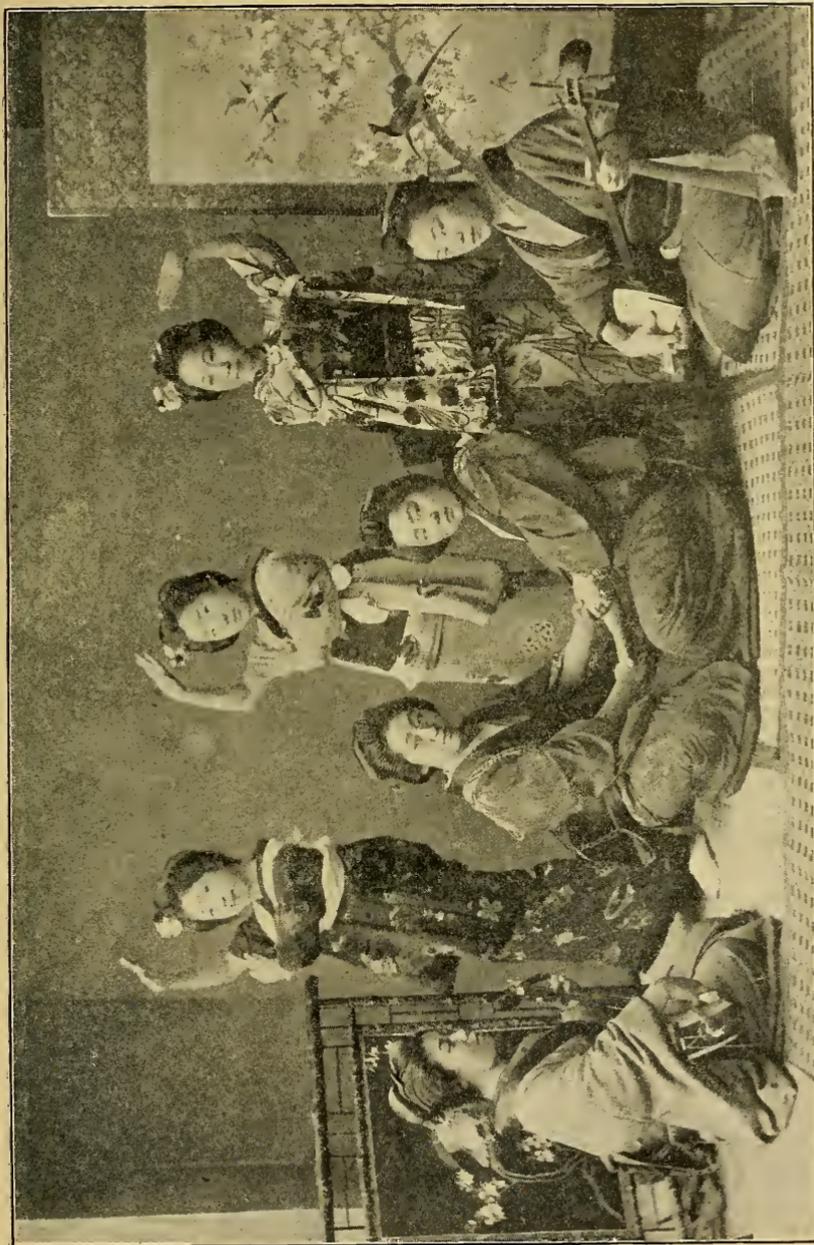
IN NEW JAPAN. INTERIOR OF CHURCH IN KOBE.

(*Eta* and *hinin*), not reckoned or treated as human. Beggars abounded on the high roads. In some provinces gamblers, absolutely naked even in cold weather, could be seen. They were so debauched by their vice that before the traveler could hire them even as bearers, he must buy their food and have it cooked, watching them eat it to gain strength for the journey, lest they should gamble it, cooked or uncooked, away, as they had already gambled away, literally, every stitch of their clothing. Abominable and unspeakable diseases disfigured or weakened, not thousands, but millions of the people. Smallpox was so common that pink-capped babies and people with the open sores still on their faces walked freely abroad. Incredible obscenity of action was common in the public *matsuri* or processions to the temples. The public bath houses made no distinction between the sexes. The ordinary literature of romance, song, illustrated jest or storybook was filthy to the last degree. Again and again, as a student who wished to learn colloquial or even ordinary Japanese, have I turned away in loathing from the disgustingly coarse and obscene burden that overweighted the native literature.

Of course there are plenty of rhapsodists over æsthetic Japan and philosophers out of sorts with Christian civilization who apologize for these "things Japanese," and explain them to their own satisfaction. No doubt there are many glass houses on our own continent, so we must throw some bonbons with the stones. Nevertheless, the Japanese man and woman of to-day are no longer "naked and not ashamed." They are out of Eden and out of their old life—so near in many respects to that of the animals. They have come to a new consciousness of duty, propriety and aspiration. They realize that the flaming swords of the cherubim guard all retreat into the past, and that they must go forward, even though it be with sweat of brow, in toil and struggle, from which surcease is far off.

To-day the signs are cheering. The very difficulties, when analyzed, show that those who are striving most strenuously to rear obstacles to Christianity and to bar it out, cower under the fear that its victory is not distant. It is not only that Japanese Chauvinism cannot in the long run stand against the ocean tide of cosmopolitanism, but it is the knowledge that "a greater than Solomon" or Confucius or Buddha is among them. He has come to stay, and He will be wounded nowhere but in the house of his friends. His armor is impenetrable, and His might invincible against those who oppose him, by philosophy that is vain and by religion that is inadequate.

For what do we see? Gone are the obscene spectacles, processions, temple gifts and shrines which belong to the wreck of the ancient world.



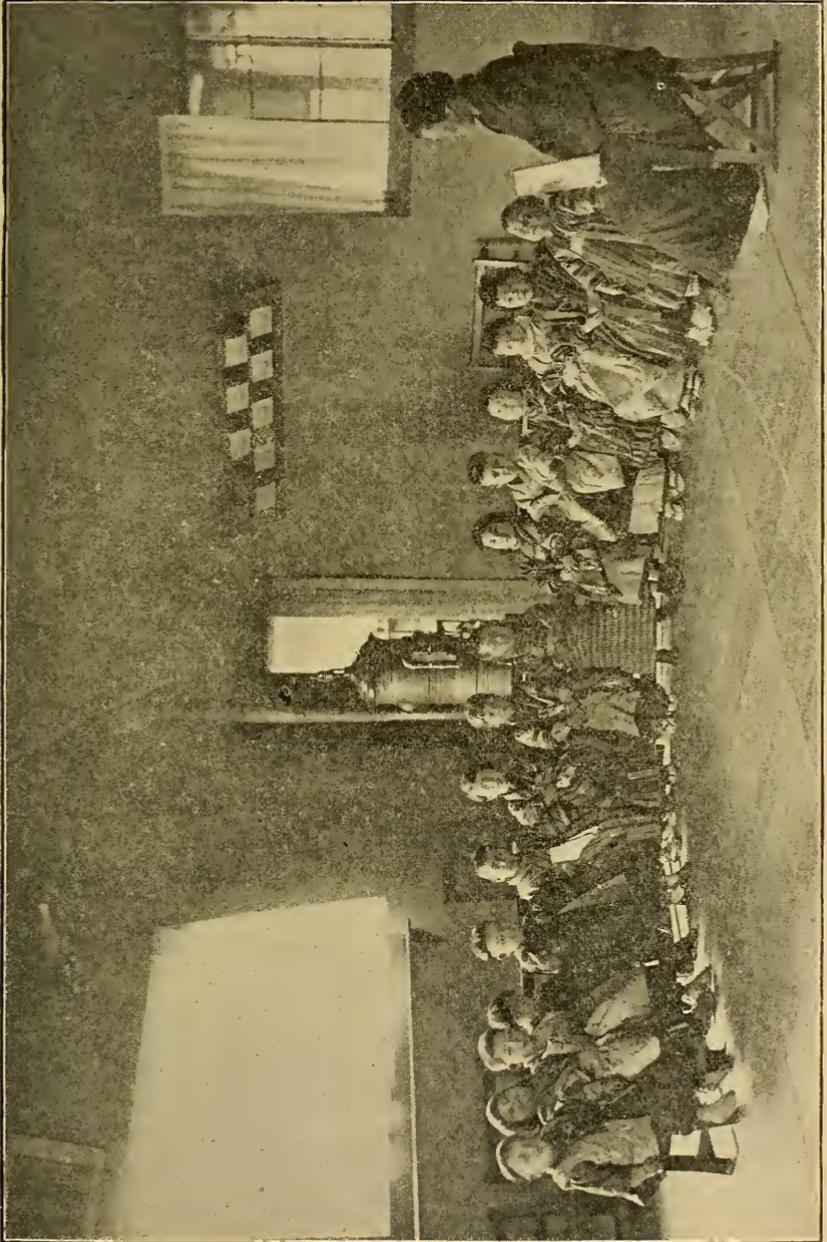
IN OLD JAPAN. DANCING GIRLS.

Exposure of the person brings shame, as in civilized lands. Popular literature, though still foul to an extent known only to those who are familiar with it, is vastly purer than of yore. The open licentiousness and debauchery of former days is vastly less. Though one divorce for every three marriages is still the rule, yet with restrictions removed that were in themselves immoral, that single statistical fact which in itself means unspeakable impurity—the standing still of population during a century or two—has given way to a steady and a normal increase, which means morality. Polygamy and the social crimes connected with it are no longer normal.

In order to discern and appreciate the coming of Christ's kingdom in Japan, we must sympathize with the Japanese and know their difficulties. Certainly the patriotic Christian in Japan has vexed questions to answer and tough problems to master. It will not do to tamper with the foundations of law and order. In the Japanese social vehicle, even of progress, the Emperor is the kingbolt. In theory he owns the whole soil. He is the sun in whose light all bask. From him comes all law. The very Constitution (of 1889) is his gift. His ministers govern, his soldiers and sailors act by the power which he confers. Everything that is good in Japan has come from his "divine ancestors."

How shall the patriot and Christian Japanese reconcile this ancient theory with the claims of Christianity, or even of God, with whom the Emperor's ancestors were, professedly at least, not acquainted? In Turkey the Sultan, as the head of the world of Islam, has a high officer called the Grand Mufti to explain or interpret the Koran in relation to the acts, events and public policy of the modern state. In Japan the language of theology is still gravely employed in state documents. It is not yet safe for a critical student to handle freely the sacred books and the long-accepted systems of chronology, which carry the foundation of the Imperial line a thousand years before the dawn of history as known from records. We may make merry over "The Mikado" and enjoy the fun of Sullivan's music, amid the quaintness of ancient costumes on the operatic stage; but to the native of Japan it is a vital, a heart-searching and often heart-rending question how to act when the old and the new conflict.

Monogamy and the rule of one man to one wife in holy wedlock, securing the purity of the home, are with us fundamental ethics; but in Japan it is gravely argued that the Emperor must have a harem, else the Imperial line might, through a childless wife, come to an end. This would mean calamity, anarchy, and horrors unimaginable. Hence, say the orthodox after their sort, polygamy is a necessity in the palace. Yet while the Imperial example is what it is, there is slight hope that Japanese life will be fully purified.



IN NEW JAPAN. THE GLOR YKINDERGARTEN, KOBE, JAPAN.

Again, to us, the idea that loyalty to the Emperor can in any way come into collision with loyalty to Christ seems to savor of the bathos of Chauvinism. Yet this is an argument used by many conservatives with terrific force against Christianity, which they brand as treason, calling Christians traitors. We can see how of late the Department of Education has been made the stronghold of anti-Christian reactionaries, who have tried to uproot everything that shows Christian leaf or bud, and to brand the Christian schools as nurseries of deadly hostility to the State. In a word, it seems to be the purpose of militant paganism in Japan to build a wall against what they know too well is an incoming and aggressive faith.

It is needless to say that, as the Chinese wall availed not to keep out the Tartars, and Mrs. Partington's broom failed to restrain the Atlantic Ocean, so is it true that the Emperor's foolish advisers and silly worshipers are only making a Canute of him. Let us hope that he will have and display the wisdom of the royal Dane. Nevertheless, till he shows this wisdom and until Japanese Chauvinism passes away, the native Christian will have a hard time of it, and the love of many will wax cold.

What we have intimated ought to throw much light even on the Doshisha affair, especially when we remember, too, that the trustees of that institution were reared as Samurai, more familiar with swords than with ledgers, and better versed in etiquette and polite Chinese literature than in mercantile integrity and the idea of a sacred business trust.

To-day the problems of the Japanese Christian are mostly practical and largely ethical. They are the eradication of the two national diseases, lying and licentiousness, the securing of a day for rest and worship, the purifying of home, the creation of a Christian literature and Christian art, and the bringing in of the new world of Christian thought. The task of the theologians and teachers is not to unload upon their pupils and children our notions,—the output of our theological speculations and the products of our fancy imagination, taste and national peculiarities, hardened into dogmas,—but to make Christ's teaching appear reasonable and lovely, to justify the ways of God to the Japanese, to show the essential Christ in the unsatisfied aspirations of Japan's best men and women of the past. In a word, pure Christianity must appear to them not as an exotic, but as a plant of the Heavenly Father's own planting in Japan. The Japanese must see that they, equally with us, are the Heavenly Father's own children and objects of his loving care.

Yet no less important is the task of the Japanese Christian woman. Her work goes to the roots of the life of the family and the home. The nation is made up of homes. The unit of society in Japan is not the individual but

the family. There is no simple word for "brother" or "sister" in the Japanese language, for the oldest son, even though an infant, is the head of the house. It is always the "older" brother and sister or the "younger" brother and sister. There are also various persons forming integral members of the family who would not be recognized as such in western homes, where the individual is the unit. With adoption so common one must beware of pitfalls everywhere, who would study individual "heredity" there.

To-day the Japanese maiden has different ideas and aspirations from her mother or grandmother. She lives in an age when the old stories of feudalism and the heroic exploits of the Samurai men and women, once actual history, are to her what the tales of the medieval knights are to us—material for romance. Stronger in body and mind, with more independence and self-reliance, and a wonderful new world of opportunity before her, in which the avenues to new industries and professions are open, she is the heir of all the ages and the brightest hope of a Christian Japan.

Yet while her perspective is romantic, her outlook fascinating, and her future so bright,—from our point of view,—her difficulties and dangers are such as few of us can understand. Men are still selfish, as of old. They expect from the woman "the three obediences," as child, wife, and mother. Her new ideas of chastity revolt against the old customs, which justify concubinage and licentiousness, and which will not only allow a father to sell his daughter to a life of shame to pay a debt, but which may even justify a student in getting education abroad at the cost of his sister's honor.

Yet surveying the past we have hope for the future, for God is omnipotent, the Gospel irresistible, and we and our fellow Japanese Christians are coworkers with Him. Chauvinism, national conceit, and insular barbarism, must melt before cosmopolitan civilization. The abominable beastliness which shelters itself under hoary and venerable tradition, the sin and infirmity that hide behind the pretended weakness of women or under the age-old prerogative of men, the pride that arrays itself against the purity and the humility of the Son of Man, must all pass away. Christ will reign in the isles of The Land Where the Day Begins. Meanwhile let us pray, not only for the Japanese, but that our own spiritual pride and national conceit and inherited matters of taste and tradition, which we are apt to foist upon the pagans as vital Christianity, may give way to a clearer vision of the divine Christ and before a holier and less selfish zeal in his service.

CHRISTIANITY'S BLESSING FOR THE WOMEN OF JAPAN.

BY MISS HIDE YEGASHIRA.

(Given at the Annual Meeting of the Board in Syracuse.)

WHAT is "Christianity's blessing for the women of Japan?" Christianity is teaching them how to live. It is showing them that life, a woman's life, is well worth living. It is teaching them that after all 'it is not such a terrible curse to be born a woman. And what religion has done this for the women of any nation? What more do we expect Christianity should teach? After all, is not the art of living the highest possible type of art that the best men and women of all Christian nations are striving to attain?

Those of you who are at all interested in Japan must have noticed the fact that within recent years there has been a very large amount of writing on Japan. And in these there is almost always a chapter or a section given to the description of woman and her life. She is pictured on those pages according to the individual taste of the artist. Sometimes brightly colored; sometimes in somberest of colors. The artist may be a globe-trotter, an orientalized American, or an English student of sociology, a member of a diplomatic corps, a newspaper correspondent, or a missionary. Whoever the artist may be he doubtless did his best to produce the picture as true to nature as possible. Those of you who read these publications must be more or less familiar with the women of Japan as they stand before you on those pages. So I will not attempt to paint another picture according to my taste, but just give you a few simple facts.

If I were to characterize in a word or two a woman's life in a non-Christian country, I should say simplicity and narrowness. It seems to me that these two things constitute the indescribable charm, and, at the same time, the deep pathos and dreariness of it all. Take the first characteristic, simplicity. A Japanese woman's life is much less complicated than yours. For example, in the very ordinary, commonplace matter of dressing: she is not obliged to face and solve some of those strictly feminine problems that you have to meet from year to year, from season to season. It is not necessary that she should watch eagerly for the fashion of the coming season, and alter her wardrobe accordingly. Neither is it necessary that her dress should fit to perfection, so that she looks as if she has been melted right into it. You may say that these are minor things, hardly worth mentioning; but it is, after all, these little things that make up life, and upon which much time, money and energy are spent. Suppose, for instance, that at the beginning of

this season you should get three or four suits, made of different materials, if you like, cut after exactly the same pattern, and that you could wear those year after year without any alteration until they are worn out. You feel always in style, appear well in society with no more studying of fashion, no more dressmakers to engage weeks and months ahead, no more planning for Easter bonnets. What a sense of relief you would feel! You wouldn't really know what to do with yourself with all these cares taken off your hands. This is exactly the condition in which the Japanese women live.

Again, her social duties are not nearly as arduous. She is not expected, for example, to make a dozen or fifteen calls in one afternoon, repeating the same remarks about the weather and things that will do very little good to



TWO CHRISTIAN JAPANESE LADIES.

anybody. She is not obliged to rush through life, but can take time to do the necessary things. The absence of this feeling of constant hurry and rush, I think, gives her the grace, ease and quietness which largely make up her charm. It is, indeed, a very rare thing that you hear of a Japanese woman nervously broken down. In fact, I do not know of anybody among my own acquaintances who has ever had nervous prostration. That peculiar form of malady, however, I have been told in this country, is one of the inevitable results of higher civilization.

Over against this simplicity and calmness of her life, there is the dreariness and narrowness of it. It gives a deeper touch of sadness, because she

is so utterly unconscious of the possibilities of life. She has been deprived of her rights and privileges so long, so many centuries,—I do not mean by this the so-called woman's rights of the present day, but the natural rights which properly belong to womanhood,—she does not know what she is missing. Her life is made to run in a very narrow channel dug by centuries of customs, traditions and religion, and not allowed to deviate from its course. Thus her life is hedged in on all sides. You American women can never realize just what that means, because you have never been placed in such circumstances, nor your mothers nor grandmothers. You have always had the privileges and blessings of Christianity. It is said that a person can never feel any emotion which she has neither experienced herself nor inherited from her parents. Imagine for a moment what your life would be deprived of every suggestion from outside; robbed of every fresh inspiration that helps you to strive for better things of this world and of the world to come, then you have a faint conception of a non-Christian woman's life. I do not wish you to think, however, that by this I mean to give you the idea that her life is utterly devoid of pleasure and joy, for wherever there are human hearts there will be some love, and where love is there always is warmth and sunshine. But her pleasure is of a lower type; her aspirations are lower. Into a life like this when Christ comes he brings everything she most needs, and broadens her life in every way. Christianity gives intellectual quickening and moral rest; it brings her for the first time to the realizing sense of what life means, and gives her something to live for outside her own immediate family circle. It gives her a part in real human interests; it shows her the matchless value of a human soul, assuring her that she is exactly on equal footing with men in God's sight. This gives her new dignity, and lifts her up out of the narrow surroundings. You who have always lived in a Christian community, whether you yourself are a Christian or not, are reaping the benefits of Christ's teaching directly or indirectly. Christian sentiments are closely interwoven with every-day life. You cannot help but knowing something of Christianity and its teaching whether you wish to or not. So it is possible for you to live on without stopping to think that the multitude of blessings, which you call commonplace, of life are as much a direct gift of God as his presence and his Holy Spirit.

Thus far I have spoken of what Christianity brings to a woman who has lived, half of her lifetime, perhaps, in a non-Christian community, and was brought into the light of Christ later in life. But now I wish to say something in regard to the Christian education of young women, and what it means to them to know Christ early in life.

Only a few days ago I was looking over a recent book on Japan, written by a missionary, and I found the following passages in regard to the educational work in connection with missionary work, especially about the girls' schools: "The course of study is too long." "They are taught all kinds of abstract sciences and advanced ideas that can be of no possible use to them; Latin, Greek, biology, geology, psychology and many other things are taught them that they neither need nor can appreciate." "If mission schools for the education of girls are to exist at all, the instruction should be much more elementary and practical.

A course of two or three years, teaching them how wisely to fill the position as wives and mothers, would amply suffice." "Having lived so long under much better circumstances, her home, with its thatched roof, narrow walls and homely duties, becomes distasteful to her. Of what use now are her music and painting, her Greek and Latin, when her time must be spent in boiling rice and mending old, worn-out clothes?" "During all this time they are more or less supported in mission funds, even down to the pin money."

I wonder what you will think, after having contributed so much toward the educational fund, when you read statements like these made by a missionary actually on the field. The person who wrote these lines doubtless has some ground for doing so, and I have no desire to contradict his statements; but

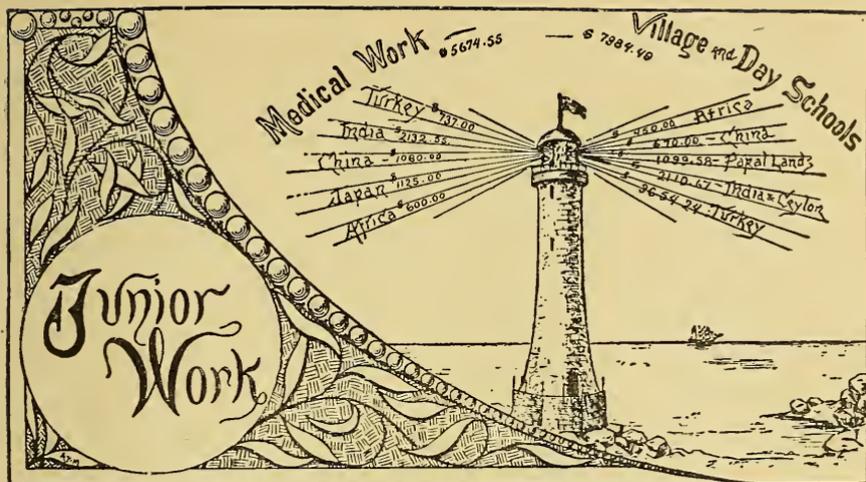


SECRETARY OF THE KINDERGARTEN
ASSOCIATION IN JAPAN.

I simply wish to say that my own personal experience, if I may be allowed to refer to it, proves quite the contrary. That may have been the policy in times past,—I do not know,—but it is not so now I am sure. Of course there are some girls in the mission schools who are not able to pay their own expenses and the missionaries help them, but they are expected to do some work in return for this either during or after their course. And

how is this different from a girl here working her way through college or obtaining a scholarship, for instance? I should have been only too glad if I could have had the opportunity of studying Greek and Latin when I was in Kobe College; as for biology, geology, etc., a Japanese girl is as capable of appreciating these studies as any average American girl. And I can assure you I did not have any better accommodation at school than I had always been accustomed to at home. On the contrary, there were many things I was obliged to do there which I never did at home, because we always had maids to look after us. I was not an exceptional case. I did not come from a so-called wealthy family at all. It seems to me it takes far more than any mission school can afford in the line of luxury to spoil a girl and unfit her for domestic duties. If a girl's life is destined to be spent among lowly, humble surroundings, that is all the more reason why she should have a broad education while in school. There are enough things around us whose tendency is to drag us down to a lower plane of living. Does it not seem fair to you that a girl should have a chance to build her character on Christian principles, train her mind so that she will have resources enough within herself to be independent of outward circumstances, and have intellectual and spiritual power enough to withstand the unfavorable environment, and be still a good, true, broad-minded, noble, womanly woman in spite of her surroundings? When I think how much blessing has come to me spiritually and intellectually because I have received a Christian education, I feel forever grateful to my parents, who were far-sighted enough to see the need of woman's education, if not the Christian education, and sent their two daughters to a Christian school. I also deeply appreciate the work of the mission board in providing schools of that kind.

A young woman may receive a very good secular education in government schools in Japan, but there is something lacking in her life; a high, noble Christian principle is not taught there. Consequently she does not feel that she has any part in bringing Christ's kingdom on earth. On the other hand, an educated Christian woman feels a personal responsibility, realizing why her life was given her. She knows that she is in this world for the same purpose for which Christ came, and she knows her influence is eternally significant. The true realization of this fact is enough to lift her above petty self-life, and give her gladness and joy and blessed assurance for all the days to come. Here lies the radical difference between the educated Christian woman and educated non-Christian woman. So this is what Christian education does for young women in Japan.



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

JAPAN.

ONE DEFECT IN CONFUCIAN MORALS.

BY J. H. DE FOREST, SENDAI, JAPAN.

"OH, I'm tired of death lugging this little chap and these fish all day, with nothing to eat. Only sold five cents' worth. Have tramped eight miles and called at fifty houses, but *shikata ga nai*—it's no use. Farmers won't buy, and in the city other fishmongers have got all the routes. I begged a bowl of rice for baby and kept him from crying, but here I am, fearfully played out and no food, and no show for anything tomorrow, either."

This was the desponding report of a lad about nineteen or twenty years old. He was the oldest of four orphans, and their little hut on the edge of the town showed the extreme poverty in which they were living. There was a pile of rice straw on which they all slept, while the rest of their household effects consisted of a pot in which to boil rice, and the baskets for peddling fish. The big brother and sister of eighteen were bravely facing their lot, and were doing their best to win food enough to hold the family together; but their combined work had resulted only in failure. Do all they could they had to resort to occasional begging, and it began to look as though that would become their regular occupation.

"*Shikata ga nai*—there's no help for it," said the tired and discouraged boy.

But the sister quietly took the five cents, bought a *sho* of rice and a bit of pickled *daikon*, and soon had a hot supper, with the head of a partially de-

composed flatfish thrown in for flavor. The little brothers bolted their food, and then rolled over into the straw and were soon sound asleep. But the sister had great plans coming like a flood into her mind, so that you could hear her take a long, deep breath every few minutes. Twilight soon set in, and the boy was about to forget his weariness in sleep when the strangely earnest tones of his sister thoroughly aroused him.

“I have a plan. It’s as you say, *shikata ga nai*, so far as peddling goes, and I can’t earn any money working in neighbors’ houses. Even if I get a place as baby-tender I’d just have a baby strapped on my back all day, and get only my food for it. I’ll tell you what to do. You sell me for a dancing girl for five years! I’m sure they’d give fifty or more *en* (dollars) cash down for a healthy girl like me. Then, you know, I’d often get extra money, and I’d give it all to you for capital, and it wouldn’t be long before we’d all be out of this old hut for good. Other girls have done this to support their parents; now let me do it and get you started out of this beggar life. O brother, do let me do it! I know it’s bad, but I’ll only do it for five years, and then you’ll be set up in business, and the little brothers will be brought up well. *Shikata ga nai*—there’s nothing else to do.”

The boy was awake enough now. Bright visions of the future began to loom up before his eyes as he saw the possible income. He knew that this was often done under such circumstances, and that not only no blame would attach to either of them, but rather that she would be praised for thus selling herself in order to help her brothers; so he reluctantly consented, and the spirited girl went to her degrading task. The money thus raised amounted at the end of her five years to several hundred dollars. Just at this time an abundant harvest made rice exceedingly cheap, and the brother, whose struggle for existence had sharpened his business faculties, bought in large quantities and waited for a rise. This successful venture, repeated a few times, rapidly put him in the front rank of merchants, and he is now the wealthiest man in his city. With the reputation thus made he had no difficulty in securing his sister’s marriage with a prominent house, where she now dwells as devoted to her new home as she was self-sacrificing in her old,—her unworthy life left far behind.

On one of my tours recently my attention was called to a young man in the audience. “That’s the son of the wealthiest man in the city,” said the evangelist. Later on he told me the above story of the rise of the father from extreme poverty.

What a contrast with Christian ideals! Until I became used to hearing these stories (I heard a most pitiable one only two weeks ago) they shocked me with their awful caricatures of parental authority and of “filial piety.”

They seemed to blast the most sacred relations of family life. Now and then among these transactions, where the motive of self-sacrifice for others is strong, and where the conscience is dormant in this direction, there comes a result that a Christian would hardly dream of.

Confucianism has no rebuke for this system, which permits a parent to sell his daughter, and the counties of Shaka and of Confucius have even much praise for the girl who thus voluntarily becomes a public dancer in order to rescue her family from misfortunes. Buddhism stands by and allows the homes of the people to be undermined by the open and uncondemned sale of daughters and sisters, and raises no indignant voice against it, or else dismisses the subject with the everlasting *shikata ga nai*—there's no help for it. But Christianity takes its scourge of small cords and lashes with deep anger these deficient systems of morality, until there arises a purer public opinion and an aroused conscience that cannot endure this outrage against the sanctity of family life. That a few cases seem to turn out well can be no justification of this awful evil. Already in this land earnest protestation on the part of Christians is giving the nation a loftier ideal of purity than Confucianism and Buddhism ever dreamed of. The scourge of small cords is cleansing the temple of the human heart, and the people are being educated toward the highest and purest ideals of the sacred nature of wife and mother and daughter, as Christ, the Light of the world, taught them.

HELPS FOR LEADERS.

OUR PLEDGED WORK.

BY MISS GRACE WESTON.

IN these days of awakened interest in all kinds of philanthropic work, may we suggest a word of caution to our Junior societies?

While a wide view over the great field of work to be done is desirable, let us avoid undertaking too much. A stream broadening out over much country is apt to be shallow. In our many interests let us do well whatever we undertake, and, above all, not neglect work once in hand. Perhaps some do not realize the harm done by pledging support to a certain branch of work one year and dropping it the next. Supply and demand are painstakingly adjusted by those who have the matter in charge. That which is sent by societies is forwarded for the various objects indicated. One supports a Bible woman, another a missionary, a third a scholarship. If the money is not forthcoming from this side, the people and work on the other side suffer. The workers on the foreign field must depend upon the faithfulness of the various contributors here.

We are sometimes inclined to say: "Oh, the Board will take care of that! That is regular work of the Board, and will be provided for in any case. I would rather give my money to something which has no such source of supply." At such times let us stop and consider. What is this abstract thing "the Board"? Who composes it? From what source do its funds come? The answer is clear: Each member of an auxiliary or a mission circle is a component part of the Board. Its wealth does not exist except as each member contributes toward it. I myself, and no other, am the source of supply for the support of that work going on in a remote corner of the earth for which I have become responsible. The leaflet "If They Only Knew" presents this very clearly. A young ladies' society had for several years supported a Bible woman in India. It was up-hill work at times. We all know what that means. There were many other calls, and they decided to give up trying to raise money for that object. They would "do something else; it would not matter." If they had only seen beyond, and known how much it did matter! In far-away India the desolate little child widows had looked forward to the coming of the Bible woman as the one bit of happiness in their dreary lives, and now she could come no more. No more joy for them; nothing but blank misery. All because the girls in America had thought "it did not matter." It always matters, though we may not always see the other side. A failure here means misery and disappointment there. If we could know the harm done we should hesitate long before abandoning that which we have once undertaken.

Our horizon is wide; it is "all the world." No wonder there are calls for money and workers from all directions. Let us respond as we can, but let us never neglect our regular pledged work. Let us strive to fulfill Christ's command with a twofold purpose,—to send light to places now in darkness, and to keep the light once kindled bright, that it may never be darkened.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. It is with the keenest regret that we are obliged to report a serious falling off in contributions for the first month in our new financial year, as compared with the same month a year ago. The amount of decrease is \$916.92. There is also an increase of \$218.15 in the sum given for special objects as compared with last year, so

that the decrease in the funds available for the regular work is \$1,135.05. We are glad to think that when these accounts closed—the eighteenth of November—it was too soon to expect results from our inspiring meeting in Syracuse. We believe that those in attendance there went home with a strong determination for greater effort than ever before to advance the interests of the Board in all possible ways. We are expecting great things from this new impetus as the months go on. Let us apply ourselves to the work that there may be no disappointment—to ourselves, to the workers in the field, to our Lord himself, who, we believe, has called us to this special service for the year.

THE PRAYER When this magazine reaches our readers there will be only
CALENDAR. a few days remaining in 1899, and we are sure that all interested in our Board will desire to secure our Prayer Calendar so as to open it on the very first day of the new year. Its new and attractive form meets with favor from all who see it, making it a pleasing gift for the holiday season. As has been often said, there is nothing which, in a simple way, brings us so near the heart of the work both at home and abroad as the daily prayer suggested by it. Constant word comes from our missionaries of the comfort and strength derived from the thought that so many are praying. Let us never betray their confidence by neglecting the service. Orders will be promptly filled if sent to Miss A. R. Hartshorn, 704 Congregational House, Boston. Price, 25 cents; by mail, 35 cents.

A NEW We wish to call attention to the offer described in the cover of
OFFER. this issue by which **LIFE AND LIGHT** can be obtained for three months for the small price of ten cents. We are sure this will prove of value to those securing new yearly subscriptions, enabling them to themselves place them in the hands of those they wish to reach for three months. It would seem also that even the indifferent could hardly refuse so small a subscription. It is our hope that in this way our magazine may win its way to a permanent place in many new homes.

CHAUVINISM. For such of our readers as are unfamiliar with the term Chauvinism, which occurs several times in Dr. Griffis' admirable article on Japan, and is often met with these days in the daily papers, we would say that it means blind adherence to an obsolete idea, especially in politics, and in this connection refers to the revival of ultra nationalism among the Japanese.

A TRUE One of the most hopeful methods of work attempted by the
ADVANCE. American Board among the churches is the "Forward Movement," so called, which was inaugurated at the annual meeting in Madison

more than a year ago. From our own experience we are convinced that, while nothing can take the place of deep consecration and devotion to Christ and to his work because it is his work, no mere method so carries the cause of foreign missions to the hearts of Christians at home, so robs it of its distance and vagueness, as the development of the personal element—the feeling of responsibility for some particular work or workers. While there must inevitably be occasional disappointments, in general relations are established which are thoroughly delightful and profitable. The present movement in the American Board is proving no exception to the general rule, and we rejoice most heartily in its success. In every new movement misunderstandings are apt to arise, and we must not be surprised nor too much troubled if such is the case in this one. Some instances have come to our notice where in the enthusiastic effort to secure pledges sufficient for a missionary salary, it has been proposed that all the foreign missionary interest in the church shall be turned into this one channel, that the contributions of organizations specifically connected with the Woman's Board shall be withdrawn from the work hitherto supported, and sent through the new channel. In one church the gifts of the women's auxiliaries—Senior and Junior, of the children's mission circle, and the Christian Endeavor Society—have been so transferred. A moment's thought will show that since the Woman's Board is a department—an integral part of the American Board—such a plan only takes from one hand to put into the other. It shows no true advance, but the rather militates directly against the design of the movement. The officers of the American Board and the Woman's Board are most heartily in accord in the matter, and have issued the statement given below, which has been indorsed by the Prudential Committee of the American Board and the Executive Committee of the Woman's Board. We feel sure that a clear understanding of the matter, and a little watchfulness on the part of the officers and members of our societies will obviate any such difficulty, and that a careful guidance at the very beginning of the movement will prevent any future complications.

THE AMERICAN BOARD AND THE WOMAN'S BOARDS. In view of the recent inquiries coming from many quarters, the officers and Executive Committees of both the American Board and the Woman's Boards wish it clearly understood throughout their constituencies that the "Forward Movement," now happily inaugurated, cannot achieve its full success if it is allowed to interrupt what is already established in the line of woman's work. The "Forward Movement" means *advance*, and it would be no advance whatever if the pledged work of the Woman's Boards should in any wise be curtailed in order to give aid in another direction. The constituency of the

Woman's Boards is among the women and children of the churches. During the last financial year the co-operating Woman's Boards paid over to the American Board a little over \$200,000 for the support of an essential part of its work in the foreign field, and for the equipment and sending out of missionaries. In order to continue the payment of such a sum annually the Woman's Boards must be able to depend upon their proper constituency. Anything that interferes with this brings confusion and loss to all the Boards and also to the work. This statement is not made as though this had not been the understanding of all connected with the "Forward Movement," but that all may know what that understanding is, and co-operate accordingly.

SACRIFICE FOR CHRIST. A word about the blessing that awaits us if we fall in line with Christ's will. There is no blessing apart from sacrifice, and I do not see why the Christian Church should not gain that blessing, as well as those who seek it for lucre's sake. The railroad in Africa, just completed, cost \$12,000,000 and four thousand lives. More than twenty human lives have been laid down upon every mile of the Kongo Railway. On that railway more human life has been sacrificed than has been sacrificed in Christian missions from the days of the Apostle Paul to this day. Are we to say that we are to permit human sacrifice for gain which we are not willing to sacrifice for Christ? Friends, our personal life will never rise up into the fullness of Christ's desire until we have learned his secret of large service.—*Robert E. Speer.*

A CENTURY OF MISSIONS. The century which closes with this year has been pre-eminently a "century of missions." There has been none to compare with it since the apostolic era. When it opened, William Carey was just beginning his work in India, and had not then a single convert. The first decade was nearly completed before Morrison sailed for China as the first Protestant missionary to that empire. Not a little later still had the great work in Africa begun under Moffatt. Only in the second decade did Judson begin in Burma. Siam was untouched, Japan scarcely dreamed of, Korea was little more than a name to the churches of England and America; the great work in Turkey and other Mohammedan lands was not yet planned, and the first little bands were just beginning to seek the far-off islands of the Southern Pacific. The whole of South America, Central America and Mexico lay enshrouded in the undisturbed darkness of a Romanism practically pagan. Such was the world at the opening of this century. What a wondrous change in its missionary aspects, when we look over it in this closing year of this wondrous century, the chief glory of which has been its grand missionary movement.—*The Missionary.*

EXTRACTS FROM RECENT LETTERS.

GLIMPSES IN EUPHRATES COLLEGE.

FROM MISS MARY L. DANIELS, HARPOOT, TURKEY.

WOULD you like to spend an evening with the boarders? The bell has rung for the close of school. All heads are bowed as the teacher commits them to the Father's care for the night. Silently they pass out, each giving a graceful salutation to the one in charge. The day pupils hurry home, while the boarders go to the playyard and play a new game which Miss Ellsworth has taught them. The matron calls them in. They gather up books and shawls, and soberly, two by two, pass through the boys' yard to their home. The bell rings for dinner. Hastily everything is put away, and they gather around the copper trays in silence, standing with bowed heads till a blessing has been asked. How happy they are as Miss Huntington has honored them by her presence! Each teacher sends a small portion of food from her table as a token of honor. See the girls eat from the same dish! There is a timid girl who has to be urged to eat. Here is onē who has received bad news from home; she has to be comforted. The teacher is alert to help each girl.

The head teacher gives a signal, and all rise from the tables. The girls in the kitchen circle come in to carry out the food, wipe off the tables, roll them out of the room, and then sweep up the crumbs. The girls sit down in groups with their sewing, mending or fancywork. A teacher reads to them, tells a story or plays games. The bell rings for study hour, and the girls seat themselves in groups on the floor in these same two rooms. (Why? do you ask? O, our commodious school building was burned, and we live in a small hired house. It is hard, but we are trying to be patient.) Each girl takes her Bible, and has ten or fifteen minutes for quiet Bible study and prayer. This silent time is followed by a song, a few verses read by a teacher, and a prayer. Now the work of the evening begins, and the house is quiet until half-past eight. Then all the girls leave these rooms; the windows are opened, and the beds are spread upon the floor. The girls are called in by a bell. Each girl sits on her bed for a few words of silent prayer; then the last bell rings, and the lights are put out; the house is quiet, and the teachers are free to study or to amuse themselves. Usually all are busy with preparations for the next day's work.

Another glimpse. This time it is a day of merrymaking. The Juniors invite the Seniors and American teachers to a near village for a feast. The girls go down in the early morning that they may have a long day, the

teachers after lunch. The green fields and the flowers are so restful that we just long to lie down and rest. Some girls roam over the garden, while others sit and quietly talk with the teachers. The food is brought out and we sit and eat, looking at the sky, the distant mountains, and the trees and fields. Our thoughts go out to Him who made this beautiful world.

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Now a sad picture comes before us. Some have been naughty, and the teachers decide that they must be punished. After much prayer all the girls are called together, and all are borne to the Father in prayer. During the prayer the Lord makes known to one of the teachers that she must bear half of the punishment. The Lord seems near as we realize that he bore all our punishment for us. The room is still as the girls are whipped. As the teacher bears her half there are audible sobs. The Lord spoke to some hearts that day, and we are glad to bear that suffering to bring some soul nearer him.

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Another day all the members of the three Christian Endeavor Societies are packed into one room. Each committee of each society stands and reports on the work done during the year. Our hearts sing for joy as we see that there has been growth; but there is sadness, too, as we realize that we have not done all that we might.

The happiest hour of the week is that of the Sunday evening meeting. Then the teacher sits on the floor with all the girls about her, and together they draw near the Lord as they tell of their joys and struggles, temptations and conquests.

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Just a glimpse of the last day: The chapel is filled with an expectant crowd. There are proud mothers, loving fathers, curious outsiders,—all waiting in expectation of seeing and hearing something good. The alumni and alumnae are seated on the platform. The president of the college and principal of the girls' school are seated in the center; surrounding them the graduating classes—four girls and four boys. The singing is good; the essays and orations are applauded. All goes on pleasantly and with credit to the college. By and by the diplomas are given, and these pupils pass out from under our care and authority. The last hymn is sung, "God be with you till we meet again." Our hearts are filled with joy and sorrow as we receive the congratulations of friends. Who knows what trials and temptations will meet these young people. O that He may keep them safe and use them for his glory!

We go back to the school too tired to move. Then come the good-bys. We do not know whether we shall see the girls again in this world or not. We commit them to the tender Father as we say, "May God go with you, and lead you!"

The year's record is closed. We are now on the threshold of the new. Pray that God may go with us into the new, keeping us from making mistakes and filling us with himself.

FROM MISS HARRIET SEYMOUR, HARPOOT, TURKEY.

I must tell you about a pleasant gathering to celebrate the fortieth anniversary of Dr. Barnum's first arrival in Harpoot. A new Estey baby organ, sent by Miss Emily Wheeler for the college, had arrived the day before, and was used to help us in our song of praise. Mr. Browne read appropriate selections of Scripture, and offered a prayer of praise for what, through the grace of God, our saintly white-haired brother had been able to accomplish all these years. . . . In his reminiscences Dr. Barnum spoke of his experiences in his early days, when persecution met them in every place they tried to enter; yet officials dared not refuse to protect them, as they were men who wore hats, and English prestige was in the ascendant because of the Crimean War. One cannot but marvel at the great changes wrought since then. The hardest work to start was that among women. They would not come to Protestant meetings because there was no latticed gallery where they could sit apart and be unseen by men. When the missionary ladies accompanied their husbands to the villages they used sometimes to take with them native sisters who had become Protestants, that their example might persuade the village women to be present at the meetings. When Mrs. Williams had her first meeting in a village where there is now one of our largest and most intelligent congregations of men and women, Dr. Wheeler had to flourish his cane among the women to insure sufficient quiet, that Mrs. Williams's voice might be heard. It gave us new courage when we remembered what the gospel had done for women in these forty years; not only for Protestants, but in Gregorian homes. Dr. Wheeler had one grand hobby, which was that women and girls should be educated. It needed a zealous and fearless advocate. Dr. Wheeler was equal to the occasion, and we are reaping the precious fruit of his zeal.

FROM MRS. A. M. C. MALCOLM, UMZUMBE, SOUTH AFRICA.

School reopened on the 9th of this month, and the term has commenced prosperously. The school seems gaining in popularity, numbers continue to increase, and pupils come from greater distances than ever. There are

eighty-six girls here now, of whom thirty-one are new. These are mostly unconverted, but the spirit of inquiry they evince encourages us to hope that they will ere long come out into the light. Amongst the Christian girls a delightful spirit prevails. I am now giving them daily Bible lessons on the lines of Professor Newell's Bible lectures. They are intensely interested, and trace the connection between the Old and New Testaments with greatest eagerness. More and more am I convinced that it is only being intelligently rooted and grounded in Bible knowledge that will keep our converts from being led away by every wind of doctrine, such as is promulgated by many worthy but deficiently educated Christians nowadays. We need to study the *whole* Bible from Genesis to Revelation.

Our Work at Home.

WORK FOR 1900.

As was stated in the account of the meeting in Syracuse, in our last number, the general topic that ran through the sessions was "Lessons from the closing year of the century." The same theme, taking a most practical turn, was most carefully considered at the delegates' meeting in the discussion on the question, "Shall an aggressive movement in the Board be attempted in relation to the close of the century?"

It will be remembered that early in the year, perceiving among organizations of different kinds an almost universal recognition of the close of the century as a time for a distinct step forward in their special lines of effort, the Executive Committee of the Board thought it wise to consider what could be done in this direction in our own Board. As always, the first movement was to seek Divine guidance, and Wednesday, April 12th, was appointed to be observed in all our seventeen hundred organizations as a day of special prayer for this purpose. A booklet stating the present needs in the different fields was issued, and largely read in the meetings. The answer to this volume of prayer came in an unexpected way,—in unprecedented demands upon our treasury.

One after another, eight young ladies presented themselves for appointment as missionaries. The expense of outfit, traveling expenses, and salary for one year are, on the average, one thousand dollars each. We had long been seeking and praying for workers to send out in response to the frequent—at times almost despairing—appeals for help from the exhausted laborers at

the front. Help was at hand in these young ladies. Here they were ; could we refuse them? News came of special blessings on our schools, so that the buildings were too strait for them ; a work which had been slowly and painfully built up during nineteen years was in danger of ruin because the rented house might be sold out of their hands ; new openings for the gospel long sought, now made possible, presented themselves before us. We had prayed for a blessing all through our work in the field ; our prayers had been answered, and we were face to face with demands that we must feel came from our Lord himself.

It was evident that the efforts in the home churches must be broadened and deepened. We must no longer deceive ourselves with the idea that one sixth of our Christian women could do the work that belongs to all ; that an average contribution of one cent a week for each woman church member in our territory, the haphazard knowledge, and the half-hearted interest of many members of auxiliaries, would ever carry our good news in all its strength and comfort and beauty to the fifty million of women and children under our care. There must be a strong, persevering, united effort for advance in the home department of our work.

The delegates at our annual meeting in Syracuse took up the matter cheerfully, courageously, wisely, discussing it under three heads: 1. Auxiliary Expansion. 2. Extension of Information. 3. A Memorial Fund.

In connection with the first head, AUXILIARY EXPANSION, the following resolution was passed unanimously :—

Resolved: That in connection with the twentieth century we make a determined effort to organize an auxiliary and mission circle in every church in the territory of the Woman's Board.

It was suggested that the year 1900 would form a good starting point for a new effort ; that each Branch in its own way should begin again as if it were an entirely new undertaking ; that the officers should examine their territory, get an accurate list of churches not yet reached, of societies which have not sent a contribution for a year or two, of those who need encouragement or stimulus or to "rouse themselves," and that they should set to work systematically ; that every such church or organization should at least have the matter presented in a friendly, tactful, earnest way. Some admirable suggestions in this line were suggested in the Branch reports given earlier in the day, such as—members of the executive committee going out two by two, like the apostles of old, to visit the different auxiliaries, thus getting into touch and fellowship with them ; a meeting for delegates from auxiliaries in connection with the annual meeting for free discussion and information, also establishing a closer relation with Branch officers ; a meeting of officers of Junior

Societies, with the Junior Branch secretary to promote acquaintance and consultation; a special invitation sent to Christian Endeavor Societies to attend the annual Branch meeting with the superintendent of the missionary department of the State union as a speaker. Some of these items were repeated in substance in different reports, showing good work done, and a general purpose to make every possible effort for growth.

Under EXTENSION OF INFORMATION a well-defined plan was suggested by the secretary of the Springfield Branch. This was the formation of a Woman's Foreign Missionary Club auxiliary to the Springfield Branch, its membership to include all women, not otherwise connected with the Branch, who agree to read and pass on the missionary literature loaned to them. The official organization is to be the simplest possible and to consist of a central correspondent, for each town or church, who shall represent the Branch. Her duties are to be a bureau of information for her assigned town. When she hears a good paper at any meeting she will beg a copy for her town; she will forward any duplicated letter or other documents that come into her hands; any helpful items, pictures, maps, she finds in her own reading she will mount on letter paper and send. She will exercise her ingenuity on programmes for occasional meetings in her town, or on subjects and suggestions for papers to be written there. She is to establish friendly relations with some woman in the town, who will be a distributing center for that town. She ought, if possible, to visit it and hold a meeting as often as once a year, and to invite her correspondent to visit her and attend some meeting of the Branch. In short, she should carry this town on her heart and in her mind, as a mother carries her married daughter who has settled at a distance.

For each such town the Branch subscribes for one or more copies of LIFE AND LIGHT, and makes a yearly allowance to each central correspondent of a sum not more than five dollars, to cover the cost of literature supplied, postage and traveling expenses. On the side of the church or town there is to be a local correspondent. It will be her duty to put the LIFE AND LIGHT and other magazines or leaflets into covers bearing the list of those who are to receive them; to inclose written and duplicated letters, clippings, etc., in envelopes bearing the same list; the correspondent's name should close every list, so that all documents may come back to her at last; she should keep on file for future reference all documents returned, and should keep a record of the persons to whom she first hands the papers, in order to be able to stimulate the circulation if at any time it becomes clogged. Each reader should cross off her own name on the list as she passes the documents to her neighbor. This passing can be done at church, or sewing society or at the post office,

The information gained will doubtless be discussed at the sewing society, in neighborhood meetings and calls, in Sunday-school classes, and before they know it they will be holding missionary meetings, all the better because they are spontaneous and unconscious.

THE MEMORIAL FUND was also freely discussed. Such a period as the close of a century naturally turns our thoughts to the past,—to the men and women who have labored long and earnestly in a noble cause. It seems almost due to such workers that their names should be perpetuated in some connection with the organization for which they toiled and sacrificed. Thus memories are cherished by family friends and by a constantly decreasing circle of acquaintances, but more than this, it is fitting to take the present opportunity to show appreciation by associating their names in some permanent form with a work which lay—shall we not say still lies—so near their hearts. It would seem that there must be some one in each of our branches whom the daughters and granddaughters would delight to honor in this way. This must be true also, in smaller measure, perhaps, in our auxiliaries. The dear white-haired ladies of thirty years ago, the founders; the one or two or three who were the life and soul of so many societies year after year; some now removed to the higher service, others still with us in our meetings or sitting apart in their homes, with interest still unflagging,—surely these should not be forgotten. The close of a century gives a reason for honoring them now,—affording an opportunity that may never come again.

A most attractive idea is to place substitutes in the field in memory of some friend by paying year after year the salary of a missionary, a Bible woman, a school-teacher, a village school, a scholarship in the name of some friend. These amounts range from \$30 to \$500. Shares of \$10 in an emergency fund were also suggested—a fund to be used for special emergencies that arise every year, to be used at the discretion of the Executive Committee of the Board. The same shares were mentioned for a LIFE AND LIGHT fund, which might be used for the improvement of the magazine in various directions. Thus it is seen that the various sums will make it possible for all to join in a beautiful remembrance of our dearly beloved.

Perhaps the most permanent memorial would be in some building or part of a building receiving some special name.

The special building proposed for 1900 is a memorial hospital in Ahmednagar, India. For a number of years the missionaries have asked for \$10,000 for this purpose, and we can think of no building more needed, of no more fitting landmark to erect for our closing century, than such a hospital where such immense relief will be brought to suffering women and children,

There will be land to be bought, walls to be put up, wards to be finished, beds established and endowed or the running expenses paid; a waiting-room, operating-room, compounding-room, and all the conveniences of a hospital to be supplied, affording ample scope for carrying out the idea to its fullest extent. Delay in receiving exact estimates for different parts of the hospital has been caused by the alarming illness of Dr. Julia Bissell, who is to be at its head; but they are expected in due time, and will be made public as soon as possible.

It is evident that in this movement the Executive Committee of the Board is only following the lead of some of its Branches who have already established memorials in their own territory. A delightful testimonial in the New Haven Branch was a building in Bombay in the name of Mrs. H. D. Hume, a missionary worker for many years and the mother of missionaries; in the Eastern Connecticut Branch an individual has promised to pay the salary of a missionary in memory of Mrs. Robert McEwen, one of the early workers in the Branch. The New York State Board is raising \$5,000 for a memorial to its late beloved treasurer, Mrs. Guilford Dudley; and our Hartford Branch has received \$1,260 in memory of "mothers of precious memories who labored and prayed for foreign missions, and whose great longing that the daughters might also love the work and be active in it is now being answered."

It is hoped that in every Branch there will be earnest co-operation in some form in this aggressive movement. Let us take up the work with energy and zeal and courage, with perseverance and patience, and absolute trust in God. So may we enter upon the new century on a firmer foundation than ever before, going steadfastly forward till the glorious vision of a world redeemed shall be fulfilled.

In Memoriam.

MRS. MARY E. LOGAN.

MANY friends in this country will be grieved to learn of the death of Mrs. Mary E. Logan, at the home of her sister in Ohio. Her long service of twenty-five years in Micronesia is well known and much admired by so many of our readers, it is hardly necessary to say more than that a beautiful life here is ended; a dear friend has gone to her reward. She was a gifted writer, and her pen has made very vivid to us her life in the low coral islands, with a vegetation so scant as to afford but meager sustenance to their inhabitants; the intensely heathen people; the tedious, often dangerous, voyages

from island to island ; the terrible isolation that to this cultured, refined husband and wife—so well adapted to mingle with their kind—at times seemed almost unbearable. We remember the courage with which they left their comparatively pleasant home in Ponape and set up another farther on in the wilderness of waters at Ruk ; how little by little they gained the hearts of the people, organized the little church, established schools, and sent their teachers and preachers to the islands far and near.

We can never forget the dark days when the agonized wife sat by her husband's sick bed, with no physician to be obtained, with insufficient medical supplies, and trod with him the valley of the shadow of death till he passed beyond the portal. Ten years ago we find her returning to Micronesia, having arranged for the care of her children in this country, and she writes : " There is no white lady in Ruk to-day ; it is a time of unusual darkness and discouragement. This is the fourth time I have sailed for the islands of the sea, but never alone before ; and now as I go forth to stand in the forefront of the battle without a human arm to lean upon let me feel that you at home are moving the Arm that moves even the powers of darkness in my behalf." It is pleasant to recall the sweet surprise of two years ago, when her daughter Beulah went to be her comfort and her joy in a delightful sympathy and companionship. Less than two short years they were together, when the mother was stricken with a disease which developed so rapidly that it was necessary for the *Morning Star* to bring her to Honolulu, so that she could procure medical treatment in this country. The best medical skill was of no avail, and now she is with her Lord.

Perhaps the finest lesson of such a life is the power of a deep, immovable consecration, which enabled her to go steadily forward for twenty-five years in her chosen work. Feeling keenly the loneliness and deprivations of her life of extreme isolation, she followed the path laid out for her with unshrinking, unhesitating steps. Her constant abiding in Christ brought compensation for the loss of husband, friends, contact with higher and congenial minds—of all that a woman holds dear. The result of such consecration is such as angels might envy. Her best monument may be found in the whole islands reclaimed for her Master, hundreds of changed lives among her simple followers, who will praise God with rejoicing throughout eternity.

OUR BOOK TABLE.

History of British India. By Sir W. W. Hunter. Published by Longmans, Green & Co., London, New York and Bombay, 1899.

Sir W. W. Hunter, for so many years Statistician General of India, has

issued an elaborate "History of British India," from the quest of India by sea, 1418-1499, to the present day. His original design was to give a complete history of India from the early Aryan period onward. But he has had to content himself with a narrative of events since India came into contact with the nations of modern Europe. To trace the steps by which the ascendancy of England was won in the East, the changes it has wrought, and the measures by which it is maintained, is really the chief purpose of the book. Some of us are familiar with Sir William Hunter's conscientious work and charming literary style in the fourteen volumes of the "Imperial Gazetteer of India," and we find the same thoroughness and grasp and picturesque narration in this latest production of his facile pen.

Knowing India thoroughly from his annual tours in every province, and the gathering of data for his "Statistical Survey," Sir William Hunter has also had access to original documents and official records. But it was not until his retirement from public service that he became free to enter upon this historical work. Scarcely had he begun the task when the main part of his materials and manuscripts, collected during twenty-three years, went down in the ill-fated "Nepal" on their way to England. It was impossible to gather again the collections of a lifetime, and in acknowledging his indebtedness to various assistants, both men and women, Sir William closes by expressing gratitude: "Above all, to the brave counsels and ever-helpful hand of my dear wife." It is of special interest to us Americans to read the closing paragraph of Sir William's introduction. He says: "Not only a new force, but also a new nation, has entered on the scene. The colonial empire of Spain has crumbled to pieces at a touch from the youngest of the great Christian peoples. America starts on her career of Asiatic rule with an amplitude of resources, and with a sense of moral responsibility which no previous state of Christendom brought to the work. Each Western nation has stamped on its Eastern history the European ethics of the age when its supremacy was won. In the splendid and difficult task which lies before our American kinsmen, they will be trammelled by no Portuguese inquisition of the sixteenth century, nor by the slave colonization of Holland in the seventeenth, nor by that cynical rule for the gain of the rulers which, for a time, darkened the British acquisition of India in the eighteenth. The United States, in the government of their dependencies, will represent the political conscience of the nineteenth century. I hail their advent to the East as a new power for good, not alone for the island races who come under their care, but also in that great settlement of European spheres of influence in Asia which, if we could see aright, forms a world problem of our day."

It is a gratifying fact that this statesman and scholar and man of affairs has always been most friendly to Christian missions, and some of the most appreciative tributes to the missionaries and their work have come from him by pen and tongue.

This valuable history is not at present in our circulating library, but it is mentioned for the benefit of any who are making a special study of India.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

- “But what avail, O builders of the world,
Unless ye build a safety for the soul!”
- “We know at last the Future is secure:
God is descending from Eternity,
And all things good and evil build the road.”
- “Hasten, O men; make ready with glad hands
Chapels of worship, chambers of repose;
Spread the white table of Fraternity:
The high joy falters till the Great Guest comes.”

These selections indicate the character of a poem in *Lippincott's Monthly*, December, by Edwin Markham, its subject, “The End of the Century.” The reading of such a poem would furnish a choice feature of a missionary programme.

Harper's Monthly, December, “Under the Vulture Wings,” by Julian Ralph. We are growing accustomed to the name of this traveler in China and India, and always find much to enjoy in his pictures of Eastern life. Quite lately his pen portrayed Bombay, the Rainbow City; now it is Bombay the Horrible, suffering in the shadow of disease.

The *North American Review* gives some facts concerning widowhood, early marriage and seclusion of East Indian women, from the experience of Mrs. F. A. Steel, who has served as a Government Inspector of Schools in certain districts of India.

If any of our readers chance to see the last article in the December *Arena*, and read with dismay the statement, “People in the West are generally mistaken when they think Christianity has elevated the position of women;” also the declaration that “Efforts to convert to Christianity are the greatest obstacles in the way of educational work for Hindu women,” let her observe that the words are from a Hindu who has no understanding of nor sympathy with our missionary institutions. Let her also re-read late reports of the manifold Christian agencies now leavening India, including our own Madura and Marathi missions.

Many articles naturally appear now upon Africa, but more especially pertaining to the war in its various phases. “Africa Present and Future,” by O. P. Austin in December *Forum*, is one which discusses broader questions, commercial and political.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

January.—Triumphs of Christianity in One Hundred Years. See LIFE AND LIGHT for December.

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.

 TOPIC FOR FEBRUARY.

OLD AND NEW JAPAN.

For this topic we recommend talks or papers on three heads: 1. Conditions in old Japan. 2. Commodore's Expedition. 3. Reforms and Progress. Most of the books on Japan take up the whole subject of the development of Japan, so that in the books mentioned all three of the heads mentioned are covered. Those adapted to the purpose are "The Mikado's Empire," "Gist of Japan," Leonard's "Hundred Years of Missions,"—the chapter on Japan,—Dr. Dennis' "Foreign Missions and Social Progress," Lecture Second. Also articles as follows: in the *Missionary Herald* for November, 1879, January and February, 1883, also LIFE AND LIGHT for October, 1891, October, 1892, January, 1896, and November, 1889; "New Japan," in *Harper's* for November, 1897; "Japan as an Individual Power," in the *Chatauquan* for November, 1896; and, "Japan and Her Outlook," in *Public Opinion* for April, 1896. For Commodore Perry's Expedition, Book I. Chapter xxviii., Book II. Chapter i., in "The Mikado's Empire," is valuable. This expedition is also elaborately described in a book issued by the United States Government, "Narrative of the Expedition of an American Squadron to the China Seas and Japan."

The books mentioned—except the last one, which will be in many city libraries, also bound volumes of magazines,—will be found in almost every public library. All except the one mentioned and the secular magazines may be obtained from Miss A. R. Hartshorn, 703 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18, 1899, to November 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —	
Treas. Bucksport, Mrs. Edward Buck,	
25; Cherryfield, 7.25; Dennysville, Union	
Circle, 5; Foxcroft, 6.32; Searsport, C.	
E. Soc., 12; Wilton, Aux., 2.25,	57 82
<i>Western Maine Branch.</i> —Mrs. C. C. Chap-	
man, Treas. Andover, 6; Auburn, High	
St. Ch., Aux. (of wh. 15 from H. P. H.,	
in memory of Stephen and Elizabeth	
Harrison), 20; Bethel, Aux., 3.60, C. E.	
Soc., 10; Harrison, Mrs. L. E. Cole, 2;	
Lebanon Centre, Aux., 6; Portland,	
State St. Ch., Aux., 29.10; Yarmouth,	
First Ch., Aux. (of wh. 25 const. L. M.	
Mrs. Sarah J. Blanchard), 26.55,	103 25
Total,	161 07

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L.	
French, Treas. Atkinson, Mrs. Charles	
Tenney, 10; Auburn, Cong. Ch., C. E.	
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Claremont, C. E. Soc., 10; Cornish, 2.40;	
Goffstown, Aux., 1; Hampstead, Aux.,	
13; Lempster, two friends, 1; Manches-	
ter, Franklin St. Ch., Aux., 10; Mason,	
Aux., 9; Nelson, Aux., 6.16; Plainfield,	
Mrs. S. R. Baker, 5; Mrs. D., 1; Mrs. F.,	
1; Rollinsford, Wide Awake M. C., 4;	
Sullivan, C. E. Soc., 50 cts.,	79 96
Total	79 96

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard,	
Treas. Bakersfield, 3; Bellows Falls,	
4.60; Brattleboro, Ladies' Assn. const.	
L. M. Mrs. H. R. Miller, 25; Bristol, 2.50;	
Lunenburg, 4; Lyndon, Jr. C. E. Soc., 2;	
Morrisville, 7.50; Newbury, 20.50;	
Springfield (of wh. 25 const. L. M. Mrs.	
L. W. C. Closson, 43.70; St. Johnsbury,	
No. Ch., 94.63, So. Ch., 69.82; Swanton,	
Mrs. Almira Smith, to const. L. M. Mrs.	
Lucia A. Wilcox, 25; Westminster West,	
E. C. A. D., 3; West Rutland, 15; Wind-	
sor, with prev. contri. const. L. M. Mrs.	
Lora S. Richardson,	320 25
Total,	320 25

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G.	
W. Dinsmore, Treas. A friend, 2; And-	
over, Y. L. Soc. for Ch. Work, 39.95,	
Sunbeam M. C., 4.78; Bedford, Senior	
Golden Rule Soc., 5; Lexington, Aux.,	
37; Melrose, Aux., 5; Wakefield, Aux.,	
75,	168 73

<i>Barnstable Branch.</i> —Miss Amella Snow,	
Treas. Chatham, Aux., 11.25; Falmouth,	
Aux., 6.56; Harwich, Aux., 14; No. Fal-	
mouth, Aux., 20; Truro, Aux., 4; Yar-	
mouth, Aux., 6,	61 81
<i>Boston.</i> —Mrs. Caroline J. Breck,	5 00
<i>Essex Bridgewater.</i> —A friend,	1 00
<i>Essex South Branch.</i> —Miss Sarah W.	
Clark, Treas. Beverly, Washington St.	
Ch., Aux., 24, Y. L. Aux., 25; Boxford,	
26; Danvers, Maple St. Ch., Aux. (of	
wh. 50 const. L. M's Mrs. Hattie Learoyd,	
Mrs. Carolyn Damon), 69.50; Gloucester,	
41; Lynn, Central Ch., Aux., 1.25, Chest-	
nut St. Ch., Aux., 21.51, First Ch., Aux.,	
25; Lynnfield, So., 2; Salem, South Ch.,	
364, Tabernacle Ch., 135.12; Swampscoot,	
51; Topsfield, 30,	815 38
<i>Franklin Co. Branch.</i> —Miss Lucy A. Spar-	
hawk, Treas. Bernardston, 8.50; Con-	
way, 11; Greenfield, 21.73; Montague,	
Ladies, 5.45; Orange, 20.27; Shelburne	
Falls, Prim. Class, S. S., 3; South Deer-	
field, 10.55,	80 50
<i>Hampshire Co. Branch.</i> —Miss Harriet J.	
Kneeland, Treas. Easthampton, Coven-	
ant Band, 11.60; Greenwich, Aux., 8;	
Hadley, C. E. Soc., 9.50; Hatfield, Aux.,	
1; Northampton, Edwards Ch., Aux., 5,	
Miss Maltby, 25, Jr. Aux., 35; South	
Hadley, Mt. Holyoke College, Y. W. Ch.	
Asso., 400; Worthington, Aux., 7.50,	502 60
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow,	
Treas. Dover, Parisset Aux., 6; Mil-	
ford, Aux., 20.80; Natick, Aux., 72.40,	99 20
<i>Norfolk and Pilgrim Branch.</i> —Miss Mary	
V. Thayer, Treas. Braintree, Aux., 11;	
Easton, Aux., 20; Hanson, Aux., 19;	
Holbrook, Aux., 50.50, C. E. Soc., 5; Mil-	
ton, C. E. Soc., 10; Plymouth, Aux., 32.80,	
C. E. Soc., 15; So. Weymouth, Union	
Ch., Aux., 122.45,	285 75
<i>No. Middlesex Branch.</i> —Miss Julia S.	
Conant, Treas. Acton, Aux., 10.50;	
Concord, Aux., 36, C. E. Soc., 10, S. S.	
Miss. Asso., 40; Harvard, Aux., with	
prev. contri. const. L. M. Mrs. Gertrude	
Miller, C. E. Soc., 10; West Groton,	
Aux., 13.50. Less expenses, 2.80,	117 20
<i>Sharon.</i> —Mrs. Frederick Vinton,	5 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitch-	
ell, Treas. Agawam, Cong. Ch., C. E.	
Soc., 15; Chicopee Falls, Aux., 2.55;	
East Longmeadow, Aux., 17.60; Gran-	
ville Centre, Aux., 13.75; Monson, Aux.,	
77; Westfield, First Ch., Aux., 5,	130 90
<i>Suffolk Branch.</i> —Miss Myra R. Child,	
Treas. Auburndale, Aux., 23 90, Prim.	
S. S., 3; Boston, a friend, 25, Mrs. Alfred	
Blanchard, 1, Mt. Vernon Ch., Aux., 73;	
Brighton, Cong. Ch., C. E. Soc., 3; Cam-	
bridge, First Cong. Ch., Aux., 113 50,	
Prospect St. Ch., Children's M. C., 10;	
Charlestown, Winthrop Ch., Aux., 96 50,	
C. Roll, 6.03; Chelsea, Central Ch., C.	
Roll, 17.25; Dedham, Cong. Ch., S. S., 10;	
Dorchester, Mrs. T. E. Ruggles, 5, Sec-	
ond Ch., Aux., 69.73, Village Ch., Jr. C.	
E. Soc., 2; Hyde Park, Aux., 42; Mans-	
field, Cong. Ch., Aux., 10; Newton, Eliot	

Ch., Aux., 191.55; Helpers M. C., 16.55; Newton Centre, First Ch., Aux., 72.96; Newton Highlands, Aux., 47.50; Norwood, Aux., 18.67; Roxbury, Eliot Ch., Aux., 12; Immanuel Ch., Aux., 121, Jr. C. E. Soc., 50 cts.; Waltham, Trin. Cong. Ch., Aux., 33.20; West Roxbury, Aux., 20, C. Roll, 85 cts.,	1,045 69
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Ashburnham, Aux., 12; Lancaster, Y. L. M. Soc., 3; Leominster, Aux., 84; Shrewsbury, Aux., with prev. contri. const. L. M. Miss Harriet Ward; Spencer, Aux., with prev. contri. const. L. M. Mrs. Sarah Prouty, friends, to const. Linus Thrasher Bacon a member of the Cradle Roll, 2.45; Westboro, Aux., 56.80; Whitinsville, E. C. D. Band, 18.06; Winchendon, S. S., 10, Home Dept., S. S., 20; Worcester, Immanuel Ch., Aux., 1.25, C. Roll, 2, C. E. Soc., 17, Old So. Ch., Little Light Bearers, 16, Plymouth Ch., Aux., 37.39, Stamp Mission, 6.90,	285 85
Total,	3,604 61

LEGAOY.

<i>North Adams.</i> —Legacy of Ann Eliza Babbitt, in part, W. D. and Arthur Robinson, Exrs.,	316 66
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CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary L. Lockwood, Treas. Bozrah, Aux., 15; Colchester, C. E. Soc., 5, Wide Awake M. C., 1.64, Boys' M. C., 1.20; Lisbon, Aux., with prev. contri. const. L. M. Mrs. Hezekiah L. Reade, 16; New London, First Ch., Aux., 30, Second Ch. (of wh. a friend, 100), 108.50; Norwich, Second Ch., 40, Park Ch. (of wh. a friend, 20), 26; Pomfret, M. C., 23; Taftville, Aux., 24.33,	290 67
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Additional Memorial Off., 25th Anniversary, 24.72; Hartford, Farmington Ave. Ch., Aux., Mrs. Wm. B. DeForest, 10; Plainville, C. Roll, 2, Miss Maria Wells, A thank off., 10,	46 72
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethel, Aux., 8.25; Bridgeport, No. Ch., Aux., 120.36, So. Ch., Aux., 128.11; Bridgewater, Aux., 18; Brookfield Centre, Aux., 3; Danbury, Second Ch., Aux. (of wh. 25 const. L. M. Mrs. Anna Varian), 40; Darien, Aux., 52.42; Greenwich, Aux., 21.89, B. of L., 2.20; Guilford, First Ch., C. E. Soc., 25; Milford, Plymouth Ch., Aux., 22.50; New Milford, Aux., 97; Newtown, Aux., 1.50; Northfield, Aux., 16.50, M. C., 5; Northford, Aux. (of wh. 25 const. L. M. Miss Clara E. Smith), 33.75; North Madison, M. C., 9.52; Norwalk, Aux. (of wh. 25 const. L. M. Mrs. Stiles Curtis), 37 67, K. D., const. L. M. Mrs. Carmi Betts, 25, S. Circles (of wh. 25 const. L. M. Mrs. Fannie Baldwin), 27.33; Prospect, Aux., 12.50; Gleaners, 25; Salisbury, Aux. (of wh. 50 const. L. M's Miss Miriam Goddard, Miss Rose Goddard), 67; Stamford, Cong. Ch., C. E. Soc., 10; Stratford, ford, Aux., 37; Torrington, First Ch.,	

Aux., 10.35; Westbrook, Aux., 15; Winsted, First Ch., Aux., 27.85,	899 70
<i>South Britain.</i> —Wide Awake M. B.,	1 88
Total,	1,238 97

NEW YORK.

Offerings at Annual Meeting, Syracuse, N. Y.,	118 35
Mrs. Richard Winsor, through friends at Syracuse, N. Y.,	6 50
<i>New York.</i> —Miss O. M. Leland,	1 00
<i>Clifton Springs.</i> —A friend,	20 00
<i>Rochester.</i> —Hattie M. Donson,	5 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Acting Treas. Albany, W. M. Soc., 50; Aquebogue, Aux., 15.50; Brooklyn, Central Ch., Mrs. G. W. Baily, 5, Mrs. L. A. Ripton, 5, Lewis Ave. Ch., Earnest Workers, 20; Cortland, Aux., const. L. M. Mrs. Elvira Angel, 25; Gloversville, Aux., 40; Homer, Aux., 57.15; Jamesport, Aux., 10; Jamestown, Aux., with prev. contri. const. L. M. Mrs. E. O. Morgan; Middletown, C. E. Soc., 10; Olean, C. E. Soc., 5; Schenectady, Aux., 40; Sherburne, Aux. (of wh. 25 const. L. M. Mrs. M. G. Brooks), 40.85; West Groton, Penny Gatherers, 2.35. Less expenses, 79.45,	246 40
Total,	397 25

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., M. Club, 19, Jr. C. E. Soc., 10, Mt. Pleasant Ch., C. E. Soc., const. L. M. Miss Gussie M. Nichols, 25, C. Roll, 1, Fifth Ch., Jr. C. E. Soc., 1, Plymouth Park Ch., Jr. C. E. Soc., 1, University Park Temple, Jr. C. E. Soc., 2, N. J., E. Orange, First Ch., C. Roll, 26.46; Glen Ridge, Aux., 8; Montclair, Y. W. M. Soc., 5; Jr. C. E. Soc., 60; Newark, Belleville Ave. M. B., 26; Nutley, Aux., 5; Orange Valley, Aux., 50, C. E. Soc., 25; Paterson, Aux., 19.31, C. E. Soc., 5; Upper Montclair, C. E. Soc., 10; Falls Ch., Aux. (of wh. 25 const. L. M. Mrs. Sarah N. Eastman), 26; Herndon, Aux., 2. Less expenses, 38.95,	287 82
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MISSISSIPPI.

<i>Moorhead.</i> —Miss Frances A. Gardner,	10 00
Total,	10 00

IDAHO.

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

General Funds,	5,667 40
Gifts for Special Objects,	442 53
Variety Account,	134 04
Legacies,	316 66
Total,	\$6,560 63



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SHOULD MISSIONARY EFFORT BE MADE FOR WOMEN IN UNCHRISTIAN COUNTRIES?

BY MRS. C. B. BRADLEY.

THIS question at once starts the query why we should single out woman and make a special plea for her. Is there anything in her present condition that peculiarly calls for our sympathy? And is her well-being necessary to the well-being of the State? In answering these questions there is nothing new to be told; nothing that is not familiar to these readers. We can only hope to call some things to your remembrance, possibly to present a more vivid picture than your mind now holds of woman's position in unchristian lands.

First, then, let us try to understand as well as we can, at this remote point of survey, just what her *status* in society is in the Orient. The teachings of Confucius seem but indirectly to condemn woman to an inferior position. She is enjoined to obey her husband implicitly, while he is not reminded of any duties toward his wife. It is commanded that the son shall perform funeral rites for his father's salvation,—consequently the father is delighted when a son comes to him; whereas a daughter cannot perform this high function. And thus it comes about that girl children are never so welcome as boys; and when several girls come to a family straitened by poverty it is not felt to be a great crime to destroy the infant girl at its birth. No school, no education is provided for Chinese girls with the exception of the few belonging to the higher classes, who sometimes have teachers come to their homes and are taught to read. High-class girls are carefully secluded

from all society of the other sex from the time they are eight years of age. Very rarely do they go out from their home to the temples or to a theater, and it must always be in a sedan with closed doors.

A girl is always betrothed to her husband by her parents before she is twelve years of age, and before she is twenty she is married, often to a man she has never seen. She goes with her husband, not to his home, but to his father's home, where, it may be, half a dozen other brothers have brought their wives. Here she is a patient slave to her husband and her mother-in-law. If the family is poor there is much hard work for her, and endless quarrels with elder brothers-in-law and children-in-law that compose the patriarchal family. If she be a lady of rank she does not work, for probably her feet are bound, and she has nothing to do but eat and sleep, perchance to quarrel, too, with the women of her household.

If no sons are given her, or she is superseded by another wife, she does not complain, but not unfrequently puts an end to her unhappy life. No woman in China has freedom of thought and of action, and none have educational advantages in any worthy sense of the term. Her happiness is not greatly considered; she is not honored. Surely the picture of woman in China is of dull, hard colors unrelieved by any bright shades or contrasts.

But India,—India, with its sacred literature and its philosophy and its myriads of beautiful-eyed women,—shall we not find a pleasanter view of woman's lot in that vast country?

Here, too, social customs are the outgrowth of religion. There have been added to the teachings of the sacred books references to women as the source of all evil. Customs, too, in regard to her marriage have arisen that seem to our Western thought wholly unbearable. At the early age of eight years a daughter is separated from her brothers and placed in the seclusion of the women's apartments of her home, taught domestic duties, and, most emphatically, to feel that her future husband is the only man whose face she may rightly see. She is betrothed by her parents while she is very young, often when in her cradle. Should the man to whom she is betrothed die before the wedding ceremony she is considered a widow just as much as if she were a wife. She is thought to have merited the displeasure of the gods; she cannot remarry, but remains in her father's house, an object of scorn and dislike.

If she marries and goes to her husband's home, the most perfect, even abject, submission to her husband and his family is expected of her. She is just as completely secluded from the outside world as before her marriage. She may never eat with her husband, or take a position of equality with him.

Is it any wonder that girl children are not coveted, and are often destroyed at their birth? And is it strange that young widows should desire to end their unhappiness, and that death on the funeral pyre of a husband should have the fascination of heroism and consecration to make it attractive to her? No; the picture of woman's lot under the sway of Hinduism is only more tragically dark than in China.

The teachings of Buddha seem not prejudicial to woman's welfare, save that her salvation is to be secured by finally being born a man. In countries where Buddhism remains more nearly pure we find woman enjoys a position of greater respect and consideration. The women of Siam, Ceylon, Japan, although never presuming that they are as good or as important as men, have yet an enviable position compared to those in India.

The greatest source of unhappiness to the women of Japan is the somewhat prevalent custom of bringing a concubine to a home that is at all well to do.

In Turkey, Mohammedan women are rigidly kept veiled and secluded and uneducated,—regarded as man's plaything and chattel, sharing with several others the position of wife, and set aside at pleasure. How scant material for happy home life can there be in Turkey or India, or even China! To our Western imaginations how cheerless must be that social order where man and woman are not companions and equals!

The women of the Orient do claim our sympathy, not alone because she is the weaker and can never right her own wrongs, but because her fetters are the result of centuries of tradition and religious belief; and it can be no easy thing to break down the whole spiritual setting of a nation, and to build up a new framework of thought and social order.

Our second question is, Should woman be elevated in order to secure the well-being of the whole State? It is admitted by all observers of social order that woman's position determines and illustrates the real quality of civilization. Where woman is debased, man also fails to rise to noble life. So long as woman is the mother of every son and daughter, so long is it a vital matter that she be taught, elevated, Christianized. She must ever be the fashioner of the infantile minds under her care; she must be the determining factor of the home life. How necessary, then, that she be able to fulfill these high responsibilities; that she be the wife and mother that is cherished, loved and honored.

Yes, we feel that the condition of women in the Orient should be bettered, but—will education accomplish it? Is not the gospel, both for herself and her husband, the one thing needful? Will her elevation be assured by knowing how to read and write? Undoubtedly it is the gospel that will

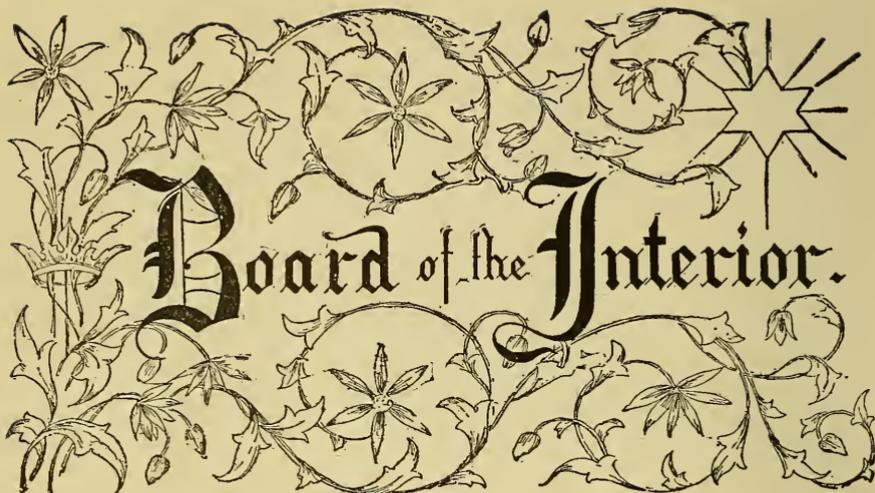
break down superstition and error ; but is not one of the speediest means of placing the gospel within reach of woman to give her the ability to read for herself? Elementary education seems almost a necessary step to her initiation into the truths of Christianity. We may not hope to give to each zenana a Christian teacher for any length of time, but if the women can read, their further enlightenment seems possible through books. And what a mighty boon to women barred from the outside world, what a relief from monotony, from melancholy and morbid thoughts, would there be in Christian literature !

Education, thus, would not inevitably bring conversion, but it would make possible the entrance of truth into the minds of many who can receive it in no other way. We should not be content with gathering the children into schools, and offering them opportunities for education ; we must go into the homes, and seek out the mothers, and give them also the opportunity to learn. Missionary work along the line of visiting homes was scarcely attempted in India till about forty years ago. It was found that, according to the customs of their country, the women were in seclusion in their homes, and did not come to the missionaries ; and finally the bright plan was evolved of sending a missionary woman to the homes of the native women, and instructing them there. At once many doors were open for this work, and great things have since been accomplished. Unmarried women could carry on this work continuously, and we have sent scores of young women into every mission station to work specially for women. It was the great wave of sympathy for the secluded women of the Orient that was aroused by this zenana visitation, begun about forty years ago, that laid the foundation for our women's missionary societies, whose object is work for women and children in heathen countries.

Christianity, and in her service education, and education for women, is gaining ground in the Orient, and the next fifty years will see tremendous awakenings to the advantage of education. And in striving to advance this education among the women of non-Christian lands, let us remember just what we mean by the term. It is that ideal education which trains the reason to discern what is true and what is false ; which quickens observation and perception ; which kindles the imagination, and makes it responsive to all that is fine in life and art ; which places the mind in an attitude of humble teachableness to truth. Such a conception of education President Wheeler must have had in mind when, in his inaugural address, he said, " Education is the transmission of life, and the supreme purpose of the university is to provide living beings for society ; good citizens for the state."

The choicest fruits of such education cannot be gathered in a day. They require time, and we should not judge too hastily of the results of education during its incipient stages, nor of the progress of Christianity by the number of its converts.

We believe in education as the means of "compietest human development." We believe it is one of the most effective allies in our missionary efforts. Let us continue to work, and strive to give a Christian education to the unhappy women of non-Christian countries.



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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.)

(Concluded.)

V. A transference of emphasis to evangelization in its fullest significance is needed in pulpit and pews. Women have responsibility for securing this transference.

The pulpit, although it has its own individuality, responds in large measure to the demands of the pews. Hence "Help those brethren" to a transference of emphasis in the themes of the pulpit is also to the majority in the pews a timely injunction.

At present in most—or the best—of our churches, of the hundred and four Sabbath services, six Sabbaths of the year are devoted to sacramental remembrance; seven or eight are given to a presentation by the pastor, missionary or secretary of the great missionary enterprises of the church; a few services may be consecrated to evangelistic appeals to the unconverted; the evangelistic spirit is manifest in other sermons; the gospel invitation is included in the presentation of many themes; there is generally in the pastor's prayers a postscript for the coming of God's kingdom; but, judging from observation and published reports of sermons even in our best pulpits, with a few exceptions, seventy-five per cent of the pulpit themes and of the emphasis of the church services have in view the spiritual edification of the church and of its guests. Out of a hundred and four sermons, eighty-four for our own comfort and growth, and twenty for God's great plans!

It is doubtless true that there is no longer in the pulpit the old separation between secular and sacred themes, but the separation between the presentation of God's desire for the salvation of the individual soul and of his desire for the conversion of the world still exists. Yet Mr. Hugh Price Hughes voices the theory and ideal of the Christian pulpit: "The primary duty of the church minister is not to comfort and edify the church, but to preach the gospel to the unconverted. Let Christians edify one another." The Christian pulpit, that "modern throne of power," has as its great opportunity the manifestation of its belief in this "primary duty of the church minister," by preaching to the unconverted and by arousing the church to evangelistic endeavor for the unsaved about them and in the world. So far as women are in any sense or degree the earthly "power behind the throne" of the pulpit, their opportunity is to secure this practical restatement, with fitting emphasis, of the great functions of the Church.

With the transfer of emphasis, the morning service will help the great mass of the "uninterested" who are gathered only there to see their privileges as co-laborers with God, and instead of providing, as now, spiritual pabulum for those grown fastidious as summer boarders, it will add to the church daily. The evening service will never lack timely themes. The prayer meeting will lose its self-centered life to save its spirit. The edification of the church will not be neglected, but secured, through active evangelization.

Professor Hunt's recent article in the *Homiletic Review* on "The Decline of the Pews," draws attention to the semi-serious doubt in the pews, the coquetting with error, the hypercritical spirit in listening to preaching, the unreasonable demands upon the pulpit. His statement, among others, that "the great need is . . . more faith in the divine institution and mission of

the Church," finds corroboration in similar expressions everywhere, such as that the Lord is limited in his work by the unfaithfulness of the Church to its responsibilities and possibilities; that the churches are timid in undertaking great work, in attempting to reach non-church attendants in their communities, many churches giving no thought to this; that few churches are entering into the wider missionary work in a way at all adequate to the promises of power to back them in such enterprises; that any pastor will say that one third of his members only make up the praying and working force; that half the population of this country never sets foot within a church. Such utterances from thoughtful and observant writers surely indicate more than the inevitable dissatisfaction with human frailty and imperfection.

When these expressions are put forth with the fact that last year the number of additions to our Congregational churches from the labors of 625,864 church members was only 2,370, and with the fact that last year our expenditures for ourselves increased by \$173,813, while our gifts to all benevolences decreased by \$525,405, what shall we say of our concentration of effort upon the edification of the Church? Ought the strength of a family to be exhausted in taking its food? Necessity may seem to compel new churches untrained in the Lord's work to exhaust their energies upon themselves instead of using them for the Lord's plans; but what shall we say of mature Christians in a mature church whose music and ministrations for themselves cost more than their missions for our Father's purposes?

A little dumb girl was last winter brought to St. Paul to meet her father, whom she had not seen since she entered the school for the deaf and dumb. When she opened those dumb lips from which he had never heard an intelligible word, and uttered, as she had been newly taught, the word "Fath-er," his sobs of joy aroused contagious sympathy in everyone present. The childish utterance "Abba Father" rejoices our Father, but he expects mature deeds from his older children. The Church in the early ages of Christianity did not linger in the first stages of growth.

The transference of emphasis is needed for this materialistic age. Luther's age needed emphasis upon that truth flashed upon him as he knelt on those marble stairs at Rome, and made them forever sacred by trampling superstition under his feet, and walking down them as he repeated it, "The just shall live by faith."

But as I saw on one Good Friday the stairs covered with hundreds of sobbing penitents, and watched their feverish kisses and embraces bestowed upon the figure of the crucifix at the top of the stairs, the conviction came that we all in every age need Luther's experience: "When anyone comes and knocks at the door of my heart, and asks, 'Who lives here?' I reply, 'Martin

Luther used to, but he has moved out, and Jesus Christ lives here.'” No longer I, but Christ Jesus! The mind in Christ Jesus longs for the time when every tongue shall confess him. Since “work for man must be done by man,” that time will come when the heart of the Church is set chiefly upon evangelization.

The transference of emphasis from edification to evangelization would manifest the difference between Christianity and other religions. I once heard Canon Gore sum up his experiences in India, by saying that the difficulty of introducing Christianity among the Hindus arose from their lack of three essential characteristics which Christianity produces: a sense of individual responsibility, a working instead of a worshiping religion, and a consciousness of the brotherhood of man.

The three characteristics of the Christian religion bring their responsibility to the women as to the men of our churches. The “Each one of you shall give an account of himself,” “Be ye doers of the Word,” “All ye are brethren,” find adequate manifestation only in emphasis upon the main function of the Church.

The transference of emphasis to evangelization would make another appeal not now strongly urged to those outside the Church. Dr. Lyman Whiting narrates the choice, three hundred years ago, by the Austrian emperor as his monogram of the vowels a, e, i, o, u, the initials of the Latin sentence, *Austria est imperare orbi universo* (Austria is to rule the world). He points out an evident truth when he says: “The aspiration, the strain of the *imperare universo* is very deeply rooted, yea, quite inborn in the soul of man; a dominion seeker would be a quite correct ethical definition of man. It is in him because behind him there is a divine and sovereign personality infusing man’s moral nature. That is the power which is to have dominion from sea to sea and to the ends of the earth. Into humanity that imperial impulse has come.”

The call to heroic action draws noble natures: it drew the first disciples; it drew Paul when Ananias was bidden, “Show him what great things he must suffer.” The appeal to the dominion seeker in man fills our armies and our noble posts everywhere. The appeal, “Come to conquer the world for Christ,” would draw into the Church many noble men and women who now refuse to come for the fellowship of the saints there.

The practical transference of emphasis would give breadth to our branch of the Church of Christ. Fifty years ago Miss Barrett wrote to Mr. Browning that she always went to the “nearest dissenting chapel of the Congregationalists,” from liking the simplicity of that praying and speaking without books; . . . and a little, too, from disliking the theory of “state churches”;

and she adds, "There is a narrowness among the dissenters which is wonderful,—an arid-gray Puritanism in the clefts of their souls; but it seems to me clear that they know what the liberty of Christ means far better, . . . and stand together as a body on higher ground."

The fifty years have brought breadth, and made music, art and poetry, warmth of passion and love of the beautiful, aids to the development of Christian life, and we have kept, too, the liberty of Christ and the higher ground. But how the narrowness of sectarian jealousy, of ignorance of the noble work of other denominations, of rivalry between one benevolent society and another, and between the men and women in Christian work, would pass away from among us were the main instead of the secondary stress in our church life placed upon broad evangelization, and if we knew all Christian workers as friends and allies who help us to attain our ends! How emphasis on evangelization would lead to broader, deeper spirituality!

From the transference of emphasis would result certain special blessings in women's missionary work. It would change the motive from pity to loyalty and love. Pity was a strong motive in the organization of women's missionary societies. When Luther's daughter died he tried to console his weeping wife with the thought of what the little girl had escaped by death. "Don't take on so, Kate," he said; "this is a hard world for women."

Pity for the women of the false religions, for whom this is indeed a hard world, has aroused us; pity for their unutterable physical suffering, for their ignorance and mental vacuity, for their slavery, their utter darkness and hopelessness. But pity is an ephemeral emotion, and wears itself out. Pity necessitates, too, a knowledge of conditions, and that is difficult to diffuse among the masses in our churches. Pity is also an emotion which if inadequately expressed in action is weakening to character.

A motive stronger than pity may be urged in missionary work,—enthusiasm for our Leader, and love and loyalty to Him. The great mass of the women of our churches are quite frank in declaring: "I am not interested in foreign missions," or in home missions, as the case may be. "These heathen women or these degraded women are not attractive to me."

But no loyal or loving woman may say, "I am not interested in the chief object of the church which I have voluntarily joined, or indifferent to the Christ-given plan for that church." Of the labor and effort required to build "this church to the Christ of God," we can only say: "We have promised, and dare we the vow recall? To do it because we love Him; we love him, and that is all." Love and loyalty and sacred obligation, as well as pity, urge that our best energies go to the evangelization of God's whole world.

Women may accomplish, if they will, the change of emphasis in their own work if not in that of the whole Church. A German landlady told me of once overhearing a celebrated actress practice for an entire day on one line of Schiller's "Mary Stuart." It was that line in which Mary answers her companion's remonstrances upon her gayety over her temporary release from prison with the words, "*Lass mich ein kind sein; sei est mit*" (Let me be a child; be one with me). All day long the actress practiced this line, shifting the stress from one word to another in her effort to secure the correct emphasis for the most vivid portrayal of Mary's character. She knew that it was in her power by her rendering this one line to fix permanently in the hearers' mind her own conception of the poet's ideal.

The change in women's work will require more than one day. It must be a growth. The change will be a revolt against her own weakness and narrowness and love of approval; against tradition, expectation and apparent necessity; and against long custom, whose weight is indeed

"Heavy as frost, and deep almost as life."

But women have those essentials to all highest success in labor, freedom and responsibility. It is not beyond their power, as it is within their sacred obligation, to bring all their church work to the test of having as its chief end not material comfort or luxury, nor even the edification of the Church, but the rescuing of the unsaved. "Does this work emphasize the evangelization of the unconverted as the chief work of the Church? If it does, spiritual life will also be quickened by it.

An Indian rajah, for whose new bride Mr. Kipling, father of the poet and story writer, had decorated a palace, asked the painter to select from a casket a jewel for her. Mr. Kipling's choice from the marvelous glowing gems such as only Oriental monarchs own, was a magnificent diamond. "Give her this," he said; "no woman could withstand that." But the rajah shut the diamond again in the casket, which he hugged jealously to his breast, and exclaimed, "Nay; such gems be not for women!" What gems of service are for woman, only she may decide. Will she redeem her work, and, so far as it is in her power, that of the whole Church to beauty and glory? She owes to the entire Church culture and inspiration in missionary work.

The revolt against tradition and custom involved in a radical change of emphasis in women's work, must be an individual revolt from unsatisfactory activities to direct active participation in the evangelization of the world. She will find abundant, rewardful labor in that field. Each woman may for herself test her individual gifts of service by their direct or indirect value to the plans of God, knowing that the service which endures this test fosters her

own spiritual life and that of those associated with her. Each woman may loyally eschew all church work which demands her time and strength without compensating results in the accomplishment of the main evangelistic purpose of the church. Or she may remain only partially conscious of her high privilege. Mr. David Rice Atchison was President of these United States for an entire day, and slept the hours away without realizing his unique honor.

As to each woman is granted the heavenly vision, she may put away childish things and manifest sympathy with the great plans of God, and so "press on to full growth."

The restoration of the apostolic emphasis upon evangelization in the three-fold purpose of the Church will restore to the Church and to women their glory and power.

There abideth always in the Church militant remembrance, edification and evangelization. The greatest of these hastens the coming of the Church triumphant and eternal. Over the entrance of Milan Cathedral are carved three mottoes: under the sculptured cross, "That which troubles is but for a moment;" under the roses, "That which pleases is but for a moment;" under the great central arch, "Only that is important which is eternal."

ON A NEW YEAR.

BY AMOS R. WELLS.

MAKE Thou this coming year new to me, blessed Father, or it will be only the same as the old year. Renew to my faith Thy promises, and renew my courage to seize them. Quicken within me the consciousness of Thy presence. Let Thy spirit of great joy drive from my soul its old-time fears. They shall not dwell with me to befoul this sweet new year. Through its days I will carry, dear Father, the sturdy bearing of one upheld by the infinite. I will walk straight onward, Thy hand leading me. I will look men frankly in the face, Thine eyes seeing me. I will sing, I will laugh, I will rejoice through the year,—the joy of the Lord being my strength. Draw close about me, if it be Thy pleasure, the curtain of the future, so that I may not see beyond the encompassing day. It is Thy future, and behind those dense folds are thine upholding arms. It will draw back before me as I move courageously onward, disclosing at each step new proofs of Thy wisdom and love. No evil will befall me, for Thou wilt befall me. I do not ask Thee for more light, or more strength, or more joy; I ask thee boldly for Thyself. Father, through whom the new year comes, O come through it to me. My spirit burns within me for the vision of Thee.

I long to be freed from the frets of worldliness into the liberty of the world,—the mastery of sense and of time that Thou canst give. I long to know Thee, that I may know myself and others. Live Thou in me, blessed Lord; then alone shall I rightly live in thy new year.—*From "When Thou Hast Shut Thy Door."*

COMMUNICATING ZEAL.

BY MRS. F. M. ELLIOTT.

(Read at the Annual Meeting of the W. B. M. I., Oct. 25, 1899, at Madison, Wis.)

THIS subject reads as if there were some problem about it, some difficulty in communicating zeal. Now, doesn't every one know that it is just as easy to communicate zeal as it is to communicate the measles? Once you have a good, thorough case of it yourself you are bound to go about giving it out on every hand. You may find some few of the people you meet who are proof against it.

Out in Manila, when our poor soldier boys come down with the small-pox, they are sent to the pest camps; and when an outsider, the doctor or the chaplain visits them, he puts on a cloak saturated in some chemical which makes him safe from contagion. So, sometimes, when we are full of enthusiasm we come up against a person so cloaked in indifference that he seems proof against our zeal. Usually, however, there is a crack somewhere in his covering through which our influence can penetrate. Such persons being exceptions need not now be considered. Let us only note that our zeal, whatever it may be, is contagious.

As to zeal itself, it is of many kinds. I know women who are full of zeal about housekeeping. They can always give you some new rule for pickled peaches or tell you the best moth-destroyer. And I know women whose chief concern in life is in clothes. They wax eloquent over pipings and box-plaitings, and can tell to an inch the proper size for a sleeve. And there are some women who wake up and talk with energy about the best make of golf clubs, and the number of strokes it has taken them to make the nine holes.

And all these women are interesting. Sometimes one wonders a little at their great enthusiasm over little matters that are of no vital interest in this big world, but they are full of something and are ready to talk about it.

No woman is interesting unless she is full of zeal about something. A woman with no zeal is just like a cow, a placid, stupid cow—a really nice, calm animal, that is all. Fortunately the number of such women is small.

Most women have too many zeals. I once had a friend who was full of zeal about many things. Collecting teapots was her specialty until she discovered superior possibilities in porcelain bowls, and transferred her affection to them. She wore out her life in zeal about little things until she was tired of it all, and one day she confessed that the existence she longed for and considered most desirable was that of a really valuable cow. Now, of course such a state would have been death to a woman of her energy. A

wide-awake, live woman must have zeal about something. The main thing is not to learn how to communicate the zeal that is in her, but to know exactly what zeal she is communicating, for she is surely radiating something every time she moves.

Zeal is most like fire. Just consider the adjectives we use with it—fervent zeal, burning zeal, consuming, devouring zeal. It is a thing that burns in us, and flashes out on all about us. It is like fire in its action. There is the raging, spasmodic enthusiasm that incites to sudden self-sacrifice; that moves its victim to throw all her jewels into the treasury at once, tearing them off on the spot. There is the calm, steady devotion that moves to constant giving, and warms without destroying.

It is well for us to consider what zeal is in us—whether it is for the things that are most worthy. What is our especial zeal? Have we caught the fervor for self-culture? Are we devoting our lives to studying art and literature and the sciences? Well and good; we are opening new worlds to our minds and are training them. Is any higher zeal possible? Do we stop at self-improvement? Does that help those about us to a higher life? Does it urge us to exert ourselves for the degraded and lost in this world? Does it bring us nearer God? And, last test of all, does it make us Christ-like? If this sort of zeal is in us it will go out to others. If we were inclosed in a cloister it would make its way to some one. If the walls of a sick-room shut us in it would work out into some other life; and if our life is out in the broad world, that zeal will spread to the uttermost parts of this earth.

If, after all, you want some hints about communicating your zeal, study the lives of our missionaries. See how they do it. Read Paton's life; listen, every chance you can get, to the experience of our missionary women—home on their vacations—read their letters from the field. The business of their consecrated lives is communicating zeal.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCT. 10, 1899, TO OCT. 20, 1899.

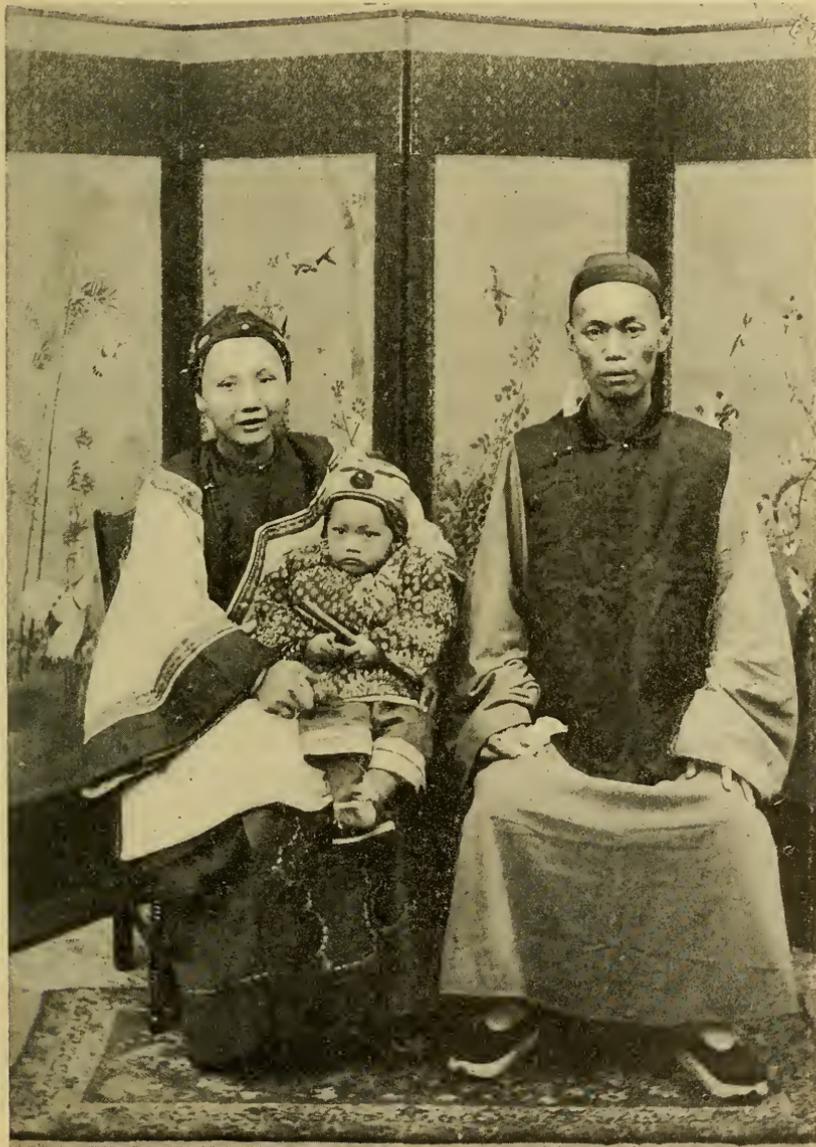
COLORADO	525 71	Previously acknowledged	64,936 32
ILLINOIS	5,765 09	Total for the year ending Oct. 20,	
INDIANA	339 35	1899	\$79,688 12
IOWA	2,494 58		
KANSAS	671 67		
MICHIGAN	2,039 73	ARMENIAN RELIEF FUND.	
MINNESOTA	585 69	Received this month	19 20
MISSOURI	583 68	Already forwarded	145 04
NORTH DAKOTA	83 50	Total for the year ending Oct 20,	
OHIO	292 77	1899	\$164 24
SOUTH DAKOTA	356 66		
WISCONSIN	674 17	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
WYOMING	5 75	Received this month	56 00
FLORIDA	25 00	Already forwarded	494 32
OKLAHOMA	1 25	Total for the year ending Oct. 20,	
TENNESSEE	5 00	1899	\$550 32
TEXAS	1 00	MRS. ALFRED B. WILLCOX, Ass't Treas.	
Sale of stock	280 00		
MISCELLANEOUS	21 20		
Total for the month	14,751 80		

Life and Light for Woman.

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FEBRUARY, 1900.

No. 2.



A CHRISTIAN FAMILY IN CHINA.

"Chinese women are being made more and more the companions of their husbands." See page 58.

CHINA.

THE OPENING CENTURY IN CHINA.

BY MRS. HARLAN P. BEACH.

A STUDY of the conditions greeting the new century in China is scarcely complete without a review of the eventful years of at least half a century preceding it. But the limitations of a magazine article forbid its covering too much ground.

As the century opens, three factors in the situation seem to stand out with most prominence.

The first of these is change. Whether the results will be for better or for worse, old institutions, old habits of life, old ideals are threatened with strange innovations.

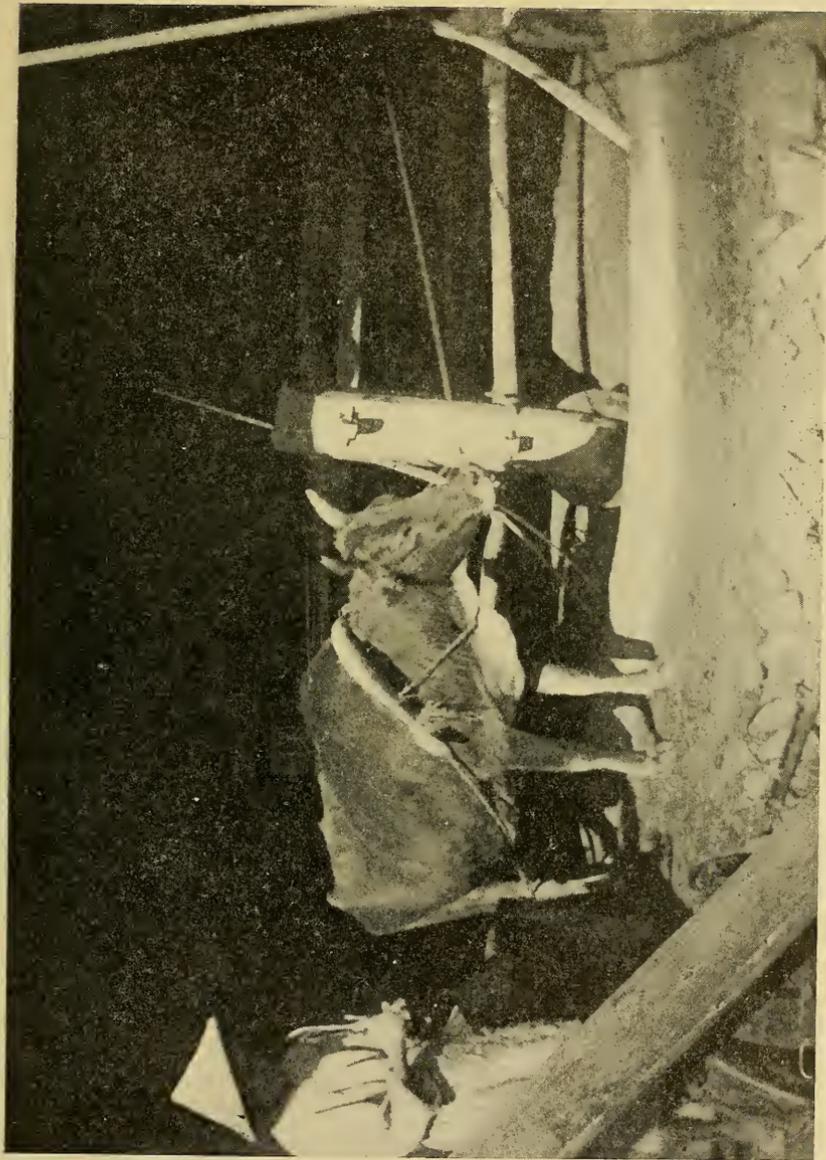
The second one is the advent of Foreign Powers. They may be a menace to national existence, or may not be, but China will never again be what she was before they came upon the scene.

The third factor is the Christian religion, a mighty and pervasive one, though recognized in the "still, small voice," reaching the hearts of the people, rather than in the wind and the earthquake.

1. Change. To the natural heart of the Chinaman change is abhorrent. To have his life modeled after that of his fathers is the acme of his desires. The books he studies at school, the language he speaks, the theory of government he lives under, reach back to a remote antiquity. The city he lives in has its dwelling houses, yamens and temples built in a style of architecture repeated with little variations all over the empire. And the arched marble bridge he crosses, ornamented with rows of queer little seated lions, is like hundreds of others spanning other rivers and canals.

Into this life of satisfied uniformity has entered the disquieting element of change. He sees the beginning of preparations for tearing up the hills to unearth their treasures of coal and iron, of copper, silver and gold, regardless of the revengeful fury of the earth dragon. He gazes at the great spindles and looms of a huge factory which will turn out bales of cloth with unthinkable rapidity; and he himself patronizes, on trial, the "fire-wheel cart" (the railroad train), though the iron tracks sweep through the graveyard of his ancestors, and he shivers as he thinks of their wandering spirits bereft of an earthly home.

But these changes in the industrial world are fraught with more serious consequences than those in the realm of sentiment. The mines may furnish labor for the unemployed, but the great factories will do away with the hand-loom, and the railroads make havoc with the business of the carter and wheelbarrow man, the donkey-driver and coolie, the boatmen and



A RICE MILL IN CHINA.

innkeeper, whose over-night guests now whisk through their trip in half a day. A readjustment of such sociological disturbances is difficult anywhere, but ominously serious where the struggle for a bare subsistence is so strenuous as in China.

2. Foreign powers. One of two possibilities will be the undoubted result of the recent aggressions of foreign nations in China; one that they will divide the territory between them, the other that they will continue to hold, as at present, "spheres of influence," with conditions as favorable to commerce as possible.

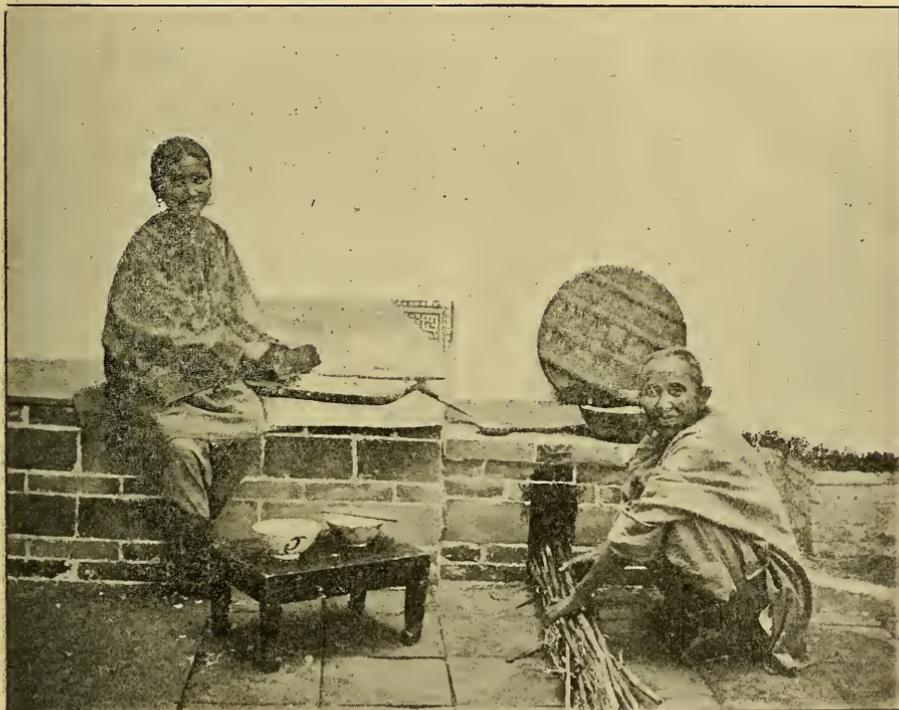
The first possibility is scarcely probable. With the exception of Russia, the Powers care little for an extension of territory or to meet the problems involved in governing a people like the Chinese. The designs of Russia, possibly, may include acquisition of land, giving her an ice-free harbor. Semi-Asiatic herself, she is in many ways allied to Mongolian peoples, and her institutions and methods of government would fit more easily on them than those of a more distinctly Western nation.

If matters remain as at present, with lease of territory and "sphere of influence" granted to Germany in Shantung, to England along the valley of Yangtze, to France in the South and to Russia in the North, the developments to be looked for are in the lines of laying of railroads, working of mines, building up of mills and factories, and, in general, the wide extension of commerce. It is as a commercial venture that the Powers have set foot in China, and here the most roseate hopes center.

It may be questioned, however, whether Western investors have taken enough into account the backwardness of the Chinese in demanding the conveniences and appurtenances of a Western civilization so necessary to us. Servants in foreign families do not seize with avidity labor-saving inventions, and if in their own homes they possess any of the modern appliances for house work and cooking, they are, as someone has remarked, "rare and lonesome exceptions." In this country the same thing is true of them. Living as they do in the midst of a civilization teeming with the ornate and superfluous, they still hold to a barren and primitive mode of life, content with few tools and simple surroundings. Considering this national trait, the limitations of the ordinary Chinese pocketbook, and the fact that as manufacturers of any desired article they easily become dangerous competitors, it is possible that China may not prove the commercial El Dorado hoped for.

With the effects on the national life of this foreign invasion of territory we have become more or less familiar. The impetus given to reform in the first few months seemed to promise a new China with almost the speed that a "New Japan" was evolved. Incipient universities sprang into life all

over the empire. A prospectus for a girls' school, including departments of law and medicine, under the sole care of the Chinese, was drawn up in Shanghai. Questions in regard to Western science and, in one case, Bible history were introduced into the government examinations, and edicts introducing the most sweeping reforms were issued with bewildering rapidity, the impressionable young emperor and a few wildly radical reformers leading the way.



COOKING IN CHINA.

Then came the sudden setback : the disappearance of the emperor from public life ; the secret, hurried flight of Kang, the most noted of the reformers, the arrest, imprisonment and barbaric beheading of six others ; and the reinstatement of the empress dowager in the place of power. Since then universities have been stopped, the girls' school in Shanghai closed, western sciences dropped from the examinations, and progressive edicts repealed,

while officials and business corporations are squeezed to the utmost for silver to meet the heavy indemnities.

But at least the country has been saved from revolution and the government from collapse, as was imminent if the young emperor had continued in his headlong rush of reform unchecked.

3. The Christian religion. The present outlook for missionary work has signs both of discouragement and promise. On the one hand, dislike of foreigners, enhanced by their recent aggressions, often includes the mission-



FACULTY OF FOOCHOW COLLEGE, FOOCHOW, CHINA.

ary as well, and he is considered responsible for some of the national disasters. Then as a different type of foreigner from him becomes more familiar in the interior, the motives which govern his life may not be easily distinguished by the thoughtless from those of the mere money-getter, and the hardening effects may be seen which make missionary work in the ports so difficult. The almost universal demand for English in mission schools in the last few months will involve changes of curriculum and an

increase in the teaching force; and opportunities open to graduates to enter business life, with its larger salaries, but its temptations and pitfalls, may reduce the ranks of helpers and pastors.

On the other hand, the crowd of applicants in all missionary institutions, the demand for books prepared by missionaries, the long roll of inquirers and the many additions to church membership are conditions such as have never been seen in China before. In Manchuria and Fu-chien the awakening is almost like the days of Pentecost. The activity of native Christians, also, in spreading the gospel message, is one of the most hopeful features. This is especially the case in Manchuria and in the anti-foreign province of Hunan, where one man, a helper of the London Missionary Society, has been the principal human agent in developing a truly great work, having twenty-two centers of Christian worship, with which are connected hundreds of Christians and thousands of inquirers.

The hopeful beginnings of work by secretaries sent out by the Young Men's Christian Association and the influence exerted by them on the student classes must be counted among the potent forces for Christ, and such efforts for the *litterati* as are being put forth by Mr. Timothy Richards in Shanghai and Mr. Gilbert Reid in Peking, not overlooked as valuable, though less fruitful in immediate results than others.

What the new century will be to China depends largely on what it is to the Christian Church in other lands. It has been night there for many centuries; but if in consecration and loyalty to the Master his followers enter the open doors to take possession for him, the dawn of the new era will bring the morning.

THE AWAKENING OF CHINA: ITS EFFECTS UPON WOMAN.

BY MRS. D. Z. SHEFFIELD.

OUR country has been a great debating society for the past year over the questions created by the battle of Manila. Whatever the relation of our Government to those islands may finally become, the discussion of these questions has brought to the attention of all the present condition of the great empire of China, lying contiguous to those islands, and its transcendent importance in our relations to the Philippines.

China is awakening. New forces are beginning to operate, and are arousing her from the lethargy of content with past conditions. Voices from without are demanding of her that from this time forth she shall adapt herself to the conditions of modern life. Slowly, reluctantly, but surely, China is responding to these influences which are gathering force within her borders. New ideals of education are coming to the great literary class.

Universities are being founded. The cause of reform in government has its martyrs. Railroads are being built across the empire. A new postal system is being set in order. The clamorous demands of powerful nations for "spheres of influence" in Chinese territory is frightening the government into new efforts to organize an army and navy for self-protection.

These are a few of the signs of awakening in the great empire. But there is a silent half of the Chinese people hidden away in the homes. The life of that half is lived "behind the screen." Does it continue after the order of past ages, or are the new influences beginning to penetrate to the homes? Has woman in China a share in the general awakening? The change in China cannot be placed to the credit of a single body of men. Diplomat and merchant will claim with preacher and teacher a portion of the honor. But if the secluded homes of the people have been reached it has been by women working for women; and to those who have thus worked there are many tokens that the new influences are already affecting the homes and the homemakers.

A recent inquiry was made by the writer of a Chinese scholar as to the proportion of educated women in China. In the entire lack of statistics, the reply to such an inquiry can only be accepted as the opinion of an intelligent Chinaman. We may be sure that he would not intend to make the case too dark for his country. The scholar said in substance: "Many old official families take pride in educating their girls, and thus sending them to their future homes prepared to keep the family accounts, to write graceful letters of ceremony, and to be able to while away their time in the monotony of their restricted lives over the novels and plays of the day. Aside from these families, perhaps in one in a hundred among literary families the father may allow his daughters to study with the sons under the family tutor. As for merchants and wealthy citizens, they think it of no credit to the family to have educated girls. It would be a detriment to their prospects to be so unpractical. Daughters of farmers and working-classes need not be mentioned as receiving an education." Personal observation would justify this estimate of the state of education among women in China; and yet one of the main lines of activity in woman's work for woman has been in establishing and developing Christian schools for girls.

The best successes of the church in winning converts has been among village people. This class, that "need not be mentioned" as giving education to daughters, was at the outset more than reluctant to have the daughters educated. "Such a waste of time." "She cannot be spared from the family work." "She must spin, cook, weave, tend the baby." "She is stupid." "Girls cannot learn." These last words have been

heard hundreds of times, and the benumbing effect upon girls of doubt of their ability to learn has been one of the hardest obstacles to overcome. In spite of these serious obstructions schools have been successfully established. Thousands of educated women are now scattered in homes in cities and villages, and are object lessons of the transformation which true culture brings to the lives of women. The demonstration of the fact of the value of education for women is of the utmost importance in its influence upon the future of China.

Then it must be remembered that it is a Christian education that these young women have received. Their power is not merely intellectual. The moral influence of women, with new ideas of motherhood, with an apprehension of the rights of the child over against the authority of the parent, which Confucianism has so excessively emphasized, is already bringing a new type of child into the Christian home. We constantly see a wee Celestial born of Christian parents with a more alert expression on its little face. It is not so docile a dumpling in the mission school; it has more ideas, more wants; it requires more patience to teach and train,—and the results of training are of a higher order.

Such mothers have new ideas as to care for their homes, as to sanitation, diet, prevention of disease. Such homes with such mothers are becoming more and more numerous, and their influence is widening and deepening among the adjoining homes. The success of Christian schools for girls has already awakened a desire among many of the wealthy and official classes to secure an education for their daughters. Some of these classes are sending their daughters to Christian schools, and there is an agitation now going on in the interests of establishing such schools of Western learning under Chinese direction. A school for girls was started in Shanghai a year or more ago, under the patronage of distinguished families, but has been closed for the present, under the pressure of influences that after a little must spend their force.

Another way in which woman is sharing in the advantages of new ideas is in the recognition of all classes of the evil of foot-binding, and the formation of a national society for the suppression of the evil. The growth of this sentiment is most interesting to those who for many years have been laboring to create it. The writer remembers that the first little girl baptized in the city of Tung-cho could not be saved from the fate of her mother in this respect. "The times are not yet," said the mother; "because we love our little girl we must make her a respectable woman." Last year that girl, grown to womanhood and motherhood, herself unloosed the cruel bandages, and came into the new freedom. More than three hundred women and

girls of the North China Mission are now rejoicing in this deliverance from traditional bondage. It is because there has been created hundreds of such centers of protest against the evil of foot-binding that it has been possible to organize the "Heavenly Foot Society," to which government officials and distinguished scholars have contributed tracts condemning the evils of the custom, and thousands of parents have given their pledge of support. If, as a recent writer has said, "The lengthening of the forearm and increased stature of woman of the Anglo-Saxon race are among the most significant facts of their immediate future," what shall be said as to the effect upon the future of the Chinese race of the release of women from the deforming, depressing, life-narrowing, health-destroying custom of foot-binding?

Another idea that is winning its way into the Chinese home is that of the dignity of the wife in her relation to her husband. In the past, motherhood has overshadowed wifehood. Only when a young wife had become a mother could she find consideration and kindness from mother-in-law and husband. "My husband," "My wife,"—these words are rarely heard in China, except in laughing, shamefaced bravado, that shows how strange the expressions are to the lips. It requires the second generation of Christian men to read approvingly the Scripture figures of the Church as the bride of Christ. The spirit of equality, of companionship, of mutual respect which men and women from the West manifest toward one another, was one of the newest, strangest exhibitions of the customs of these wanderers from "the Western seas." Chinese travelers have often written of this feature of Western social life in terms of satire. One writer said: "The wife has only to nod, and her husband comes flying to her side;" "In the West women are lords;" "The wife has no illness or infirmity, and yet her husband supports her by her arms in walking."

In spite of their strangeness, these new thoughts of the dignity of the wife are making their impression in thousands of homes. Chinese women are being made more and more the companions of their husbands. With woman's outlook widened by education, her judgment is sought and respected by her husband in affairs outside the home. This improvement in the condition of women is not only taking place within the Christian Church, Chinese men of culture, as ministers and consuls, and in other capacities, have visited Western lands, often taking their wives with them, and together entering into the social life of the Occident, and absorbing not a little of its spirit to take back with them to China to influence their countrymen.

Thus, with minds developed, with bodies emancipated, with a better motherhood and a nobler wifehood, the women of China are being fitted not only to have a share in the new and richer life that is being brought to

the people, but are also being fitted to do their part to bring to pass this new order of life, when husbands shall count it an honor to love their wives even as Christ also loved the Church, and the highest ideals of the Confucian family shall be transcended in multitudes of Christian homes.

THE BOARDING SCHOOL IN PAO-TING-FU.

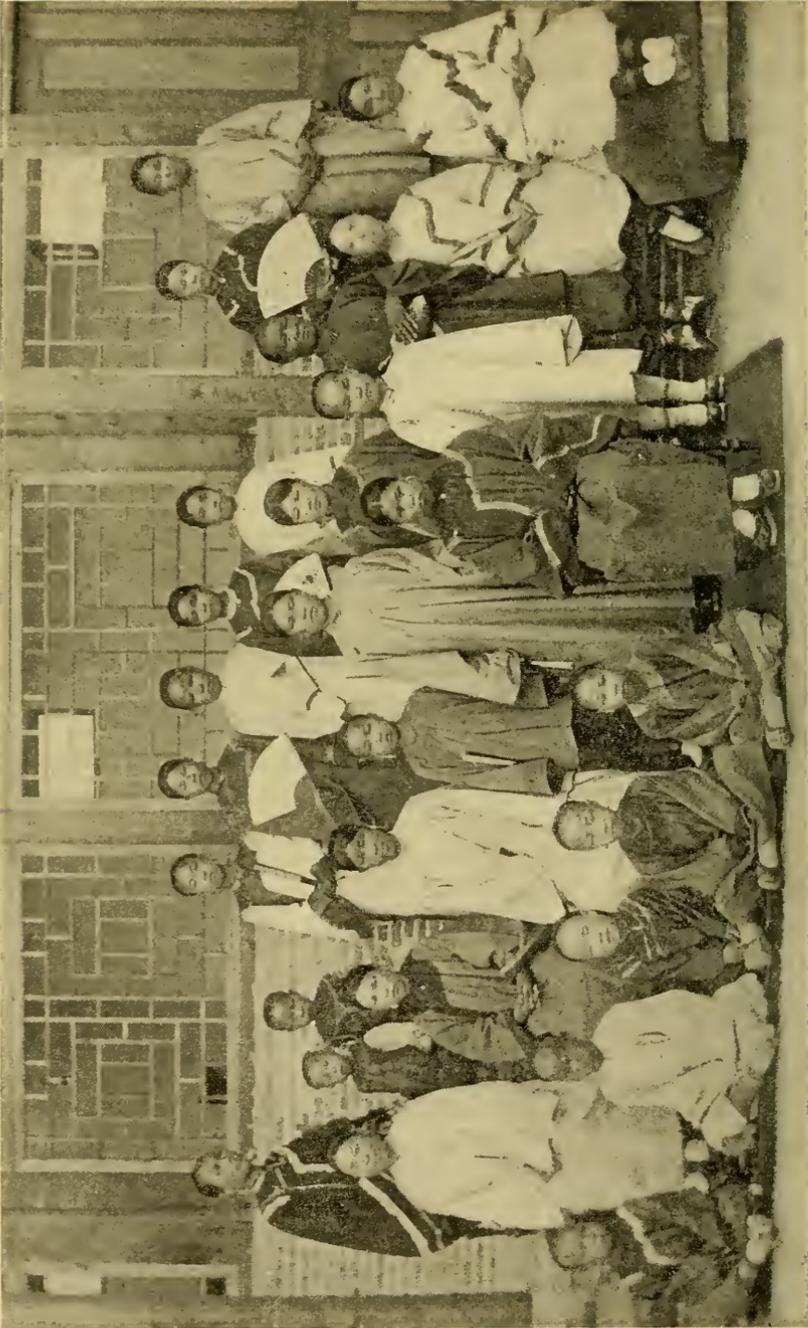
BY MISS MARY S. MORRILL.

How would you like to spend a day in our Girls' School?—to-day, perhaps, since it has been an average one, and we want you to know us just as we are.

It is just six o'clock in the morning. Come with me to the school court. Here, in a room thirty-one and a half feet long by twelve and a half feet wide, you will at any time find some of your Chinese friends. Here they study, sew and sleep. At either end of the room are the k'angs,—the Chinese stove bed made of brick. Ours in this room are two feet three inches high, five feet wide, and the length is the width of the room. You need not fear awakening them; those little mummies are good for another fifteen minutes' sleep. See how snugly they are swathed in their comfortables. You wonder how they can sleep so soundly upon those hard beds, and they wonder how we can trust ourselves to our "lively springs." At 6.15 Miss Gould rings the bell, and those bundles present an animated appearance. The girls yawn and stretch out their hands for shoes and stockings, which they carefully placed at the foot of their comfortables the night before. The girls' garments are all made after one pattern,—loose trousers, fastened at the ankle by a strong ribbon made for that purpose, and a sack which reaches nearly to the knees. It has five buttons,—one at the throat, one on the right shoulder and three under the arm. Do not at once conclude that we entirely escape the thralls of Madam Grundy. The sleeve pattern often varies, and the styles of buttons and patterns upon the trimming are legion. Some of our older girls use colored silks or foreign white cotton, and work little butterflies with very long antennæ and strange flowers upon their collars and cuffs. Those, however, are their Sunday sacks; the everyday garments that they have been putting on while we are talking are perfectly plain. They have also carried their sleeping jackets and trousers, with their comfortables, and hung them out to air upon lines in the court. Now you can look at the top of the k'ang; it is covered with a mat made of reeds, which the Chinese weave in very pretty patterns, and we use them on our floors, though they are not as fine as the Japanese matting. In the winter the k'ang has an additional covering of felt; for here it is, owing to lack of space for tables, that the younger pupils sit for study. Some of the pupils have gone to the bathroom to heat water for the morning face-washing; the Chinese

Mrs. Cheng

1911



THE GIRLS' BOARDING SCHOOL AT PAO-TING-FU.

would shiver with astonishment even in June should you have the temerity to suggest that they use cold water in making their toilets. Some are sweeping the rooms, others the walks in the court, and there are at least three in the kitchen helping the matron prepare the morning meal. What do they have? you ask. This day's breakfast was corn-meal cakes and cabbage stew, with the remainder of last night's porridge. They are not as unpalatable as you might think. White flour is the special treat and is allowed twice a week; also a little meat at the same time, which is chopped up and mixed with the cabbage and onions. Sweet potatoes, turnips, fresh and salted, make a variety in the bill of fare. Corn meal, millet and rice, the last two occasionally mixed with beans, are the porridges used for their supper.

The work of the day still moves on. Look at that string of girls, one sitting in front of another on the k'ang; each girl has a box in which is deposited her brush and combs. A Chinese girl's age can be told from the way she combs her hair. From babyhood up to twelve years the front of the head is kept shaved, just as the Chinese at home who have not adopted American dress wear theirs. Gradually this hair is allowed to grow out, but as long as she is a schoolgirl she wears it in a braid.

We have three work circles this year,—one for the rooms, one for outdoor work, and the last for the kitchen. The leaders are held responsible for the work of each department, and everything is supposed to be ready for inspection when the breakfast bell rings at quarter of eight. The long red table in the dining room is a substantial affair, but it never groaned beneath the weight of dishes or viands. No tablecloth or napkins add to the week's washing. Two girls receive through the slide—what? Some plates of the meal bread, and as many pairs of chopsticks as there are girls; bowls of the vegetable stew are ladled out and put at each place. Breakfast over, the bedding is folded up and placed in neat piles in either corner of the k'ang. We furnish the sleeping jacket and trousers, but not the *comfortable*, which is loaned in most schools. The latter is admitted to be a necessity by all, but the former is not considered so, and unless we allow the girls to sleep in garments that they have been wearing all day it is difficult to get them to bring others. Those are a part of the things that are supposed to be in place before inspection at 8.30. I think the hardest place for the girls to keep in order is the shelf in the wardrobe. Chinese garments, because of their peculiar shape, can only be kept neatly by folding them. These boxes and shelf are as good a test of character for our girls as your upper bureau drawers are for you; we all know how those look now and then when what we want happens to be nearer the bottom than the top. It takes much reminding and the docking of some pieces of the brass cash given them for

good deportment and work. In the winter they have to make and take care of their own fires, and cut up the dried cornstalks used in firing the k'angs. We try in every way to teach them to help themselves; for while of necessity their way of living is better than in their own homes, we do not want them to grow away from their homes.

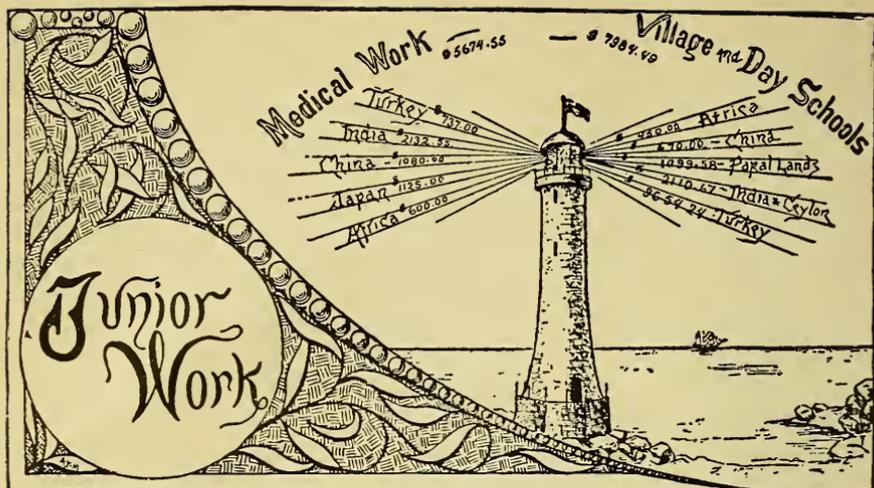
At nine o'clock the bell calls them to school. We can give twelve girls seats at Chinese tables in the middle of the room; the k'angs, as you can see by the dimensions I have given, take up no little space. The small girls sit Turk fashion in front of a low table made for use on the k'ang; I think they prefer their seats to the benches of the older pupils, for it is what they are used to in their own homes. We find, however, that the girls cannot present as orderly an appearance there as when seated in Western fashion. From 9 to 9.30 is morning prayers. This year they are taking the readings upon the Sunday-school lesson. We are a year behind you, for we cannot receive the current year's publications early enough to prepare the Quarterlies. In the table drawers are slates and pencils; for every pupil, whether she has begun arithmetic or not, has to take at least a slate lesson in learning to write those tea-chest hieroglyphics. There are also Old and New Testament histories, copies of a physiology, a little geography and mental arithmetic. An old Chinese teacher comes in to give them writing lessons, and he scans their work severely over his spectacles, pointing out mistakes with the long nail of his little finger. At 10.30 is a fifteen minutes' recess, and Miss Gould gives them calisthenics; they take some of the movements very prettily, delighting their friends at the mid-year examination. At twelve we have an hour and a half intermission. Each girl receives a biscuit for her lunch, and if she is in the division that has washing to do brings out her clothes. We have had foreign wooden washboards made for them, as we decided that rubbing on bricks or stones—native fashion—wore the clothes thin too quickly. But the ironing is still done in native style; the garments are folded smoothly while still a little damp and laid upon a stone slab prepared especially for this purpose, and pounded vigorously with wooden pestles until smooth. Except that the gloss is lacking, they look very well.

From half-past one to half-past four are study and recitation hours. Thursday afternoon they have to attend the church prayer meeting at four, and on Friday, from three to four, while the women's prayer meeting is being held in the other court, they have their Christian Endeavor prayer meeting. The older girls have passed on, and those now in school feel that it will be something of a cross to take up the duties of leader.

You may be surprised to find our schoolroom so much quieter than you supposed Chinese schools could be. It has taken time to accomplish it, but studying aloud is a thing of the past. The look on the new-comers'

faces sometimes reminds me of the expression and manner of the hack drivers in the Boston & Albany station after they were forbidden to hawk their cabs: "The holler is still there," as a small friend of mine remarked. At half-past four comes supper. There are usually some school duties to be performed, as firing of k'angs and cutting up vegetables for the next morning meal. Recreation? Yes, indeed; there are two swings and some jump-ropes, and the younger ones keep them in motion. They like to weave things out of the cornstalks, and dearly enjoy jackstones. Hitherto they have had only some rough stones they could find in the court, but I have some foreign ones for their Christmas present. At seven o'clock come evening prayers, followed by study or sewing hour, as the case may be. The day is almost over. At half-past eight the retiring bell rings, work and books are laid aside, and those same comfortables that we saw folded in the morning are laid upon the k'ang in such shape that their owners can slide down into them. Very often I go out for a last word or look, and the girls always expect me to be interested in their feet, for there is sure to be some vain individual who tries the experiment of wearing her stockings to bed with the idea of keeping her feet small.

At nine o'clock we ring "lights out," and a silence falls upon the court. There is no longer a patter of those wooden shoe soles upon our veranda and a knock at our door, followed by "Please, teacher, I want some paper," or "Golden Orchid has a dreadful pain," etc., to the end of the chapter. Their day is over, but ours is not, for we have had to tell you about it. Do you say, "That is not much of a day?" True, the things that are recorded are not; but if you can read between the lines you will see how, in the coming and going among them, in the directing of the every-day round, influences have been set in motion that must tell sometime, somewhere. Dr. Holmes pithily declares, "If you want a perfect child, you must begin with its grandmother." I have often thought of it as I look at some of our raw material. It is wonderful to see what a change even one term of school makes in a wild, unruly girl; a change that is seen and felt by the neighbors as well as by their teachers, who are eagerly watching for results. "Are you Mo Chiao-shih?" asked a woman who came to our dispensary for the first time, on meeting me in the waiting-room. "I have wanted to see you and find out what you did to make those Kuo children so different. They used to be neighborhood terrors!" This is only one testimony, and I record it that you may take courage in giving and praying for these station schools. Could you see and realize what a factor they are in uplifting the home and making dark places bright, you would feel sure that this work among your weak little sisters was a blessed and fruitful one.



CHINA.

THE HOSPITAL FOR WOMEN AND CHILDREN IN FOOCHOW.

(Extracts from the Annual Report.)

BY DR. KATE C. WOODHULL.

DURING the last year the forces that work against righteousness have been as potent as ever. And so the great army of the victims of sin and ignorance and disease has been marching on, looking for pity and help to those whose hearts have been touched by the love of Him who bore our griefs and carried our sorrows. In our little corner of ministry we have carried the white flag of relief for the sick and wounded as bravely and patiently as we could, and we praise God that we have been able to relieve so many forms of suffering.

We regretted at the beginning of the year to part with Dr. Goddard, but rejoiced that work was to be opened up in the Ing'Hok region. One of the medical students also went to assist in the work there. The four remaining students have been our faithful assistants during the year. As in previous years they have studied text-books, and in the Dispensary and Hospital they have daily opportunity for studying the various forms of disease and their treatment. We have made some improvements in the drug-room that facilitate dispensing, and the students are very happy in their work.

The number of in-patients has been greater than any previous year. This is a satisfaction as we feel it to be the most important department of our medical work. Among our hospital patients have been various forms of suffering, and a variety of classes and conditions of people. Some have found mental and spiritual as well as physical relief.

A mother and daughter came in one evening saying their house was troubled with evil spirits, and all the family had been sick. The next morning when we visited the wards the mother said, "When I came last night I was suffering great distress, but this morning I seem to be all right." Her case proved to be one of low fever, and she remained several weeks. She knew something of the doctrine when she came. While here her faith was greatly strengthened, and since leaving the hospital she has united with the church.

Among our little patients were two boys with hip-joint disease. They were suffering very much when they came, and their mothers were nearly worn out with caring for them. These were kept in bed and treated by weight and extension. Under this treatment they were comfortable and happy for over a month, when they were able to sit and stand without pain. The mothers were not willing to stay longer to complete the cure, but left the Hospital very happy because of the relief the children had received.

The weary hours of these little shut-in ones are relieved by playing with the bright picture cards which friends have presented to the hospital. Sometimes they are cheered by visits from the kindergarten children coming to bring them flowers. And they think it is a great treat when the music-box is brought in to play for them.

A few patients have come seeking relief from the opium habit. One of these was a lady from an officer's family. Two friends came with her for company. She brought a large quantity of opium pills to take in case she was too miserable without her pipe. Fortunately these were found, and of course had to be taken away. She stayed until she seemed quite well, and the last time we heard from her it was a good report. There is more hope of a permanent cure if the patient has a comfortable home and friends to help and encourage.

The products of the opium trade cut a sorry figure as seen from the standpoint of a medical missionary. In order to satisfy this craving a man will rob his house of every comfort and then sell his wife and children. It destroys all sense of pity and honor more completely, if possible, than the habit of strong drink. An intemperate man will sometimes be himself again and show some love for his family. We have heard of a drunkard who was reformed by seeing his wife's tears drop into the cup of water she

gave him to drink. He vowed he would never drink his wife's tears again, and he kept his word. But an opium smoker could drink his wife's tears unmoved. When we see all this misery and remember how opium was introduced into China, it makes us long for the time when nations will be rich enough to enjoy the luxury of doing right.

EVANGELISTIC WORK.

The patients assemble morning and evening in the chapel for prayers. The hospital evangelist is one who has suffered much herself, and has a very pleasant way of talking with others. In the dispensary she has a room near the front door, and invites the patients to stop after receiving their medicine. Sometimes they will say, "I have no leisure to-day," but others will listen for a long time. The students also teach, and Miss Woodhull visits the patients in their rooms and attends evening prayers. After the reading of Scripture, singing and prayer the little school begins, when the patients and the friends who have come in with them recite what they have memorized. Some of the older ones, and now and then a very nervous one, will say they cannot do it. But with a little encouragement they find they can, and soon become quite enthusiastic pupils. At the present time there is a bright young woman who can answer readily questions on all of Christ's miracles. A little girl whom Miss Woodhull found one night hiding behind the door because she was afraid she could not recite, now recites easily, and smiles all the while with delight at her accomplishments. By her side sits a woman from Formosa who at first did not dare to try, for fear we would laugh at her brogue; now her eyes shine as bright as stars while she recites. Her mother-in-law came in with her and stayed a short time. She could read Chinese, and when she came again to see her daughter we were delighted to find she had bought a hymn book, and she said, "Now I want to buy a Testament with large characters, so I can see." But the happiest one of all is the patient who came with her face greatly disfigured from disease of the bones, now much improved. She has a bright mind but cannot memorize as quickly as the younger ones; still she enjoys it so much her face fairly shines. She says when she wakes up in the night she prays. Another patient who has been with us some time has not been able to learn much herself, but her face beams with pride while her twelve-year old daughter recites a whole hymn at a time.

Thus in various ways the good seed is being sown. Our prayer is that the Hospital work may become more and more a blessing, and bring to many souls a knowledge of Him who gave the command, "Go, heal and teach."

SUGGESTIONS FOR CONDUCTING A CHILDREN'S MISSION CIRCLE.

BY A MISSION BAND LEADER.

It is only by keeping the subject of our children's work constantly before us that we leaders are likely to find new suggestions or help. The missionary, Sunday school and Christian Endeavor literature of our own or other denominations often give at least a hint from which we may start some new way of working. Being a leader, and obliged to be on the search for help for myself, I may have no new suggestions for others, but the following are a few which have created more interest among the little folks of our circle.

Printing all the hymns on large sheets of smooth wrapping paper, tacked onto a roller, saves the delay and trouble with books. Prayer verses may also be thus printed for repeating in concert. These being numbered may readily be turned to. A large card with the names of the members printed on it, and hung upon the wall, is an added inducement to become a member. The record of attendance is kept on this by means of the colored stars. Occasionally a child's paper—best of any a *Dayspring*—may be given as a reward for having learned Bible verses for answering at the roll call. Make the prayer service prominent toward the close of the meeting, where the children have thoughts of their own upon the subject. It helps to specify certain things in plain, short sentences, or to question them, and so lead them to express some desire themselves, or some cause for giving thanks. This is done before kneeling for prayer.

It is also a great help for the leader to subscribe for two copies of the *Dayspring* as well as of LIFE AND LIGHT. From the extra copy the pictures may be cut as needed for illustrations. These pictures may also be used in connection with the maps, and maps are indispensable. When a mission station is mentioned, and marked by the star, let some child pin on a picture of the missionary at that place, cut from a magazine or an old calendar.

The little ones are pleased to own a membership card, cut from cardboard, the name of the society and amount of membership fee printed on one side, and whatever is desirable to make the object of membership on the other. With the older ones—boys and girls in their early "teens"—other methods seem best; such as printing the special subjects for prayer upon the blackboard, preparing programmes for each meeting, etc. By means of the programmes each one is more ready to take the part assigned him or her. If difficult to get them to write papers, the subject can be forced upon their attention and hold their interest by means of a game played like that of

authors. Many facts and anecdotes can easily be printed upon squares of cardboard for this; or the subject may be discussed by means of questions and answers on cards, illustrated by appropriate pictures pasted on one side.

An occasional social, where, if the band is small, each has the privilege of inviting a friend, makes a change. These can be made of a missionary nature, as, for instance, "A Fishing Party" on some country. The pictures, stories, animals cut from cardboard, with pictures, facts or storied rhymes, are pasted and printed on their flat sides and tied up into paper parcels. Individual lunches may be tied up in the same way. These packages are fished for, and when all are caught each exhibits his prizes, and after the lunch games fill up the evening. In similar fashion the idea "Through a Cobweb to Japan" may be worked out on the plan of the old cobweb social.

I think it well for each member after signing the constitution of the Band to keep a copy of it. A sufficient number of copies can be easily made with the hectograph. Of all things, we need to keep out of ruts, to "watch and pray" for helpful suggestions.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Again we must report a serious falling off in our monthly receipts, the amount for the month ending December 18th being \$2,909.03 less than for the same time in 1898. This is explained by the fact that in this month last year we received a special gift of \$3,000 from one giver, so that it does not show a falling off in general interest. As, however, the donation mentioned was used for the regular work of the Board, the lack this year is very serious. We all need to realize that the best working months of the year are passing, and that we must strain every nerve to give our treasury the start it ought to have for the new year. As we have just passed once more the beautiful Christmas season, and our hearts have again been turned with intense rejoicing to the unspeakable Gift to a dying world, should not the innumerable blessings that surround our lives lead us to greater effort than ever before to do our part of his work that he has committed to us as he would have us do it? The "hard times" which have lain so long like a pall on the treasuries of many societies seem to be over, and money is flowing back into the usual channels. As we are relieved in many ways by the lightening burdens shall we not remember the women and children who are struggling under the intolerable burdens of heathenism? Shall we not remember the desires, the commands,

the offer of the untold privilege of a share in this work which come to us from our Lord himself?

A NEW BRANCH. A meeting for the organization and election of officers of the Eastern Maine Branch was held in Bangor, December 8th. About twelve churches were represented, including a large number of ladies from the three Bangor churches. Mrs. John F. Thompson, home secretary of the Western Maine Branch, and Miss Kyle, Field Secretary of the Board, assisted in the organization. The following officers were elected: Mrs. George H. Eaton, Calais, president; Mrs. Moses Burpee, Houlton, vice president; Mrs. Henry Murchie, Calais, home secretary; Miss L. E. Johnson, Bangor, foreign secretary; Mrs. C. H. Cutler, Bangor, treasurer *pro tem.*; Mrs. Geo. P. Dutton, Ellsworth, secretary for Junior work; Mrs. C. H. Cutler and Mrs. L. L. Paine, of Bangor, advisory committee. A vice president was also chosen for each county in the territory of the new Branch. Much is hoped from this division of the State into two Branches, and every church will have a cordial invitation to become allied with the work through an auxiliary or a mission circle.

OUR CENTURY STUDIES. Much interest has been expressed in our studies of the mission work during the century in different countries. We believe we were not mistaken in the thought that it would take a year to do the amount of reading and study necessary to gain an adequate idea of this marvelous success and growth in a hundred years, so that when the century really ends—at the close of 1900—we shall have some intelligent comprehension of what has been accomplished. The admirable article by Secretary Barton on another page takes up the subject in a different form from our auxiliary topics, and many of our societies may be interested to develop the thoughts in it which could only be outlined in our limited space.

PRAYING FOR MONEY. Perhaps the climax of our annual meeting in Syracuse was on Thursday morning, in the hour devoted to the aggressive movement in the Board for the closing year of the century. After Miss Susan Hayes Ward's most inspiring paper on "Prospect and Retrospect" practical plans for the movement were considered. Quite unexpectedly there came a suggestion from the audience that we should pray for money. The demands from the field were imperative, the workers were ready to go to meet them, and the present need seemed to be the consecration of the money power in the Church. The suggestion met with quick response, and prayers followed one another in rapid succession for half an hour. The feeling was intense, and the spiritual uplift was very marked. A valued Branch president suggests that we make this one of our special efforts for

the year,—to “pray for money.” Shall we do this, friends? In every Branch and auxiliary meeting—daily in our closets—shall we ask for money from Him who has the power to move all hearts, to loosen all purse strings?

IN MEMORIAM. In the death of Miss Abby E. McIntire, which MISS ABBY E. MCINTIRE. occurred at her home in Exeter, N. H., December 3d, the Woman’s Board has lost one of its earliest and most loyal friends. She was present at the meeting in Portsmouth, in 1873, when the New Hampshire Branch was formed, and was its treasurer for twenty-five years. Many thousands of dollars passed through her hands, and many hundreds of letters were written by her when every penstroke was a pain to her chronically lame wrists and fingers. She also held the office of president of the Exeter Auxiliary for a quarter of a century. Her familiarity with the different mission fields and with their work, and even the names of the workers, was very unusual. Her faith in the power of the gospel was unflinching, and her life was a constant response to the command to give that “gospel to every creature.” Miss McIntire was a good illustration of the fact that people who are intelligently interested in foreign missions are apt also to be active in home missions. The interests of all our organizations for work in America were very dear to her, while no obstacle could daunt her courage or lessen her efforts in the cause of temperance. Her large heart and unusually strong mind were equal to tireless grappling with all these great interests. Truly one has fallen from our ranks whose place it will be hard to fill.

MISSIONARY HEROES OF INDIA. I cannot close without expressing my admiration for the devotion, earnestness and self-denial of the immense majority of missionaries whom we met in India. We were everywhere welcomed with an infinite warmth and thoughtfulness, and shall ever cherish the remembrance. The number, manifoldness and excellence of the methods employed were equally interesting and astonishing; and the swiftness with which, as in the case of the famine children, the missionaries adapt themselves to a new situation and seize an opportunity. It is much to have seen the Taj, the Pearl Mosque and Akbar’s Tomb; to have stood in the residency graveyard at Lucknow, and to have seen the angel carved in white marble at the grave in Cawnpore; to have prayed under the roof of Henry Martyn’s Pagoda, and to have sat in the room where William Carey died; but it is a greater privilege to have stood for a moment beside the leaders of the greatest fight which the Christian Church has ever waged since the time of Constantine, and to have been permitted to raise to their parched lips a draught of living water, making a brief interspace in their great fight.—*Rev. F. B. Meyer, in the Missionary Review.*

A DIFFERENT OPINION. A Chinaman says concerning the "barbarian" Europeans: "They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestors' graves. They jump around and kick balls as if they were paid to do it. Again, you will find them making long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first. Yet the women are to be pitied, too. On festive occasions, before every man who likes to look at them, they are dragged around a room to the accompaniment of the most hellish music."

LIFE AND LIGHT SUBSCRIPTIONS. We wish to call the attention of our subscribers to the small label on the cover of LIFE AND LIGHT which shows the date to which subscriptions are paid. We are glad to know that the number of societies is increasing where a special person has been appointed to care for its interests, but in the majority of instances we must rely upon the individual subscriber to send payment when it is due. It is our custom to have our subscriptions paid in advance, but we continue to send the magazine for a year after the time expires, as it is usually through oversight that the amounts are not sent. We are sure that this simple suggestion will be a sufficient reminder.

EXTRACTS FROM RECENT LETTERS.

FROM MISS DAUGHADAY, SAPPORO, JAPAN.

THE latest word about the new instructions from the Educational Department of the government is that they do not bear so heavily on the higher Christian schools as was thought at first; so probably young men in private schools will be exempt from conscription until twenty-eight years of age, the same as in public schools. But the instructions relating to primary schools have not been modified in the least, and many Christian primary schools have been closed. Many laws are being revised, and I am disappointed that the status of woman before the law remains the same. Men can get divorces but women cannot. No woman can be considered the head of the house even though she be a rich widow with only little children. If there be no boy to be considered master of the family she must adopt one. One family I know consists of a widowed mother, grown daughter and a son of fifteen. He is a bad, dissipated boy, but he rules the house, and

mother and sister must ask permission to spend money or do anything of importance. My Bible woman is to be married next week. A paper asking permission to marry must be presented to the government, signed by father or guardian. Having no father her little brother must give his consent, or she could not be married. All these things will change in time, as Christian sentiment prevails, but for a while some must suffer.

FROM MRS. MINNIE B. HASTINGS, UDUPITTY, CEYLON.

Our girls' boarding school is growing more distinctively Christian in its character than ever. A greater proportion than formerly are children from heathen homes. Last year eight girls, half of them of heathen parentage, united with the church. In all the history of the Uduppitty school—it was established in 1867—only one pupil has graduated without having previously publicly acknowledged their faith in Christ. Some, alas! from non-Christian homes have yielded to the temptations around them and have gone back into heathenism, but the great majority have stood firm. During vacation I went one day to see an old graduate living in the Batticotta field. She left the school nine years ago, and has been living at home ever since. Although all her relatives both near and distant are Sivites she has stood as a Christian all these years. Personally she is very attractive, but being poor and having no dowry she has not married. She receives a very small salary for teaching sewing in the girls' school near her home. Surely it is a reason for great thankfulness that this child is known all through her village as a follower of Christ!

FROM MR. G. S. EDDY, WORKING AMONG SCHOOLS AND COLLEGES IN INDIA UNDER THE STUDENT VOLUNTEER MOVEMENT.

After Jaffna College the next institution visited was the *Oodooville Seminary* for girls. I have seldom seen such an attractive sight as the bright, brown faces and the pure white clothes of those native girls. Whoever invested money in the school will indeed find treasure in heaven. For more than two generations, with an average of over one hundred pupils, it has trained the women who were to lead and mold this great community of Jaffna. In 1824 a Mrs. Winslow began to teach a few of the little Hindu girls, but none would break caste by becoming boarders. One day two of the children were detained by a sudden storm. One of them became so hungry that she was compelled to take the food Mrs. Winslow offered her, and by so doing broke caste. Soon after this the father brought the two little girls as boarders, and the school began. In 1840 Miss Agnew took up the work and became known in the island as the "mother of a thousand daughters." Nearly every girl who has graduated in the last eighteen years has left the

seminary a Christian. Every morning before the sun is up you can see them leaning over the great veranda to catch the first light on the pages of their Bibles. Every girl keeps quiet hour. At sunrise comes the morning hymn and their united prayer, and at sunset you can hear them singing Gospel songs.

In their Christian Endeavor Society they have frequent meetings. Thirty or forty girls will pray in succession if opportunity is given. Their society supports a Bible woman in the neighboring islands, and though most of them are very poor they have already pledged and begun to raise money to send a Bible woman to India. Every Christian girl in school has a Hindu girl assigned to her to work for, by the Endeavor Society, and every Hindu girl can tell you what girl is praying and working for her. Twenty of the present pupils from Hindu homes have joined the church, and many of them witness for Christ at home. Three meetings were held for the Christian girls on Bible Study, Soul Winning and the Holy Spirit. Two meetings were held for the unconverted, the first showing the difference between Hinduism and Christianity, and the second on the "Blood of the Lamb" and Christ as the *only* Saviour for the world.

At this second meeting God was evidently at work, and on the invitation of the principal a number of girls, many of them Hindus, rose to confess Christ for the first time. It was a glad day in that school. It was a very simple message, broken by interpretation, but God worked. It was like shaking a ripened tree for fruit; for in that school there had been one life lived long among them as a daily witness, that of Miss Eliza Agnew. There had been years of patient waiting, months of faithful seed-sowing, weeks of earnest prayer, days of silent suffering, of seeming drudgery, of weary overwork—for the laborers were few, and she had worked alone. But God had seen; and some day there will be a crown. Hers has been a life of almost ceaseless sacrifice. She herself had not known how closely she had followed in her Master's steps, nor how like Him she had grown. But the little company of those for whom she daily lived her life saw Christ in her, and to them she was their saint. She had only lived and loved. Each long day's work of little things that did not seem to count had one by one been done. The prayers had been said, and things left with God. Hers had been the seed-sowing. Most days she had been too tired to count how much or think about the harvest. She had sown in tears. But she shall reap in joy!

FROM MISS L. M. MELLEEN WITH REFERENCE TO THE WORK OF MISS G. R. HANCE, AT ESIDUMBINI, SO. AFRICA.

During Miss Hance's nine years' residence at Esidumbini there have been marked changes for good. It was a difficult field apportioned two ladies.

There was not only the simple gospel to preach, but reforms to institute in the church and out, false doctrines, prejudices and evil to combat on all sides. From Miss Hance's own testimony she could do nothing but cast herself upon the Lord and cry for help, which was given in great measure.

Written records had been lost or destroyed, and it was a task to obtain a record from the old residents of the church membership. Miss Hance records as one of the first events after their arrival in January, 1890: "Mr. Pixley visited the station in February, and after carefully going over the church record with the church decided that only twenty-six persons could claim to be in good and regular standing in the church, and of some of these it was difficult to find out the standing. The following year three or four of them were suspended; afterward only eighteen were found to be in good standing. The next step was to secure a preacher and to get a house built for him. There were many trials of the spirit and flesh in winning the people to a right understanding and acceptance of the work which belonged to them to do."

What has been the result of these nine years' labor? One hundred and fourteen have been admitted to the church. Eighty-two women have come under Miss Hance's personal instruction in the inquirers' class, thirty-two of whom are now in the church. There are thirteen men who are eligible as lay preachers. A pastor has been ordained and his support assured by the people. Outstations, preaching places and schools have been established. The station school has grown from a membership of thirty to over one hundred. Contributions have increased year by year, and the people have learned to give cheerfully and with a willing heart. The young women especially have learned to take a social standing where they are not ashamed, but glad, to meet with the missionaries and render them service. These are visible fruits, golden in the present hour; but who shall count the harvest from seed sown in secret, in tears, in health and in sickness, by the wayside, among children in school, mothers in their weekly meetings, men and women in the kraals and as they came to the door for medicine, to talk over land questions, disputes and a hundred other things? It was not strange that people were sorry to see Miss Hance leave! They had grown to be very dependent upon her, not only for guidance in church matters, but in many other ways. They manifested their gratitude in testimonies of blessings received through her coming to Esidumbini, in gifts, in many best wishes and earnest prayers for her safe guidance and keeping. The Noodsberg people also testified to blessing received, and showed a sincere appreciation of what Miss Hance had done for them, in her long acquaintance with and interest in the Noodsberg church. That she may have the reward of her

labors in the enriching of God's kingdom for his glory is the sincere desire of her many friends.

In a later letter Miss Mellen writes:—

You will be following African war news and wondering how nearly we are affected. Not immediately yet; and were it not for rumors, and English friends at the front and our anxious watching for daily news we would seem as remote in this quiet mission retreat as you in America.

FROM MRS. A. M. C. MALCOLM, OF UMZUMBE, SOUTH AFRICA.

We are again a full school this term, and so far have been blessed with every blessing—good health, sufficient provision, pleasant weather, and, to crown all, a glorious revival in which many souls were born again, and dear Christian girls led into still higher consecration and a loftier ideal of the Christian life. This blessed awakening was the result of a week's meetings held here by Mr. Weaver, assisted by two of our native preachers, M'Biya and Gardiner. How good has God been to us! Oh, that we may be more and more filled with His Spirit, and possessed with greater and greater longing for his glory in the salvation of souls! The intense darkness of heathenism with which one is constantly grappling would discourage any but those who know the power of the Spirit of the Lord to subdue the power of evil and lead captivity captive.

Just now this Colony is in a sad state: a war which may almost be designated a civil war is raging in the country. So far our district has been undisturbed, but how long it may remain so we know not. The English have gained several victories, but the Dutch have fought well and taken up good positions in the Colony. I do grieve over it all, and wish that recourse might have been had to some means other than that of arms. We are daily expecting to hear of a fearful engagement at Ladysmith, where the English and Dutch forces seem to be strengthening themselves for a terrible battle. The Dutch are a brave race, accustomed to the saddle and use of the rifle, though not skilled in methods of modern warfare. I suppose the War really means that either the English or Dutch must be supreme in South Africa. Hitherto the English have been the ruling power, but I suppose the Dutch feel that they are now strong enough to try for supremacy. The actual reason for the outbreak of hostilities is the non-recognition of the Queen of England's suzerainty, and the disadvantages under which her subjects were compelled to live in the Transvaal. Oh, may our God guide all things to the glory of his name and the extension of his kingdom!

Our Work at Home.

THE MESSAGE OF THE CENTURY.

[An abstract of an address delivered by Secretary Barton at the Annual Meeting of the Woman's Board at Syracuse; also at the Annual Meeting of the W. B. M. I. of Madison, Wis.]

As we are about to step over the threshold into the new century it is fitting that we pause for a little to get our bearing. In order to do this we need to look backward and learn the story of the years that are passed in order to catch the message for the century to come. The Christian work of the future begins with the work of the past; the progress which we are to make is closely allied to what has been done. The capstone of the old century is the threshold of the new.

Let us inquire, therefore, of the old century, crowned with effort, struggle, sacrifice, defeat and victory, "What are the signs of promise?" Time will permit us to mention only the great movements, the victories already won, which, in the new century, will be the foundation stones upon which it can build.

1. The present century has opened practically the entire world to the gospel. Toward the close of the last century the major part of the world was closed to the Christian teacher; there was hardly a Protestant Christian worker upon the entire Asiatic continent, and, what is more, those countries were barred against the missionary. More than one thousand million of the world's pagan were inaccessible to Christian effort. It was at that time that the London East India Company declared that they would rather have a shipload of devils go to India than a shipload of missionaries. China, India, Japan, Turkey, Africa and the Islands of the Sea, by far the greater part of the inhabited globe, were closed, and there were but few of all Christendom who were so bold as to entertain the hope that these countries would ever be open for Christian work.

At the beginning of the century the Protestant Christians in the entire world who were interested in foreign missions did not equal the present number of missionary Christians in the State of Massachusetts alone, and the territory they occupied in the Old World and the New hardly exceeded twice that size. A small company indeed to conquer the world for Christ! Prayer was devotedly offered that God would open the doors of the nations, and at the same time Christian activity and consecration increased. One by one these doors have swung wide upon their hinges. To-day in every province of China there live and labor Christian missionaries who find a warm welcome. By treaty rights missionaries can reside and work in every village, hamlet and city of Japan. The government of India grants large subsidies to the Christian missionaries of that country to aid them in the conduct and support of Christian schools. Turkey is dotted with Protestant Christian institutions from Salonica to Persia, and from the Black Sea to Egypt. The Christian missionaries have penetrated the center of Africa from every side, and there is no longer a dark continent. The Islands of

the Sea have already cast off the garments of their shame, and everywhere Christianity and all it brings of order, sobriety and civilization has a thousand welcomes. The seal has been broken; the veil that hung darkly between has been rent asunder, and the heathen world is waiting in expectation the voice of Christendom to speak to it the words of life.

2. The languages of the world have been studied, classified and mastered. Language is the only human medium through which Christianity can be carried to the world. At the beginning of the century the barrier presented by the many tongues and dialects, all practically unknown to those who would use them to convey a knowledge of Christ, was almost as formidable as the national barriers. Even when those multitudinous tongues were mastered and reduced to writing, how could the thoughts of heaven be expressed in the language of hell? Many of the best and most devout scholars of that age believed that it could not be done. It was emphatically declared that pagan languages, which had grown up in war, deceit, sensuality and crime, and were destitute of every form of word or speech that convey thoughts of purity and spirituality, could never be made the vehicle for imparting Biblical knowledge or spiritual truth. Many a man prayed faithfully for the opening of the doors of the nations, but who would have the boldness and courage to pray that the babel of heathen languages might be reduced to form, and be used as the vehicles of salvation? We cannot trace the process, but the work has been accomplished. One by one those obdurate, uncouth, inflexible tongues have yielded, taking on a Christian literature, which, in many cases, is shaping the spoken language of the common people. This former barrier has become one of the strongest, most abiding and far-reaching instruments for propagating Christian truth, and directing thereby the thoughts and lives of the non-Christian world.

3. The English language, which was used one hundred years ago by but a handful of people in Great Britain and the United States, is now studied, read and spoken by more people than any other language, and that, too, by those who represent the best educated and most progressive people among the nations of the world. Through this language the intellectual life of the world has been brought into contact with the best literature permeated with Christian thought. Through this common language, in which the Hindu, the Chinese, the Japanese and the African take conscious pride, the remaining barriers of native tongues are rapidly crumbling away. It has already become the only common tongue in many Christian schools and universities, and is the medium of approach to the intellectual and spiritual life of many peoples.

4. At the beginning of the century the degraded condition of the women of the pagan world was a formidable barrier to the progress of Christianity. Two facts of heathenism are well established: first, that the women far exceed the men in ignorance and blind superstition; and, second, that, although held in an inferior position, they exert superior influence over the men in matters of religion. The customs of the various countries made it apparently impossible for the ignorant womanhood of paganism to be reached with the gospel of sobriety and intelligence. Little was accomplished along this line during the first half of the present century. No

effort on the part of the Christian missionary has been more hotly opposed; about no question has the conflict waged more fiercely. At last the Woman's Boards were organized, and a great army of special-service recruits were thrown into the field. The enemy has capitulated. The special efforts now put forth by the Christian women of the world for their less-favored sisters is crowned with marked success. The thousands of pupils in the girls' schools, the multitudes of women who are proud to be able to read, the orderly Christian home presided over by the educated, refined Christian wife and mother, the changing customs in regard to the position of women, the new, exalted, enlightened, happy Christian womanhood that is springing up all around the pagan world show that here, too, doors of transcendent possibilities have opened wide.

5. A century ago the non-Christian religions were enshrouded in mystery. The purpose of Christianity was to displace these religions, but as to what they were no one understood. They were all classed as "heathen," and there accurate knowledge ended. It was a rude, rough work the early missionaries undertook when they began to expound the gospel of Christ to races of whose religious thoughts and beliefs and hopes they were supremely ignorant. How could the gospel be adapted in its presentation to the special condition, needs and life of a people unless that people's religious experiences and beliefs were understood? The story of the first fifty years of missionary effort in this century reveals in a multitude of ways the difficulty of the attempt. But these were not wasted years. The pagan systems of belief have been studied until undoubtedly, in many cases, the missionary knows more about the religion of a race than the people themselves understand. This barrier has been removed, and the missionaries prepare their Christian literature and adapt their oral message so as to meet the peculiar need and cry of the pagan soul to whom the message is directed.

6. Science and invention have brought the pagan world to our very doors. At the beginning of this period of modern missions the world was large, and the heathen were far away. Missionaries bade good-by to their friends never expecting to meet them again in this life. It required three or four months to go to Turkey, nine to India, ten or twelve to China or Japan, and about as long to reach the Sandwich Islands, and the way was fraught with hardship and danger. Sometimes after the departure of missionaries a year would pass before word returned from them, and often they had been months in their graves before it was known in the homeland. Not infrequently supplies could not be got to the fields in time to prevent the severest suffering. A world then laid between Honolulu and Boston, and to the ordinary mind China was almost as far away as Mars is to-day.

The world of science has come to the aid of the cause. Now, with the utmost comfort and safety, missionaries can go to the ends of the earth in two months, and they seldom reach a point where they cannot be spoken with by those from the mission rooms in a day. Honolulu is nearer Boston to-day than Syracuse was at the beginning of the century. The entire pagan world is now our-next door neighbor, and science and invention have bridged every gulf that once separated it from us. Distance has been annihilated, and the discoveries and inventions of a hundred years are at our disposal, that we

may with speed, comfort and economy carry the gospel of Christ to the ends of the earth.

7. Within a century the wealth of the world has increased in marvelous proportions, and what is more important this increased wealth is in the hands of the Christian nations. There are now single Christian individuals whose possessions approach in value the entire wealth of all of the denominations that united in 1810 to form the American Board. The annual income of many a member of the Church of Christ to-day is more than the entire expenditure of all the missionary societies of the United States prior to 1835, if not prior to 1850. While the great wealth of the so-called Christian nations is not all under the control of Christian men and women, it is generally conceded that Christians hold their due proportion. There are probably now more individuals in the churches who could give to the cause of Christ one hundred thousand dollars without embarrassment than there were when the American Board was organized who could give one thousand dollars. Apart from those who possess large wealth, there has been a general increase in the number of well-to-do Christians who live comfortably and are able to enjoy many of the luxuries of life. This has indeed been a century of wealth accumulation for nations and individuals and churches.

I have rapidly surveyed a few only of the great facts that stand out from the century as we look back upon it. What message do these facts bring to us?

They declare to us in mighty words written by every act of God or man across the century that during these ten decades God has been preparing the pagan world for the gospel message, and the Christian world to carry that message. He has broken down all barriers that shut out the Christian teacher. He has bound up in a community of interest the Christian and the non-Christian nations. He has annihilated distances, bridged impassable chasms, gathering into one great brotherhood the nations of the earth. At the same time he has turned the hearts of non-Christians toward the Anglo-Saxon race, and made them recognize that the Christian faith of the Anglo-Saxon is a faith that exalts, strengthens, organizes and civilizes. He has placed us face to face with the pagan world, with every formidable barrier removed, and says, "Now teach them my gospel." In order that this may be done, He in whose hands are the silver and the gold, and the cattle upon a thousand hills, has put great wealth into the hands of the membership of the Christian Church, and he now waits to see with what faithfulness the stewardship will be kept.

In a word, the message of the century is a message of unprecedented opportunities, boundless possibilities, transcendent privilege, unmistakable duty and of tremendous urgency. The Lord almost by miracle has prepared the nations for this hour of advance. The pagan world expects a forward movement at this time upon the part of the Christian hosts; the battle has been fought and won, and now it only remains to go in and possess the land for Christ. Our own intelligence, the providences of the century, the pleading of paganism, the command of the Master,—all unite in one voice urging us to carry now, at any sacrifice, the gospel of our Lord Christ to the world unredeemed, and all pledge a victory the glory and triumph of which the Church has never experienced.

OUR BOOK TABLE.

Nineteen Centuries of Missions. By Mrs. W. W. Scudder. Published by F. H. Revell Co. Pp. 250. Price, \$1.

On the title-page of this book is the statement that it is "primarily prepared for young people," but older people will be equally benefited by having this admirable compendium in their libraries as a book of reference. While we are constantly deploring the lack of interest in missions, and the entirely inadequate support given to missions, nevertheless we must acknowledge that the bibliography of missions is rapidly increasing, and if there were not a demand for these books they would not be published. Nothing is more welcome to the student of missions than an accurate and comprehensive reference book. This work of Mrs. Scudder's is certainly comprehensive, as it opens with the missions of the Apostolic Church and closes with modern missions of the nineteenth century. Dr. F. E. Clark, in his introductory note, speaks of this compendium as "accurate, interesting and helpful; a book that is readable as well as instructive." Questions at the end of each chapter make it possible to use this book not only for reference but for systematic study. The president of every auxiliary society should own this inexpensive volume for use in her meetings.

Lights and Shadows of Mission Work in the Far East. By S. H. Chester, D.D. Published by the Presbyterian Committee of Publication, Richmond, Va. Pp. 133. Price, 75 cents.

The various mission boards send their bishops and secretaries occasionally to visit mission stations on the other side of the world, and this volume contains the record of observations made by the secretary of foreign missions of the Southern Presbyterian Church in the United States. He went during the year 1897 to Japan, China and Korea; and while this book is of special interest to the denomination he represented, yet it is so attractively illustrated and well written that it repays examination.

In a book published by the same committee, price \$1, the Rev. Hampden C. DuBose, fourteen years a missionary at Foochow, discusses the three religions of China—Confucianism, Buddhism and Taoism—under the somewhat startling title *The Dragon, Image and Demon*.

During a visit to the United States in 1882 the author of this book gave a lecture on the "Three Religions" in about one hundred and fifty churches, and this volume is in response to those who, having heard the lecture, desired the facts in more permanent form. Mr. DuBose says: "I write in a plain style so that boys may understand as well as men. When six years old my father gave me a little red picture book about Rev. R. Moffat in Africa; it took full possession of my soul, and in the "log parsonage" I resolved to go to the heathen. I trust that this book will follow every Christian boy that reads it like a policeman."

The Apostle of the North, James Evans. By Egerton R. Young. Published by Revell Co. Pp. 262. Price, \$1.25.

Egerton Young, himself a missionary to the Indians, is a most picturesque and graphic *raconteur* both by tongue and pen. Judging from the illustrations, this book should be as interesting to boys as one of Cooper's novels. It deals with the adventures of a hero half a century ago, who traveled exten-

sively and worked faithfully among the Indians in Canada. Men risk their lives daily in war, in conquest for commercial purposes, in scientific exploration. This man risked his life and endured incredible hardships for the love of souls.

Tales of Adventure from the Old Book. By Rev. Thomas Champness. Published by Revell Co. Pp. 121. Price, 30 cents.

These are Bible stories told in modern parlance.

We have to acknowledge from this same house of Revell Co. the three following books: *Lend a Hand.* By C. M. Sheldon. *Woman's Possibilities and Limitations.* By Stephen W. Dana, D.D. *Searchlights on Christian Science: A Symposium.*
G. H. C.

SIDE LIGHTS FROM PERIODICALS.

"China, the sick man of the Far East, whose recovery is doubtful," is the subject of thoughtful papers in several of the January issues. James S. Fearon, writing in the *Forum* upon "Commercial Possibilities of China," argues, in reply to opposite views already expressed, that the vast empire will continue to need, and increasingly, our exports, and that America should do her share in building railroads, supplying machinery, electric plants, and all the helps toward progress.

Dr. D. Z. Sheffield, missionary of the American Board in Tung-cho, discusses in the *Atlantic Monthly* "The Future of the Chinese People," treating the empire itself and the people with a distinction which greatly clears a complex problem. The future of the empire one dare not predict, with ambitious nations lurking about her. The people themselves, with their latent possibilities, need only sympathetic, firm, persevering, stimulating assistance from the Powers which have opportunity, and their future is a bright one.

Quite in the same line are the comprehensive views of John Barrett in the *Review of Reviews*, under the title, "Our Interests in China,—A Question of the Hour." These three writers agree that we are upon the threshold of vast commercial possibilities in the Far East; including China, "Few people appreciate that she provides the chief market for the export of our manufactured cotton goods." Flour exports to southern China are increasing. Iron and steel products are in large demand. Mr. Barrett devotes a column to the "Missionaries and Diplomats," attributing large influence to both classes of workers in lifting up the people. "After careful study of the missionary field, not only in China but in Siam, where the work came for years under my closest observation, I can say that I do not agree with the adverse and superficial conclusions which one hears so often in the clubs and at the dinner tables of the treaty ports."

Interesting descriptions may be found in *Littell*, December, of two cities of the Far East, Macao and Canton.

With the present interest in South Africa and Lord Roberts, one who has not time to read "Forty-One Years in India" may glean its contents in the digest of the book given in the *Outlook*, December 30th.

The *Nineteenth Century*, December, gives an attractive picture of a Hindu home from one who enjoyed the rare privilege of visiting in a rare

household. We rejoice in native grace and comfort and intelligence wherever it appears, and would echo, as do all our missionaries, the sentiment of the writer, Hon. J. D. Reed, C.L.E., that work among the Hindus proceeds from the foundation of good already existing in native religion, society and homes.

M. L. D.

THE AWAKENING OF CHINA.

TOPIC FOR MARCH.

FOR this topic we recommend three talks or papers: 1. Manners and Customs; or, China's Legacy from Earlier Centuries. 2. Christian Missions in China. 3. Recent Movements in the Empire. Material for these heads must necessarily be taken from books, as lengthy historical articles cannot often appear in missionary or other magazines. On the general subject we recommend "The Awakening of China," by T. Richards; or perhaps the best thing in compact form is a leaflet published by the American Board, "The Awakening of China," by Dr. Judson Smith.

For the different heads we suggest the following: 1. **MANNERS AND CUSTOMS, or China's Legacy from the Past.** See "Christian Missions and Social Progress," by Dr. J. S. Dennis, pages 80-86; "Foreign Missions after a Century," by the same author, pages 76-85; "China, Present and Past," R. S. Grundry, Chapters IV., V., X.; "Chinese Characteristics," by Rev. Arthur H. Smith, Chapter XXVII.; also "Chinese Sketches," by Elizabeth Washburn, in the *Atlantic Monthly* for May, 1899; "Cruising up the Yangtze," by Miss Scidmore, in *The Century* for September, 1899; also "Behind the Dark Walls of the Forbidden City," in *Harper's* for September. 2. **CHRISTIAN MISSIONS IN CHINA.** See "Forty Years in China," by R. H. Graves; "In the Far East," by Mrs. Geraldine Guinness Taylor, Chapters XV. and XVI.; "A Cycle of Cathay," by W. A. P. Martin, Part II. Chapters XI.-XV.; "Strategic Points in the World's Conquest," by J. R. Mott, Chapter XV. 3. **RECENT REFORMS IN THE EMPIRE.** Material for this head will be found mostly in magazine articles in 1899. See "American Opportunities in China," by Rev. Gilbert Reid, in *The Forum* for April, 1899; "China and the Powers," by Lord Charles Beresford, in the *North American Review* for May; "A Year's Diplomacy in Peking," in *Littell* for May; "The Hour of China and the United States," by Henry William Rankin, in the *Bibliotheca Sacra* for July; "The Break-up of China and Our Interest In It," in the *Atlantic* for August; "Recent Developments in China," by Oscar P. Austin, in *The Forum* for August; "The Reform of China," by Kang Yen Wei, in *Contemporary Review* for August. One can scarcely go through the bound volumes of any magazine for the last two years without finding rich material for our subject. A number of the books and articles mentioned will contain information on the whole subject, but we give a variety as some may be more easily obtained than others. All the books mentioned, except "China Present and Past" and the "Awakening of China," by T. Richards, are found in the Woman's Board Library, and will be sent to any one desiring them. Terms, two cents a day and the return postage. Apply to Miss A. R. Hartshorn, 704 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18, 1899, to December 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

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Treas. Bangor, Aux., \$66.23, Mabel Henry, 1; Caratunk, Jr. C. E. Soc., 2; Stacyville, Miss Sadie F. Young, 1,	70 23
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Total,	233 06

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Total,	242 16

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Total,	205 42

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Stockbridge, 8; Williamstown, 192, two friends, 225,	875 59
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11.20; Dedham, Aux., 140.75; Dorchester, Second Ch., Aux., 55.60, Y. L. Aux., 54, Village Ch., Y. L. Soc., 20; Franklin, Mary Warfield M. Soc., 75; Hyde Park, Aux., 60, Jr. Aux., 10; Millis, C. E. Soc., 5; Needham, Aux., 30; Newton, Eliot Ch., Aux., 71.48; Newton Highlands, Aux., 6.94; Norwood, M. C., 5; Roxbury, Immanuel Ch., Aux., with prev. contri. const. L. M's Mrs. S. F. Worthen, Mrs. Elizabeth J. Sawyer; South Boston, Phillips Chapel, C. E. Soc., 4; West Medway, S. S., 8, Aux. and friends, 4.50,	1,039 04
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Total,	3,973 60

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CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Griswold, Aux., 7.67; Lisbon, Aux., 1.50; Lyme, Aux., 18; Mystic, Aux., 35; New London, First Ch., Aux., 21; Norwich, Park Ch., Aux., 50, A friend, 110; Putnam, Aux., 33.10; Thompson, Aux., 20.68; Westfield, C. E. Soc., 5; Windham, Aux., 10.75; Woodstock, Aux., 49.70,	362 40
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Ellington, Aux. (of wh. 50 const. L. M's Mrs. Nelson Palmer, Mrs. C. T. Chapman), 61.44; Hartford, First Ch., Aux. (of wh. 25 by Mrs. Henry E. Taintor const. L. M. Miss Georgiana Griswold), 343.40; New Britain, So. Ch., Aux., 29.60; Newington, Aux., Mem. Off., 2.10; Rockville, Aux., with prev. contri. const. L. M. Mrs. Charles E. McKinley; Unionville, Aux., 28.30, C. Roll, 3.25; Wethersfield, C. E. Soc., 21.60,	489 69
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Braunford, Aux. (of wh. 50 const. L. M's Mrs. Edward D. Sheldon, Miss Lizzie L. Cooke), 65; Bridgeport, No. Ch., Aux., 12, Olivet Ch., A friend, 5; Brookfield Centre, Aux., 7; Chester, Aux., 49.76; Colebrook, Aux., 5.35; Cromwell, Aux., 81.09; Danbury, First Ch., Aux., 6; Darien, Aux., 40; Deep	

River, Aux., 6; East Haven, Aux., 22.44; Greenwich, Aux., 61; Kent, Aux., 37.25; Madison, Aux. (of wh. 100 const. L. M's Mrs. Elizabeth Scranton, Mrs. Kate E. Shelley, Miss Alice Nash, Miss Nellie Scranton), 120; Meriden, First Ch., Aux. (of wh. 200 const. L. M's Mrs. Albion Bumpus, Mrs. George Miller, Mrs. J. I. Parker, Mrs. William Taylor, Mrs. E. C. Wheatley, Mrs. William Warnock, Miss Edith Reynolds, Miss Sarah E. Pinks), 210; Meriden, Centre Ch., Aux., 53; Morris, Aux., 35; New Haven, Ch. of the Redeemer, Aux., 77; New Milford, Aux., 1; North Madison, Aux., 15.10; Portland, Aux., 10.67; Stamford, Aux., 65; Warren, Aux. (of wh. 25 const. L. M. Mrs. W. F. Curtiss), 33.30; Washington, Aux., 19.75; Westport, Aux., 40; Winsted, Second Ch., Aux. (of wh. 25 by Mrs. Moses Camp const. L. M. Mrs. Williams L. Camp), 64.02,	1,132 73
Total,	1,984 82

LEGACY.

<i>Salisbury</i> —Legacy, Mrs. Sarah D. Holley, James P. Andrews, Wm. B. Rudd, Exrs.,	447 50
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NEW YORK.

<i>Plattsburg.</i> —Mrs. P. D. Moore,	10 40
<i>Pulaski.</i> —Dorothy Felt,	20
<i>New York State Branch.</i> —Mrs. F. M. Turner, Acting Treas. Albany, C. E. Soc., 28.60; Binghamton, First Ch., Aux., 40; Brooklyn, Central Ch., Mrs. Geo. Munson, 10, Mrs. T. P. Wilkiuson, 10, Aux., 166.67, Lewis Ave. Ch., L. M. Soc., 50, Park Ch., Aux., 9; Parkville, Aux., 5, Tompkins Ave. Aux., 250; Buffalo, First Ch., Aux., 64.80; Copenhagen, Aux., 2.25; Coventryville, M. C., 5.20; Flushing, Aux., 31.50; Lockport, First Ch., Aux., 20; New York, Manhattan Ch., C. E. Soc., 25; Oswego, Aux., 18; Poughkeepsie, Aux., 25; Rensselaer, Falls Ch., 2.50; Saratoga Springs, L. Soc., 6.15; Warsaw, Aux., 68.83; Walton, C. Roll, 3. Less expenses, 63.03,	778 47
Total,	789 07

FLORIDA.

<i>Winter Park.</i> —Aux.,	10 00
Total,	10 00

CANADA.

<i>Canada.</i> —Cong. W. B. M.,	3 52
Total,	3 52

TURKEY.

<i>Aintab.</i> —Miss E. M. Trowbridge,	4 40
Total,	4 40

General Funds,	7,332 50
Gifts for Special Objects,	138 55
Variety Account,	152 37
Legacies,	1,872 50
Total,	\$9,495 92



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THE HOME WORK OF THE BOARD OF THE PACIFIC.

BY THE HOME SECRETARY, MRS. W. J. WILCOX.

OUR Jubilee report of last year was such a comprehensive one that, in comparison, the work which we have been able to accomplish in one year seems very small, but we have learned in this day and generation not to despise small things. So we gather up the letters year by year in these reports, and when the Golden Jubilee of our Board is celebrated our "mickle" will have become our successor's "muckle."

The Home Secretaries have twice during the year sent out letters to each of the sixty auxiliaries, the first telling of the obligations assumed for the year by the Woman's Board, and asking them to co-operate, so that at the end of the year money sufficient to meet all claims would be in our treasury; and the second telling of the approaching annual meeting, and urging them to be represented by delegates and offerings.

Some of the letters received by us in reply have been most interesting. I will cull a few extracts from them. One from an old lady who has seen eighty years, and who is also a cripple, writes: "I see by *The Pacific* that Mr. Dorward is expected to be in California this month, and as I have finished the work I was doing for his mission I will try and have it reach you by express this week. If any of the work does not bear close examination the age of the worker must be considered." Let me say that the work was most beautifully and daintily done. Just think of this dear old lady work-

ing away all by herself, without any reward except the reward that surely came with every stitch in loving service for Him.

Another lady writes: "I am hungry for the meeting of the Board tomorrow, but a small salary shuts us off from all such luxuries. I wanted much to see and hear Miss Talcott again."

Another answer to our letter contained the following: "There is a strong missionary spirit in our church, but the church debts press us so that we have not thought best to organize an auxiliary. Shall aim to do so as soon as possible."

Another lady writing says: "The annual meeting of the Foreign Missionary Society was here at our home last week. Rooms full, and a good afternoon; sandwiches, cake, coffee. You know here the missionary meeting is rather the social event of the month. Gentlemen attend, and also take part." When missionary meetings do become the social event of every church, then, and not till then, will missions flourish.

It does not fall to our lot every year to chronicle a legacy, but this year our Woman's Board has been the recipient of one from Mrs. Mary J. Stuart, of Saratoga. The trustees of the property left to benevolence are Rev. W. H. Cross, Mr. F. M. Farwell, Miss L. N. Richard. The trust deed gives eleven acres of prune land located in Saratoga to the Home Missionary Society, the Church Building Society and our Woman's Board, said land not to be sold for a term of fifteen years. We realize the great amount of time it must have taken on the part of these trustees to perfect these arrangements, and we are glad of this opportunity of showing our appreciation by publicly thanking them for their self-sacrificing services.

Our ranks are not as full as they were at our annual meeting last year. We miss many familiar faces; among them Mrs. Scott, Mrs. Carleton, Mrs. Gibbs, Mrs. Snow, Mrs. Marble, Mrs. E. P. Flint, Mrs. Garfield and Mrs. Gardiner of Rio Vista. I want also to add the name of a gentleman, who, with his good wife, was always at our annual meetings when health permitted—that of Rev. F. A. Armstrong. He also has joined the saints beyond. It is our delight to remember these friends as active in His service here, doing their utmost that even in the remote corners of the earth the name of Jesus should be loved.

We must not forget one of the most thrilling missionary afternoons of the year—the reception at headquarters given to the missionaries who had arrived on the Gaelic, as well as to all other missionaries of the American Board on the Coast. Lovely flowers added their beauty to the occasion. There were many missionaries present. As it was impossible to hear from them all, they were called out by name and asked to stand. Some twenty

responded to the invitation. *They* had not returned with martial music and flying banners; the city was not in holiday attire; the people did not crowd the streets and wharves to meet them; yet the Christ who saw them enter the Golden Gate saw as brave and as noble souls as ever enlisted under any earthly banner, or had ever engaged in any earthly conflict. All glory to the boys in blue; but let us glory also in the noble men and women who count no sacrifice too dear, but quietly take up His banner of love and carry it to the children sitting in the valley and the shadow of death.

SOME NOTABLE MEETINGS.

THE meeting held in September, 1898, was notable as marking the twenty-fifth anniversary of this Board. There were with us on that occasion Miss Harwood of Japan, Miss J. Eltsholts, M.D., of India, Miss Wilson of Micronesia, Misses Grace and Gertrude Wyckoff, Miss Abbie Chapin, Mrs. Peck of China, and Mrs. Pease, formerly of Micronesia. The Silver Jubilee of the Board was largely attended, and the presence of so many foreign missionaries who have proved themselves heroines in Christian service gave special interest to the occasion. The fact that this Board closed its year without debt and that during the quarter century nearly \$100,000 had been raised were matters of thanksgiving.

At the quarterly meeting held December 7, 1898, Miss Wilson of Micronesia, Caroline Islands, gave a most entertaining and instructive outline of her work in those islands. Her account of the duties of a single day showed conclusively that the missionary life in this field is one of hard labor, as well as love. Miss Wilson, however, dwelt in a very earnest and affecting manner on the reward which the missionary worker there finds in the love and gratitude and really deep devotion of those children of nature.

A most entertaining paper was read by Mrs. Dillingham, of Honolulu, on "The Beginning of Christianity in Honolulu," which must have impressed even the doubtful of the great value of missionary work in foreign fields. Mrs. Jewett, our President, in a thoughtful address called attention to the fact that but for the missionaries the Islands would still be in the clutches of heathendom, and that but for the American Board of Missions, of which the Woman's Board is a part, there would have been no missionaries. An affectionate tribute was paid by Mrs. Jewett to those faithful workers once connected with the Board who had gone to their rest, but "whose works do follow them." A growing interest was reported in the Southern branch of the W. B. M. P.

At the quarterly meeting held on the 1st of March, 1899, a most encouraging account was received of the increased interest of the Utah Branch. Miss Harwood also wrote of the great growth of the interest in foreign missions which she found manifested during her itinerary in Southern California. Mrs. Jackson, of Illinois, representing the Board of the Interior, brought a good word from her society, which she said had never been so blessed as at present with earnest, efficient workers.

Mrs. Farnham, our Foreign Secretary, read letters from various mission fields.

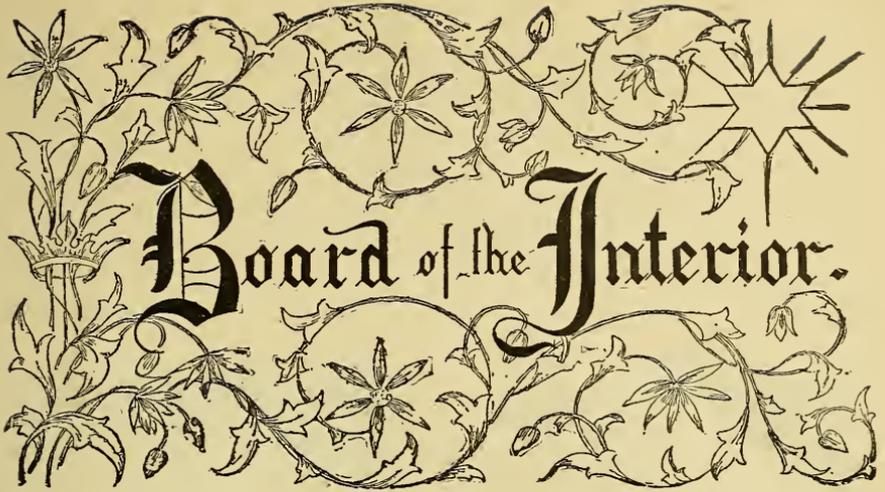
Miss Eliza Talcott, the first lady missionary to enter Japan, provided with a large map of the country, pointed out the location of the stations, and told what missionaries are doing there, and why more are needed.

The kindergarten has become a most important feature of missionary work.

Mrs. Peck, of China, called attention to the fact that there was the most pressing, immediate need of eight or nine unmarried women to do such work as touring, teaching mission classes and other branches that cannot so successfully be accomplished by mothers of families. Mrs. Stimson, who had spent eight years in China with her husband, spoke briefly of her work there. She sailed on the 2d of March, 1899, on the *Morning Star*, to join her husband, who had preceded her to Micronesia.

Our usual June meeting was held May 23d, in order to catch some missionaries who had just arrived, and took the form of a reception to them. 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 at Headquarters 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, Miss Talcott of Japan, Mrs. Peck of China and Miss Melville of Africa. After an hour of social chitchat 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."

Mrs. Gordon said that as the steamer was nearing San Francisco she thought how pleasant it would be if for once in her lifetime she could feel that someone was waiting on the dock for her; but if she could have foreseen this pleasant gathering and this hearty welcome she would have felt satisfied.



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"THY GOD HATH COMMANDED THY STRENGTH."

(Psalms lxviii. 28.)

BY MISS JESSIE T. MILLS.

When labor makes its stern demands,
And great thy tasks appear,
Work on with heartiest good cheer—
Thy God thy strength commands.

When weakness—a thrice-armed man—
Robs thee of all thy power,
Rejoice, nor let thy spirit cower—
God doth thy strength command.

When met by Lilliputian bands,
That vex thee and annoy,
Be glad; go forth and sing for joy—
Thy God thy strength commands.

When foes press hard on every hand,
 Temptations fierce assail,
 Rejoice, nor let thy spirit quail—
 God doth thy strength command.

If all alone in grief thou stand,
 And sorrows overwhelm,
 Fear not, thy Father holds the helm—
 God doth thy strength command.

CANTON, ILL.

CHRYSANTHA'S STORY.—A SKETCH FROM LIFE.

BY MRS. ELLEN R. BAIRD.

PART FIRST.

WHEN I first opened my eyes in this world I understood that I was a girl from the remarks I heard.

“Even girls are children, the gift of God,” said the sympathizing neighbors. Very many women came to see my mother and me, and no one, however poor, came empty-handed. Some brought oranges, others *semits*, sponge cake or sweetmeats, while others brought articles of dress for me, or money. My little brothers were somewhat reconciled to my advent because there were so many goodies in the house.

Whenever it became necessary for my aunt, who took care of us, to leave us for a while, if she could find no one to stay in the room with us during her absence, she set up the broom, and told it to guard us from the evil eye.

When I was three days old my mother got up and prepared to receive the christening party. I was carried to the church by the nurse who had officiated at my arrival, accompanied by a number of relatives and friends.

When we reached one of the side doors of the church we met several other babies and their attendants on the same errand. My godmother took me in her arms, and instructed by the priest she renounced, on my behalf, “the world, the flesh and the Devil,” repeating the formula three times, and spitting after each repetition. Then we were allowed to enter the building, and my godmother undressed me and laid me, loosely wrapped, on the cold pavement of the church. In the center of the main aisle stood a huge copper basin, on a tripod, filled with warm water, which was consecrated by the priests’ reciting prayers and pouring holy oil in the form of

a cross on its surface. My godmother approached the font, and the priest took me, a little naked, squirming baby, and held me, face downward, on his left hand in the font, while with his right hand he splashed water over me three times, saying at the same time the usual baptismal formula, and then laid me in the towel my godmother was holding on her outstretched arms. After all the babies (about a dozen) had had their turn at the font the priest came around with the holy anointing oil, and applied it with a brush to five places on my body. My mother then presented a shirt, which the priest put on me, and then he cut off some hair from four places on my



FRONT VIEW.



BACK VIEW.

VILLAGE WOMAN IN MACEDONIA.

little bald head, and threw it in the font. He then breathed on me that I might receive the Holy Spirit, and after that they wrapped me up in my mummy-like wrappings that I stayed in all the time.

All the godmothers with their babies then formed a procession headed by the priest and marched three times around the font, and then all the boys of the little company were presented to the *icona* (holy picture) of Christ, and were taken into the Holy Place, where they received the communion (a crumb of bread moistened with wine and given with a spoon), and we girls

were presented to the Virgin Mary, and received the sacrament in the outer room. Then my godmother lighted two tapers and held them in her hands and I was laid on her arms, and so I was carried home in state. There a large company was soon assembled drinking *raki* (brandy), wine and coffee, and eating sweets, as they expressed good wishes for my parents' and my own long life and prosperity.

Now I was a Christian. I had been anointed with the holy oil; I had received the Holy Ghost; I was clad in Christ's righteousness; my salvation was secure. My mother had been in a great hurry to have me baptized, for if I had died before baptism I should have been lost forever, neither could I have been buried in the cemetery where the dust of my kindred reposed.

During my childhood I was carefully instructed to keep the bi-weekly fasts, the long fast of seven weeks before Easter, St. Peter's fast of from two to six weeks beginning in June, the Virgin's fast of two weeks in August, and the Christmas fast of six weeks. I used to get so tired of fast-food during the long fasts, for I could not have even the least taste of milk, butter, eggs, meat or cheese, and even fish was forbidden in Lent. My mother used to tell me that if I tasted the least bit of cheese the priest would cut off my ears. When I got tired of beans cooked with red peppers, or bread with onions and salt, they would buy three pounds of snails, and cook them with rice and olive oil, or they would make a pie of nettles with poppy-seed oil and cracked walnuts for shortening. If I intended to take the communion, for a whole week previous I must abstain from olive oil, also from vinegar and molasses, because they had been carried in skins. Nothing was ever said to me about abstaining from lying and using bad words, and every statement I made was emphasized by some kind of an oath, and no one reproved me for it, because they all did so themselves.

As soon as I was able to do anything my mother provided me with five curved knitting needles with crochet hooks at one end, and a ball of yarn, and set me to knitting stockings, beginning at the toe. I soon learned that I must not work on saints' days, but if the hours of Sunday proved tedious I might take my crochet work, and it was not wrong because I was a girl.

My mother spent all her spare cash and time in buying cotton yarn to weave fine cloth for my wedding trousseau; and I varied my knitting with spinning the yarn on a little distaff, so as to make the cloth pucker up nicely.

To be sure, I was only a little girl, but ten or twelve years was not a very long time in which to collect the thirty or more long-sleeved, fine shirts and

the sixty or more pairs of elaborate stockings which were to be the principal part of my trousseau.

Did I ever go to church and Sunday school?

There were no Sunday schools for anybody. My grandmother usually went to church every Sunday and saints' day morning very early; my mother went when she could, and my father and brothers when they felt like it. I went if I had a new dress or a pair of shoes to show, but we never could hear anything that was said, for the women were up in the gallery behind a lattice, and everybody was talking with everybody else, having real good social times, only keeping a look-out to see when it was time to cross themselves, or when the priest came round with the burning incense or brought the Holy Gospel for us to kiss. There were only a very few seats, and we became very tired standing so long. If we made too much noise up stairs some one would call from below, "O ye donkeys, stop your noise!"

I liked to go to church on Good Friday best, when dressed in my new Easter gown. I went with my mother and friends to "kiss the cross." There was a representation of Jesus on the cross, and everyone on entering fell on her knees before it and worshiped it, then stepped aside to watch the crowd of worshipers and to comment on the styles and prices of the new dresses.

Saturday night before Easter we went to bed very early, and about two hours before midnight we got up and went to church and listened to the service. Just after midnight the priests called out, "Christ is risen!" and everybody rushed home to eat the savory lamb stews and soups that had been prepared the day before. How good everything tasted! And the red eggs,—how we did enjoy cracking and eating them!

Did I know why I kept Easter? O no! It was the custom to do so, and I did as the rest did. I used to hear the women talking about Christ's coming to earth to divide off the various religions; and in time of trouble the Virgin Mary and the saints were to be invoked, for they were more accessible. I was early taught to cross myself in the morning on rising, and to say, *Kyrie eleison*, or *Gospodsi pomilui*. My mother and grandmother used to cross themselves and kneel many times before the *icona* every night, and I did just as they did.

Once a month a priest came to our house, wearing his stole and carrying a little basin of water with a small cross in it, and a little bunch of bergamot, to consecrate the water, they said; and he mumbled a lot of prayers in Greek before our *icona*, gave us each a tiny piece of holy bread, sprinkled us with holy water, and then rushed off to the next place. I never was

taught that it was a sin to lie,—everybody did so, of course ; and if I used bad words, or told indecent stories, people thought I was smart, although they made a pretense of reproving me.

My childhood was passed in a monotonous round of keeping fasts and saints' days, house cleaning at regular intervals (at the beginning and end of the long fasts), cooking,—if we had anything to cook,—knitting, spinning and weaving. My only diversions were going to weddings and peeping out of the street gate watching people go by, on Sundays and holidays.

“Did you never go to school?” Oh, no. In my day there were no schools for girls at all. Occasionally some well-to-do girl persevered in making her father or brother teach her to read, but we poor folks had to work hard all the time except on saints' days.

One day when I was about fourteen years old a go-between came to my home and began to bargain with my parents about marrying me. Finally they settled the number of shirts, stockings and gowns and the amount of money that was to go with me, and I was betrothed to a man I had never seen, much less cared for. They asked me if I would have him, and visions of silk gowns, fur-lined coats, silk head-kerchiefs, an orange wreath with long strings of tinsel and a gauze veil came before me, and I said, “Yes ;” for if I did not marry this man I should have to take some other, and it was all the same to me.

So after three days of noisy revelry according to the saying,

“Doomba, doomba, za tree dui,
O lé, lé, za ocee dui,”

which means

“Rub-a-dub-dub for this three days,
O dear me! for endless days,”

my married life began.

(*To be continued.*)

NOTE.—Chrysantha is a Macedonian woman, probably a mixture of the Greek and Bulgarian, with considerable of the Roumanian, or ancient Roman colonist, element in her also.

PERMANENT RELIEF MAPS IN SAND.

BY FREDERICK B. RIGGS.

OF all substances that may be used for making relief maps in school, sand is the most convenient and cleanly. Paper pulp is too fuzzy for maps of any but “wild and woolly” countries. Pupils do much unavoidable damage to furniture, clothes and books with the sticky dirtiness of clay and the grease

of putty. But fine, clean sand, made sufficiently cohesive by pure water, is readily molded. With the right quality of sand, sufficiently moistened, very fine modeling can be done on the sand table. If that could only be preserved! It can be.

Common glue, made to about the consistency of milk, may be applied as a fixative to sand maps, rendering them as hard as stone. The map should be modeled on a stiff back board or on a pane of glass. Common window glass 8 x 10 inches is a convenient size. If the map is made on a board the wood must be covered to prevent its warping from the dampness of the sand. The thin iron of worn-out and rusty stovepipes or old smoke radiators makes a good cover. Trim a piece to fit the board and tack it on around the edge. The rusty iron is a good surface on which to draw the outline of the map, and the glue adheres well to the roughness of such a surface.

A glass backing is neater and easier to prepare. Sandblast the glass to give it a surface fit to draw on and for the glue to stick to. If that cannot be done paint the glass, and when dry sandpaper the paint to give the required surface. A quicker way is to give the glass a heavy coat of shellac, which dries almost immediately. Sandpaper the shellac to give the necessary roughness of surface.

Sketch an outline of the map on the coated glass and model the map. If the map is not finished at once it may be delayed for an indefinite number of workings by keeping it damp with a cloth wrung out of water and spread over it. When the modeling is done hold the map in one hand while the glue is gently poured on with a spoon. By carefully tilting the model the glue water may be made to flow down the slopes and valleys, smoothing out any little imperfections in the modeling. The sand map should be moist when the glue is applied. Flow the glue water about over the map, taking care not to wash it away. While doing this the map should be held over a shallow tin tray, so that the glue water that runs over the edge of the map may be caught and poured back into the glue pot. Glue water at about the consistency of milk will percolate through the sand of the map and set every grain of it as solid as stone. If the sand modeling is very thick it may be found necessary to flow it with glue a second time after the first glue irrigation has been absorbed.—*From the Teachers' Institute.*

Mission Band leaders will find relief maps a great help in stimulating missionary zeal. They will also be glad to know that Indian children at the Santee Agency are using them under the instruction of Mr. Riggs.

EASTERN WOMEN.

FROM what I have learned—and learned often through an interpreter from conversation with the women themselves—it is evident that the Eastern woman believes in the advantage and morality of the customs which seclude her, in the religions which deny her any future, and in the infinite superiority and immortality of man. The woman in the East rules to an extraordinary extent and influences her family world. She never delegates the training of her children to others, so far as I know. She stamps herself, with all her superstitions and prejudices and darkness, on her offspring. And she faces maternal responsibility ungrudgingly, and from this ungrudging care of her offspring she doubtless acquires that influence over them that is so fatal to them throughout their lives. We often speak of the influence of prayer at a mother's knee. What, then, must be the influence of a mother on these children as they grow up, when her whole nature is steeped in superstition and idolatry? She is the unseen and often unsuspected power which, it is possible, does more than all else in the East to secure the absolute continuity of the false religions of the East and of tradition and custom. And to bring down, or rather raise up, the influence of women in the East is surely a task worthy of the women in the Christian church at home, and all the more so as it can be accomplished only by women.—*Mrs. Isabella Bird Bishop.*

“Come visit us, and when dull work
Grows weary, line on line,
Revive our souls and make us see
Life's water glow as wine.
For when self-seeking turns to love
That knows not mine and thine,
The miracle again is wrought,
And water changed to wine.”

—*James Freeman Clarke.*

WOMAN'S BOARD OF THE INTERIOR.

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RECEIPTS FROM OCT. 20, 1899, TO DEC. 10, 1899.

COLORADO	93 80	ARIZONA	5 00
ILLINOIS	1,135 76	GEORGIA	22 50
INDIANA	30 70	NEW MEXICO	15 00
IOWA	455 60	NEW YORK	100 00
KANSAS	55 37	CHINA	60 00
MICHIGAN	442 41	MISCELLANEOUS	63 38
MINNESOTA	292 74	Total	\$3,899 33
MISSOURI	268 39	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MONTANA	20 00	Received since October 20th	\$204 50
NEBRASKA	105 12	MRS. E. M. WILLIAMS, Ass't Treas.	
OHIO	248 70		
SOUTH DAKOTA	48 05		
WISCONSIN	436 81		

Life and Light for Woman.

VOL. XXX.

MARCH, 1900.

No. 3.



PUNDITA RAMABAI.

INDIA.

EDUCATED WOMEN IN MODERN INDIA.

BY MRS. JOSEPH COOK.

THERE was a time in the Vedic period, about five thousand years ago, when our ancestors were barbarians, that Hindu women occupied a very different position from their present one of subjection and illiteracy.

We are accustomed to dwell on the fact that after Britain's beneficial rule for a century and the educational work of Christian Missions of all denominations only rather more than half a million of Hindu women can read and write. And there are more than one hundred million of them! But in the Vedic period Hindu women took part in discussions with learned men on the highest problems; they wrote sacred hymns; drawing, music, and even dancing, formed part of their education; they inherited and possessed property; they attended great assemblies on state occasions and were considered the intellectual companions of their husbands. Indeed, the Hindu women of that age compared very favorably with our modern club women. Even after five centuries of suppression, seclusion and ignorance the Hindu women of the present day have this generous compliment paid them by one of their own countrymen, who asserts, "Their intellectual activity is very keen, and it seems frequently to last longer in life than the mental energies of the men."

Doubtless the lawless, lustful propensities of the Mogul conquerors led to the seclusion of the Hindu women in zenanas for their own protection, and ever since then they have been enveloped in a kind of intellectual gloom. We are all familiar with the opposition which schools for girls met with, not only from the natives, but from European residents. Blessings on David Abeel, who in 1834 roused the women of England to found that "Society for Promoting Female Education in the East,"—the initial movement which has resulted in women's work for Oriental women throughout Great Britain and America.

In spite of ignorance and superstition, woman in non-Christian lands has the same subtle power over the hearts of men that she has in all lands, in all ages. The Indian mutiny of 1857 brought out the fact that the native women had great influence and power. Lady Canning tells us of the Rani of Jhansi being the instigator of many of the horrors of the mutiny, on account of a grudge she had against the English government. Yet she was a handsome and really accomplished young woman of only twenty-three years of age. Later she was killed in battle while dressed in man's costume, and riding at the head of her troops.

In contrast with this spirited enemy of the existing government, Lady Canning speaks of the queen of another province, the Begum of Bhopal, as a wonderful personage who reigned over her country keeping it in perfect order, and who was an unflinching ally of the English.

We know from cases often cited what the women of India can accomplish along intellectual and philanthropic lines when emancipated from the cruel customs of their country.

THE PUNDITA RAMABAI.

Among these the Pundita Ramabai easily stands in the foremost rank. Ramabai came to the front just after my visit to India in 1881. Knowing something of the condition of high-caste Hindu women from personal visits to the zenanas and mission schools, and that only a small fraction of that



PUNDITA RAMABAI'S DAUGHTER.

vast population receives even the most elementary instruction, I was naturally amazed when I heard of such an intellectual prodigy as the Pundita.

Ramabai descended from an old and very illustrious Brahmanic family. She was exceptionally fortunate in having as her father a scholarly man who

had advanced views on the subject of the education of India's women. Ramabai's mother was a second wife, and was given by her father when only nine years of age to be the wife of this widower, and to go with him nine hundred miles from the home of her childhood. However, this great Sanskrit scholar was not only kind to his little wife, but was most anxious to teach her the sacred language. For this unusual proceeding he was so persecuted that he sought the seclusion of a plateau of the Western Ghats, where he could carry out his heart's desire of teaching his child-wife Sanskrit. In this wilderness three children were born, one son and two daughters, Ramabai being the youngest. The father taught his son and eldest daughter, but when Ramabai was old enough to learn her father had become advanced in years, and her education fell chiefly into the hands of her mother. Erudition in India is largely a matter of memorizing, and Ramabai learned many Sanskrit texts and thousands of lines of poetry listening at the door while her brother and other students repeated their daily lessons.

After the death of her parents and the marriage of her only sister, Ramabai and her brother traveled together on foot all over India, picking up a scanty subsistence by the recitation of Sanskrit texts.

Ramabai was by nature and training a reformer. She inherited her father's earnest desire to raise the intellectual status of her countrywomen, and had the courage to lecture on this unpopular topic.

At this juncture the brother died, and Ramabai, who had not been forced into an early marriage, had now to take a husband from sheer necessity.

Fortunately the marriage was a happy one, but after nineteen months of quiet home life the husband died, leaving Ramabai a widow with one daughter, whom she called Manorama, or Heart's Joy.

Providence had other work for this gifted woman to do, and she was deprived of every earthly support. Her strong desire to devote her life to the elevation of her countrywomen led her to go to England with her little daughter and a friend to study medicine. She first took refuge with the Sisterhood at Wantage, some members of which she had known at Poona. Even here her life was not to run on smooth seas. The Hindu friend was so fearful that Ramabai and she would be made Christians by force that she tried one night to strangle Ramabai, and failing in this she killed herself. These facts are given by the Sanskrit scholar, Max Müller; and he says that after this terrible experience at Wantage Ramabai spent some weeks in his family at Oxford. It was here that suddenly her hearing became so affected that she had to give up the idea of studying medicine, although arrangements had been made for her attending medical lectures at Oxford. With

Ramabai's subsequent career our readers are familiar. She has made two visits to this country, in the first of which she traveled alone from the Atlantic to the Pacific coast in the interests of her school for high-caste Hindu widows, which she has since established at Poona. Her intense religious life has been ever deepening. Young girls left friendless and alone through the ravages of the terrible famine which has scourged India for the past three years have touched Ramabai's deepest sympathy, and she has provided shelter and support for hundreds of these homeless waifs.

How many of our advanced women in the Occident with such phenomenal mental gifts would have consecrated time and talents to the poor and outcast of their own sex as Ramabai has done? As a Christian reformer she has excited opposition, and almost persecution, among her own people; but after the long night of darkness which has brooded over the women of India Ramabai shines as the morning star, presaging the dawn of better days to come.

DR. ANANDABAI JOSHEE.

Ramabai's cousin, Dr. Joshee, whose brief life was crowded into twenty-two years, had a most pathetic and eventful history. Born in 1865, she was married the day she completed her ninth year. When she was twelve years old she gave birth to a child, who lived only a few days. The young mother felt that her baby might have been saved had it been possible for her to obtain proper medical advice, and from that time her thoughts were turned to the need for women doctors in India. She determined to study medicine herself, with the purpose of devoting her life and energies to alleviating the sufferings of her fellow-countrywomen. Think of our careless, happy girls in their early 'teens in contrast with this little Hindu wife and mother whose bereaved heart is animated with a high, unselfish resolve to cross the black water and to come among a strange people in order to pursue a medical education! Before leaving India she had told her own people, "I will go to America as a Hindu, and come back to live among my people as a Hindu."

And this brave promise she carried out unflinchingly. She wore her native dress, refused to eat anything but the vegetable food allowed by her religion, and threw herself with such enthusiasm into her studies that she worked sometimes fifteen or sixteen hours a day. In her final examination her rank was eighth in a class of forty-two ladies, and she was the first Hindu woman on whom the degree of Doctor of Medicine had ever been conferred.

On June 1, 1886, she was appointed to the position of physician-in-charge of the female ward of the Albert Edward Hospital at Kolapur, and on October 9th she sailed from New York to assume the duties of her new



DR. ANANDABAI JOSHEE.

official position. But, alas! her health was ruined, and she returned to India only to die. Max Müller says of this pathetic outcome of her heroic efforts to serve her countrywomen: "After these three years of voluntary exile Anandabai found herself once more in the familiar places of her childhood, at Poona, surrounded by her mother and sisters; and it was her mother's sad privilege to support her daughter in her arms when at midnight the end came quickly."

Mrs. Dr. Bodley, of Philadelphia, who had been such a friend to both Anandabai and Ramabai, when she received the photograph of her *protégée* taken on her death-bed, wrote: "The pathos of that lifeless form is indescribable. The mute lips, and the face wan and wasted and prematurely aged in the fierce battle with sorrow and pain alike, convey to her American friends this message not to be forgotten, 'I have done what I could.'"

TORU DUTT, OF CALCUTTA.

In my library is a book of some three hundred pages with the title, "A Sheaf Gleaned in French Fields." It is a collection of the poems of famous French authors translated into English verse by Toru Dutt, of Calcutta, who died in 1877 at twenty-one years of age.

Many of us remember our attempts to translate French, German and Latin poetry into smooth English prose. And it seems a marvel that this young Hindu girl could put one foreign language into another foreign language in poetic form. The translations are from such well-known writers as Chateaubriand, Béranger, Lamartine, Victor Hugo, Sainte-Beuve, Gautier, De Musset and scores of others—some two hundred poems in all. A most pathetic prefatory memoir is given by the father, G. Chunder Dutt, who writes not only of Toru, but of two other gifted daughters, each of whom died in the very bloom of youth.

Toru and her elder sister, who died just before reaching her twentieth birthday, spent with their father four years in France and England. They attended school for a few months in France, and attended lectures for women in Cambridge, and this seems to have been the extent of their education according to ordinary methods.

They were both excellent players on the piano and sweet singers. Their great ambition was to publish a novel anonymously, which Toru should write and her sister Aru should illustrate, as she was skillful in drawing. The father speaks of having the manuscript, which is in French, the scene laid in France and the characters all French men and women.

Toru was well versed in French, German and English, and had begun the study of Sanskrit with her father, when her failing health obliged her to

give it up. The bereaved father in speaking of the early death of this last of his beautiful daughters says, "She passed away from the earth firmly relying on her Saviour, Jesus Christ, and in perfect peace.



TORU DUTT AND HER SISTER ARU.
(The standing figure is Toru.)

THE SORABJIS, OF POONA.

Mrs. Sorabji is a Christian woman who married one of the few Parsees who ever embraced Christianity. Mr. Sorabji did a great work in

connection with the Church Missionary Society of England previous to his death in 1894. Both Mr. and Mrs. Sorabji have been famous in the history of Christianity in India, and especially in educational work. Mrs. Sorabji is the founder of the Victoria High School of Poona, where Europeans, Parsees, Brahmans, Jews and Mohammedans are successfully taught together. In connection with this is a flourishing kindergarten school and a department in which older girls are prepared for the matriculation examination of the University of Bombay. Mrs. Sorabji has had seven daughters; and when she has received the outspoken commiserations of her native friends for such a succession of undesirable additions to her family she has declined their sympathy, and has asserted that she expected to be as proud of her girls as though they were boys.

One daughter is the widow of an Englishman, who lives in London and who has delighted the Queen's Drawing-room by her exquisite rendering of an ancient Persian song. Her specialty is music. Two of the daughters teach in the Victoria High School. One is an artist, and her pictures are exhibited in Paris and London as well as throughout India. The youngest of the family is a surgeon, and already shows remarkable aptitude for the profession she has chosen.

At the Parliament of Religions, while so many of the Orientals in that great gathering denounced missionaries and disparaged Christianity, it was a pleasure to find that the only representative of our sex from those far-away lands was a Christian. This was Miss Jean Sorabji, who afterwards became Madame Cavalier, and who lectured extensively in this country in the hope of raising money to found a hospital for the Indian women of a certain district where no such building exists.

Those who heard this eloquent woman speak on religious subjects in some of our Friday morning prayer-meetings will remember that her heart seemed as much aflame with spiritual passion as her garments with the vivid colors so loved under tropical skies. But perhaps the most distinguished of this wonderful constellation of seven bright, particular stars in the Indian firmament is Cornelia, the barrister. Having been through the Victoria High School when only sixteen she went up for matriculation at Bombay. Having passed this examination she desired to continue her course and gain a degree. For this purpose she was entered as a student at the Dekkan College, and was the only girl among three hundred native men students. They looked upon her as an intruder, and tried to make her life as unpleasant as possible. She bore their pranks with patient good humor, because she felt that she was a pioneer in the cause of her countrywomen's advancement. At each examination she took honors, and in the final ex-

amination for the degrees, in 1887, she was one of four in the first class of the university list, and stood at the head of all the students from the Dekkan College. Almost immediately after gaining these honors Miss Sorabji was offered a teaching fellowship in the Gujerat College at Ahmedabad.

This at first she declined, desiring to devote her time and talents to the education of women rather than of men; but later she accepted the position, believing, as she expressed it, "that it would do Indian men good to be ruled for a time by a woman," and also "that if Indian women were ever to be raised it must be by the respect gained for the sex by certain members of it." And now was witnessed in conservative Poona the extraordinary sight of a Hindu girl, twenty-one years old, lecturing to a class of men on English literature and language, her pupils being candidates preparing for the examinations for the degree of Bachelor of Arts.

Miss Sorabji won the respect and confidence of her pupils, both for her intellectual ability and character, but her motto was ever "Onward to greater things," and she went to England to study at the Honour School of Law, which had been opened to women, at Oxford. Her graduating paper on "Roman Law" the professors pronounced the finest piece of argument ever produced by a pupil of that school. The very latest



MADAME CAVALIER.

news of her is to be found in the Report of the Commissioner of Education just issued at Washington. After mentioning her gaining the degree of B. C. L. at Oxford about three years ago as a barrister, which permitted her to practice not only in the native but in British courts, the Report goes on to say: "At first she only practiced in the former, but in July, 1896, she was intrusted with the defence in a murder case, tried at Poona, in a British court. As usual in such trials, where all the witnesses are natives, much false evidence was offered. Miss Sorabji, who had faith in her client's innocence, conducted the case with great ability, and secured a verdict of acquittal after the jury had deliberated twenty minutes. It is stated that the lady barrister received many congratulations on the result of her forensic ability."

Cornelia Sorabji in *The Nineteenth Century* has discussed certain sociological questions, such as "Child Marriage" and "Remarriage of Widows," and says: "Those who would help India have yet to learn how to expand what is best and noblest in her without reproducing a faded and monotonous copy of themselves. The marriage reform must begin not in legislation but in education." Young as she is, she is wise enough to see and brave enough to confess that "The lack of moral courage is the bane of India. She pines for a moral crutch when she ought to walk alone, and even did she have the crutch it is much to be doubted whether she would use it."

These are the noble utterances of one educated and emancipated Hindu woman; and who knows how many equally bright minds are still in the bondage of the zenanas?

These examples prove that Indian women are, under favorable circumstances, quite as capable as English or American women of high educational development; and, moreover, that such development renders them all the better qualified to serve their generation, either in the domestic circle as wives, mothers and daughters, or in the more extended sphere of teachers and workers.

INDIAN PROVERBS.—"Anger consumes ourselves, pleasantness consumes (or melts) others." "However quickly you walk, the two legs will keep up with each other"—applied to income and expenditure. "You cannot clap with one hand"—applied to taking two to make a quarrel. "The two eyes are neighbors, but go through life without meeting"—applied to relations who never visit each other. "One cannot see one's own back"—applied to the faults of near relatives.

“WHAT THE CENTURY HAS WROUGHT FOR WOMAN
IN INDIA.”

BY MRS. J. P. JONES, MADURA, INDIA.

TIME is of no value in the East, and time unassisted accomplishes nothing. The Hindu woman stands where her ancestors stood, and lives as they lived. In the cities and among the higher classes Western culture may have touched the men of her family; her father, her husband, or her sons may be university graduates, government servants, men of light and leading, as their saying goes, but the woman is unchanged. Custom regulates her life from birth to death, and she is more closely bound to it by her own faithful spirit than by any pressure from without. The century, then, has done nothing for woman in India.

But if we ask what has been wrought for women during the century, or what has Christianity done for women, there is much to be said; and we find in Christianity the only thing that changes woman's life, if we except the few and rare exceptions that have always been possible and occasional.

Christianity has done something for Hindu woman. Wherever Christian missions are established we find schools for little Hindu girls, and hospitals for the alleviation of those ailments which formerly meant only endurance unto death. Through the cities and villages the faithful Bible women go from house to house preaching the gospel of the kingdom, and in many a darkened home where heathen rites are practiced and heathen customs followed are hidden Christ's little ones, who have learned to know and love the “Jesus way.”

Moreover, the efforts of Westerners in behalf of women have led Hindus themselves to consider if they could not do something to render her life more tolerable, and most of the questions taken up by the social reformers tend in some way to her advantage. But, so far as my knowledge goes, their efforts have resulted in more agitation than accomplishment. In Madura city has been for many years a Hindu girls' school, supported by Hindu gentlemen, as a rival to our six schools for Hindu girls, but in all that time they have had to depend upon the Christian community for their women teachers, never having been able to find a Hindu woman properly qualified. They have made some efforts to educate the young widows for whom a home life is forbidden, but the task presents too many difficulties for anything but Christian love to undertake. Much has been said and written against the custom of child marriage, but so long as they confine their efforts only to its postponement for a year or two, leaving the real marriage at the present early age, higher education for girls must not be considered, and cannot be secured,

though the numbers of infant widows will be lessened. Much has been said in favor of the remarriage of widows, but the sentiment of the country is so against them that moral courage is lacking to do more than advise it for others, or perhaps attend such a marriage, which is now legal by English law.

We can but honor the efforts of these men to secure the good effects of Christianity without the Christ and the burden of the cross, but they are so bound down and hindered in the good they would have done, that as yet so little has been accomplished by all their efforts that they have good reason for discouragement. And nothing is more potently against them than the prejudices and passions of women themselves exercised in all petty, underhanded and degrading ways. For the question is not whether women shall have influence,—shall have power over men,—but whether it shall be an influence that is upright, righteous and elevating, or mean, small, and leading always back to the past.

But it is when we look to the new India—the Christian India—that we see what has been gained for women. Beyond the pale of Hinduism is arising a new nation,—a recreated people,—and this native Christian community is becoming more and more a factor to be reckoned with in all questions of India's advancement. For many years almost all offices depending upon personal ability and education have been held by Brahmans, until they have come to feel that they are their right, but now the native Christian is pushing them hard and gaining many points of vantage. The Hindus themselves admit that the Christians have the advantage in that women as well as men, and especially the mothers, are educated.

What, then, has been gained by the Christian women of India during the century?

In the first place, she has gained years of life—actual length of days. The Hindu woman, married at eleven or twelve, a grandmother before thirty, becomes a worn-out drudge or a scolding terror by forty, if she lives so long, while our girls gain the whole happy period of girlhood and schooldays before their much later marriage.

A Hindu gentleman visiting our Madura girls' boarding school could not adequately express his admiration for the stature, development and beauty of our girls; and as we watch their future lives, we have good reason to feel that they are far better fitted to bear the strains of mature womanhood, and come to old age with a grace and honor unknown in Hindu homes.

I would not undervalue the virtues of the Hindu woman. She is devoted to the home, and absolutely faithful in what she believes to be her duty to it, but the idea of companionship with her husband or partnership in his interests has never entered her mind. If she can so order his home and cook

his food that he is not displeased she is satisfied, and she has no higher ideal than that his satisfaction should express itself in an occasional jewel.

In our Christian homes, however, is growing up the idea of comradeship,—a union of interests as well as of life. This is expressed in many homely and commonplace ways. A man will not decide a question pertaining to a change of work or residence without talking it over with his wife. She is trusted to select and purchase the supplies for daily use, and to visit friends and neighbors at her pleasure. They attend church together, and kneel in prayer at the family altar. Their children are taught to honor and to obey both parents, and not the father only, and more and more they are coming to recognize that “woman’s cause is man’s. They rise or sink together, dwarfed or godlike, bond or free.”

But the Christian woman has gained far more than the happiness of girlhood or the blessedness of recognized and honored companionship. She has gained the acknowledged responsibility of an individual soul. The careless chatter of Hindu women about the well in the mornings and the hopeless moaning of the widow express the same thing in a disregard of the sacredness of character.

The Hindu woman may attain a future life, and she may not; but if she does it will be only as the faithful and necessary attendant of her husband, while the Christian woman recognizes her individual responsibility and her personal immortality as real and earnest as that of a man.

Now, the growth of a soul does not always mean happiness. The sense of personal responsibility does not always conduce to light-heartedness, and if into the lives of our girls comes more of seriousness, more of strenuous effort toward the best that they know or imagine, we rejoice and are glad that they have gained what is better, higher, nobler.

To man as well as woman has Christianity come with light and hope and healing; but to woman the light is clearer, the hope more fair and the healing more comforting, as she stood in denser darkness, more hopeless shadow, and bearing a burden of sin in having been born a woman.

BRITISH REFORMS IN INDIA.

BY MISS ANSTICE ABBOTT, BOMBAY, INDIA.

AFTER the discovery of India by the Portuguese, and the trade which sprung therefrom, the English also made a venture. The venture proving successful, many others followed, and at last a company was formed for carrying on trade between England and India. The company was called The East India Company, and began its operations in December, 1600.

The men who took their fortune to India not only traded with the people, but used the people, their climate and their riches, to provide themselves with such liberty of luxury as England had never dreamed of. Their letters home gave the Christians of England a strange picture of a hospitable, sensuous, ease-loving people, who burned their widows alive, threw children to the crocodiles, and crushed themselves under the car of Jaganath. But the traders were ill-pleased with the result of their letters and reports, for missionaries, filled with pity, proposed to go to the help of the people in this cruel darkness. Missionaries' lives would make their own of doubtful aspect, and the letters of missionaries would report too much at home, so "Missionaries," resolved the traders, "must not come to India." But come they did, not only from Britain, but from America.

Much was said, written and done. The burning of widows seemed so unnatural even to the nature of the people themselves that it seemed an easy wrong to abolish. Governor general after governor general had his attention called to it, but until Lord Bentinck came into power not one had dared to act upon it. In 1831 Lord Bentinck declared suttee illegal, whereupon a protest was sent him "affirming that the suttee was not only a sacred duty, but an exalted privilege, and denouncing the prohibition as a breach of the promise that there should be no interference with the religious customs of the Hindus, and begging for its restoration." Lord Bentinck refused to rescind the act, but sent it to the Privy Council for action. Ram Mohun Roy, "the first modern theistical reformer, influenced by Christian thought and education, was in England at the time this famous memorial was received, and he did much to help in its defeat." Accepting the finality, the Hindus made no resistance. Lord Bentinck then took Thuggee in hand. The Thugs in Central India made traveling dangerous and life unsafe. Like wild beasts they sprang unawares upon their victims, to strangle and rob them. Before 1833 Thuggee was a thing of the past.

In 1846 Lord Lawrence, when governor of the Panjab, put a stop to the burying alive of lepers and the throwing of children into the Ganges. The latter custom prevailed for some years afterward in the other provinces, but in time infanticide in any form became illegal throughout India. Under Lord Lawrence, also, great reforms were made in revenues and in the land tax, thereby relieving the people of much injustice and rapine. In 1855-56 there arose an agitation for the remarriage of widows. The leader was an orthodox Hindu, Ishwar Chandra Vidasagar, and "to him possibly more than any other man is due the existence of Act XV., of 1856, whereby a widow can remarry *provided* she and her friends are brave enough."

In 1858, after the mutiny, the East India Company was dissolved, and India made a possession of the British crown. Since that time reform has followed reform in quick succession. The Queen-Empress, in taking formal possession, assured the people that the British government had only the good of the people at heart, and that it would remain neutral as to their religious beliefs and customs. "The good of the people" has been liberally interpreted; otherwise, after reading this compact, it would seem almost impossible to account for the following long list of Indian manners and customs which have been made illegal by the British government before and after the actual possession.

I. Murder of Parents. (*a*) By Suttee. (*b*) By exposure on the banks of rivers. (*c*) By burial alive.

II. Murder of Children. (*a*) By dedication to the Ganges, to be devoured by crocodiles. (*b*) By Rajpoot infanticide.

III. Human sacrifices. (*a*) Temple sacrifices. (*b*) By wild tribes—Meriahls of the Khonds.

IV. Suicide. (*a*) Crushing by idol cars. (*b*) Devotees drowning themselves in rivers. (*c*) Devotees casting themselves from precipices. (*d*) Leaping into wells—widows. (*e*) By Traga.

V. Voluntary Torment. (*a*) By hook-swinging. (*b*) By thigh-piercing. (*c*) By tongue-extraction. (*d*) By falling on knives.

VI. Involuntary Torment. (*a*) Barbarous executions. (*b*) Mutilation of criminals. (*c*) Extraction of evidence by torment. (*d*) Bloody and injurious ordeals. (*e*) Cutting off the noses of women.

VII. Slavery. (*a*) Hereditary predial slavery. (*b*) Domestic slavery. (*c*) Importation of slaves from Africa.

VIII. Extortion. (*a*) By Dharana. (*b*) By Traga.

IX. Religious Intolerance. (*a*) Prevention of Propagation of Christianity. (*b*) Calling upon the Christian soldiers to fire salutes at heathen festivals, etc. (*c*) Saluting gods on official papers. (*d*) Managing affairs of idol temples.

X. Support of Caste by Law. (*a*) Exclusion of low castes from offices. (*b*) Exemption of high castes from appearing to give evidence. (*c*) Disparagement of low caste. (*d*) Exclusion of Brahman widows from legal marriage.

Since the above list was made there have been other reforms as interesting not only in themselves, but in their history. Missionaries had labored to persuade the people of the evil of infant marriage, and articles often appeared in the English and even vernacular papers concerning this giant wrong, which kept the race in weakness of body and mind. At last a Parsi, Mr.

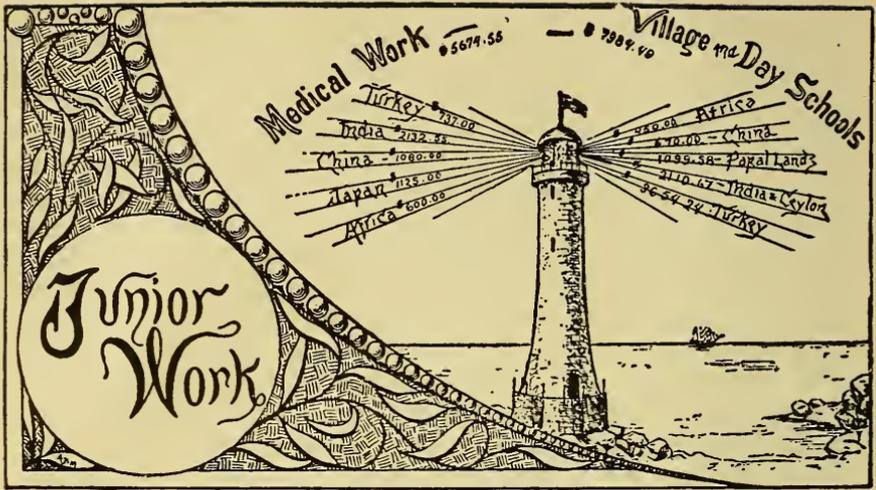
B. H. Malabari, of Bombay, having thought upon the subject until his heart was fired with pity for the poor little victims of this baneful custom, and for the nation that allowed its physical and mental strength to be so sapped, planned out his campaign, and then in 1884 presented himself before Lord Ripon, the Viceroy. Lord Ripon and the members of his government were most sympathetic, and assured him of the government's aid when the time was ripe. Mr. Malabari distributed literature upon the subject in every direction. He asked the frank opinion of the vernacular press. The papers were full of the subject. Encouragement and protest came pouring in. At the National Social Congress of India, which was held for the first time in 1887 in Madras, the whole matter was freely discussed; the lady doctors of Calcutta sent a memorial to government; fifteen hundred native ladies sent another to the queen; Mr. Malabari himself visited England to arouse public opinion, and finally the Age of Consent Bill was passed in 1891, whereby the age of consent was raised from ten to twelve.

The latest reform is that making the marrying of girls (under the age of consent) to Khandoba and other gods a legal offense. This matter was first agitated by the society of the lady missionaries in Bombay. They presented a memorial on the subject to the conference of missionary gentlemen. The editor of our mission paper took it in hand, writing articles and asking the opinion of the people. The reformers and the leaders of the orthodox Hindus expressed their views freely in the vernacular papers. The National Social Congress which was holding its session in Madras in 1898 was asked to discuss the subject. As an outcome a memorial was sent to government, and an act has been passed under the head of "Protection of Children," making it illegal to give or sell any girl under age in marriage to a god or for the purposes of temple service.

Whatever the government has done or has not as yet done in way of reform, it is a self-evident fact that India is wonderfully the gainer every way for the rule and protection of the British Empire, and to this every candid and intelligent thinker will assent among the ruled and protected.

There is many a wrong yet to be righted before India can step forth among the nations in her wondrous beauty, freed from the filthy and cruel ceremonies which still cling about her. Only Christ can say to her, "Daughter, arise and come forth; thy sins are forgiven thee."

Friends, pray for her, that in the sorrow and misery of the famine and plague, India may fall at the feet of Jesus, if she may but touch the hem of his garment; and in his gracious mercy may she go free of the pollution in which she has lived, "lo, these many years!"



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

TRANSLATION OF A POEM WRITTEN BY A HINDU WOMAN.

My God is not a chiseled stone,
 Or lime so bright and white;
 Nor is he cleansed with tamarind,
 Like images of brass.

I cannot worship such as these,
 But loudly make my boast
 That in my heart I place the feet,
 The golden feet of God.

If He be mine what can I need?
 My God is everywhere.
 Within, beyond man's highest word
 My God existeth still.

In sacred books, in darkest night,
 In deepest, bluest sky,
 To those who know the truth and in
 The faithful few on earth.

My God is found in all of these;
 But, can the Deity
 Descend to images of stone,
 Or copper, dark and red?

Alas! how long did I adore
 The chiseled stone, and serve
 An image made of lime or brass,
 That's cleansed with tamarind!

-From the Folk Lore of India.

HELPS FOR LEADERS.

A PLEA FOR THE CRADLE ROLL.

BY MRS. FANNIE A. M'AUSLAN.

(Prepared for the Annual Meeting of the Rhode Island Branch.)

I HAVE been asked to say a few words in behalf of this organization—the Cradle Roll.

More than once I have been asked if I believed the Cradle Roll was of any use, to which question I always quickly respond, "If I did not believe in it I should not be in this work." And I believe in it because I have proved its usefulness by working in it for four years.

Yet there are many who do not know what the Cradle Roll is, what is its object, or with what ease it can be established.

The Cradle Roll is the youngest branch of the Woman's Board of Missions, open for membership to all children from the hour of birth to the age of entering the Mission Circle. While it is a baby's society the influence is largely seen on the mothers, and the work must be with them.

When approached with the request to think of a Cradle Roll for your church, O busy missionary worker, is it not easy and natural to shake the head and exclaim, "We have societies enough?" And, indeed, it does seem as if American women are overwhelmed with organizations.

But the Cradle Roll is unlike other societies, for there are no meetings to be arranged for month by month, or week by week, requiring time and study.

Select some lady in your church who loves children and children's mothers; who is perhaps a mother herself, but not necessarily so, for mothers are busy women. Let her with two or three others seek out the children under five years of age and bid them to a little party, as simple as you choose. Have there the enrollment cards, mite boxes, and leaflets describing this society. Give the children a good time; make the mothers feel at home, and seek personally to explain to each one the object of the Cradle Roll, and you will at once have one started in your church.

Now, the two objects of the Cradle Roll are, first, to interest the little children, even when very small, to pray for and give to those less fortunate than themselves; that is, to create in them the impulses that will crystallize into the missionary spirit, thus preparing them to take their places in the societies for missionary instruction as they advance in years and knowledge.

Second, to reach out and interest the mothers through the children. I know of one Cradle Roll to whose annual reception came a mother and little

child having no church home, nor desiring one. Because of the child's happiness in the good time and pleasure, it receiving a certificate of membership and a mite box, the family is secured as attendants on the church worship. And this case is only one of many.

When one sees the happy faces of the children at the yearly reception and the unconcealed joy of the mothers in their children's pleasure, when one hears the lisping voices as they ask for another mite box for pennies, and sees the pennies roll out of the opened boxes, then comes the thought, this work is paying. Not that here ends the work; it must be developed and strengthened year by year, molding it to the needs in the individual church.

Have you doubts of its usefulness? All I ask is that you try it for yourself in your own church.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. We are glad to report the small gain of \$653.60 in our contributions for the month ending January 18th as compared with the same month last year. As we have often said, it is inevitable that the sums received should vary from month to month; but when we find in the first quarter of our financial year—and that quarter in its best working-time—a decrease of \$3,390.48 it naturally gives us cause for anxiety. We trust that every one who reads these lines will take the matter to heart, making it a personal matter; and will prayerfully consider what more she can do and whom she can influence to take a larger share in the blessed work. O for the thousands of Christian women who have no part in this work! How can we persuade them of the privilege and blessedness of it? We are hoping much from the effort that we know is being made in our Branches for the expansion of auxiliaries, the extension of information, and the memorial fund proposed at our annual meeting three months ago. Good results are already reported, and we wish to bespeak for the officers the cordial, efficient co-operation of every member of every auxiliary society.

LENTEN OFFERINGS. It has been a pleasure to the officers of the Board to receive inquiries as to a lenten offering, and to know of the desire expressed for it originating outside the Board Rooms. We rejoice in the evidence this gives that the offering has come to stay, and we are encouraged to hope that there will be many societies who will wish to adopt the custom year after

year. Perhaps we ought not to expect that every Branch or every auxiliary society will undertake it every year, but there are many organizations who have never attempted it, and others who would wish to do it in alternate years or even less often, so that the result to our treasury will be the same. The fact that the amount reported to the Treasurer in Boston—doubtless a considerable amount was given not so reported—was so nearly the same, \$2,168.58 in 1898, as in 1899, \$1,941, shows that there was no falling off in interest. This amount of money is worth striving for, friends, is it not?

PRAYER FOR MONEY. In response to the suggestion from a Branch president that all our workers be requested to pray especially for money, the Executive Committee wish to ask that, while they most heartily approve of this suggestion for the whole year, the month of March should be set apart more particularly for this purpose. They hope that the subject will be mentioned in all our meetings; that every member of every auxiliary, and we wish it might be also every woman in our church membership, should plead with all the earnestness possible throughout the month for our treasury.

THE ECUMENICAL CONFERENCE. We are sure that our readers will be much interested in the programme for the two days of the Ecumenical Conference assigned to woman's work on another page. The gathering promises to be one of surpassing interest, affording an opportunity for a lifetime for all mission workers. A certain number of delegates have been apportioned to each Board for appointment, but all interested are cordially invited to share in the rich and abundant feast. Entertainment has been provided for foreign delegates and missionaries only, but good boarding places at reasonable prices will be recommended by the Committee on Hospitality. A reduction of railroad fares is also expected. We are sure that no one will miss such an inspiring occasion if there is any possibility of being present.

THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN. The Annual Meeting of the International Institute for Girls in Spain was held in Pilgrim Hall, Boston, on Thursday, January 25th. As the day was extremely stormy the audience was not large, but a great amount of interest was expressed. As is known to our readers, a corporation was organized some years ago to assist in raising money for the new building so much needed, and to have the care of the funds as they should be received. They hope also to secure an endowment. As it seems impracticable for the institute to remain in Biarritz longer than the present year the case is specially urgent, and the corporation requested Mrs. Gulick some weeks ago to come to this country to help raise the amount necessary, \$125,000, to purchase a

building admirably adapted to the purpose in Madrid. She has been holding most successful parlor meetings in New York and Boston to explain the present situation; and at the annual meeting the Treasurer was able to report, as the result of years of effort, about \$24,000 received and about \$30,000 more in plèdges. Mrs. Gulick gave a most interesting account of present conditions in Spain, of the wonderful opportunity open to the institute at the present time, and of the loyalty of its pupils and of its satisfactory progress. The officers elected were:—

President, Samuel B. Capen, Esq., Boston; First Vice President, Col. Charles A. Hopkins, Brookline; Second Vice President, Spencer Trask, Esq., New York; Third Vice President, Chas. H. Hulburd, Esq., Chicago; Fourth Vice President, Samuel Alexander, Esq., Oakland, Cal.; Clerk, Miss Caroline Borden, Boston; Assistant Clerk, Miss Martha A. Hopkins, Brookline; Treasurer, Edwin H. Baker, Esq., Greenwich, Conn.; Auditor, Wm. H. Partridge, Esq., Newton. Directors: *Ex Officio*, Mr. Capen, Col. Hopkins, Mr. Baker, Miss Borden; Coolidge S. Roberts, Esq., Cambridge; Mrs. Alice Freeman Palmer, Cambridge; Miss Catherine Coman, Wellesley; A. L. Williston, Esq., Northampton; Mrs. A. L. Williston, Northampton; Rev. E. E. Strong, D.D., Auburndale; Miss Abbie B. Child, Boston; S. C. Darling, Esq., Somerville; Rev. Daniel Merriman, D.D., Worcester; Mrs. Admiral Sampson, Charlestown.

EXTRACTS FROM RECENT LETTERS.

FROM MISS MARTHA H. PIXLEY, SOUTH AFRICA.

You will be surprised to learn that I am in Africa again, though I have not yet reached Natal. Yes, the fourteen weeks in America have sped like a dream. Many friends said, "Why return to Africa so soon? You ought to rest longer." I had several answers. I could not face a New England winter, where all my friends lived, and if I must go to a warmer clime I preferred Africa. The ocean voyage, too, agrees with me, and gives time for rest. America depressed me. There seemed such a craving for excitement of some kind, so little time for quiet conversation, such a rush and nervous strain all the time. I suppose I felt it more because I was not strong. It's all right when one is well, and has regular occupation and knows his plans for the day. Yet I think I can breathe more freely since we left America.

It was cold crossing to England, but we were on a beautiful steamer and everything was comfortable. We spent a week in London; it was dismal there in November, and we shed no tears at leaving. Our next boat was the "Greek," with a thousand troops for Africa. We could not help crying in sympathy with the friends saying farewell, as the band thundered out

martial music and we sailed away from the docks. There were a few other ladies on board to keep us in countenance with soldiers to left of us, soldiers to right of us, soldiers back of us and soldiers in front of us. However, the troops were kept in good order, and company after company was made to drill daily on deck. The band frequently gave us music. We spent an anxious time one evening when the steamer suddenly slackened speed and a boat lowered to rescue a man who had fallen overboard; then, just as cheers were given to let us know he was saved, another dropped into the water. I heard later that the second was under the influence of liquor. However, he was also rescued. It was a moonlight night and the ocean was calm, so that everything favored the rescue. There was a death, we heard, but we were not told about the funeral. Early in the morning the vessel seemed to pause for a few minutes, and when we inquired about it we learned that the burial had taken place. Besides the soldiers, there were about twenty young medical students going out to join the Cape Mounted Rifles. We were favored with beautiful weather and calm seas, so that the vessel made steady progress. Sunday, December 3d, we came into Table Bay.

FROM MISS MARTHA LINDLEY, INANDA, SOUTH AFRICA.

Mrs. Edwards returned last Wednesday from her visit to Incwadi, whither she had gone with Miss Grace Hitchcock on an evangelistic tour, and gives a very interesting account of the work of the Lord going on at that place. They had Bible readings and services every day, and the people heard gladly. Many have come out of darkness into light.

God's mercies are very great to us all under these roofs; he has always tempered the dark days with loving kindness and given us many tokens of his love. Many have found Christ within these walls. There is now a work of God's Spirit going on in the hearts of twelve kraal girls; they ran away from home to come here "to find the way to heaven." They are very happy, they say, and several declare they saw Jesus. To them He has indeed come. May they ever abide in Him!

FROM MISS EMILY M'CALLUM, SMYRNA.

Yesterday I was at the funeral of one of our dear little kindergarten children. His mother was a boarder in our school for years. Little Aleco was a dear child and a real little Christian although only seven years old. He had consumption of the bowels and suffered very much, and whenever the pain came on he would pray, "O Lord Jesus, come and put thy hand on the pain," and when it passed he would always say it was Jesus who took it away. His speeches about heaven were very sweet, and his constant prayer was that Jesus would take him in his arms.

FROM MISS AGNES M. LORD, ERZROUM, TURKEY.

Our Christian Endeavor Society are very bright and earnest this year. Six new members are to be admitted next Sunday at the consecration service, and others are waiting to join. Yesterday afternoon we had a lovely meeting, led by one of our girls. Three of the girls gave interesting stories from the *Mission Dayspring* and *Teacher's World* about China, which Miss Bushnell had found for them; there were ten prayers, and as many or more hymns, one verse at a time. In fact we found it difficult to find a chance to close the meeting. One of the girls is going to write to a friend of ours in China, and we are to try to raise money enough to have a Bible reader or a child in school there. Eight girls have pledged themselves to give something at each consecration meeting, and the others are earning a little by sewing. We have also begun to prepare some little gifts for the smaller orphans at Christmas. It seems to me girls almost always love to do such things, only they need some one to direct them. It does make me so happy to see our girls waking up and improving. And this year I feel we are started right and have the beginning of a proper school, such as I can seem to see in the future here, and I believe there will be such a one.

FROM MISS CAROLINE E. BUSH, HARPOOT.

At Egin we came directly to the Girls' Orphanage, where we received a warm welcome. We find everything in beautiful condition. Garshed Agha, the house father, looks stronger this year than last, and is indefatigable in his care for the physical, moral and spiritual good of the orphans.

His grandmother, at least ninety years old, after having worked in the garden last summer to raise tomatoes, onions and other vegetables for the orphans, was ill in bed, too feeble to turn from one side to the other. She was longing to go and be with Christ. She wished to hear hymns sung, and one reason why she wished to go to heaven was that there she could sing all she wished. On Tuesday, the 21st, Mr. Browne and I were visiting the boys' school and orphanage, when word came that the dear old "Mamma," as they called her, had passed away. That afternoon they laid the emaciated, weary body in its last resting place, but oh, how glad and free is the spirit now! Everyone says that it seems just as if we had come here on purpose for the last rites for this dear old woman. She loved the missionaries, and it is exactly what she would have desired,—to have us here at this time.

This week has sped away very fast. Two days, Tuesday and Wednesday, I was occupied with the women who came to condole with Garshed Agha's

family in the death of the aged mother. I saw an entirely new phase of Oriental life. After Mr. Browne had led the funeral services at the house, the men bore the body to the grave, far up the steep mountain side, some of the women going only to the windows and door. After we had talked awhile the women left, and then a big, round, wooden table was brought in, around which we sat as close as possible and ate a dinner of boiled wheat, meat and cheese. All the evening and for two days thereafter there were constant guests. I had rare opportunities to see the women and read the Bible and talk and pray with them. The big room was sometimes full, and all so attentive and eager. The second day we had more guests to dinner, and people of a more select class, for whom a particularly good repast was prepared. There were two big tables full of women in our room. The men ate in a separate room, and all the boy orphans came up and ate here. The whole company seemed very happy, and it was more like the dear "Mamma's" wedding than her *funeral*.

FROM MISS EMILY HARTWELL, FOCHOW, CHINA.

We trust the Woman's Board will be willing to give money for the direct work for the women in the station classes, many of them mothers whose hearts have already been touched by the "good news" brought by their little ones from the day schools. It is impossible for us to realize how great a hindrance these women's untrained minds are to their grasping the precious truths they hear at the chapel, from the Bible women or in their own homes from husband or children. Sometimes bright-looking young women say to me when I have been telling them some of God's wonderful, precious promises: "Lady teacher, it is very wonderful, very, very good, but after sleeping to-night we will not remember it. We women who can't read are just no better than blind!" And it is pitifully true! For such women the quiet hours of study are a new experience,—a revelation of life such as they have never dreamed of attaining. From them they go back to take up the burdens of their daily life, crushing beyond our imagination, in the strength Christ promises all the heavy laden. The openings for these classes are among the most hopeful features of the city station work, and I trust the funds for them will not fail.

FROM DR. CAROLINE B. HAMILTON, AT THE HOSPITAL IN AINTAB, TURKEY.

The hospital is the point of greatest interest to me in all this empire. It isn't beautiful, but the people know we want to help them, and I bless God that it stands here a daily witness in a land full of sin and suffering. We are in the swing of the busy round of work; our beds are not all full yet, except in the women's wards, but all our patients seem very ill. Very few

indeed can get about, so that the nurses are very busy. There have been two lads from the Orfa orphanage,—one went home to-day,—who were a beautiful illustration of what wise training can do. They were so quiet and so obedient and gentle that I could not explain their conduct until I knew where they were from. We have some interesting people also among the women, some of them true Christians. Last Sunday morning I was glad to have some Turks sit through the service, some who had come to see a sick friend, and not a word was heard from them. It is also a joy to me when they can hear of Jesus Christ. Our preacher is an earnest college student, an out and out Christian, the son of one of our good village preachers. Dikron has a fine voice for singing, so that the service will be more attractive than it sometimes is. Often there is quite an audience of visitors, so that the message reaches others besides our own patients.

Our Work at Home.

THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

[To be held in New York City, April 21st to May 1st.]

THIS great conference, which has been in all our thoughts for so many months, is drawing near, and promises to be one of the most remarkable gatherings of modern times. One of the circulars announces that “As the early Church opened the first missionary century with an assembly at Antioch to hear Paul and Barnabas, so the later Church, at the close of this greatest of all missionary centuries, will hold a conference with its mission workers in the metropolis of a continent of which the apostles knew nothing.

“The historical term ecumenical, or ‘world-embracing,’ will be even more applicable to this gathering than to the great councils of the Church, for in it will be represented the entire habitable globe. It will be distinctively foreign missionary. Its topic will be ‘The Evangelization of the Nations’; its discussions will bear upon the problems arising in the conduct of the work, and its personnel will include workers from every field.

“It will be a conference, not a council. It will lay down no laws and settle no methods. The workers in many lands will come together to compare notes. There will be free interchange of ideas, and much information of great value will be put at the service of all.

“The results expected are: a clearer apprehension of the principles and methods of mission work drawn from a century of experience; a vindication

of Christian missions by an array of testimony as to their influence and results that will convince all thoughtful men of their utility and power; a great practical advance toward unity; 'that they may be perfected into one, that the world may know that Thou didst send Me.'

"The Conference will be formally opened Saturday afternoon, April 21st, with a meeting in the main hall (Carnegie), at which addresses of welcome will be made and the delegates introduced, and will close with a farewell meeting on Tuesday evening, May 1st.

"On the two Sabbaths a large number of stirring missionary addresses will be given by members of the Conference in the churches of New York and vicinity. It is possible that there may also be special conference services on Sabbath afternoons in the main hall.

"Delegates' meetings in the mornings, attended by the whole body of delegates, will be held in the main hall to consider the fundamental principles and discuss the chief departments of mission work.

"Specialists' meetings in the afternoon will be held in smaller halls for more technical and detailed discussion of topics appealing especially to workers along specific lines. Each topic will be presented in a carefully prepared paper not to exceed twenty minutes in the reading, the remainder of the time being devoted to discussion by speakers who have sent in their names in advance, who will be strictly limited to five minutes each. Those taking the leading parts in these discussions will be experts in their several departments, who are selected with reference to their knowledge of and experience in specific phases of missionary activity. Every effort will be made to secure the very best, and the result will be a consensus of testimony of the highest value.

"Public meetings will be held in the afternoons and evenings. At these the most prominent speakers and workers from all parts of the world will vividly portray the conquests of the cross in all lands, the appalling state of the heathen world, the need of unity and co-operation, and of an understanding of the problems involved in the task of disciplining the nations."

WOMAN'S WORK IN THE CONFERENCE.

Through the courtesy of the Programme Committee two days of the Conference have been set apart for woman's work,—Tuesday, April 24th, for sectional meetings in smaller halls or churches for the practical discussion of methods and problems in our work; and Thursday, April 26th, for public meetings, being an integral part of the Conference. The planning for these days was placed in the hands of the World's Committee of Women's Missionary Societies, which was formed at the World's Missionary Conference

in London in 1888. This committee placed the direct care of the programme in the hands of a special Programme Committee of five ladies,—Mrs. J. T. Gracey of the Methodist Church; Miss Mary Parsons, Presbyterian; Mrs. D. J. Burrill, Reformed Church; Miss S. C. Durfee, Baptist; and Miss A. B. Child, of our own Board, chairman. This committee have held a number of meetings, and have presented to the World's Committee a tentative programme, subject to changes and revision later. The practical value of the meetings for discussions is so great, and the subjects demanding attention so many, it has been decided to hold three simultaneous meetings in the morning and three in the afternoon. It is hoped that they will be held in one building or church, or at least very near each other, so that people can easily go from one to the other as they may desire.

It is expected that the most valuable points brought out in these discussions—any resolutions or recommendations for future action, any conclusions reached—will be reported and enforced in some public session. The programme, so far as arranged at the date of writing, February 1st, is as follows:—

TENTATIVE PROGRAMME OF THE WOMAN'S DAYS OF THE ECUMENICAL CONFERENCE, NEW YORK, APRIL 21—MAY 1, 1900.

PUBLIC MEETING, THURSDAY, APRIL 26, 10 A. M.

CHAIRMAN. Mrs. Judson Smith, Boston, President of the Woman's Board of Missions, Congregational.

VICE CHAIRMAN. Mrs. D. J. Burrill, New York, Secretary of the Woman's Board of Foreign Missions of the Reformed Church of America.

DEVOTIONAL EXERCISES.

WELCOME TO DELEGATES. Representative of the Woman's Union Missionary Society.

RESPONSE. For Great Britain, Mrs. George Kerry, of the Baptist Zenana Mission; for Australia, New Zealand and New South Wales, Mrs. R. Ross, President Presbyterian Society, Lindsay, Ont., Canada; for the Missionaries, Mrs. Alice Gordon Gulick, of Spain, Missionary of the Woman's Board of Missions, Congregational.

ROLL CALL.

PAPER. The Place of Woman's Foreign Missionary Work in the Evangelistic Forces of the Church, Mrs. Moses Smith, President of the Woman's Board of the Interior, Congregational.

PAPER. The Responsibility of Women in Foreign Missionary Work, Mrs. Duncan McLaren, Edinburgh, Scotland, of the Zenana Mission of the Presbyterian Church of Scotland.

PROBLEMS AND METHODS OF WORK IN THE HOME CHURCHES.

GIVING. Paper.

RECOMMENDATIONS FROM THE SECTIONAL MEETING. Addresses.

LITERATURE. Paper, Miss Irene H. Barnes, of London, England, Editor and Superintendent of Publications of the Church of England Zenana Missionary Society.

RECOMMENDATIONS FROM THE SECTIONAL MEETING. Addresses.

WORK AMONG YOUNG LADIES AND CHILDREN.

PAPER.

RECOMMENDATIONS FROM SECTIONAL MEETING. Addresses.

2.30 P. M.

CHAIRMAN.

VICE CHAIRMAN. Mrs. Mary Clokey Porter, Allegheny, Pa., Secretary of the Woman's General Missionary Society of the United Presbyterian Church of North America.

PAPER. Woman's Evangelistic Work in Foreign Mission Lands, Mrs. Baird, of the Presbyterian Mission in Korea.

SUGGESTIONS FROM THE SECTIONAL MEETING.

ADDRESSES FROM MISSIONARIES.

PAPER. Educational Work for Women in Foreign Missions, Miss Isabella Thoburn, of Lucknow, India, Missionary of the Woman's Foreign Missionary Society of the M. E. Church.

SUGGESTIONS FROM THE SECTIONAL MEETING ON THE SUBJECT.

ADDRESSES FROM MISSIONARIES.

PAPER. The Importance of Medical Work in Foreign Missions, Dr. Elizabeth Reifsnnyder, of Shanghai, China, Missionary of the Woman's Union Missionary Society.

SUGGESTIONS FROM THE SECTIONAL MEETING.

ADDRESSES FROM MISSIONARIES. PRESENTATION OF MISSIONARIES.

S P. M.

CHAIRMAN. Mrs. J. T. Gracey, Rochester, N. Y., Recording Secretary of the Woman's Foreign Missionary Society of the M. E. Church.

VICE CHAIRMAN. Mrs. A. J. Gordon, Boston, Woman's Baptist Foreign Missionary Society.

DEVOTIONAL EXERCISES.

ADDRESSES. Results of Woman's Foreign Missionary Work in the Home Churches, Mrs. W. A. Montgomery, Rochester, N. Y., of the Woman's Baptist Foreign Missionary Society.

PAPER. A great Need, by Mrs. Isabella Bird Bishop. Read by Mrs. Joseph Cook.

ADDRESS. Results of Woman's Foreign Mission Work in the Field, by Prof. Lilavati Singh, Lucknow, India. (M. E. Mission.)

ADDRESS. The Outlook for the Future.

CLOSING EXERCISES. Led by Mrs. S. L. Keen, Philadelphia, of the Woman's Foreign Missionary Society of the M. E. Church. (To include short addresses by native Christian women.)

SECTIONAL MEETINGS FOR DISCUSSIONS ON PRACTICAL METHODS AND PROBLEMS IN WOMAN'S FOREIGN MISSIONARY WORK.

10 A. M., TUESDAY.

THREE SIMULTANEOUS MEETINGS FOR DISCUSSIONS OF METHODS AND PROBLEMS IN THE FIELD.

TENTATIVE PROGRAMME.

- I. MEETING FOR EVANGELISTIC WORK. (Under the care of a committee in Canada, Mrs. E. S. Strachan, of Hamilton, Ont., of the Woman's Missionary Society of the Methodist Church, Canada, Chairman.)
 1. Methods of Presenting Christian Truth: (a) To women; (b) To children. Opened by Miss Jessie Duncan, Missionary from Neemush, Central India (Presbyterian W. F. M. S., Canada, Western Section).
 2. The Work of Native Christians: (a) As Sunday-school workers; (b) As Bible women; (c) As leaders of meetings; (d) As interpreters and assistants; (e) The relative value of educated and non-educated workers; (f) The reflex influence of the educational and evangelistic departments of work. Opened by Miss Alice E. Belton, Missionary from Japan (Woman's Missionary Society of the Methodist Church, Canada).
 3. General Public Work on Behalf of Women: (a) The value and methods of itinerating and Bible or tract distribution; (b) The benefit of general "Lecture Meetings"; (c) The value or otherwise of singing and lantern view; (d) The co-operation of native pastor or evangelist. Opened by Miss Agnes E. Baskerville, Missionary from Cocanada, India (Woman's Baptist F. M. S., Ontario, West).
- II. MEETING FOR EDUCATIONAL WORK. Under the care of a committee in New York and vicinity, Miss Mary Parsons, Woman's Foreign Missionary Society of the Presbyterian Church, Chairman.
 1. Education of Children in Mission Schools: (a) Kindergartens; (b) Primary and village schools; (c) Industrial and manual training and self-support.
 2. Higher and Normal Training; Missionary Addresses: (a) Girls' colleges and seminaries; (b) Teaching of foreign languages; (c) Training of Bible women, wives of native pastors, church workers and members.

3. The Training of Missionaries. Opened by Mrs. J. Fairley-Daly, of Glasgow, Scotland, of the W. F. M. S. of the Free Church of Scotland. (a) In colleges; (b) In Missionary and Bible schools and conferences; (c) In medical schools.

III. MEETING FOR MEDICAL WORK.

1. The Relation of the Home Church to Medical Missions. Opened by Dr. Mary Bryan, Missionary from Barielly, India (of the M. E. Mission). (a) Help in the education of medical missionaries; (b) Education of native women in England and America.
2. The Legitimate Field of a Medical Missionary. Opened by Dr. Grace N. Kimball, formerly missionary in Van, Turkey (Woman's Board of Missions, Congregational). (a) Treating missionary families; (b) Education in foreign schools and hospitals; (c) The proportion of medical workers to the whole force on the field.
3. Medical Missions in Facts and Figures. Opened by Mrs. Harriet Newell Jones, of Philadelphia (Woman's Baptist Foreign Missionary Society.)
4. The Power of Medical Missions as a Spiritual Agency. Opened by a paper by ———.
5. Self-support in Hospitals in Foreign Lands. Opened by Mrs. L. N. Thorpe, of Philadelphia (President W. F. M. S.)
6. Medical Missions among Children. Opened by Miss Annie Butler, of London, England.

2.30 P. M.

Three Simultaneous Meetings for Discussions on Practical Methods and Problems in Woman's Foreign Missionary Work in the Home Churches.

- I. MEETING ON GIVING. Under the care of a committee in Chicago and vicinity, Mrs. Moses Smith, Chicago (President of the Woman's Board of the Interior, Congregational), Chairman.
 1. How? Address by the Chairman, "Giving one of the Foundation Stones of Missionary Work."
 2. The Bible Doctrine of Giving. Opened by Mrs. J. H. Knowles, New York City (Methodist).
 3. Why? (a) The Need. Missionary address by Mrs. Fanny Corbett Hayes, of China. (b) Money a Factor in God's Plan of Salvation. Address by Mrs. Ella MacPherson, Campbell, Secretary of the Woman's Presbyterian Board of Missions of the Northwest.
 4. What? (a) Hearts, Influence, Enthusiastic Effort. Address, Mrs. Annie Shaffer, of the Church of God. (b) Time and Talents. Address, Mrs. E. M. Spreng, of the Evangelical Association. (c) Money given by Women and Children. Address, Mrs. Emily Huntington Miller (Methodist).
 5. Symposium. Led by Miss M. D. Wingate, Chicago, Secretary of the Woman's Board of Missions of the Interior (Congregational).
 1. With Business Methods. (a) Appointment of treasurers; (b) Duties of treasurers and collectors; (c) Apportionment; (d) Pledges.
 6. Proportionate Giving. Address, Mrs. Esther Tuttle Prichard (Friend's F. M. S.).
- II. MEETING ON WORK FOR YOUNG WOMEN AND CHILDREN. Under the care of a committee in Nashville, Tenn., and vicinity, Mrs. S. C. Trueheart, Secretary W. B. F. M. of M. E. Church, South, Chairman.
 1. The Value of Foreign Missions as an Educational Agency in Training Young People. Opened by Mrs. W. E. Norvelle, Nashville, of the Episcopal Missionary Union.
 2. The Relation of Young People to the Foreign Missionary Work of the Church. Opened by Mrs. J. A. Wheeler, President of the Southern Baptist Missionary Union of Tennessee, Woman's Southern Baptist Mission Board.
 3. The Economic Value of Foreign Missions in Training Young People. Opened by Mrs. Judge J. W. Childress, of Nashville, Tenn., of the Woman's Southern Presbyterian Board of Missions.
 4. Most Effective Methods in Training Young People in Foreign Missions. Opened by Mrs. John M. Gaut, of the Woman's Cumberland Presbyterian Mission Board.
 5. Reasons for Junior Organizations Distinct from the Senior Organizations, and Best Methods of Transferring Members from One to the Other. Opened by Mrs. J. M. Leech, of the Woman's Board of Foreign Missions, M. E. Church, South.
 6. Value of Public Meetings in Young Ladies' Work. How Conducted. Opened by Mrs. G. M. Ingram, Nashville, Tenn., of the Christian Woman's Board of Missions.

- III. MEETING ON LITERATURE. Under a committee in Boston and vicinity, Miss S. C. Durfee, President of the Woman's Baptist Foreign Missionary Society, East, Chairman.
1. The Systematic Study of Missions. A uniform scheme for all Woman's Boards.
 2. Christian Literature for Women in Mission Lands. Opened by Mrs. S. B. Capron, Boston, Mass., formerly a missionary in Madura, India (Congregational).
 3. Publication of Books. A Uniform Scheme for all Woman's Boards.
 4. Distribution of Literature and Circulation of Magazines.

It is understood that valuable conclusions, recommendations and resolutions from the sectional meetings will be presented at the more public meetings on Thursday, April 26th.

OUR BOOK TABLE.

Village Life in China: A Study in Sociology. By Arthur H. Smith, D.D., author of "Chinese Characteristics." With illustrations. Published by Fleming H. Revell Co. Pp. 360. Price, \$2.00.

It is not often that so much wit and wisdom are found happily combined as in Arthur H. Smith's well-known works on China. The wit is quiet, unobstrusive, always an atmosphere, sometimes a gathered electric flash. The wisdom is in the breadth, balance and entire fairness of the thought; a comprehensive view of all sides of the topic; a searching penetration of judgment at once stern and tender. Wordsworth wrote: "Scorn not the sonnet. . . With this key Shakespeare unlocked his heart." So it should be said to students of missions: "Study Arthur Smith's combination of wit and wisdom; with this key he has unlocked China."

Of all great missionary fields the Celestial Empire has contained the largest number of puzzles for the general reader. The interior life of the Chinese, city and village, has heretofore been an almost unthreaded labyrinth of strange inversions of ordinary Western fashion and of obscurities and perplexities repelling study. This gifted missionary has seized the Ariadne's thread which forms the clue to this labyrinth of Chinese characteristics. His subtlety of psychological insight is plainly one of his highest natural gifts, but has been strengthened and sharpened by his keen interest in the people to whom he ministers in the highest things of the spirit. We know of no other writer who speaks so intelligibly of the religious, moral, social, industrial, and average political life of the Chinese masses. This book is a study of the village communities in which the vast majority of the teeming millions of the Celestial Empire are yet following the example of their fathers, with hardly any visible improvement on the ancient ways, generation after generation.

The architecture, the temples, the shops, the family life, the influences

that tend to disrupt the patriarchal groups formed by the various circles united by blood or marriage, the general condition of the women, the methods of the lower and higher education, are minutely described in luminous and fascinating chapters. In conclusion the author answers the question: "What can Christianity do for China?" and most impressively pictures the social, educational and religious ameliorations which would follow the triumph of the gospel in this colossal empire, to say nothing of the clouds of souls it would prepare for salvation beyond the horizons of time. We have examined this book with profound gratitude that the Chinese people have found so just and sympathetic an interpreter.

With Russia, England, France and the United States in more or less ominous competition for the trade of China, great, and it may be unexpected, events are likely to happen in the land of the Yang-Tse-Kiang in the next generation. The prayers of the churches that this region might be thrown open to evangelization have been heard. The Chinese wall has fallen. The ports of the Celestial Empire are becoming open doors. America seems destined to acquire paramount commercial power in the Pacific Ocean. On her shoulders will rest a large part of the responsibility of the twentieth century for the right management of international politics and trade in the far East and for the religious regeneration of China. The clear bugle tones of devout and gifted missionaries now in China are the safe key-notes for the martial anthem of our progress in beneficent influence on an empire which contains one fourth of the population of the globe.

JOSEPH COOK.

SIDELIGHTS FROM PERIODICALS.

"Rise to your need, ye Nations! ye Peoples, rise to your need" is the clarion call of a poem in the February *Harper's*, appropriate for a missionary program. In the same we find three articles of interest to the student of missions. "The Congo State and Central African Problems," by Demetrius C. Boulger, traces the life of this unique state from its creation by King Leopold, forecasts its future, and discusses such of its vital problems as the slave trade and native labor. The power of Christianity in central Africa is recognized and a tribute paid to missionaries.

Julian Ralph, correspondent in the East for this monthly, gives "The True Flavor of the Orient" in some experiences in India which might have dropped from the tales of the Arabian Nights. "The White Man's Rule in Singapore," by Poultney Bigelow, deals, if not directly with our Chinese missions, at least with the Chinese people who figure largely in Singapore.

One interested in the eastern philosophies will want to look at two replies

in the February *Arena* to an article by Horatio Dresser in the October number: "The Vedanta Philosophy," by Edward Farnsworth, and also "Swami Abhedananda."

In connection with "Central African Problems," mentioned above, it will be instructive to turn to the *Forum* (February) and review the story of Mahdism, whose passing away, of vast importance, appears to have been somewhat overshadowed by events in the Transvaal. In the same, "Reform in China," by Gilbert Reid, follows on well after the several articles of last month upon similar topics.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

March.—The Awakening of China. See LIFE AND LIGHT for February.

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.

WHAT A CENTURY HAS WROUGHT FOR WOMAN IN INDIA.

TOPIC FOR APRIL.

For this topic we suggest three among the many that will occur to every one who looks into the matter: 1. British Reforms. A description of some of the old customs affecting women which have been made illegal by the English government. A long list of these will be found in the article by Miss Abbott, on page 110. From these we may select suttee, infanticide, and child marriage. Material for this will be found in "The Land of the Veda," by Rev. Wm. Butler, "Every-Day Life in India," by Rev. A. D. Rowe, "India," by Fanny Roper Feudge, also "Hindu Women," by the same author, "Foreign Missions and Social Progress," by Rev. James S. Dennis, papers on "Indian Reform," Murdock. The abolishment of these evils, so far as laws can do it, is described in magazine articles, such as "India, Under Queen Victoria," by Sir Alfred Lyall, in the *Nineteenth Century* for June, 1897, "British Rule in India," in the *North American*

Review for April, 1899, *Missionary Review* for March, 1897, April, 1896, April, 1894, and May, 1898. If any one wishes to take up the *Famine*, material will be found in an article in the *North American Review* for March, 1897, by Sir Edwin Arnold, and for April by the Marquis of Dufferin. 2. *Caste*. *Caste* has such a powerful influence in Indian family life it might be considered in a paper by itself. A description of its origin and growth may be found in any encyclopedia and in the books mentioned above. See also *Missionary Review* for April and May, 1897. If one desires variety a poem on "Caste" in LIFE AND LIGHT for October, 1877, would be useful. 3. *The Blessings of Christianity*. Material for this will be found in the missionary magazines. See LIFE AND LIGHT for October and November, 1896, March, September, June and October, 1897. In January, 1895, in the suggestions for the topics, Mrs. Capron's work in India, will be found other references. A good reading would be the leaflet "A Hindu Woman's Conversion."

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1899, to January 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>South Durham</i> .—A Christmas thank offering,	5 00
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Bangor, First Ch., S. S., 6; Brewer, First Cong. Ch., 23.18; Camden, Aux., 24.50; Fort Fairfield, 9.47; Greenville, 13.50; Island Falls, C. E. Soc., 5; Machias, 29.11; Orland, 6.70; Searsport, C. E. Soc., 10; South West Harbor, 2; Thomaston, Aux., 10, Prim. S. S., 1; Waldoboro, 9.50; West Bangor, Chapel, 3,	162 96
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Bath, Central Ch., Aux., 12, Winter St. Ch., Aux., 103; Kennebunkport, First Cong. Ch., 7; Portland, High St. Ch., Aux., 8, St. Lawrence Ch., Aux., 18.63, Williston Ch., Aux., 10; South Berwick, S. S., 4.12; South Bridgton, Miss. Soc., 5; West Falmouth (with prev. contri. const. L. M. Mrs. Mary C. Winslow); Woodfords, M. C., 5,	172 75
Total,	340 71

NEW HAMPSHIRE.

<i>Lebanon</i> .—Mr. and Mrs. George Amsden, 2; Chester, Emily J. Hazelton, 1.20,	3 20
<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Concord, West, Aux., 2; Derry Centre, Cong. Ch., Aux., 27.75;	

Hancock, Jr. C. E. Soc., 2.50; Kingston, Cong. Ch., S. S. Class. Little Sunbeams, 62 cts.; Lancaster, C. E. Soc., 10; Lebanon, West, Aux., 22; Nashua, Aux., 14.05; Portsmouth, Mrs. E. P. Kimball, to const. L. M. Miss Martha Smith Kimball, 25, C. E. Soc., 10; Orford, Aux., 1; Swanzey, Aux., 12.50,	127 42
Total,	130 62

VERMONT.

<i>East Dummerston</i> .—Mrs. E. H. Field, 2.10; West Fairlee, L. A. Bartholomew, 1.40,	3 50
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Alburgh, 3; Bellows Falls, First Cong. Ch., S. S., 10; Berkshire, East, 10; Brattleboro, Mrs. Mary L. Hadley, 25; Brattleboro, West, 2.90; Burlington, 30; Derby, C. E. Soc., 4; Dorset (of wh. 25 const. L. M. Mrs. N. McWayne), 36; Hinesburg, 2.50; Middlebury, 93.55; Middletown Springs, to const. L. M. Mrs. Clark Norton, 25; New Haven, Ladies' Union, 15; Saxton's River, Merry Rills, 1; St. Johnsbury, So. Ch., 12; Vergennes, An Endeavor, 10; Vershire, Mrs. G. B. Drake, 1; Waterbury, 19.84; Weathersfield Centre, 4; Williamstown, 3; Windsor, Old So. Ch. Aux., Miss S. A. White, 3; Woodstock, 25,	335 79
Total,	339 29

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Andover.—A friend, 22 50
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Barnstable Branch.—Miss Amelia Snow, Treas. Hatchville, Aux., 3; South Dennis, Aux., 11, 14 00
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Greenfield.—Mrs. Lizzie B. Snow, 10 00
Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 57; Easthampton, Aux., 16.57; Granby, C. E. Soc., 5; Hatfield, Wide Awakes, 15.51; North Hadley, Aux., 10; Northampton, Edwards Ch., Mrs. Bridgman, 10, Prim. Class, 10; Southampton, Sunshine Band, to const. L. M. Miss Grace Pixley, 25; Williamsburg, Aux., 35.20, 184 28
Malden.—A friend, 5 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Plymouth Ch., Prim. S. S., 4 00
Milford.—A friend, 50 00
Norfolk and Pilgrim Branch.—Miss Mary V. Thayer, Treas. Abington, Aux., 18 86, Braintree, Aux., 10.50; Brockton, First Ch., Aux., 5, Waldo Ch., Aux., 20; Easton, Aux., 13.80; Hanover, Aux., 9; Hingham, Aux., 33.78; Holbrook, Aux., 2; Marshfield, Golden Rule M. C., 35; Plymouth, Aux., 16.70; Plympton, Cong. Ch., C. E. Soc., 3.50; Rockland, Aux., 26.35; Weymouth and Braintree, Aux., 29.25; Weymouth, East, Aux., 44.55; Wollaston, Aux., 69, 337 35
No. Middlesex Branch.—Miss Julia S. Conant, Treas. Acton, C. E. Soc., 10, Cradle Roll, 3.12; Littleton, Aux., 2.31, 15 43
Salem.—Two friends, 15 00
South Hadley Falls.—Miss Elizabeth Gaylord, 25 00
Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Miss G. M. McLaren, 5; Agawam, Cong. Ch., C. E. Soc., 4 80; Longmeadow, Aux., 10; Springfield, Park Ch., Aux., 15.75; South Ch., 200, Aux., 73.04, 308 59

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Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Holden, Aux., 23.93; Warren, Aux., 9.50; Winchendon, Aux., const. L. M.'s Mrs. Andrew McCarthy, Miss Bertha Whittemore, Miss Luella Leland, Miss Josephine Bosley, 100; Worcester, Central Ch., Aux., 93.15, Old So. Ch., Aux., 40, Piedmont Ch., Aux., 102.25, Stamp Mission, 3.39, 372 22

Total, 4,468 83

RHODE ISLAND.

Providence.—Miss Ednah B. Hale, 1, Miss E. Carol Hodge, 1, 2 00
Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Central Falls, Cong. Ch., Aux., 56.22, Jr. C. E. Soc., 15; Chepachet, C. E. Soc., 5; Kingston, Cong. Ch., Aux., 13.15; Newport, United Ch., Aux., 3; Providence, Central Ch., Mrs. Lydia A. Salisbury, 5, Pilgrim Ch., Aux., 21, C. E. Soc., 9.65, Union Ch., 3.48, Aux., 5.23, Jr. Aux., 10; River Point, C. E. Soc., 7, 153 73

Total, 155 73

CONNECTICUT.

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Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 92; Bristol, Dau. of the Cov., 80; Enfield, C. E. Soc., 10; Farmington, Aux., 15; Hartford, Asylum Hill Ch., Aux., 17.02; Farmington Ave. Ch., Aux. (of wh. 25 by Mrs. Nathaniel Shipman to const. L. M. Miss M. Louise Allen, and 25 by Mrs. Charles R. Burt to const. L. M. Miss Sarah Perkins), 184, S. S., 60.63; Prim. S. S., 5; First Ch., Aux., 2; Warburton Chapel, S. S., 12.15; Kensington, Dau. of the Cov., 30; New Britain, First Ch., Aux., 137.02; Plainville, Aux., 100; Sinsbury, Opeui Hearts M. B., 40; Somer, C. E. Soc., 20; West Hartford, Aux., 18.76; 1,008 58

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 42; Bethiehem, Aux., 8; Bridgeport, Park St. Ch., C. E. Soc., 10; Prim. S. S., 3.72; Olivet Ch., C. E. Soc., 9.68; Canaan, Aux., 6.50; Pilgrim Ch., Y. L. M. C., 15; C. E. Soc., 10; Centrebrook, Jr. C. E. Soc., 1; Cheshire, Aux. (of wh. 50 const. L. M.'s Mrs. J. P. Hoyt, Miss Lillian Stoddard), 72.20; J. C. E. Soc., 5; Cromwell, C. Roll, 3.62; Danbury, Second Ch., Jr. C. E. Soc., 5.41; East Canaan, C. E. Soc., 8; Goshen, Aux. (with prev. contri. const. L. M.'s Mrs. H. E. Small, Mrs. Frank K. Seaton), 28.55; Jr. C. E. Soc., 5; Greenwich, Aux., 18.30; Guilford, First Ch., Aux., 20; Ivoryton, Aux., 20.25; Kent, First Ch., S. S., 10; Killingworth, Aux., 22.75; Meriden, First Ch., C. E. Soc., 15; Middlefield, C. E. Soc., 3.66; Middletown, First Ch., Aux. (of wh. 25 const. L. M. Marguerite Ward), 80.31; Milford, First Ch., S. S., 5; New Haven, Centre Ch., Aux., 25; Davenport Ch., Aux., 35; Dwight Place Ch., Aux., 62; Grand Ave. Ch., Aux., 128.60; United Ch., S. S., 20.32; Norfolk, Y. L. M. C., 31.24; Northfield, Aux., 30; C. E. Soc., 3; North Haven, Aux., 45; K. D., 10; Portland, Builders, 26; Redding, Aux., 8; Salisbury, Aux., 12.64; Shelton, Aux., const. L. M. Mrs. Martha J. Curtis, 25; Sherman, Aux., 20.10; South Britain, Aux., 10; Stamford, Y. L. M. C., 6; Stratford, Y. L. M. C., 20; H. H., 10; Thomaston, Cong. Ch., Prim. S. S., 15.30; Wallingford, First Cong. Ch., 50; Washington, Aux., 1.50; Watertown, Aux. 9.62; Westfield, C. E. Soc., 5; Westport, Aux., 14; Westville, C. E. Soc., 10; Whitneyville, Aux., 8.35; Winsted, First Ch., C. E. Soc., 8; Second Ch., C. E. Soc., 10; S. S., 20; Woodbridge, Aux., 15.50; C. E. Soc., 10, 1,132 12

Total, 2,638 70

NEW YORK.

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11.25; Niagara Sq. Ch., W. M. Soc. (of wh. 25 const. L. M. Miss C. Glass), 30; C. E. Soc., 10; Camden, Y. P. M. Soc., 5; Carthage, Aux., 3.20; C. E. Soc., 2.10; Coveiant Band, 2.75; Jr. C. E. Soc., 3; East Bloomfield, Aux., 21.75; Elmira, Park Ch., Aux., 44.46; Jamestown, F. M. Soc., 36; Massena, Aux., 7.50; Middletown, L. Guild (of wh. 25 const. L. M. Mrs. Frank Harding), 45; Moriah, Miss Elizabeth Dewey, 10; Napoli, Aux., 10; New York, Broadway Tab., Mrs. C. C. Mitchell, 100; Niagara Falls, C. E. Soc., 15; Northville, F. M. Soc., 7.50; Norwich, Aux., const. L. M. Mrs. M. C. Turner, 25; Owego, Aux., 3; Pery Centre, C. E. Soc., 10; Phenix, M. Soc., 30; Rochester, So. Ch., W. M. Soc., 10; Jr. C. E. Soc., 50 cts., A friend, 1; Spencerport, Aux., 30; Syracuse, Danforth Ch., L. W., 25; Jr. C. E. Soc., 3; Plymouth Ch., W. Guild, 16; Wading River, Aux., 5; Walton, Aux., 28.75. Less expenses, 73.88, 803 79

Total, 807 99

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C. Washington, First Ch., C. E. Soc., 25; Fifth Ch., Aux., 10; Florida, Ibor City, Cuban Miss. School, 1; N. J., Bound Brook, Aux., 20; East Orange, Trinity Ch., Aux., 33.10; Elizabeth, C. E. Soc., 10; Newark, First Ch., Aux., 20; Orange Valley, Aux., 45.22; Jr. C. E. Soc., 17.34; Passaic, Aux., 10.80; Plainfield, Aux., 20; Westfield, C. E. Soc., 6; Prim. Class S. S., 8; Woodbridge, Aux., 18.34; Pa., Germantown, Prim. Class S. S., 5. Less expenses, 60, 189 80

Total, 189 80

OHIO.

Kingsville.—Sarah C. Kellogg, 2 25

Total, 2 25

ILLINOIS.

Neposet.—C. E. Soc., 5 00

Total, 5 00

NORTH CAROLINA.

Southern Pines.—Mrs. Anna M. Foster, 5 40

Total, 5 40

CANADA.

Canada Cong. W. B. M., 284 38

Total, 284 38

CHINA.

Tungcho.—Woman's Christian Association, 11 88

Total, 11 88

General Funds, 9,030 83
 Gifts for Special Objects, 349 75
 Variety Account, 209 41
 Legacies, 2,035 99

Total, \$11,625 98



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THE IRELAND HOME.

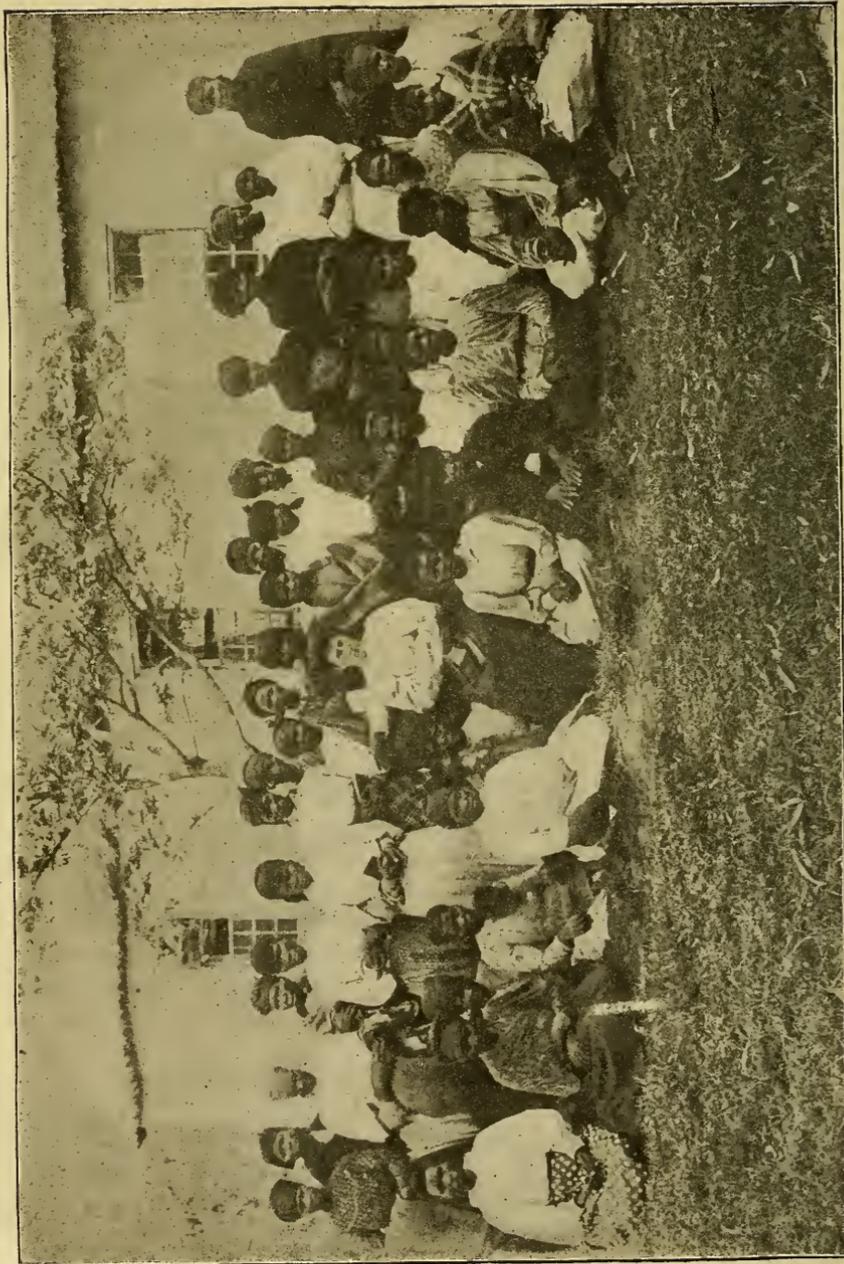
BY REV. JAMES C. DORWARD.

A VERY important and fruitful department is the work carried on by the American Zulu Mission in behalf of native girls. There are three training schools for Zulu girls in Natal: the Inanda Seminary, the Umzumbe Home and the Ireland Home. These schools are rapidly filled up every term, and every year sees an increasing number turned away because of lack of room.

The education of the Zulu girl is by no means the futile or foolish expenditure some critics have been pleased to call it. The degradation of the Zulu woman is very great. Her life in heathenism is of deeper debasement, if possible, than that of the Zulu men. She is the slave and chattel of her husband and sons. For them she lives and labors, sinking ever lower in the scale of humanity, until the helplessness of a premature old age comes upon her, when, withered and shrunken in body and mind, she seems little above the brutes.

To many a heathen girl these schools appear as the very gate into life and liberty. When they first come to school many of these girls have no proper conception of what it is to be a Christian. Some return, or are dragged back into the old life without ever finding out. All who remain any length of time are benefited. The majority confess Christ, if not when they first appear, at least before they leave.

The youngest of the three schools for girls is the Ireland Home. It was



MRS. DORWARD AND PUPILS IN THE IRELAND SCHOOL.

established in 1894 with special reference to the sheltering and religious training of Kraal girls. It is a little different from the Inanda Seminary and Umzumbe Home, in that it is less of a school and more of a refuge for girls escaping from the bonds of heathenism. The daughters of Christian parents are not received into this school, nor those who might just as well attend the day schools and religious services established near their homes. The accommodations are very limited, and are reserved for those who are denied by their parents every opportunity at their homes to learn the way of life. When such run away on such a quest they are taken in, sheltered and defended against the tyranny of their guardians, who may not necessarily be their parents; for every Zulu woman, under the native code as formulated by Great Britain, is the property of her father, his heir, her husband or his heir. Many of the girls who come to the Ireland Home are of marriageable age, and would be forced into polygamous marriages did they remain among their own people. Not infrequently to escape this is the motive which drives some from their homes.

The educational advantages of the Home are very limited. The girls remain, as a rule, only one or two terms. The teachers devote their time and energy to teaching them the Bible, and how to read it in their own tongue—the Zulu. In about four months many of the girls succeed in learning to read the Zulu Testament. They are not fluent readers in that time, but some do very well, and they are able to take a Testament home and go on learning; thus many heathen communities are being leavened with the gospel. Bright examples might be given of some who have gone from the Home back into the heathen districts from which they came God's true evangelists, and there are districts which own a great and abiding change, wrought of God, through their ministry.

But the Ireland Home is in need. It is not favorably situated. The house is one of the oldest in the mission, and was built for a small family, not to accommodate fifty or sixty girls and their teachers. The building is otherwise unsuitable. It is built close by the river, the lowest down of any of our mission houses. It never was considered a wholesome location. Of late years changes have taken place that make it decidedly unwholesome. The burying ground is just between the house and the river, and that has become quite marshy. The house itself is decidedly damp. Some of the floors in the rainy season look as if a spring were underneath. Ditching has failed to relieve this. New quarters must soon be found or the school must be given up. The funds to build a suitable place on higher land would be most welcome. Who will come to the rescue of this needy institution?

FROM MRS. DORWARD, AT THE IRELAND HOME.

(Extracts from a Private Letter.)

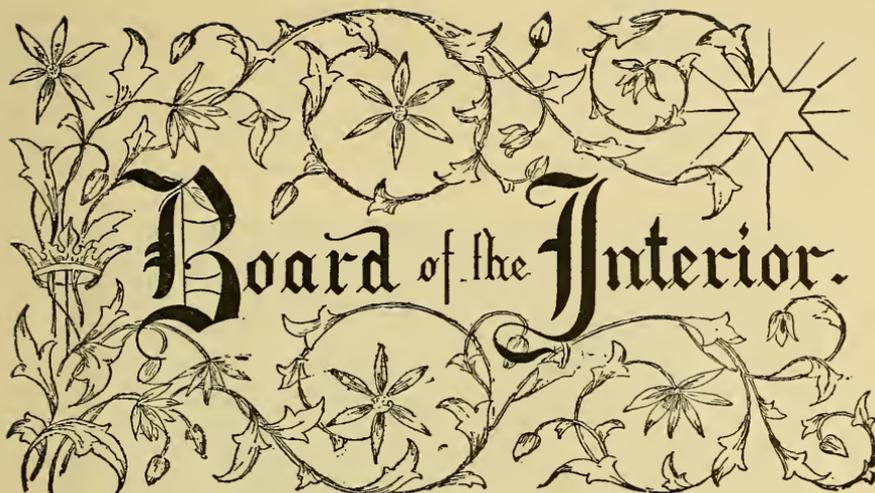
WHEN Miss Ireland came up to breakfast this morning she said, "Mkamuntu is confessing." I was glad to know that she was if there was anything to confess, but I said, "What, our good Mkamuntu!" And then

she told me that she was working out in the vegetable garden, with some girls, marking out places for beds to sow some seed we had purchased a few days ago; Nomhlahlo, whose story you have probably read before this, came out to her and asked for some girls to pray for Mkamuntu. M. was just behind her, crying as if her heart would break. Miss Ireland said she could have those who were with her. An hour later, when Miss Ireland came up to breakfast, they were still praying up in Katie's room. Katie is one of the native teachers.

It seems Mkamuntu had a dream last night. She thought she had a big bag of potatoes on her back. There were other girls with her, each carrying the same burden. They seemed to be shut out in outer darkness. The Lord seemed to be standing near her, and she asked him why she was shut out? He asked her if she did not remember about the potatoes she had taken out of the garden. The girls have been digging up an old potato garden. There were some potatoes still in the ground, and the larger ones were gathered up and brought to the kitchen to be cooked for dinner. Some of the girls had taken some small ones and eaten them uncooked, thus breaking one of the rules of the school. Mkamuntu felt that God was speaking to her through her dream, and was terribly burdened. This morning at the meeting she told her dream and confessed her sin. When she was telling her dream she said, "I do not remember who the others were who were with me." Elder Weavers said, "Perhaps they are in this room and would like to confess it now." Several arose and said they were guilty and were sorry.

No terrible sins have been brought to light as yet. As Miss Mellen said the other day, it seems as if there could not be anything very bad amongst our girls to confess, but one can never tell. If one whom we trusted as we did Mkamuntu could take potatoes, one does not feel very sure but that more repugnant sins may have to be made known before peace can be obtained. I do not mean to make light of taking what does not belong to one, or of breaking the rules of the school, when I speak of more repugnant sins. All sin is alike in God's sight. But amongst a heathen people there are things that are done which we would rather not hear about: customs which, in their ignorance, God winked at; but now he is commanding all everywhere to repent and leave the things of darkness.

Much of our work in this Home is in the line of filling the minds and hearts of the girls with Bible truth, and trying to build a wall about them by giving them a knowledge of God's care over His own and his dealings with them under various conditions. We are glad to have Elder Weavers here. He is a man used of God. He will, under God, clinch the teaching of this term and bring new light to bear upon God's Word. If he can help them see more clearly how God hates all sin, and his power to keep them in the day of temptation, his coming will not have been in vain. The hope of the Zulu nation, as in every other, is in the young people. It seems as if too much could not be said or done for the places where they are trained for their life work.



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CHRYSANTHA'S STORY.

BY MRS. ELLEN RICHARDSON BAIRD.

PART II.

MY husband was good to me after a fashion, but he would beat me every now and then to let me know he was my master; and when my little boy began to strike me how pleased his father was! When my boy was about twelve years old we thought he had had education enough for a poor boy, and he was apprenticed to a shoemaker. Now this shoemaker was a good man, but queer and rather heretical in his views about the saints and the church. In fact, he attended the preaching services of some Americans who set forth very strange doctrines. They called themselves Christians; they said they believed in Christ, and they used the same Holy Gospel as we, but they had no holy pictures, did not pray to the Virgin and the saints,

nor did they turn to the East, nor make the sign of the cross when they prayed; they didn't keep the fasts; so they were not Orthodox. My son used to go to their meetings occasionally, and he heard a good deal of talk about this new way in the shop, and he finally became interested himself and joined their church.

What a terrible blow it was to me! "Oh, my Nikola! Oh, my child! why



A BULGARIAN PASTOR AND HIS WIFE.

did I ever let you stay with that man? What will your father say, who has gone to foreign parts? O Eftim, Eftim, why did you mislead my only son, my only child? Believe in this new way yourself, if you will, but let my son alone. And now he talks of going away to study! O *lè*, O *lé*, my son, my son! Why do you leave the faith of your fathers and go after these strange doctrines? Better you had died when a baby than to bring this

sorrow on me!" But Nikola quoted the words of the Gospel, "He that loveth father or mother more than me is not worthy of me," and he went.

After several months I had a letter from him. He had found his father in S——. Both of them urged me to come to them there, and I went. Nikola used to come over frequently from his school, and we were a united family. I thought that if he would only leave off his heresy we should be perfectly happy.

A sweet little girl came to us in S——; but soon after her birth her father died, and as I had to look to Nikola then for support it was policy for me not to oppose him any more. I attended the Protestant meetings, but I didn't comprehend very much. In fact, I couldn't see what there was in that faith and mode of worship which made it so attractive to those who held it. I used to think that they were paid for doing so, but, really, nobody seemed to have become very much richer; only the men who used to drink heavily had stopped doing so, and didn't waste so much time, nor feel obliged to keep so many saints' days as idle, empty days.

It became necessary for me to return to M—— to see about the property left by my husband. When I reached home I called on the missionaries, for I knew they loved Nikola very much, and, for policy, I attended their meetings once in a while. I listened to the sermons of the missionaries, and the talks in the meetings held by the ladies, but I supposed they did so because they were paid for doing it, and I thought that the poor things could not get employment in their own country, and so they came to Macedonia. If Nikola does hold on in their way, it may not be such a bad thing financially after all, for it is a nicer, easier way of getting a living (only to talk and pray) than to work at the dirty shoemaker trade. It would have been pleasanter for me if he had remained in the old faith, but I felt that I ought to be reconciled to the change.

I decided to rent my house in M——, and return to Bulgaria to live with my son and his wife. I found her to be a nice, sensible girl, and I rather enjoyed going to the meetings they led.

All of a sudden I awoke to the fact that their teaching was for me! How was it that I had never heard anything before when I went to meeting? What beautiful hymns and sweet Gospel words! Jesus said, "Ask, and ye shall receive; seek, and ye shall find."

I asked and I received light. I sought and I found salvation. I began to take part in women's meetings by giving out hymns, and finally I ventured to pray. One day when I was praying in the meeting I forgot where I was. I talked to God, and I seemed to be in his presence, and when I stopped I seemed to have been away somewhere.

Now I understand why these Protestants love to pray. How blind I was, and how stupid not to have seen all this before! My son and daughter urged me to join the church of which he was pastor, but I wanted to become more worthy of such a privilege.

I found that I could not collect my rents regularly, and I concluded to sell my property if I could. So, taking my little girl, I returned once more to my native city, but with what different feelings! I called on the missionaries as soon as I arrived. I loved to go to the meetings, and I made arrangements to have the missionary ladies hold meetings in my house. But in so doing I incurred the bitter opposition of my nearest relatives. My little girl became very ill, at the same time that my brother's child died in the house that belonged to me and where I was living also. Instead of his sorrow making him tender toward me it made him very bitter, and he and his wife drove me and my sick child from the house.

Where should I go? God opened the heart of a relative who took me in, and there I passed through many dark days, for child after child sickened in that house but none died. My brothers would not speak to me anywhere. They said I had become a heathen and a Turk.

Those were dark days, but how I loved to speak to God when I was at work!

At last I induced my brother to move out, and I obtained entire control of my house and put in tenants who would not abuse me. I was free to invite the ladies to hold the regular Christian Endeavor meeting there, and also for the Sunday-school committee to hold a Sunday school there once a month. I should have been glad to have them oftener, but they had other places to visit.

I had many trials in those days trying to lead a consistent Christian life among people who lied to me, tried to pick quarrels, and take advantage of me, and who thought I was a fool not to do as they did. I was urged to join the church in M—, but I was afraid I should bring disgrace upon Christ's holy name if it were generally known that I was a church member. Everybody in my quarter of the city knew that I was a Protestant, and I had often led in prayer in the meetings in my house; so, in certain ways, I had already confessed Christ in public many times. I thought it would be pleasanter to join the church in S—, where Nikola was pastor, and that I should not have so many daily temptations there. But the Lord did not prosper my business. I could not succeed in selling my property, and it seemed as though He meant me to stay on indefinitely in M—.

So at last, unworthy though I be, yet trusting in Him to supply all my deficiencies, I confessed my love to my Saviour publicly, and sat down at his table. May I live worthy of my Lord all the remaining days of my life!

FOREIGN CORRESPONDENCE.

Although not officially connected with the W. B. M. I., Miss Waite is known to many of our readers as a worker in the Bible Institute founded by Mr. Moody in Chicago. Those who have followed Andrew Murray's guidance in "The Ministry of Intercession," "With Christ in the School of Prayer," and other volumes, will be glad of this glimpse of his work in South Africa, as well as of scenes through which many of our own missionaries pass. Christian hearts will heed Miss Waite's request for prayer.

HUGUENOT COLLEGE, WELLINGTON, CAPE COLONY,
SOUTH AFRICA, Aug. 14, 1899.

IT is now almost two months since we sailed from New York, and the tokens of God's loving care over us have been most marked. No sea voyages could have been more beautiful, and we felt that the prayers being offered by our friends were having a most signal answer. Day after day we sailed over waters as calm as waters could be; and if, as we had greeted returning missionaries at home, the world had seemed small, it now seemed boundless, as each day closed and still only the apparently limitless waste of waters, with its ever-changing face, which was always the same. Only the two days just before reaching Cape Town did we have rough weather, getting the swell from a storm of which we saw no other evidence.

Our south-bound trip was uneventful until we reached Maderia; even the Bay of Biscay was kind to us. As we looked through our porthole early Wednesday morning, July 12th, we saw a beautiful picture stretched before us. Rising steeply from the sea was a stretch of beautiful mountains with clouds resting along their summits, trailing soft fringes down into the ravines, and tinted by the first rays of the rising sun. Varying shades of green, brilliant patches of red soil, white and yellow houses gave a diversified coloring, the effect of which was indescribably beautiful. At the foot of the mountains lay the town of Funchal, upon a most beautiful bay whose waters were so blue that we felt not even the Bay of Naples could be bluer. Vociferating crowds of natives came about in pretty green and white boats, begging that a sixpence be thrown into the water that they might dive for it, and coming on board with embroideries, silver filigrees and wicker chairs. Seated in one of the dancing boats we went ashore. No wheeled vehicles are found on the island. Instead, an elegantly upholstered sort of sledge, drawn by oxen and with an elaborate canopy top, is the carriage of the rich, and waits upon the quay for passengers. The *tram* (street car) goes on runners, though upon a track. It carried us through narrow streets, followed by hordes of boys and girls with quantities of flowers for sale, to the

spot where the narrow-gauge railway started up the mountain,—the only wheeled vehicles in Maderia. Such a scene of beauty had never met our eyes as we beheld on that upward trip. Tropical trees, fruits and flowers, strange-looking buildings, quaintly attired people, met our eyes, and below the beautiful bay stretched out like a fairy dream. At the summit was a hotel, with a garden which suggested the “Arabian Nights” by its beauty and profusion. We mounted still higher to a little church and a place where we obtained a wonderful view through a ravine.*

How do you think we were to descend? By what they called a toboggan, but utterly unlike its Canadian original: a wicker-basket seat, wide enough for three, with high back, bottom and front, all of basket work, and the whole mounted on heavy wooden runners. A rope attached to the front at either side was passed around to the back, where a guide held it. A push and the breathless descent began, over the stones, here laid in undulations to increase the friction, down through a street so narrow that we could almost touch the high walls on either side, overhung with vines and roses. Down, down the slope so steep that the smoke rose from the wooden shoes of the sled in front, and the guides sprang on the runner with one foot, while with the other they skillfully guided. A sharp turn,—we shall surely run into that wall and be dashed to pieces! But no; in the height of their speed they slacken and guide with wonderful skill, till our confidence grows, and we lean back to enjoy with relaxed muscles this strange experience.

Two mornings later we passed Teneriffe, rising in solitary majesty from the sea, clothed with dazzling clouds, for the sun was just rising. The next day it was Cape Verde, and my heart swelled with praise to God as my eyes rested on the first piece of African soil.

Three hours' ride northwest from Cape Town brought us to Wellington. Miss Ferguson, the principal of the schools there, had met us and telegraphed of our safe arrival, so a warm welcome awaited us. Murray Hall and the College were illuminated, mottoes of welcome hung in the windows, banks of callas deprived of their yellow centers, which were replaced by lighted tapers, banks of girls upon the stairs singing a hymn of welcome, with the teachers at the door, all made us feel the sweet atmosphere of Christian kindness into which we had come.

Mr. Murray's schools here are more numerous than I knew. First, there is the girls' seminary, started twenty-six years ago by Miss Ferguson and Miss Bliss, with five or six buildings as dormitories and class-rooms, including Goodnow Hall, a fine recitation building with a large audience room. Then the college in Cummings Hall; the Institute, over which Mr. Clinton Wood presides—a real “Bible Institute”; a Normal Training School for

teachers; a large Boys' Boarding School; and what is called an Industrial School, where poor girls get a little schooling, and also training in house-work, sewing, etc., such as will make them good servants or house mothers. All these schools, including over seven hundred students, are under Mr. Murray's supervision, and are for the white population. Eighteen young men and six young women are training for mission work in the Institute, and fifty have already gone into the mission field. Besides that number there are multitudes going from the college and seminary who carry the mission spirit into their home towns, and are doing beautiful service for the Master. The strong temperance spirit emanating from the schools here is a great blessing in this wine-producing land.

Wellington is a beautiful place, surrounded with mountains, like Jerusalem. Flowers are numerous, and wonderfully lovely callas and rose geraniums grow wild, and there are nearly five hundred varieties of heath. What would Scotchmen say, who make so much of their two or three kinds? A beautiful land now in winter, but, I fancy, a scorched-looking place in summer. . . .

My time for writing letters will be very brief. May I not ask my friends to write very generously; it will be good missionary work, telling me all sorts of home news. Above all, will you not pray for me—that the Holy Spirit may so have his own way, unimpeded, that he can really use me as he will to take his message in power? I praise God for bringing me to Africa. May He not be disappointed. God bless you all. With love,

Yours in His service,

CAROLINE E. WAITE.

FASHIONS OLD AND NEW IN TURKEY.

In response to the question whether non-Protestant Armenian women still cover their mouths as formerly in Eastern Turkey, Miss C. E. Bush replies from Arabkir, Turkey, Dec. 7, 1899:—

PROTESTANTISM has, no doubt, made a great difference as to the covering of the women's faces; but it is not true that even the Protestants have entirely ceased to cover the mouth or faces of the women. Custom in different places differs greatly.

Here, in a Protestant family a handkerchief would be tied over a bride's mouth for about three days after the wedding; but in a Gregorian family the handkerchief would not be removed for one, two, or even three years.

In Harpoot and Mezereh she would only be covered with a gauze veil at the time of the wedding if a Protestant, and that would be removed

after the festivities were over; but if a Gregorian she would be veiled more heavily and for a longer time.

In the villages about Harpoot the covering of the mouth and face is about as of old, only individual, exceptional cases having more liberty.

In Palu and Malatia I do not see but the majority are as closely veiled as ever, and the same in the surrounding villages.

In Geghi and Egin they even go out into the street for quite long distances with no covering—not even sheet or shawl—but a *yaskmak*, or kerchief, tied gracefully on the head.

In Diarbekir only the new bride is covered as to her face; and, come to think of it, the veil does not always conceal the face.

In Harpoot, Malatia and Mezereh has grown up a fashion, especially since the massacres, of covering the whole face with a thick, silk veil tied under the silk sheet, when any woman, old or young, goes into the street, provided she is rich and wishes to follow silly fashion. It is very absurd. Of course there are exceptions to all these rules.

I do not talk about these things very much now. They do not seem to me as bad as they did. If the women were spiritually minded and devoted I could stand this. I almost always try to have them uncover their noses and eyes,—it seems so unhealthful to keep them tied up.

I am more exercised over the tendency to increase titles of honor in speech,—such as Hanum, Effendi, Agha,—which, it seems to me, shows such a wrong pride.

You were very kind to send me the stamps for an answer. This is so seldom done that it was a surprise. How few think of all the expense we have for postage!

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DEC. 10, 1899, TO JAN. 10, 1900.

ILLINOIS	1,618 05	Previously acknowledged	3,897 33
IOWA	404 00	Total since Oct. 20, 1899	\$7,830 92
KANSAS	57 65		
MICHIGAN	343 13		
MINNESOTA	229 36		
MISSOURI	139 78		
NEBRASKA	50 12	ARMENIAN RELIEF FUND.	
NORTH DAKOTA	19 00	Received	5 00
OHIO	395 62		
SOUTH DAKOTA	48 82	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
WISCONSIN	222 65	Received this month	10 25
CALIFORNIA	5 00	Already forwarded	204 50
PENNSYLVANIA	35 00	Total since Oct. 20, 1899	\$214 75
VERMONT	318 00		
MISCELLANEOUS	50 41		
Receipts for the month	3,933 59		

MRS. E. M. WILLIAMS, Ass't Treas.



Life and Light for Woman

April

1900

Behold, I make all Things
New.

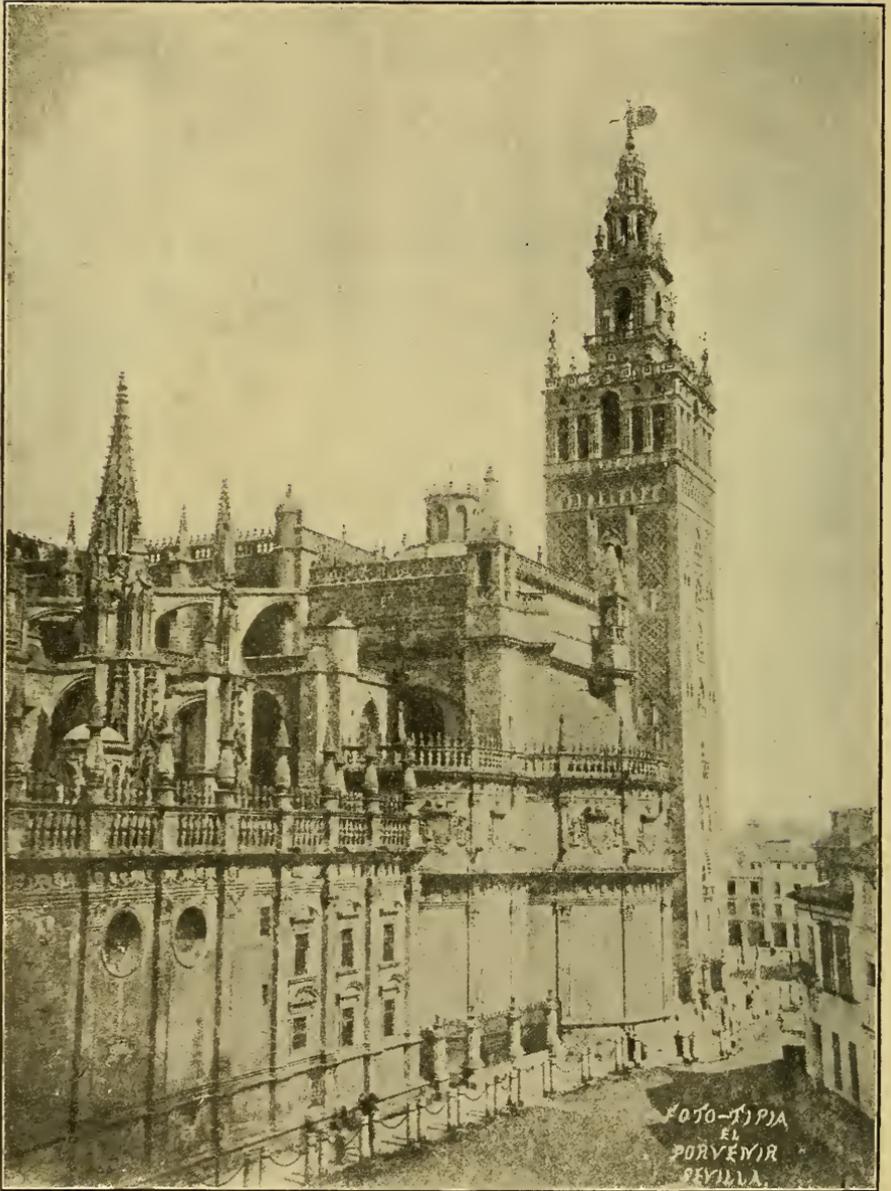
By Mrs. Merrill E. Gates.

Unfold thy pinions of surpassing splendor,
Thy white-plumed wings of uncreated light.
Rise, Sun of Righteousness, with healing tender,
And dawn with radiant joy on the world's night!

O'er all the earth, o'er every tongue and nation,
O'er shadowed seas and mountains bring the Day!
Bring the new heavens and earth,—thy new creation,
When former things shall swiftly pass away!

We labor on and wait for thy great Morning,—
The day that scatters darkness, pain and death.
We almost see the purple glory dawning,
When we shall hail Thee Lord of all the Earth!

WASHINGTON, D. C.



CATHEDRAL AT SEVILLE.

SPAIN.

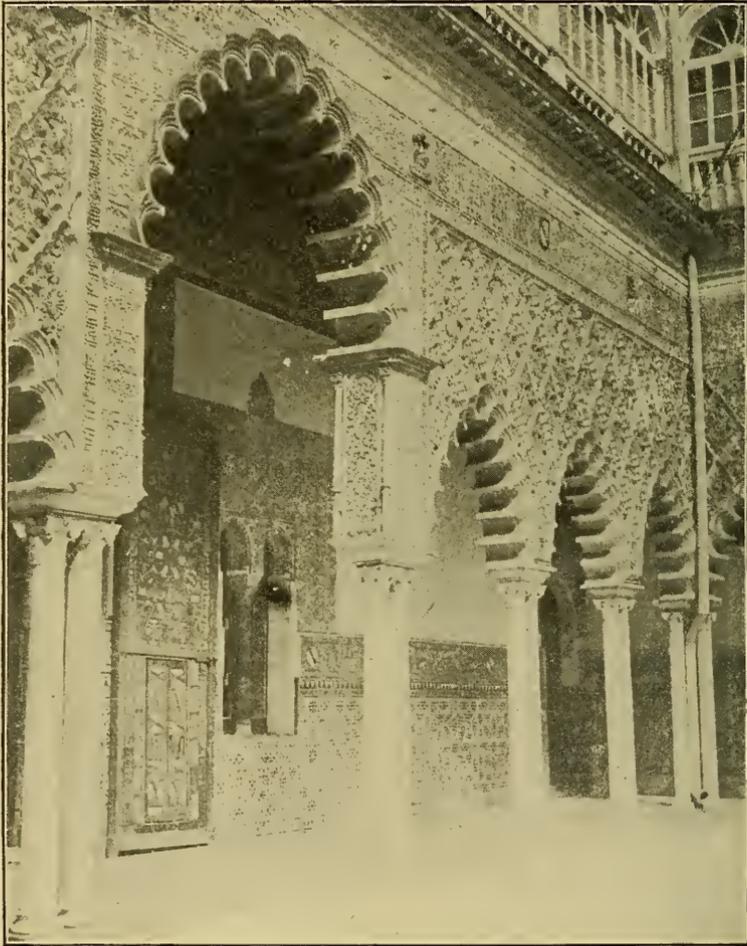
HOLY WEEK IN SEVILLE.

BY MISS MARY L. PAGE.

“You have not come any too soon,” they said when I arrived in Seville Wednesday of Holy Week; “the first processions begin to-night.” I had heard much of these processions that date from time immemorial; they are more unique and characteristic than anything in Rome. They began at sunset, and the dramatic effect was much greater at night. We were seated in a balcony overlooking a square which was full of people. Down the long, narrow street opening into the square came the procession. A platform covered with a velvet canopy was moving slowly along; on it was a life-size figure of the Virgin dressed in gorgeous robes of velvet and lace; there were candles and footlights in front; twenty-five men screened from view bore it upon their shoulders, stopping now and then to rest. Nazarenos—men dressed in purple or red, with tall, pointed caps and masks over their faces—walked in front. They belong to different societies who own these images, and vie with each other in getting up a splendid show.

Thursday evening the pageant went on again for three or four hours, but Friday it began at dark and lasted all night. First there came a Virgin, then some apostles, Christ and John, John with Mary, the scene in the garden, more virgins, the trial of Christ, the Marys round the cross, the crucifixion itself. We looked and looked; we ate our dinner in snatches; the *pasos* became more striking—the descent from the cross, the laying in the tomb, and then more and more virgins; there were virgins sorrowful, virgins imploring, virgins resigned, virgins weeping. Some of the Nazarenos were in black, others were in white, with long trains sweeping the ground. We pressed our way to the cathedral to see the procession pass through the dimly lighted vaulted arches. As they emerge they were met by a band of Roman soldiers with flashing helmets and shields; their robes of red and crimson and purple were adorned with velvet sashes and trimmed with fringe of gold. But there was a break in the procession and hurrying to and fro; a virgin had taken fire from the candles, and was burning up! The platform was hastily withdrawn, the fire extinguished, and after a moment of confusion the scene went on. Then came a virgin with a velvet robe that had cost \$20,000, given by the cigarette makers, mostly women. A centimo—the fifth part of a cent—had been exacted from their wages every day for a year. This mantle was of the richest crimson velvet, adorned with lace and jewels, and having a train that reached to the ground.

At midnight I went to lie down, but got up again for two hours. The square was crowded all night long until seven in the morning. The most notable figure of all was a Virgin covered with jewels and precious stones, lent for the occasion by the wealthy women of the city.



INTERIOR OF CATHEDRAL.

Saturday morning we went to the Cathedral to see the "rending of the veil." We were there an hour beforehand to secure places, on account of the press of people. The Cathedral is being repaired; the center is full of



SEVILLANA.

scaffolding, so the ceremony was in a side chapel. After a short service, in which mass was said, the priests grouped themselves in front of the altar; there was a moment of silence, then at a signal the curtain of the high altar moved slowly back, the choir boys rang hand bells, the organ burst forth and the bells of the Cathedral clanged. I had heard the effect was most impressive, but perhaps I was a little too near, and had seen them trying the cords beforehand to see if they would work.

The afternoon of Holy Thursday we went to see the archbishop wash the feet of the beggars. The Cathedral chapel was crowded; a space in front of the altar had been reserved. The twelve beggars came in and seated themselves at right angles in front of the altar. They were neat and clean, dressed in new suits given for the occasion. The archbishop, surrounded by bishops, came in. They took off some of his splendid robes; attendants went on either side carrying velvet cushion, silver ewer and basin. He dropped a little water on the clean feet, touched them with a towel, and the great deed of love and humility was accomplished! They then seated themselves to listen to a sermon. A friar with tonsured head went up into the high pulpit. He was dressed in coarse brown with a rope girdle round his waist. His theme was the love of God. "My brethren," he said, "the source of love, with all its inspirations and manifestations, is found in the Catholic church. Where," he cried, "will you find Protestants with this love; where do you see them doing good deeds for the love of God; what good things do you ever find among them?" And the archbishop, bishops and priests listened with attention and nodded approval.

Easter Sunday I went to hear a Protestant pastor in what was once a Catholic Church, but was bought and fitted up by an English society. In the evening I heard another Protestant sermon in still another Roman church. The convent had been made over into a house, and there the pastor, climbing up a narrow iron stair, lived with his family.

They say that the great hindrance to evangelical work in the south of Spain is the immorality of the people. The climate is mild and soft, the land is fertile; trees and flowers and singing birds make it a Paradise. The temptations also of an indolent life and yielding disposition are tremendous.

But after passing through this garden of Spain and meeting only gentleness, kindness and generosity on every hand, I cannot believe that the Lord will leave this people to their own destruction. Surely there are still fifty righteous men to be found even in Andalusia!

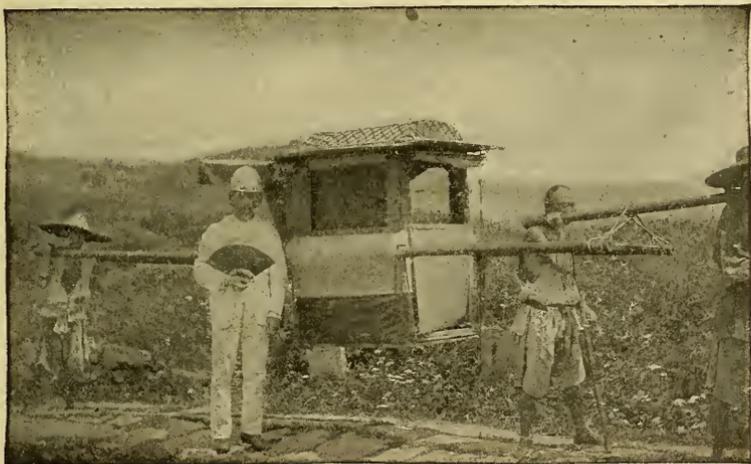
CHINA.

POWER OF THE WORD IN CHINA.

“ My word shall not return unto me void.”

BY MRS. ALBERT P. PECK, PANG-CHUANG, CHINA.

FEW who have lived to middle life have not had times of special perplexity or unusual sorrow, when a verse from the Book of books—familiar, possibly—came with such force and fullness of wisdom and comfort that one is moved to feel that that one verse is worth untold treasures: “ My grace is sufficient for thee ;” “ I can do all things through Christ, who strengtheneth me.” How such words buoy one up, and make possible either cheerful resignation or performance of duties that seemed entirely beyond one’s powers.



MISSIONARY STARTING OUT ON A TOUR.

If this is true when familiar words are called to mind, is it not equally so when the word comes as a new message,—wholly unknown before? To illustrate: In one of our most distant out-stations lived a widow with two sons. She herself and one son were Christians,—the only ones in the village,—while the other son was dissolute and unprincipled. The Christian young man became ill with consumption, and the relatives and friends at once reproached the mother as being the cause: “ Do you not realize that the gods are trying to recall you to a sense of your duty ?” and they besought her to go to the temple to pray for his recovery, but she was firm. Although

everything possible was done for the young man, in a few months he died. Again the relatives came: "Do you not see how your persistency has brought you great sorrow? The gods have touched you in a tender spot; it is not your wicked son, but the one who was so very dear to you, and who, with you, had deserted the gods, who has been taken from you. It is so foolish, too, to forsake these gods whom your ancestors, for so many generations, have worshiped,—whom you can see, and whose eyes and ears you know are watching and listening to you,—to worship this God of the foreigners, whom you acknowledge no one ever saw, and about whom you know only what the foreigners tell you." We heard of her firmness through it all,



CHINESE COLPORTEURS WITH BIBLES.

although nearly beside herself with grief, and invited her to visit us,—anxious to give her all sympathy and help possible. She reached our home one Saturday afternoon, and we felt our words gave her little comfort. But the next day the Bible lesson was the first part of the fourteenth chapter of John,—words so familiar that you can repeat them even as you read this, but words that this woman had never before heard. Never having learned to read until she became a Christian (and she was too old to make rapid progress), her knowledge of the Bible was limited to what she had heard at preaching services and the texts she had committed to memory; and as she went over and over the beautiful words and realized that her son, so beloved, had not

gone into an unknown land, was not lost to her, but that Christ had come for him to take him to a beautiful home that he had prepared, and that among the "many mansions" there was one for her, too, where she would again meet her son, "to go no more out forever," the expression of her face changed from one of hopeless sorrow to almost radiant joy, and the verses were illumined as never before by the rich blessing they had brought to one sorrowing heart.

How clearly, too, are duties taught. Cherishing a grudge,—so dear to the Chinese heart (have they a monopoly of it?),—the desire to demand "an eye for an eye, a tooth for a tooth," how Christ's, "But I say unto you," etc., clears all that away; and Christians accept its application to the family quarrels so distressingly common.



SELLING BIBLES IN CHINA

How well we recall two sisters-in-law who had not spoken for years,—one a church member, the other an inquirer. On this truth being presented them they mutually apologized and dropped the enmity, begun by some trivial dispute, and a recent letter speaks of their "hobnobbing over their books, one patiently helping the other."

Still another phase is illustrated by the experience of one of our helpers, who, before his conversion, was studying to be a Buddhist priest. He still felt himself bound by a vow to eat no meat. On being remonstrated with by some of the Christians, he said, "Show me a verse that bears upon it, and I will invite you to a meat feast to-morrow." "Not that which goeth

into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man," quite convinced him, and they had their feast.

Instances might be multiplied indefinitely, showing characters changed, family life made peaceful and loving through the agency of the words of life, for the gospel "is the power of God unto salvation"—salvation from the power of sin here and now—"to every one that believeth,"—to Mongolian as well as to Anglo-Saxon.

Other results, too, may be shown. A merchant from a mountain village in Shansi went to a city on business, and bought from a man on the street—a colporter—a copy of Luke. Taking it home, he enjoyed it so much himself that he invited his neighbors in to hear. Through the influence of repeated readings a company of them were led to give up the worship of idols, and to observe every seventh day by meeting at the house of the merchant for more prolonged reading and study than was possible at other times. The next year the merchant tried to find the man who had sold him the book, but the colporter had passed on. The second year, however, he found a missionary, who was staying at an inn for a few days. He explained to the eager listener the passages that had seemed difficult to understand and that were carefully marked, and in response to a most urgent invitation visited the village of the merchant in the course of his tour. To his delight he found about thirty persons ready for baptism, and a large, interested audience ready to gather whenever he would address them.

Some years ago two missionaries of the American Board in the Province of Chihli, while touring, stopped a week in a large city, but met with little encouragement. One rainy day—discouraged—they were planning to leave on the morrow, when two teachers sent in their cards. On being admitted, the elder—a man of gentlemanly bearing and unusual intelligence—said he desired information about a doctrine taught in a book he had purchased, and which impressed him as teaching the truth. The intelligent interest of the two, searching for the truth, was as water to the thirsty to the two so full of the message they longed to give. They prolonged their stay, and afterward visited the village home of the two teachers. This was the beginning of one of the seven stations of the American Board in North China. The two sons



CHINESE COLPORTEUR.

of the older teacher are native pastors, supported by the native church, and the only daughter was the first woman in all that region to unbind her feet, and was for many years a valued Bible woman; while the father, after a beautiful, godly life, "entered into rest." And all this chain of events—so far-reaching in their influence, humanly speaking—had their beginning in a book sold by a colporter. Surely the "Sacred Church of Christ" did "Publish Good Tidings," and "Bore Witness" to the truth, as the Chinese characters on either side of the stand in the illustration proclaim.

Within a few months a man who found a tract in the basket of the waste-paper collector was converted through its agency, and was the means of bringing nine persons into the Christian church. The story of Neesima reading the Bible—loaned him by a friend—at night, lest its discovery should cost him his life; the joy it gave him; the ambition it stirred within him, with all the great results,—no mean factor in leading up to the new Japan,—all is familiar to you,—is enough by itself to make us long for the wide scattering of the Word of God, and to make us wish many rulers would imitate the young African king who "spent all his taxes buying New Testaments for his people, who learned to read very quickly." All may share the feeling of the missionary who reported it: "On putting one of these silent missionaries into their hands, I feel God is going to speak directly to their dark souls."

Very often—as in some of the instances mentioned—is curiosity awakened, and often deep interest roused by the preaching of the colporters and by the books and tracts they sell—not give. Not infrequently, either in city chapels, or at country fairs, or in waiting room of hospital or dispensary, or in village meetings, are those met whose minds and hearts have been in a degree prepared for the reception of the truth through these means.

We read of the many, many books sold, and of the many colporters of the Bible Society so faithfully sowing the seed,—the good seed,—only sowing, as they do not delay to nurture, but sowing so widely all over the vast empire. May we not rejoice in the thought of this scattering of knowledge; and ought we not to pray that those who read and listen may have their hearts touched by the Spirit of God and be awakened to newness of life?

The cuts in this article were kindly loaned us by the Leslie Weekly Company, which issued an interesting article on the work of the Bible Society in China a few months since.

JAPAN.

A HINT AT TRACT DISTRIBUTION IN JAPAN.

BY MRS. JAMES H. PETTEE.

“Haiken sashite tsukawasai!” “Haiken sashite tsukawasai!” “Condescend to make us to look.”

A little impatiently the missionary wife and mother looks up from the algebra example she is explaining, for she is teacher as well as mother, and smiles at the group of well-dressed Japanese just outside the low veranda window.

She has tried not to see and not to hear, but they will not be denied; so with a half sigh over another interrupted morning, she meets at the door the half dozen or so of men, women and children.

“Will you please condescend to let us gaze at your beautiful house?”

She bids them welcome, and leaving shoes outside and dropping blankets and bundles on the floor as they touch the soft matting with their foreheads, they tell her they are from the country, have heard of this wonderful foreign house, and have come a long distance to see it. So she leads them around, carefully passing by the study; the “master” is busy over his evening sermon and must not be disturbed, and neither the schoolroom nor the kitchen doors stand open that morning.

As they pass from room to room she asks them if they know anything about this Christ religion, and just before they leave, with a prayer that she may be guided in the choice, she gives to each of her visitors one of the tracts which she has in store for just such callers,—for the man, Dr. Gordon’s “What is Man?” for the woman with the sad, anxious eyes, the little pink-covered “John iii. 16”; for the children, a copy of “Glad Tidings,” full of pictures and stories, and they are gone.

An hour of her precious schooltime spent on these people, and to what good? She may never see, never hear of them again, and yet more than once, aye, many times, that morning call and its tract-giving have been blessed to the curious sightseer. Some heart has found God, and the blessed work been started in some small village.

It is the afternoon for the weekly visit to the charity wards of the large Government Hospital, and the missionary starts out with hands full of bright flowers for the dreary rooms, and a bundle of tracts, the useful “John iii. 16” again, Mr. Kanamori’s “*San Koriyo*” or “The Three Fundamentals of Christianity,” the last numbers of Dr. Atkinson’s admirable little paper, “The Morning Light,” the “*Chika Michi*” of Dr. Davis, “*Ichi Gon*”

Nos. 1, 2, 3, etc., a few Sunday-school cards from America with a verse of Scripture on the back, written in the *kana*, the simple hand that even the women can read. She carries also books to be lent, "Pilgrim's Progress" in Japanese, "Christy's Old Organ," "Bible Stories," "Talks to Mothers," and as she goes from cot to cot with a flower and a kind inquiry for each forlorn invalid she runs over her store of literature, thinking what will best fit this or that one's needs, praying silently that the Spirit may go with the printed message.

As the missionary starts off for a tour among the cities and towns of his field, he makes large drafts on his stock of tracts; for not only must the evangelists be kept supplied with all the helps possible for their work, but, by the way, as the traveler stops at tea houses or inns as he walks up the hills to rest his tired, two-legged horse, there are endless opportunities for this sowing by the wayside.

He meets all classes and conditions of men, and the "Jesus way" is a frequent and welcome topic of conversation. Dr. Learned's Commentaries on the different books of the New Testament, Dr. DeForest's Talks on the Ten Commandments, are in constant use, as also the Okayama Orphanage weekly newspaper, and talks by "Father Ishii" printed and sent out by the Asylum Press.

The bright-faced little Bible woman of Okayama, whose name is a household word in all that region, never goes to Kobe, or indeed anywhere by train, that she does not ask to look over the supply of tracts in the missionary closet; for she said, "People will talk and read on the train, it is so easy to get them interested in the 'way,' and they will read anything I give them." Her own little talk to her sinful sisters is one of the best of its kind, filled as it is out of her own experience, with the love of God for these weak and erring ones.

At the time of the Kyoto Exhibition, when thousands of people were attracted to the sacred city, under Mr. Cary's wise guidance not only was there a Jesus preaching place to catch the ear of the passers-by, but thousands of little three-cornered tracts, with the cross on the cover, were given freely to all who would take. I have not tried to give a list of tracts, not even to mention the latest or best, nor the aggregate of pages, nor any of the statistics which mean so much and yet so little. I have only attempted to show some of the ways in which tracts are distributed—a few of the many opportunities of bringing to the common people a little knowledge of God's truth, which we hope may always be but the beginning of the fuller knowledge that leads to salvation.

In the summer of 1873, Dr. Davis wrote in broken Japanese the first draft of the first tract published by the American Board Mission; a tract revised by his teacher into such high Chinese that none of the common people could read it. He asked another scholar of pure Japanese to put it into language that could be understood; it came back higher yet in style, and more difficult still to understand. Then, in despair, the wise doctor sat down with his teacher and fought it out, word by word, demanding it should be put into the every-day talk of the common people; and the Japanese helper begged his name might never be used in connection with it, as he was ashamed to have anything to do with so colloquial a book. This was the "Chika Michi," a little tract whose circulation during the first ten years reached 100,000 copies, and its end is not yet.

This was only the beginning of the long list of tracts written by missionaries and Japanese Christians, printed by different missions and by the Tract Society, and scattered broadcast through that land where one rarely finds a man or woman who has not mastered the intricacies of at least the Japanese syllabary.

OKAYAMA, JAPAN.

TURKEY.

THE BLESSING OF CHRISTIAN LITERATURE IN TURKEY.

BY MRS. L. S. CRAWFORD.

"Do you have what you want to read Sunday afternoons?" said a missionary lady to the young woman who served in her kitchen. "I have my *hymn book*, and I enjoy that very much," the girl responded. And yet it was the same hymn book from which she had sung in church Sunday after Sunday for many years. Rather stale fare for Sunday afternoons, we should think it. Should we not?

A poor, ignorant woman came for many weeks to a Protestant Sunday school, enjoying the exercises, and especially the hymns, some of which she learned. Then followed weeks of absence, after her employers had discovered where she went on Sundays, and had forbidden her going there again. One day she found her way, unobserved, to the missionary house, and delighted to see her friends again, sat down and sang the hymns she had kept in mind during her exile.

A girl lay sick—dying—in the Greek quarter of Broussa. She had never mingled much with Protestants, nor attended their services. During her illness, however, she welcomed a neighborly call from a missionary, and asked for a hymn that she had somewhere heard,—

"Jesus loves me, this I know,
For the Bible tells me so."

The visitor gladly gave her a little book containing that hymn, with others, and she read it often during the last days of her life, and died with the book under her pillow.

I have told these incidents to give you an idea of the value of a hymn book. At this moment there comes before me the picture of a woman in a little mountain village of log huts,—one of the humblest of women, yet one in whose soul the light had dawned. She had barely learned to read, and begged me for a hymn book. “I can’t get one. Do give me one or send me one.” If I remember correctly, she was not begging it as a gift,—she was ready to pay its price,—but she hungered for what it contained. I know not how to represent to you the important part that hymns have in the religious education of a people. As I write another company of village women comes to my mind; women learning, with the help of a faithful Bible woman, the very “principles of the doctrine of Christ,” and hymns were an important agency. How often, in my own experience, has a hymn sung been the natural starting point for religious teaching or conversation. In the village of Sartovan, Turkey, where both men and women work in the fields, in these latter years, since a new light has come to the village, one hears Christian songs echoing from one hillside to another as the people are out at their work.

The publication department is an expensive department of missionary work, and in some countries is hampered by the censor of the press. In these days of retrenchment, the question naturally arises whether this is not the place to curtail expenses. “Why do you attempt much literary work? Give the people the Bible only. Is not that really all you had better try to do? Where you are working among civilized people can you not, in your schools, avail yourselves of the text-books they use? Many of these people have their own schools and must use books. Can you hope to create a literature for them? Is that legitimate missionary work?”

What shall we say in answer to these queries? Yes, the Bible *is* the “one thing needful.” Were not another treating that theme, I should like to tell you of some women I have seen in whom it has accomplished wondrous things. It is, indeed, a great thing to give the Bible to a people. Should we, then, stop with that?

Did you ever try to teach a Sunday-school class that had only the Bible text from which to study? I have, and the result was that I had to prepare lesson helps myself, and rejoice that now the mission press furnishes these helps. I found my scholars incapable of deducing the thought from the text without some guide in their study. In this land, where we deal with pupils of greater inherited ability, we do not think of requiring it of them.

A mission press does not attempt to "create a literature." The literature of a people must come from the people themselves,—not from foreigners. And now in some mission lands we *are* able, in educational work, to avail ourselves of books prepared by others. The need of publishing school textbooks, or any secular books, grows less and less. Then, too, in our higher schools English is taught more and more, so that our graduates, including many of our pastors, are able to read English intelligently and well. But there still remains the mass of our people to live Christian lives, and to train Christian families. We owe them something. They cannot read English books and papers. They are, many of them, people of limited advantages. But they are struggling upward. To these people—and they are many—a weekly religious paper in the vernacular is a necessity of Christian life. Nor is a child's too great a luxury, nor outside the limit of "legitimate missionary work." Without this help how can we hope to cultivate Christian homes? How can Sunday be made the day it should be to children growing up in these homes? The "Letters to Mothers," prepared by the elder Mrs. Riggs, have been, and are still, valuable aids to such families. More recently Mrs. Fowle and Mrs. Seelye have contributed to children's literature.

I was once talking with some women in a town where the language spoken was so corrupt that I had difficulty in understanding the people. Troubled myself to understand, I feared lest my words might be equally unintelligible to them. So I asked the women if they could understand me. "O yes," was the answer. "We cannot talk as you do, but Kyria Sophia, our Bible woman, has taught us to read so we can understand you." Learning to read had introduced them to a purer language. A missionary has told me of revisiting a place after an absence of ten years, and observing a marked improvement in the language of the people, especially noticeable among the women; due to the fact that during those ten years they had been under the religious instruction of an educated Christian pastor and his wife, and had been inspired by them to make use of such literature as was available to them.

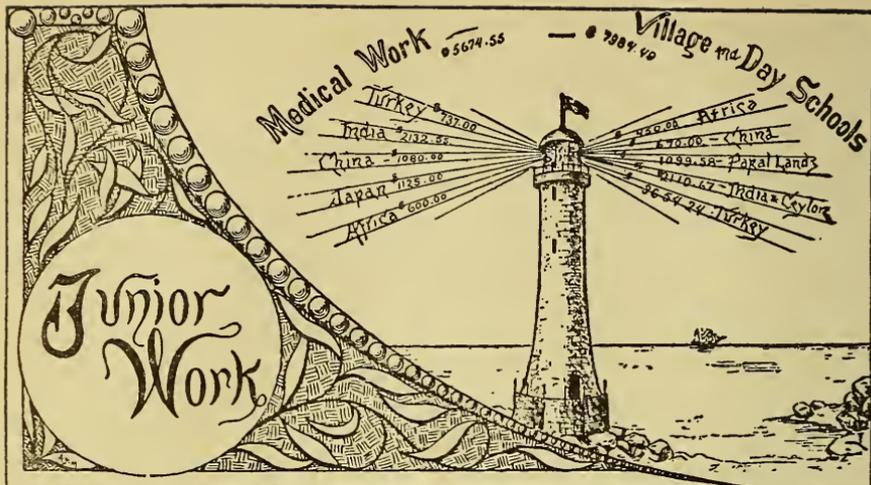
We have been thinking of those who need Christian literature to fill a vacancy,—whose lives would be empty without it. There is another class to be considered,—young people in our larger towns and cities, especially on the coast, who are being fascinated by weak and pernicious French literature, which floods the market. We once passed ten days in quarantine just out of Constantinople. A fellow-passenger spent nearly all the time reading French novels; going through something like eight in the ten days. We believe in crowding out the bad by bringing in the good. For the sake of this class we encourage the study of English,—to bring the rich stores of

English literature within their reach. For them, also, some choice books have been translated, including works of Henry Drummond and Andrew Murray; too few, alas, to meet the need, but a help.

We must feed the lambs of our flock. We once established a Sunday-school library in Constantinople, but found available scarcely thirty books in Greek, Armenian and Turkish suitable and attractive for Sunday-school scholars. Thank God for translations that have been made of books like "Jessica's First Prayer," "Tip Lewis and his Lamp," J. G. Holland's "Letters to Young People," "Christie's Old Organ," "Black Beauty," Samuel Smiles's "Self-Help." Would there were more of them! Thank God for the monthly *Child's Paper*. Would it were a weekly! I am reminded here of the limitation of our kindergarten schools. Our most venerable missionary thought it not beneath him to translate "Five little chickadees sitting in the sun." As the mission press cannot undertake to print the translations of such songs, our kindergartners think it worth their while to supplement the work of the press by making mimeograph copies of them, and so bringing them within reach of many schools. Sunday-school songs are often multiplied in the same way, at the expense of time instead of money.

Good and needed work has been done by our missionaries in the preparation of theological books and Bible commentaries. The demand for these decreases, in a measure, with the increase in the study of English in our theological seminaries; and yet, to the ordinary student, the mother tongue is most easily grasped. The Protestant community in Unieh, in a sense, owes its existence to a volume of Jonas King's sermons. A prominent pastor in Constantinople had his eyes opened to the "true light," by a small publication that fell into his hands. And although he, and the priest who was with him, tore and buried the leaves they considered pernicious, yet the seed bore its fruit. Instances of this kind are often quoted, and, perhaps, more often unknown.

On the Woman's Board Prayer Calendar we occasionally see the subject, "Christian Literature." When we see it again let it bring to our minds the Christian homes established, and the fathers and mothers who have begun to feed on the "sincere milk of the word," and who need its nourishment. Let us think of the children they are endeavoring to train to Christian manhood and womanhood; children who should have larger opportunities than their parents have had. Let us remember the young people attracted by unchristian literature. And let us earnestly ask God's blessing on song and story, on all that helps Bible study, that builds up the Christian life, that fills the mind of youth with what is pure and good.



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

WHO SAVED AZALEA?

AZALEA was so young and so pretty ; but to-day there was a look of overwhelming sorrow in the dark eyes. She stood in the deserted schoolroom at the west window, but did not notice the beauty of the sunset.

When her teacher approached, she turned with such a sad little smile that the tears sprang to Miss Ellis's eyes.

The girl bent her glossy dark head, and touched the kindly hand laid upon her arm with her lips.

After a moment's silence she said, huskily, "When the sun sets again they will come for me."

"My child, my child," pleaded Miss Ellis, "don't give up yet. The foreign mail must come to-morrow. Pray God that he may send us help."

The American lady who had supported Azalea at the mission school had died, and left her unprovided for. In another year she would have been accepted as a teacher in some of the other schools. But now she must go back to her parents, who would be glad to have her, only because an old mandarin had offered many cash for her, to be his child-wife.

"Our poor, contemptible daughter shall go to your magnificent house as soon as she returns," they had promised.

Azalea's years with her Christian teachers and companions had taught her the shame and degradation of such a position, and the poor girl's heart was breaking under her hard fate.

Miss Ellis had written to different auxiliaries, and done everything she could to raise the means to keep her, and now could only wait and pray.

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Florence Meredith and Lena Lewis walked happily down the street of a busy American city.

“Where are you bound, Florence?”

“I am going down to Hall’s, to buy one of those pretty braided jackets. There is one that is just a match for my new suit. The price is fifteen dollars. Papa gave me the money for it this noon. Isn’t he a dear?”

“Yes, he is, decidedly. But what is the matter with this jacket?”

“O, the sleeves are too big to be in style, and I am going to the convention next week, you know. Why are you stopping here?”

“Mrs. Arnold, a returned missionary from China, is to speak to the ladies in our church parlors. Come with me.”

“O, I think not. I don’t believe I am very much interested in foreign missions. They seem so far off.”

“You ought to be, if you are not; so come along. Anybody would think you hadn’t heard of telegraph cables.”

A sweet, gentle-faced lady was just commencing to speak as they entered.

“Before I begin upon the subject you wished me to discuss, I would like to tell you of a letter I received from Miss Ellis this morning. She is an American missionary in China, and is in great distress about a much-loved pupil who will be obliged to leave at the end of the year unless we can send fifteen dollars for her support another year.”

Then Mrs. Arnold told them all of Azalea’s sorrowful story. When she had finished she said, “Will you bow your heads a moment, and ask God to put it in some one’s heart to send the sum so sorely needed?”

Florence, at the first mention of the desired amount, felt how much better it would be to save that girl than to wear a pretty wrap; but she hardened her heart and put the thought persistently away, and told herself some one else would be sure to give it. She always gave liberally from her allowance, and no more was required of her; but she knew her excuses were as flimsy as selfish.

When the others bowed their heads in prayer she did the same; but she could not pray.

She only kept saying, “I can’t go and wear this old wrap.”

Mrs. Arnold went on with her talk, but Florence did not hear her; at last she muttered: “I just won’t do it anyway. Now I am going to listen to what that woman is saying.”

Suddenly there flashed into her mind the remarks of the society president, made when they appointed her delegate to the State convention.

"I think," he said, "sometimes we make a mistake and send our most brilliant members to conventions, instead of tried and live Christians; but this time we have combined the two, for while Miss Meredith is a brilliant and intellectual member, she never forgets our constant aim is to 'lift up—to hold up.'"

"That was what he said," she whispered, "and I have not even tried to be intellectual. I have thought only of my pretty clothes," and her head bowed low in shame and sorrow.

At the close of the talk a lovely girl came up to Mrs. Arnold and said, in a low voice, "If you please, I would like to give you this for Azalea," and she put fifteen dollars in the lady's hand.

"Oh my dear! my dear! How can I thank you! Come and tell the ladies about it."

"Oh no! I would rather not," said Florence, crimsoning deeply.

"At least tell me your name," entreated the lady.

"Please just say it's from one who needs praying for," came the answer in almost a whisper.

Azalea, the devoted native teacher in far-away China, always prays for the one who saved her; but she never knows even her name.

But God knows, and he will not forget.—*The Missionary Friend.*

HELPS FOR LEADERS.—MISSION CIRCLE MEETING.

INDIA.—THE COUNTRY.

BY MISS MARY LEWIS SPEARE.

To give a lasting impression of this great country in but one lesson the leader will teach only the most salient features, and those very definitely.

First, some representation of India should be shown; a large map of the world and another of the country would be ideal; but any map, even a blackboard outline, will be found helpful.

Next comes a series of questions and answers previously prepared and distributed.

1. Where is India?

In response to this some child tells carefully how he would go there from the United States, using the map as far as possible.

2. What are India's main divisions?

Here it will be well to explain this term before a second child indicates the main divisions upon the map.

3. What are the great rivers and mountains of India?
4. Where are the great cities of India?
5. Point out our mission stations.

These should appeal to the eye more than all the rest. An outline of bright paper or ribbon may indicate each mission district, while its important cities and towns may be designated by wafers or cloth in gay colors contrasting with the outline.

6. How old is India?

Ans.—India is so old that when our ancestors in England and Germany were savages the people of India lived in houses, cultivated fields, built beautiful temples, wove gorgeous cloth for their kings and nobles, and had many wonderful books and poems.

7. How did India come by its name?

Ans.—From the Indus River.

8. How do the country and the people look?

Here one of the oldest children may describe a few of India's natural beauties and the general appearance of the people, touching briefly upon caste. If photographs of either scenery or people are available they will make a pleasant climax to this part of the programme.

By this time the little bodies will need some organized activity, so a grand march around the chapel may be formed, to some sparkling tune. The kindergarten favorite, "Little Soldiers of the King," "Uplift the Banner," or even our much-used "Onward, Christian Soldier" have all good rhythm, and the pianist may make the march a quickstep. Should the leader wish to prolong this exercise she could group seats in the chapel in approximate forms of Indian districts, leaving a curving aisle for the Ganges, and naming each district as the children pass through it. If, however, the seats are not easily moved, little placards bearing the names of the various districts may be tied to the seats and the children can pass between the boundaries.

Upon the children's return to their places let the leader tell two or three short missionary stories descriptive of both tropical regions and the cooler Himalayan country, using variety of incident to show progress-in work for the Saviour. Such stories are found in leaflets and religious papers, also in files of the *Mission Dayspring* and *LIFE AND LIGHT*.

If the children are asked many questions during such narratives their co-operation is secured.

Another sure approach to cordial interest is through the "eye-gate"; hence the indispensable map, while colored crayons are a means of grace.

Besides these, one may occasionally borrow a native costume in which the child whom she "delights to honor" will joyfully be arrayed, and in every community some curios may be collected which will render the foreign country a living reality to little men and women for whom the world-field is so new.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. We are glad to report a gain of \$757.85 in contributions for the month ending February 18th as compared with the same month last year. For the first four months of the year the account stands \$32,312.45 in 1899 and \$29,679.82 in 1900—a decrease of \$2,632.63. As the results of the winter's work continue to come in, we trust the present decrease will be wiped out, and a decided increase be reported. Let us have faith to believe also that the month of March, when so many prayers will be offered for our treasury will bring in substantial results. We hope that none of our workers—none of those who read these lines—will forget even for a day to render this service. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

HALLOWED GIFTS. The silver and the gold are barren without the Lord; but with him they are hallowed; they are fruitful; they become as it were sacraments of his loving-kindness. Beyond all which they do directly in the support of the workers and their work, their increase received in faith, is as the pressure of His hand reminding us that they are his, and bidding us come again to him in hope, and ask for more to be used for him.—*India's Women.*

AGGRESSIVE MOVEMENT. It is with great pleasure that we hear from time to time of the efforts put forth in our Branches to carry out the plans made at the Annual Meeting in Syracuse for an aggressive movement in the Board for the year 1900. Our Branch officers, and those specially interested in our auxiliaries, are quietly but persistently working along the lines suggested there—the expansion of auxiliaries endeavoring to reach every member in the churches, and personally visiting those places where no organization yet exists and the extension of information as mentioned on another page. The memorial fund now amounts to \$1,800 actually received, besides pledges; also a movement to raise a fund by small contributions in other directions. Let us press on with all the zeal and earnestness of which we are capable, feeling that in due season we shall reap if we faint not.

MISSIONARY PERSONALS. It has been pleasant to welcome in the Board rooms the last few weeks three returned missionaries—Mr. Goddard of the Foochow Mission, Dr. Van Allen of Madura, and Miss Lucy E. Case of the Baikwa Girls' School, Osaka, Japan. It has been our pleasure also to receive into our large family new missionaries—Miss Elizabeth Clarke, who went out two years ago to render temporary assistance to her father in Samokov, Bulgaria, and who has applied for and received appointment as a regular missionary; Dr. Minnie B. Stryker, probably going to China; and Miss Mary Isabel Ward, daughter of Mr. Langdon S. Ward, former Treasurer of the American Board, for Marsovan, Turkey. The many friends of Dr. Julia Bissell will be glad to know that she is rapidly regaining health and strength in Switzerland, hoping to return to Ahmednagar in the early summer. Our readers will be pained to learn of Miss Beulah Logan's continued illness. A letter dated December 12th from Miss Baldwin, states that she has not been able to leave her bed since the last Sunday in August. The missionaries were planning to send her to this country at the first opportunity. At the time the letter was written they were experiencing a bitter disappointment from the announcement that the Morning Star would not go to Ruk on its yearly voyage. The time occupied in the special trip of the Star in an extra voyage to Honolulu last summer made it very difficult to go as far as Ruk, and the decision that she should not go was made without knowing the conditions there. Supplies were to go on some other ship, and it is not necessary to say that the best possible arrangements will be made to bring the dear invalid to her home and friends.

LATER. Word has been received that Miss Logan was placed in a chance English steamer and taken to Sydney, Australia, reaching there January 31st. At the date of writing she was in a good private hospital, having the best of care and medical attendance.

ECUMENICAL CONFERENCE. As the time approaches for the opening of the Ecumenical Conference the interest grows apace. It promises to be a most remarkable gathering. Guests from abroad are already turning their faces thitherward, and we have been permitted to welcome the first speaker for our day for Woman's Work, Mrs. Duncan McLaren of Edinburgh, Scotland, who is to give a paper on "The Responsibility of Women in Foreign Missionary Work." This is but the beginning, we trust, of a large company from over the sea that we shall be privileged to receive to our hearts and homes. They do not come as strangers, but as friends beloved, bound to us by the close tie of missionary service. A hearty welcome to all!

CO-WORKERS WITH GOD.

"The day is long, and the day is hard,
 We are tired of the march and of keeping guard;
 Tired of the sense of a fight to be won,
 Of days to live through, and of work to be done;
 Tired of ourselves and of being alone:
 Yet all the while, did we only see,
 We walk in the Lord's own company.
 We fight, but 'tis he who nerves our arm;
 He turns the arrows that else might harm,
 And out of the storm he brings a calm;
 And the work that we count so hard to do,
 He makes it easy, for he works too;
 And the days that seem long to live are his,
 A bit of his bright eternities;
 And close to our need his helping is."

EXTRACTS FROM RECENT LETTERS.

FROM MRS. HENRY BISSELL, AHMEDNAGAR, IN THE MIDST OF FAMINE.

I NEVER saw such a baby as stayed here at our gate a few days last week. My husband was sure it was dead, but when a little milk was offered, it opened its little mouth and smacked its lips till it brought tears to my eyes. . . . People are constantly being hurt on the relief works, and we simply must help feed them as long as we have a cent left ourselves, which is not very long these days. Our Christian people in the villages are in many ways having harder times than we, especially the teachers and preachers. One of the teachers' wives said to-day, "We never sit down to a meal that there are not anywhere from four to ten crowding in asking for a mouthful or two, till sometimes we just do not know what to do." It is so hard. We are often terribly pressed with requests for help.

[This letter was written before the missionaries knew of the relief that was to come to them. We can scarcely conceive their happiness as money from the Congregationalist Famine Fund is telegraphed to them by the hundreds of dollars every week.—ED.]

FROM DR. JULIA BISSELL, CLARENS, SWITZERLAND.

Let us hope there are brighter days than ever in store for the medical work in Ahmednagar. I think of the dark little mud-floored rooms we were using for wards last July—the best I could find in Ahmednagar, too, to rent for the purpose—I think of the dismal little houses in which so many of our sick

and suffering ones have lain heretofore,—houses where one room, ten feet square, has served for dining-room, bedroom, kitchen, storeroom and sick-room for the whole family, and with only a tiny little door to let in light or air,—and then the thought comes of the building we are now planning to have. There will be two nice large airy wards for ten patients each; there will be an operating room, special maternity wards, rooms for nurses, a children's ward, a compounding room, an isolation ward for special fever cases, a large clean kitchen, a storeroom, a doctor's office, and a small bedroom where the doctor can stay at night if she is needed for any special case.

This is not building a castle in the air, but planning a hospital on *terra firma*, and we are going to have it.

FROM DR. RAYNOLDS, VAN, TURKEY.

VAN, Jan. 5, 1900.

I am sure you will all be glad to know that the so-long-expected associates, Dr. Ussher from the Harpoot Station, Miss Elizabeth Barrows, our missionary who went out last autumn, and Miss Wilson, an English lady, going for orphanage work, have at length reached us. They will probably tell their own story, but I may mention that the difficulties which they have encountered all the way have been simply gigantic, and the pluck and determination with which they have met them are beyond praise. The Erzroom Vali did all in his power to prevent their leaving that city, putting a guard about the premises, ordering the gate-keepers to prevent their leaving even for a ride; and one day an attempt was made to prevent the English and American Consuls from passing. Mr. Ojalvo, the American Vice Consul, made complaint of this and secured an order that they were not to be interfered with. As soon as this was done, he arranged to start at once, Dr. Ussher and the loads having started out the previous day. The two consuls and Mr. Ojalvo took the ladies in sleighs and drove eighteen hours continuously to Komatsore, where Dr. Ussher was waiting for them, passing Hassan Kalle in the night, with bells removed, and from that point only Mr. Ojalvo came on, bringing them safely to this place, where they arrived December 31st, just before noon. They had succeeded in reaching a village about five hours distant Saturday night, but the accommodations were so execrable that it seemed impossible to remain there, even aside from the fact that both ladies were quite used up, and Miss Wilson was really sick. At every point where there were officials, the Vali wired to have the party stopped, and in one instance guns were drawn on both sides, but no shots were fired, nor were they delayed. The difficulties from the snow and winter weather were equally difficult to over-

come. The sleighs had to be left in the snow on the edge of the Alashgird plain, from which point they came horseback, experiencing much annoyance also from their katrjees, who left them to get on as best they could without their help. In short, the experiences of the whole trip were most thrilling, and are not likely to be soon forgotten. We cannot be grateful enough to Mr. Ovaljo for his self-sacrificing efforts, in which he was efficiently seconded by the kavasses of the British and American consulates.

FROM MRS. ARTHUR SMITH, PANG-CHUANG, CHINA.

I was in such a lovely home the other day I wish I could give you a kodak shot at it. It was a native pastor's home. It was shingly, immaculately clean. It was pretty, too, with quaint Chinese prettiness, but the atmosphere was what made it so lovely.

We went to a feast; it was a deliciously prepared meal. Evidently the pastor's young bonny wife knew how to cook as well as make things tidy. Instead of walking on polite conventional stilts, we all said what we meant. We spoke of the things that are blessedly worth while, with a sprinkling of innocent good cheer; the Bible woman who preached in the hospital telling us two foreign women of beautiful answers to prayer, and God's gracious healing of impossible cases who drew near to him and received the truth. It seemed too good to be true, and a home built on foundations of Christian simplicity and sweet, wholesome truthfulness. One looked from the true, earnest face of the dear young pastor with the Holy Spirit in his soul, to the comely young wife and the well-ordered home, to praise God and think of what a little heaven it was. And the lovely baby boy whose birthday we celebrated, the winsome child with his cunning little stock of faultless Chinese manners, his salaam to the foreign pastor,—what do you think his papa and mamma wanted for him? Not the "wealth," "long life" and "honor" which everybody in China wants. No, indeed; but papa had marked and claimed for baby, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." And the dear baby's name itself expressed his parents' longing for him that he might be a soul-winner above all else. He was baptized "Mu Ti" (Moody) Love of God, for the great evangelist.

The sweet incense of family prayer for the home, and the father's and mother's work, and for the dear little life unfolding into Christian truth and sunshine, closed this bright visit to a home where the Holy Spirit abides, and where if he were traveling about and preaching in Chibli, I am sure Jesus would love to visit. Thank God for this light set on a hill in sleepy, gradually awakening China. May its beams kindle others. "And Jesus loved" Pastor Meng, and Mrs. Meng and little Mu Ti.

Our Work at Home.

BEST USE OF MISSION LITERATURE IN THE HOME CHURCH.

A few weeks ago notes were sent to our twenty-four Branches asking for suggestions as to the best use of literature as shown by experience among auxiliary societies, and from the answers received we cull the following:—

THE angel in the printer's ink is a very real one, and a recognized factor in the work of the *New Haven Branch*. Calls for information on special topics, for sketches of Branch missionaries, for telling leaflets, evidence an appreciation of the possibilities of the printed page. Testimonies from those who direct the course of literature, started on its way by the Bureau, show more definitely the regard in which this silent force is held and the channels through which it is working. Among them are the following:—

“In one large auxiliary, where not more than a quarter of the membership is at the monthly meeting, as a rule missionary letters and leaflets are placed in long envelopes with these words at one end, ‘Please read and pass on.’ If the letters are from beneficiaries, that fact is indicated in some such way as this: ‘Our Society pays a part of Mrs. B's salary. We also have a scholarship in I—— seminary.’ Following whatever is written are words, ‘Read by——.’ Frequently the envelope is returned to the president with its face completely filled with the names, not only of auxiliary members, but of men, women and children, who would be reached in no other way. Try the same plan with a book,—‘The Bishop's Conversion,’ for instance,—placing between the leaves a long slip of blank paper for receiving the names of readers. If you know of a woman who thinks foreign missionaries live in luxury, be sure that this book reaches her in its rounds.

“One of the very best ways of using leaflets is by placing particular copies just where it seems as if they might do especial good, using tact and discretion, of course. For instance, ‘Thanksgiving Ann’ might influence for good one who gives only spasmodically; or Mrs. Goodell's ‘Memorials’ could hardly fail to touch the heart of some bereaved mother or wife.”

“In my visits to the small societies I am always impressed with the use they make of our missionary literature. They treasure it all, and not only read what they have time for in their meetings, but send it from house to house, and the sick are included in the list.”

“I am trying to sow some seed by putting a copy of LIFE AND LIGHT into our Magazine Club; in this way it will certainly reach some who are uninterested. I trust it will result in *life and light*. I think leaflets, books, periodicals essential, for no one can love what one knows nothing about. The promiscuous distribution of literature I think, as a general thing, unwise. The fact that it is free makes it of little value, and much is thrown away. So no special results come and considerable expense is incurred. Sometimes such general use of literature might be advisable, if it brought in enough to cover the cost, as a means of advertising. It is a question how we can get our women to so wish for these helps that they will be willing to pay something for them, so the Board can be spared extra expense and their own appreciation be expressed.”

1. Our Branch—*Eastern Connecticut*—favors the free distribution of leaflets, while we mean to guard against waste. We always have some at our meetings, and avail ourselves of the publications of other societies as well as the W. B. M. A copy of the Lesson Leaflet is sent each month to each auxiliary, and we have just appointed a sub-committee to send out other leaflets to our various societies.

2. In some cases there is a missionary library in connection with church, Sunday school, or auxiliary, consulted semi-occasionally. There seems an advantage in having a missionary department, alcove or shelf in each town library to which all denominations may have access freely. This plan has worked well for some years in Norwich, and has lately been adopted elsewhere. Various missionary periodicals are given to the library by individuals at the end of the year, and the bound volumes of the *Missionary Herald*, the *Missionary Review* and LIFE AND LIGHT are frequently consulted, while biographies, travels, etc., are much in demand.

The Presbyterian Church, Portland, N. Y., has a missionary library for the use of all members of church and congregation. It is open Sunday noon, Thursday evening, and at the times of meeting of Woman's societies and bands. The printed catalogue, dated February, 1898, had one hundred and thirty-seven names of books, and new books as added are announced in the Weekly Church Bulletin.

Vermont Branch reports that copies of LIFE AND LIGHT are read by many more people than the subscription list would indicate, because they urge that it be passed about in a neighborhood from one family to another.

It seems to me, writes a member of *Hartford Branch*, that the neglect of Missionary books is largely due to ignorance of their real character. Once convince people that they are not only instructive, but entertaining

and inspiring as well (and how surprised some are when you make this assertion!), and the time when missionary books are taken from the library shelves only to be *dusted* will have passed. Several of our churches possess the "Student Missionary Campaign Library." There are many mission study classes in our Branch, especially among the Junior Auxiliaries, some of whom are taking the regular Student Volunteer courses of study, and others the subjects proposed by the Board in *LIFE AND LIGHT*, the Lesson Leaflets, or other subjects in which they have become especially interested; while some read at their meetings books like Cyrus Hamlin's "My Life and Times," and Dr. Tyler's "Forty Years Among the Zulus." It seems to me that where there is a good Missionary library and a wide awake mission study class, the interest aroused cannot fail to reach an ever-widening circle, and to promote home study of missions as well as class study.

A Christian Endeavor Local Union in *Worcester County Branch* has a very flourishing study class once a month with an attendance of forty. In one church the pastor and his wife have made urgent and tactful efforts to secure subscriptions for missionary periodicals, and a great increase has resulted. The great question seems to be how to lead auxiliaries and individual Christians to appreciate their privileges in literature and to avail themselves thereof.

The leader of the Danvers Center Mission Study Class, *Essex South Branch*, thus describes its methods: "Our class was formed in July, 1898. A majority of the members being occupied during the day in schoolrooms, offices or shops, our meetings are held in the evening, on the first and third Wednesdays of the month. Our plan of organization is very simple, 'The Covenant' serving as our chart and our compass, too. Our officers are a president, vice president, and a secretary, who also serves as our treasurer. A programme committee appointed near the end of the year prepares an outline of work, and appoints the leaders for each meeting of the ensuing year. Character studies, book reviews, an evening with two college girls in Turkey, were among the most enjoyable features of our programme last year.

"This year we are using the Volunteer Text-book upon China, 'Dawn Upon the Hills of T'ang,' giving every third meeting to related topics, such as 'A Visit to the Purple Forbidden City,' 'Foochow, the Banyan City,' 'Chinese Gordon: A Character Study,' and 'A Personally Conducted Trip from Danvers to China.' Our membership is eighteen. From July, 1898, to November, 1899, we held twenty-six meetings, with an average attendance of twelve.

"From a literary standpoint our study is interesting and helpful. Our interest in missions has been made a thing of life, our offering for mission

has been doubled, and only when the 'Great Book' is opened shall we really know how much our study of missions has done for the spiritual life of each individual."

To this the president of the Branch, Mrs. James L. Hill, adds: "In the distribution of loan libraries it has been found to be a most felicitous plan to have the members of the missionary committee of the Junior Christian Endeavor Society act as messengers, carrying to the homes of the ladies the books and leaflets which it is so desirable to have widely distributed. This has several points of desirability: 1. It saves the time of the ladies for other work. 2. It is a good thing for the Juniors, for they like to do errands, particularly to make little calls and to see the ladies in their homes. 3. It is eminently expedient thus to bring the Juniors into touch with the various missionary workers and organizations of the church. It is a form of training up the child 'in the way he should go,' that when he is old he may not depart from it, but may reinforce us in the missionary work in our churches."

Several Young Ladies' Societies in *Suffolk Branch* have formed study classes, using various books systematically; others have found the study of one mission field for a year, like India, a great incentive to further research and the reading of many books in order to prepare papers.

Considerable effort has been made in *Suffolk Branch* to increase the circulation of *LIFE AND LIGHT*. Several auxiliaries subscribe for two or more copies, which are kept moving among eight readers for each copy, one member having charge of this.

A suggestion has been made in this Branch in answer to the often repeated excuse that so much other reading crowds out missionary literature. One lady has decided that for one year she will give up all fiction, and give the time to missionary reading. Since we must choose from the mass of books on every hand, could not our earnest Christian women be persuaded to choose missionary literature for at least a part of a year in preference to some other subject? Although this may be done at a sacrifice at first, we believe that the interest would soon grow to be most absorbing.

At a union missionary meeting recently one of the speakers was assigned the topic of extension of missionary literature. In view of the oft-repeated excuse that there is so much to be read in the various magazines, and so much indifference to subscribing for *LIFE AND LIGHT*, she set forth the claim of this excellent little monthly by a series of questions taken at random and answered in February number. Such questions would be of interest and profit at any table, and start a whole field of inquiry and information. We give our readers the benefit of these questions:—

What deliverance to three hundred women and girls in our North China

Mission? What is remarkable about the province of Hunan, and where is it? Who is Gilbert Reid? Who was Eliza Agnew, and what title is given her? Miss Hance is in this country; if you should see her of what special work of hers could you speak? To what did the old East India Company liken a shipload of missionaries? How long did it take the early missionaries to go to India? How long now? What is meant by Far East? What are the three religions of China?

In *Essex North Branch* missionary libraries are being used more and more, especially among young people, and the books are read and studied. There is considerable increase in the circulation of *LIFE AND LIGHT* and *Dayspring*, and many leaflets are distributed. To secure the introduction of leaflets in all the auxiliaries they are used at the annual meeting of the Branch, tied in bundles with the name of an auxiliary on each, so that members can take them to their societies.

“The last few years have opened a new world to us all,” writes one from *Berkshire Branch*, “and a sudden realization of our ‘abysmal ignorance’ of it compelled us to wake up and inform ourselves. So our senior auxiliary started a class for mission study, which has no other organization, though at least half of its members come from the society of younger ladies. We meet once in two weeks for an hour in the smaller church parlor, making a compact, social, informal company. We open and close with prayer and take no collection. Thirty-four ladies have bought ‘Japan and its Regeneration,’ and forty-four have been at least once to the class. We have had six meetings so far, and shall finish the book in three more. Our numbers have varied from fifteen to thirty, averaging over twenty-one. One Baptist lady meets with us, and one Methodist, who came once, has started a class in her own church with twelve books.

“The fact is recognized that busy, perhaps overworked women ought not to be held to school standards of recitation or burdened with writing papers. And whatever success the class has had lies in the fact that all the members keep their books open, follow the answers page by page, and save themselves from nervous horror of failure by openly reading their answers when they choose.

“The leader, whose preparation has included a distinct idea of what may be skipped, asks the questions rapidly, getting around the class three or four times. We use the map continually, hold fast to about four dates and ignore the others, keep a firm grasp on the current events touching Japan, and while the members engage in outside reading, as taste and circumstances allow, the leader strictly follows the book during the lesson.

“A class conducted on these lines should appeal to all women who want to keep abreast of the times, and it cannot fail to provide a basis of intelligent interest in missionary work.”

The writer adds: “I am sure that some classes fail by (1) meeting so seldom that the subject takes no hold on the mind; (2) by making it too hard; you cannot get real lessons without school compulsion; (3) by killing it with dry papers copied bodily from the cyclopedia; (4) by lack of enthusiasm on the part of the leader; (5) and by not having a distinct subject and sticking to it.

“We are a small country village with scattered families. There are certainly not half a dozen women in our class who could be called ladies of leisure. We are not very club-by,—the fad hasn’t struck us very hard,—and with the exception of a reading circle on Monday afternoon and two whist clubs, I don’t know of anything that meets regularly among the women outside of religious meetings.

“Two or three of us became interested in the idea of regular study of missions, and after I came from Providence last fall, I rather reluctantly agreed to lead a study class. I didn’t call any preliminary meeting or take any vote. My husband gave out the notice. I put an item in the *Gleaner*, and studied for a week hard. I also, on faith, sent for \$5 worth of books and advanced the money, and sold them later after prayer meeting and one way and another. At the first meeting twenty-nine came, and the fourteen who had their books had studied the first chapter, and found it rather difficult! Still, most of the rest ordered books, and more than three quarters of them have studied the lessons during the winter, whether they have come to the meetings or not.

“The ladies profess to enjoy the class. Some say, ‘It is simply delightful;’ another, ‘I wouldn’t miss it for anything;’ another, ‘Why, how many things there are about Japan in the papers and magazines since we began to study.’ In one case the mother has put a map up in the dining room, and is soaking Japan into her children. In another, the old grandma upstairs is learning the lesson.

“One member, who is on a Raymond trip to California, says, ‘I’ve put Japan in my bag, and mother and I will keep up with the lessons,’ and two others who have gone off have told me the same thing.”

OUR BOOK TABLE.

Missions in Eden. By Mrs. Crosby H. Wheeler.

A celebrated reviewer of books once said to me: “If one is to review a book, he usually reads carefully the title page, the preface, if it has one, and the headings of the chapters. If it is a book of travels, or a novel, or any-

thing not profound, he will not go far astray. We cannot afford to spend more than an hour or two in taking possession of a book."

In order to review Mrs. Wheeler's book I have done more than this. I have read it through, and not only once, but twice, from beginning to end. I found the second reading in many points more interesting than the first. This statement is better than any review of the book.

The following are the headings of the thirteen chapters of the book: I. All the Way to Trebizond. II. How Christ Came to Ararat. III. Fleeing from a Deadly Foe. IV. The Prote Ronak. V. Armenian Etiquette, and Housekeeping "*à la Frank*." VI. The Story of Garabed Baba. VII. Woman the Teacher of the Race. VIII. Touring and Bible Women. IX. How the Windows of Heaven Were Opened. X. Euphrates College. XI. Over the Taurus Mountains. XII. Gregory the Martyr. XIII. Boghos, the Hermit and Martyr.

A rich missionary experience flows through all these chapters. Mrs. Wheeler, although of rather delicate structure, was heroic in her endurance of all the fatigues and sufferings of the journey. She does not mention that when the party reached Tocat her fatigue was such that she had to be transferred from the *moffa* to a *tak-teravon* for a part of the remaining journey to Harpoot. And yet this delicate woman has passed through labors and trials and sufferings in good health, while many of her associates have fallen.

The ninth and tenth chapters are very interesting and instructive. When Mr. and Mrs. Wheeler passed through Constantinople in 1857, he was fully charged with Dr. Anderson's policy of vernacular education. I had had long discussions with Dr. A., who had probably cautioned Mr. Wheeler against any adherence to the idea of a higher education for evangelical missions. Mr. Wheeler thought my high school was already too high, and he was glad it was to be cut down. The gospel of Christ and the Holy Spirit had no need of a college to call sinners to repentance. Nor did he like my manual industries. I would be more likely to make good mechanics than good evangelists. But he took one of my best students, Mardiros Shima-vonian, and the Harpoot station never had his superior for work or influence as an evangelist. He became most respected and beloved by all.

Mr. Wheeler was a very earnest man; and, in 1857, he surely believed that the native churches should be educated in their own language only; and that all study of any foreign language was so much force abstracted from the work of evangelizing the people. He considered my principles of education dangerous. With my policy of a college education I was an obstacle to the preaching of the gospel in Asia Minor, and I had better pull up stakes and go home. Mr. Wheeler protested that they would never

have a college to spoil the work in Harpoot. But he changed his mind entirely when he found that all the most intelligent natives would be satisfied with nothing less. So soon as he saw that vernacular education would no longer work in Harpoot, he dropped it, like an honest man, and came fully into the views of his Maine brother at Constantinople. And, finally, the Harpoot, or Euphrates College, became the rival of Robert College for public favor. (*Laus Deo!*)

Mrs. Wheeler confesses that God so ordained it that the missionary who did not believe in higher education became the founder of Euphrates College. The triumph of Christian education in all that field has been most wonderful. Abdul Hamid will never be able to put out the light thus kindled!

The ninth chapter, "Over the Taurus Mountains," is of thrilling interest to every one who can sympathize with the missionaries in their social enjoyments and in their heroic efforts to plan and harmonize their work. The remaining two chapters, on the martyrs, prove the work to be no less divine than anything we read of in the Acts of the Apostles.

But the charm of this admirable book is the author herself. All her varied fatigues, anxieties and dangers have evidently been endured with a resigned and cheerful spirit. She has no complaints to make against missionary work or life, but accepts it all with a grateful heart. This is doubtless a great promoter of health. "Cheerful people never die," said a physician who could give no other reason for a favorable judgment of a doubtful case! There are so many depressing things in missionary life on the eastern border of the Moslem Empire, that cheerfulness is a most valuable natural trait and a rare Christian grace.

Mrs. Wheeler had valuable associates in Mrs. Allen and Mrs. Barnum, and the work among the women of that wide field is not surpassed in missionary history. I could not name a field where I think it is equaled, considering the abject poverty of the people and the fact that the expense has been so largely borne by them.

Near the close of the book, opposite page 190, there are two photographs worthy of casual consideration. The picture at the left is that of an orphan of the slaughtered; some forty or fifty thousand of whom, older and younger, are chargeable to Abdul Hamid, who shall stand in judgment and give answer. At the right is that same maiden after the missionaries have reared her and transformed her into the comely form of Christian womanhood. Some four or five thousand from the wide field of blood and famine have thus been taken and transformed. Each costs twenty-five dollars a year, and the recipient will have a good chance for a useful life and a glorious immortality.

CYRUS HAMLIN.

SIDE LIGHTS FROM PERIODICALS.

In the November issue of the *Forum* appeared a discussion by John P. Young upon the question, "Will Chinese Development Benefit the Western World?" In which it is argued that as the resources of China are developed she will no longer need products of our Western States, now exported to her shores. This theory is opposed in a thoughtful reply by the Chinese consul to the United States, Ho Yow, in the March issue of the same magazine.

It may be of interest to know how "Germany's First Colony in China" was secured and is now managed, as told by Poultney Bigelow in the *Harpers Monthly*, March. The same issue contains "The Problem of Asia," by Capt. A. T. Mahan, U. S. N. To this number, also, Julian Ralph contributes another of his articles upon India, "The Sacred City of the Hindoos." It pictures graphically the ceremonies of the thousands who line the river's banks and bathe in its filthy waters, or, pushing aside the scum, lift a draught to their lips. Could any spectacle comment more forcibly upon the degrading effects of a religion which some would-be philosophers from Christian nations like to extol before the world!

North American Review, March. "Chief Causes of Discontent in India," by A. H. Savage Landor. Mr. Landor warns his countrymen, among other mistakes, of the ill effects from arrogance shown by many English officers toward native Hindus. One Hindu of high standing had once been met by the Prince of Wales, who gave him a respectful *salaam*, while a petty officer of the government treated him like a dog, arousing in him a bitter spirit. This is cited as one of many like occurrences, and they cause discontent.

Littell's for March gives the substance of an editorial from a Tokio paper upon "The Intellectual Future of Japan," in which that nation is described as in the "hobbledehoy" period, corresponding to the awkward, unsettled age of boys entering their teens. When maturity (after her second birth) comes to her she will be more likely to produce Edisons than any other class of intellectual wonders.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

April.—What a Century has Wrought for Woman in India, in *LIFE AND LIGHT* for March.

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.

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 Meeting. Subject, The Century's Appeal to Christian Women.

MISSION WORK THROUGH CHRISTIAN LITERATURE.

TOPIC FOR MAY.

FOR this topic we suggest two sub-topics: (1) The Translations and Distribution of the Bible—See monthly Leaflet for May on this subject, written by Miss E. S. Gilman, and the Annual Reports of the American Bible Society, the latter to be obtained at the Bible House, New York City. It would also be interesting to trace the effect of the mere reading of the Bible, without other Christian teaching, as told in "A Visit to Nigup," in LIFE AND LIGHT for May, 1899, and in articles in this number. (2) Christian Publications in the Field—See *Missionary Herald* for November, 1885; Leaflet: Our Missionary Literature (price 2 cents); *Missionary Review* for December, 1899 (for women), obtained at 30 Lafayette Place, New York (price 25 cents); In different countries (Japan) LIFE AND LIGHT, December, 1894; (India) *Missionary Herald* for March, 1895, page 105; October, 1896, page 394, and Annual Reports of the Marathi Mission in the Woman's Board Library (2 cents a day); (Turkey) Leaflet: Our Press in the Orient, or the Silent Preachers of the Turkish Missions; (China) *Missionary Review*, November, 1898. A pleasant exercise at this meeting, although not closely connected with the subject, would be to have a review of a book taken from our book table, given by one or two members of the auxiliary.

WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1900, to February 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., 15, S. S., 50; Blue Hill, 2; Calais, Aux., 78.60; Searsport, Givers and Gleaners, 3, 148 60

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Augusta, Aux., 50; Bath, Central Cong. Ch., 22.50; Cape Elizabeth, South Cong. Ch., 10; Farmington, Aux., 20; Freeport, Jr. C. E. Soc., 1; Gorham, Aux., 46.90; Hallowell, Miss A. L. Eveleth, 5; Portland, High St. Ch., 51.57, Second Parish Ch., 25, Seamen's Bethel Ch., Aux. (of wh. 50 const. L. M.'s Alice M. Elliott, Edna F. McPherson), 66.17, Dau. of Cov., 8.45, Ocean Pebbles, 5, State St. Ch., Aux., 197.55, St. Law-

rence Ch., Aux., 6.45, Williston Ch., Aux., 4.77; Yarmouth, Aux., 5, 525 36

Total, 673 96

NEW HAMPSHIRE.

East Brentwood.—2; Franklin, A friend, 40 cts.; Pembroke, Mrs. P. A. Mills, 4.40, 6 80
New Hampshire Branch.—Mrs. Allen L. French, Treas. Boscawen, Aux., 7; Campton, Aux., 15.50; Concord, Aux., 84; Hanover, Aux., 127, M. C., 10.50; Manchester, South Main St. Ch., A friend, 50; Nashua, Aux. (of wh. 25 by Miss Kendall), 60.05, First Ch., Cary Bible Class, 3, Prim. Class, 5; New Boston, S. S., 9; Rochester, Y. L. M. Soc., 10, Less expense printing minutes, 60.30, 320 75

Total, 327 55

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, Prim. S. S. Class, 4; Castleton, C. E. Soc., 6; Charleston, West, 5.76; Fairfield, East, Jr. C. E. Soc., 1; Ferrisburg, 5; Highgate, Cong. Ch., 2.50; Jericho, Second Ch., 5; Rutland, Aux., 44.57; Sheldon, 7.85; St. Johnsbury, East, Jr. C. E. Soc., 3; St. Johnsbury, North Ch., Aux., 9.65; C. E. Soc., 5, South Ch., 6.73; Stowe, S. S., 5.40; Waterbury, Mrs. C. L. Holton, 10; Westminster, C. E. Soc., 5; Wilder, 8.70. Less expenses, 60.66,

74 50
Total, 74 50

MASSACHUSETTS.

A friend, 5 00
Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover Union, South Ch., 30.90; Bedford, United Workers, 30; Lawrence, Trinity Ch., Aux., 25, Cadets, 7.53; Lexington, Aux., 59.80; Melrose, Aux., 55; Winchester, Open Door M. C., 10,

218 23
Barnstable Branch.—Miss Amelia Snow, Treas. Hyannis, Aux., 6.50, C. E. Soc., 12,

18 50
Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 24.78; Dalton, Y. L. Aux., 41.16; Hinsdale, Aux., 23.84; Housatonic, Aux., 10; Monterey, Aux., 20; North Adams, Aux., 131.49; Pittsfield, First Ch., Aux., 35, S. S. (Class 20), 12; Richmond, Aux., 45; West Stockbridge, 15,

358 18
40

East Northfield.—A friend, 40
Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. Miss. Soc., 1; Danvers, Maple St. Ch., Aux., 20; Danvers Centre, First Ch., C. E. Soc., 2.25; Ipswich, Earnest Workers, 5.50,

28 75

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Northfield, Aux., 18.35; Orange, C. E. Soc., 10; South Deerfield, Aux., 5.30; Turner's Falls, Aux., 25,

58 65

Kingston.—Mrs. Sarah B. Page, Meeting at Brockton, friends,

10 00
11 50

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Maynard, Cong. Ch., 36; Natick, Aux., 50; Wellesley, Aux., 57.05,

143 05

Norfolk and Pilgrim Branch.—Miss Mary V. Thayer, Treas. Brockton, Aux., 22.46, Porter Ch., Aux., 60, C. Roll, 1.26, South Ch., Aux., 12; Halifax, Aux., 28; Hanover, Aux., 9; Kingston, Aux., 19; Milton, Aux., 51, Unquity Band, 30; Plympton, Aux., 13.35, Prim. S. S., 2.75; Plymouth, Ch. of the Pilgrimage, 22; Randolph, Aux., 11.75; Rockland, Miss Emma W. Gleason, 12.15; Weymouth, South, Union Ch., Aux., 38, Clark M. B., 4; Wollaston, Aux., 22.25, Thank-offering meeting, extra, 9.55,

368 52
2 00

North Brookfield.
Old Colony Branch.—Miss Frances J. Runnels, Treas. A friend, 2; Attleboro, Aux., 5, Second Cong. Ch., S. S., 40.44; Attleboro, North, Aux., 3.50; Attleboro, South, Aux., 7; Berkeley, Aux., 10; Fall River, Aux., 20; Norton, Mrs. E. B. Wheaton, 25; Wareham, P. A. Bodfish M. B., 25,

137 94

South Sudbury.—Mrs. L. W. Humphrey, 1, Mrs. A. F. Rowe, 1, 2 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 12.10; Springfield, First Ch., Aux., 15,

27 10
Suffolk Branch.—Miss Myra B. Child,

Treas. Allston, Aux., 42.08, C. E. Soc., 10; Arlington, Aux., 30; Auburndale, Aux., 81, Golden Rule C. E. Soc., 20; Boston, Mrs. E. Y. Hincks, to const. Priscilla and Elizabeth Clark members of Cradle Roll, 50 cts., Berkeley Temple, C. E. Soc., 10, Mt. Vernon Ch., Aux., 40, Jr. Aux., 1, Old So. Ch., Y. L. Miss. Soc., 88, Union Ch., Aux., 40; Brookline, Harvard Ch., Aux., A Memorial, Feb. 1st, 50; Cambridge, First Ch., Aux. (of wh. 50 const. L. M.'s Miss Mary Jones, Mrs. Robert B. Hall), 153.85; Cambridgeport, Pilgrim Ch., Y. L. Aux., 40, M. B., 5, Prospect St. Ch., Aux., 69; Charlestown, First Ch., Aux., 23, Winthrop Ch., Aux., additional offering in mem. of Miss C. E. Pratt, 4.25; Dorchester, Second Ch., Aux., 62.72, Miss Means' S. S. Class, 3, Village Ch., Jr. C. E. Soc., 2.40; East Boston, Maverick Ch., Aux., 21.50; Ellis, A friend, 1.40; Everett, First Ch., Aux., 10; Foxboro, Aux., 45; Hyde Park, Friends through Aux., 32; Jamaica Plain, Boylston Ch., Y. L. Miss. Soc. (with prev. contri. const. L. M.'s Henrietta D. Vette, Bertha F. Ernst); Medfield, Aux., 10; Newton, Eliot Ch., Helpers, 18.45; Newton Centre, First Ch., Aux., 122.43; Newton Highlands, Aux., 11.38; Roxbury, A friend, 5, Immanuel Ch., Aux., 75; South Boston, Phillips Ch., C. E. Soc., 25; Somerville, Broadway Ch., Aux., 67.02, Prospect Hill Ch., Woman's Union, 50, Winter Hill Cong. Ch., Y. L. Miss. Soc., 15; Waverly, Aux., 13.76; West Roxbury, Aux., 23 95, 1,322 69

West Acton.—Miss Mary A. Armstrong, 1 00

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Grafton, Extra-Cent-a-Day Band, 31.05; Leicester, C. E. Soc., 10; Oxford, Aux., 9; Templeton, Woman's Ben. Soc., 4; Warren, Aux., 16; Webster, Aux., 14.17; Westboro, Aux., 26.21; Whitinsville, Extra-Cent-a-Day Band, 16.84; Worcester, Mrs. Berry's S. S. Class, 1.30, Immanuel Ch., Aux., 8.10, Plymouth Ch., Aux., 25, Whatever Club, 20, Summer St. C. E. Soc., 6, Union Ch., Aux., 80,

267 67

Total, 2,981 18

RHODE ISLAND.

Providence.—Mrs. John W. Danielson, 10 00

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Bristol, Cong. Ch., C. E. Soc., 10; Central Falls, Jr. Aux., 65; East Providence, Jr. C. E. Soc., 2.40; Newport, United Ch., Aux., 250, S. S., 250; Providence, Central Ch., Mrs. Sutton, memo. to Mrs. Buffum, 5, Highland Chapel, Jr. C. E. Soc., 10, Pilgrim Ch., Aux., 65.87, Union Ch., Cradle Roll, 20; Slatersville, Aux., 18.50; Westerly, Jr. C. E. Soc., 1.60; Woonsocket, Mrs. Stiles, 5,

703 37

Total, 713 37

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Chaplin, C. E. Soc., 10; Exeter, C. E. Soc., 2.50; Franklin, C. E. Soc., 2.50; Greenville, Cong. Ch., S. S., 7.70; Jewett City, a mem. of Aux., 12.75, C. E. Soc., 3.50; New London, First Ch., Jr. C. E. Soc., 6.81, Second Ch., Aux., 26; Norwich, Second Ch., Aux., 10; C. E. Soc., 10, Park Ch., Aux., A friend, 100; Pomfret, Aux., 30; Wauregan, Aux., 25; Westminster, C. E. Soc., 3.06; Windham, C. E. Soc., 5,		254 82
<i>Hartford.</i> —A friend, 10, Mrs. Nathaniel Shipman, 50, A friend, 1,	61 00	
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Golden Ridge M. C. (of wh. 25 const. L. M. Miss May Smith), 80; Enfield, Aux., 36; Hartford, Asylum Hill Ch., Aux. (of wh. 25 by Mrs. George Kellogg, and 25 by Mrs. S. M. Capron const. L. M. Mrs. Bertha Capron Robbins), 61, Mission Study Class, 50, First Ch., Aux., 30.50, M. B., 18, S. S., 45, Prim. S. S., 8, Park Ch., Aux., 63, South Ch., Aux., 74, Windsor Ave. Ch., Aux., 67.75; South Manchester, C. E. Soc., 8; Terryville, Lois Gridley, 5.20; Windsor Locks, Aux., 230,	776 45	
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Barkhamsted, Mrs. Alvord, 1, C. E. Soc. 2; Black Rock, Cong. Ch., C. E. Soc., 10; Bethel, Y. L. M. C., 15; Bridgeport, First Ch., Aux., 26, M. B. P. Mem. C., 57, Olivet Ch., Aux., 22.19, Park St. Ch., Aux., 150, South Ch., Aux., 2, C. Roll, 46; Durham, Prim. S. S., 1; Greenwich, Aux., 26; Ivoryton, C. E. Soc., 12.60; Litchfield, Aux., 50.47, C. Roll, 5.07; Meriden, Centre Ch., Sunbeam Circle, 5; Morris, S. S., 10; New Haven, A friend, 50, Centre Ch., Y. L. M. C., 300, Ch. of the Redeemer, M. B., 50, Prim. S. S., 6, United Ch., Y. L. M. C., 35, S. S., 7.50, Yale College Ch., Aux., 54; Norfolk, Aux., 78.79; Northford, M. C., 4.50; Norwalk, Sunbeam Circle, 5.19; Ridgefield, Prim. S. S., 5; Sharon, C. E. Soc., 19; Sherman, Aux. (with prev. contri. const. L. M. Mrs. J. M. Pickett), 10; Sound Beach (Greenwich), First Cong. Ch., W. F. M. Soc., 23; South Canaan, Aux., 10; Stamford, Aux., 25; Stony Creek, Jr. C. E. Soc., 4.13; Stratford, Aux., 47.25, Young Men's Bible Assoc., 6; Torrington, Third Ch., S. S., 10.45; Wallingford, First Ch., S. S., 25; Waterbury, First Ch., Aux., 19.15; Watertown, L. W., 7; Westfield, C. E. Soc., 6.58; Wilton, S. S., 5, C. Roll, 1, C. E. Soc., 7.74; Woodbury, First Ch., C. E. Soc., 12.91, Prim. S. S., 2.36; Two friends in Litchfield Co., 200; Fairfield Co., General Th. Off., 16.71; N. Y., Lewisboro, Mrs. George Miller, 2,	1,497 59	
<i>South Glastonbury.</i> —Cong Ch., L. M. Soc.,	10 00	
Total,	2,599 86	

NEW YORK.

<i>Clifton Springs.</i> —Mrs. Elizabeth S. Clark, 10; East Bloomfield, Mrs. Eliza T. Goodwin, 4.10; New York, Annie M. Pollard, 2,	16 10
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<i>New York State Branch.</i> —Mrs. F. M. Turner, Acting Treas. Dudley Memorial Fund, 1,000, A friend, 25; Albany, F. M. Soc., 35; Bay Shore, Ladies, 5.35, Girls' M. C., 65 cts.; Bedford Park, S. S., 5; Brooklyu, Plymouth Ch., Y. W. Guild, 14, Willoughby Ave. Ch., S. S., Home Dept., 35; Buffalo, Mrs. Ruth W. Bancroft, 100, First Ch., C. E. Soc., 10; Churchville, Mrs. George Savage, 10; Corning, Aux., 10.81; Cortland, Jr. C. E. Soc., 2.50; Flushing, Aux., 12.50, S. S., Home Dept., 6.37, Friendship Miss. Soc., 5; Gasport, W. M. Soc., 1; Homer, Aux. (with prev. contri. const. L. M's Mrs. Platte Knickerbocker, Miss Ellen P. Phillips, Mrs. W. F. Kettle, Mrs. C. A. Watson), C. E. Soc., 5; Jamesport, L. M. Soc., 7; Java, M. Soc., 2.60; New Haven, Aux., 23, Willing Workers, 10; New York, Pilgrim Ch., L. Soc., 38; Oxford, L. M. Soc., 25; Patchogue, C. E. Soc., 10; Poughkeepsie, Aux., 45; Saugerties, Aux., 5; Sherburn, Aux. (with prev. contri. const. L. M's Mrs. Charles Carrier, Mrs. Fred Tobey), 40; Smyrna, Aux., 3.80; Wadham's Mills, Miss. Soc., 5; Woodville, Aux., 6,	1,503 58
Total,	1,519 68

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 110; N. J., Montclair, Aux., 46,	156 00
Total,	156 00

MARYLAND.

<i>Baltimore.</i> —	15
Total,	15

FLORIDA.

<i>Interlachen,</i> Aux., 5; Ormond, Aux., 10; Tavares, Aux., 7,	22 00
Total,	22 00

INDIANA.

<i>Lowell.</i> —Mrs. E. M. Morey,	2 40
Total,	2 40

OHIO.

<i>Junction.</i> —Mrs. M. A. Milholland,	5 00
Total,	5 00

MICHIGAN.

<i>Port Huron.</i> —First Cong. Ch., Mrs. C. B. Stockwell,	25 00
Total,	25 00

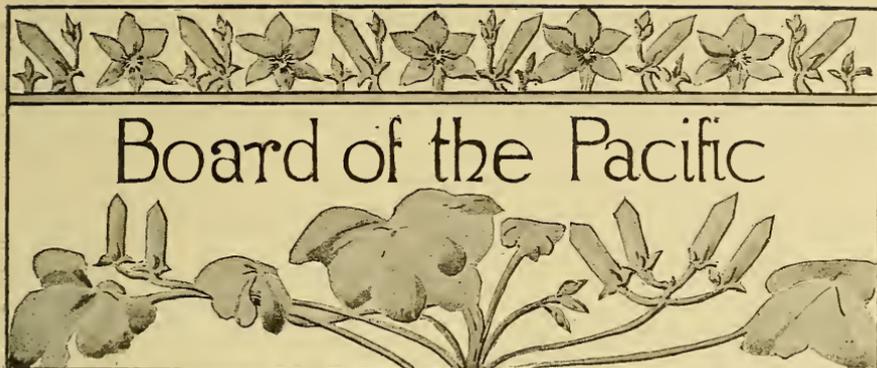
CALIFORNIA.

<i>Pasadena.</i> —A friend,	1 40
Total,	1 40

CHINA.

<i>Pao ting-fu.</i> —Miss Mary S. Morrill, 15, Woman's Miss. Soc., 6.74,	21 74
Total,	21 74

General Funds,	7,649 09
Gifts for Special Objects,	1,474 70
Variety Account,	110 60
Legacies,	7 84
Total,	\$9,242 23



AFRICA.

TOURING EXPERIENCES IN SOUTH AFRICA.

FROM MISS LAURA C. SMITH.

ON Friday came an experience never to be forgotten. A young man, Hyoni by name, formerly a wild fellow, had been recently converted, and was said to be as zealous for good as previously for evil. He had been very anxious for his people, and pleaded for Christian workers to come and help him. So a meeting was appointed at his home, four or five miles away, down by the Umzumkulu. We were to start early in the morning, and at break of day I rose and looked out. A heavy fog enveloped everything. It had rained the previous day and night, and every blade of the tall grass hung heavy with its load of water, very wet. But the others were not to be daunted and so I was not, and off we started. But, oh! the slippery, sticky mud, the long, steep mountain path, down which we slipped and ran and jumped and stumbled! The soaking rain which overtook us! The heavy fog and the wet grass above our heads! I started on horseback, but was soon off, as riding was impossible down such a precipice.

Arriving finally, I went into a small hut with the girls and women who had come with me, and we sat in somewhat scanty attire while our clothes were washed and dried by a roaring fire. The people had scarcely expected us, but expressed great pleasure at our arrival, and brought bundle after bundle of *imfe* (sweet reed) upon which we regaled ourselves till they gathered. The sun came out bright and hot, and during the meeting the heat in the hut was almost unendurable. Over forty were present. We gave to them the message preached long ago in the wilderness, "Repent,

for the kingdom of heaven is at hand." Before I had finished the opening address one woman rose to say, "I choose the Lord." One of the Christians at once led in prayer for her. Soon another rose and another, until six had risen, and as each rose we paused in the preaching or singing for special prayer. One who rose was an old *isanusi* (witch doctor), with her filthy long hair hanging down on her shoulders. "All my life," she said, "I have served Satan; now I wish to leave him and serve the Lord." Two weeks after I saw this woman and two others in their first dresses, which they had bought at once as a sign of their conversion. Their hair was cut and combed, and tied with a clean handkerchief. The former witch doctor kissed my hand and said: "Praise the Lord! I am a new creature. I have left all the old darkness and come into the new light." The following Sunday two Christians went again to this kraal to preach, and three more rose to confess Christ, and on the next Sunday two more.

On Wednesday, having previously sent word and been assured of a welcome, I went to Kwahlulwana, accompanied by my boy of all work, Sihlahla, Martha, a girl from Umzumbe, and a young woman and her baby from Intimbankulu. A few years ago there was not a single Christian there, and the people were so hard and bitter that no one from the nearest mission station dared to go to them. But three young men went to Durban and were converted in our chapel. Coming home they began to preach, roused the people, built a tiny chapel, bought with money collected from the people, a large bell so heavy that I could not lift it at all, and one of them brought it on his shoulders all the way from Isipingo, over one hundred miles. Two Bibles, Testaments and hymn-books have been bought. Fifteen benches and a desk were made from trees cut in the bush, and a door was made from an old box. A neat piece of figured flannel was bought to cover the rude desk, and a lamp and kerosene for light in the evening. Earnest preaching has been done from kraal to kraal, and over sixty people, all young, have put on clothes. No outsider ever went to help them. No white missionary had ever heard of the place till a few months ago, when they came begging the Umzumbe church to send some one to them as teacher and preacher. They promised his support. Failing of this they wanted preachers to visit them as often as possible, and any and all would be most cordially received. Mabuda visited them in November, and I was the first white missionary to have ever been there. Last week a young man went from here to teach their school, which they had already attempted to carry on themselves.

After the meeting, Yedwana, the leader in the work, took us to his home, his father's kraal, for he is not yet married, and there was neatly spread a

tiny table with plates, knives, forks, cups and saucers ; all our food was well cooked and served in good style, the young men having worked in kitchens in Durban. I have never seen anything like it in a kraal before. The evening was spent with a dozen young men in prayer and song, and then I was taken to my apartments, the hut of Yedwana's mother, where a luxurious couch (the best they had, consisting of a mat and a blanket), was spread for me on the floor. An admiring group of natives gathered round to see me make a few preparations for the night, reminding me of the stories which Chinese missionaries tell us. My long hair was the greatest wonder, and its fame spread far and wide. Soon we all wrapped our blankets about us and lay down. But before slumber had claimed us a terrific thunder-storm broke over us, and the rain came streaming in through the roof of the hut. The driest island was given to me. We folded up our belongings and sat on them to keep them dry, and pulling our blankets up over heads, waited till the storm was past and the floor dry enough to spread the mats again.

Saturday morning we went to the chief's for a meeting, having obtained his consent the previous day. Bakameva is a chief of a section of a large Celi tribe, and rules like Chaka of old with a rod of iron. For instance, no one in his land is allowed to walk using a cane, for his father is buried there. The cane striking the ground stabs his father's spirit. Any one discovered breaking this law is fined fifteen dollars. I can give only a short account of the meeting, which might fill many pages. The chief sat alone on his mat dressed in a tiger-skin "mutya," his pot of beer before him carefully covered. I was called to come before his majesty alone ; the rest of the company waited outside. At a respectful distance sat some twenty men—all drinking—some typsy already. The chief had evidently resolved upon sport at my expense. Why had I come? Who was the great King, and had I ever seen him? Tell the name of some acquaintance who ever rose from the dead, etc. I asked that those who had come with me might enter. Why had we not come early in the morning? The beer was now prepared, the hut was small, and he would allow no one to sit at the back of the hut by the beer pots lest they drop in poison. Consent was at last given. A few words were spoken on darkness and light amid constant interruptions, and then as we were not allowed to pray, we adjourned to the grass outside.

Some fifty gathered, among them the chief's wives, who were soon driven away by the chief's head man with a long whip, remonstrating and pleading for mercy. The chief's mother, before whom Barnum's fat woman would pale, alone appeared to have no fear of him, and treated me with great kindness and respect. The place seemed to me the most heathenish I had

ever seen ; but even there the Lord can work, nay, has worked, so that the chief dare not hear or allow his wives to hear lest they be converted. Formerly he showed no such opposition. Why now? On Sunday seventy-five people (nearly all dressed) were packed into the tiny chapel. Many interesting testimonials were given. A prayer meeting at dawn, a kraal service and praise service by moonlight, were also held. The next day we started homeward, accompanied by four girls coming here to school, the first from that place.

FROM MISS L. W. MELLEN.

I had an interesting trip not long ago, taking a girl to visit her sick mother. She walked, while I rode on horseback. We started soon after sunrise. It had rained the day before ; the people were out early planting their gardens, and the birds were singing songs of gladness and praise, and all nature was in tune, for it was a perfect spring day. Nomhlahle was happy in the thought of seeing her people and walked briskly ahead, relating her history to me by the way. . . . We found a cordial welcome on our arrival. The old mother, who was ill, was lying on a mat in the sun. Her first anxiety was as to what she should cook for the *inkosazana* (teacher). Nomhlahle sent the children off in search of eggs, and whisked the little ones off to put on their clothes. "Africa," a toddling three-year-old, came back in a shirt which she had made for him, treacle-stained and dirty, for which he was soundly reproved. The children flocked about her as though it were a great delight to see her, and were ready to run at her bidding anywhere.

When the hut grew too warm I went out and left Nomhlahle and the family to their chatter. The younger brother was mending the fence to the cattle kraal, and this gave me an opportunity for a quiet talk with him. Sitting on a bundle of sticks near by, I asked a few questions leading up to the subject of his salvation. He confessed that he was a sinner in God's sight and needed saving. Then there was a talk with the old mother, whose "only hope was in the Lord." Not long afterward they all gathered around, and we had the Lord's word to his disciples, "Let not your heart be troubled," and prayer. Nomhlahle talked beautifully to her mother, reassuring her in the faith, telling her there was nothing of earth but all of heaven for her, and urged the others who believed to pray often with her mother, and not to let the heathen friends come and lead her astray with their superstitions. She talked like a guardian angel and a chief's daughter—which she is—to them all, and they listened with respect to their Christian sister, as well they may, as she is all the light they have.

The ride back was beautiful over a charming highland country commanding a long stretch of sea view, the grass a velvety green, myriads of wild flowers everywhere. Here and there were signs of civilization in the upright houses of men who had left their heathen kraals, and little chapels with their iron roofs glistening in the sun. Nomhlahle pointed out the kraals of different girls—some near our path and some in the far distance—who had run away to the Ireland Home. We reached home about six o'clock after a day of varied experiences.



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FOREIGN MISSIONS AND THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

BY MRS. H. R. LOVELL.

(Read at the State Association of Congregational Churches, Alpena, Mich.,
May, 1899.)

At the earnest request of the President of the Michigan Branch, and by the courtesy of this reverend and honorable body, I am here to-day to present the cause of the W. B. M. I. The Michigan Branch of this Board, which is one of the fifteen State Branches, is but twenty-six years old this spring, and the mother Board thirty last October, and there lingers yet the question in some minds why the women took up the work in this organized form. Why was it not just as well for them to act as committees in the churches, and send the money directly to the American Board treasury?

The thing has had its history, which is not an uninteresting one. A glance at the earliest records of the American Board treasury reveals a surprisingly large proportion from women. One of the first legacies was the magnificent

gift of \$30,000 from Mrs. Norris. But reaching the treasury even before this was one from a poor working-woman, who, after a life of service at fifty cents a week, left the larger part of her fortune of \$500 to the American Board. The first offering west of the Alleghanies, save a dollar from a clergyman's pocket, was from the Female Charitable Society of Talmadge, Ohio, in 1816. About this time a spirit of organizing sprang up among the women of the churches, and by 1839 680 societies were in working order with three thousand local agents collecting funds. The decadence soon after of these societies came in part, doubtless, from the attempts of other charities to avail themselves of the efficiency and success of their plans. It was chiefly, however, owing to the lack of three things which the present woman's movement has,—the unifying of the work by uniting local organizations into central boards, the assuming by these boards a definite share of the work for which they are held responsible, and in which they have a close and direct connection with their own missionaries, and the wonderful providence of God in opening harems and zenanas, making a constant call for patient continuance in well-doing.

The earnest appeal of a woman in India to the fair daughters of Great Britain to come and teach the gospel to the wives and daughters of the converts in their own apartments led to the formation of a society in England for the promotion of female education in the East, which is still in existence. Mrs. Thomas C. Doremus, of New York City, the wife of a successful merchant, the mother of nine children, and a helper of every philanthropic work that came to her hand, tried to establish a similar one in this country; but the time was not yet ripe, and she carried the plans in her head and heart twenty-five years, till, helped by Mrs. Mason's report of opening zenanas, she made another attempt, and the result was the Union Missionary Society of New York City in 1861. This was a union of the ladies of several, if not all, the churches. It was under the auspices of this missionary society that the first single lady went into the foreign field. Mrs. Doremus accompanied her to Boston to secure passage for her in a sailing vessel, but it was so crowded that the captain refused to take another passenger. He was finally persuaded to consent to her going if her baggage was put in bags, so it could be stored away in corners. A piece of sheeting was soon converted into bags for this purpose, and she was allowed to go.

It was a grand dawning in this country of the idea that woman might work directly for woman in foreign lands. It could not have come before. There was need of the developing of woman's power that came through hospital service and sanitary commission. It was necessary that the Church should see its great loss in allowing this power to lie so long dormant in its

bosom, and should recognize the propriety of its being put forth in organized form. There was need, too, that men in heathen lands should be educated up out of companionship with their doll-slaves, and demand that their wives should be educated like those of their English friends. And when the time was ripe it was well there was one woman ripe for the time. This first one, Mrs. Doremus, was the beautiful star of chiefest honor who went before and led the way.

Seven years this society worked alone before its sister allies followed, but then they came in quick succession: the W. B. M. (Boston Board) in January, 1868, the W. B. M. I. (Board of the Interior) in October of the same year, the Pacific Board in 1873, and soon after the Hawaiian Board at Honolulu. So it is by a fourfold cord that the women of the Congregational churches are bound to that oldest society of all, the A. B. C. F. M. After these organizations, so rapid was the formation of auxiliaries in the churches, and so successful were they in raising funds, that they were scarcely out of their babyhood before some of the gentlemen, forgetting that Eve was only a helpmeet, were looking into each others' faces and wondering whereunto this thing would grow. Many, indeed, were fearful that woman was assuming a sphere of public activity for which she was never intended, and at the National Council held in Detroit about this time, the much lamented Dr. Goodell, of St. Louis, addressed the Council on the subject of woman's work in the churches, and said: "When we take the position that woman serves God best when she serves him least in public, and that she is doomed to perpetual and unqualified silence in the churches, then God sends a woman of exceptional gifts and graces to widen the thoughts and quicken the hearts of his people. If any brother desires to shut up this engine of God's power and sit on the safety-valve to keep order, let him. He will receive an early translation."

There have been some translations; indeed, I saw a worthy Doctor of Divinity, with hat in hand, translate himself with some rapidity from this Association when the vote was carried that women might be seated in it as delegates. With respectful regard, however, for this feeling on the part of the gentlemen, and some ladies too, perhaps, reporters were excluded from the early meetings of the Woman's Boards; and at one held in Chicago, addressed by the venerable Dr. Walker, of the Gaboon Mission, Africa, and afterwards by Mrs. Dr. House of Calcutta, at the close of Dr. Walker's remarks, an honored Secretary arose and said, "At this stage of the meeting the gentlemen are expected 'to fold their tents like the Arabs, and as silently steal away,'" and even the dear old missionary was not allowed to remain. How very absurd this seems to us in the light of to-day, since it has been found that we don't hurt anybody and nobody hurts us.

But while this woman's work for woman is entered into nobly and enthusiastically by many of the women of the churches, there are hundreds and thousands of them who feel no responsibility to fulfill the Lord's command to send the gospel to all the world. Some are only interested in what they call the home work; and I often think they are in the condition of Peter, who, not comprehending the extent of his commission, was confining himself to the circumcision till a heavenly vision convinced him that God had made of one blood all nations and Christ had died for all. It seems sometimes as if American people forget that Calvary was a Judean hill, and that we belong to the uncircumcision.

The two little words home and foreign when applied to missionary work assume strange significance, so that it is a far harder cross to solicit funds for one than the other. Women rarely refuse to give for the home work, but the woman who through self-consecration and prayer has come to feel it a duty and privilege to solicit for the foreign work is sure of many refusals. I have been astonished beyond measure to hear otherwise good Christian women say it was a question with them whether foreign missions had not done more harm than good, or that they did not think the whole African race worth the life of one good man. To say nothing of Bible teaching, I sometimes wonder how they studied their primary geography. In mine the European was only pictured as one of the five races of men. What has made the others to differ from us except this same knowledge of the love of Christ Jesus our Lord, which in our want of thought (just as bad in its consequence as if it were want of heart) we are withholding from them when we refuse to give for their enlightenment?

It seems to me there is no better way to help our country than to convert every possible foreigner before he passes our unguarded gates. When they are converted before they come over they send back the means to convert others. Some of the students in Euphrates College at Harpoot went to a town near by to try to sow good seed, but prospects were so discouraging they gave up the work. Years afterward some Armenians in this country went to the American Board with money to be sent to that very town for the building of a church and the support of a native pastor. This was the fruit of the students' seed-sowing. Madame Barakat, from the mountains of Lebanon, brought to American women the most pitiful tale of the awful thirst of her Syrian sisters for the water of life. And the sable daughters of Africa sent word by the returning missionary to the white-faced women of America to come over and tell them about Jesus. We could not refuse to listen to such appeals without quenching the light in our own souls. Self-preservation demands that we extend our light to those in darkness.

The success which has attended our woman's work for woman in foreign lands is such as to inspire us with earnest zeal and unbounded enthusiasm to continue it. God has signally blessed it in every way. The Woman's Board of the Interior began its work with a single missionary. To-day it supports seventy. It is no part of the plan of the Board to send out enough American women to give the gospel to the twenty-five million of women for whom the Congregational women in the Interior are holding it in trust, but to educate and train native girls and Bible women to go out and teach

others. To this end they have established in six different nations seventeen boarding schools for girls, two schools for training Bible women, sixty-nine village and day schools and a kindergarten, and employ sixty-four native Bible women and one hundred and twenty-six native teachers. All up and down these lands are found those who have gone out from our schools and are making Christian homes. Thousands are being taught the way of life, and the number increases yearly. Persecution and famine have tested the work, but to prove that it is of the Lord. It is not the missionaries and the Bible women and native teachers alone who are doing this. Dear sisters, we are the prime factors in the work, and to us belongs the keeping of it.

"O let us consecrate to God
Our lives' whole sum,
And show by deeds we mean the words,
'Thy kingdom come.'"

FOREIGN CORRESPONDENCE.

FROM MISS RUTH E. BUSHNELL.

ERZROOM, TURKEY, Dec. 3, 1899.

THIS has been a very eventful week. Sunday was as busy as usual, with our visit to our old lady in the morning, church service, Sunday school, Christian Endeavor meeting, dinner and our little service in the evening. Our Christian Endeavor service was the regular monthly consecration meeting, and of our twenty-nine active members only one was absent (she was sick), and everyone took some part. We also took up a missionary collection, and each girl, even the poorest, gave at least one *metallique*,—about one cent. Our December collection we are going to use at Christmas time in getting food and fuel for some very poor families. I am so pleased with the girls this fall. They are taking such an interest in our Christian Endeavor work.

THANKSGIVING.

Thanksgiving Day we celebrated quite in American style. We had the school-children come at 8.30 in the morning, and had a prayer and praise meeting for half an hour. The girls repeated verses of praise and thanksgiving, many of them having learned them in English to surprise us. Then they mentioned many things for which they were thankful. At nine o'clock both the schools gathered in the chapel, where Mr. Bergholz, the American Consul, Mr. Stapleton and Bodvelli [Rev.] Dombalian made short addresses, interspersed with singing and repeating of psalms by the whole school.

At noon we went down to the girls' Thanksgiving dinner, which Mr. Bergholz had so bountifully provided for them. He sent over two large turkeys, ten chickens and a sack of potatoes, while Mr. Ojalro, his dragoman, sent a sack of apples and pears. They also had rice pilaf, and for a treat we gave them candy. How those girls did enjoy that dinner, and how they did eat! They kept Miss Lord and me busy every minute carving and serving.

The orphans had a lamb stuffed with rice and raisins and roasted whole.

Mr. Bergholz invited the boarders and teachers over to the Consulate in the afternoon to listen to the phonograph; so about half past two we took them over. They had never heard one before, and were delighted with it. He also gave them a large sack of candy. When we came away each of the girls said a few words in English, thanking him for all the good things of the day. It was a red-letter day in their lives, and one they will never forget.



RUTH E. BUSHNELL.

At six o'clock we gathered at Mr. Bergholz's for our Thanksgiving dinner. Besides our missionary company of seven, the English Consul and his wife, and Mr. and Mrs. Lamb were there. He had his dining room quaintly and artistically decorated with tall, beautiful rushes from the banks of the Euphrates. It looked like a fairy bower, and I almost expected to see the birds flitting in and out, and to hear their sweet, silvery notes.

After dinner we visited and listened to the music-box until 10.30, when we came home to think about our mercies and blessings, and get rested for a new day. . . .

A TYPICAL HOUSE.

I went to call on one of our schoolgirls who was ill, last week. In getting there we had to go through many side streets, where the snow was banked up ten feet high in places. As we entered the house we had to go down several steps into a room lighted by a hole in the roof covered with paper. This room had a mud floor, and was used as kitchen and dining-room. The cooking is done over a hole in the ground called a *tonier*, and there is a raised platform on one side of the room where they sit to eat their meals. We were conducted up a steep and narrow staircase, above which, on a shelf, was stored their winter's supply of bread, which is in flat sheets and is made in the fall. Many families live on bread and cheese. We were taken into a room about twelve by fourteen feet in size, which is sitting-room and bedroom for a family of five, and where at this time the girl and her grandmother were both lying in beds on the floor. They spread their *doshecks*, or beds, at night upon the floor, and roll them up and put them away in the daytime.

We were given cushions to sit on upon the floor, and then we listened to the mother as she related the illnesses of the whole family. I am getting somewhat used to sitting on the floor, though my feet are always in my way, and I never know what to do with them.

This house which I have described is a typical native house, though some of the "well-to-do" people have better ones with more furnishings.

BREAD MAKING.

Last week one of our neighbors sent word that they were making bread, and that if we wished to see how they did it we might come over.

Three or four women work all day and make enough to last two or three months. We went over and saw a very interesting sight. The floor of the room was covered with the bread already made, while at one side was a dish almost as large as a tub containing dough. The mother, two daughters and a servant woman were up to their elbows in the work, and liberally covered with flour. The dough is of a very dark color, and is rolled out in pieces about a yard long, a foot wide, and about as thin as pie crust. It is then stretched out on a cushion when it is ready for baking.

In one corner of the room is a hole in the ground about three or four feet deep and two feet in diameter. This hole, which is called a *tonier*, is walled up with brick. A fire is made in the bottom of this *tonier*, and when the bricks are hot the bread is slapped against the inside of the *tonier*, where it sticks two or three minutes until it is done.

How would you like that way of making bread? I imagine you would not like the taste of the bread, either. This bread serves as dishes, also, for some of the natives. A good many of the people eat nothing else but bread and cheese with tea.

[Tea is more used in Erzroom than in the interior generally, because of the Russian influence in that city, which is on the Russian frontier.—Ed.]

The people here do not like our kind of bread any better than we do theirs.

Miss C. E. Bush, of Harpoot, who visited Erzroom last fall, wrote:—

The Misses Lord and Bushnell are working finely, and are such true yoke-fellows, apparently just made for each other. They are doing a beautiful work, but oh! amid what difficulties, owing to this old, worn-out school building. They have not wished to repair it, feeling that it is not right to lay out any expense on such an old concern; but they sadly need a new one.

The stairway they use most going to classes, and also descending to the front door is dark, steep and narrow,—so dark that one never really sees where he is stepping, and so steep it is very wearying to climb. The other day Miss Lord dropped a book on the stairs; it went down into a crack, and she could not reach it in any way. I did not know but I was going to disappear in the same way a few hours later!

Another stairway leads to a hall at right angles with it; and in walking along that hall or in coming out of the room at the head of the stairs, it would be the most natural thing in the world to tumble right down if not constantly on one's guard.

The floors are broken and old, and the young ladies have only one bedroom, and that much too small for two. They have no recitation rooms. I assure you it is enough to make one sick to enter the front door, it is so uninviting. Now when you realize that the air of this city is so vile that they cannot sleep with windows open at night save when it is freezing cold, and that the spiritual atmosphere is of like impurity, do you not think that these ladies ought to have a bright, airy, convenient home and school building, so as to make their labors lighter?

[Miss Bushnell's illness last winter emphasizes this plea. The Board of the Interior will be glad to name either an entire building or separate rooms in a new building at Erzroom, as may be desired by those who will contribute funds for that purpose. Correspondence on the subject may be addressed to Miss M. D. Wingate, Secretary, Room 603, 59 Dearborn St., Chicago, Ill.]

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JAN. 10, 1900, TO FEB. 10, 1900.

COLORADO	348 64	Previously acknowledged	7,830 92
ILLINOIS	1,273 58	Total since Oct. 20, 1899	\$11,898 57
INDIANA	42 58		
IOWA	488 38		
KANSAS	116 88		
MICHIGAN	548 73		
MINNESOTA	162 74	ARMENIAN RELIEF FUND.	
MISSOURI	151 06	Received this month	5 00
MONTANA	18 00	Already forwarded	5 00
NEBRASKA	48 75	Total since Oct. 20, 1899	\$10 00
OHIO	329 15		
SOUTH DAKOTA	30 25		
WISCONSIN	388 37	INDIA RELIEF FUND.	
GEORGIA	8 00	Received this month	28 50
KENTUCKY	30 00		
LOUISIANA	13 77		
NEW YORK	5 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
TENNESSEE	1 00	Received this month	416 27
MICRONESIA	25 00	Already forwarded	214 75
TURKEY	3 00	Total since Oct. 20, 1899	\$631 02
MISCELLANEOUS	34 77		
Receipts for the month	4,067 65		

MRS. E. M. WILLIAMS, Ass't Treas.

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REV. CYRUS HAMLIN, D.D.

TURKEY.

TURKISH RULE OVER SUBJECT PEOPLE.

(CALLED IN THE TURKISH LANGUAGE, RAYAHS.)

BY REV. CYRUS HAMLIN, D.D.

THIS has been the rock upon which the empire has split and is in danger of final ruin. At the beginning of this century Turkey was supposed to have fifteen millions of *rayahs*; five million in Asia Minor and Syria, ten or eleven million in European Turkey. They were Jews, Syrians, Greeks and Armenians in Asia Minor. In European Turkey—that is, in Moldavia and Wallachia (now Roumania)—and in Bulgaria, Servia, Bosnia, Herzegovina and Montenegro, they were largely of the Greek church, though of Slavic tribes. During the latter part of this century the empire has lost nearly all her European *rayahs*, through mismanagement and foreign interference.

There have been sultans who have treated these millions of *rayahs* wisely and nobly. Solyman the Magnificent prepared a code (1356) called the *rayah* law, which secured to them all their rights of property and religion upon the payment of a certain tax. Selim III., Mahmoud II. and Abdul Medjid were friendly to the *rayahs*, and the Armenians, at least, considered them benefactors.

Selim I., 1312-20, intended to convert or destroy all the *rayahs* and to turn all the churches into mosques. The churches were largely seized and the crescent took the place of the cross. But the Sheikh-ul-Islam, the Ulemas generally and the high officers of state rose up against the slaughter, and he relented. A later ruler has copied his example with regard to the forced conversion of the Armenians, and no power, Christian or Moslem, has risen up to defend them.

When Sherman was Secretary of State he openly declared that missionaries in Turkey must take their chances. There are Turkish laws enough in the Grand Code, called the Multeka, and in the Koran for the protection of the *rayahs*. But the government is theocratic and absolute, and hence is above law; and any man in the sultanate can override all the laws. Whatever is done for the Armenians now is a work of faith, and doubly precious on that account. Hence, work among nominal Christians is nearly all the work that can at present be done in Turkey. Whatever the nationality or the church—whether this be Armenian, Greek, Bulgarian, Syrian or any other—all the common people are destitute of any knowledge of the way of salvation by a crucified Redeemer. The Virgin and the saints have usurped his place, and I have yet to hear one prayer offered from the

old liturgies through the sole mediation of Jesus the Crucified. But this portion of the population is the only one through which a pure Christianity can approach the millions of the ruling race. They are not now ready to receive the message. It would be certain death to them. Nor are the messengers ready. When there shall be a pure, spiritual church among all the nominal Christians of the East, God will open the way for his truth to spread. Our first work is then, of necessity, among the *rayahs* alone.

THE LAST FIVE YEARS IN TURKEY.

They are the continuation of the nineteen preceding years. The plan was early laid, like that of Selim I., and carried steadily and craftily forward, under the protection of Russia and France. We must walk over bloody fields in order to have any conception of those years.

The plan for the conversion of the Armenians to Islam has not proved satisfactory in execution. They would endure disgrace, confiscation of goods, ejection from their homes with every possible indignity, but they would not say, "Mohammed is the Prophet of God," and adopt the crescent as their sign instead of the cross. The final test must be applied—"Islam or Death."

The most awful of the massacres, at the beginning, was at Sassoon. The plain there contains forty-five villages. The victims, amid their awful sufferings, were all offered, over and over, freedom and abundance if they would become Moslems. Very few accepted this deliverance. They refused to repeat the name of the prophet, and tortured women died with their last word, "Hisoos Nazovretsi!" (Jesus of Nazareth!)

In the chief village, called Sassoon, and the forty-five villages of the plain, all who could not escape and would not apostatize were massacred with most cruel and revolting tortures—probably surpassing in enormity anything before experienced in the annals of martyrology. They had none but "Jesus of Nazareth" to support them in the long shame and anguish; and can we doubt that he was with them? And when the long agony was sweetly closed by death, did they not pass into the safest possible dwelling-place—the paradise of God? "And He shall wipe all tears from their eyes" (Revelations vii. 17).

When the news of this awful massacre spread abroad the Turkish government stiffly denied it. A hundred and fifty or so, said they, of revolted Armenians had been killed, justly, in absolute rebellion; and this was officially sent to all consuls and ambassadors abroad. The foreign ambassadors at the Porte insisted upon sending a commission to ascertain the truth.

This had to be granted ; but the commission was attended by such a cloud of officials and soldiers that it could do little but notice the widespread ruin of villages, animals and tools looted or destroyed ; and that, if there was a population in hiding, which should return to these devastated homes, nothing but famine was before them.

At Harpoot and Marash, American buildings were looted and burned, families being driven out amid flying bullets. An aged invalid missionary, the Rev. Dr. Wheeler, founder of Harpoot College, was removed from his burning house by faithful friends, expecting death every moment, as bullets went singing by them. But—to the honor of the Turkish soldiers, or the Turkish officials, or Divine Providence—no one was hit.

In Marash innocent students of the academy were shot down and the building burned. It was American property, and built with the authorization of the Turkish government. An immense number of schoolbooks and books of history, science and religion have been seized and mutilated or destroyed all over Asia Minor : books belonging to the American Board, to the American and Foreign Bible Society and to the American Tract Society, and consequently to all the Americans who contribute to these great societies. This destruction of books that were American property amounts to many thousands of dollars.

After Sassoon the massacres spread all over Asia Minor and Northern Syria. In "Armenia and Europe," by I. Lepsius, Ph.D., more than forty places of note, such as Erzroom, Bitlis, Harpoot, Van, Amasia, Adana, Malatia, Marash, Aintab, etc., are named as belonging to the first series of massacres. The missionaries everywhere stood their ground with heroic courage and prudence. Miss Kimball and Miss Shattuck have made their names immortal in the history of the martyrology !

Lepsius considers 100,000 as a moderate estimate of the victims, although his collected accounts amounted to only 88,243 : Villages and houses destroyed, 2,493 ; churches plundered and destroyed, 568 ; left in destitution, 586,000.

It is known that these numbers fall far short of the truth.

It is safe to say that 100,000 of the picked men of the Armenian people were killed, and that of the 600,000 driven out in utter destitution, more than 100,000 died of exposure, nakedness, famine and fever.

Among these remnants were perhaps 40,000 orphans and half orphans.

Although the Armenians saw themselves abandoned by all Christian governments, France alone telling the Sultan not to touch the Catholic Armenians, yet they soon saw that the Christian world had not forgotten them.

The heroic Clara Barton came with her relief corps of the Red Cross and

accomplished a wonderful work for the sufferers. Tons of clothing for the destitute were sent to all the ports. The missionaries everywhere became agents for distributing the funds sent in from all parts of Christendom.

Above all, orphanages were formed in all the principal massacre towns. Some four or five thousands of these poor children are receiving a most admirable preparation for a self-supporting life. All who see these orphanages are delighted with them. The children are happy and active, learning useful trades. They will be a priceless blessing to the Armenian people and to the work of God in Turkey. We have barely touched upon some of the facts of this momentous period. It will enter into the history of the Church as its most wonderful and peculiar chapter of martyrology. But the Armenian race is not obliterated. Its wonderful vitality is shown in its heroic struggle for life, in its still-existing schools and churches, in its thousands of partially rebuilt homes, and in the proofs of Christian sympathy and aid pouring in from the people of Christian lands whose governments have the apathy of heathenism.

THE NEED AND OPPORTUNITY FOR WORK AMONG THE CHRISTIAN NATIONS OF TURKEY.

BY MISS FRANCES C. GAGE, MARSOVAN, TURKEY.

THERE are no heathen in Turkey. I always supposed there were till I became a missionary there, but I think the realization of the fact that, properly speaking, there are none, immediately relieves our minds of much unnecessary excitement. There are many people who act like heathen or worse, and they are not all Mohammedans; but we might say that of "some folks" in so-called Christian lands. Probably the inhabitants of Turkey to whom this epithet is usually applied are the Mohammedans, but every true Mussulman's God is the God of Abraham, Isaac and Jacob—omniscient, omnipresent, omnipotent. It is Mohammed's heaven and earth that disgusts us—not his god. His interpretation of God is not correct, nor his understanding of God's thought of man's possibilities, but neither would ours have been had it not been for Christ; and that is where all the trouble lies.

Although out of Turkey the term "heathen" is most frequently applied to the followers of Mohammed, in Turkey it is used almost entirely by Mohammedans, and of the nations who call themselves Christians: this because the Mussulman cannot understand a triune God, and especially because of what he calls the "idols" in the Orthodox Greek and Armenian churches, in the form of pictures and images, and which he believes the Christian worships.

Another missionary once, as an interesting study in race character, called my attention to the fact that if picture-cards were offered to Turkish women or children they would choose flowers or some natural subject, while Christians would almost always prefer people. Soon I had an opportunity to test the matter among a mixed group of callers, and found it as had been said. I asked the women if they did not think the pictures of the children pretty. Yes, they said, but immediately followed with gestures of disgust the one word *poot* (idol). And this is, alas! the interpretation of Christ's gospel that the old churches give to their neighbors. It is, after all, mostly a matter of interpretation—this living a Christian life: Christ came to interpret the Father, and we, through his Spirit, interpret Christ.

The early missionaries found the Armenian people the first to desire the Word. They became the nucleus of the Protestant church, being driven out from their own for being Puritans. This nation is still the most accessible. They are essentially a religious people, and so quick to feel the truth when once aroused; but conversion is what their national church knows not, and the necessity of the absolute change of heart is slow to come to the Oriental mind; but how they need it, in order to have a knowledge of the hatefulness of evil or the beauty of holiness! The chief reason for (not cause of) the humiliating spectacle of secret Armenian Revolutionary Societies was unenlightened consciences. The mirage of seeming good out of evil—Satan's most insidious temptation for the hopeless and oppressed—was what led them on. Only Christian education can cure this disease.

In these years since the massacres, a great wave of enthusiasm for better things has stirred the younger and more enlightened men in the Gregorian church to relieve the distress of their nation by legitimate means. Schools are greatly improved. Sermons are preached in the churches. The Bible is an open book; Christ as an example of holy living is proclaimed; the barriers between Protestant and Gregorian churches are in many places quite broken down. It is a wonderful and a dangerous awakening,—a time when Christian missionary and native stand side by side in the prayerful effort to seize opportunities and avert calamity to the nation.

But many Armenians are in dense ignorance and degradation. As in other lands, the status of women tells of the advance of a people. It was an Armenian woman and a donkey who, side by side, plowed a field in one of our out-stations. It was a poor, miserable Armenian bride I saw dying of meningitis from a fall received while being beaten by husband and mother-in-law because she bore no children. And it was an aged Armenian mother whom I remember kept in a stable to live out her last days alone because she had become a child again. But if you could listen to a class recitation

in our beautiful schoolroom, or hear the earnest words of our girls in testimony of their personal experience of Christ, and know the brave lives the best of them live in their homes, you would never believe the other things could be true of their neighbors. And the orphans—eight thousand of them under missionary influencé. But enough is known of them and the hopes placed in them for the future of their people. Of course only a beginning has been made in their training, but it is certainly true in the field I know most about that the brightest hopes are being realized. They come in many cases from conservative old families that we have been unable to touch before. They learn well, are skillful in the trades taught them, oversensitive to the truth and growing true.

The Greek people make up, in the Marsovan field, more than half of the Christian population. They have ever been slower to see needs in their church than their sister nation. But they are not less responsive to good when they once put themselves in the attitude of learners, and are strong and faithful when, released from their superstitions, they turn to the simple gospel. The Greek Protestants are still in the stage in which one who comes out from the old into the new must endure persecution, and they cheerfully bear reproach, ridicule, disinheritance, and even abuse and danger in their devotion to principle.

The desire for the education of the daughters of this nation has greatly increased in the Marsovan field of late. The Greek department in the Girls' Boarding School has more than doubled during the last three years, and as we visit the villages great eagerness is expressed on the part of the girls to come to school. Women are always slower than men to break away from the traditions of the fathers, and we welcome this sign of progress in the nation, for the girls really long for the light for themselves and their companions, and are standing out firmly in the confession of Christ in their homes and villages. And the need among these girls is very great. In the Greek villages the age of marriage is almost as young as among the Turks, and in the coast towns and cities the temptation to it and habits of boldness and even the worst of morals among these very attractive, dangerously pretty girls is growing appallingly common. It makes our hearts ache to realize it, but the picture of the pure faces of our girls again comes to my mind to assure that God saves. But God alone through Christ can do it: education and civilization is a failure without the definite Christian influence as demonstrated in the fruits of many a national school.

There is certainly much need of help as yet to those two longing, struggling, growing Christian nations for their own sakes, but I want to close with the thought with which I began. The great Mohammedan nation is still

practically untouched. The Christians of the land must be the living epistles who shall witness to the good in our faith which I believe the thinking Moslems of the country are beginning to long for. I never forget the earnest searching look with which a Moslem closed a description of the judgment day according to his faith as he said—"Miss Gage, I am afraid—afraid of that day." "Why?" I asked. "Because I try my best but I *can't* be perfect." And then I told him of Christ, and how he knew of our need of a Saviour *in* our sins; and though the man made no sign, it counts.

I remember a day after the massacre when I went before a class of Christian girls in our school to whom I was teaching Turkish reading. They threw down their books, saying, "We will *never* learn the tongue of this hated people." I asked them why. The answer was quick, "They killed our fathers." Again I asked why. "They are wicked—wicked." Another why, and the girls soon saw where they were being led, and picked up their books when they remembered that they that are sick need the physician. It was hard for them to act in accord with Christ's commands then, but only a little while ago one of these girls wrote me of her joy over the interest of some Turkish girls in her home Sunday-school lessons.

It is so we must multiply ourselves.

MICRONESIA.

BUILDING A HOUSE AT KUSAIE.

BY MRS. CAPTAIN GEORGE A. GARLAND.

FOR a long time there has been pressing need of more room at this Girls' School. The schoolroom is poorly ventilated; there is not suitable storeroom for the supplies necessary for a school of this size; and in case of severe sickness not only do we lack a room to use as hospital without taking one that can ill be spared, but also the girls must all suffer from unnatural repression in order to secure quiet for the sick ones. Not long ago Miss Hoppin's thoughts on the subject crystalized into a conversation with Polikna. It had not seemed best for the mission to afford a new house just now, so Polikna was sounded to find out whether the Kusaian would be willing to aid us by putting up a native house on this Kusaian plan—giving their work and material and being feasted at the end. Polikna seemed much pleased with the idea, and quite sure that the Kusaian would be glad to accept the proposal. And so it proved, for even the king, who is not disposed to be friendly to the missionaries, smiled upon the undertaking. Word was sent around the island, and last week the Kusaian brought up most of the sticks, thatch and ridgepoles needed for the work. You should

see some of the heavy sticks, forty feet long and thick enough for a mast, which are to serve as principal timbers.

We had thought that the house raising and feast would come off last week, but Likiak Sa suggested that a much better house would be built if the men should take a little more time in preparation, and have all the material on the ground before beginning the work. Accordingly, the men who had gathered on this side of the island dispersed to their homes for the Sabbath, and returned yesterday, bringing more material. We heard a rumor that they were planning a surprise in the way of a present of food to the teachers, but we must pretend, of course, to know nothing of it, or the pleasure of the thing would be spoiled.

At about nine o'clock this morning the sound of music was heard in the land; much excited running hither and thither among the girls followed, and the watchers on the brow of the hill called back their bulletins to the groups on lawn and veranda (in native language, of course): "Now they're marching along the beach. O—o—h, what a long procession!" "Now they're coming up the Channon way." "No; they're going round the hill to Dr. Rife's path." "Here they come! Does Miss Kane know?" "Somebody call her quick! She's down at the river." Then a shrill chorus, "Miss Kane, oh, hurry! They're coming!" "Where are Dorothy and Ruth? Can they see?"

And at last they came, led on by a much-traveled gentleman who for years lived in foreign parts, who roared forth his "Left! Right!" at intervals in stentorian tones. Then came the band, followed by twenty men, bearing on their shoulders the last great timber for the house, and marching in quickstep. Following them in single file was a motley procession, big and little, in a lengthening line, almost all of whom tried to respond to the "Left! Right!" of the leader in quickstep.

The band? Let me give you the *dramatis personæ* thereof:—

1. Polikna, with an accordeon which he persistently and tunefully plays. Polikna holds his head with a proud lift, which recalls his worthy father, Sigra, and wears shoes.

2. Alek, who used to be a sailor on the Star, with a policeman's whistle, which he shrilly and persistently blows.

3. Joseph, with a triangular water-tank from the wrecked "Herates." This is the big brass drum which he rhythmically and energetically bangs.

4. Frank, with cymbals—two large iron spoons, the backs of the bowls beating in time to the music.

5. ———? with the small drum,—an inverted milk pan of goodly size. As the van of the procession neared the spot where the house was to be erected a halt was ordered, and Polikna maneuvered the timber-bearers.

They marked time, marched forward, marched backward; they charged the huge stick from right shoulder to left, from left to right, with marvelous precision, and as lightly as though it had been but a feather's weight. At last it was put down, and the procession resumed its line of march up to the main house, while the eagerly interested girls crowded the verandas, where the teachers also stood. I was near the path on the grass with Dorothy and Ruth, where, as the procession passed, I exchanged greetings with many whom I had not seen for years. All bore gifts of food—cocoanuts, bananas, pineapples, taro, breadfruit—and each deposited his share on the grass at the foot of the steps, until there was a goodly heap. It was pathetically funny to see three or four very old men who wished to have a share in the good work trying to carry off the lively march step with the sprightliness of youth, but with joints stiffened with rheumatism.

And still they came, and still they came, until the last gift had been presented. Then, after a tumultuous outbreak of clapping from the girls, up went Alek's cap, and out broke three cheers from the little army of workers. The king, who brought up the rear of the procession, was in a most genial mood, and fairly beamed upon us all. A little time was spent in resting and in greetings, while the men were served by the girls with "kariwe"—the drink made from the fresh sap of the cocoanut bud—donated by the boys in the Gilbert School, and carried about in buckets, with cups from which to drink. Then we were aware of a sudden pause in the merry noise, though we had heard no signal; all heads were bared and bowed, and our eyes were drawn to the white-haired old minister, Likiak Sa, who stood at some distance under a breadfruit tree, on the site of the house-to-be, with his face uplifted in prayer. No word reached us, but a hush fell over the whole place. At the close of the prayer we could see that the pastor was again talking to his men, and in response to what he said every right hand was lifted high. In a moment all was busiest life; sticks were brought into place, axes and hatchets began to ring. We found that Likiak Sa had asked who would pledge himself to put his best and most faithful work into the building of the house, and it was this to which all had so cordially responded.

The house is thirty-five feet by twenty; the workers number one hundred and twenty-one, and are divided into four parties, each under a leader and each assuming one corner of the house—one quarter—as its share. One who has not seen a native house in process of erection cannot conceive of the amount of work involved. No nails are used. The sticks, as they are brought into position, are rudely held in place with strips of strong bark, and at last tied with cocoanut cord, which is put on with great accuracy and

firmness, and made, in the winding, into fancy patterns with various colors, so that the tying is really artistic when well done. If the sticks and timbers (all native, of course) are not straight and true, the house is poor looking and has less stability. But all the sticks brought for this house are as nearly perfect as can be, and the building is splendidly put together. Dr. Rife furnished tools,—spades, saws, level, hammer, axes, hatchets,—and has had an eye on the work to-day, but found little to correct. The men had agreed not to race, as they sometimes do, for fear of shoddy work; but as the frame rose higher the enthusiasm and jollity grew apace until there was a continuous uproar, with lighter intervals now and then when the girls passed about with their buckets of cooling drink—molasses and water, limeade or “kariwe”; for the heat was great and the men worked hard.

It was a sight to remember. We could think of nothing but the Brownies as the frame swarmed with active figures who, with agile movements, slipped from place to place tying, winding, sawing, hacking, passing the heavy sticks lightly upward, where they were as lightly caught by half a dozen hands and swung into place. At times we counted upward of seventy men upon the frame in every imaginable attitude of activity—a very good test of the strength of the frame.

Now it is time for the thatching to begin. The thatch, all prepared, lies waiting in great heaps in pieces six feet long. The leaf is doubled over a reed in rows and sewed through, each piece being fastened to the roof structure with cocoanut cord in three places, and the pieces set so close one above another as to widely overlap and leave no chance for a leak. On each side of the roof stand twenty men; the pieces of thatch are thrown lightly upward by others standing on the ground, and with wonderful speed are fastened into place, so that there seems to be no pause in the throwing and catching as the men work steadily upward. Faster and faster the men worked, and at last found themselves racing as the final rows of thatch went on; but really, one could scarcely blame them. Their excitement was infectious; we gazed, fascinated, at the mushroom house growing under our eyes in a day; and in just forty-five minutes from the first tying the thatch was complete, even to the finishing touch. Both Dr. Rife and Mr. Channon agree that it is finely done.

And now of the feast! Preparations were almost completed; the Kusaians had come early and worked vigorously on the siding of the house, which was finished about noon; the long tables were spread with seats for one hundred and twenty-seven. [Item: Miss Wilson and I had put a “magic ring” of soap round each table leg to keep away the ants.] The hour set for the feast was two in the afternoon. Most of the white folks came up to

witness the festivities. The rooms were worth seeing, and as it turned out it was very fortunate that the plan was to have the dinner in the house, for there was a Kusaian downpour of rain nearly all day.

The front room seated about thirty, the middle room over forty, the large schoolroom more than fifty. The double doors connecting the three rooms were thrown open, and as Togusra sat at the small table especially prepared for him, at the head of a long table in the front room, he could look down through the rooms to the back veranda. Ferns and flowers were everywhere; Japanese lanterns were hung in all the doorways. We could not put up the American flag and would not put up the Spanish, but the greenery was ample decoration. Behind Togusra's arm-chair was a bank of ferns; sprays of ferns decorated all the tables. It was interesting to see the gradations in the table furnishings. The two long tables in the front rooms were set with the house china, silver and glass, and the tables spread with linen table-cloths; here were to sit all the dignitaries and as many more as could find places. In the middle room the dishes were of stone-china and granite ware; in the last room agate ware prevailed, and small bowls took the place of cups. The table covers in the two schoolrooms were of unbleached cotton, and in the last room empty boxes and kegs formed the seats; but there was room for every one to sit and an abundance to eat. But how to get the guests properly seated! The Kusaians make very much of rank. In the first place the table had to be so arranged as to avoid any one sitting with back to Togusra. I think it took half an hour to seat the guests.

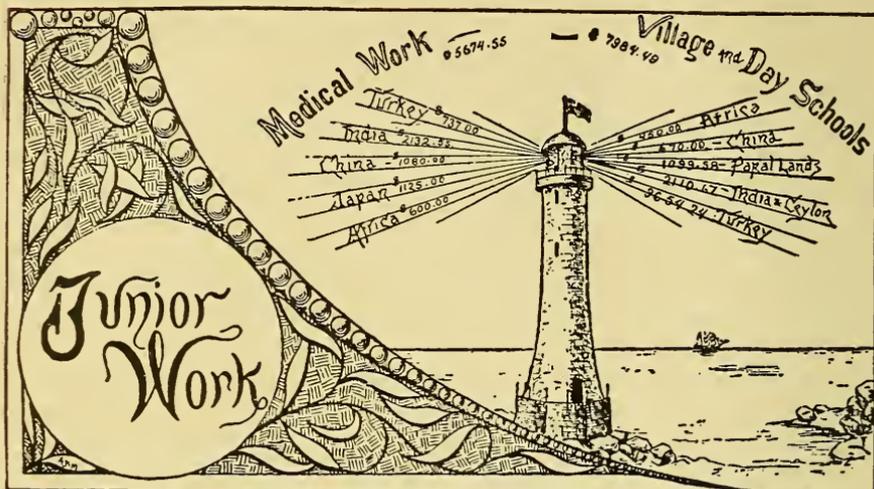
Despairing of making any headway, I called a council of Togusra, Polikna and Likiak Sa; all of any rank were singled out and places assigned them; but still they stood back and waited. "What is the matter?" "O, Siken has not been found yet [one of the smaller chiefs]; we cannot go on till he comes." Likiak Sa bowed and scraped and assumed a very deprecatory aspect as he assured me that he could not by any means sit near Togusra; he must sit out in the other room with the majority of the people. I appealed to Togusra, reminding him that while he was the leader in temporal affairs, Likiak Sa was their spiritual leader and should sit in a prominent place, as he was to open the feast. Togusra responded very heartily and insisted that Likiak Sa sit at his left, with Polikna at his right. Then arose a new difficulty: no one would sit on the inner side of the second table because that would present their backs to some of their chiefs! So I went to Togusra again and begged him to call by name those who should sit in those seats.

At last all were seated, and silence fell as Likiak Sa rose and spoke. He reminded them what a privilege it is to the Kusaians to have the schools here, and how much good had come to them, directly and indirectly, through

the missionaries. He said that the teachers, in asking the Kusaians to put up the house, had conferred a favor upon them, and that the work had been very small beside what had been given in return. This, he said, was a great day for Kusaie, when teachers and natives, chiefs and common people, black and white, were all gathered together to help each other with interest in a common cause. He spoke of God's goodness in giving them these friends, and continued that the most appropriate way to recognize it was by a prayer and hymn of thanksgiving. His prayer was very earnest, and at its close Na II, who is possessed of a very sweet voice, started the hymn to the tune of Lenox. It swelled to a full male chorus in all the parts, and the volume of harmonious sound was noble. At the close of the hymn Likiak Sa called on Deacon Konlullu to speak and pray, and he responded briefly in the same vein as Likiak Sa. At the close of his prayer I suddenly realized that some response ought to be made. None of the teachers were within call, and none could understand what had been said; so I returned thanks to the Kusaians in the name of the teachers and girls.

The girls who had been chosen as waiters now stepped forward in their bright dresses and the feast began. The first embarrassment soon wore off, and a cheerful hum and rattle filled the rooms. Canned salmon and fresh fish, breadfruit and taro, "iron-pot" (breadfruit stewed with cocoanuts) and rice biscuits and bread, ginger cakes, rice pudding, popped corn and coffee, with loaf sugar and raisins as bonbons, made up the menu, and the guests were highly appreciative. And was it not quite remarkable that no accident to dishes occurred among so many unaccustomed to their use?

As the feast drew to a close the girls gathered on the veranda where the organ was and sang a little greeting. Then a dozen of them sang the Carpenter's Song, from Miss Blow's book—"Busy is the carpenter," imitating in the refrain the sound of the plane and hammer. The whole school then sang the Canoe Song, from Mrs. Frear's Kindergarten Songs, followed by vigorous applause from all. Then the tables in the front room having been put back, the little Kusaians who have been taught up here stood in a row before the dignitaries; as many of the Kusaians as could find a place looked on, and Miss Kane led the little folks in their kindergarten songs. I could see over the top of the organ how Togusra was shaking with laughter over the motions of the little hands. At the close we all joined in the gospel hymn, "My Jesus, I love thee," which we knew to be a favorite with the Kusaians. I wish I might have listened to it from a distance; it must have been very beautiful, for the Kusaians are natural singers, and the girls were in their very best singing mood. A number from the other schools had come to look on at the feast, so we had a grand chorus of two hundred.



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

HELPS FOR LEADERS.—BASKET WEAVING.

BY MISS CLARA C. WELLS.

THE question of the "busy hour" is a vexed one for many leaders of our mission circles. The children feel that they must have something to employ their hands, but what—that the little hands can do—will interest, and at the same time be useful. After exhausting every idea that we had, basket weaving presented itself as something entirely novel for our children, and after trying it for three months with much satisfaction we gladly pass the suggestion on to others. Basket weaving has one advantage, in that girls and boys alike enjoy it.

This work is done in kindergartens, where children are kept till seven years of age, and those who know a kindergartener who can do it will find a practical demonstration more helpful than the directions that can be given here.

There are two kinds of reed which may be made to serve the purpose, the German and the Chinese. The German is a trifle more expensive, but superior to the Chinese. It can be bought at Field's in Chicago, and of Charles E. Keyser, 1825 Green Street, Philadelphia. Round reed should be used, and two sizes, No. 2 and No. 5, will be required. The first secret of success lies in having the reed well soaked. It should be wound in rings and soaked at least over night, and twenty-four hours is better. Warm water softens it more quickly, but given plenty of time this is not necessary. It

must also be kept thoroughly wet while working. Taking your larger reed, No. 5, cut eight pieces of equal length (sixteen inches will make a pretty sized basket); then with a penknife cut a slit in the center of four of these pieces about an inch long. Pass the other four pieces through the slits in the first four; then cutting a ninth piece a little more than half the length of the eight pieces, pass the end of it through the four slits also, and you have the frame for your basket. Now we are ready to weave. Taking a piece of the smaller reed, No. 2, pass the end through the slits and opposite the one shorter reed; then work it in and out over two reeds, then under two, except when you come to this odd one; then go under or over (as the case may be) just this one, and then on again over two, under two, until you have been around five or six times. Now with your hand separate the reeds of your frame by pressing your fingers between them, but carefully, lest you break the reed. When the seventeen reeds are equally distant from each other weave again, but now over one and under one, until your mat is about five inches across. Up to this point it is necessary to keep your work flat, in order that the baskets stand squarely when finished.

Now holding it on the table, with one hand draw the frame reeds up with the thumb and finger of the other hand, in the same way that you curl a wire or piece of paper. Continue to do this until the reeds stand up well. If thoroughly wet it will take but a few minutes. Weave again as before, drawing the reed quite tight to hold the frame pieces up in place, and it is better not to start with a new piece of reed just here. When within three or three and a half inches of the end of the frame pieces, fasten the reed; the rest will be necessary to make the edge secure. To fasten the ends of the reed, cut the end to a point with scissors, and as it comes from behind the frame, bend and push it down in. In starting the fresh reed point the end, and insert it on the opposite side of the same frame reed. For the edge, take a shorter piece of No. 2 reed, start anywhere, work over and over, passing the reed under three rows of weaving, from the inside out and between every alternate piece of the frame. Go around your basket two or three times, each time passing the reed through the same places. This edge is not necessary, but adds to the firmness of the basket. The frame pieces being very soft from constant wetting, point the ends with the scissors; carefully bend and insert each piece just beyond the next one, leaving them up a little for a scallop, and the basket is finished.

This sounds like a formidable undertaking, but you may find, as we did, that the children will make their first basket more easily than you will, and with a little practice your own taste will teach you how to vary the size and shape of the baskets. A pound and a half of No. 5 reed and three pounds

of No. 2 will make about twenty baskets; and while the expense is perhaps a little large for some (forty to fifty cents a pound), the baskets may be disposed of so as to yield a small profit to the circle.

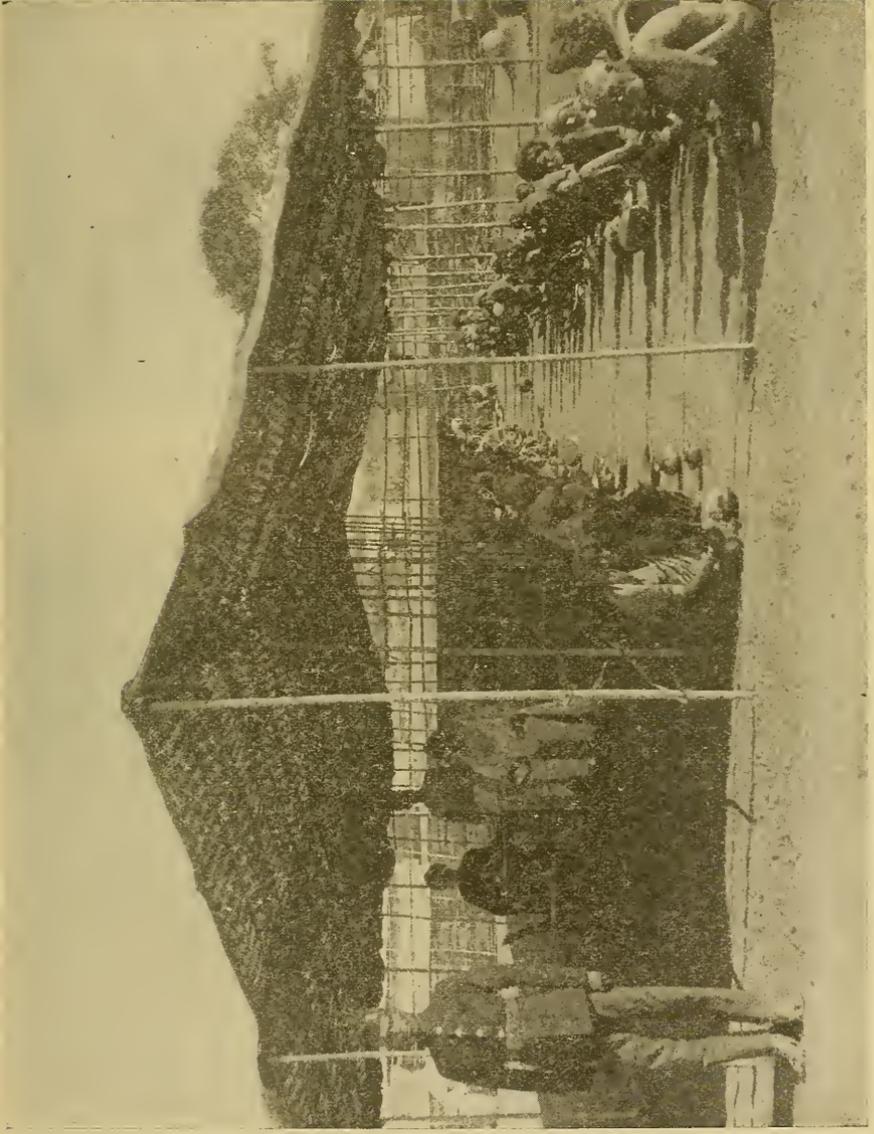
[The writer of this very practical article has expressed her willingness to supply a limited number of sample baskets to leaders desiring them at 35 cents a basket, including postage. If any are desirous of obtaining further information, letters may be addressed to Miss Clara E. Wells, 60 Allen Place, Hartford, Conn. Any such letters will be answered by Miss Wells in this same department two months later.—ED.]

Scraps from our Work Basket.

CONTRIBUTIONS It gives us great pleasure to report a substantial increase **FOR THE MONTH.** in the contributions for the month ending March 18th, as compared with the same month last year,—amounting to \$1,778.28. This is the first large gain in our financial year, and let us hope it may be the beginning of better things. Notwithstanding this increase, however, the statement of contributions for the five months of the year show a falling off of \$854.35. A similar gain for April would give us a forward step in the treasury most encouraging and much to be desired. Let us work for it earnestly, cheerfully, hopefully.

MISSIONARY PERSONALS. We are glad to report the appointment of another new missionary, Miss Matilda Calder, who, it is expected, will be stationed in the College for Girls in Marash, Turkey. This college is under the care of the Board of the Interior. The appointment affords another instance of the intermingling of the work of the two Boards which brings us very near together. The sound of wedding bells have been again heard in our large family. Miss Annie Stockbridge has recently been married to Mr. More, an Englishman in the civil service in India, and has severed her connection with the Board. It is with great regret that we lose her from our work in Ahmednagar, but we wish her all possible happiness in her new relations.

INDIA'S FAMINE. Our missionaries are so occupied in feeding the hungry in India they have no time to write lengthy descriptions of what is being done. Miss Nugent has, however, sent on some photographs that tell the story at a glance on the following pages.



DIET KITCHEN, WHERE CHILDREN AND OLD PEOPLE GET THEIR MEALS.



WOMEN ON THE RELIEF WORKS.



TOO WEAK FOR WORK.

MEETING OF THE MISSIONARY UNION. The seventeenth annual meeting of the International Missionary Union will be held in Clifton Springs, N. Y., May 30th to June 3, 1900. All foreign missionaries of any evangelical denomination are eligible to membership and entitled to free entertainment. Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y. These are most interesting and profitable gatherings for home workers as well as for the missionaries, and will repay the effort to attend them.

ARRIVAL OF MORNING STAR. The Morning Star arrived in San Francisco March 7th, bringing the news from our missionaries in Micronesia. Dr. and Mrs. Rife of Kusiae were the only missionaries on board. The Star has been sold for \$10,500 and delivered to her owner. This will necessitate new plans, of course, for the future. It is probable that a vessel will be chartered to carry down the mail and supplies for the present year, but the Committee on Missionary Ships for the American Board have under consideration plans for replacing the Star at an early day.

EXTRACTS FROM RECENT LETTERS.

FROM MISS ELIZABETH BARROWS, OF VAN, TURKEY.

MISS BARROWS, one of the new missionaries who went to her field last autumn, writes a most interesting account of her perilous journey to Van. She was detained for several weeks in Erzroom, but finally she and her companion, an English lady going to Van for orphanage work, left Erzroom under the care of Dr. Ussher, of our mission in Van, two consuls and the American vice-consul and their kavasses. She writes:—

Soon we were out on the trackless plain. Before we had been out three hours our low sledges had become so blocked in the deep drifts, and the blinding snow had so obliterated all traces of the road, we were obliged to turn back; but by two the next afternoon we were out on the road again. By this time a caravan of camels had broken a road, so that the sleighing was very good. We rode all that night, with only a short stop for afternoon tea and two hours' rest for a midnight lunch. This stopping-place was characteristic of our hotels for the rest of the journey. We entered by a low door which opened into a long, blind passageway, with rooms and stables leading off from it, without the slightest idea of arrangement. The space we occupied was raised two or three feet from the corridor, but separated from the stables by only a low partition. All the cattle and horses and poultry are kept in the house, for the sake of safety to themselves and warmth to

their owners. We sat on rugs, thrown on the bare earth, and sipped boiling hot tea from little curved glasses. The only ventilation was from the low fireplace, where pieces of dried manure were smouldering, and one window, about a foot square, in the roof.

At this place we were told that Dr. Ussher had gone on, and there was a happy reunion when we reached him, as he had been waiting anxiously for us. After a while a traveling pasha arrived, having worked with a large force of men since dawn to get through from a village only four hours away. This meant that our road was open, and we planned to start at midnight. It was a beautiful, clear, moonlight night with zero weather. The scenery of the gorge was magnificent, and the ride through it delightful for some of us; but the kavasses did not appreciate it much, for just as we were crossing a small stream near the entrance to the gorge their sleigh broke through the ice, and tipped them into the water.

We stopped at a Turkish village at the foot of the pass, and there hired extra animals to carry our loads to the top, our horses finding it all they could do to pull up the empty sleds. We passed many large wolf tracks in the way. Going down on the other side was rather frightful, as the road would sometimes descend at an angle of about 70 degrees, and then would suddenly rise at about the same angle. At one place, where all the three sleds stuck in turn, the vice consul and zabtieh rode on, and left us, so that at the next village our drivers declined to go on. They began to unhitch the horses. Dr. Ussher called to the English kavass to bring his sled on, and seized the bridle of one of the horses in our sleigh, and started them off. As soon as the driver promised to go on he was allowed to drive, but we had not gone twenty yards before he whipped up the horses, and sent the sleigh against the opposite bank of the stream, with the whippetree so crowded into the earth that no amount of pulling could get it up the bank. Then he started up the horses again apparently determined to break the harness, and so compel us to remain at the village. Dr. Ussher took in the situation, and with almost a superhuman effort lifted the front of the sleigh, load and all, and on it slid, much to the surprise of the driver. This game having failed he tried again, and being off the sled thrashed the horses into a gallop against a large stone, this time breaking the whippetree in two, and letting the horses free. Again American ingenuity came into play. The traces, which were ropes smaller than an ordinary clothesline, were tied to the sleigh, and the vehicle again raised and cleared from the stones. Soon we came to a place where the only choice of a path was snow four feet deep, or across a stream with a slush of uncertain depth. As our sleighs were only eight or nine inches high we preferred to wade rather than to risk the pos-

sibility of sitting in ice water. We got across safely, and putting the ladies into separate sleds the men walked up the steep hill.

As we were all spinning down the other side as fast as it was safe for the horses, an ox drawing a sled appeared in the narrow path below. Its driver tried in vain to turn it off into the deep snow, but it stubbornly refused to move. Our driver slowed as much as possible, but Dr. Ussher, seeing that a collision was imminent, jumped off, and dashing ahead put his shoulder under the ox, heaved him off into the snow, and snatched the light sled from the path just in time for our sleighs to glide past. It soon became dark, and difficult to follow the pure white road. At last the drivers had to walk ahead of the teams while we followed their dark forms on the snow. In spite of this we lost the road, and just when the drivers were becoming discouraged, we were guided back to it by the barking of a dog in the village, about a mile distant. . . .

Christmas Day was one never to be forgotten. Taking fourteen men with us to open the road we started for the pass. We all walked up the first hills, as it was all the horses could do to draw up the empty sleds. Then the ladies mounted two horses, and the men walked till they were nearly exhausted. Our poor horses floundered in the deep drifts, but we kept on till we came to a place about six feet deep, which seemed hopeless. We pushed through this snow and up the next hill, but here our lead horses dropped. All the others were down, or had been, and some of them lay for nearly an hour before they could stand on their feet. It was now a question of saving the lives of the men and horses, so we left our baggage covered in the sleighs, and started on foot or on horseback for the next village. It was growing dark and cold, and it was hard to keep the path. We passed several dead horses on the way, and feared a similar fate for our horses, if not for ourselves. By following a sheep trail we at last reached a village, tired but thankful. One pack horse, with our lunch boxes, had managed to come in, and we had a good dinner. At bedtime we experienced a slight earthquake shock, and so ended our memorable Christmas in Armenia.

At the next village our driver again made trouble, and we were obliged to call on the colonel of the Kurdish regiment for assistance. This he gave gladly, as Dr. Ussher had attended several of his men who had been wounded in a recent fight. About half an hour's ride out of the village the next day we were overtaken and surrounded by four mounted soldiers. One of them seized the vice consul's rein, whereupon his kavass called upon him to stop. As they did not heed his commands he raised his empty rifle as a warning. The other zabtiehs now sprang upon him, and tried to pull

him from his horse. They tore off his cartridge belt and clubbed his right arm, making it useless. Dr. Ussher loaded his Remington, and covered the zabtiehs, and they soon went away. In half an hour we were on our way again.

Since reaching Van we have learned that there was an organized plan to rob us, but that our number saved us. We at last reached a village on the lake about opposite Van. . . . We arrived in Van at noon the next day, and were welcomed by the missionaries and a chorus of school-children. How glad we were to be at home at last!

FROM MISS EVA M. SWIFT, MADURA, INDIA.

Thursday was a great day in Indiana Hall. There was bustle and apparent confusion. Six tailors, one leather worker, and two carpenters were busy on the back veranda and under the vepa tree near the kitchen door. In the classroom it was like a beehive. Every student had her roll of pictures, and there was the hum of reading and study preparatory to the work of preaching to the people at the foot of Alagara Mountains. Mr. David gathered up the many things needed for three days in tent,—food, lights, books, tracts, pictures to help the women in their work of speaking to the people, magic lantern and slides that the evening hours might be utilized. At last at ten at night the carts were loaded for a start before daylight, that the tent might be ready for the women upon their arrival. Next day at noon all were ready to leave. Three carts were filled, and the students and Bible women went off in high spirits. It was a slow, toilsome jolting for twelve miles. From the time they left the bridge across the river, they were in a stream of human beings flowing toward the mountains in the distance. They reached their destination at five o'clock, and began their work the moment they alighted from the carts. Hundreds of men and women were gathering from all parts of the district. The tents were pitched near the roadside, and the women had but to stand in the tent door to speak to gathering crowds. The pictures attracted the attention of the people as they passed by day, and the magic lantern by night.

The women separated into groups and spoke in many places. They heard many confessions from both men and women of dissatisfaction with their journey to the spring on the hillside in which they were to cleanse their sin. Many would say, "Bodily weariness, hunger, and an empty purse are all we've got by coming here," or, "The only benefit we have gained here is through the good words you have spoken." Many bought books and tracts, and went away reading them aloud to each other. In one place a heathen woman was seen seated under a tree with a group of

men and women about her listening as she read from a booklet she had purchased from the Christian women. Mr. David says, "So our books and tracts multiplied our workers, for even the heathen people became preachers to each other." One young man came up to a Bible woman as she finished speaking and offered her a coin, saying, "You must be very tired; take this and buy yourself something to eat." She told him she had no need of food for there was plenty in the tent, but said, "Here are books; if you will buy one of these and read it, I shall be glad." He took one of the Gospels, and told her he had heard the preaching concerning Jesus Christ before, but had stood in the crowd "as a mocker," but that to-day he had stood as a believer. The Bible women were talking to a number of people in a place near which the sacred car must pass. The car contains the god, and the crowd usually swarms about it upon its appearance. On that day a few here and there in the audience dropped out, but the others said, pointing to the car: "That is worth nothing, but this is good. Go on and tell us more." They continued their talk, and the passing of the car made hardly any disturbance among their listeners. A man approached and said he wished to be a Christian, but did not fully understand the way. They gladly instructed him, and were rejoiced indeed when he confessed Christ openly before all the workers gathered in the tent for the Sunday morning service. So two days of work passed happily and busily. When they arrived home in the dusk of the fourth day of their departure they made little of all the difficulties of the way, and were full of joy and enthusiasm as they recounted the blessed experiences of the work.

Our Work at Home.

BRIGHT BITS FROM OUR BRANCHES.

WHILE it is still too early to report much accomplished in the lines for aggressive work discussed at our annual meeting in Syracuse, it may be interesting to our readers to know the plans and progress made in a few of our Branches.

The president of *Eastern Connecticut Branch* writes: "We wish to make a new effort to reach every church in our territory that has no connection with the W. B. M. Letters have been sent, personal, friendly letters, to the pastor or some one in the church. "We propose that each auxiliary, whether strong or weak, shall have a visit this year from a Branch officer.

“A special committee is pushing the matter of organizing mission circles and cradle rolls, and of securing definite pledges from C. E. societies. “Another committee is distributing missionary literature, carefully selected, to each auxiliary. My impression is that this committee is reaching out also to churches where there is no society. “We are asking the women in all these churches to contribute something at the time of our silver anniversary next June.”

An auxiliary in *Springfield Branch* is meeting with good success in its Memorial Fund. Five hundred circulars like the one given below have been sent out, and in the very beginning of the movement \$100 was pledged by five people. We believe that if a similar enterprise was started in many of our auxiliaries it would meet with unexpected success.

CIRCULAR.—The Woman’s Foreign Missionary Society of the Second Church desires to perpetuate the memory of Miss A. R. A., who was deeply interested in its work, and for nearly seventeen years was its treasurer.

We realize that, as has been said, the truest memorial is for us each to be more loyal Christians because we have known and loved her. But we have thought it would be pleasant to secure a woman to work in her name among the daughters of sorrow shut in by heathen custom, where Christian instruction and sympathy are even more needed than were Miss A.’s ministries among us.

We have thought that there are many men and women in this parish who would like to contribute to a Memorial Fund, the annual income of which shall pay the salary of a Bible woman in some foreign land, and perhaps there are children who loved Miss A. and would like to add their nickels.

Contributions or pledges may be placed on the offertory plates at any church service before May first, or may be handed to an officer of the Foreign Missionary Society.

New Haven Branch has a new watchword in its work, “Determined Effort,” an efficient committee have done a large amount of correspondence, laying foundations and hoping for results later.

Berkshire Branch reports an increasing number of missionary study classes, some of them under the leadership of pastors. Is it not true that many pastors would find this study quite as interesting and elevating to their young people as Shakespeare or Browning, or lectures on European travel? We think this would certainly rank next to the study of Palestine, with the added benefit that it might stimulate to effort for the progress of the kingdom either at home or abroad. A generous memorial gift has also been received from this Branch.

In *Vermont* there is thought to be an unusual spirit of prayer among the societies. This is the very best way for works to begin, and we shall expect good results.

Middlesex, with twenty auxiliaries, senior and junior, has given \$270 to the memorial fund. If every Branch did as well as this it would amount to nearly \$6,600; a very good start for our fund.

New York has secured nearly \$5,000 for its memorial to its beloved treasurer, Mrs. Guilford Dudley, and is planning for larger things the coming year. This money was secured from churches as well as Women's Societies, and is to go for a church in Foochow, China, and does not come into the treasury of the Woman's Board.

New Hampshire is also moving for a memorial for its former treasurer, Miss McIntyre, whose valuable service of twenty-five years in the Branch certainly deserves some recognition. What could more delight a faithful treasurer's heart than such a contribution?

Rhode Island Branch, having thirty-nine churches in its territory, reports more than a thousand special appeals for the memorial fund sent to individual women in the churches, accompanied by the Board leaflets, "Prospect and Retrospect" and "Memorials." New leaflets have been sent to all senior and junior auxiliaries and to leaders of mission circles and cradle rolls; also personal letters and material to all Senior and Junior Christian Endeavor Societies in the State. Every Junior Auxiliary and Christian Endeavor Society has received a personal visit from the Secretary for Junior Work, and many other auxiliaries have received the same from officers of the Branch. "Extension of Information" had been anticipated in this Branch by the recent creation of a new office—Superintendent of Missionary Literature. Results since November, 1899, are two junior auxiliaries formed; two junior auxiliaries have started circles of younger girls, auxiliary to their own societies; two mission circles formed by the Junior Christian Endeavor Societies and two others have accepted mite boxes and the *Mission Day-pring*. Two Senior Christian Endeavor Societies have taken pledged work for the Board amounting to \$60. We congratulate the Rhode Island Branch on this progress, especially its new Secretary for Junior Work.

Doubtless much other encouraging advance has been made in the Branches which have not come to our notice. We shall be glad to receive all such items and to print them later,

THE ECUMENICAL CONFERENCE.

WHEN this number of LIFE AND LIGHT reaches its readers the great Ecumenical Conference for Foreign Missions will be in session. At the time of writing delegates are gathering from all parts of the globe and preparations are approaching completion. There seems no doubt that it will be the most notable gathering for foreign missions ever known. The similar gathering in London in 1888 was most inspiring, but since that time there has been wonderful growth in the work, and political events have so brought its influence into public recognition that the topics which might legitimately be brought into its full consideration are almost endless. The great difficulty has been to select from the multitude of subjects those the most advantageous for the future of the cause.



MRS. DUNCAN MCLAREN,
OF EDINBURGH, SCOTLAND.

For our woman's part of the great whole we are hoping much from the practical discussions of problems and methods arranged for in seven sessions—six to be held on Tuesday, April 24th, and the presentation of conclusions reached and of recommendations on Thursday morning, April 26th. Among the speakers from abroad are a number of women of world-wide reputation. There is to be a paper by Mrs. Isabella Bird Bishop. We regret that ill health keeps her from the Conference, but the paper will not lose in the reading by Mrs. Joseph Cook. The response a welcome to friends from Great Britain will be given by Mrs. George Kerry. She is the eldest daughter of the Rev. John Compston, of England. In 1886 she went, as Miss Marie

Compston, from the Baptist Zenana Mission of England to Calcutta, India. There she took charge of a small normal school for the training of native Christian female teachers. After nine years of service Miss Compston was married to the Rev. George Kerry. She then assisted in general mission work, especially in connection with the Entally native church in Calcutta. In 1897 the state of Mr. Kerry's health compelled their return to England.

An address will be given by Miss Irene H. Barnes, present Editorial Superintendent of the Church of England Zenana Missionary Society, who was born in South London in 1864. In 1890 she became editor of the Mildmay magazine "Service for the King." In 1893 Miss Barnes accepted the post of Editorial Secretary of the Woman's Protestant Union, and while in

this position the circulation of the two monthly organs of the Union, "The Protestant Woman" and "The Protestant Girl," rose from 4,000 to 8,000. Two years later, Miss Barnes became one of the Deputation Staff of the Church of England Zenana Missionary Society, and during the next two years she traveled some thousand miles in England and Wales, holding meetings and conferences. In 1898, her present position as Editorial Superintendent of the Church of England Zenana Missionary Society, was unanimously offered Miss Barnes by the General Committee of the Society.

Miss Barnes is the author of a number of books, among which are especially "Unitas Fratrum," giving the story of the Moravian Missions; "Behind the Great Wall," the story of the Church of England Zenana Missionary Society work in China; and "Behind the Purdah," the story of the Church of England Zenana Missionary Society work in India. One of the most important papers "The Responsibility of Women in Foreign Missionary Work" will be given by Mrs. Duncan McLaren, of Edinburgh, Scotland; she is the wife of the chairman of the executive committee of the United Presbyterian Board, and herself a member of the Zenana Missions committee. Not the least among the famous missionaries are our own Dr. Grace Kimball and Miss Corinna Shattuck; the latter just returned from Turkey, both too well known to our readers to need any description here. Two well-known names in all denominations are Mrs. J. Howard Taylor, *née* Geraldine Guinness,—a familiar name to us all—and Miss Isabella Thoburn from India.



MISS ISABELLA THOBURN.

Miss Thoburn was the first missionary sent by the W. F. M. S. of the M. E. Church. While engaged in teaching and conducting private classes in drawing, she was quietly meditating her work in life, and wrote to the secretary of the General Missionary Society for a place in the foreign field, to be told there was nothing a single woman could do. She then applied to the Union Missionary Society and was in correspondence with Mrs. Doremus, president of that pioneer organization, when the Methodist women organized the W. F. M. S. They were very glad to accept so fine a candidate as their first missionary, and they did it on large faith, with no money in the treasury, and, in fact, no visible treasury. Miss Thoburn sailed for India, Nov. 3, 1869, and from that date has given to educational work most loyal and effective service; building up a small Girls' School at Lucknow which became the beautiful

college, having the name Harriet Warren Memorial. She has thus had the honor of founding the first woman's college in India, which sends graduates for the India University examinations up for both B. A. and M. A. degrees.

One of the most interesting personalities will be Prof. Lilavati Singh, M. A., of the Methodist Episcopal Mission in Lucknow, India. *Zion's Herald* for February, 1900, has a sketch of her, a part of which we give:—

“Miss Lilavati Singh is the daughter of a native preacher of the North India Conference. Her education was obtained in the schools of our mission, principally in the high schools for girls at Lucknow. She was ambitious for further training, and went to Calcutta to the Government University, as there was at that time no college for women under Christian auspices in all India.

“The atmosphere was not favorable for the development of Christian character, but the faithful training of the earlier years was not forgotten, and Miss Singh graduated with her faith undimmed. On receiving her degree she was at once offered several positions, one of which she accepted,—to teach under the government at a very liberal salary. But her heart was in Christian work, and she longed to see a college where the young women of India might receive the advantages they desired, and which they are abundantly able to use profitably, under Christian management. Just then she received word that the Woman's Foreign Missionary Society had decided to raise the Lucknow high school to the rank of a college, and that it had been affiliated with Calcutta University, receiving authorization to carry its students to the B. A. degree. Miss Thoburn, her former teacher, was to be principal of the Harriet Warren Memorial, the first Christian college for women in the Orient.

“Miss Singh applied at once for a position in this new institution, but was told that the salaries would have to be very small, as no endowment had yet been secured, and that such a figure as she was then receiving would be out of the question, much as they desired to have her with them. Her answer was a noble one, ‘Half the salary will be sufficient if only I can have the privilege of working for God and my Alma Mater,—the old school which gave me my start in life.’ So for more than eight years she has been teaching English literature and philosophy most successfully, at less than half what she could easily obtain in government service.”



MISS LILAVATI SINGH.

Extracts from article by Dr. Judson Smith in *The Missionary Review* :—

THE world of Protestant Missions is to be more fully represented than at any gathering ever yet held, both the countries that maintain and man and direct these vast operations, and also the continents, peoples and islands in every hemisphere and beneath every sky that are visited by this great enterprise. Here is to be exhibited on a grand scale, and in a convincing way, the unity of the race and the simplicity of the forces that are drawing the

nations together, and lifting them all to a higher plane of life and development. The unwasting vitality of the Christian faith will receive palpable demonstration; the competency of that faith for every religious and social problem of man in all ages, nations and conditions, will shine forth with a clearness that none can gainsay or resist. Better than all treatises or apologetics will be the living evidence of this stupendous and supremely successful enterprise.

As men hear and gather the meaning and feel the power of it all they will be ready to say, "Like a mighty army moves the Church of God."



MRS. GERALDINE GUINNESS TAYLOR.

The occasion is exceptional in the history of the religious life of the times, its discussions will be unique among the contributions to the Christian literature of the day, and its results we cannot but hope will be seen not merely in the noble volumes which will give permanent form to its principal discussions, but much more in the deepened devotion and renewed energy of the whole host of God to press this great and glorious work on to final victory.

In Memoriam.

MRS. WM. H. WELLINGTON, ROXBURY, MASS.

WHEN death suddenly takes one apparently in unusual health and vigor from a life of abounding usefulness, we stand paralyzed in our first sense of overwhelming loss. This experience has come to the executive committee of the Woman's Board in the death of our Director, Mrs. William H. Wellington, who passed from the mortal life to the heavenly rest on Tuesday, March 20th. Our Board has suffered an immeasurable loss. In the great variety of relations sustained by Mrs. Wellington the foreign missionary work had a large place. She came to us in the full maturity of her powers. She had been so long identified with the auxiliary in the Walnut Avenue Church and with Suffolk Branch as an officer that she was already in deep sympathy and intelligent acquaintance with all the phases of our work. While her outlook was broad and appreciative of the varied scope of foreign missions, the evangelistic work in the harder and more remote fields seemed to make an especial appeal to her heart.

We well remember her large sympathy with the missionaries, always desiring the most liberal things in their behalf. By her thoroughly trained powers of mind and heart and by her rich and wide experience with people of all classes, from the first she added strength and gave positive help in all the counsels of the executive committee. While her sound judgment made her a most valuable member of the finance committee, her opinions in regard to all matters pertaining to the interests of the Board were well considered, and always generous in conception and expression. Time, money and influence were freely given. In doing this no other form of Christian service was neglected,—the home, the church, the community, the country were all in her thought.

Though she did not talk much of her life and experience there was no uncertainty as to her religious convictions. She believed in prayer, and was ever ready to bear her part in devotional exercises. Her whole life was dominated by a vital faith which found expression in a constant ministry to others. Mrs. Wellington was a woman of remarkable natural gifts, able not only to plan large things, but also to execute those plans. She could set others at work and still keep the details in her own mind. She was a woman of decision and positive convictions. Combined with this strength of character and executive ability was a rare sweetness of nature which led her always to emphasize the best in others. Rarely does a mother keep in such close touch with her children,—their studies, their companion-

ships, their plans for the future. In earlier life she was a successful teacher, and her interest in the schools of Boston was abiding and helpful. Her home life was the center of a beautiful and generous hospitality; not only were congenial friends gathered there, but many a one alone in the world, or sorrowing, or in need of a friend.

A large and influential club, "Women in Council," of which she was one of the original members, owes much to her guiding hand as it has moved along important lines of study and philanthropic work. No more fit appointment could have been made by Governor Wolcott than the one which made Mrs. Wellington a trustee of the Medfield Insane Hospital.

Walnut Avenue Church is sorely bereaved. All its activities felt her strong support and sympathetic aid. She made it a habit to know personally the individual members and attendants.

Words fail in the attempt to sketch even the outline of the life of this rare, strong woman whose days were given to the multiplied forms of Christian service, who brought sweetness and light and hope to all about her. May we all be inspired to follow in the train of those who like her have wrought well and passed to their reward.

J. A. S.

OUR BOOK TABLE.

Self-supporting Churches, and How to Plant Them. Illustrated by the Life and Teachings of Rev. C. H. Wheeler, D.D. For forty years missionary of the A. B. C. F. M., at Harpoot, Turkey. Published at Grinnell, Iowa, by Better Way Pub. Co. Pp. 398. Price, 75 cents.

This book is written by a son of Dr. Wheeler, who had unusual opportunities to observe the work of his father, not only in the first seventeen years of his life, which were spent in the parents' home in Turkey, but later, when for three years he was associated with his father in mission work at Harpoot. Secretary Barton writes an introductory note, in which he commends the book "to all active missionaries, to the offices of missionary societies, and to all others who are interested in the question of missionary policy and methods, as containing data and suggestions which cannot fail to be of value." Attention is especially called to the chapters which treat of self-support. Rev. Dr. Cyrus Hamlin, in his own bright and breezy style, gives a brief, biographical sketch of Dr. Wheeler. Although these "two Maine boys" did not agree as to educational methods, Dr. Hamlin speaks with high praise of Dr. Wheeler as "the apostle of self-support"; and says, "the whole missionary world has been inspired by his preaching and example." The book contains portraits of both Dr. and Mrs. Wheeler.

Missionary Annals of the Nineteenth Century. By D. L. Leonard, D.D. Published by F. M. Barton, Cleveland, Ohio, and New York City. Pp. 286.

The author of this valuable compendium is the associate editor of the *Missionary Review of the World*. He dedicates the book, "To the missionaries who are giving their lives freely and uncomplainingly, that those who live in darkness may have the Light of Life,—and to all those in the home land, who by their work, their prayers and their gifts are sustaining those in the foreign field."

There are certain features in the arrangement of these annals which impart a peculiar value to this addition to the rapidly increasing literature of missions. The current century is taken up by decades after a brief *resumé* of the movements along missionary lines antedating this period. At the end of the volume is a chronological table, in which appears the date of every notable event belonging to the decade. It is as the title page announces, "A history, a book of reference, and an interesting story combined, of the progress of the kingdom in mission lands during the past one hundred years."

Tatong, the Little Slave: A Story of Korea. Izilda: A Story of Brazil. Ninito: A Story of the Bible in Mexico.

These three stories, by Annie Maria Barnes, are sent to us from the Presbyterian Committee of Publication at Richmond, Va.

It is sometimes possible in the narrative form to attract those who are frank enough to confess that the chief interest LIFE AND LIGHT has to them is the occasional story. Two of these books are illustrated, and the author has done a service in making vivid people and places in those lands she describes.

Another story from the publishing house of Revell Co., is *A Junior's Experience in Missionary Lands*, by Mrs. B. B. Comegys, Jr., which would appeal to any wide-awake boy of twelve years of age, who would enjoy reading about the fortunate boy who could see with his own eyes Syria, Persia, India, Siam, China, Korea and Japan.

W. Thomson Crabbe, F.R.C.S.E. Medical Missionary. By Annie R. Butler. Published by S. W. Partridge & Co., London, 1899. Pp. 80.

This brief sketch of a noble life is sent to our Missionary Circulating Library by the author, "with best wishes that the readers may, many of them, choose the highest of all work, even the work of the medical missionary."

Books received from Fleming H. Revell Co.: *From Girlhood to Motherhood.* By Mary Lowe Dickinson. Pp. 64. Price, 30 cents. *How Christmas was Kept in Heaven.* By Rev. Norman Pless. Pp. 41. Price, 50 cents. *Our Children for Christ.* By Doremus Scudder. Pp. 32. Price, 10 cents. A series of Catechetical Lessons on the Religion of our Lord Jesus Christ.

SIDELIGHTS FROM PERIODICALS.

The "Eastern Question" is put to the front in several of the current monthlies. A definition given by Edwin Maxey, LL.D. of Aurora College, Illinois, in the April *Arena*, is as follows: "The term 'Eastern Question' is used in two senses. In the narrow sense it applies to Turkey; in the broader, briefly stated, the question of the Far East is no less than the political and social reconstruction of Asia."

The great topics at present for diplomatic speculation are Persia and China; and the latter more than the former concerns America not alone politically and commercially, but also religiously, since the Christian Church of America, through various Boards, has large mission plants in that land.

"Things are moving rapidly there. The new ideas will create an atmosphere that will infuse new life into the body politic, or it will remove the restraints of generations of conservatism, and the shock will cause a general disintegration."

America's commercial relations with China are considered in "The American Invasion of China," by Wm. B. Parsons, chief engineer of the American-China Development Co., in *McClure's*, April.

Harper's, April, "The Problem of Asia," Part II., by A. T. Mahan, Capt. U. S. Navy. A wider discussion than that of America's relations simply.

In the April *Review of Reviews* we find a brief account of China "again putting on her war-paint" to face the despoilers of her domains in "The Warlike Policy of the Empress Dowager of China." In the same, "Japan's New Era," by R. Van Bergen. Lighter but instructive articles concerning the great Empire of China are:—

The *Century*, April, "The Greatest Wonder in the Chinese World," by Eliza Ruhamah Scidmore.

Littell's, March 10, "Among Chinese Monasteries," by Alicia B. Little.

Appropriate for springtime reading, when we are anticipating our own fruit-tree blossoms, is the poetical description of "The Cherries of Ueno," by Ralph Adams Cram, *Atlantic*, April. It is a vivid picture of a spot in Japan in cherry-blossom time, when multitudes are out in holiday tire, and "over all is the indefinable murmur of Asia."

Westminster Review, March, "The Revival of Buddhism in India," by D. M. Strong, carries us to another spot and subject in the great Asiatic continent; while "Exploitations in Uganda," *Eclectic*, April, brings the thought into Africa. Some reflections in the latter on missionaries need not disturb us. The author, Harold Bindloss, explains the axiom that "one

railroad is far better than either troops or gunboats for the putting down of slavery."

And now to the continent of Europe, where we also have strong missionary interests, none more hopeful than in Spain. A delightfully instructive biography Mr. Sylvester Baxter gives of "A Great Modern Spaniard," in the *Atlantic*, April.

An article of general missionary interest appears in the April *Education*, from the pen of James H. Ross, in which he both explains the "Educational Program of Foreign Missions" and gives details of the Ecumenical Conference along this line.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

May.—Mission Work Through Christian Literature. See LIFE AND LIGHT for April.

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

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 Missions.

A CENTURY IN THE TURKISH EMPIRE.

TOPIC FOR JUNE.

FOR this topic we suggest four talks: 1. Introduction on the General Subject. See monthly leaflet on this subject. 2. Turkish Rule over Subject People. See "Modern Missions in the East," by Dr. Edward A. Lawrence, Chapter V.; "Turkey and the Armenian Atrocities," by Dr. Edwin Munsell Bliss, Chapters V.-VIII., also XV.-XVIII.; "Forty Years in the Turkish Empire: A Memoir of Dr. Wm. Goodell," by Dr. E. D. A. Prime; *Missionary Herald* for February, 1897, and March, 1890. 3. "The Need of Mission Work among Nominal Christians;" See "Among the Turks," and "My Life and Times," by Dr. Cyrus Hamlin. 4. Events of the Last Five Years: "Letters from Armenia," by Prof. J. Randall Harris; "Arabia Islam and The Eastern Question," by Dr. Wm. H. Thompson in *Harper's Monthly* for 1895; "Turkish Misgovernment," in *Nineteenth Century* for November, 1896; "Eastern Crisis," *Quarterly*

Review, July, 1897. The missionary magazines, 1895-98, are full of accounts of these events,—notably *Missionary Herald* for January, 1895, February, March, April and November, 1896, February, 1897, and March, 1898.

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

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18, 1900, to March 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.	
<i>Bath</i> .—Central Ch., Mrs. E. E. Alvord, 25; Castine, Desert Palm Society, 115; Holden, Mrs. C. Burnaby, 2; Saco, Mrs. Nellie E. Salls, 1.90,	143 90
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 3; Calais, Aux., 21.25; Castine, Jr. C. E. Soc., 90 cts.,	25 15
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Portland, Second Parish Ch., Aids, 48.03, Mrs. McDowell, 3, Mrs. Woodbury, 2, Mrs. Crocker, 2, Williston Ch., Aux., 8, State St. Ch., Aux., 21.94, Westbrook Ch., Aux., 5,	89 97
Total,	259 02
NEW HAMPSHIRE.	
<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Meriden, Kimball Union Academy, C. E. Soc., 15.61; North Hampton, Mrs. Abbie Gove (to const. L. M. Mrs. Elizabeth J. Chevalier), 25,	40 61
Total,	40 61
VERMONT.	
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Brattleboro, West (with prev. contri. const. L. M. Miss Florence Wariner), 8.78, S. S., 25; Cambridge, C. E. Soc., 2; Hartford (to const. L. M. Miss Carrie Barrows), 25; Lyndon, C. E. Soc., 5.10; Middlebury, Mrs. H. Robbins (to const. herself a L. M.), 25; Morrisville, Aux., 10; Northfield, C. E. Soc., 5; Peru, Aux., 5; Pownal, North, Jr. C. E. Soc. and Sunshine Band, 9; Sheldon, Jr. C. E. Soc., 50 cts.; Simondsville, Ladies, 85 cts.; St. Johnsbury, North Ch., 45.55; Townshend, 15; Waitsfield, Home Circle Aux., 5; Wallingford, Aux., 49; Woodstock, C. E. Soc., 5. Less expenses, 14.90,	225 88
Total,	225 88
LEGACY.	
Of the amount received from legacies Dec. 18, 1899 to Jan. 18, 1900, reported in the March number, \$2,000 was from the estate of Mrs. Mary S. Hill, late of Burlington, Vt. H. O. Wheeler, Exr., received through the Treasurer of the Vermont Branch.	
MASSACHUSETTS.	
A friend, 100, Friends, 25 cts.,	100 25
<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dinsmore, Treas. Ballardvale,	
Union Ch., Aux., 10; Bedford, United Workers (with prev. contri. const. L. M. Mrs. Alice F. Lane); Lexington, Aux. (to const. L. M. Miss Emma Ostrom Nichols), 25; Medford, Mystic Ch., Aux. (to const. L. M. Mrs. Julia T. Kidder), 25,	60 00
<i>Auburn</i> .—Mrs. Braman Rich,	20 00
<i>Berkshire Branch</i> .—Mrs. Chas. E. West, Treas. Adams, Aux., 13.23; Canaan Four Corners, 10; Pittsfield, South Ch., 30.57,	53 80
<i>Boston</i> .—A friend,	25 00
<i>Braintree</i> .—A friend,	1 00
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. Amesbury, C. E. Soc., 5.50; Ipswich, First Ch., 60; Newburyport, Aux., 50; Belleville Ch., Aux., 10,	215 50
<i>Essex South Branch</i> .—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. M. Soc., 11.88, C. E. Soc., 5; Danvers Centre, Mission Study Class, 10; Lynnfield, Aux., 20,	46 88
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 79.50; Orange, Aux., 15.59, Little Light Bearers, 3.43, Jr. C. E. Soc., 4; Sunderland, Aux., 3,	105 52
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. Amherst, First Ch., Aux., 36.15, S. S., 10, Second Ch., 12; Northampton, Edwards Ch., Aux., 5,	63 15
<i>Lowell</i> .—M. F. C.,	1 00
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Marlboro, Union Ch., Girls' Missionary Club, 15; Wellesley, Wellesley College Ch. Assn., 190,	205 00
<i>Norfolk and Pilgrim Branch</i> .—Miss Mary V. Thayer, Treas. Brockton, South Ch., Aux., 25.50; Marshfield, Aux., 10.30; Marshfield Hills, Aux., 8.50; Weymouth Heights, Old No. Ch., Aux., 31.50; Wollaston, Whomsoever M. C., 17.50,	93 30
<i>Phillipston</i> .—Mrs. Mary P. Estey,	1 40
<i>Salem</i> .—Miss Perkins,	2 00
<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas. Miss G. M. McLaren, 5; Feeding Hills, Golden Rule M. C., 11; Indian Orchard, Willing Helpers, 12; Springfield, North Ch., C. E. Soc., 5,	33 00
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Auburndale, Aux., 58, Golden Rule C. E. Soc., 20; Boston, A friend, 20, Berkeley Temple, C. E. Soc., 15, Mt. Vernon Ch., Jr. Aux., 1.70, Park St. Ch., Aux., 100, C. E. Soc., 10, Old So. Ch., Aux., 1,036, S. S. Class, 7.92, Shawmut	

Ch., Aux., 18, C. E. Soc., 20; Chelsea, First Cong. Ch., Aux., 80.47; Dorchester, Second Ch., Extra-Cent-a-Day Band, 5, Village Ch., Jr. C. E. Soc., 70 cts.; Hyde Park, Aux., 5; Jamaica Plain, Boylston Ch., Y. L. F. M. Soc., 5, Central Cong. Ch., Jr. C. E. Soc., 36.60, Cradle Roll, 15.68; Medway, Mrs. A. L. Loud, 2; Needham, Aux., by "H" (to const. L. M. Mrs. E. H. Noyes), 25; Newton Highlands, Aux., 3.20; Newtonville, Y. L. M. Soc., 30; Roxbury, A friend, 10, Eliot Ch., Aux., 80.50; Somerville, Highland Ch., Aux., 5, Walnut Ave. Ch., Aux., 40, 1,650 77

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Ashburnham, Aux., 4, C. E. Soc., 5; Athol, Aux., 10; Blackstone, Aux., 5; Clinton, Aux., 41; Gilbertville, Aux., 22; Millbury, Second Ch., Aux., 30; Spencer, Aux., 135; Whitinsville, Aux., 65.30; Worcester, Park Ch., Aux., 5, Stamp Mission, 3.12, 325 42

Total, 3,002 99

LEGACIES.

Fall River.—Legacy Mrs. Hannah S. Kilburn, C. E. Fisher, Exr., 100 00

Ware.—Legacy Mary F. Andrews, Henry B. Anderson, Exr., 200 00

Of the amount received from legacies Dec. 18, 1899 to Jan. 18, 1900, reported in the March number, \$20 was from the estate of Mrs. Susan P. Mayhew, late of New Bedford, Mass., Charles L. Russell, Exr. (in part), and \$15.99 was from the estate of Mrs. Harriet Wheeler Damon, late of Worcester, Mass. (in part). The amount received from legacies Jan. 18 to Feb. 18, 1900, reported in the April number, \$7.84, was a further payment on account of the last-named legacy.

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Kingston, C. E. Soc., 20; Providence, Beneficent Ch., C. E. Soc., 6, Central Ch., Miss Helen S. Lathrop, 33, Miss Lucy N. Lathrop, 300, A friend, 2; Woonsocket, C. E. Soc., 10.80, *Wilkinson Memorial Fund.* Mrs. Anna Reed Wilkinson, 100, Mrs. Anna Wilkinson Rathbun, 100, Mrs. L. B. Goff, 100, Miss Rachel Harris Rathbun, 50, Mr. Henry L. Wilkinson, 10, Mr. Alfred H. Wilkinson, 10, Mrs. S. F. Smith, 10, Mrs. D. G. Littlefield, 10; Barrington, Aux., 10; Providence, Beneficent Ch., Aux., 10, Elmwood Temple, Madura Circle of Jr. Aux., 10, North Ch., Aux., 10; Newport, Aux., 10, 811 80

Total, 811 80

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Danielson, Heart and Hand M. B., 10; New London, First Ch., Aux., 37.45; Norwich, Second Ch., Thistle-down Soc., 5, Park Ch., Aux., A friend, 50, A friend, 110, 212 45

Glastonbury.—Miss Julia W. Broadhead, 10 00

Greenwich.—Miss Julia E. Bell and others, 10, Second Ch., Mission Circle, 10, 20 00

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 24.48; Coventry, Aux., 16.75; East Windsor, Aux., 14; Enfield, Ladies' Ben. Soc., 30; Hartford, Asylum Hill Ch., Aux., Mrs. Charles B. Smith, 10, Mrs. C. D. Davi-

son, 10, First Ch., Aux., 26, C. E. Soc., 10; New Britain, South Ch., Aux., 42.74; Plainville, Dau. of Cov., 25; Rockville, Aux., 45, 251 97

New Haven.—Miss Susan E. Daggett, 10 00

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Aux. (of wh. 25 by R. N. B. to const. L. M. Miss Helen Scott Benedict), 75; Canaan, Pilgrim Ch., Aux., 10; Cheshire, Jr. C. E. Soc., 5; Cromwell, Y. L., 20.50; Goshen, C. E. Soc., 10; Greenwich, Aux., 66.18; Litchfield, D. C. 106.52; Middletown, First Ch., Aux., 73.37; Naugatuck, Aux., 50; New Canaan, Aux., 41; New Haven, Centre Ch., S. S., 20, Ch. of the Redeemer, Y. L., 60, S. S., 20, Davenport Ch., S. S., 70, English Hall Ch., Aux., 5, United Ch., P. S. A. M. B., 31; New Preston Hill, Aux., 7; Plymouth, Aux., 7; Salisbury, Aux., 16; South Britain, W. A., 10; Stratford, Aux., 42.85; Washington, Aux., 55.35, C. E. Soc., 13.10; Winchester, C. E. Soc., 5.49, 820 36

Total, 1,324 78

NEW YORK.

New York.—Mrs. George S. Hickok, 5, Grandma and the little ones, 2; Brooklyn, Mrs. Theodore R. Davis, 10; Sing Sing, A friend, 40 cts., 17 40

New York State Branch.—Mrs. F. M. Turner, Treas. Albany, Aux., 35; Bedford Park, Ch., Aux., 12, C. E. Soc., 10; Brooklyn, Bushwick Ave. Ch., Aux., 5, Central Ch., Aux., 166.67, Mrs. John Bliss, 10, Mrs. John W. James, 10, Lewis Ave. Ch., Aux., 52.50, Nazarene Ch., Miss. Soc., 2.50, Plymouth Ch., Y. W. Guild, 15, Park Ch., Aux., 6, Puritan Ch., C. E. Soc., 30; Canandaigua, Aux., 280; East Smithfield, Pa., C. E. Soc., 2.69; Elmira, Aux., 20; Lockport, First Ch., C. E. Soc., 20, East Ave. Ch., Aux., 17; New York, Manhattan Ch., Misses Covell, 20, Prim. S. S., 6, Atossa and Almer Nilsen, 4.50; Newburg, Aux., 14; Poughkeepsie, C. E. Soc., 25; Riverhead, Aux., 115.51; Sayville, Jr. C. E. Soc., 5; Sinclairville, C. E. Soc., 22; Utica, Plymouth Ch., Aux., 10; Wellsville, W. M. U., 9.61; West Winfield, Aux., 30, Jr. C. E. Soc., 5. Less expenses, 34.42, 926 56

Total, 943 96

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Miss. Club, 175, Mt. Pleasant Ch., S. S., 9.16; *Fla.*, Daytona, Aux., 10; *N. J.*, East Orange, Trinity Ch., Aux., 41.50, Jr. K. Ds., 5; Westfield, A friend, 10, 250 66

Total, 250 66

IOWA.

Wilton.—German Cong. Ch., W. M. Soc., 5 00

Total, 5 00

General Funds, 5,733 95
Permanent Fund, 100 00
Gifts for Special Objects, 1,030 75
Variety Account, 30 35
Legacies, 300 00

Total, \$7,195 05



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MICRONESIA.

LETTER FROM MISS LOUISE E. WILSON OF KUSAIE.

MY DEAR FRIENDS: I would that time and strength would permit me to write a long letter to every one of you, but as I cannot, I hope you will "take the will for the deed" and accept this joint letter. How liberal you all have been! God bless you every one, and give to you all the joy that comes to a cheerful giver. How many unknown friends I feel I have found and become acquainted with the past year through your letters and gifts! Now, I know you would like to know what use we will find for so many things. Can you imagine hundreds and hundreds of people who do not know what it is to receive a token of love? who have not known of a Christmas which told of peace on earth and goodwill toward men? There are many children who do not know that there is such a thing as a doll. How some of our own girls, when they first came to school and received one for Christmas, have cuddled it up in their arms! The motherly instinct seems to be the same wherever we go. They gazed at it as if no one had ever possessed such a treasure before. As our girls about all have one now, we will only keep a few of the larger ones for family dolls. The rest that came in the boxes this year will probably take a trip on the Morning Star when she goes to the Gilbert and Marshall Islands, and delight the hearts of some of the small

boys and girls who have so little to brighten their lives. Books, scrap-books and picture cards! I am so glad that there are so many of them! How Micronesian people do love pictures! In fact, I think they never tire of them. The babies and younger children will rejoice over pretty, new calico dresses. The tennis flannel, etc., will be kept for the use of our own school-girls; to be used for sleeping gowns and dresses for sick ones, when they feel chilly. I have had people open their eyes in astonishment at the idea of wanting flannel down here. Only five degrees north of the equator! But people with rheumatism in a climate where it rains almost every day find it is the only safeguard against it. Our teachers who only receive a salary of fifty dollars a year will be very grateful to you for helping them out with their writing paper, envelopes, pencils, thread, pins, needles, etc. The work-bags will be just the thing to keep them in.

Each year we make out a list of the teachers' names, and then divide the contents of the different boxes between our schools and the teachers in the islands. They, no doubt, divide again what they have received amongst their scholars,—they are so very unselfish. In the islands we often hear of this or that one who would go to church if she had a dress to wear. So you see how nice it is to have some extra gifts of calico to give away to deserving ones. The usual dress is only a fringe or mat fastened around the waist or hips. Forty-eight girls in our house to be kept covered with calico quilts. The patch-work, without doubt, has come to the right house. I wish you could see how very nicely the girls sew. Some of them hem and darn beautifully. The rule is, "Learn to sew well by hand before using the machine." Saturday is our visiting day, or, I had better say, the boys' calling day, when the young men from the Marshall and Gilbert schools have the privilege of calling at our girls' school. The different games that have come down this year will greatly aid in making these Saturday afternoons pleasant ones. Micronesia does not look like a very large place on the map, but there are a number of thousands of souls living down here, whom we are trying to lead out of darkness into the light. They have to learn how to live and how to love before much can be done for them. Little deeds of kindness accomplish much. The thought that people in America remember them with gifts, think of them, care for and pray for them, does much toward helping this great and glorious work along. I shall try to write a few words to every one who has so kindly sent me words of cheer. I have tried to keep an account of all gifts received by me. Some of the packages were simply sent to Mr. Frear, so they will no doubt be distributed in Micronesia somewhere, but you may not hear from some of them. I notice in some of the letters that you speak of meeting Mrs. Logan and Mrs. Price. I take it that you

think of Micronesia as one large place, and forget that there is more than one mission station down here. The principal ones are Kusaie and Ruk. But here at Kusaie we are seven hundred miles from Ruk, and as the ocean is between us and no direct way of communicating with our friends, we do not hear from them any oftener than you do in the home land, even though we do all live in Micronesia. I am going to ask the Editor to print this letter, and send copies to all who have so kindly contributed gifts to our missionary cause. I most gratefully acknowledge receiving boxes from the W. B. M. P.; packed by Sadler & Co., S. F. W. B. M. P. (Southern Branch), Los Angeles Churches, Cloverdale Gleaners and Rio Vista Church. Packages sent by express or mail were received from the following: Ladies' Aid and Juniors, National City; Junior C. E., Berkeley; Junior C. E., Sonoma; Junior C. E., Weaverville; Miss N. Barrett, Pasadena; Corona Church, Cong'l Church, Jamul; Claremont Church, Nordhoff Church, Ladies' Missionary Society, Riverside; Alameda, King's Daughters; Mrs. M. P. Lyman, Riverside; (Woman's Missionary Society, Escondido), (Sewing School, Olivet Church, Los Angeles), and Mrs. Merritt, Oakland, Cal.

Hoping that I have not overlooked any one, with many thanks, and again God bless you all for what you have done in His Name.

LETTER FROM JERUSALEM.

JERUSALEM, Feb. 4, 1900.

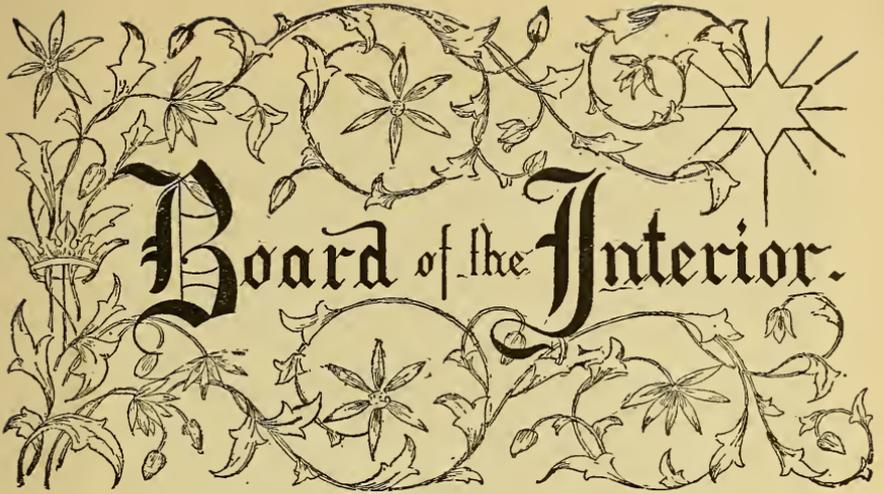
MY DEAR MRS. JEWETT: At last! our feet "stand within thy gates, O Jerusalem." Our steamer dropped anchor outside the reefs of Jaffa about sunrise on the morning of February second, and among the foremost of the little boats putting out to us from the shore was one manned by men with red fez caps, floating the United States flag, and almost before we knew it, it was alongside, and sitting in the stern were the American Consul from Jerusalem, his wife, and Cook's Jaffa agent, waving us a welcome. It was a pleasant greeting. We were soon in the boat, and passing through the narrow and only channel between the rocks, we climbed the stone steps of the pier of Jaffa, and stood on the shores of Palestine. The first sign I noticed upon any building was of a *Tanner*, so you see the trade of Simon still flourishes here. After a few hours spent in Jaffa we took the train for Jerusalem. The first part of the way lies through the Vale of Sharon, and one of the

stopping-places is Lydda, where Peter cured Eneas of the palsy, and where he was staying when the messengers came for him to go to Joppa, on account of the death of Dorcas. The green grass and young grain were just springing into life, and here and there men were ploughing, sometimes with a camel, sometimes with oxen.

Soon the road began to ascend, and for an hour and a half we climbed, winding in and out around the hills of Judea. These hills seem barren, and are very rocky, but wherever there is a level spot it is cultivated, and vegetables are growing, or olive trees of a stunted growth are standing. Three hours and a half from Joppa and we are at the Jerusalem station, which is a little distance outside the walls. Here we take a carriage and get our first view of the city as we "climb up Zion's hill," past the tower of David, and enter the Jaffa gate. Our hotel is just inside this gate. Some travelers express disappointment in their first view of Jerusalem, but to me it was all I expected,—and I was fully satisfied. I am glad to be here. We have not yet begun our sight-seeing, except to take in a general view from the flat roof of the hotel.

In Cairo I called at the American Mission, which occupies a large three-story stone building, one block from Shepherd's Hotel, and was pleasantly received by Mrs. Harvey and Miss Kyle, and was taken through the girls' class rooms, their dormitories, the cooking department, etc. Mrs. Harvey has been here thirty-four years,—a little longer than our Mrs. Baldwin has been in Turkey. She was just going out to a mission school in another quarter of the city, to take some little gifts, as it was the close of the term. She kindly invited me to accompany her, which I did. There were some simple exercises, and then the distribution of the little gay colored paper bags with cakes and candy, which seemed to make them all happy. There was also the presentation of awards. One little barefooted girl, who was among the poorest clad, carried off the most prizes. This mission is conducted by the United Presbyterians, with headquarters in Philadelphia. They have been in this field forty-four years, and have flourishing schools in most of the larger towns of Egypt, a theological school at Assinit, and quite a large church membership.

Many of the donkey boys with whom I came in contact in Egypt who could speak any English, said they had learned it at the mission school, but most of them were Mohammedans. Only three called themselves Christians and one of these was a Catholic and one a Coptic. In this Oriental country everyone who is not a Mohamedan is called a Christian.



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THE BLACK MAN'S PORTION IN THE WORD.

BY MISS HARRIET L. KEYES.

To Jeremiah's dungeon,—
That place of want and shame,—
A brave, believing Negro
With Heaven's own pity came.
He faced the angry nobles
And the weak and cruel king,
To honor God's great prophet,
And do a righteous thing.

(Jer. xxxviii. 7-14.)

He wrought his own deliverance,
For, by that rescued seer,
The God of Israel promised
To save him from his fear,
Yet more,—our Christian centuries
See Ebed-melech's name,
Like Ethiopia's topaz,
Shine out in deathless flame.

(Jer. xxxix. 16, 17.)

And Simon, the Cyrenian,
 Drew near that Greater One
 Whose cry an earthquake answered,
 Whose grief put out the sun.
 When He, with love unsparing,
 Spent all to pay our loss,
 He let no angel help him,
 But a black man bore his cross.

(Luke xxiii. 26.)

The Prophets and the Gospel,
 These twain, high-honored, knew;
 And Afric', by another,
 Received the Spirit, too;
 For Candace's great envoy
 Their shining footprints trod,
 And in his desert baptism
 Shared the new gift of God.

(Acts viii. 26-40.)

No more in His dear kingdom
 Sit thou among the least,
 Dark Continent, whose sunrise
 Already gilds the east.
 The day-star of that morning
 Will be the golden gem
 That Jesus needs to finish
 His perfect diadem.

(Mal. iii. 16, 17.)

And when, thy tribes assembling
 To keep the Week of Prayer,
 Jerusalem's glad worship
 Not three, but millions share,
 The Lamb himself shall open
 For them the long-sealed book,
 And on their noble portion
 Thy ransomed children look.

(Zech. xiv. 16; Rev. v. 1-8.)

HOW A "WOMAN'S STATION" IS CARRIED ON.

SOME light on this subject is gained from a bunch of letters written at various dates to members of her own family by Miss Mary E. Wainwright, of Okayama, Japan.

Okayama is a city of 52,300 inhabitants, the capital of a prefecture of the same name, and is connected by rail with Kobe, which lies eighty miles eastward. As Miss Wainwright, of the Chicago Board (W. B. M. I.), and Miss Alice P. Adams, of the Boston Board (W. B. M.), are our only missionaries there, Okayama is familiarly mentioned as "a woman's



MISS MARY E. WAINWRIGHT IN JAPANESE DRESS.

station." A large and prosperous orphan asylum there is in charge of Mr. Ishii, a Japanese gentleman, to whom Miss Wainwright has given much assistance, both in the collection of funds and in the publishing of the *Asylum Record*.

Eight churches in towns from six to fifty miles distant look to Okayama as the central station, and hardly a week passes without a visit from either

Miss Adams or Miss Wainwright to one of these or some other out-station. Here is Miss Wainwright's description of one of these tours:—

“I left home Monday and had a forty-mile *kurma* ride, reaching T—— about seven in the evening. The road was badly broken in places, else we should have been there long before. As soon as we finished our supper we went to a meeting. There were some twenty-two there besides the Bible woman, whose name is Tsuji San, and myself.

“It is a hard place to be in. Christianity is at a low ebb. While I was speaking I felt as though I were throwing words at a stone wall and they were thrown back at me.

“The next morning it rained hard, but that did not prevent our going on, as we had received a letter from the evangelist at O—— asking us to go to N——, although he said the road was bad. He told the truth, for it was a dreadful road. They told us there was one hill, but if I would walk up that the two men could push Tsuji San. We started about eleven, and as it was only about fifteen miles we thought we should be there by two or three o'clock; but the first half of the way was so bad the men could do very little running, and by the time we reached the foot of ‘the hill’ (which proved to be a mountain pass) the men were very hungry. They were told ‘there was a place a little way up’ where they could get food. Tsuji San and I both walked, and the road grew worse and worse. The men could not pull the *kurmas* with only our baggage in them alone, but helped each other, taking one a little way, then going back for the other.

“The promised eating-station was ‘at the top,’ and when they reached the top it was ‘a little way down’; but there was nothing there, either. The road down was worse than the one up, and the men had great difficulty in keeping their *kurmas* right side up; so the last seven miles they traveled three times, and it was exceedingly hard work for the hungry men.

“We did not reach the hotel till six o'clock, and were almost tired out; but that evening we had a nice meeting in the hotel, and the next afternoon a women's meeting, and in the evening a children's meeting, with some forty-seven children between ten and fifteen years old. The next evening there was a women's meeting, and Friday, the day we left, the women gathered just before we started and wanted another meeting. We generally had guests before breakfast, and they would often stay all day long. It is a small, country place,—a pure, beautiful spot,—where it seems as if much good might be done.

“Friday afternoon we went to O——. I wish you could have had that ride among the lovely mountains and by the side of one of the large rivers of Japan. I forgot to say that at N—— three of the Christians came out to

meet us, one coming over five miles. Christianity is new there. It is only about four years since they first heard of it. Of the eighty adults thirteen are baptized Christians, and a few more were to be baptized soon.

"We had a meeting at O—— Friday night, and the next day I entertained guests and had a singing class while Tsuji San was visiting an old friend, and in the evening we had another meeting.

"Sunday a meeting in the morning, another in the afternoon, and then went out seven miles and a half to another meeting.

"A guest came the next morning before breakfast and stayed till the afternoon meeting, which was for women. There was another meeting in the evening for young men.

"Next morning we went on to another place, where we had an afternoon and an evening meeting and another the next morning. I spoke and sang till I was hoarse. After the evening meeting we came back to O——, intending to go to bed early, but guests came in and prevented it.

"I was up at half-past three next morning, for we wanted to start at five. A miserable breakfast!—cold rice, cold fish, and raw devilfish, the last of which is so tough one might as well attempt to chew shoe-leather. We did not start till six, for the boatmen had overslept. We should have had a delightful ride down the river if it had not rained, and I enjoyed it as it was, though we had nothing to eat from four in the morning till half-past four in the afternoon. Then a bowl of macaroni tasted good. After leaving the boat we had a fifteen-mile ride that was simply horrid, and reached home about half-past nine, tired, but so glad to be here."

Miss Wainwright is sub-treasurer for the station, and finds that "accounts take a deal of time." She has an evening class in English of boys from the asylum, also a Bible class there, which she enjoys very much, finding the young men refined and gentlemanly.

One day she attends a feast to a doll: "A pleasant time, and had, also, a chance to do missionary work." Another, she goes out with some of the orphan children to hunt mushrooms.

Here are items from her journal letters:—

"I dreamed of being at home last night."

"Received from —— a box of violets by mail."

"Waited two hours at a dentist's, meanwhile preparing a Bible lesson."

"In the daytime I wear my tam-o'-shanter, and in the evening my Japanese hood. I took my old bonnet up to Kyoto, and as I rarely ever wear it here it looks nice and fresh, and will for the next three years, I suppose."

"Please send my copy of 'Les Miserables.'"

"I have sent my wheel to Kobe for repairs. The tire collapsed."

“I have a lovely bunch of heliotrope standing on my desk.”

“When I look at pen and paper all the thoughts I ever had seem to fly away ; but I have got to make them obey this week, for I must get out *The Asylum Record*.”

“I have been so on the rush the past few months that I feel as if I was being turned into a machine.”

“The Christmas holidays were very full. We attended some ten different celebrations. Miss Adams and I were alone, only we invited two Japanese ladies to Christmas dinner. Monday we went over to the Asylum, and had dinner with the children. There were six of us sitting at a little table about two feet square, and there were two hundred and fifty in the one room. I am afraid you would not think it much of a Christmas dinner, for it cost only about five *sen*, or two cents and a half apiece ; but, I tell you, the children thought it was good. And it was good, too. The rice was cooked with fish, vegetables, mushrooms, vinegar, and eggs that had been fried and then cut in thin slices. The Japanese call rice prepared in that way, *o so mo ji*.”

“Miss Adams has a school for beggar children, and day after to-morrow their parents are coming here, and we are going to give them *o so mo ji*, pickled radishes, and bread with bean paste in it.”

Other allusions to fare mention raw oysters, roast chicken, Irish potatoes, sweet peas, succotash, cauliflower, bread and butter, jelly, pickles, olives, squash pie, chocolate pudding, candy, nuts, figs, dates and oranges as attainable in Okayama.

Miss Adams says of her Sunday school : “The children who come are mostly from the poorer classes and from un-Christian homes. It was started just six years ago, and has now become well known in that neighborhood. In connection with it I have a free primary school for the children who are too poor to pay the tuition required in government schools.

“We have now forty-three boys and girls. They are ragged and dirty, but I love them. Everyone calls this my pet work ; and perhaps it is.”

Miss Wainwright apologizes for writing seldom in this way : “Let me give you a little outline of things that just *must* be done this week :—

“*Monday*.—Go through three talks in Japanese ; *i. e.*, after prayers and breakfast. I shall probably begin to study at half-past eight (we have breakfast a quarter to seven) ; send my teacher off on an errand, and finish an English talk if I can before noon ; go calling upon —— . [A Japanese call is perforce an hour and a half or two hours long.—Ed.]. Get home in time to change my dress for dinner, and receive some guests that we have invited. When they are gone it is bedtime, and we are both tired out.

"*Tuesday*.—Breakfast and prayers; prepare the flowers for the hospital, and arrange the tracts that I shall take; home a little after four, and then a music lesson; in the evening to the asylum, where I am to speak in English,—the talk that I hope to finish in the morning. I forgot to say that I hope also to go through my three talks in Japanese again, and make a beginning on another for the next Sunday. It will be about ten when I come home from the asylum.

"*Wednesday*.—Morning, study four talks; afternoon, callers, and we are having a great many lately; in the evening our English prayer-meeting, and after dinner we go down to the church to a women's meeting.

"*Thursday*.—Study, and in the afternoon bring up things that have been put off; in the evening prepare my Friday afternoon Bible lesson.

"*Friday*.—Study, and then review my Bible lesson. In the afternoon I try to take a little rest before going away at half-past two, but doubt if I can this time. After Bible class I must rush home, and get ready to go some six miles to a wedding. I shall probably reach home about midnight.

"*Saturday*.—Work on my talks; prepare my Sunday-school lesson; and in the afternoon after the meeting prepare for going away next Monday.

"*Sunday*.—Sunday School, morning service, and in the afternoon have some one else take my afternoon Sunday-school class, while I go out six miles to a meeting, giving one of the talks that I prepare this week.

"These are the things I have planned, but many other things will come up that will be 'musts.'

"*Monday*.—I set off on a two weeks' trip. If you don't think that is hurry, then you don't know what hurry is."

She says of the wedding:—

"I left home about half-past five, for the wedding was to be at 'seven sharp,' and as I was to play the march I must be on time. When we arrived we were told that there had been some delay, so the wedding would not be till about eight. We sat about the little fire-boxes, and nearly froze, for they had taken out the whole front of the house. It was right on the street, and the people passing stopped and looked and sat down on the edge, and it made one think of how people came to feasts in Christ's time who were not invited.

"It was a nice little wedding, and one of those who took part in the ceremony said he had attended many Christian weddings, but this was different from any of the others, for both of the young people were Christians, as well as the parents of both. After the ceremony and congratulations the bride and groom took a back seat, and a program to entertain the guests was carried out with music by your sister; then a good supper. We reached home twenty minutes of two."

One cannot wonder at the need of inspiration expressed later :—

“ We are going to a Salvation Army half-night of prayer, which begins at ten, and lasts till one. I am looking forward to this, and hoping to be greatly strengthened. It seems nothing but give out here all the time, and I want to get filled up.

“ There were twenty-five of us gathered in a little back room, and surely the Father was in our midst. Eleven o'clock, twelve o'clock came, and not an idea had I of being sleepy. We were all Christians. I had no responsibility as to the conducting of the meeting, and then, too, they put so much life into their meeting that I enjoyed it. We were there till five minutes past two, but I have not felt more than usually tired to-day. I am so glad I went. Aside from the spiritual help it did me good.”

No complete account of the work in Okayama with its outstations would omit mention of the able and faithful Japanese pastors, teachers and Bible women; the Christian brother who gave 500 *en* toward the erection of a church; and school-children, ten and twelve years old, who are working after school to earn money for the same object.

In January, 1899, thirty-five members united by letter with the Okayama Church, besides the twenty-four baptisms, making it a time never to be forgotten in that church.

But a complete account of the work will never be written on earth.

M. P. W.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEB. 10, 1900, TO MAR. 10, 1900.

COLORADO	587 39
ILLINOIS	1,496 64
INDIANA	35 50
IOWA	346 44
KANSAS	26 36
MICHIGAN	693 07
MINNESOTA	384 33
NEBRASKA	52 55
NORTH DAKOTA	10 00
OHIO	105 41
SOUTH DAKOTA	16 15
WISCONSIN	309 62
WYOMING	1 13
CALIFORNIA	2 10
TURKEY	70 43
MISCELLANEOUS	23 10
Receipts for the month	4,160 22
Previously acknowledged	11,898 57
Total since Oct. 20, 1899	\$16,058 79

INDIA RELIEF FUND.	
Received this month	131 06
Already forwarded	23 50
Total since Oct. 20, 1899	\$159 56

CENTURY FUND.	
Received this month	185 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Received this month	36 50
Already forwarded	631 02
Total since Oct. 20, 1899	\$667 52

Mrs. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

VOL. XXX.

JUNE, 1900.

No. 6.



VILLAGE GIRLS IN ADANA SEMINARY.

CENTRAL TURKEY.

EDUCATIONAL WORK FOR GIRLS IN CENTRAL TURKEY.

BY MRS. W. K. MEAD.

AINTAB SEMINARY.

AINTAB SEMINARY may well be called the parent of high schools in Central Turkey. Miss Proctor, its founder, now in this country, was for many years at its head. Even at that early day there was an eagerness for higher education. Called to engage in the outside work for women, Miss Proctor was succeeded by others, who in charge of this large and growing school carried it on from year to year, adding to its course of study, enlarging its capacity for usefulness and comfort, until now, occupying a prominent site on high ground, stands the present beautiful stone structure; a seminary to be proud of, as, indeed, the city of Aintab truly is. It was

Miss Pierce who planned the building outside the city. The original school in a densely populated ward, with its circumscribed quarters and many inconveniences, was exchanged for one having every possible convenience, with extensive grounds, fine view and plenty of sunshine.

As I was once associated with Miss Pierce in schoolwork in the old building, I recollect the genuine pride and pleasure I felt as I stepped across the threshold of the new one, and was conducted through cheerful rooms and broad hallways away up to the spacious dormitories. If it was large and imposing outside, the interior was homelike and refining in its appointments; a school one in our land would appreciate. What, then, must it be to those whose own homes offer not a single comfort to compare with those found here!

To-day the Aintab Seminary numbers about one hundred pupils, including its day scholars. Miss Lucile Foreman is principal, and Miss Pierce is back again after her long visit in this country. They have several valuable native women teachers. The school is carrying on a good work, the spiritual results of which are very marked. An increased love for work outside—a decided missionary spirit—has sprung up of late years, which makes the scholars eager to do for others; and it is this unselfish philanthropic spirit that has in other sections of the mission so greatly advanced the spiritual condition of churches and schools. Aintab's course of study is such as to often more than fit the student for the second year in Marash College, to which it has sent a good number of girls.

This brief mention of the seminary would not be complete were reference not made to one who for years was pupil, matron and teacher there. Sister Mariam, the adopted daughter of Sister Varteni (the first Protestant woman in Aintab), was gentle and winning in manner, and led a helpful, consistent Christian life. Those who knew how much of physical suffering she endured considered the work she accomplished truly remarkable. All of the five children taken into Sister Varteni's home were trained for Christ's service. The old mother lived to be almost one hundred years of age.

CENTRAL TURKEY GIRLS' COLLEGE.

Many have doubtless heard how native supporters of educational work in MARASH opposed the idea of establishing a college for girls in their city. What could their daughters possibly need of more than a primary school education, where they were taught the three R's and a little geography? The suggestion of such studies as algebra, botany, physics, with mental and moral science, seemed to them an absurdity. These were all well enough for their sons, but far too advanced and impracticable for a girl. The mis-

sionaries, however, gained the day, and won after much arguing and oft-repeated presentations of their desires the necessary pledges from the fathers, and a sum was soon raised to build a Central Turkey Girls' College. Not all who read the occasional report of the work of that institution can form any idea of the struggle it has cost all these years to maintain a high standard and keep the pupils through the entire four years' course. The studies of English and music are attractive to the majority of Orientals, but term after term of hard, conscientious work in the more practical studies requires steady application found only in the few. A pupil may advance as far as the junior class when, in accordance with the oft-repeated sifting process, her last term's work would not allow her to pass into the senior class; not realizing consequences, and failing in that much-needed quality, ambition, her average is low, so back she drops to repeat those junior studies in which she is deficient. Or, instancing another discouraging feature, an ambitious mother may desire a marriage of convenience for her daughter, and, deaf to all entreaties to the contrary, may insist upon taking her from college in the middle of a year's work. Small as the numbers have been as compared with other high schools in the mission, it has ever maintained a high and noble standard. Occasionally girls have gone out from this institution to Kharpoot or the Scutari Girls' College, in order to perfect themselves in English or Armenian, with a view to teaching these special branches.

Marash, even as Aintab, is a rapidly advancing center of education. Its city schools for girls, including its three kindergartens, are so far as possible always supplied with competent teachers, and are under careful superintendence of the lady missionaries.

VILLAGE SCHOOLS are kept up to as high a degree of excellence as possible, by supplying them with college and seminary teachers, and by visiting them several times a year. Correspondence in Turkish with teachers and old pupils of the school is no small task in itself.

Many pupils in the higher schools are unable to pay the full tuition, or even a small part of it. In certain cases it is considered advisable for a



KINDERGARTEN TEACHER
IN AINTAB.

pupil to go into a village and teach a few terms; thereby not only making good, to some extent possibly, her indebtedness to the college or seminary, but also increasing her ability to grasp higher studies later on in the course.

Not infrequently a girl has developed into a good thorough scholar who, before this discipline, was scarcely worth the expense of continuing in the college. It is, in most cases, a hardly earned experience; for trying it is to drop behind a class, and to leave the pleasant home school, her companions and teachers, go out into a poor little village, and very likely board herself upon coarse fare, which she prepares herself in her one little room.

ADANA SEMINARY is, perhaps, the most interesting in many respects of all the schools. Situated in the center of the Cilisian plain, it is more open to European influences than other institutions of the kind. It attracts not only the daughters of influential Armenians, but those of Greeks as well. Several Swiss are included among its numbers; and quite recently one or more Moslem children were in attendance, their father being an official of high rank. For the instruction of so mixed a number, not only Greek teachers but also a French instructor are required. Music, too, is made more of than in other schools in our mission; and not a few homes are supplied with good pianos. As to numbers, the seminary takes precedence of all other schools.

The HOME SCHOOL in Hadjin, away up in the mountains, four days north of Adana, was established a number of years since by Mrs. Coffing. Well equipped, and having recently enlarged its quarters, its strongest point has ever been its Bible study, to which, for years, Mrs. Coffing gave almost all her time when in school work. If graduates were not proficient in any other study, they were expected to understand how to interpret and teach God's Word. A pupil of the school, who afterwards did good service as teacher for years in the Adana public schools, was a most successful Bible expositor and Sunday-school teacher, as well as a great addition to the women's meetings.

OORFA GIRLS' SCHOOL, last to be mentioned in point of establishment, but by no means least in importance, is under the care of Miss Shattuck and Miss Chambers. Within a few months these have been joined by Miss Foote, a graduate of Tabor College, Iowa. The sad interest and importance attached to Oorfa, because of its terrible experiences in connection with the massacres, will always make its educational work a very important one.

Miss Shattuck, for so many years in Marash College, has been most signally used of God in building up an educational, as well as an industrial work, for which she was most eminently fitted. For years dear Miss Mel-

linger (Mrs. Nakashyan), who has lately gone to her heavenly home, was an associate of Miss Shattuck; and in her labors from house to house, attached herself very much to the people by using their dear mother tongue.

[Of these schools, Aintab Seminary and the village schools are under the care of the Board in Boston. The others are supported by the Board of the Interior. Taken all together they present a fine educational work for girls.—ED.]

EASTERN TURKEY.
RESULTS; OR, DOES IT PAY?

IN HARPOOT.

BY MISS EMILY C. WHEELER.

PEOPLE even now ask if it pays to educate Armenian and Syrian girls in the interior of Turkey.

I take up at random a picture of the girls of Euphrates College, photographed in 1889, and you shall decide whether it pays or not. Here they are, a group of girls taken after the college had been established eleven years; after our bright particular stars of the early days, when girls had to face the prejudices against a college education for women, had graduated and gone out as teachers in the various departments of the college or outside schools and other stations. One had gone to Persia as a teacher, and another, Nazloo Nennejanian (Dainty), the daughter of a brave grandmother, had become a professor in the College. Thus we cannot consider these as a special group picked out for show.

Naturally in a school where all departments are represented, from the kindergarten and primary school for the city children up through the grammar and high schools, fed from the outside cities and villages as well as Harpoot, to the college, there is a species of natural selection just as there is in schools in this land.

The fact also that many of the girls in the high school, which used to be called the normal school, taught a class in the lower schools to pay their tuition and gain experience in the days when there were not regular teachers enough to do all the work gave a stability of character very helpful in the college. But there was nothing remarkable about these girls; they are an average group of college pupils.

What became of them? Did it pay for you to aid in the endowment of the college? to send out three—often only two—lady missionaries to superintend and teach these girls? Did it pay for you to give money for apparatus and books? to aid by scholarships those to whom it was an impossibility to pay all the expenses? to send out five, four, three or two dollars a year to pay the tuition of some of them? Did it pay to make their Christmas Day bright



GIRLS IN EUPHRATES COLLEGE IN 1889

with the boxes you so kindly sent us? How about those prayers you faithfully offered for them,—are they lost?

Of these thirty-six girls, thirty-five became teachers in the College and elsewhere, and seven are now teaching in various parts of Turkey. Fifteen afterwards became wives of teachers, preachers or pastors, and others married business men of ability and position. One is now studying in Abbott Academy, and five have gone to further study in the heavenly mansions. As I recall the wonderful, strong Christian spirit of one in the front row the fourth from the left, and how her life changed after she became a Christian, so that not only her family but all the neighbors used to tell me of the change when I went to the Syrian quarter for a weekly meeting, I thank God that Christ took hold of that strong will before she was laid on a bed of lingering sickness after a year of teaching. To this day her pupils tell of her longing that they should find Christ, and of the little prayers offered together.

In the massacres the Christ-life shone out in the death of two others, but the tears come as I look at our martyr graduates, the second from the right in the front row as also in the third row from the front. Mariam, the former, was the quiet, lady-like wife of "Boghos, the Hermit and Martyr," whose story my mother tells in her last book, "Missions in Eden." Get it and read it, and tell me if it pays to educate these boys and girls. If you could step into Mariam's home in Hulakegh, where she reigned as minister's wife and spread light all around, and could hear the people tell of her life there and as a teacher in our school, you would feel that she was right when, as the bullet struck her, she said, "I go to be with Jesus,"—that Jesus to whom she had invited so many. It pays to polish jewels for the Master. Sara, a preacher's wife, standing second in the third line from the front, a strong character and good worker, who had taught for a season in Marash College, lived through the massacres, being wonderfully delivered and brought back after being torn from the unconscious body of her wounded husband. She finally met him, raised as it were from the dead, at the house of a Turk who befriended and partially clothed them, and they reached Harpoot in safety, barefoot and wretched. The exposure and hardship suffered at that time brought on her death later.

I could tell you stories of these girls to fill a volume: of Elmas (Diamond), one of our good teachers whom we were sorry to part with because of her going with her family to California; of Yester (Esther), the married woman who came to our school from Aintab; of Toorfanda (First Fruits), the little village girl who became such a treasure in our home; of Aghavni (Dove), the tall, self-possessed teacher who, with Nergiz and Altoon (Gold) and Shnorhoom (Graceful), suffered so at the time of the massacre, when for

two weeks she wandered on the mountains with her mother-in-law and came to Arabkir to have her husband taken from prison, only to die of typhoid fever. These were members of that senior Bible class when all the class who were not Christians were converted in one forenoon, as a result of the request of the one Christian that we spend the remaining fifteen minutes of the class-time in praying for conversion.



A GRADUATE OF EUPHRATES COLLEGE.

Among these girls is Anna, our successful head kindergarten teacher. Would that you might see her with the children who love her so dearly. Miss Barnum took solid satisfaction in having one so well adapted to the work on her staff. The first girl teacher sent to the mission field in Koor-distan is in this group. Teachers and wives of preachers and pastors have

gone from this group to Van, Sivas, Aintab and all over the Harpoot field. One is the wife of the present preacher of the Eastern Harpoot Church. Some have taught for the Gregorians, another now teaches for the Catholics. One, the wife of the minister of a large church in Harpoot Plain, has with her husband taken the stand that they will take nothing in salary save what is offered willingly to the Lord. As I hear of the good housekeeping and earnest labors among the people of the Arax who was our leading mathematical teacher, and thus a joy to Miss Daniels; as I know that she still keeps up her music with the Estey organ ordered by her husband from the United States, I am glad of the all-roundedness of school life, for many branches are taught in our school. She is the second from the left in the front row; a tall, attractive girl even in those early days. The one next to her, third from the left, is now the wife of our Armenian pastor here in Worcester, who has just joined him with her two children. Others in this picture are on their way to America to be centers of help to their own people.

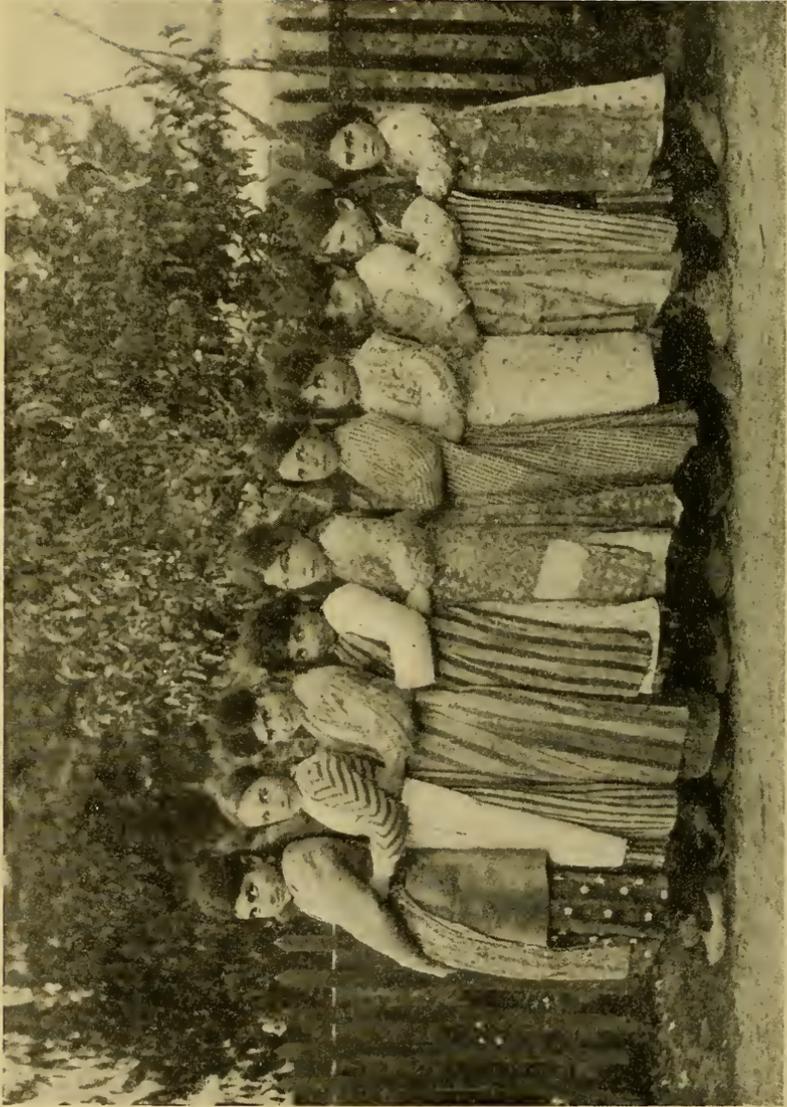
Will you not, as you meet our Armenian women in this land, whether educated or not, hampered as they are by our foreign tongue and customs, reach out to them a hand of loving greeting?

I add a photograph recently received from Hadjin of one of our "sweet girl graduates" with her diploma in her hand. She was with us as a junior during those awful days of massacre. The Central Mission has several times sent us their girls to be trained in Armenian, and I know Mrs. Coffing and Miss Bates would rejoice to have their teacher Mennoosh placed before you; for do you know that we missionary teachers desire most of all of you that our work may pay? Pray that the lives of these girls in Euphrates and all other missionary colleges and schools may be set on fire by the Holy Spirit and shine for our Christ who has made it possible for women in the Orient to receive an education, and so stretch out hands of help to their needy sisters. Thus shall the day come speedily when the orphans now being trained in some of these schools shall be the means of reaching even Moslem women with the Saviour's love.

HAS AMERICAN EDUCATION FOR GIRLS BEEN OF ANY BENEFIT TO VAN?

BY MRS. ELLEN R. L. ALLEN.

It does not seem an exaggeration to say that no mission school in Turkey has had more to struggle against during its period of development than the Girls' School in Van. It began first of all in an atmosphere unfavorable to education for women. Then, too, the prejudice against Protestantism has



A ROW OF MERRY SCHOOLGIRLS IN VAN.

always been marked, as the city being in the heart of Armenia is a strong Gregorian center. The obstacles that the government has put in the way of touring, of erecting school buildings, and even in regard to the courses of study, have all had their influence in retarding the progress of education. Perhaps, however, the school has had to bear its severest strain when it has been left without the direct supervision of American lady teachers; its most recent loss being in the death of Miss Fraser, who was so efficient in caring for the best interests of the school. But the whole story of these struggles and their outcome could be best told were we able to look into that small room over a stable where, twenty-five years ago, some half-dozen pupils were gathered about their teacher; and then step to-day into the two large buildings crowded with more than three hundred pupils who are under the charge of ten or twelve teachers.

The growth, however, has not been simply in size and numbers; though the added years have given dignity, and the standards have been raised, the change in the character of the school has been decidedly marked, and promises for the future a widely extended influence. In previous years the majority of the school was composed of day scholars; but since the massacres by far the larger number are boarders, that is, orphans, who are brought in daily and hourly contact with Christian teachers. Still further many of these orphans are not from the city of Van, which in years past has furnished us with scholars, but they have come from near and distant villages throughout the Van province. It is this new feature which has given a new character to the school, and promises a vastly wider field of influence. As has been mentioned, the government has prevented much touring on the part of the missionaries; hence we find the Van villages in a very primitive condition. Every effort to establish schools has been in vain, and as a result we have been far behind other mission fields in this respect. This being the case our privilege of educating these village girls can be still better appreciated by a glimpse into the homes whence they come. Picture yourself as entering one of these villages. Immediately a crowd of men, women and children surround you. You see in their faces every look except that born of trained intelligence. As you glance about you almost wonder where the houses are, for besides the few green trees there seem to be nothing but mounds of earth. But these mounds are houses, and possibly, if it has been dark, you have been riding on the roofs of some of them. You dismount and enter the low door, and descend several feet below the surface of the ground and find yourself in a small, dark room. There is nothing that we would call a window, the light entering from a hole in the roof, which is intended for the smoke to pass out, but which is equally good for allowing

the rain to come in. On the earth floor you may find spread some dirty straw mats; a stool, a cushion or two with some clay wheat bins compose the furniture of the room. In such a room, raised only a little above the part where the cattle are, the whole family live huddled together, the children unkempt and ragged, giving no sign of cleanliness or neatness. From such homes most of our orphans have come, and you can imagine what a change it must be for them, when they enter our bright, clean, airy schoolrooms.



A VILLAGE WOMAN OUTSIDE OF VAN.

What have they come to learn? A good deal from books; but this is of an elementary kind, for we believe in thoroughness rather than in advanced work, which will be of no practical use to them. At the same time, however, we believe in manual training. Washing and ironing, sweeping and dusting, cooking as far as it is practical, and plain sewing are among the features of the school. They learn a little of the care of the sick and the young, and of late something has been done in the line of rug-making.

We have thus aimed to fit the girls for the lives they are likely to lead. Perhaps it might be asked, Is there no competition? It is well known that the Gregorians have many schools, and are much interested in the subject of education. Why, then, this expenditure of money? Why the need of the missionary schools? A close observer would soon discover that the education given in the native schools is very superficial. Most of what is done is for effect; what will attract the eye or catch the ear is the main object. Whereas, in our schools we have endeavored not only to be thorough and practical, but to pay the greatest attention to the development of character. Thus, if any benefits have been derived from the American education given these girls, the results should show themselves in the graduates and pupils who have attended our schools. Surely we have seen that these scholars, either as they have been retained in the capacity of teachers or as they have returned to their old homes, or have formed new homes of their own, have carried with them the atmosphere by which they were surrounded. It is a pleasure to go into these homes of our pupils. The stiffness and bareness so often seen and felt even in the homes of the wealthy have given way to a home-like coziness which one immediately feels and enjoys. The attempt to make the home more attractive, to care more intelligently for young children, and the more conscientious endeavor to teach them pure morals and fill the home with the spirit of love, are some of the results of their school training. At this point the answer to the question we have been considering can be best emphasized. Our Girls' School in Van is providing the basis for Christian homes, where they are most sadly needed. The blessing it has been in this alone is already incalculable. What even greater results may we not expect with confidence in the years to come. Meanwhile we have the privilege to give generously and to pray earnestly that the cause of Christian education may spread widely throughout all that country.

INFLUENCE OF THE GIRLS' BOARDING SCHOOL IN BITLIS.

BY MRS. ALZINA M. KNAPP.

DURING the four years since I left my home in Bitlis, Eastern Turkey, not a day passes but I am back there in imagination. The mountains "round about" are before me; the town with its 30,000 inhabitants, living in stone houses built upon the sides of these mountains; the river running through the market place, furnishing water power to numerous grist mills as it passes on to less elevated regions. I am thinking of one and another and another of the dear people. I am living my life over again, reviewing the

past, recalling incidents all along the path. I see two missionaries wending their way through the irregular streets of the town for the first time, and how they were great curiosities to a large crowd of people, and in passing them how the whispered word "Englees" saved them from violence.

I think of the struggles to gain a foothold—the slow progress for a time—how we had to contend for every inch of ground obtained. But as I contemplate what the Lord has done,—what has been accomplished in all these years toward evangelizing that people,—no one feature of the work do I rejoice over and love to dwell upon as much as the change in the condition of the women, which has been brought about mainly through the influence of the Girls' Boarding School. I remember their pitiful condition at first—the complete and compelled subjection of the young women and girls to the dictates of the older ones. There was no individuality, no independence until they reached old age; and then if it proved that they had any will whatever remaining, they would in turn vent all their stored ill-feeling upon the younger generation. With their faces closely covered from morning till night, they were never allowed to speak except in whispers and signs—the old mothers only could speak—in fact, unable to do anything of their own choosing. However tyrannical the mothers and mothers-in-law, they must endure without a word. There was nothing to look forward to but that grinding, degrading slavery.

How that school has changed it all! The Armenians had much the same ideas that the Jews of old had, which was that their girls must marry, and the earlier the better. It was a sin and a disgrace to do otherwise. This idea was very strong, especially with the mothers; and yet it was this very prejudice which was used as a means of bringing about what we had so long desired—an opportunity to teach the girls to read.

With all this prejudice of ages to overcome, the missionaries had succeeded in gathering a few young men who were willing to be educated with a view to becoming teachers and preachers. These young men realized that for wives they ought to have educated girls. There were none, and what were they to do? They talked among themselves, and agreed to each marry the other's sister if the mothers could be persuaded to let them be educated. No other line of approach seemingly would have availed. No other motive would have appealed to them so strongly; and it succeeded, and so it was that the Girls' Boarding School was started.

I wish all might understand what that meant to that community of ignorant women. It was the magnet to which all were attracted. It was a light set upon a hill literally. It drew the mothers to us, as they must visit their daughters. The missionaries' influence was soon felt among the women.

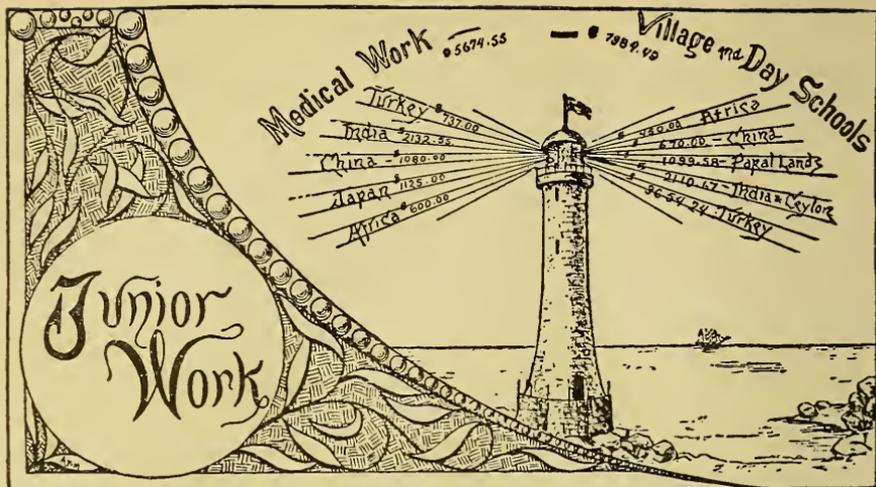
Prejudice was softened, superstitions gradually gave way, and the pure light of the truth dawned upon their minds. It was not merely educating the daughters; it was educating the mothers as well.

This influence in time not only spread over the town, but reached out into the villages around,—for the whole field contained 300,000 inhabitants,—and girls were brought from far and near, that they might receive the advantages of this school. The leaven has been increasing and extending, and it is truly wonderful what sacrifices fathers and brothers make that their daughters and sisters be taken into this school.

The Misses Ely, who have borne the burden and heat of the day, who have labored faithfully, energetically, lovingly, zealously and untiringly, are still there maintaining a lively interest in all the work, and especially in their many "dear girls." After seeing so much fruit of their self-denying labors, they are now able to cast much of the care and responsibility of the school upon young shoulders. Miss Grace H. Knapp, a child of the station, is relieving them somewhat. Of course it ought to give new life to the school for a teacher comparatively fresh from the schools in America, acquainted with the improvements and modern methods of teaching, to take the helm and manage affairs, while the Misses Ely are ever ready with their large experience to give advice and aid when needed.

It is interesting from week to week, as I receive letters from my daughter, to note the signs of progress and encouragement as she looks after the girls and teachers from day to day. Especially is she enthusiastic over a Christian Endeavor Society which she has recently formed. She is much pleased that girls from Gregorian families become active members. It is her hope that this society will develop the Christian character of the girls better than other means. The last letter disclosed a minor note as she told of several of her trusted girls and teachers leaving for America. Their uncles and brothers had sent for them, and they must go, which leaves her comparatively without native assistance.

When I consider what that one school has done for woman in Bitlis and vicinity; how by the blessing of God it has raised her from her low estate, taught her self-respect, made her conscious that she has a soul to be saved, that she is a responsible being, and also helped to make her a companion and helpmeet to her husband and an intelligent mother for her children; when I see how she has changed the aspect of society in that region, I feel like answering the question many times asked, "Does it pay?" Yes! a thousand times, yes! If God is willing to use such means for the advancement of his kingdom, for the civilization of his less fortunate people, we ought to respond promptly, lovingly, self-sacrificingly.



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

JAPAN.

CHRISTIAN ENDEAVORING IN JAPAN.

BY MRS. F. E. CLARK.

NO. 1.

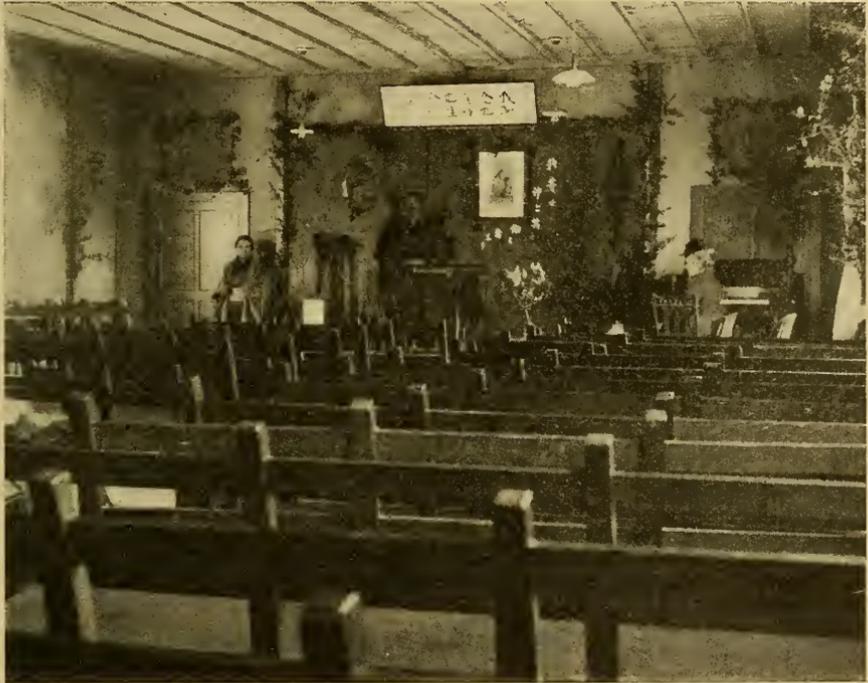
CHRISTIAN Endeavoring in missionary lands and missionarying in Christian Endeavor lands are not quite the same thing, but they are both alike in this, —that they bring together many good people who are working to extend Christ's kingdom in this world. Certainly being a good Christian Endeavorer means being thoroughly interested in missions, and so my story of an Endeavor journey through Japan will, of course, have to do with many missionaries and many kinds of missionary work.

Our Christian Endeavoring in Japan began even before we landed in Yokohama, for when the steam launches came out to meet the good ship China, which had brought us safely across the un-Pacific Ocean, one of them brought some Japanese Endeavorers, as well as some missionary Endeavorers, who began at once to tell us of the long programme of meetings for Japan, the first of which came that very evening in Yokohama, two or three hours after we landed, and before we had been on shore fifteen minutes a telegram had gone to Tokyo promising a meeting there on the next day.

The Christian Endeavoring, which began so promptly, continued very energetically through all the weeks of our stay in that delightful country, so that we averaged not less than two meetings a day for five weeks in succession. Add to this the long journeys in the trains, and the visiting between times, and the walks and talks that must be in order to get glimpses of missionary

life and work, and you will easily see that the opportunities for writing were not easily to be obtained. Indeed, most of it has had to be taken out of our sleep or on the trains, which are not as comfortable as those in the home land.

Christian Endeavoring, too, has meant much more than just attending Christian Endeavor meetings and conventions, for it has meant a good many evangelistic meetings of various kinds, and women's meetings and men's meetings, and meetings in girls' schools and boys' schools, and glimpses of



INTERIOR OF THE CHURCH IN SENDAI.

(Decorated for C. E. Meeting. Miss Bradshaw at the organ.)

fascinating kindergartens where the children themselves are such pretty flowers that there seemed no need of the seeds they were planting.

Perhaps you would be interested to hear what one Christian Endeavor visit was like. We reached Sendai, after a twelve hours' journey, just a few minutes before midnight on a cold, snowy February night, but late and cold as it was we found a procession of Christian Endeavorers waiting to greet us at the station. There were Dr. and Mrs. De Forest and Miss Bradshaw, and

several Methodist and Presbyterian missionaries, and a long procession of Japanese young men who are members of the Tsu Shinn Christian Endeavor Society in Sendai. All of these young men are employed in the telegraph and post offices, but they have formed themselves into a Christian Endeavor Society and adopted Miss Bradshaw as their fairy godmother, I think, though I did not hear them call her by that name. Two men to each jinrikisha, and a long row of jinrikishas, and away we went through the mud and slush and snow in the starlight and moonlight, until at last we were welcomed in Mrs. De Forest's cheery home, which looked so warm and bright and homelike.

I wish I could tell you of my visit with Mrs. De Forest at the school where she teaches, and of the bright, smiling Japanese maidens who looked so glad to see her. I wish I could tell you at length of the delightful meeting in the Methodist Church with the Christian workers of the district—pastors and evangelists and Bible women, and Sunday-school teachers and day-school teachers. Why, it was a lesson in missions just to look into the faces of all these workers, and to realize that all of them were trying in their different ways to do what they might to win Japan for Christ, and that all of them were looking to the missionaries for inspiration and help!

Then there was a general meeting in the Kumiai church for every one who would come, and the church was crowded with those who wanted to hear of Christian Endeavor and those who came from curiosity to see what the foreigners were like.

But perhaps the most interesting meeting was the one in Miss Bradshaw's parlor, which was decorated with flags and flowers and Christian Endeavor banners in Japanese and English till it looked like a picture. I think nothing can be much prettier than a room that is decorated in Japanese. And it was very becoming to this room to have it filled with Japanese young men, Christian Endeavorers, and their friends, who had been invited to this meeting in the hope that they, too, would want to be Christian Endeavorers sometime. The president of the society conducted the meeting, and after addresses by the foreigners, translated by Mr. Harada, the president of the Japanese National Christian Endeavor Union, the young men themselves took part in the meeting, and, except for the unknown tongue, I should hardly have known that I was not in an Endeavor meeting at home. The spirit was the same, and the earnestness of purpose to live a Christian life.

But, oh! I wish you could have shared with us the dainty refreshments that were served at the close of the meeting. It made me think of the old rhyme in regard to what a bride must wear:—

“Something old and something new,
Something borrowed and something blue.”

There was something green and something white, something dull and something bright, something pink and something square, almost everything was there. Indeed, it was all so pretty and dainty and picturesque that it seemed a pity to eat so much beauty; and, indeed, when I tasted it I still thought it a pity to eat it, for it was not all my fancy painted it. Indeed, to my barbarous American taste it seemed that the prettier it looked the worse it tasted, and I was quite ready to agree with the traveler who said that "pickled poetry was all very well to look at, but it was not good to eat." All of this, however, only goes to show how conservative many of us are by nature, and that eating is largely a matter of custom, and before we were through Japan I learned to like many of these same "pickled poetrys."

It was very delightful, too, to be present at the missionary tea which Mrs. De Forest gave, and to see the thirty or more missionaries who live in Sendai talking and planning together about their work and the possibilities of Christian Endeavor as a tool for more efficient work, and it was delightful to hear afterwards that there would probably be several more Endeavor Societies in that district. One more evening meeting, for Christian Endeavorers this time, and then away again through the slush and the snow to take the midnight train, which we found to be very like spending the night in a traveling refrigerator, and the visit to Sendai was only a pleasant memory; but the faces of the workers will stay with us, and our prayers for the people in Sendai will be more earnest and definite, because we know what they are all doing and something of their methods of work. When you Endeavorers hold your next meeting I hope you will find time for at least one prayer for the Endeavorers in Sendai, and I hope that you will also resolve to send some money after your prayers, perhaps not to Sendai, but to some place where the Board asks you to send it this year, and where it will surely help other Endeavorers.

HELPS FOR LEADERS.

A NEW phase of the missionary problem is presented by the summer vacation, and the thoughtful leader often asks herself how she may prevent the interest which has been aroused by the winter's work from being dissipated during the weeks of separation. Some wise suggestions on this very question were given at a recent missionary meeting by one of our loved and experienced workers, and they are repeated here as nearly as possible in her own words. A little modification will easily adapt them to the younger societies.

Life is made up of moments. Character is made up of attention to little things. We shall be more likely to be loyal to the demand upon us for the coming summer for keeping up our interest in foreign missions if we bind ourselves to do some small and simple things. Let us set apart for strict observance each month or each week the hour of the day on which our meetings are held. Let some definite deed be done at that time which shall have a strictly missionary significance. Write a letter or send a book to some foreign missionary. Dress a doll for some school prize, or make some pretty bit of fancy work with which to gladden the heart of some missionary. Set a sum of money aside sacred to such uses. Determine to read at least one book on some foreign missionary work this summer. Have a small blank book, and each month secure from the newspapers as many interesting foreign missionary items as possible. Interest some one else. Determine to carry by storm some one whom you may see. You may set in motion an interest far beyond your own, and certainly your own horizon will be enlarged. A meeting early in the fall can profitably be devoted to gathering in the results of the summer's work.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. It is with great disappointment and solicitude that we find ourselves obliged to report a falling off of \$2,090.80 in contribution as compared with the same month last year. A part of the decrease is accounted for by the fact that for several years a generous gift of a thousand dollars from one individual has come into the April contributions, and which we hope may be received later. This, however, leaves a falling off of \$1,000, a sum very sorely needed in our work. Each Branch treasurer knows the condition of the treasury under her care, and we trust no one of them will fail to sound the note of danger wherever there are deficits in contributions, and that no effort will be spared that they may be made up in the next two or three months. It is a special grief that such a report must be given just after the month when so much prayer was offered particularly for the treasury. Let us still wait in faith, believing we shall receive what is necessary for the work to be done. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. Howbeit this kind goeth not out but by prayer and fasting." Can it be

that our works were not equal to our faith? "Even so, faith, if it hath not works, is dead, being alone." "Was not Abraham, our father, justified by works, when he had offered his son Isaac upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"

FRIDAY MORNING MEETINGS. As the season draws to a close, our Friday morning meetings seem to grow in interest and power, proving the old adage that "Blessings brighten as they take their flight." The spiritual uplift in them during the past winter has been very noticeable, and we feel that those who can but do not attend them lose a real blessing out of their lives. The one on Friday, May 4th, was largely given to reports and impressions from the Ecumenical Conference. The leader was Mrs. Capron, who, as always, brought us to the very feet of our Lord in love and gratitude for the inestimable blessing of walking by his side, as friends and co-workers. Friends in the mission to Spain, whose names were in the Prayer Calendar for the week, were tenderly remembered in prayer, and then followed the "Conference echoes," given by Mrs. Judson Smith, Mrs. A. C. Thompson, Mrs. J. Frederic Hill, Miss C. M. Telford, of the Japan mission, and others.

MISSIONARY PERSONALS. It is with pleasure that we can again mention the appointment of two new missionaries, Miss Grisel B. McLaren, who it is hoped will go to Van, Turkey, and Miss Mary A. Channel, who expects to accompany Mr. and Mrs. Price on their return to Micronesia for the new work in Guam. Miss Ella J. Newton (supported by the W. B. M. I.), from our Girls' College in Foochow, arrived in San Francisco, March 17th. She is now with her sister in California, but expects to come East in the early summer. Mrs. M. C. Winsor, who has been detained in this country month by month for various reasons, sailed with her husband for India, May 10th, on the *Quito*, a ship furnished by the United States government to carry five thousand tons of corn contributed through the *Christian Herald*. Those who know Mrs. Winsor can imagine her satisfaction in sailing into the harbor at Bombay with the blessed relief for her starving friends and neighbors. Miss Corinna Shattuck, although not one of our own missionaries, is well known to all our readers, reached New York April 14th, after several months in England, raising money for her orphanages. She goes to friends in the West early in June.

THE ECUMENICAL CONFERENCE. The great Ecumenical Conference, which has occupied the minds and hearts of so many mission workers for several years, is now a thing of the past. Prospect has become retrospect; and we drop back once more into the old lines of work—lines none the less

dear because familiar, and all the more dear because the work, and let us hope also the workers, have been lifted to a distinctly higher plane. Surely no one who saw the thronging multitudes gathered day after day,—men and women by the thousand, thrilled through and through with one great purpose,—no one who felt the uplifting, strengthening power of the spirit-presence, could ever fall back to the old plane of working and of living! There ought never to be any element of drudgery or discouragement in our work again—nothing but joyful following in the footsteps of our great Leader, whose presence was so manifestly present in all the sessions. It was noticeable that no braver, cheerier, more hopeful words were spoken than those of the veterans of thirty, forty, even fifty years in the field,—those who knew by long experience of what they spoke, who had seen such wonderful results from small beginnings, notwithstanding the limited means and number of laborers. No less inspiring was it to see the bright, earnest faces of those whose life was all before them animated with a great purpose and high anticipations.

The home side of the work was also presented by men and women well known in business, professional and educational lines, giving their very best to the advancement of the kingdom of their Lord. Not a despondent note was heard through all the sessions; neither was there any defense or apology for, or discussion as to the necessity and practicability of, foreign missions. The work was held up to view in all its length and breadth—its wonderful success and promise. The main subjects considered were as to how it could be carried on to ultimate victory; how the churches and their pastors could meet the increasing demands; how Christendom as a whole could be roused to all the privileges and duties that lie before them. It was good to be there—an experience for a lifetime, never to be forgotten.

NUGGETS FROM WOMEN AT THE CONFERENCE.

“He who reads must serve him who cannot,” is converted in India, by Christian education, into “Not to be ministered unto, but to minister.”—*A missionary.*

Great responsibility rests upon us at home, as to the teachers sent out to make this higher education successful as an evangelistic agency.—*Mrs. Fairly-Daly.*

In 1859 Mrs. Doremus was told, “As well attempt to scale a wall five hundred feet high as educate a woman in India;” that wall has been scaled.—*Mrs. Moses Smith.*

I learned in Korea what the psalmist meant when he said "The mountains skipped like rams, and the little hills like lambs" so blinded with happy tears were my eyes as I saw the eagerness of the women to learn.—*Mrs. Baird.*

A three and sixpenny volume has far greater possibilities than a three and sixpenny antimacassar.—*Miss Irene Barnes.*

We find frequently enough a kind of voluntary salvage corps who stand provided with buckets of cold water and relays of wet blankets to quench the fires of enthusiasm.—*Ibid.*

We, as missionaries, have used every faculty, natural and acquired, and have coveted all we lacked.—*Miss Thoburn.*

We do poor work if it does not become self-propagating.—*Ibid.*

Women's societies are the advance agents—the John the Baptists making a way in the wilderness.—*Mrs. Montgomery.*

Our Work at Home.

WOMAN'S DAY AT THE ECUMENICAL CONFERENCE.

BY MISS ALICE M. KYLE.

COMING as it did midway in the Conference, a word as to the setting of the picture would not be amiss, could pen convey any adequate impression of the scene. In our eyes was the beginning of the fulfillment of prophecy, for they had come from the north and from the south, from the east and from the west to sit down together in the (spiritual) kingdom of God. Consider the vast auditorium of Carnegie Hall, seating four thousand people, thronged day after day with those who were "of one accord," welcomed by two who had held the highest gift the nation can bestow—President McKinley and ex-President Harrison—and by the governor of the Empire State; hear, if you may, the echo of those hymns of the church militant, "Jesus shall reign" and "Crown Him Lord of all," sung by thousands; look upon the hundreds of missionaries from almost every land beneath the shining sun—men and women whose names are household words and whose faces are a benediction—Dr. Paton, the apostle of the New Hebrides, Dr. Jacob Chamberlain, Dr. Hamlin, Dr. Ashmore, Mrs. Hume, Mrs. Hepburn, Mrs. Scudder, Mrs. Wheeler, Mrs. Capron and

many, many more; hear the stories of triumph, of open doors, of eager listeners of every race to the gospel story, and yet look upon the great map of the world and fail not to keep in mind its great areas of darkness, its whole continents given over to un-Christian faiths, save for the tiny spots of light around the mission and stations, and gain, as we did, a new meaning from the words, "The world for Christ!" Into this atmosphere and with this environment, on Thursday, April 26th, the women reverently lifted up the work of hand and heart and brain in evidence of their obedience to the behest of their risen Lord,—“Go, tell.”

On Tuesday, six sectional meetings had been held in neighboring churches for the discussion of practical problems and methods of work.

These meetings were largely attended, and the programs, carefully prepared by committees of ladies from the various denominations, abounded in helpful suggestions, and must prove fruitful in future work.

The opening session of Thursday, the public day, held in the Central Presbyterian Church, was opened by our own president, Mrs. Judson Smith, chairman, who urged upon Christian women the necessity of making the best possible preparation in view of the wonderful possibilities before them in this day of an “open world.”

The time of this session was largely devoted to reports from the sectional meetings. Mrs. Trueheart, of Nashville, Tenn., chairman of the meeting on Young People's Work, spoke of the emphasis laid upon God's purpose to use young people in the work of foreign missions, of the importance of systematic study, and the value of home training for the little ones. A well-graded system of education for young people was advocated, and the necessity of timely, well-directed public meetings—“bright, musical and spiritual”—warmly upheld.

Mrs. Moses Smith, president of the W. B. M. I., as chairman of the meeting on Giving, brought the crystallized thought of that meeting in some admirable resolutions, approved by the audience by a rising vote.

Brief and interesting reports of the meetings on Education and Medical Work were given by Miss Frances Hawley of the Presbyterian Board, in place of Miss Parsons, chairman, and Mrs. Campbell of Pittsburg, Pa., for Mrs. Keen. President Hazard of Wellesley presided at the meeting on Education, and most suggestive addresses were given by Miss Isabella Thoburn, Miss Barnes and others. These reports were discussed by several ladies, and we were privileged to hear from Mrs. J. Fairly Daly, of Glasgow, who told a touching incident of childish self-sacrifice, and emphasized the wonderful reproductive power of the educational work as evinced by the conversion of a whole village in India through the teaching of a little girl

who read and re-read to eager listeners the Gospel of Mark, the only fragment of the Scriptures in the village.

Earnest testimony to the blessing of the medical work was borne by Dr. Sophia Johnson, a Eurasian physician in charge of a woman's hospital in Northern India; and Dr. Mary Pierson Eddy, of Syria, the only woman who has the Sultan's permission to practice medicine, was presented to the audience.

The report of the meeting on Literature was presented by Miss Child, and was rich in suggestions. Resolutions embodying the conclusions of this meeting were also approved by a rising vote, a full account of which will be given in our next number.

The deepest interest was shown as Miss Corinna Shattuck, fittingly introduced by Mrs. Smith as the "heroine of Oorfa," came forward. Miss Shattuck spoke of the wonderful work of the Bible women, and of their ability to reach each year thousands of suffering women with light and hope, giving as one instance the life of Nauritza in Kessaf. Miss Shattuck's closing words laid solemn stress upon the power of intercessory prayer: "Why have all these blessings in spiritual life come upon Armenia? Because more than ever before, since the massacres, you have been praying for us."

The closing address of the morning was given by Mrs. F. Howard Taylor (*née* Geraldine Guinness), of the China Inland Mission. Her theme was the Evangelization of China, and she gave a vivid picture of the terrible need of China, and the power and beauty of the evangelistic work done by the native Christians.

After prayer by Mrs. Gracey, the meeting adjourned to meet at 2.30 in Carnegie Hall.

Mrs. J. P. E. Kumler, of Pittsburgh, Pa. (W. F. M. S. of the Presbyterian Church), presided at the afternoon session.

After the devotional service, Mrs. Harriot Todd, of Boston, representing the oldest woman's society, the Woman's Union Missionary Society, gave the address of welcome. Mrs. Todd paid a beautiful tribute to the work done by Mrs. Doremus, and alluded happily to the women's societies of the provinces as "Colonial Dames."

Responses followed from Mrs. George Kerry, of London, on behalf of the English delegates, calling upon all women to unite in a forward movement into the new century such as never has been seen; from Mrs. Joseph King, on behalf of the Australasian societies, telling of the daughters of that land who year by year go in larger numbers as missionaries to India and China; and from our own Mrs. Gulick, of Spain, in behalf of the missionaries, not alone the hundreds present, but the thousands unseen, the "cloud of wit-

nesses," and the eager listeners across the seas, who are watching for the results of this wonderful meeting.

The chairman gracefully presented to the audience the living link between all woman's missionary societies, Miss Abbie B. Child, Chairman of the World's Committee of Women's Missionary Societies.

A valuable paper by Mrs. Moses Smith, of Chicago, which will undoubtedly be printed, discussed the "Value of Women's Societies among Evangelizing Agencies," arraying in masterly sequence the development of this force since the time when David Abeel, in 1834, brought home his appeal from Oriental women to the happier women of England and America.

What an eloquent tribute to the reflex value of woman's work was that quoted in this paper from the poor woman in a remote hamlet who said to Mrs. Smith, "When I have given my gift for foreign missions I am conscious that I am no longer simply a part of this little town, I belong to God's great forces for uplifting the nations"!

Mrs. N. M. Waterbury, of Boston, secretary of the Baptist W. F. M. S., tabulated in a captivating address some of the "Results of Woman's Work in the Home Churches." "While there are still women who do not know a telegram from a telephone, and who think a zenana must be a new embroidery stitch, yet a million and a half women have been enlisted in this work, and these women in 1898 gave \$2,600,000 to foreign missions." The Student Volunteer Movement is, in a sense, the result of woman's interest and woman's prayers, as mothers for thirty years have trained their sons and daughters to love this cause and to give themselves to it. From the snowy-haired women to the babies in the Cradle Rolls, the results have been beautiful and constantly growing, but not yet, not yet, can we say, "She hath done what she could."

We had also the witness of missionaries to the value of woman's work. Mrs. W. M. Baird, of the Presbyterian Mission in Korea, told of the generous giving of poor women, and of the self-sacrifice of native Christians in telling the story of Jesus to others, while Dr. Levering, of the Baptist mission in Southern India, made evident the breadth and height of a "Physician's Opportunity" to the suffering, tortured motherhood and childhood of the Orient, and begged for better facilities, more hospitals, more generous responses to this great need.

Another phase of woman's work, "Missionary Literature," was presented by Miss Irene H. Barnes, of London, Superintendent of Publications of the Church of England Zenana Missionary Society, in a paper fertile in suggestions for utilizing the printed page as a means of reaching the "great untouched"—the mass of women not yet interested.

The concluding exercise of the afternoon was conducted by Mrs. A. J. Gordon, of Boston,—the introduction of four hundred and twelve missionaries representing twenty-nine societies in America, nine in Great Britain, and three on the continent. From Africa, India and Ceylon, from Assam, Laos and Burmah, from Korea and Japan, from Persia and Oceanica, from Turkey and Mexico, from Spain and South America, from Madagascar and China they came, the veterans of well-nigh threescore years of service, mothers of missionaries, and the youthful bride just under appointment; representatives of every kind of missionary service now passed in a long procession before those who delighted to honor them. No words can describe the scene and the emotions of those who in such a company were permitted to join hands and sing,—

“Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.”

The evening session brought together the largest audience since the opening night. Hundreds of women missionaries again occupied the platform, and the presiding officer was Mrs. J. T. Gracey, of the Methodist W. F. M. S.

After devotional services a paper prepared by Mrs. Isabella Bird Bishop, who was detained by illness, was read by her personal friend, Mrs. Joseph Cook. This paper, “A Great Need,” gave solemn emphasis, brought from far-reaching personal observation, as traveler and explorer, to the awful degradation of womanhood in non-Christian lands, and the absolute human impossibility of reaching such women save by the voice and ministry of Christian women.

Mrs. Duncan McLaren, of Scotland, brought glowing testimony to the responsibility of women in this cause—a responsibility as old as the gospel, a commission entrusted by Christ himself to Mary.

Again, we had the testimony of eye-witnesses to the value of higher education, as Miss Thoburn, of Lucknow College, India, urged the power of skilled service, the value of careful and thorough training for the native Christian girls who become the teachers of thousands.

Miss Thoburn's convincing words received beautiful confirmation in the presence of Prof. Lilavati Singh, a former pupil of Miss Thoburn's—now herself a professor of English literature in Lucknow College, and a striking illustration of the power of Christian education for the women of India.

It was told of Professor Singh that she read Greene's “Short History of the English People” seven times, in order to acquire the pure diction

with which she charmed her listeners. Professor Singh pleaded for Christian education for her people, "I am an Oriental and a dreamer of dreams, and my surpassing joy would be to see my vision of a gathering like this in India fulfilled."

The last address was upon the "Outlook in Woman's Foreign Missionary Work," and was given by Mrs. W. A. Montgomery, of Rochester, of the Baptist W. F. M. S. Mrs. Montgomery made an eloquent appeal to all women to be loyal to the work entrusted to their keeping: "An organization, like an individual, is immortal till its work is done. As long as there is something to be done for the women of other lands we shall need women's organizations." "The last citadel of heathenism is the home, and that fortress can never be taken save by the women." "A thousand kindergartners, a thousand physicians, a thousand trained nurses, a thousand mothers—these must be our gifts to non-Christian women, and until we give them our work is only begun."

The closing feature of the evening was the presentation by Mrs. J. F. Keen, of Philadelphia (of the Methodist W. F. M. S.), of a group of native Christian women from India, Armenia and China in their native costumes. Among them was "Khurdish Amy," a refugee from Armenia, and a Moslem convert, whose speech was interpreted by Miss Emily Wheeler, and Monarama, the daughter of Pundita Ramabai, who spoke in English concerning her mother's wonderful work for Hindu widows.

With this tender and convincing object-lesson the marvelous teaching of Woman's Day closed, to be reproduced with living power and influence in thousands of churches all over the world, until its kingdoms are become the kingdoms of our Lord and of His Christ, who alone is the Saviour of woman.

POSTAL-CARD OPINIONS ON THE ECUMENICAL CONFERENCE.

To fully describe the Conference seems an impossible undertaking in the limited space of our magazine. We have not attempted it. We wish, however, to share with our readers a few opinions from delegates present.

THE Conference was the most notable event in the history of the Christian Church, and was grandly successful. Its "interesting feature" was its exaltation of the Lord Jesus Christ, its effacement of denominations as such; its unity of spirit in subordinating every interest to the great object of bringing the whole world to Christ. The impression it gave of the power of God

working through man in answer to the prayer of our Lord was profound and inspiring.—*Mrs. E. S. Mead.*

The most interesting feature to me was the fact that the most successful missionaries dwelt, not on their accomplishments, but on the faithfulness of God and the spiritual power yet unclaimed by intercessory prayer. The combination of spirituality with breadth and variety of views and practical originality in the women's meetings was remarkable.—*Miss M. B. Fuller.*

The increased possibility of international conference and co-operation seemed to me the most practical result of the wonderful gatherings at the Ecumenical Conference, and the prominent position given to woman's work in contrast with the meager showing at London in 1888 its most interesting feature.—*Mrs. Joseph Cook.*

Was it as spiritually inspiring and uplifting as such a gathering would be expected to be? Could it be with such packed programmes? The most interesting feature was the sight of so many well-known workers on foreign missionary ground and leaders at home whose names have long been familiar; also the marked ability shown in the carefully prepared papers assigned; and the evident enthusiasm everywhere.—*Mrs. S. B. Capron.*

I feel that the Conference was the greatest possible expression of the reality and power of mission work in the hands of consecrated men and women, suggesting also the rich opportunities God is giving us in this age, and consequent obligations of sharing in this work.—*Mrs. C. L. Goodell.*

The Conference seemed to be a very great success in showing the oneness of the work, and bringing out new facts that may arouse the churches and increase the gifts. The fact that the President and Governor of New York were interested in the Conference will be a help and encouragement.—*Mrs. S. B. Capen.*

If I were deaf and unable to hear a word that was said at the Ecumenical Conference, I should feel paid for the journey to New York, just for the privilege of looking into the faces of the men and women who were there, remembering who they were and what they represented. The *personnel* of the Conference was the most impressive feature to me, and I came home thankful to be the least little thread on the fringe of the great foreign missionary work.—*Mrs. Ellen C. Pratt.*

As a whole, an immense gathering, very fatiguing, great difficulty in hearing, yet impressive, because so many people were interested in so good a cause. In particular, the most interesting feature in the few days I was there was the Sectional Meeting on India, when Dr. C. Cuthbert Hall was a model presiding officer.—*Miss E. S. Gilman.*

The most profound impression left by the Conference is the tremendous uplifting power of the gospel of Christ. The sum total of missionary testimony seemed to make almost visible the progressive fulfillment of the promise, "And I, if I be lifted up, will draw all men unto me." This day (are these) Scriptures fulfilled in (our) ears.—*Miss S. E. Daggett.*

The most interesting feature to me was the great audiences and the variety of the themes, all practical, sensible, valuable. It was like a foretaste of the day when we shall gather from the "north and the south, and the east and the west, and sit down together."—*Miss Lillian E. Prudden.*

I think the Conference was an object lesson to those not interested in foreign missions of the importance, dignity and marvellous results of the work; and to those already interested it was a great inspiration and encouragement.—*Mrs. W. W. Eaton, Middlebury, Vt.*

The tender memories of those ten days when the Holy Spirit seemed hovering over and about us can never be forgotten.—*Mrs. Anna R. Wilkinson.*

The greatest interest of the Conference to me was in the people; in seeing the veterans of active service, the hundreds of home workers who are giving the best of their lives to extend that service, and the crowds eager to gather day after day to learn what has and can be done for the furtherance of missionary effort; and through those crowds I believe the Conference, as a whole, will bring to people of all lands the power of inspiration for new and greater efforts to help.—*Miss Helen S. Lathrop.*

It was a wonderful opportunity for our missionaries, the best they have ever had. The feature of the Conference was the woman's meeting on the 26th, showing more than ever before the strength of women's Boards.—*Mrs. W. H. Fenn.*

It was a most remarkable series of meetings, as shown in the continuous attendance and immense interest, as well as in the thorough discussion of so many departments of mission work. One of its most interesting features was the desire for united effort among the different denominations represented.—*Mrs. G. H. Eaton, Calais, Me.*

The best features to me were the men who presided, also those who were on the platform—representatives from many nations, the dear missionaries from many lands. From the seats on the floor and in the galleries a reverent throng assembled to hear what the gospel has done to bring the millions sitting in darkness to the light of the gospel of our Lord Jesus Christ.—*Mrs. P. H. Derby.*

The Conference was the most important gathering ever held in the interests of Christian unity and as showing results. The privilege ac-

corded Christian women in publishing the tidings was marvellously great. The noble army of missionaries—God bless them!—were the most interesting feature of the meeting.—*Mrs. C. A. Jewell.*

I was impressed with the immensity of the Ecumenical Conference, not only in attendance, but in all other directions,—its unity, its freedom from the denominational and personal elements, and with its vitality, so striking during the meetings, and, now that the Conference has dissolved, so evident in those who have attended it and in those who have only read about it. There seems to be a general feeling that great results will follow.—*Mrs. E. N. Packard.*

The most interesting feature was the uniting of all the women's Boards in preparing and publishing a comprehensive and systematic study of missions, accompanied with maps. It does not seem possible that the grand enthusiasm manifested at the meetings of the Conference can fail to arouse our home pastors to the demands of the hour, the duty they owe their churches and their missionary Boards.—*Emma M. Turner.*

The Conference, as a whole, was to me the most remarkable in numbers and completeness of arrangement, not excepting the "International Council," of any organization in which I have participated. The kind courtesy, as well as the kind Christian patience manifest on the part of the Hospitality Committee, was exemplary. The most interesting feature, perhaps, was the unity of all the denominations, one aim to evangelize the world, and yet we were admonished to continue to work with all possible zeal in our own societies.—*Mrs. Orlando Mason.*

All secondary details as to special meetings or special features are absorbed in the fact that such a Conference could be, and so perfectly organized, so wonderfully carried out, and of such spiritual power, side by side with its intellectual power. A most interesting feature is its testimony in itself, that men of the highest intelligence and education believe in and give their influence for foreign missions.—*Mrs. H. S. Huntington.*

The Ecumenical Conference impressed me as a grand event giving a liberal education in a week's time. It was as if standing on an eminence all the kingdoms of the earth had been spread out before me. Though through man's striving, by noble living and splendid organization, help is carried to the heathen, yet it is God who giveth the increase.—*Mrs. E. T. Hincks.*

The sight of a lifetime, the unapproached, spectacular feature of the great Conference was the impressive, never-to-be-forgotten, thrilling, moving procession of about four hundred elect ladies, some veterans, many who had hazarded their lives for the gospel's sake, well-known heroines from scenes of massacre, founders of the Redeemer's kingdom in the darkened portions

of the earth. The ends of the earth had come together. What answer could a skeptic make to these evidences of consecration, success and reliance upon God?—*Mrs. J. L. Hill.*

The grandeur of such a host as gathered to hear and tell of His glory among the heathen seemed but a foretaste of the time when that great multitude, which no man can number, of all tribes and peoples and tongues, shall gather before the throne and cry with a great voice, Glory and praise and honor be unto Him which hath redeemed us. The ringing appeal to the young people impressed me greatly.—*Mrs. F. C. Ratcliffe.*

The Conference, as a whole, seemed to me a visible realization of the text, "One is your Master, even Christ, and all ye are brethren." One of the most interesting features, what women have done, are doing, and purpose doing in missions.—*Mrs. C. H. Cook.*

SIDELIGHTS FROM PERIODICALS.

CHINA.

Arena, May. "Chinese Exclusion from the Philippines." Sam. W. Belford, on the staff of General Otis, presents the facts which have weight on both sides of this question.

Forum, May. "The United States and the Future of China," by Wm. W. Rockhill. After setting forth the service which the United States has rendered China, as well as other nations, in the "Open Door" treaty, the writer rests the responsibility of her future upon China herself, hoping much for her "if the Chinese government will but honestly perform the duty of maintaining order throughout the empire and of protecting foreigners, especially foreigners and their converts, so long as they do not violate Chinese law."

Harper's, May. Captain Mahan continues "The Problem of Asia."

JAPAN.

Independent, May 3. "Japan and America," in which the editor of a Japanese paper urges close commercial relations between these two countries, his native land and America, whom he calls a "benefactor" and "mother" to the Japanese.

The Critic, May. A native, Adachi Kinnosuké, writes a spicy criticism of the book "Japan in Transition."

The Forum, May. T. J. Nakagawa traces the history of "Journalism in Japan" to its present flourishing condition.

AFRICA.

Fortnightly Review, April. "Fifty-eight Years as Child and Woman in South Africa," edited by Maynard Butler, is an exceedingly interesting account, with many flash lights upon customs and manners, told in simple, often broken English, as it fell from the lips of the narrator.

Outlook, April 28. "South Africa's Greatest Problem," by Edgar Mels. This problem concerns the native population.

INDIA.

Century, May. A picturesque account of a festival in Benares, called "The Maharaja's Water Carnival," by an artist, R. D. Mackenzie, highly illustrated. M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

June.—A Century in the Turkish Empire. See LIFE AND LIGHT for May.

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.

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.

EDUCATIONAL WORK OF THE WOMAN'S BOARD IN
CENTRAL AND EASTERN TURKEY MISSION.

TOPIC FOR JULY.

THIS topic leads to a study of some of the finest schools in Turkey, and we suggest that short sketches be given of each one, or that a fuller account be given of one which will be a type of all the rest. This last could be considered in three parts: (1) a brief history of the early years; (2) a description of present condition and routine; (3) results in the community in which it is placed. 1. The Seminary at Aintab, Central Turkey: (a) General History, see LIFE AND LIGHT for June, 1878, September, 1876, December, 1886, March, 1889; (b) Routine, January, 1888; (c) Pupils, January, 1888, and January, 1889, December, 1893, November, 1897; (d)

Results, May and December, 1880, December, 1886, June, 1893; (e) General, December, 1893. 2. Euphrates College (female department): (a) History, LIFE AND LIGHT for October and November, 1878, January, 1882, May, 1888, November, 1891; (b) Routine, December, 1888, July, 1896; (c), General Description, December, 1888, August, 1894, October, 1896, September, 1898; (d) Results, April and October, 1889, January, 1890, February, 1891 (day schools), July, 1888, September, 1890, June, 1893. 3. Boarding School in Bitlis. LIFE AND LIGHT for August, 1878, June, 1888, March, 1892. 4. Boarding School in Mardin. LIFE AND LIGHT for January, 1879, February, 1880, March, 1892, and Annual Reports of W. B. M. Results, October, 1897. Boarding School in Van. Surroundings. See LIFE AND LIGHT for May, 1877. Routine, August, 1884, December, 1887, March, 1892. Results (day schools), February, 1889, June, 1891. Massacres and Relief Work, March and July, 1896.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18, 1900, to April 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Calais, Mrs. Eaton, 10; Machias, Miss Longfellow, 52; Red Beach, Aux., Emma Poore, 10,	72 00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Bath, Mrs. C. A. Perry, 20; Portland, Special Gifts, 50, High St. Ch., S. S., 10, St. Lawrence Ch., S. S., 2.36, State St. Ch., S. S., 9.19, Primary Dept., 2.91, Seamen's Bethel Ch., Ocean Pebbles, 2, Williston Ch., Aux., 31.38, S. S., 9.79; Scarboro, C. E. Soc., 5; Waterford, Aux., 8; Westbrook, C. E. Soc., 10,	160 63
Total,	232 63

LEGACY.

<i>Portland.</i> —Legacy of Mrs. Sarah D. How, Charles A. Ring, Exr.,	500 00
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NEW HAMPSHIRE.

<i>Littleton.</i> —A friend, 3.50, Mountain Gleaners, 5; Rochester, A friend, 40 cts.; Snn-cook, Mrs. P. A. Mills, 5,	13 90
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Hennington, C. E. Soc., 5; East Brentwood, C. E. Soc., 11,	16 00
Total,	29 90

VERMONT.

<i>Groton.</i> —Mrs. A. B. Taft, 2; Putney, Mrs. A. S. Taft, 5,	7 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, Th. Off. (of wh. 50 const. L. M's Mrs. George E. Welch, Mrs. Perley F. Kimball), 51; Benson, Aux., 19; Burlington, 37; Dorset, C. E. Soc., 10; Fairfax, Mrs. Eliza J. Purmort, 1; Franklin, C. E. Soc., 3; Ludlow, C. E. Soc., 30; Randolph Centre, C. E. Soc., 2; St. Johnsbury, East, Margaret Miss. Soc., 12; Westminster, West (of wh. 25 const. L. M. Miss Stella A. Goodell), 26. Less expenses, 7,	184 00
Total,	191 00

MASSACHUSETTS.

<i>Amherst.</i> —Miss Mary I. Ward,	6 00
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Chelmsford Centre, Cong. Ch., Aux., 8; Lowell, Highland Ch., Aux., 30; Woburn, Aux., 30,	68 00
<i>Ayer.</i> —A friend,	50 00
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Centreville, Aux., 5; Orleans, Aux., 10; Sandwich, Aux., 12.25, Th. Off., 19.69,	46 94
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Curtisville, Aux. (with prev. contri. const. L. M. Mrs. F. N. Heath),	

bury, First Ch., Aux., 111.86; Deep River, Aux., 15; Derby, Jr. C. E. Soc., 2; Durham, Aux., 30; East Haddam, C. E. Soc., 10; East Haven, Aux., 10, M. C., 10, G. Roll, 7.15; Haddam, Aux. (with prev. contri. const. L. M. Miss Winnifred M. Lewis), 9; Higganum, Aux., 87.25; Killingworth, Aux., 3; Litchfield, Y. L., 211 C. E. Soc., 19.50; Meriden, First Ch., C. G., 35, Jr. C. E. Soc., 2; Middletown, First Ch., Aux. (25 by Mrs. James H. Bunce to const. L. M. Mrs. Warren S. Williams, 25 by Mrs. Mary A. Bradley to const. L. M. Miss Marian H. Bradley, and 25 by Miss Caroline M. Bacon to const. herself a L. M.), 146.10; South Ch., Aux. (to const. L. M. Miss Susan Woodman, Miss Jessie Ward, Mrs. Lily P. Craig), 75, G. W. (of wh. 25 const. L. M. Mrs. Anna Bill), 30, C. Roll, 13.20; Naugatuck, Aux., 102.57; New Haven, Daventry Ch., Aux., 16, Dwight Place, F. M. C., 25, English Hall, Aux., 27, Howard Ave. Ch., Aux., 40, Plymouth Ch., C. Roll, 20, Taylor Ch., Aux., 10, United Ch., P. S. of M., Aux., 5.30, C. Roll, 3.25, Jr. C. E. Soc., 2, Welcome Hall, L. B., t, Yale College Ch., Aux., 36; New Milford, G. L., 25; New Preston, C. E. Soc., 5; Newtown, Aux., 34; North Madison, Aux., 3.65; Norwalk, Aux., 30; Plymouth, C. E. Soc., 5; Portland, Aux., 30, Builders, 4; Shelton, Aux. (const. L. M. Mrs. Richard H. Hubbell), 25, C. Roll, 3.40; South Britian, W. A., 3; South Norwalk, Aux., 80; Stamford, Y. L., 19.55; Stratford, S. S., 35; Torrington, Third Ch., Aux., 97; Trumbull, Aux. (of wh. 25 const. L. M. Mrs. Elmore T. Nichols), 37, M. C., 5; Warren, Aux. (of wh. 25 const. L. M. Mrs. Sarah E. Sackett), 36.25; Waterbury, Second Ch., C. E. Soc., 50; Watertown, Y. L., 20; Westport, Aux., 10; Whitneyville, Aux., 47; Woodbridge, Aux., 30; Woodbury, First Ch., Aux., 22.60.

Trumbull.—A friend, 2,064 07
200 00
Total, 2,588 22

NEW YORK.

Binghamton.—Mrs. Edward Taylor, 10; Bridgewater, Maria M. Bostwick, 25; Brooklyn, Mrs. George C. Stebbins, 10; New York City, A Th. Off., 1.

New York State Branch.—Mrs. F. M. Turner, Treas. Albany, Aux., 25, Ch., 10, S. S., 10, Bethany Circle King's Dau., 5, Y. L. King's Dau., 7; Antwerp, Aux., 25, C. E. Soc., 5; Aquebogue, Aux., 17; Baiting Hollow, Aux., 15; Bridgewater, Aux., 9.50, Broadway Tabernacle, Aux., 363; Brooklyn, Central Ch., Aux., 166.66, Lee Ave., Aux., 20, Dau. of Naomi, 3.25, Lewis Ave. Ch., Zephro Circle, 5, Henry Ward Beecher M. C., 30, Puritan Aux., 50, Park Ch., Aux., 10, M. C., 5, C. E. Soc., 20, Parkville, C. E. Soc., 5.23, Jr. C. E. Soc., 2.10, Pilgrim Chapel (Class 17), 30, Immanuel Ch., Jr. C. E. Soc., 2.52, Tompkins Ave. Ch., Aux., 50; Binghamton, Plymouth Ch., Aux., 5; Camden, Jr. C. E. Soc., 5; Candor, C. E. Soc., 5; Copenhagen, Aux., 20; Crown Point, Aux., 11.50; Cortland, Miss. Soc. (to const. L. M.'s Mrs. Lillian Holden, Mrs.

Lizzie Waterbury), 50; Elbridge, Jr. C. E. Soc., 5; Ellington, Jr. C. E. Soc., 4; Fairport, Aux., 15; Flushing, Aux., 40.70, Acorn Band, 10; Gloversville, Aux., 31.18, Jr. C. E. Soc., 5; Hamilton, Aux., 25, C. E. Soc., 8; Homer, Aux. (with prev. contri. by Mrs. E. J. Ranney to const. herself a L. M.), S. S., 28.75, Honeoye Cheerful Givers, 10; Ithaca, W. M. Soc., 3; Little Valley, L. M. Soc., 3.75; Lysander, W. M. Soc., 14; Lockport, First Ch., Aux., 22; Middletown, S. S., 5; Northfield, Aux., 21; North New York, Aux., 5; Orient, Aux., 17; Phoenix, W. M. Soc., 20, Jr. C. E. Soc., 5; Poughkeepsie, Aux. (of wh. 25 const. L. M. Mrs. Alfred M. Frost), 30; Philadelphia, Aux., 12; Rensselaer, Aux., 5; Riverhead, C. E. Soc., 50; Rodman, L. M. Soc., 21; Scranton, Pa., Aux., 20; Sloan, Aux., 7; Sherburne, Aux., 25; Sidney, Aux., 25, S. S., 10.47; Syracuse, Geddes Ch., Mrs. G. C. Gere, 20, Willing Workers, 10, Silver Circle, 5, Goodwill Ch., C. W. Soc., 15, Jr. C. E. Soc., 4, Danforth Ch., C. E. Soc., 5, Plymouth Guild, 87.63, Pilgrim Chapel, L. A. Soc., 5; Ticonderoga, Aux., 38.45, C. E. Soc., 5; Wellsville, Aux., 7.59; West Bloomfield, Aux., 20, C. E. Soc., 5; West Winfield, Aux., 30. Less expenses, 304.28, 1,445 00

Total, 1,491 00

LEGACY.

Syracuse.—Legacy of Mrs. Esther B. Cobb, Plymouth Ch., through Treasurer of New York State Branch, 200 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 70; Md., Baltimore, Aux., 12.75; N. J., East Orange, First Ch., Aux., 50, Trinity Ch., Senior King's Dau., 10; Orange Valley, Y. L. M. B., 24; Westfield, S. S., 18.57; Pa., Philadelphia, Central Ch., Aux., Mrs. How, 5. Less expenses, 6.75, 183 57

Total, 183 57

PENNSYLVANIA.

Bradford.—Mrs. E. S. Beckwith, 10; Philadelphia, Eunice D. Sewall, 2.73, 12 73

Total, 12 73

NEBRASKA.

Santee.—Miss S. Lizzie Voorhees, 2, Miss Mary B. Stocks, 2, 4 00

Total, 4 00

FLORIDA.

Winter Park.—Pine Needles M. C., 5 00

Total, 5 00

General Funds, 8,312 75
Gifts for Special Objects, 419 62
Variety Account, 48 86
Legacies, 700 00

Total, \$9,481 32



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A NOBLE LIFE.—MRS. MARY E. LOGAN.

BY MRS. J. H. BREWER.

I COUNT it a high honor that I am privileged to bring some tribute to the memory of the noble woman whom I so dearly loved.

From my first acquaintance with Mrs. Logan twenty-three years ago, I have thought her the bravest, most self-sacrificing woman I ever knew.

She told me in 1877 that when they went to their far-away, isolated field in 1874, she and her husband said that they would not be separated; that if one must come away they both would come; but when, late in 1876, it was necessary for her to seek medical assistance, the needs of the work was so pressing that Mr. Logan felt that he could not be spared. So she bravely came alone, leaving the five-year-old Arthur with Mr. Logan. And it was not coming to her own family or friends, but among strangers! She told me in later years, contrasting the leave-taking as she sailed away, after we had known and loved her, that when they first left native land for their unknown, untried field, no loving hands clasped theirs in parting; no cheery voice bade them Godspeed. Their few days in San Francisco were spent at a down-town hotel, and they made no acquaintances among the Christian people of our city.

Arriving in San Francisco she consulted several physicians, determining that if there was hope of her being well enough to go back by return trip of the *Morning Star*, she would remain here, and not go East to see her father and mother, brothers and sisters. She did receive great benefit from the skillful care of Dr. Charlotte Brown, and after three months sailed again for Micronesia, taking with her the 16-days-old adopted Beulah, who has been a joy and comfort to her mother all her life; and when she was twenty went to join her in her mission work at Ruk, where her presence was of inexpressible comfort. Mrs. McLean, Mrs. Bradley, Mrs. Kellogg and Mrs. Fisher remember that departure. It was the same spirit of self-sacrifice in which she came alone the first time, which led her to make the journey alone last year. On that lonely voyage she writes: "I was so glad and thankful to give my daughter to the work at Ruk, even though my heart cried out for her, and I longed intensely to have her with me in the months to come. But I do feel with all my heart that it is blessed to have so precious a gift to make to my Saviour."

In 1879 Mr. and Mrs. Logan left their home on the beautiful, fertile and healthful island of Ponape, to live for a year on one of the low coral islands of the Mortlock group: the object was to complete the translation of the New Testament into the Mortlock language. It had been begun on Ponape, but Mr. Logan felt that it could be better done by living among the Mortlock people. Their journals for that year were of the most pathetic interest. The failure of Mr. Logan's health, owing to their location and the manner in which they were obliged to live, till he was confined to his bed; and she there alone with him and the two children. The *Morning Star* was two months late in reaching them that year, and food gave out as well as medicine. There was nothing left which he could eat except a little Graham flour, of which she made bread; and the last loaf of that was baked when the *Star* came! Think of the agony she endured in seeing her loved husband fade and sink, without any human help to call upon. The natives one day offered to go some twenty miles to a trading station to get something for Mr. Logan to eat, and told her they would pay for it, but she had to tell them there was nothing there he could get. The translation was finished in that year, and is still used by several groups of the islands.

A few months later the surgeon of a visiting man of war said Mr. Logan must leave Ponape, whither they had gone from the Mortlocks, hoping to regain his health. And in a little vessel, in a rude thatched house on deck, only four feet high at the central ridge, they made a voyage of seventy-six days to New Zealand: again a little flour and butter, which her sister had sent in sealed tins, was the only food he could take, and that was gone when they

reached land. After a rest in New Zealand and in Honolulu, they arrived here in April, 1882. In 1884 they went back, Mr. Logan still very frail looking, this time to the new mission, Ruk, where they were alone the first year, no other white people there, and their lives in danger many times from the savage natives. Yet their journals, which I have been reading over of late, are cheerful and hopeful, and tell of a great work accomplished, which was still going on in 1887, when Mr. Logan was stricken with fever, and "went home" December 27th. Mrs. Logan wrote of the long weeks of his illness. "From the first a terrible fear was tugging at my heart. Try to think what it would be, you who have eagerly watched the face of a physician as he sat by the bed of a loved one, what it would be if you had no physician, no adviser, no helper; if you had no cooling drinks for the stricken one. No one but God knows the agony of those weeks,—the pain, the suffering for him; the anxiety, the dread, the despair for me!" Mr. Logan was cheerful to the last. His chief solicitude was how to provide for the great work after his death, which he felt to be approaching. He said to his wife, "When you go home, you must tell those young men and women how much they are needed here." "How can I tell them," she replied, "to come here and bear what we have borne, and to pass through what I am passing now." "It is the Lord's work," the dying man answered; "it is worth all we are giving for it."

In 1888 Mrs. Logan came home with the children. And the next year, leaving them with friends in the homeland, she went back to Ruk alone, because the work seemed to need her so much. In a personal letter she says, "as for the discomforts of the voyage, you know I learned to bear them long ago."

She received a warm welcome from the loving people at Ruk, and took up the work of the girls' school, having the entire charge of about twenty girls. She writes of her joy in welcoming Miss Kinney at the end of the first year.

I cannot refrain from giving an extract from her journal of 1891, when they had hoped for helpers by the Star and no one came: "I have lived through such disappointments before, but I do not think the friends at home understand the bitterness of it, or what it means to the work. You are wonderfully good to us in so many, many ways, and we do appreciate it; we love and thank you; but you do fail us in some of the hard and trying places. We read in our new papers, a year old and more, some of them, of the growing interest, and zeal, and enthusiasm and earnestness in missionary work. Dear friends, is it too much to ask that we, away out here on the edge, should have some more substantial evidence of this interest than the

thrills which come over us as we read of conventions and rallies and volunteer movements? We want workers, live men and women, filled with zeal and wisdom, and with the Holy Spirit. We will not say anything of ourselves, we will not plead our loneliness or our rustiness (we live so out of the world, and all the new ways and means) or our weakness, physical or otherwise, but the work. Do some of you come over and help us, for the work needs you."

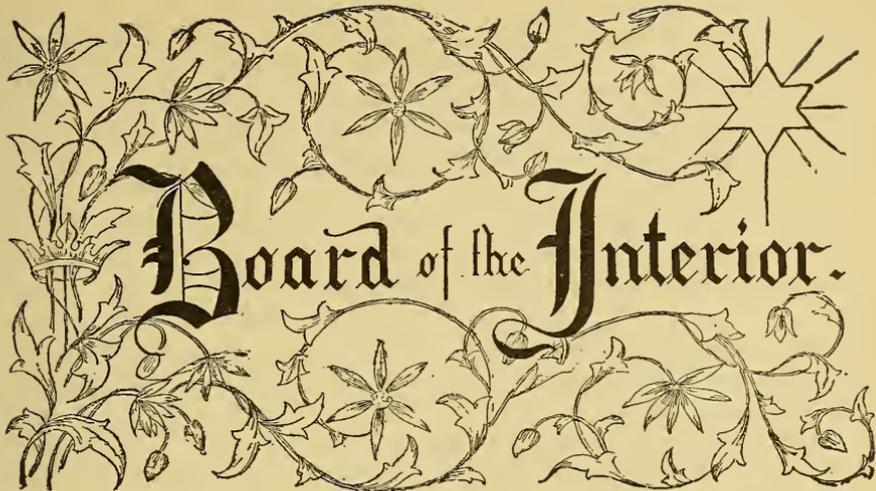
I think it was in 1894 that Mrs. Logan came again to America and spent two years with her children, and put through the press a hymn book and several other books in the Ruk language. She traveled about and spoke many times also.

She returned to Ruk in 1896 to find the work more and more encouraging. She went that year with Mr. Price on the visit to the Mortlock Islands, and spent two days on the little island where they had lived a year in the little native-built house. "They were days not to be forgotten; old memories crowded thick and fast upon me, and heart and eyes were again and again filled beyond control." She closed her journal, as they were expecting the Star, with these words: "Think of us as with abundance of hopeful work to do, and glad in the doing of it," and asks the prayers of all God's people. Her precious Beulah was on the Star, a glad surprise, and her heart overflowed with gratitude.

Eighteen ninety-eight passed busily and happily: they looked long for the Star, which did not go on account of the war with Spain. Missionaries and supplies were sent by a small vessel from San Francisco. The supplies at Ruk were very short, but they had managed to get along. She writes "Missionaries, mail, supplies, oh, how much it means to us! Does anyone say we do not get some glimpses of heavenly joys here on earth? Let him come to Micronesia! We can assure him of joyful experiences, as well as those supposed to develop saintliness.

The long, hard journeys are over, and the heroic sacrifices, and she has entered upon her reward. What a multitude of stars she has in her crown of rejoicing! And her work in these islands will go on forever. May we not live more consecrated, self-sacrificing lives, and work more for the upbuilding of Christ's kingdom, inspired by the saintly life of Mrs. Logan.

FRIENDS of Miss Beulah Logan will be glad to know that she arrived in Honolulu early in May, and is resting among old friends. We trust she will soon be brought to this country in renewed health and strength.



President.

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Chairman of Committee on "Life and Light."

MISS MARY PAGE WRIGHT, Room 603, 59 Dearborn Street, Chicago, Ill.

AT EVENTIME.

To-night, my soul, be still and sleep:
The storms are raging on God's deep,—
God's deep, not thine; be still and sleep.

To-night, my soul, be still and sleep:
God's love is strong while night hours creep,—
God's love, not thine; be still and sleep.

To-night, my soul, be still and sleep:
God's hand shall still the tempest's sweep,—
God's hand, not thine; be still and sleep.

To-night, my soul, be still and sleep:
God's heaven will comfort those who weep,—
God's heaven, and thine; be still and sleep.

—James Arnold Blaisdell, in "Sunday-School Times."

A CENTURY CALL.*

[NOTE.—This century offering consists of one thousand "Twenties" Pledge cards are prepared, and an attractive certificate will be sent to donors or collectors of "Twenties," which may be kept as souvenirs of the century year. Two hundred "Twenties" are offered to the young people, for whom collecting cards and certificates are also ready. The children are asked for \$500 for the Wadale School Building, which is divided into shares of \$1 each, for which collecting cards are ready. Each child collecting a dollar will be given a certificate of stock as a souvenir. Send all money for the century fund to your Branch treasurer. Ask for your certificates.]

WE have reached a culminating point in the history of missions. The era of preparation is past, the era of accomplishment dawns. God has put great honor upon women in the last half of the nineteenth century. They have been trusted with higher, broader service than the women of all the generations that went before. But we have come to this epoch with an unfulfilled service. The Paul Reveres of the Board of the Interior have waited with throbbing pulse the signal to warn their sisters "to be up and to arm" in behalf of their representatives on the foreign field.

During the years when debt pressed sore, needs accumulated; urgent, imperative needs, that could not be met. And now the signal has been given, the debt has been paid, and the strait in which some of our missionaries now are, should no longer be kept from the great body of the women of the Interior. These needs are made known, not always by the brave souls standing so heroically at their posts, but often by others who write unbeknown to those of whom they write.

The leaky, unsanitary school building at Erzroom, Turkey, and the unwholesome native house in which the missionaries are living at Niigata, Japan, have already been set forth.

At Shao-wu, China, the Bement sisters, teacher and physician, stand empty handed. They have neither house nor schoolhouse, dispensary nor hospital. They have before them a field where there are five thousand inquirers, with two thousand more over the border in Kiang Si province. To give the gospel to the women and girls in this field is a glorious work.

At Pagoda Anchorage, in the Foochow Mission, there is no home for Miss Borts, nor for the associate she sorely needs, who is *waiting to be sent*.

In India, where the famine rages, and where children that could not otherwise be obtained are now knocking at the doors of the mission schools, a dormitory for their shelter and protection is needed at Wadale.

There are other needs besides those of buildings. In Kamundongo, West Central Africa, one woman is carrying *three schools*, while the great work among the women lies untouched around her.

*This paper, in leaflet form, will be sent freely on application to Miss M. D. Wingate, Room 603, 59 Dearborn St., Chicago, Ill.

The Mardin Girls' High School, the only one for Arabic-speaking girls in Turkey, is ready to be closed for lack of a missionary. In Marash College, death and sickness have reduced the force of American teachers from three to one, and the mission feels that the college must be closed unless a teacher is sent. The missionaries at Sivas, a city of 40,000 people, the center of ninety towns and villages, for three years have begged for another lady.

The North China Mission still waits for its Bible Training School, for the additional physician for Peking, for the added teacher for the Bridgman School, for the two single ladies to open up woman's work at Lin-Ching, for a teacher for the Girls' School at Kalgan.

Some of these accumulated needs have waited for years. A century offering of \$20,000, separate and distinct from the regular appropriations, would go far to complete this unfinished work. Such a century offering is not only possible, but practicable for the 166,000 women of the Congregational churches of the Interior. The marvelous results of our missionary work in the past justify us in attempting greater things.

Other denominations have been, and are, astir. In England the Baptist British Missionary Society raised over \$500,000 for its centenary year; the Church Missionary Society gathered a centenary fund of \$325,000; the Congregationalists of England have proposed to raise a twentieth century fund of half a million pounds. The women of the Methodist Episcopal church, including both East and West, are raising a thank offering of \$200,000, to be completed by Jan. 31, 1901. The ladies of the Christian denomination are aiming at \$130,000 for the century year.

We, too, can advance! These unmet needs are God's beckoning hand. It is not by accident that we live in a time when, with a seer's vision, we can look on into the century to come. God has set us each in her own place, to fulfill her own part in his infinite purposes.

The nineteenth century began with evident manifestations of the Holy Spirit, and it has been a century of power. It is by prayer, by faith, through acts of obedience that we may "expect greater things from God" in the twentieth century. We see the great resources with which we are intrusted. We see how our gold, our silver, our time, our prayers are being transmuted into minds awakened, souls purified, nations uplifted.

Let each send on this century call. One thousand twentys for the twentieth century! Are there not a thousand women in the fifteen Branches and Unions of the Board of the Interior that can *give* or *collect* a share of twenty dollars for the twentieth century. Are there not thousands who can give multiples of twenty to make up these thousand shares?

Let all help joyfully—the older ones who rejoice with thanksgiving that they live to see this epoch; the young who look forward to grander achievements; and the children into whose hands much of the work of the twentieth century will fall.

Awake, awake; put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem.

SARAH POLLOCK,
For the Executive Committee.

FOUR WOMEN'S WORK IN SOUTH INDIA.

BY MRS. MAUDE B. JEFFREY.

FOUR Bible-women worked during the year 1899 in Melur station. All of these are supported by the W. B. M. I.

Rose and Pakiam took up a pioneer work among the villages around Melur. They leave Melur about 9.30 every morning and return at five in the evening. Their work has been of a kind rather difficult to report.

Village women are more indifferent than Hindu women of large towns and cities. At first our Bible-women are not even civilly received; but slowly they work their way and interest the ignorant village women in the interesting Bible stories.

Rose and Pakiam visit one, and if near together, two villages a day. They go from house to house and talk to the women as they are about their work. It is slow work teaching women just who Christ is,—what he has to do with their lives. A new spirit is reported lately. The village women welcome the Bible women cordially, and we hope for more tangible results in the future.

The opportunity is seized wherever groups of people are together to hold meetings. Men are often reached in these meetings, and they often question and show a desire to know more about Jesus.

Rose succeeded early in the year in getting ten Mohammedan women in one of our nearer towns to read; I visited them and found them doing nicely, but am sorry to say they are not reading now. Our Bible-women use the primer and first reader for instruction, and when these are completed the Bible becomes the text-book. All along, even when studying these first books, they are taught Bible verses and stories. Many of the Mohammedan women will study until able to read the Bible, then refuse to read that. They would go if a school text-book were used. We hold fast to our rule, and so lost these ten women as pupils. We can only hope that some seed will take root, even there where the ground seems so hard.

Pakiam was ill and laid aside from work three months last year. The people from the villages began to inquire why she was not coming, and from one village (where a few years ago they treated all our helpers very indifferently and persecuted some of them) women came to inquire why Pakiam did not come to them any more, and said if she would come four women would now study with her and more would follow. Fortunately Pakiam was then much better, and very soon was able to take up her work and start those four women in learning to read. If you were only here and understood what hard soil this Melur station is, you would feel the thrill of joy we did when we heard of this opening—small though it is—into the village work.

I cannot go out with the women very often, but I keep in close touch, as they come in every evening and report their day's work to me. I am greatly encouraged, and assured that this quiet work among the village women is doing much in preparing the way for the coming of the Lord.

(To be continued.)

AFRICA.

FUNERAL CEREMONIES IN AFRICA.

BY MRS. MARION M. WEBSTER.

Two weeks ago we four ladies, Mrs. Stover, Mrs. Fay, Miss Fay and myself, all attended a native funeral. We went from the village to the cemetery and saw the whole from beginning to end. We took our luncheon, and when we reached the cemetery went off into the woods and ate it.

The deceased was a woman about thirty years of age, who had been living in one of the two villages quite near to us. She had been ill for a week, but it was not until near the end that any one realized that her case was serious. She died Saturday evening, but was not buried until Wednesday. They had to wait for relatives to come, and they all live two days' journey away.

The husband expressed no desire for a Christian burial, but left everything in the hands of relatives, which is customary in this land. She was a sister of one and cousin of another young man doing work in the district of Epanda. Their desire was that she should be buried in a Christian manner, and had she still been a Christian they would have insisted upon it; but they did not think it wise to do so, as it would have made a great ado among the relatives on both sides.

We went down to the village about ten o'clock. They had the remains out and fastened to the bier and everything ready for the start. (The bier is similar to a *tepoia*, and has long, full curtains all around, reaching almost to the ground.) After the bier had been removed from the two sticks on which it rested, and put on the shoulders of two men, an offering of two pieces of cloth, of about eight yards each, was made to the spirits. We were not close enough to hear what was said, but the man stood by the side of the bier, holding the cloth—a piece in each hand—toward the corpse. The cloth was then carried away and put in one of the houses in the village. What becomes of it afterwards I do not know.

The husband is now brought out, who has been sleeping these three days and nights in the room with the body, and has eaten nothing but a little thin gruel all that time. He is covered entirely with a cloth and rests his hands on the shoulders of an old woman, who leads him beside the bier. He wails there a few minutes, and then another old woman pours a gourd of water over his bare back. He is then led off to another house in the village, where he will remain a longer or shorter time till he is through mourning. They sometimes mourn a month, sometimes two or three or more.

When the bier passed out of the village several guns were fired by friends and relatives, and the women cried. At intervals along the way more guns were fired, and half way to the cemetery the company stopped, a drum was brought, and they danced for an hour. Only a few took part in the dance, mostly those from the village where she lived. None of the relatives danced. They formed in a circle, men and women together, and moved slowly round and round, wriggling the whole body as they moved.

When they reached the cemetery, where some of our young men and boys were digging the grave, we went off and ate our luncheon. When we returned they had already begun to *pilulu*; that is, to question the dead woman to find out who had caused her death. (They believe that the spirit returns to the body on the day of burial.) Two men held on their shoulders the pole of the bier, while a third stood in front of the bier with a little basket of cornmeal in one hand, and questioned the corpse. The spirit is supposed to send the men forward if the answer is an affirmative, and backward if it is a negative. In this case there was no response whatever. They changed the holders, and they changed the questioner, but it was of no use; the spirit was dumb. It was really a ludicrous, and at the same time a painful and pathetic sight,—those old men standing before that dead body, pleading, coaxing and imploring it to answer their questions, while every few minutes a little pinch of meal from the basket was thrown into the air before the corpse.

After working in this way over two hours a consultation was held, and they agreed that because the white ladies were present perhaps the spirit was bashful, so they went off out of sight, and worked another half hour, but with no better success; so there was nothing to be done but bury her.

The house in which she died will be pulled down. The planks of the door were used to cover the body securely in the grave against the depredations of wild beasts.

A LETTER TO THE CHILDREN.

MY DEAR LITTLE FRIENDS: I have been in China about ten years, and even though I had often heard of smallpox, which is so common a disease here, I had never seen a case. During the last winter it has been very prevalent, and in a good many cases has proved fatal.

Early in January this terrible disease came into our school, and on the eighth a most interesting little girl of twelve years was taken from our number. This is the first death in our school, and we all miss her happy, merry laugh.

She was a loving child. Her grandmother is matron in the hospital. Some of you may have heard how she came here a few years ago with cataract in both eyes, led by her little boy, "No Silver." He was called this because when he was born his mother, who lived in the region of the Yellow River, was very poor.

He and his grandmother were forlorn, in their thin, ragged, dirty clothes, and the poverty of their minds and hearts was quite as great. Dr. Peck operated on her eyes, and she received very good sight in one eye. Since then she has been in the hospital here to help the poor sick women and children who come here to learn a little of the truth.

Four years ago Shu Liang, or Pure Goodness, came to stay with her grandmother, and every one who came to know her loved her dearly. She was very helpful in teaching old, stupid women and others who came to the hospital for a few days, and many a one would mourn now if she knew of her death. While we miss her I love to think of those to whom she taught the Commandments and a little prayer. Oftentimes, too, she would go and pray with some one who was in pain. So she, though but a child, "being dead, yet speaketh."

Chinese children are not under good control. A day or two after she was taken sick I went to the room and found her grandmother crying. She was standing outside the door, and said to me, as her eyes met mine, "She's angry with me, and says she won't drink anything all day."

I spoke to the child and told her it was very wrong for her to do so, and insisted on her taking a drink or something her grandmother had made for her. Then, after reminding her how kind her grandmother had been, I asked, "What ought you to say to her?"

The dear little voice—I hear it now—said at once, "Grandma, grandma, I'm sorry." From this you will see that our dear little Chinese girls have to struggle against wanting to have their own way.

She was unconscious at the last, and we never shall know what her thoughts were, but she was a true Christian, and one of Jesus' little lambs. Had the missionaries not been here in China she never would have known of Jesus' love. Now she has gone to be with Him.

A little girl of that age would hardly have a coffin for her burial; but we, of course, wanted her to have one, and so used a small amount from the five-dollar gold piece which a dear little girl in La Grange gave us for that purpose. Her "School Sisters" made the two characters which mean "Peace" of evergreen, and put them on the top of the coffin.

The longer I live in China the more thankful I am because I know that "Jesus loves me," and that so many here are learning, too, to sing,

"I am so glad that our Father in heaven
Tells of his love in the Book he has given."

I hope all who read of this little girl will give and pray more than ever before to help in sending the good tidings to peoples of every land.

Ever your loving friend,

PANG-CHUANG, CHINA.

GRACE WYCKOFF.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAR. 10, 1900, TO APRIL 10, 1900.

ILLINOIS	3,816 26
INDIANA	18 53
IOWA	288 11
KANSAS	88 00
MICHIGAN	615 58
MINNESOTA	2,016 25
MONTANA	11 88
NEBRASKA	47 14
NORTH DAKOTA	11 00
OHIO	759 23
SOUTH DAKOTA	45 80
WISCONSIN	468 87
AFRICA	25 00
MISCELLANEOUS	50 63

Receipts for the month	8,262 28
Previously acknowledged	16,058 79

Total since Oct. 20, 1899 \$24,321 07

INDIA RELIEF FUND.	
Received this month	207 61
Already forwarded	159 56
Total to date	\$367 17

CENTURY FUND.	
Received this month	622 53
Already forwarded	185 00
Total to date	\$807 53

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
Received this month	18 51
Already forwarded	667 52
Total since Oct. 20, 1899	\$686 03

MRS. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

VOL. XXX.

JULY, 1900.

No 7.



AN ARMENIAN BIBLE WOMAN JUST STARTING OUT. See page 299.

CENTRAL TURKEY.

A MEMORIAL MELODY.

BY MRS. H. WEST-ASADOORIAN.

“These stones shall be for a memorial unto the children of Israel forever.”—*Joshua*.

TWELVE priests in their long robes bearing the ark stand “firm on dry ground in the midst of Jordan until all the people were passed clean over Jordan.”

Ere the waters cover the ground and time flows on effacing from memory the great wonders wrought by the hand of God, each priest returns and carries reverently from that river bed a stone to set up for a memorial in Jordan valley. The Divine command was, “Remember all the way which the Lord thy God hath led thee.”

Throughout Turkey to-day are found many heaps of stones that God has preserved for his children to look at, that they may not forget his guiding hand through all history, and that they may remember he “is the same yesterday, to-day and forever.”

Northwest of Jordan, on the shore of the Mediterranean, are heaps of stones that mark the site of ancient Seleucia, the seaport of Antioch, where the believers were first called Christians. Silence reigns where once was great traffic. Mt. Casius stands the same, and the rich green plain at its base through which the sparkling waters of the winding Orontes find their way to the sea. Here the Mediterranean, vying with the deep blue of the Oriental sky, with ceaseless roar continues to wash against these ancient piers whence the first and greatest missionary set sail to preach Christ to the other countries that knew him not.

It is easy to see Paul standing there, his dress, his manner, his keen intellect manifesting the strong faith and courage that set in motion the great work of converting the world to Christ. There is a small delegation standing beside him, representing the first missionary society, to wish him Godspeed, and clasping hands in prayer and song, words are uttered by that apostle which, like those ceaseless waves, have rolled on through nineteen centuries, and reiterated at the council of thousands of modern apostles clasping hands in one great circle singing “The whole wide world for Jesus.”

The wonderful story of “Ben Hur” has touched the many ruins at Antioch, recalling the city in all its ancient splendor; and the wonderful natural charms of Daphne, with mountain torrents pouring from the rocky heights, proclaims to every crumbling ruin, “The wages of sin is death.”



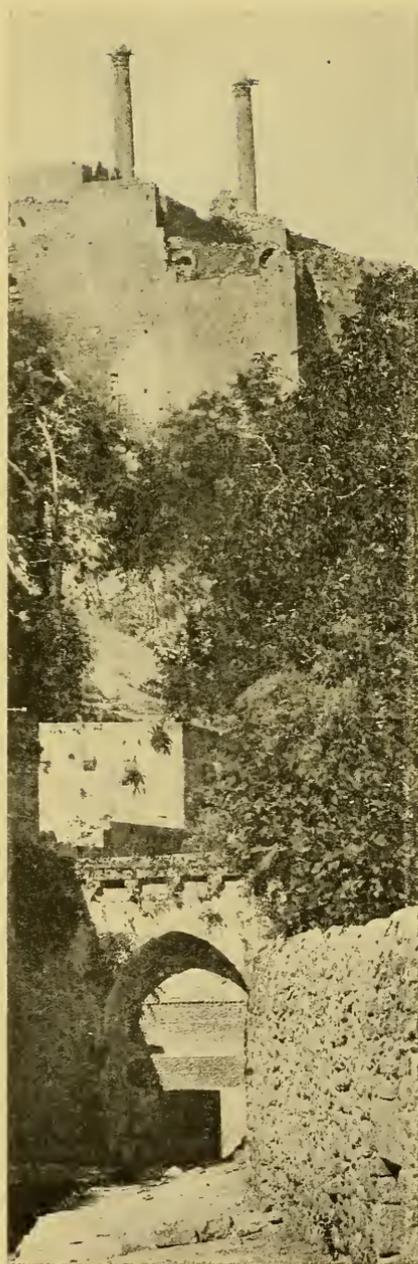
CITY OF BIRIJIK ON THE RIVER EUPHRATES.

In taking the two days' journey from the coast across the Celician plain, that was once the granary of the world, the traveler crosses Roman bridges, rides over remains of Roman roads, meets moss-grown aqueducts, and piles of brick and stones telling of cities that dotted the plain, but now even their names are unknown.

At the downfall of that great empire the country lost nothing of all its fertility, mineral wealth and natural resources. Nature lives on. The lark has continued to soar each early morning for an outlook, and descended with the same refrain in its native tongue, "Waiting, waiting." And during the last century, in which the world has been waking up to missions, the nightingale has caroled every morning and evening, "Coming, coming, coming."

Following the caravan (the only mode of travel inland) to the Euphrates River, seven or eight days' journey from the sea, a country is crossed marked by many events in history. The murky waters of the river majestically sweep on, as a great flood, in the same channel God marked out for it when he sent it at the creation from the Garden of Eden. Its anthem of many voices tells of a fair land, the victim of conflicting nations eager for conquest since the beginning of time.

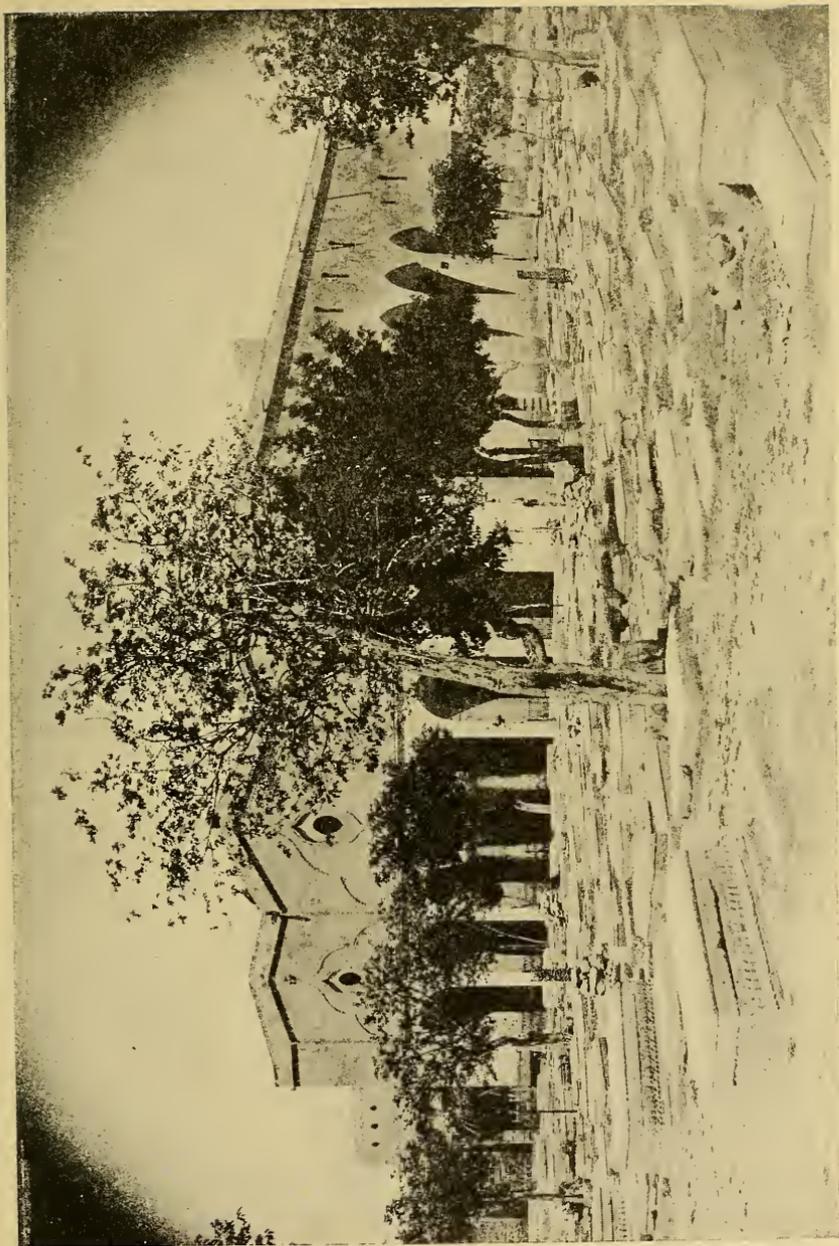
It is picturesque to see the large shovel-shaped ferryboat which nears the shore with a scoop to take in the camels, donkeys, horses, sheep, goats, men and women waiting there. One feels as though taking a ride in a part of the ark of Noah, floated down from Ararat, and wonders how Abraham and Sarah with all their household, also Jacob on his lonely march back to the land of his fathers, crossed the great flood. One is left to wonder still more in passing the natives on their rafts buoyed up by bladders filled with air, and single individuals swimming across the river with bulky goat skins filled with air under each arm, their clothes in a dry bundle tied to the top of the head.



BIRTH PLACE OF ABRAHAM.
Towers of Edessa Citadel above.

Two days' journey northeast from this ferry at Birijik brings one to the birthplace of Abraham,—Ur of the Chaldees, or Oorfa. This city, known also as Edessa, is a place of historic interest, and was a great center of learning in the early days of Christianity. Massive towers of two of its schools are still standing, and at one time Edessa supported fifty-five churches within its city limits. The historian of that day tells us "it surpassed in magnificence the proudest cities of Asia." Tradition says that Thaddeus was their first teacher, and excavations show us the coins of Abgar that were first to bear the sign of the cross in place of the symbols of Baal worship. The Armenians have the honor of being the first Christian nation. Edessa became the bulwark of the Christian kingdom in the time of the Crusades. Its importance is understood from the fact that the immediate cause of the second Crusade was the fall of Edessa.

As one approaches by the Aleppo road, the battered, ancient walls of the city, with its citadel, are an attractive feature. Two great pillars, about twenty-five feet in circumference, all that remain of a magnificent colonnade, stand like two sentinels overlooking the city. Below the citadel is a holy shrine the Turks call the place where Abraham, the friend of God, was born. They have lowered the high-arched entrance to this shrine, that the infidel Christian, who may not have the spirit of worship, shall still bow the head in entering, in reverence to the great



THE ARMENIAN CHURCH IN ORFA.

The gravestones in the foreground are laid flat. The Armenians are forced to place them so, as a sign of subjection.

patriarch. It is a touching sight to see the pilgrims, the sick, the afflicted that come here, many from afar, for worship, believing in the cool waters to restore and bless them. Near by lies the beautiful emerald green pool of water called Abraham's pool, with its interesting legend.

The charred walls of the Armenian church in Oorfa stand as a memorial of recent times, telling how the children of God, for Christ's sake, passed through rivers of fire and flood. For it was in this church, in Christmas week, 1895, that three thousand innocent men, women and children were burned alive. Earth seemed shut off from heaven by the heavy dark cloud that shrouded the eight thousand dead bodies that lay in the city.

This oldest of Christian nations has met days of persecution all through its history, but with the faith of Abraham has not wavered, and has repeatedly rejoiced in the blood of the martyrs becoming the seed of the church. The brilliancy of the crowns of the new host of martyrs in heaven now flashes beams of light through the tears of those left on earth, and a rainbow is formed upon this memorial church, reiterating the precious promises of God.

The greatest tribute we Christians can pay the dead is to sustain the mission work that bears this seal of the blood of the martyrs, and the orphanages of their helpless little ones. If those thousands, with less privileges than we, sacrificed all for Christ, how much behooves us, surrounded by innumerable blessings in this fair and free land of ours. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CENTERVILLE, DAKOTA.

BIBLE WOMEN IN OORFA.

BY MISS MYRA A. PROCTOR.

OF all missionary agencies the Bible woman seems to attract the least attention, and to awaken the least opposition; yet her work is apt to be very fruitful in spiritual results. In her case the three elements of force are the power of the Word, the power of Christian experience and the power of prayer.

The first has been most impressively illustrated in Mrs. Peck's article, "Power of the Word in China," in LIFE AND LIGHT for April. Incidents of the same nature could be freely produced from other lands. But, in Turkey, for the last five years, the power of the Word to comfort and sustain has been made prominent.

At the time of the massacres in 1895, thousands of women were left in

their bare, pillaged homes, bereft of all their male relatives over fifteen years of age, with absolutely nothing to do but to weep over their sorrows. Said one: "When my husband and sons and son-in-law were killed, I wanted to die, too. I almost felt that I could not pray to God. But this woman (that is, the Bible woman) came and said, 'Learn to read God's Word.' So I did, and now I am comforted. The fire has gone out of my heart, and I wish to live that I may help my daughter, whose burden is very heavy." This daughter was left a widow, with five small children, and nothing for their support save what her own hands could earn.

Seeing the dire straits into which these poor souls were cast, Miss Shattuck and Miss Chambers organized Bible work for them in Oorfa on a large scale. The year succeeding the massacres (1896) eighteen Bible women were employed. Of these, fourteen gave lessons in reading to nearly five hundred pupils. The next year twenty were employed, fifteen of whom taught 680 pupils. Each pupil paid two cents a week toward her teacher's salary; and as the teachers worked for forty piasters (or about one dollar and seventy-five cents) a month, the work was nearly self-supporting. Miss Chambers spent Thursdays in visiting these pupils, going in turn with the different teachers.

She found one woman with a sick child in her arms caring for another on the bed beside her, and trying at the same time to learn her primer lesson. She says, "It seemed to me learning a lesson under great difficulties; but she learned it, and recited it nicely."

In another room the reader was a woman with five children, who supports her family by sewing. Her little girl, who goes to school, helps her mother learn her lesson at night, and sometimes says, "Mother, I have to tell you so many times, and then you can't say it."

In many houses the mother and daughters and daughters-in-law were all studying the same lesson, the young people helping and encouraging the mother. In one home Miss Chambers found two who had advanced to reading the Testament, and after their own lessons were finished they proudly brought forward three others, and said, "These are our pupils." Miss Chambers asked if they took pay for them, and they answered, "No; they have no money to give, but they care for our children while we learn our lessons." She found women, formerly in very comfortable circumstances, who had now become the poorest of the poor; but they praised the Lord that he had thus given them a better knowledge of himself.

About the end of the year an examination of the more advanced pupils was held, and from the fifty or sixty who came, eighteen were selected who did not need further help from the teachers. These "gradu-

ates" were formed into a class to meet with Miss Chambers once a week for the study of Matthew. They were faithful in reading the passage beforehand, and were usually able to tell the story of the lesson in their own words. They also committed short texts to memory.

Similar examinations were held from time to time, and those who could read well and find proof texts readily were transferred to Miss Chambers' class, thus lightening the labors of the Bible women and giving an opportunity for new pupils.

On Sunday afternoons the twenty Bible women met with Miss Shattuck for the study of Ephesians, in which she says, "We have sat together in heavenly places in Christ Jesus, and their faces shine with the glory now revealed."

An unexpected phase of the work was the request of a Moslem for the loan of an Arabo-Turkish Testament. "I am intent," he said to the Bible woman, "upon examining your book to know what accounts for your people's patience under this that has come upon them." When the book was wanted again, he said: "Let me have it a little longer. I begin to see the reason. Your prophet was of that same spirit; hence his people naturally would be."

In the work of a Bible woman the power of a deep Christian experience is incalculable. Most of the Bible women of Oorfa have come out of great tribulation. All but two of them are widows, most of them having lost their husbands and other male relatives in the massacre. Some of them were themselves wounded, and are unable to earn their living by manual labor. One whose face is so peaceful and even joyous that a stranger could hardly believe her to be one of the sufferers, had cared day and night for seven years for a paralyzed husband, meanwhile earning their daily bread; then after he had passed away, she had seen her only son hacked to pieces, and had stood by and exhorted him not to deny his Lord to save his life. No case could be found so desperate that such a Bible woman could not say, "My sister, I have been through it all, and my Lord has upheld and comforted me."

The same power of Christian experience was manifest in a different way before these terrible days of bloodshed.

Sadie, Bible woman in Adiaman from 1879 to 1890, and Sara of Kessab, for sixteen years teacher and Bible woman, often in lonely mountain villages where many a young woman would be unwilling to remain, had both borne the yoke of sorrow and adversity, and having in it all drawn near to God, they could say with Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which

are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation aboundeth by Christ" (2 Cor. i. 3-5). Their quiet, unobtrusive lives were blessed to the spiritual good of many, and their early death was deeply mourned.

In one of the streets of Oorfa where the Bible women had many pupils, thirty-six men had been killed. It is not strange that some sad hearts were filled with bitterness and rebellion. For these there seemed to be no remedy but to pray. Miss Shattuck observed that the Gregorian women were in the habit of going to the graveyard surrounding their church every Saturday, and of spending hours there in weeping. She suggested that they hold a prayer meeting instead, and they accepted the suggestion. On Thursday mornings and Saturday afternoons the four or five Bible women who did not give lessons in reading, held meetings from house to house in different wards of the city, and these meetings were crowded with interested listeners, many of whom soon bore their part in testimony, prayer and praise. Other days in the week these same Bible women gave their time to visiting the sick, the aged and the blind, reading the Bible and praying with them.

After a time it was observed that the long trench in the Armenian churchyard into which the charred remains of many of the burned ones were thrown and buried, had been transformed by the school-children into a bright and blooming flower bed,—type and symbol of the new life that has come to many a crushed and bleeding soul.

Of these Miss Shattuck says: "Our people who remain are not the same. They seem softened and purified by the afflictions suffered. Yet we do see the suffering in the faces of many, especially of the widows and aged mothers, but there is a beauty of soul in their faces which comes only from communion with God."

To this height they were led largely through the teachings, the example and the prayers of the faithful Bible women.

EASTERN TURKEY.

THE BIBLE WOMAN.

BY MRS. S. A. WHEELER.

AMONG our most useful helpers in Armenia is the Bible woman. She fills a place that no one else can. She goes into the homes with God's Word in her hands. The very fact that she can read it gives her a position at once, disarms prejudice, and opens the way to the hearts of the poor women who all their lives have been taught that they cannot, yea must not, read the Bible.

They may kiss the covers of the sacred word; they honor and reverence it, but are not worthy to read it. Did not man fall through disobedience, and does not the curse rest upon her? The Bible woman is the one to remove this hindrance that leaves woman ignorant of the only means that will lift her up to fill the place God has given her. She must carry the Bible to the homes. It is seldom that she is not welcomed. The cushion will be brought out for her, and she will be invited to sit near the busy housewife, who will go on twirling her spindle, or turning her wheel, or perchance she is watching over her first-born son, who tosses with fever.



WOMEN SPINNING.

“Shall I read to you from this holy book the story of our blessed Lord?” says the Bible woman. She reads of a busy Saviour, who was often tired and weary, forgiving sin, healing the sick, comforting the widow and blessing little children.

The great brown eyes of her listener grow larger and brighter, till, with trembling voice, she asks: “How did you learn to read this holy book? You are a woman! I have always been taught that woman should not read the Bible.”

In gentle, sweet tones the Bible woman tells her listening sister that she,

too, "once thought it wrong and very immodest for a woman to read, but God sent me a teacher who showed me I was all wrong; that it was my duty and privilege to read the Bible, if I would love and obey him; and now I have come to teach you."

"It is impossible for me to learn to read," she replies.

"Your husband is willing you should learn; he has asked me to give you lessons;" says the Bible woman.

"It is true; he is willing, and brought me home a primer, which I have hidden in the lowest corner of my great box, and I keep my key round my neck, lest my mother-in-law find out that her son brought me the book. She would be very angry with me, and it would grieve my own father and mother, who would feel I had disgraced them all. O my sister! I can never read the Bible, but I hope the day will come when my baby girl will read it."

Yet this woman afterward became a leader in one of the strongest churches on Harpoot plain. She is the pastor's strong and reliable helper. Come into the crowded women's meeting. See the upturned faces and moist eyes as they listen to the words that she reads, or to her earnest invitation for all to heed these words of Jesus when he was here on earth. Do you wonder that it became the desire of all the young women to read? And not a few of those who had passed middle life learned the *aiḗ*, *pen*, *kim*, and after years of toil and struggle read God's word from their own Bibles.

Let us look in on Mariam's work in a poor peasant village. The husband is an invalid. She rises early to prepare his food and make him comfortable for the day. At ten o'clock, when the smoke has lifted in the homes, she takes her Bible and little girl, of less than a year, and goes to the homes of her twenty-five pupils. She has invited the missionary from the city to spend a day in the village and go with her to the homes of her pupils. It was a privilege to go with her to these poor people and encourage the women, who, with few luxuries, were willing to lay aside their spinning, weaving or cotton cleaning to take the daily lesson. Some were just beginning, and needed much encouragement; others were reading in the Acts, and one in Romans. "Come in here, Hannum, and see Shushan; she is my brightest pupil. She has four little ones to care for, and is poor, but her lesson is always learned. Her husband is proud of her, but he will not read; perhaps you can persuade him to begin." After Shushan had read in the Acts, and we had talked over the lesson, she asked me to pray. I turned to her husband and said,—

"Hohannes, brother, can you read God's Word?"

“No; I have no time to read; I have to work for food for my hungry children. Shushan can read while she holds the baby, but I must work.”

“But the Bible is God’s letter to teach you your duty; you need to read it as well as Shushan. Shall I ask God to take away some of your children, so you will have time to obey him?”

“No, no, Hannum; I love my children.”

The wheel which he was turning stopped, and Hohannes joined in the prayer that he might be guided what to do. Soon in that village a church was planted, and we hope Hohannes and Shushan were among the faithful ones who helped on the Lord’s work.

As we drew near our home we heard loud sounds and angry words. “Here we have a quarrel,” said the Bible woman. “The youngest brother has brought home a bride, and she can read a little; the oldest brother has promised that the bride, Markareed, shall take lessons from the Bible woman, but his wife, who is now the head of this household, declares she will have no lazy readers in the family. The Bible woman is no stranger here, for she has been an angel of mercy while one of this woman’s sons has been ill, and the mother will not forget her kindness. A few sweet, kind words are like oil on the turbulent waters. We see a softening look come over the face of the angry woman, and she herself bids Markareed bring the primer and take a lesson from the Bible woman. This was the beginning of better things in that home. The Bible woman was the trusted friend, the adviser, the comforter and peacemaker.

All day long she carried her baby and helped these poor women, and even the men, up to a better and higher life. “The entrance of thy word giveth light” was just as true in this peasant village as it was when the inspired psalmist wrote it down.

With a sketch of our heroine Badashan, of Haboosi, we must stop. Left a widow at the death of the pastor, she more than filled his place, if we are to believe what her own people say of her. During the massacres the village suffered severely. Badashan was stripped of her clothing, left bare-footed, with only a thin under-garment to shelter her from the cold November rains. She never gave up hope, but fleeing to the fields she hid herself during the day, and at night traveled towards Harpoot, which she reached after five days, living on the winter wheat, which was just beginning to sprout. She had a son in Euphrates College, but she did not know whether he was living or dead. The son heard of the fate of Haboosi, but could not go to seek his mother, as he would surely be shot down. One day he heard his half-naked mother was nearing the city. He hastened to greet her, and taking off his coat, threw it about her cold, shivering form. The kindest

welcome awaited her, and friends soon made her comfortable. When the danger had subsided she said, "I must go back to my stricken people," and she left the comforts provided for her in a kind home near her son and went back to the desolate villagers, among whom she labored till the Master called her to the home prepared for her in his Father's mansion. When she knew she must die she called her people about her and gave them her loving good-by; then praying for them, and for her son who was far away from her, she closed her eyes on a sad world, to open them in glory unspeakable.

We do not wonder that the whole village felt bereaved, and mourned for her as for a beloved mother.

WHAT I SEE IN HABOOSIE.

(A village four hours east of Harpoot.)

BY MISS C. E. BUSH.

A ROOM with earth floor, one end of which is spread with mats and cushions. It has a stove which tries our patience to the utmost; but that is mostly the fault of the wet wood, which will not burn when we are in a great hurry, and will burn when we have no need for it. There are three windows, over whose frames are pasted old newspapers instead of glass, and of course the room is not brilliantly light. In the early morning, when the fire is lighted in the hole in the floor in the next room and the smoke pours into ours, I go out onto the roof to walk. Here we sleep and cook and eat and receive our guests, for the few days of our stay, and our huge, leather saddle-bags occupy the opposite end of the room from where I now sit.

From the roof I see the glorious peaks of the Anti-Taurus on the north, from a deep gorge in which flows out "that old river" the Euphrates. To the south rise the snowy Taurus Mountains, and below me are the fields, already green with wheat, and ploughing and sowing going on on every hand; for spring seems really to be here even in February!

To-night I was quietly eating my dinner, when there was a furious uproar in the street by the fountain. Two huge, black buffaloes were in a fight, and men had run for ropes and were dragging them away from each other by their hind legs, lest they should kill each other. Then, too, the master of each was afraid that his buffalo might be defeated and run away, and then the owner of the other would glory over him!

I see by this fountain the village maidens, with their earthen jars on their shoulders, standing for a bit of a gossip, and the women beating the clothes they have washed on a flat stone.

On the site of the chapel burned during the massacres the people last year commenced to rebuild, but jealous Gregorians betrayed them to the local government, and the work was stopped. Then came a flood and carried sun-dried bricks and timber away. But the people will seek to finish the building next summer. They are poor to the last degree, and to-day the tax-gatherers are in the village seeking to appropriate all they can find.

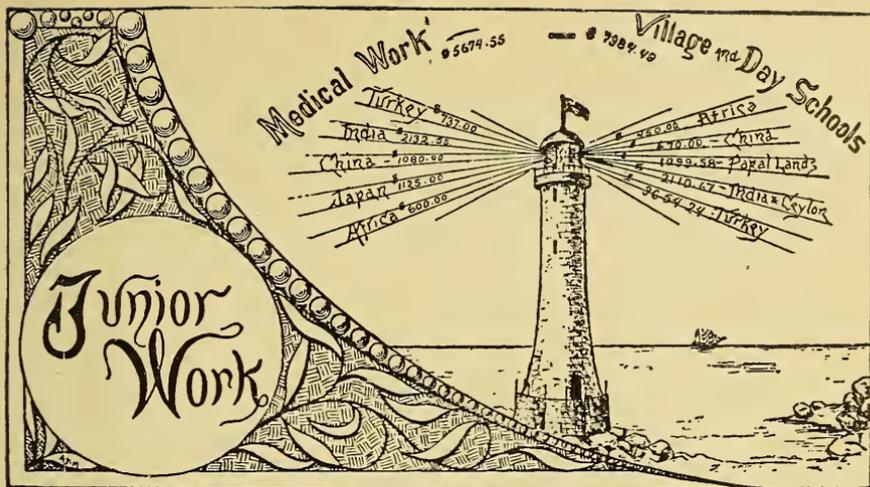
Yughaper is a bride, and she has gone right into church work without any Oriental scruples as to the propriety of a bride's appearing with her mouth uncovered, or speaking and singing before others. She is a gift of God to these Haboosie women,—a true Oil-Bringer, as her name is, translated into English, and in great measure takes the place of our dear, good Badashan, the Bible-woman who died suddenly last summer, after many years of service. She leads the women's meeting on Wednesday and another on the Sabbath, and has a separate service for women and girls in a house near the chapel on Sabbath noon, while the preaching service is going on, because the little room will not hold all.

I led this last meeting yesterday, and was much pleased to see how many young girls took part in prayer and to hear the intelligent questions they asked me. Yughaper also has a large company of women in a Sabbath-school class, and as I took part of it yesterday, I was pleased to see how bright and interested they and the girls were. One blind girl, named Sultan, was ready with an answer to every question. What a worker for souls dear Sultan is, and so sweet and cheerful.

I see here, too, a little school of boys and girls taught by a Gregorian in his own house. His wife sits and spins near by, her large-print Testament by her side. They are both very near the Kingdom, if not in it. This teacher assists in the Gregorian church service and preaches to the people on Sabbath noon. It is the only place I know of where Gregorians have a service at noon, and that for preaching.

The mud in these streets on such a rainy day as this has been is something dreadful, but I have been paddling about in it all day, going from house to house, meeting with a warm welcome everywhere. I could not stop and come back to our room at noon for even a little lunch, so much work kept coming up. At every house I read the Bible and explain it, and ask people questions as to their own religious state and life, and seek to comfort and encourage all.

I see here spiritual life, love, harmony, and hope for the future, in spite of poverty, sickness and sorrow. The Lord is in this place, and we feel his presence; men and women are learning of him, and we are better for knowing and loving them.



CHRISTIAN ENDEAVORING IN JAPAN.—A SUNDAY IN KYOTO.

BY MRS. F. E. CLARK.

LET me tell you if I can what I saw one Sunday in Kyoto, and perhaps that will do as a sample of the days we spent in that interesting city of temples.

At nine o'clock in the morning, then,—for we must not be any later than that if we want to see half that is to be seen,—I started out with Mrs. Cary to see what I could see. A fifteen minutes' walk took us to a little Japanese house, somewhat out of the city in a corner where four ways met, where crowds were always going by, and where business was going on just the same on Sunday as on Monday. Sitting down on the doorstep we took off our shoes, and stepped into a small room with soft white matting on the floor and no furniture but a screen and a vase of flowers, except, indeed, that the room was furnished with people, for this is a Sunday school that Mrs. Learned has picked up, off the streets as it were. She has hired this little Japanese home for Sunday mornings and has enticed in as many people as she can, and here were several classes, all diligently studying the International lesson just like any well regulated Sunday school at home. Here in the parlor were a class of old ladies taught by Mrs. Learned herself, a class of boys taught by a Japanese young man, and another class of young men. In the next room, separated from the first by paper screens which could be

opened to throw it all into one room at the close of the school, we found the infant class. Such dear little blossoms as they were; albeit some of them were rather dirty little blossoms, but that was perhaps their misfortune rather than their fault. In the kitchen was a class of small girls, and I cannot remember all the others, but there were in all forty or fifty people, old and young, and I suppose that many of them had no Christian training but what they received in that little room, and what Mrs. Learned can give them in an occasional call in some of the homes: Think of the good that this one missionary woman is doing if she did nothing else but care for this one Sunday school, and this is, I suppose, only an incident in her missionary life.

But we could not spend many minutes in this delightfully interesting place, for we must hurry away to Mrs. Curtis's home to have a little talk with her about Junior Endeavor, and the possibilities of using it for some little Japanese girls whom she is helping to grow up as Christian girls. We found Mrs. Curtis an invalid, not able to rise from her couch, but accomplishing in her sick room many things that would look almost impossible even to a person in good health. Her Japanese helper sat by her side, a bright faced, earnest young woman, who listened as we talked, asking an occasional question in good English, and telling a little of what had already been done for the little girls for whom she and Mrs. Curtis were working.

Off again to see something more. And this time it is the foreign Junior Endeavor Society in Mrs. Davis's home, with Mrs. Cary to superintend them. Nine little Americans, with Miss Helen Davis as their president. They were studying the names and titles of Christ, and as I heard them speak of the Advocate, the Branch, the Corner Stone, the Dayspring from on high, and give the Bible verses, I wished all our Juniors at home could repeat the same verses; then after a little talk about the Christ and what it meant to be his children we all bowed our heads, and one after another the children prayed, and as I listened and joined in their prayers I felt that there were earnest Christian workers growing up in that little Junior Endeavor Society.

But the meeting is over, and away we go again to attend the English service, for the missionaries of different denominations and for any English-speaking Japanese who cared to attend. There were about fifty or sixty present at this meeting, and as we listened to the earnest words and prayers of Mr. Curtis and other workers we were all helped and strengthened for further service.

By this time it is time for tiffin, and we must reluctantly tear ourselves away from our missionary touring for a little time. But it was less than an hour that we could spare for anything so common as mealtime, and soon we

were out again to attend the meeting of the Christian Endeavor Society in the Girls' School, of the Doshisha. An earnest little company of Christian girls were gathered in an upper room, and an earnest, helpful meeting it was, albeit I could understand but little of it. I could see the reverent faces, however, and join in spirit in the prayers that were offered, and I noted that every moment was occupied as one after another took part in the meeting; and I was glad to have a little talk afterwards with the Japanese young lady who had charge of the meeting, and to see how earnestly she desired to make the society an ideal one.

And now we made our way back to Mrs. Curtis's home again to see the Sunday school which she has gathered, and which she plans for and directs and keeps alive, and which is helping the lives of so many people. More than a hundred young people and boys and girls gather from Sunday to Sunday, filling her sitting room and dining room and kitchen, and "upstairs and downstairs and in my lady's chamber," and overflowing onto the piazzas and balconies, and all of them busy with their Bible lessons; and many of them as full of mischief and as restless as any class of babies or small boys could be in any of the home Sunday schools, but all of them learning something new each Sunday of the love of Christ, and of his will for them.

One more meeting and perhaps you will think you have had enough for to-day. This time it is a little Presbyterian Junior Endeavor Society, under the care of Miss Settlemyer and her Japanese friend who works with her. Forty or fifty small boys and girls, most of them graduates of the kindergarten, all of them sitting in their little chairs repeating their Bible verses and learning their catechisms, and reciting better than many children of the same age would do in America. This little Japanese Junior Endeavor meeting was such a pretty picture of missionary life and work that I think I will stop right here. If it had not been on a Sunday I would have had my camera there and snapped them up for you; but you will have to imagine how they looked, and rejoice that they are learning while they are little children to do whatever Jesus would like to have them do.

HELPS FOR LEADERS.—A TALK WITH THE GIRLS ABOUT THE COVENANT.

BY MRS. H. A. CASTLE.

WHAT should the Covenant mean to us? Let us study it. There is enough in it of suggestion for a year's work.

What is a Covenant? The Latin word is *conventum*, *con*, with or

together, and *venio*, to come. A written agreement between parties to do, or not to do, some act or thing.

Testamentum is often used in Latin for the Hebrew word meaning covenant, so we have the Old and New Testaments, which are the Old and New Covenants.

The Covenant of the New Testament, which God has made with men through his Son Jesus Christ, we are trying to fulfill by signing this little slip and living up to it. Like the Scottish Covenanters we band together for the preservation of God's kingdom. Like our own historic ancestors who made that solemn compact on board the Mayflower, we are working for the enlargement of God's kingdom. And now what is this Covenant?

"Grateful that I know that my Redeemer liveth." Why "Grateful"? What are the surroundings of a girl in India? In China? What are her conditions of life? Is there any difference? Any cause for gratitude?

I heard Miss Griswold, who has been a missionary in Turkey, say, when explaining the costumes of her Turkish dolls, "I have seen all but this one. This is a lady of the harem." What did that signify? A seclusion which our freedom can scarcely imagine. Would you like to know more about it? Would you not like to do something to help free these elegantly attired slaves?

"I know that my Redeemer liveth." My Redeemer; then I have been redeemed. He liveth, and I know it. How? By all the living things in nature which seem to breathe His Spirit. By that indefinable something within me that tells me death means life everlasting.

The second paragraph is as full as the first. Find out about the "vast millions of women and girls." How much does it cost to "send the tidings of great joy" to one of them? How many can one "Christian woman sent to them" reach?

Next, take "obedience," "discipleship," "commands." The obedience lies in the accordance with God's laws, and thereby realizing "the greatest thing in the world."

And the poor heathen, bowing down to his idols of wood and stone, knows none of these things. Like the Godhead this covenant of obedience is three-fold. We promise to make "offerings of prayer," "offerings of time," "offerings of money." Are all these commanded in the Bible? Which is the easiest to give? Which the most important?

It seems to me they are arranged in that order—prayer, time, money; but you may think otherwise. We can pray when we have no money to give, or think that we have none, and a prayer often helps to see things in a different light. But how do we pray? Acceptably? Do we make hurried,

sleepy prayers just at bedtime ; or do we pray systematically, with the help of our prayer calendars, making also an offering of time ?

We would use these prayer calendars if we knew how the missionaries look forward to their day as a day of grace and strength. I am almost persuaded that it is easier to give money than time. It is hard to consecrate one hour a month to the Lord for mission study. It may be a dancing lesson on Saturday afternoon, or skating, that fleeting pleasure, which must be enjoyed at its own time.

Many calls upon the time of our girls are right if all things are held in due proportion. A wise mother to teach the essential things of life, help get the proper balance, is a great blessing to a girl.

This little talk has accomplished its end if you will take a little time before retiring to read over the Covenant ; and if it means more to you than it did this morning, prayerfully add something to your mite box, " that the daughters of sorrow in heathen lands may know the love of Jesus."

Scraps from our Work Basket.

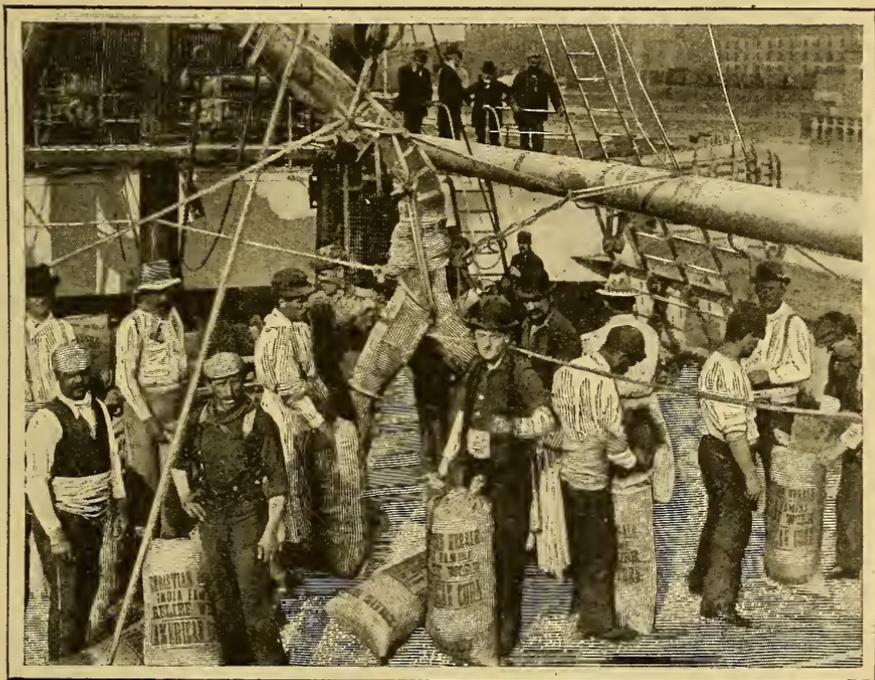
CONTRIBUTIONS FOR THE MONTH. For the month ending May 18th we can report a gain in contributions of \$852.20 as compared with the same month last year. The loss for the seven months of the financial year is now \$2,092.95. As the appropriations for the year were about \$5,000 more than for 1899, this shows a need of \$7,000 beyond what was contributed last year in order to cover the amount needed. In these monthly statements we are not in the habit of taking into account the legacies received, because the variation from month to month is so great that the comparison has little meaning. At the time of writing, however, we must report over \$4,000 less from legacies than for the seven months last year. These figures are not pleasant to consider, but they face us as stubborn facts, and their importance in our work is most vital. We ask for daily prayer for our treasury all through the summer months. With God all things are possible. Let us never forget Carey's motto, "Expect great things from God ; attempt great things for God."

SEMI-ANNUAL MEETING OF THE BOARD. The semi-annual meeting of the Board was held this year in New Bedford, Mass., May 22d, by invitation of our Old Colony Branch. Perfect weather, blossoming trees and flowers and the warmest of welcomes formed most favorable conditions for an unusually interesting meeting. The missionary speakers were Miss Case from Japan, Miss Chittenden from China and Mrs. Goodenough from South

Africa. Glimpses of the Conference were given by ladies who were present. "The Social Side," by Mrs. A. C. Thompson; "Its Breadth and Variety," by Miss Stanwood; "The Woman's Sessions," by Mrs. H. D. Noyes; "Young People's Societies," by Mrs. J. Frederic Hill; "The Spiritual Impression," by Mrs. C. L. Goodell. The presence of four young ladies under appointment to go to their fields the coming summer, and a few earnest words from each, added much to the interest of the meeting. They were Miss Mary A. Channel for Guam, Micronesia; Miss Matilda S. Calder for Marash; Miss Mary I. Ward for Marsovan, and Miss Grisel McLaren for Van, Turkey.

CHILDREN'S MISSIONARY Our children's festival, always a day of happiness, was this year held the 12th of May. So many mission circles and Junior Endeavor Societies signified beforehand their intention to be present that we began to fear that even the hospitable walls of Berkeley Temple might not be wide enough to hold all that would come. However, by careful and systematic arrangement the ushers were enabled to find seats for all, and the happy faces of the children and the fluttering of bright banners made a pretty scene for those who were privileged to view it. The exercises were conducted by Rev. Dr. Daniels, Home Secretary of the American Board. Rev. James Smith, of Ahmednagar, India, gave a vivid picture of the lack of care experienced by sick women and children in India, and the great need of better facilities for the physicians who would minister to their needs. And this was still further emphasized by two scenes presented in costume on the platform by a company of the young people of Berkeley Temple. The first scene showed a little of the difficulties under which our missionary, Dr. Julia Bissell, has been laboring; and the second made clear how much better she can work—with how much greater comfort to the sufferer as well as to herself—when we shall be able to provide the new hospital in Ahmednagar, for which contributions and pledges are asked. Then followed a delightful feature of the afternoon,—the bringing of such pledges to the platform. Delegates, little and big, from the circles brought these in from all parts of the house so rapidly that the ladies in charge could hardly keep track of them; but a later count showed the sum total to be somewhat over \$600, about half of which was in ready money. The close attention given by the children throughout the afternoon evinced their interest in the services; and we only wish that circles from still farther away could avail themselves of these festivals from year to year. The hospital exercise, which was prepared for the occasion by Mrs. C. H. Daniels, is soon to be printed, and will be suitable for mission circle entertainments at any season.

THE CORN SHIP By the time this number reaches our readers it is expected the "corn ship Quito," with our friends Mr. and Mrs. Winsor on board, will have reached Bombay. The ship left New York on the afternoon of May 10th after appropriate religious exercises, consisting of singing, prayer and addresses by Rev. Mr. Hobbs, of Springfield, Ill., who accompanied the *Christian Herald* famine ship in 1896, Countess Schimmelmann, Commander Booth Tucker, Rev. A. C. Dixon, D.D., of Brooklyn, Rev. S. T. Willis, D.D., of New York, and Mr. Winsor. Let-



By courtesy of The Christian Herald, New York.

LOADING CORN ON THE DECK OF THE "QUITO."

ters of congratulation and good wishes were read from President McKinley, Secretaries Long and Hay and Governor Roosevelt. It is expected that she will reach Bombay June 20th, when the cargo will be immediately distributed to the starving. Mr. Winsor relates that when the ship arrived in 1897, not only was the corn received with the greatest avidity, but even the coarse sacks which held it were seized upon for clothing. The effect of men and boys walking about the streets with "*Christian Herald*. Famine Relief Fund. American Corn" in large letters on them was quite striking, to say the least.

REPORT OF THE The Ecumenical Conference of Foreign Mis-
ECUMENICAL CONFERENCE. sions is over, and is pronounced on every hand
the greatest missionary assembly that has ever been held. It now remains
to make its work permanent. That will depend to a very great degree on
the Report of the Conference, its character, the extent to which it is circu-
lated and the manner in which it is used. As to the Report itself, it is now
in the hands of a special committee who have had large experience and
who will employ trained men. The editorial end in view is to omit nothing
essential, to admit nothing non-essential. The plan includes three parts: 1.
The Story of the Conference: its inception, organization and conduct, and
its place in the history of missions. 2. The Contribution of the Confer-
ence, the Papers, Addresses and Discussions. 3. Appendices, including
the complete programme, the organization and roll, a list of missionary
societies, a summary of missionary statistics, a carefully prepared bibliog-
raphy of the best missionary books, and an index. The Report will be
published in two volumes of about five hundred pages each, paper, printing
and binding of the best. Originally, the price for the two volumes was
fixed at \$2.50, advance subscribers to receive it for \$2. The funds of the
Conference, however, will cover the cost of putting it on the press, and
will thus enable the Committee to reduce the price from \$2.50 to \$1.50,
and to advance subscribers from \$2 to \$1 for the two volumes. They will
be ready for delivery early in the fall. Subscriptions accompanied by the
money may be sent to the Publication Committee, Ecumenical Conference,
156 Fifth Avenue, New York. Checks should be made payable to Edwin
M. Bliss, Chairman.

EXTRACTS FROM RECENT LETTERS.

FROM MISS HARRIET SEYMOUR, HARPOOT, TURKEY.

I MUST tell you of a meeting we had last week under the leadership of
one of the native women teachers, but the thought and plan came from
Miss Daniels.

After the "event," natives in India sent relief money to the Armenians.
This meeting was called to show our gratitude and practical sympathy
with the suffering ones in India, now needing our aid. Each department
of the girls' school was present, as were the women of our quarter.
Miss Barnum, with a map, told many interesting things about India, its
religion, the condition of the women, etc. Miss Hall, whose father spent
the last winter in Bombay, read many interesting and telling extracts from
his letters to her. Then Miss Daniels gave very touching information about

the famine and distress in India. She said that it had been computed that one piaster (four cents) would save one person from starvation for one day, and \$5 would keep a person in food for six months, till it was time for the rains to come again. As she spoke of one piaster for one day, the thought crossed my mind, "And what of the next day? Merely a prolonging of the misery." But she went on to say, "Perhaps the one who gave the food for that day would tell of the pity and love of Christ, and so, through the grace of God, a soul might be saved." Then there were talks from some of the sisters, and earnest prayers. It was evident that every heart was deeply touched, and I am sure that those who came expecting to give one piaster resolved to give two, and wished that it was ten times more. Gregorian women sent in their gifts; one young woman who goes out to work gave a dollar; many gave from their deep poverty—some who are often hungry themselves. The house-mother of one of the Girls' Orphanages came to me in the morning of that day and said that the girls in her home wished to give up their lunch at noon, so that the value of the bread they would have eaten might be given to this fund. Indeed, I think most, if not all, the girl orphans did the same. At once the young men and boys became wide awake on the subject, and they have raised about ten dollars. From a neighboring town about fourteen dollars was sent in. The pastor from the other side of the city came to me for information about the famine, and as he can read English well I gave him the two copies of the *Congregationalist* that tell so much of the sad state in India; he wished to lay the matter before his people. A little over thirty dollars was raised by the women and girls. I think by the time all the offerings come in the sum will amount to \$75 or \$80.*

Miss Helen I. Root writes from Inuvil, Jaffna (Ceylon), Mar. 14, 1900:—

. . . It is just three months since I arrived in Oodooville, and while of course I know little, as yet, of the full possibilities of the work, there are already many things that I am sure you will be interested to hear. It is such a happiness to have come to be with Miss Howland. Read Mr. Eddy's article in February LIFE AND LIGHT and substitute "Miss Howland" for "Miss Agnew," in the second page, and you have a picture of my dear chief as she seems to me. . . . We have a two months' vacation, which is about half over, and I am staying with Dr. Young at Inuvil, and chiefly am vigorously attempting to learn Tamil; only that it is difficult to be vigorous about anything here just in this hot season. . . .

I wish I could tell you what a royal welcome the people have given us. I

* March 22d it was \$83.60.

shall never forget that first day in Oodooville, when the girls were all gathered in the chapel and sang and looked their welcome :—

“ We sing our hearty welcome,
And joyful greetings bring;
With happy hearts salute you,
And merry welcome sing.”

They are very affectionate girls, and they seem more lovable every day. . . . Fourteen of them were graduated this year, all of them Christian girls, and some of them going into very hard places. Their class verse is Is. xlix. 15, and their song a Tamil version of “Never be afraid to speak for Jesus.” One of them is staying with me through the vacation, as her brother at her home is a Sivite, and has a Sivite marriage for her directly she returns to her island home. So she stays with me until her Christian brother returns from Singapore to take care of her. She is very happy here, and sews for me or others in the house to pay for her board. . . .

About a dozen of the older girls in the English school come to me for the S. S. lesson each Sunday; and the day we studied about Jesus' first disciples and how they were won, we had an earnest talk and prayer about winning others to Christ, and I said they might come to me on the following Sunday at 4 P. M., if they really had invited some one to accept Christ. And during the week I told them that any others could come too, who were giving the invitation, if they wanted to talk about how to do it.

You may think how amazed I was when forty-three girls came to my room at the appointed time, and all were earnestly trying to give the gospel invitation so that it might be accepted. So surprised was I that it had to be an hour when we depended very completely on the Lord himself for teaching. The girls are asking for a personal workers' class, though they do not know it by that name, and I hope it may be possible to have some practical work together along Scripture lines next year. One of the girls who came was our youngest teacher, Dasanah Visnalingam, who has had a hard and rather stupid class of the lowest standard. She has worked hard over them, and has been saying, in her pretty, hesitating way, when asked a question direct, that she thought they were trying to be good, and some, she was sure, had given themselves to the Lord. And at the last time when the pastor examined the girls who wanted to unite with the church, every one of Dasanah's class was among the number. . . .

You will like to know of the Bible Woman's Conference which is being arranged for July at Oodooville. I tell you now that it may have your aid in prayer. It is the first to be held here, and we trust that it may be a time of very great blessing to all,

FROM MRS. JAMES D. EATON.

One way in which the gospel spreads in Mexico.—Truly our Lord makes use of the humblest instruments, when they are offered to him in faith, for spreading abroad the knowledge of salvation through Jesus Christ. To look upon poor Doña Marcos, who does not always speak her own language correctly, who stumbles in her reading, and who cannot find the place in her hymn-book without help, who is burdened with a heavy baby in arms and a large family of children at home, one would never suppose that she might be a “chosen vessel” to the Lord. But if one who could understand her language should listen to her simple narrative, week by week, in the woman’s meeting, of the visits she has made in darkened homes to the sick, the infirm or the dying, of the tracts she has distributed, the hymns she has sung, and the persecution she has suffered for her Master, doubt would vanish, and the listener might be ashamed to think how little she with her superior advantages has ever done. It is related of Mr. Moody, that on a certain occasion a friend said to him, “Mr. Moody, you ought not to speak in public; you do not speak grammatically.” To which the great man replied: “It is very true. I do not know grammar, but I am doing what I can for my Master. Now you have plenty of grammar. What are you doing with it for Christ?” Doña Marcos has not the one-hundredth part of what an ordinary schoolgirl in the United States has, and yet she makes at least six gospel visits each week, and distributes from two hundred to three hundred tracts, mostly among the soldiers at the barracks.*

This is what she told us at our last meeting. She has been in the habit of visiting a sick woman, to whom she has been a great comfort, and who has asked the prayers of the women in their meeting through her. She found the woman worse, and a daughter-in-law in charge at the house, who received her with insults and violence, shutting the door in her face with such force as to leave a scar on her cheek.

While she waited, uncertain what to do, the sick woman herself, walking with a cane, opened the door to her and told her to enter; that her daughter-in-law had no right to turn her off. Once within, Marcos repeated Scripture and sang a hymn, hearing which the wrathful daughter-in-law approached a little nearer, and expressed her astonishment that the infamous Protestants could sing anything so beautiful. On invitation of the sick woman, Marcos then sang again, choosing this time the hymn, “Never be afraid to speak for Jesus.” In telling us the story she added, “I chose it for my own consolation, for it had been a hard thing to bear,—

* Doña Marcos is one of a number of voluntary workers, who pledge themselves to make at least one gospel visit a week, and who receive no compensation whatever.

though I count it as nothing, and gladly would I suffer much more, for my dear Lord who bore so much for me."

She also told of a family that had come to live next door to her, and that she had discovered had known something of the gospel years before, but had carelessly let go of what little they had known, and were now as far as ever from the truth. She had talked with them, and persuaded them to send the children to Sunday school, and hoped to get them all to church. She added that she should not have known anything of this if she had not remembered her teacher telling the class in Sunday school of Mr. Moody's custom, in early days, of accosting anyone whom he might meet on the street and asking them bluntly, "Are you a Christian?" Remembering his example, she had boldly inquired what was their religion, and so was able to lead them back to what they had heard, but let slip again.

CHIHUAHUA, MEXICO.

Our Work at Home.

A GREAT NEED.

(A Paper read at the Ecumenical Conference.)

BY MRS. ISABELLA BIRD BISHOP.

As a traveler who, in over eight years of Asiatic journeyings, has been won from complete indifference to earnest interest in Foreign Missions, by long and close contact with the deplorable needs of the Christless world of Asia, whether as Hindus, Mohammedans, Zoroastrians, Buddhists, Taoists, Shintoists, or demon worshipers, I have been asked to address this audience. Here, happily, it is needless to spend time in attempting to convince the antagonistic or unwilling; for all are doubtless agreed that it is the duty of the Church to evangelize the nations.

I can most profitably utilize the time allotted to me by passing on to you a few of the impressions produced on me by years of intimate contact with the peoples of Japan, Corea, China, Western Tibet, the Malay States, Kashmir, Persia, and Asiatic Turkey. These countries represent the great creeds of Asia, with their numerous ramifications, demonism underlying all. These creeds and their founders undoubtedly started with much that was noble in their teachings and with ethical standards higher than the world then knew. But the good has been lost out of them in their passage down the ages, and even Buddhism, the noblest of all, in its eastern march of triumph, has incorporated so much of the gross idolatry, superstition,

nature worship and demonism of the nations which it subordinated, that in the crowds of idols in its temples, in the childish superstitions of its votaries, in its alliance with sorcery and demonolatry, and in the corruption and gross immorality of its priesthood, it is now little raised above the cults of the inferior races.

The study of these Oriental creeds and their fruits compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political and moral future of the countries of Asia lies in the acceptance of that other and later Oriental creed which is centered in that Divine Person, to whom, in spite of her divisions, Christendom bows the adoring knee.

Among the prominent and outstanding fruits of these religions which have fallen so low are shameless corruption and infamies of practice past belief in the administration of Government, which have obtained the sanction of custom. Law is simply an engine of oppression, and justice a commodity to be bought and sold like any other, and which the poor have no means of buying. Lying is universal, and no shame attends the discovered falsehood. There are polygamy and polyandry with their infinite degradation, and the enthronement and deification of vice, many of the deities of India being the incarnations of unthinkable wickedness. There are unbridled immoralities and corruptions, and no public opinion to condemn them or to sustain men in doing right. Infanticide is openly practiced. There is no truth and no trust between man and man, and no man trusts any woman. Every system of medicine in the East is allied with witchcraft, sorcery and demonolatry. Immorality prevails universally. Some of the nations are given up to unmentionable infamies, and nearly always the priests and monks are in advance of the people in immoral practices. Superstitions, childish or debasing, linked with every circumstance in life, enslave whole populations; and piteous terrors of malignant demons or offended ancestral spirits shadow this life, while a continual dread of being exposed hereafter to their full malignity darkens the prospect of the next. Speech, the index of thought, is foul with a foulness of which, thank God, we have no conception, and each generation from the cradle is saturated with an atmosphere of pollution. The distinction between right and wrong is usually lost, and conscience is deposed and destroyed. The corrupt tree of the dead and degenerate faiths of Asia brings forth corrupt fruit from the Black to the Yellow Sea, and from Siberian snows to the equator. The whole head is sick and the whole heart faint, and for the grievous hurt there is no balm in Gilead and no Physician there.

Let us bear in mind that to-day, nineteen centuries after the birth of our

Lord, one thousand and fifty million of our race are un-Christianized, and eight hundred million have never even heard his name. Let us also steadily bear in mind the fact that though during this century nearly four million persons, won by missionary effort, have been baptized into the Christian Church, there are now more than one hundred million more heathen and Moslems in the world than when the century began. We must face the truth. Much as we congratulate ourselves, missionary effort has but touched the fringe of the darkness of this world: the *Io Paeans* of victory are not for us to sing.

Of the Christless population of the world over five hundred million are women. We are chiefly concerned with them to-night. Throughout Asia, the natural distrust of women by men, and of the degrading views held concerning women has led to seclusion behind high walls, in separate houses, known to us as the harem, the *zenana* and the *anderun*. I have seen much of the inmates of all, owing to detentions in traveling, which have made me frequently their unwilling guest, and have unveiled for me the mysteries of their secluded lives. Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief in purity in woman and innocence in childhood. We know what Christianity has done for us. We realize it more or less fully to-night, as we meet to discuss the important and unfettered work of women. We know, or rather guess, but that only in part, what Islam and heathenism have done for our sisters. May God give us sympathetic instincts, by which alone we may realize their contrasting lives.

I have been a storm or peril-bound guest in more than fifty women's houses, including the women's tents of the large nomadic population of Persia. In all, the arrangements so far as means allow are the same. The women's rooms are built around a yard and have no windows to the front; a room near the entrance is tenanted by eunuchs, or by an old woman, who acts as custodian or spy in the husband's interests. Such secluded women can never stir outside except in rigidly closed chairs by day, or, in some cities, on foot at night, properly attended, along streets from which men are excluded. In many countries it is a crime or a folly to teach a woman to read; in some, a lady loses caste by employing her fingers even in embroidery. They know nothing; they have no ideals. Dress, personal adornment and subjects connected with sex are their sole interests. They are regarded as possessing neither soul nor immortality; except as mothers of sons they are absolutely despised, and are spoken of in China as "the mean ones within the gate."

With dwarfed and childish intellect is combined a precocity on a gigantic scale in the evil passions of adults,—hatred, envy, jealousy, sensuality, greed

and malignity. The system of polygamy, the facility for divorce and the dread of it, the fiendish hate, the vacuity and apathy, and the tortures inflicted by the ignorance of the native female doctors, especially at the time of "the great pain and peril of childbirth," produce a condition which makes a piteous appeal to every woman here.

In a rich man's harem there are women of all ages and colors, girl children and very young boys. There are the favorite and other legitimate wives; concubines, who have recognized but very slender rights; discarded wives, who have been favorites in their day, and who have passed into practical slavery to their successors; numbers of domestic slaves and old women; daughters-in-law, and child or girl widows, whose lot is deplorable, and many others.

I have seen as many as two hundred in one house,—a great crowd, privacy being unknown, grossly ignorant, with intolerable curiosity, forcing on a stranger abominable or frivolous questions, then relapsing into apathy but rarely broken but by outbreaks of hate and the results of successful intrigue. It may be said that there are worse evils than apathy. There are worse evils, and they prevail to a great extent in upper-class houses. On more than fifty occasions I have been asked by women for drugs which would kill the reigning favorite, or her boy, or make her ugly or odious. In the house of the Turkish Governor of an important vilayet, where I was storm-bound for a week, the favorite wife was ill, and the husband besought me to stay in her room, lest some of the other women should make away with her. My presence was no restraint on the scenes of fiendishness which were enacted. Scandal, intrigue, fierce and cruel jealousies, counting jewels, painting the face, staining the hair, quarrels, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves, occupy the unbounded leisure of Eastern upper-class women. Of these plays, one of which was produced for my entertainment, I can only say that nothing more diabolically vicious could enter the polluted imagination of man, and it was truly piteous to see the keen, precocious interest with which young girl children, brought up amid the polluting talk of their elders, gloated over scenes from which I was compelled to avert my eyes.

Yet these illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They make the marriages of their sons and rule their daughters-in-law. They have a genius for intrigue, and many a man in the confidence of a ruler or another, loses his position owing to their intrigues. They con-

serve idolatries, and keep fetish and demon worship alive in their homes. They drag the men back to heathen customs, and their influence accounts, perhaps, for the larger number of the lapses from Christianity. It is impossible to raise the men of the East unless the women are raised, and real converts among Asiatic women, especially among the Chinese, make admirable Christians.

But owing to social customs, mission work among Eastern women can only be done by women. The medical woman finds ready access into their houses; for the non-medical woman the entrance into such a mixed crowd as I have described is a matter of difficulty, and requires not only the love of our sisters for Christ's sake, but for their own, much, very much, of what has been well named "the enthusiasm of humanity." Everywhere I have seen that it is the woman richest in love who is the most successful missionary, and that for the unloving, the half-hearted and the indolent, there is no call and no room.

The magnitude of the task, not only of conquest but of re-conquest, which lies before the Christian Church, is one that demands our most serious consideration. To bring five hundred million of our fellow-women to the knowledge of a Saviour is the work especially given to women. I will not make any plea either for funds or workers. The Master, whom we all desire to honor, has made a distinct declaration, "He that reapeth receiveth wages, and gathereth fruit unto life eternal,"—a promise of a reward for work which can never fail. Yet, far away, on a thousand harvest fields, earth's whitened harvests, ungarnered, die!

A SYSTEMATIC AND WORLD-WIDE STUDY OF MISSIONS.

At the Woman's Meeting on Literature, during the Ecumenical Conference, the question was discussed as to whether it would be feasible and desirable for all Woman's Boards to unite in a scheme of systematic study of missions.

A seven years' course was suggested as follows: first year, history of missions, from apostolic times to the end of the eighteenth century; second, present condition of women in different countries and mission work among them; third, a study of India; fourth, Africa; fifth, China; sixth, Japan; seventh, several countries where the work is not common to all Boards—such as Burma, under the special care of the Baptists; Turkey, under the Congregationalists; Siam and Laos, under the Presbyterians, etc. It is proposed that the topics shall be used in seven monthly meetings in the

year, leaving five for optional or denominational topics. It was suggested also that each meeting should occupy an hour and a half, and that a portion of each meeting be given to current events or items of denominational interest.

Reasons in favor of such a scheme mentioned were :—

1. Many of the sub-topics for meetings would be the same for all Boards, such as geography, history, nature characteristics, family life, etc., and much of the material needed would be the same.

2. This would make the literature of the different Boards valuable for all the others, and the better advertisement given would help much in disseminating missionary information.

3. Better literature could be secured by selecting expert writers, whatever their denominational connection may be.

4. Better economy in printing might result by the union of all Boards through the issue of large editions.

5. It might help to promote a unity in mission work which was made so apparent at the Ecumenical Conference, and might lead to union meetings of all denominations or quarterly reviews, which would be of great benefit in broadening the view of the work.

An informal rising vote at the Ecumenical Conference evinced hearty approval of the general plan, the details of which were left in the care of the World's Committee of Women's Missionary Societies. A meeting of this Committee was called in New York on April 30th, and it was voted to proceed to carry out the suggestions as soon as practicable. A committee of five were appointed to make definite plans; these were Mrs. J. T. Gracey, Rochester, N. Y.; Miss Ellen C. Parsons and Mrs. A. T. Twing, New York City; Mrs. N. M. Waterbury and Miss A. B. Child (chairman), Boston.

So far as known the plan has met with universal approval, and it is hoped it will prove one of the important and beneficial results of the Ecumenical Conference in woman's work.

It provides especially for monthly meetings of local societies, but in some cases it may be more interesting or feasible to use the idea in the form of study classes or in any way that may be desirable. The plan is only suggestive, and is expected to be most flexible and adaptable to all conditions, but it is hoped that in some form a large number will be stimulated to special study of the great theme.

SIDELIGHTS FROM PERIODICALS.

CHINA.

COMMENTS continue to appear in the monthly publications upon the action of our Government in bringing to pass the "Open Door Treaty." This month we have views from the varying standpoint of an Englishman, a Chinese, and an American resident in China. The last, Dr. Gilbert Reid, President of the International University at Peking, in "The Powers and the Partition of China," *North American Review*, June, takes up

each of the Powers concerned in turn, setting forth their relations to each other and to China.

Ho Yow, in "The Attitude of the United States Toward the Chinese," *Forum*, June, expresses pleasure and the gratitude of his people for the position of the present administration which he considers to have "grasped the situation." Yet some dark spots remain on our policy as he views it, and he especially emphasizes the mistake of the Chinese Immigration Law.

Sir Charles W. Dilke, in "American Policy in China," *North American Review*, June, asks the question, "Does the United States mean business, and are they prepared to push the matter with their great influence?" England will be content to let "America take the lead if she choose, or act equally with us in insisting that the future of these territories shall not be marred by piracy, brigandage, and rapacious inland taxation."

JAPAN.

North American Review, June. "Japan and Russia in the Far East," by James Murdoch.

MEXICO.

Century, June. "Early Spanish Architecture in Mexico," by Archibald Butt, in which we learn that the most perfect arches on our continent are found among Aztec ruins in an obscure town.

TURKEY.

Two papers on the Armenian Question appear; one by a bishop of the Roman Church in Adana and Tarsus, *Catholic World*, June, in which, while "Armenian Customs" is the special topic, we are not surprised to find the bishop remarking that Protestantism is the chief hindrance to the progress of the Armenians!

In the *Forum*, June, Carl Albert Paul Rohrbach writes sympathetically of American missionary efforts to uplift and educate the Armenians, but urges two points: (1) The children must not be converted to Protestantism, but be allowed to remain in the National Church. (2) All branches of secular education must be so conducted as to prepare the graduates for Oriental conditions. It should be known, as to the former point, that our missionaries in charge of Armenian orphans allow them, where it is desired by friends, to attend the National Church, and that the general desire of friends is that they be trained into the mission churches. As to the second point, the aims of our workers along this line are well known.

GENERAL.

Chautauquan, June. "A Landmark of Missions," by Eugene M. Camp; a comprehensive report of the Ecumenical Conference.

Bibliotheca Sacra, Quarterly, April. "The Contributions of Missions to Science, Commerce and Philanthropy," by Edw. Cor. Ewing.

TOPICS FOR AUXILIARY MEETINGS.

July.—Educational Work of the Woman's Board in Central and Eastern Turkey Missions. SEE LIFE AND LIGHT for June.

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.

EVANGELISTIC WORK OF THE WOMAN'S BOARD IN
CENTRAL AND EASTERN TURKEY MISSIONS.

TOPIC FOR AUGUST.

EVANGELISTIC work in mission fields includes several distinct departments. 1. Work of the Bible-women. 2. Touring. 3. Holding meetings and personal work. 4. Sunday Schools. We would recommend three brief talks on these heads in connection with one of the following stations: Aintab, in Central Turkey; Harpoot, Van and Mardin, Eastern Turkey, preceded if desired by an introductory talk on the general work in the two Missions. For INTRODUCTION see LIFE AND LIGHT, May, 1889, June and December, 1891, March, 1892, April, 1893. FOR AINTAB STATION (Central Turkey): (1) Bible-women. See Leaflet "Sister Varteni" (price 3 cents) and article "Bible-women in Oorfa" on page 31 of this number. (2) Meetings and Personal Work, July, 1893, February, 1895, January, 1897. Sunday Schools, May, 1890, August, 1894, July, 1895, February, 1897. HARPOOT Bible Women, April, 1888, October, 1889, December, 1899, March, 1896 [Letter from a Bible woman]. Touring, December, 1886, April, 1887, June, 1890, November, 1891, November, 1898. Meetings and Personal Work, June, 1892, January, 1897, July, 1895. (W. B. of Armenia). Mardin Bible women. February and March, 1895 (Khumzie), and October, 1897. Touring, November, 1891. Meetings and Personal Work, August, 1898, June and December, 1899. Van Bible women, March, 1892, January, 1893. Missionary Society, July, 1896.

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

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18, 1900, to May 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Windham Hill.—Friends, 5 00
Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, First Ch., S. S., 15; Castine, Aux., 13; Calais, Aux., 10.25, Miss McKellen's S. S. Class, 5; Carratunk, 1; Garland, Cong. Ch., Ladies, 8; Machias, C. E. Soc., 5; Mt. Desert, Somerville Cong. Ch., Jr. C. E. Soc., 4.80; Rockland, Aux., 65; Skowhegan, Aux., 15; Union, Aux., 5. 147 05
Western Maine Branch.—Mrs. C. C. Chapman, Treas. Portland, 59.20, High St.

Ch., Easter Off., 22.59, Aux., 179.10, St. Lawrence Ch., Aux., 5, S. S. addl., 22 cts., Second Parish Ch., S. S., 29.68, Jr. C. E. Soc., 27, State St. Ch., Aux., 14.44, Int. Dept. S. S., 5, Mrs. Nye, 5; Westbrook, Ch., Aux., 18.68, 366 21

Total, 518 26

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Amherst, Aux., 4.30; Brookline, Aux., 8.25; Chester, Aux., 19; Concord, First Cong. Ch., Cheerful

Workers M. C., 15, South Ch., Kimball Circle King's Dau., 10; Henniker, C. E. Soc., 25; Jaffrey, Lilies of the Field, 10, C. E. Soc., 8.50; Keene, Second Ch., Jr. C. E. Soc., 25; Lebanon, C. E. Soc., 20, Jr. C. E., 6; Littleton, Aux., 32.52; Lyne, Miss Washburn's S. S. Class and Prim. Dept., 5; Nashua, Aux., 31.85, Y. L. M. Soc., 10, Pilgrim Ch., C. E. Soc., 20, Public school teachers, 15; New Boston, Aux., 6; Rindge, West, 10; Swanzey, C. E. Soc., 7; Sullivan, East, C. E. Soc., 5.50,	293 92	
Total,	293 92	
VERMONT.		
<i>Burlington.</i> —H. S. W.,	5 00	
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn Soc., 7; Bennington, First Ch., Burden Bearers, 5; Fairfield, Two ladies, 2; Fairlee, Aux., 26; Highgate Centre, C. E. Soc., 2; Jeffersonville, Aux., 37; Lyndon, Buds of Promise, 2.10; Newport, Aux., 7; Peru, Th. Off., 1.50; Pittsford, S. S., 2.31; Springfield, 11; St. Albans, C. E. Soc., 2.50; St. Johnsbury, North Ch., 39.75, South Ch., 26.72,	171 88	
Total,	176 88	
MASSACHUSETTS.		
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Billerica, Aux., 5; Lowell, Kirk St. Ch., Aux., M. B. 17; Medford, A friend, 1, Mystic Ch., Jr. C. E. Soc., 5, Union Ch., Int. and Jr. C. E. Soc., 5; Melrose, Aux., 13.50; Reading, Aux., 60; West Medford, Aux. (with prev. contri. const. L. M's Mrs. Edith Gleason Benjamin, Mrs. Herbert N. Ackerman), 41; Wakefield, Aux., 50, Mission Workers, 10; Winchester, First Cong. Ch., Mission Union, 25; Woburn, North Ch., Jr. C. E. Soc., 3,	235 50	
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Yarmouth, Aux.,	10 00	
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Hinsdale, Aux., 18.59, Cradle Roll, 1.25; Peru, Top Twig, 8.25; Richmond, Me Too, 5; South Egremont, 40; Stockbridge, 11.50; Two friends in Berkshire, 225,	309 59	
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Th. Off., 24; Amesbury, Union Ch., Aux., 11.50; Bradford, Aux., 72; Georgetown, First Ch., Aux., 25, Memorial Ch., 4; Groveland, Aux., 30; Haverhill, Centre Ch., Aux., 50, North Ch., Aux., 61.72; Ipswich, First Ch., Aux., 15; Newburyport, Aux., 12, Campbell M. C., 10; Powell, M. C., 38, Tyler M. C., 12.50, Prospect St. Ch., Y. P. M. Soc., 12, C. E. Soc., 5; Rowley, Aux., 32; South Byfield, 18; West Boxford, Aux., 38; West Haverhill, Aux., 28.25, Cradle Roll, 5.86; West Newbury, First Ch., Aux., 10, A Dau. of the Cov., 2.50, Second Ch., Aux., 7,	524 33	
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 30, Y. P. Aux., 5.45; Danvers, Maple St. Ch., Aux., 21.55; Danvers Centre, Aux., 5, Mission Study Class, 15; Marblehead, Aux., 11.90; North Beverly,		
Friends, 6; Peabody, Aux., 25; Salem, Tabernacle Ch., Girls' Soc., 10; Swampscott, Aux., 12,	141 90	
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. (Prev. contri. const. L. M's Mrs. F. G. Smith, Mrs. Ashley Dickinson, Mrs. Emma Fisher, Miss Phebe J. Stone, Miss Etta Merriman); Buckland, Aux., 19.14, Do-Something Band, 3; Conway, Aux., 14, Jr. C. E. Soc., 7; Deerfield, Aux., 17; Greenfield, Memorial Off., 61.71; Hawley, Aux., 12.36; Montague, Ladies, 6; Shelburne, Aux., 36.60; Shelburne Falls, Aux., 51.28, Jr. Aux., 30, A friend, Meas. Off., 20; South Deerfield, 19.50; Sunderland, Aux., 8.30, Jr. C. E. Soc., 2.75; Whately, 17.90,	326 54	
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Second Ch., Aux., 37.60, South Ch., Aux., 42.66, Willing Workers, 10; Chesterfield, Aux., 15; Florence, Aux. (of Lwh. 50 const. L. M's Mrs. Fanny M. Clute, Miss Mary E. Dean), 51; Greenvich, L. Off., 1; Northampton, First Ch., Aux., 236.18, Edwards Ch., Aux., 83.15, Jr. Aux., 24.61,	501 20	
<i>Haverhill.</i> —A friend,	250 00	
<i>Highlandville.</i> —Mrs. Mary M. Stevens,	1 00	
<i>Holyoke.</i> —Second Cong. Ch., Jr. C. E. Soc.,	2 00	
<i>Melrose.</i> —Mary C. Spaulding,	1 00	
<i>Mt. Hermon.</i> —Carl W. Kettler,	10	
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Holliston, Aux., 26.16; Natick, Willing Hands, 7.55; Framingham, Plymouth Ch., Aux. (of wh. 100 const. L. M's Mrs. B. S. Jordan, Mrs. A. H. Wood, Mrs. C. P. Punched, Mrs. E. L. Thompson), 173.25; South Sudbury, Helping Hands Soc., 5; Wellesley, Wellesley College Ch. Assn., 196,	407 96	
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Aux., 18, Waldo Ch., Aux., 4; Hanover, Aux., 6.40; Kingston, Aux., 2.40; Milton, Aux., 8.15, S. S., 6; Plymouth, Aux., 11.50; Plympton, Aux., 5; Quincy, Bethany Cong. Ch., Jr. C. E. Soc., 5; Rockland, Aux., 7.75; South Weymouth, Union Ch., Aux., 42; Wollaston, Aux. (of wh. 60 by Mrs. Lucy E. Swift, 50 to const. L. M's Mrs. N. G. Nickerson, Mrs. E. A. Chase), 102, Whomsoever M. B., 30,	248 20	
<i>Reading.</i> —Mrs. J. L. Pratt,	5 00	
<i>South Hadley.</i> —A friend,	40	
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Miss Grisell M. McLaren, 5; Brimfield, Aux., 5; Chicopee, Third Ch., Aux., 13; Indian Orchard, C. E. Soc., 5; Ludlow, Aux., 6; Ludlow Centre, 8.30; South Hadley Falls, Aux., 10.06; Springfield, First Ch., Aux., 27.30, Mem. Ch., Aux., 9.70, Park Ch., Aux., 11.63,	101 05	
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, Aux., 54, C. E. Soc., 45.85; Aburndale, Aux., 30.20; Boston, Mrs. G. S. Curtis, 25, Miss Elinor Curtis, 20, Miss M. G. Curtis, 10, J. Homer Sweetser, 50, Clara B. Rogers, 2, Berkeley Temple, Jr. C. E. Soc., 5, Central Ch., Aux., 75.50, Adabazar Soc., 30, Mt. Vernon Ch., Jr. Aux., 5, Prim. Dept. S. S., 7.50, Old So. Ch., Aux., 220, Park St. Ch., Jr. Aux., 21, Jr. C. E. Soc., 3, Shawmut Ch., Aux., 14, Shawmut Helpers, 25, Union Ch., Aux., 213.12, John Noyes Colby, 1, Int. C. E. Soc., 2, Jr. C. E. Soc., 2; Brighton, C. E. Soc., 10; Brookline, Harvard Ch.,		

Aux., 95, Leyden Ch., Aux., 14.12, E. R. L., 10; Cambridge, Mrs. W. P. P. Longfellow, 10, First Ch., Shepard Guild, 1, North Ave. Ch., Golden Rule Circle, 31.30; Cambridgeport, Prospect St. Ch., Jr. C. E. Soc., 10, Wood Mem. Ch., Jr. C. E. Soc., 15, Cradle Roll, 8.50; Charlestown, Winthrop Ch., C. E. Soc., 10; Chelsea, First Ch., Y. L. M. Soc., 10, Central Ch., Jr. C. E. Soc., 5; Clarendon Hills, C. E. Soc., 1, Jr. C. E. Soc., 5; Dedham, First Ch., Aux., 57.75; Dorchester, Central Ch., Aux., 5.20, S. S., 5, Harvard Ch., W. Ben. Soc., 10, S. S., 1, Pilgrim Ch., Jr. C. E. Soc., 25, Second Ch., Aux., 76.23, Y. L. M. Soc., 25, Jr. C. E. Soc., 5, Village Ch., Aux., 80.31, Y. L. M. Soc., 5, Busy Bees, 1; Foxboro, Bethany Ch., Aux., 10; Hyde Park, Jr. C. E. Soc., 10; Jamaica Plain, Boylston Ch., Int. S. S., 3, Central Ch., Aux., 18.52, Jr. C. E. Soc., 50 cts.; Malden, Miss Mabel H. Gray, 1.50; Medfield, Aux., 7; Newton, Eliot Ch., Aux., 260, Eliot Guild, 175, Second Ch., Red Bank Soc., 30; Newton Center, First Ch., Aux., 83.35, Jr. C. E. Soc., 7; Newton Highlands, Aux., 5.58; Rosindale, Jr. C. E. Soc., 5; Roxbury, Eliot Ch., Jr. C. E. Soc., 2, Highland Ch., Jr. C. E. Soc., 1.10, Walnut Ave. Ch., Aux., 75, C. E. Soc., 105, Jr. C. E. Soc., 5, Prim. S. S., 5, Little Workers for Christ, 5; Somerville, Broadway Ch., Aux., 26.81, Earnest Workers, 25, Day St. Ch., Aux., 9.50, Franklin St. Ch., Aux., 80, Highland Ch., W. Soc., 11.50, Alden M. B., 3, Prospect Hill Ch., Jr. C. E. Soc., 5, Mrs. Helen M. Gulliver, 3; South Boston, Phillips Ch., Aux., 62, Jr. C. E. Soc., 10.20, Phillips Chapel, Jr. C. E. Soc., 1; Waltham, Jr. C. E. Soc., 2.20; Watertown, Phillips Ch., Aux., 31.65; Miss Patten's S. S. Class, 2; Wellesley Hills, Aux., 19.31; West Medway, Aux., 5; West Roxbury, Aux., 19.07, 2,522 37
Wilmington.—A friend, 5 00
Worcester.—All Saints' (Epis.) Ch., W. M. Soc., 10 00
Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas., Baldwinville, Aux., 9.40; Barre, Aux. (of wh. 25 const. L. M. Mrs. T. P. Root), 35; Blackstone, Aux., 5; Fisherville, Aux., 2.80; Gardner, Aux., 12; Globe Village, Aux., 5; Holden, Aux., 8; Lancaster, Aux., 6.35; Leicester, Aux., 11.50; Leominster, Aux., 22.60; Millbury, First Ch., Aux., 5, Second Ch., Aux., 28.77; Northbridge Centre, Aux., 4.40; Southbridge, Aux., 44.91; Spencer, Aux., 52.50; Upton, Aux., 15; Warren, Aux., 61.50; Webster, Aux., 8.75; Westboro, Aux., 70.73, C. E. Soc., 8.52; West Boylston, Aux., 1; Whitinsville, Aux., 10.25, Extra-Cent-a-Day Band, 17.12; Winchendon, Aux., 5; Worcester, Adams Sq. Ch., Aux., 5.30, Hope Ch., Aux., 10, Immanuel Ch., Aux. (with prev. contri. const. L. M. Mrs. Charles H. Putnam), 11.85, Old So. Ch., Aux., 35.22, First C. E. Soc., 3, Union Ch., Aux., 84.39, 600 92
Total, 6,204 06

LEGACY.

Brookton.—Legacy of Mrs. Hannah B. Packard, S. F. Packard, Exr., 500 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Bristol, Aux., 53; Central Falls, Aux. (of wh. 19 Mem. Fund), 53.67; Chepachet, Mrs. F. J. Nash, Mem. Fund, 2.50; Providence, Beneficent Ch., Aux. (3 of wh. Mem. Fund and 50 to const. L. M.'s Mrs. Frederick S. Bosworth, Mrs. Eugene Kinguan), 388.20, Beneficent Daughters, 60, Central Ch., Aux. (6.50 Mem. Fund), 9.50, Plymouth Ch., Aux., Mem. Fund, 1, Dau. of Cov., Mem. Fund, 5, Miss King, Mem. Fund, 100; Saylesville, C. E. Soc. (of wh. 5 Mem. Fund), 16; Woonsocket, Mrs. Sherman Stiles, 5, 693 87
Total, 693 87

CONNECTICUT.

Bristol.—A. E. Kelley, 2 50
Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Groton, Aux., 33.25, S. S., 12.62; Lebanon, Aux., 12.75; Ledyard, Newell Soc., 10, C. E. Soc., 2.50; New London, Second Ch., Aux., 47.50, Y. L. Guild, 10; Norwich, First Ch., Aux. (of wh. 50 const. L. M.'s Miss Harriet T. Hyde, Mrs. H. L. Yerrington), 51, Broadway Ch., Pansy M. C., 5, Park Ch., Aux., 25; Plainfield, Aux., 19.80, C. E. Soc., 5; Stonington, First Ch., Aux., 2; Taftville, Aux., 16.20; Wauregan, Busy Bees, 22; Windham, Aux., 49.25; Woodstock, Aux., 34, 357 87
Hartford.—A friend, 10 00
Hartford Branch.—Mrs. M. Bradford Scott, Treas. East Hartford, Real Workers M. C., 10; Farmington, Aux., 22; Hartford, Farmington Ave. Ch., Prim. S. S., 10.75, Windsor Ave. Ch., Miss Clara E. Hillyer, 1,000; Kensington, Dau. of Cov., 10; Mansfield, Aux., 10; Plainville, Aux., 45; Poquonock, Aux., 4.50; South Windsor, M. C., 5; Suffield, L. F. M. Soc., 12.50; West Hartford, Aux., 11.67, Jr. Aux., 5, 1,146 42
New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 1, S. S., 6.25, C. E. Soc., 58.57; Bethany, Aux., 3; Bethel, Aux., 4; Bethlehem, Aux., 5; Brookfield Centre, Aux., 19.25, S. S., 5; Canaan, Aux., 9.55; Centrebrook, Aux., 20.10; Chester, Aux., 50; Clinton, Aux., 5; Cromwell, Aux., 5; Danbury, First Ch., C. E. Soc., 50; Darien, Aux., 1.35; Deep River, Aux., 5; Derby, First Ch., Aux., 52, C. E. Soc., 33, Second Ch., Aux., 12.70; Durham, Y. G., 2, Prim. S. S., 2; East Haddam, Aux., 5, Cradle Roll, 3.85; East Haven, Aux. (of wh. 25 const. L. M. Mrs. William R. Street), 32.25; East Hampton, Friends, 8; Ellsworth, Aux., 13; Essex, Aux., 5, M. W., 10, C. E. Soc., 5, Friends, 7; Guilford, Third Ch., Aux., 13; Haddam, Aux., 2; Higganum, Aux., 4.75; Ivoryton, Aux., 66.50; Kent, Aux., 20, Y. L., 20, C. E. Soc., 10.30; Killingworth, Aux., 4; Madiso., Aux., 10.80; Meriden, Centre Ch., Aux., 127, Liberty Club, 20; Middlebury, Aux., 20, W. M., 8; Middlefield, Friends, 9, C. E. Soc., 3.71; Middle Haddam, Aux., 1, Cradle Roll, 2.50; Middletown, First Ch., Aux., 22.25, Gleaners, 70, M. H., 12, C. E. Soc.,

40, South Ch., Aux., 30; Milton, Aux., 16.40; Mt. Carmel, C. E. Soc., 10; New Fairfield, C. E. Soc., 5; New Haven, Ch. of the Redeemer, Y. L., 100, Grand Ave. Ch., Aux., 11.20, Y. L., 60, S. D., 18, L. W., 15.91, Plymouth Ch., Aux., 80, E. W., 6.21, Sunbeams, 25, United Ch., Aux., 427.35, Jr. M. B., 25; New Preston, Aux., 35; New Preston Hill, Aux., 1.25; North Kent, C. E. Soc., 2.30; North Madison, Aux., 17.55; North Stamford, Aux., 8; North Woodbury, Aux., 38.05; Norwalk, Aux., 31.92, D. K., 2.58, S. S., 25, C. E. Soc., 4.50; Portland, Aux., 5, Jr. Builders, 5, Cradle Roll, 3; Ridgefield, Aux., 43; Rockfall, L. H., 4.03; Roxbury, Aux., 14, C. E. Soc., 8, Prim. S. S., 1; Salisbury, C. E. Soc., 2; Saybrook, Aux., 5; Seymour, Friends, 10.95; Sharon, Cradle Roll, 3.58; Southbury, Aux., 6; South Norwalk, Aux., 20, Whatsoever Circle, 10; Southport, Aux., 12; Stamford, M. C., 4.55; Stratford, Aux., 11.30; Thomaston, Aux., 28; Torrington, Aux., 32.25, H. W., 20; Torrington Centre, C. E. Soc., 20; Wallingford, Aux., 90, C. E. Soc., 29; Washington, Aux., 7.25; Waterbury, First Ch., Aux., 100, Second Ch., Aux., 153, L. B., 10, Third Ch., Aux., 10; Watertown, Aux., 48.50; Westbrook, Aux., 3; Westchester, Aux., 22.35; West Haven, Aux., 65; Westville, Aux., 28.55; Wilton, Aux., 37; Winchester, C. E. Soc., 4.94; Winsted, First Ch., C. E. Soc., 3, Second Ch., Aux., 30, C. E. Soc., 10, Mrs. A. R. Perkins, 5,	2,847 15
<i>Thomaston.</i> —Miss Florence Griswold,	40 00
Total,	4,403 94

NEW YORK.

<i>Ancram.</i> —Florence J. Stevens, 5; Brooklyn, Mrs. Byron W. Clarke, 50; East Bloomfield, Mrs. Eliza S. Goodwin, 3,	58 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Baiting Hollow, Aux., 7; Blooming Grove, Kyle Miss. Soc., 20; Briar Hill, Aux., 13.15; Brooklyn, Central Ch., Aux., 66, Jr. Aux., 4.50, Friends, 11, Immanuel Ch., Aux., 21.12, Lewis Ave. Ch., Aux. (of wh. 75 const. L. M's Mrs. Mary Morris, Miss Cornelia E. Freeman, Miss Helen M. Roys), 100, Earnest Workers, 70, Evangel Circle, 20, C. E. Soc., 25, New England Ch., Aux., 10, Park Ch., Jr. C. E. Soc., 2, Parkville, Aux., 8.10, Plymouth Ch., Mayflower C. E. Soc., 5, Jr. C. E. Soc., 15, Puritan Ch., Aux., 20, M. B., 20, Tompkins Ave. Ch., Aux., 60, Branch Jr. C. E. Soc., 2.50, Richmond Hill Ch., Aux., 15; Buffalo, First Ch., Bancroft Aux., 2.60, Niagara Sq. Ch., Aux., 34, Three friends, 5; Candor, L. Guild, 36, Jr. C. E. Soc., 1.05; Chenango Forks, Aux., 3; Churchville, S. S. M. C., 10, C. E. Soc., 10; Columbus, Aux., 4.25; Cortland, Aux., 7.75; East Smithfield, Pa., Aux., 9; Elmira, Park Ch., Aux., 40; Ellington, Aux., 8.80; Flushing, C. E. Soc., 6, S. S. Home Dept., 3.42, Cradle Roll, 3; Franklin, Aux., 47; Gloversville, Aux., 27.68, Jr. C. E. Soc., 5; Green, Aux., 6.66; Harford, Pa., Aux., 3; Homer, Aux., 25.65; Honeoye, Aux., 15, C. E. Soc., 3.50, Jr. C. E. Soc., 1; Ithaca, Aux., 8.84;	

Java Village, Aux., 5; LeRaysville, Ch., 2, Aux., 10; Madrid, Aux., 5; Madison, Aux., 25; Millville, Aux., 1.30; Morrisville, Aux., 10; Munnsville, Aux., 5, Newark Valley, Aux., 30, Juniors, 5.34; Newburg, Aux., 8; New Haven, Aux., 2.38, Willing Workers, 8; New York, Bethany Ch., 4.62, Broadway Tab. Guild, 115, Christ Ch., W. Asso., 11, Manhattan Ch., Guild, 184, Mt. Vernon Ch., C. E. Soc., 8.46, Trinity Ch., Aux., 40; Niagara Falls, Aux., 18; Norwood, Aux., 16; Ogdensburg, W. M. Soc., 8; Owego, Aux., 17.50; Patchogue, Aux. and Cradle Roll, 81.92, Mayflower Band, 20; Pulaski, Aux., 10; Perry Centre, Aux., 16.50; Randolph, Aux., 13.25; River Head, Second Ave. Ch., Aux., 11; Rutland, Aux., 10; Syracuse, Geddes Ch., Aux., 25, Plymouth Ch., Guild, 5.50, Jr. C. E. Soc., 1 85, South Ave. Ch., Aux., 2.50; Sandy Creek, Aux., 12; Sayville, Aux., 10; Seneca Falls, Aux., 12.75; Ticonderoga (with prev. contri. const. L. M. Mrs. H. D. Hoffnagle); Utica, Bethesa Ch., Aux., 10, Plymouth Ch., Jr. C. E. Soc., 5; Walton, Aux., 30; West Groton, Aux., 20, C. E. Soc., 2; West Winfield, C. E. Soc., 10, Jr. C. E. Soc., 5, Dau. of Cov., 4.45; Woodville, Aux., 5; Yonkers, Mrs. Allan Bourn, 10. Less expenses, 60.89,	1,655 00
Total,	1,713 00

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, Mrs. Emily Morse Seymour, 200, First Ch., Aux., 96.90, Intern. C. E. Soc., 5.16, Mt. Pleasant Ch., Aux., 12.50, Jr. C. E. Soc., 5; Fla., Daytona, Aux., 2.25, Jr. C. E. Soc., 7; N. J., Bound Brook, Pilgrim Workers (of wh. 25 const. L. M. Miss Lulu Fisher), 30; Closter, Aux., 18.30, Do Something Band, 20, S. S., 2.07; Newark, First Ch., Aux., 15, Belleville Ave. Ch., Aux., 19.50; Plainfield, Aux., 10; Westfield, Aux., 85,	528 68
Total,	528 68

PENNSYLVANIA.

<i>Philadelphia.</i> —Oxford Pres. Ch., C. E. Soc.,	25 00
Total,	25 00

FLORIDA.

<i>Lake Helen.</i> —Aux., 9; Winter Park, Pine Needles M. C., 9.20,	18 20
Total,	18 20

CANADA.

Canada Cong. W. B. M.,	568 76
Total,	568 76

General Funds,	14,111 30
Gifts for Special Objects,	1,033 27
Variety Account,	19 58
Legacies,	500 00
Total,	\$15,664 15



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MICRONESIA.

LETTER FROM LOUISE E. WILSON.

KUSAIE, CAROLINE ISLANDS.

MY DEAR FRIENDS: I would that time and strength would permit me to write a long letter to every one of you; but as I cannot, I hope you will "take the will for the deed," and accept this joint letter. How liberal you all have been! God bless you every one, and give to you all the joy that comes to a cheerful giver. How many unknown friends I feel I have found and become acquainted with the past year through your letters and gifts. Now, I know you would like to know what use we will find for so many things. Can you imagine hundreds and hundreds of people who do not know what it is to receive a token of love? Who have not known of a Christmas which told of peace on earth and good will toward men? There are many children who do not know that there is such a thing as a doll. How some of our own girls, when they first came to school and received one for Christmas, have cuddled it up in their arms! The motherly instinct seems to be the same wherever we go. They gazed at it as if no one had ever possessed such a treasure before. As our girls about all have one now, we will only keep a few of the larger ones for family dolls. The rest that came in the boxes this year will probably take a trip on the Morning Star when she goes to the Gilbert and Marshall Islands, and delight the hearts of some of the small boys and girls, who have so little to brighten their lives.

Books, scrapbooks and picture cards! I am so glad there are so many of them! How Micronesian people do love pictures! In fact, I think they never tire of them. The babies and younger children will rejoice over pretty, new calico dresses. The tennis flannel, etc., will be kept for the use of our own schoolgirls, to be used for sleeping gowns and dresses for sick ones when they feel chilly. I have had people open their eyes in astonishment at the idea of wanting flannel down here—only five degrees north of the equator. But people with rheumatism, in a climate where it rains almost every day, find it is the only safeguard against it. Our teachers, who only receive a salary of fifty dollars a year, will be very grateful to you for helping them out, with their writing paper, envelopes, pencils, thread, pins, needles, etc. The workbags will be just the thing to keep them in.

Each year we make out a list of the teachers' names and then divide the contents of the different boxes between our schools and the teachers in the islands. They, no doubt, divide again what they have received amongst their scholars. They are so very unselfish. In the islands we often hear of this or that one who would go to church if they had a dress to wear. So you see how nice it is to have some extra gifts of calico to give away to deserving ones. The usual dress is only a fringe or mat fastened around the waist or hips. Forty-eight girls in our house have to be kept covered with calico quilts. The patchwork, without doubt, has come to the right house. I wish you could see how very nicely the girls sew. Some of them hem and darn beautifully. The rule is, "Learn to sew well by hand before using the machine."

Saturday is our visiting day, or, I had better say, the boys' calling day, when the young men from the Marshall and Gilbert schools have the privilege of calling at our girls' school. The different games that have come down this year will greatly aid in making these Saturday afternoons pleasant ones.

Micronesia does not look like a very large place on the map, but there are a number of thousands of souls living down here, whom we are trying to lead out of darkness into the light. They have to learn how to live and how to love before much can be done for them. Little deeds of kindness accomplish much. The thought that people in America remember them with gifts, think of them, care for and pray for them, does much toward helping this great and glorious work on. I shall try to write a few words to every one who has so kindly sent me words of cheer. I have tried to keep an account of all gifts received by me. Some of the packages were simply sent to Mr. Frear, so they will, no doubt, be distributed in Micronesia somewhere, but you may not hear from some of them. I notice in some of the

letters that you speak of meeting Mrs. Logan and Mrs. Price. I take it that you think of Micronesia as one large place, and forget that there is more than one mission station down here. The principal ones are Kusaie and Ruk. But here at Kusaie we are seven hundred miles from Ruk, and as the ocean is between us, and no direct way of communicating with our friends, we do not hear from them any oftener than you do in the homeland, even though we do all live in Micronesia.

FROM MRS. GARLAND'S JOURNAL.

KUSAIE, September, 1899.

THE Star, when she returned from Honolulu, brought the word that our group had passed into the possession of Germany; news which spread quite a gloomy feeling over Kusaie, where the people had known nothing of Spain's oppression, and have hoped that the American flag might float here. A petition had been sent on to Washington, signed by nearly every man on the island, to the effect that the natives desired to be made a part of the United States, so they were sadly disappointed. We say "anything is better than Spain." There will be religious toleration, and perhaps, if we should get the right sort of man in the Commissioner, even sympathy and co-operation with the work of the missionaries, but there will still be German taxation which is exorbitant, and may make serious trouble in the islands to the westward.

We have been expecting the arrival of a German war vessel to announce officially the change of government; yet we were taken by surprise yesterday (Sunday) by the arrival at Mwot of two German officials in white uniforms, who walked in at the Channon's while Mr. Channon was taking a Sunday afternoon nap. Their call was so very brief that Mr. Channon barely came to a full realization of their presence before they were gone; but they announced the arrival at Lelle, that morning, of two German steamers, one a war vessel bringing the two German commissioners for this group, to be stationed at Ponape and Yap; the other carrying the supplies and stores. They wished to get one of the missionaries to go with them to Ponape, to help assure the people of their peaceful policy, and of the religious toleration, etc., which would be granted; but, of course, with Dr. Rife away there is no one who could go now. This was the only reason for the Germans calling here now, and, of course, it is the part of courtesy for them to go direct to Ponape, where the Spanish Governor only waits for them to come that he may leave.

WHAT MY BARREL IS TO ME.

FOR many years a little barrel has stood upon my bureau. For a long time its place was occupied by a succession of little pasteboard boxes, a new one with a new motto each year. But one day some thrifty soul suddenly realized that pasteboard boxes were expensive and perishable affairs, and conceived the idea of a small wooden barrel, that would last one's lifetime. Straightway the missionary society of which I then was a member invested in some of these wooden barrels, and the one that was given me has been with me ever since,—a link in the chain of sweet memories that binds my heart to other days and old-time friends.

As day by day my eyes have rested on it, what thoughts it has suggested, what sweet lessons it has taught me! Shall I mention a few?

Unpretending, nay, almost homely as it is, it yet has been a constant reminder of the coming of that kingdom for which, whenever we use the prayer given us by our Saviour, we pray. Mutely it pleads for gifts that shall hasten that blessed day when the kingdoms of this world shall become the kingdoms of our Lord and Christ.

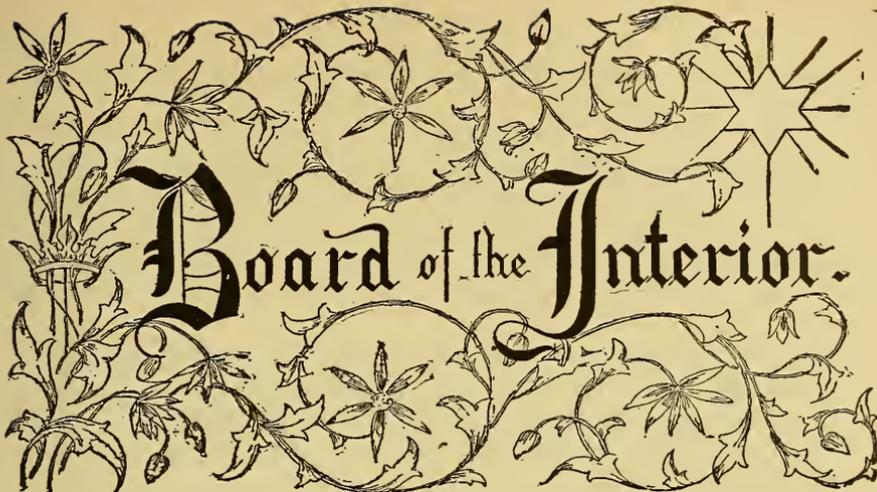
To have a share in such a work is no small honor, and the silent little messenger rebukes unworthy and selfish aims, and so is a helper to higher and holier living. It shames extravagance and seems to say, "How can you spend for trifles that which given me would be so much more worthily bestowed."

It reminds me, too, of noble souls who count not even their lives dear unto them if only they may join the world to Christ. Sometimes, when the way has seemed hard, and one's worldly possessions poor and meager, my little barrel says, "You had better count your mercies and think what your life would have been had your lot been cast in China or India."

But perhaps more often it has seemed a confidential friend, as the small or larger pieces have dropped into it, each one a thank offering for some special mercy or sweet surprise. I have read of a woman who for many years kept a pleasure book, in which she jotted down the pleasant things that marked the passing days. Some gentle consideration in the home, a helpful thought, a loving word, a gift, even though it were a short-lived flower, each found an enduring place in her "pleasure book." Something like this my little barrel is to me.

The special cause for gratitude, the sweet joy, may not be written down; the coin dropped into the barrel may be the only record,—but what richer blessing may it not bear to far less favored ones.

So year by year the mites are gathered and sent their way; but whatever of good they may accomplish, be it much or little, of this I am sure,—they have left behind a blessing.



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FOUR WOMEN'S WORK IN SOUTH INDIA.

BY MRS. MAUDE B. JEFFREY.

(Continued.)

SOUTHARAM and Anna Maria, both graduates from the Lucy Perry Noble Training School, have had charge of the work in Melur town. Here the work is very different from that in the villages. Many of the women of to-day were formerly in our Hindu girls' school. They receive the missionary and the Bible women cordially, and many are reading with the Bible women.

Then, too, there are so many native officials who are educated, and are very glad to have their women taught. Some are liberal and halfway believe in our religion, while others allow their women to be taught the Bible for the sake of learning to read, trusting that the knowledge of the Bible will not affect their faith in Hinduism.

I enjoy visiting the pupils in Melur town, and can report much progress in those who have studied regularly. These two women, Anna Maria and

Sountharam, have access into homes of all castes, as they are of high-caste extraction.

I spent two afternoons recently with Anna Maria visiting each pupil. They read for me out of the text-book in use or the Bible, and repeated verses they had learned and stories they knew. She had a number of Mohammedan women; and in one household they have been reading with Bible women for years, and are now in the New Testament. She had sixty names on her book this last year, though not all continued their lessons throughout the year.

Sountharam had seventy-six names on her book last year, and seventy-two are reading with her now. It is almost too many to visit; but she teaches them so nicely, showing the good of training under Miss Swift. Twenty-two of her pupils are now reading the Bible. I visited sixteen of them the first of this month.

An official's wife commenced reading last July and has made rapid progress, now reading the Bible. Her husband was "almost persuaded" to be a Christian when a student, and now is lax about Hindu customs. If only his wife can be fully persuaded he may yet be bold enough to come out from his people.

Another young woman last March was reading Mark, and could repeat a few verses. Now she is in Luke. She repeated to me the Lord's Prayer, Matt. v. 3-15, and twenty-eight verses besides. She also told stories from the life of Christ. They are all anxious to tell me all they know. This will soon be impossible in the short time I spend with them.

Last August we held a meeting unique for a Hindu community,—a meeting for women and girls, conducted by our Christian women and held in the Hindu girls' school building. Sountharam and Anna Maria gathered all their pupils who would come, and they with the girls made a room full. They had one corner of the room for Brahmins, and other castes were somewhat carefully seated. That is uncommon in any of our schools; but this peculiar occasion, I suppose, demanded some such concession. All were very attentive as the sciopticon pictures of the life of Christ were shown and explained. These pictures were talked over by the women for days afterward. The one that seemed to impress them most was Christ talking with the Samaritan woman by the well.

Meetings are often held in different houses among the Hindu women. It certainly is a most interesting work, this of giving the Bread of Life, even though it must be given in such small bits. The New Year begins briskly and hopefully. We are all well and strong, and, with the Father's help, we trust ready for service.

MELUR, SOUTH INDIA, Jan. 30th, 1900.

THE DAILY ROUND AT 'NAGAR.

Every-day incidents in missionary life at Ahmednagar in the Marathi Mission (Western India) are thus mentioned in her home letters by Mrs. Theo. K. Bissell. Some are dated from 'Nagar; some from points in the hills, where most foreigners in that part of the country are driven by the heat in summer.

THE wind is howling and whistling outside, but it is far from cold. It is the beginning of the very hot winds that will blow from now (March 18th) until the first of June. They are terribly tiresome, and the dust is something unspeakable.

Last night Harry [Mr. Bissell] and Mr. Gates went to Old Mahableshtar, to help some of the Presbyterian ladies show their magic-lantern pictures. It is about three miles away,—one of the most bigoted places about here. Five "sacred rivers" take their rise there, and there are a great many priests living in the temples there. There seemed to be no good place to put up the sheet, and Harry asked if it might not be fastened to two veranda pillars in front of the temple. They allowed it without any objection whatever. Think of pictures of Christ being thrown on the front of a Hindu temple in such a bigoted place! The people listened respectfully, sat through it all, never objected to anything that was said, and acted as if they would have sat all night. H— was so late in getting home I feared there had been some disturbance.

This morning Mr. and Mrs. Gates and I were out for a wheel-ride. We were going along through the woods when Mrs. Gates said: "There's a snake track. Why, there's the snake!" She had run directly over him without crushing him at all. We all jumped off as soon as we could stop, and Mr. Gates killed it. He examined its teeth and found it was not poisonous. We thought at first that it was. The poisonous snakes have only one row of teeth, and fangs back of them; the non-poisonous have two rows and no fangs.

We have been having a fresh breeze here lately. A young Scotchman has just come out, a Mr. Douglas, so full of fun, so ruddy and robust, that he makes our poor, pale, thin men look worse than ever. People at home never get a sight of the missionaries as they look in India. Four weeks of fresh sea air and of freedom from responsibility on the journey make a marked difference in color.

A caste question is under discussion. It might seem a small matter,—the taking of one girl into school; but it is no small matter in India when it comes to be a girl of lower caste than the rest. It might drive away all the others. At the same time we do not want to seem to observe caste ourselves, as we shall if we keep the girl out of school.

We have to shut the house now (March 16th) before ten A. M., and so manage to keep fairly cool, but I dislike the closeness. The sun is very fierce—regular furnace heat, and the air is so dry.

H— hasn't been feeling well the last day or two. I shall be relieved when I get him away to the hills. It would be so much easier to work if there wasn't this constant financial perplexity. It saps the life right out. I hope the financial advance at home will have some effect on us eventually.

We are having extremely hot weather. Last night I lay and steamed. A few drops of rain fell Saturday, but not enough to do any good. The price of food is something awful, and the grain merchants are carrying their hard-heartedness still farther and refusing to sell in small quantities. They say to the people, "You must buy twenty-five pounds at a time." Few have ready money enough for that, and it is very hard.

These grain merchants are a people by themselves. They do not belong to the Marathi country, and they don't care whether people die or live. One day one came to Dr. Hume saying that one of his agents had for over two years owed him two rupees, and he wanted Dr. Hume to pay him and take it out of the man's wages. While they were talking a poor old woman in rags came up to beg for a garment. Dr. Hume said, "Now look here, I'll give you that money now if you'll take half of it and help buy a garment for that poor creature."

"Sahib," he said, "I wouldn't give her a broken needle to sew her old garments with."

He was probably one of the wealthiest men in 'Nagar,—a Jain by religion. That sect have scruples against sweeping or cleaning up much, for fear of destroying some animal life,—vermin,—and so they live in filth unspeakable, and as a consequence the mortality among them from plague is great.

Emily [Bissell] charges so little tuition from the girls in her school that all together it doesn't pay for her ink; and yet many of the Christians grumble over four cents a month, and want it given them. There is no doubt the people have had too much financial aid. It has seemed a necessary evil,—to be abolished as soon as possible, but four years of famine and plague haven't helped to change the existing order. Such a system of self-support as Dr. Nevins of China advocates couldn't get into thorough working here at once. Harry said it might after seventy-five years, but that wouldn't materially help the present situation.

One night at dinner we heard a band playing, and Marion asked if a wedding were going by. [Marion Bissell is six years old.] I said yes; perhaps they were marrying a little girl to some man she didn't know and might not like to live with. She said, "You will let me choose the gentleman I want to live with, won't you, mamma?" I told her yes.

Sunday morning she was repeating a verse after me, "For His merciful kindness is great toward us," and she said so quickly, "That would make a nice blessing, wouldn't it, mamma?" (We have our table grace in concert. I think it a good thing for children.)

It does seem as though it must rain soon. Everything is so depressing. One feels as if walking under a constant load that threatens to overpower you every moment. The other night at prayers I found it rather hard to control my feelings. Marion said: "You needn't cry, mamma. God will make — well. He isn't a doctor, but he can make her well."

"Oh yes," I said, "He is a doctor."

"Yes; He is a doctor, and he's a man, and he's God. He's as big as a giant, isn't he?"

"Oh," I said, "He is everywhere."

"Yes," she answered, in a very reflective sort of way, "He's a Spirit."

There have been over twenty deaths in the Faith Mission since we came to India, and only one in ours. [The Faith Mission discard medicines and physicians, relying on prayer for healing.]

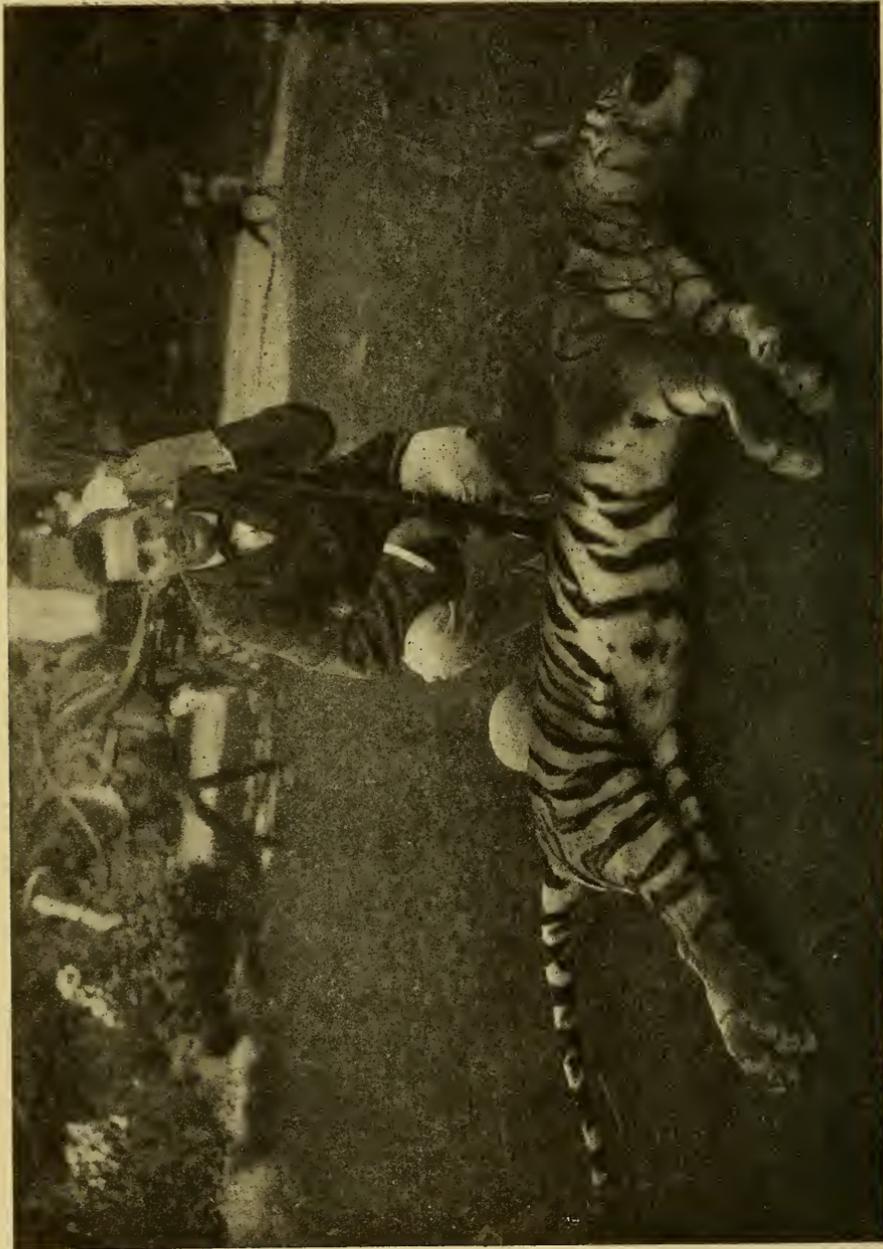
We have just received word that another of the young missionaries in Poona has died of brain fever. He was an Australian, a very nice fellow, but he was constantly working beyond his strength and living on native food part of the time. Some of these people have such extreme views about living. We met some young ladies on our way down from the hills last year who had not seen bread, butter or potatoes for months, and seldom meat.

Last Saturday, on the way out to Happy Valley, we passed a sick woman and a child lying out on a heap of sand at the side of the road. Mrs. Hume had some milk, so her driver raised up the woman and gave her a drink. He said she had no fever. We went on and reported her, but found the plague doctor was already on his way out to her. She had been lying there two days.

They have been having much better success at the hospital this year than before, and some of the people who had most to say against the place in the time of the riots have been most anxious to go there when attacked. How fast the time does go! It seems to go faster here because there is so little change of season.

Last Friday the people made a great noise trying to carry the plague goddess out of the city, and the drumming and shouting seemed to bring —'s fever up again. She is very poorly, and Mrs. Hume went out Sunday to bring her in and send her to Bombay, where she could be with Miss Millard, right next to the zoölogical gardens. Mrs. Hume said the bare mention of trees brought tears to her eyes. The thought that she could get away from the growing distress around them, and see green trees and have her children out among them, was almost too much for her.

Mr. — said one of our most intelligent Christian men said to him that there was a man taken to the plague hospital, not much the matter of him, but when they got him there they gave him something to drink, and in a little while he died. Nothing will persuade these people that the patients are not poisoned, and it is not strange when not four out of a hundred come



HILL COUNTRY GAME IN INDIA.

out alive. I hope it hasn't got to run on four years longer. It once had a run of seven years in Bagdad. Besides all the misery and death, its coming here means a tremendous expense which we are not at all able to meet. Our financial problems are becoming unbearable.

Last night Harry saw a company of men gathered together, and, going up, saw they were looking at a female panther,—*chetta*, we call them. Some men had killed it the night before down the hill about ten miles away. They said it came running into their house about ten o'clock at night, and they killed it with clubs. It was larger than a St. Bernard dog.

Inclosed is a picture of a splendid tiger brought down by a hunter at the hills. When Marion saw Mrs. Gates preparing to take it, she whispered, "Mamma, she won't take the smell, will she?"

I hope there has been rain enough at 'Nagar to help the water supply a little. Mr. — says there are regular fights at the tanks to get water before it is all gone. It is a question how much longer the city water is going to hold out. Every day the tank in this yard is emptied. It is very distressing to hear the buckets strike the stones in the bottom. North of us the cattle are dying very fast. There is no fodder to be had there.

The people are making great objections to having their own people as doctors and plague inspectors. They say: "Give us European physicians or nurses, but not black men. They will take bribes from a rich man and allow him to keep a plague case in his house, and turn out a poor man for any illness, plague or not." They had a big meeting to-day, and one of the leading men of the city asked Dr. Hume if there wasn't some one of the Christian community who could go around to the women and see if they had plague or not. Think of their turning to the usually despised Christians when they won't trust their own people. They said, almost despairingly, "Do send us Dr. Julia (Bissell); our women are calling for her." They say that the native doctors have committed some very obscene offenses, especially in the case of young women. Isn't it dreadful? I've been out to hear some of the women's lessons. About six weeks ago I told the teacher's wife to teach them the story of Joseph and the thirteenth of First Corinthians; I was perfectly astonished to hear how well they had them. Only one could read, and it is no small thing to tell of so many dreams—Joseph's two, the butler's and the baker's and Pharaoh's two—and not get them mixed up.

I wish you could see an immense monkey that came and sat on the veranda one day last week. We shut the doors and windows, for fear of too much familiarity. He seems to be a tame one who lives around in the city. They say the soldiers shot his mate, and he wanders around disconsolate,—never seems to offer to hurt any one; but I wouldn't trust him.

The strain these days is getting to be terrible. There seems to be some inexplicable hitch in government arrangements. When the collector went out in the districts a week ago he said there would be no more need of our helping people to the relief works, for the famine code was now in operation, and people would be helped in their village on starting and would be paid daily on the works. But it hasn't been so; they come with nothing, and are made to work eight days before they are paid a cent. Since Monday they

have been turning them away from the tank works; they say they have enough. People go there one day and come back the next, saying they have had nothing to eat for three days. We can't feed a hundred people daily, and what can we do? It is awful to say, "No; we can't help you," when we ourselves have plenty to eat; but what can we do?

Night before last a man came in from the tank works about four miles off. He had been working three days and had had nothing to eat. He was a high-caste man, and Harry said to him, "I'll give you a good warm meal right now if you will eat it."

He replied, "O Sahib, don't ask me to do that. Oh! why can't I die?"

Harry sent him over to one of Dr. Hume's servants, who is a high-caste man, and paid for his dinner.

One of our Christian boys is overseer out there, and he says the people will summon all their strength and carry one or two loads of dirt, and then lie down till they can get up a few moments. This is during the first week, when they are not getting any pay. It seems an awfully hard rule, and it isn't the rule under the regular famine code, but on test works, which are merely to see if the people are really needy. The famine code provides for daily pay and help in going, but they are not getting it. These native officials who have the money in their hands say they haven't enough to help so many. Then they will report that the money hasn't been used, and that there isn't so much need as it would seem. Harry has written the collector what the state of things is, and we are waiting to hear.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10, 1900, TO MAY 10, 1900.

COLORADO	234 75	ARMENIAN RELIEF FUND.	
ILLINOIS	775 44	Received this month	3 00
INDIANA	173 51	Already forwarded	10 00
IOWA	427 55	Total	\$13 00
KANSAS	51 35	INDIA RELIEF FUND.	
MICHIGAN	352 05	Received this month	257 62
MINNESOTA	49 52	Already forwarded	367 17
MISSOURI	1,289 86	Total	\$624 79
NEBRASKA	121 51	CENTURY FUND.	
OHIO	1,120 36	Received this month	475 80
SOUTH DAKOTA	37 73	Already forwarded	867 53
WISCONSIN	217 41	Total	\$1,283 33
WYOMING	25 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MASSACHUSETTS	100 00	Received this month	39 00
MISCELLANEOUS	22 06	Already forwarded	86 03
Receipts for the month	4,998 10	Total since Oct. 20, 1899	\$716 03
Previously acknowledged	24,321 07	MRS. E. M. WILLIAMS, Ass't Treas.	
Total since Oct. 20, 1899	\$29,319 17		

Life and Light for Woman.

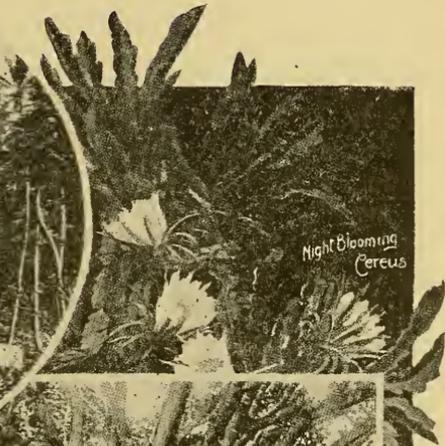
VOL. XXX.

AUGUST, 1900.

No. 8.



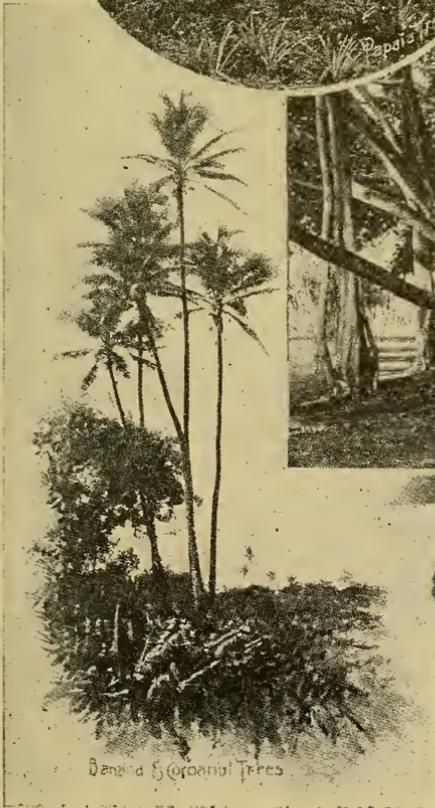
Thatched Hut



Night Blooming Cereus



Banyan tree



Banana & Cocopal Trees



SCENES IN HAWAII.

THE HAWAIIAN ISLANDS.

EVOLUTION FROM HEATHENISM.

BY MRS. FRANCES GULICK JEWETT.

To understand the transformation of Hawaii one must first recall the heathenism which is its background, for only thus is each step of progress seen in proper perspective.

When discovered, in 1778, the religious aspiration of the people expressed itself in numberless material and unattractive forms of idol worship. Their gods were an innumerable host, whose supreme human agents were the chiefs and the priests. And these controlled their lesser human brothers through the elaborate machinery of the tabu system. By its days and places, persons and things were set apart as sacred, and infringement of a tabu meant death. Social life was thus hedged about by a system which had no motive of righteous behavior as its central principle. Under it all evil was allowed,—the burial alive of the very young; immorality in every form; murder and theft and cruelty. In truth, it does not appear that any tabu necessarily warred against any sin. It was a system of politico-religious control, and through its operation no man, save the highest, had any assured right to himself, to the land he lived upon, to the fruit of his labor, to his wife, his children, or even to the straw-thatched cottage, his home.

Still further, and aside from the tabu, the Hawaiian had no written language, no incentive to diligence, no conscious relationship with a larger world. Neither had he any possibility of spiritual growth, for no tabu suggested the sacrifice of self for the good of another, and no sage had preached even such righteousness as Grecian philosophy knew. Such was Hawaiian heathenism, from which, by religious evolution, Hawaiian Christianity was to come.

The first step of the evolution was taken in 1819, and it helped to form one of those rare historical combinations which, from time to time, have thrilled the Christian world. In the United States a band of men and women were preparing for the six months' voyage around Cape Horn to rescue Hawaii from her idols. And simultaneously a movement on Hawaii itself drove the idols into banishment,—burning some, burying others, and casting so many into the sea that few were left for secret worship.

In view of the "modern woman," it is noteworthy that eighty years ago on heathen Hawaii the inspiration of this religious revolution was the

haughty, courageous personality of a Hawaiian chieftess, Kaahumanu. As ruler in her own right and favorite widow of Kamehameha the Great, she dared feel restless under restrictions specially oppressive to women. Accordingly, in association with others of like mind, she defied the terrors of the gods, ate with men things forbidden to women, broke the tabu. And when no calamity overtook them others also were encouraged for lawlessness. The idols necessarily went with the tabu, and heathen atheism was established.

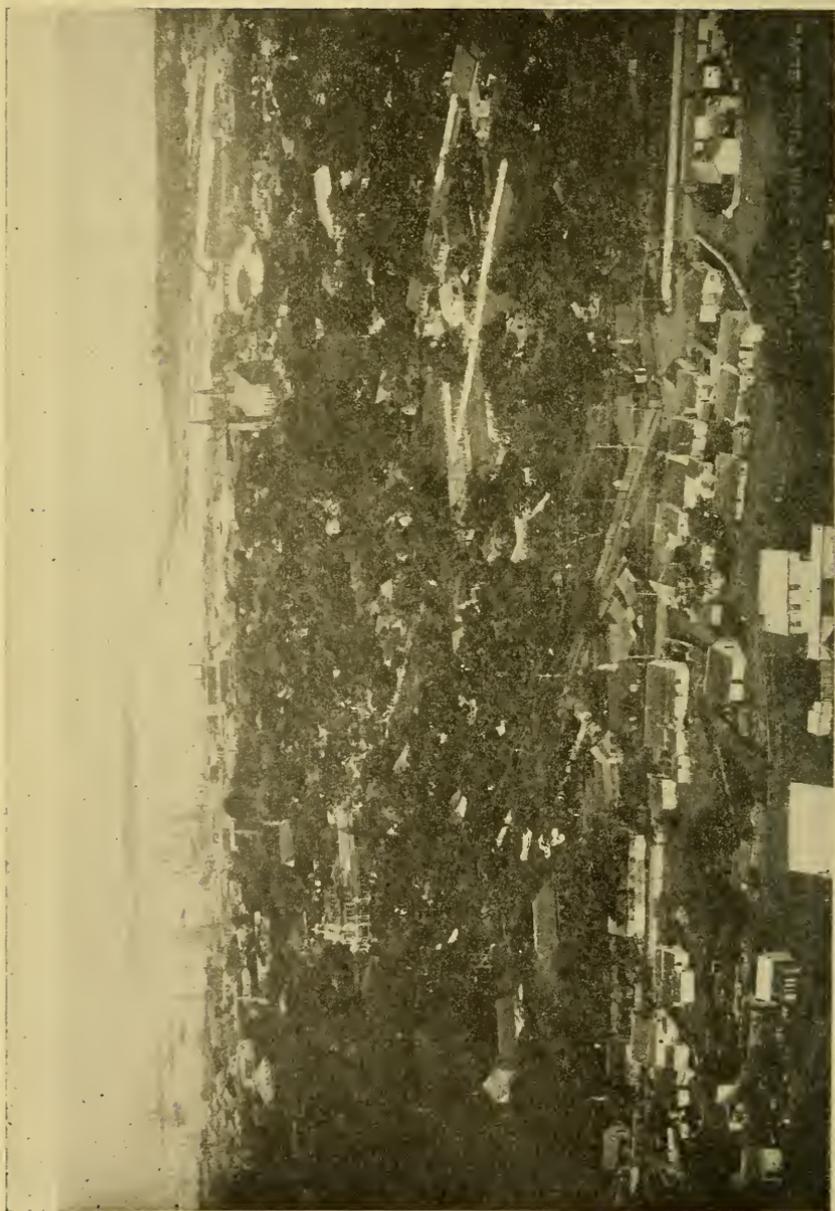
The denial of their gods implied no search for a better religion, but rather a rebellion against the weight of tabu requirements. Some of the people, however, remained so loyal to the past that there was a battle between the forces of the new and the old. Then it was that Kalanimoku, captain of the radicals, charging his men, said, "Be calm, be voiceless, be valiant. Drink the bitter waters, my sons; turn not back; onward unto death." After that the opposing parties met; and, as elsewhere so often in history, conservatism was defeated. And now, enraged against the gods who had not brought succor to them, even devotees cast away their idols, demolished their temples and killed those who seemed to them but impotent priests of impotent gods.

And this was the first step in the national transformation.

The second followed in 1820, when missionaries arrived. And thereafter until 1842 the years are as a rising plane out of heathenism. During this period twenty-two unordained and thirty-seven ordained missionaries and their wives reached Hawaii. They learned the language, reduced it to writing; won the love of the people,—became as fathers and mothers to them; taught them how to build better homes and how to keep them clean; how to cultivate their lands; how to cover brown bodies in garments which were yet not too burdensome for the tropics; how to spin, to knit, to sew to wash and iron. They also translated the New Testament and taught the people to read it, and by daily precept and example proved to them the significance of a Christian home. The results as reported in 1834 are startling,—eight hundred church members, nine hundred elementary schools supported and largely taught by the natives, and a student population of fifty thousand men, women and children. Various facts help to explain this rapid accomplishment.

1. The overthrow of idolatry and the tabu system had, in a sense, left the people ready for another religion.

2. The chiefs were reached first. And the common people were as ready to follow them into Christianity as they had been prompt in following them out of idol worship.



HONOLULU.

3. The enthusiasm of American churches sent men and money to Hawaii which, in comparison with other foreign fields, was out of all proportion to the size of the country and to its population. The motives for haste were the "open door" and the rapidly diminishing people. From an estimated 400,000 in 1778, they had diminished to 130,000 in 1820. Western civilization, through the diseases and intoxicants brought by sailors, had accomplished this for Hawaii before Christianity reached her.

Perhaps the largest single human factor in the evolution of the new life was the dominant Christianity of the great queen-regent Kaahumanu. For fifty imperious years she had lived her heathen life. Then, from an exacting sovereign, greatly feared, she became the gracious, loved protector of her people; the founder of schools and loyal friend of every philanthropic movement. In June, 1832, she knew that she must die, and in the paroxysms of her painful illness said, "I shall go to Him, and shall be comforted." Her successor was less able and less godly, and there was reaction for a season. Yet high tide returned again, and the third epoch is found in the "Great Awakening" of 1836-1838. Two years of Pentecost! and until 1845 the results of the Pentecost.

During these years congregations everywhere were multiplied, and churches so enlarged that, in 1841, Dr. Coan of Hilo was pastor of a church of 7,163 members. Seventeen hundred of these were baptized at a single service, and were chosen from three thousand applicants. For baptism they stood in rows, which Dr. Coan sprinkled as he passed. Then standing in their midst he said, "I baptize you all into the name of the Father, and of the Son, and of the Holy Ghost. Amen."

In the course of these unprecedented years thirty thousand people were added to church membership. And afterwards there was the almost inevitable reaction. Still the Christian community was now so large, and the government so securely established as a limited monarchy, with House of Hereditary Nobles and Representatives chosen by the people, that the best welfare of Hawaii seemed to demand an altruistic expression of itself in some foreign field. Heretofore Christian life had grown through what it received; hereafter it was to grow through what it gave,—thus forming the fourth stage in the Christian evolution of the nation.

The Hawaiian Missionary Society was organized in 1851, and its first annual contribution was \$6,140. Micronesia was chosen as the foreign field, and each step after that is of thrilling interest: the arrival of the Esther May from Boston, bringing Dr. L. H. Gulick, Mr. Snow and Mr. Sturges and their wives on their way to Micronesia; the speaking and the preaching which Dr. Gulick did as he tarried for a little in the land of his

birth; the constantly rising enthusiasm; the formation of the "Hawaiian Mission Children's Society," with express purpose on the part of the children of the missionaries of giving financial support to their early friend and comrade, Luther Halsey Gulick, in his new field; the question as to what craft should bear the precious load to its destination; the statement of sea captains that they "would not give a straw for the lives of men and women who should attempt to live in Micronesia"; the gifts that were made; the prayers that were offered; and then, at the last, the crucial



IN HONOLULU HARBOR.

question as to who would join the band and be the first Hawaiian men and women to go forth as foreign missionaries.

This was the most serious proposition as yet submitted to Hawaiian Christians. And if they had flinched, who could have wondered? Instead, however, the question was no sooner asked than answered, first by one, then by another, until seven couples had offered themselves for the exile, the hardship, the threatened death of Micronesia. Two alone were chosen, Opunui and Kaaikaula. These with their wives, with the American missionaries and their wives, set sail for Micronesia in the *Caroline* at four

o'clock on the afternoon of July 15th, 1852. Hundreds of excited, tearful, prayerful people waved the company farewell. Some saw only the heroism before them; others saw only its pathos. But all realized that a new era had dawned for Hawaii. After that the thirteen passengers and the crew of eleven, on the schooner of one hundred tons, pressed toward Micronesia, three thousand miles away.

From that day to this the churches of Hawaii have maintained fellow-countrymen as missionaries in Micronesia and in the Marquesas Islands.

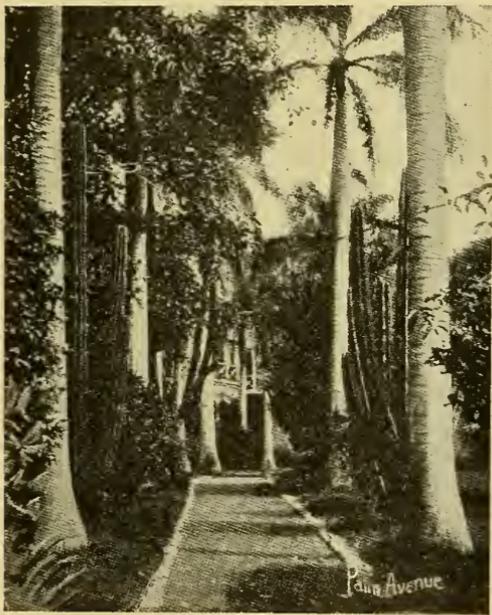
As yet, however, in Hawaii herself, veteran missionaries remained the pastors of the churches, and in some cases their parishes were thirty and forty miles long. It was not, at that time, the policy of the American Board, through its missionaries in any land, to press native Christians rapidly into the ministry. Partly for this reason, and partly because the missionary force was itself so large, the churches of Hawaii had in 1869 but four ordained Hawaiian pastors, though the number of native preachers and exhorters was large.

The fact, however, that the missionaries were growing old, and that none were being prepared to replace them as pastors, led to the decisions and results of the "Reconstruction" era of 1863,—the fifth stage in the history of this mighty transformation. In its outcome it trained young men for the ministry; supplied them with churches taken from the larger parishes; admitted native pastors, missionaries and delegates to close, voting partnership with the foreign missionary in all organized Christian effort, and established the "Board of the Hawaiian Evangelical Association," which still remains the center of all home and foreign Christian activity for the Islands. Thus, in so far as possible, the responsibility for Hawaiian work was placed upon Hawaiian shoulders. In 1869 certain figures point the success of the movement: fifty-six organized churches; thirty-six ordained Hawaiian pastors and eight licentiates; thirteen Hawaiian foreign missionaries; a church membership of 12,497, and benevolent contributions for the year amounting to \$29,386. To appreciate these figures, we must remember that the population of the Islands had now been reduced to 57,000. Writing of this fact at the time, Dr. Gulick says: "But for the conserving effects of the gospel during the last half century, there would have been now scarce a Hawaiian left to tell the story of the extinction of the race through foreign vices grafted upon native depravity. That the race still continues to decrease is no wonder, but that it is in existence to-day with any manifestation of true Christianity is one of the modern miracles of grace."

The fiftieth anniversary of the arrival of the missionary was celebrated as a national Jubilee in 1870. And at that time the American Board, in a more formal way than in 1863, withdrew from Hawaii as a mission field. It seemed to say: "Henceforth you shall stand among the Christian nations of the earth. Your salvation from generation to generation must be worked out by yourselves. You are now of age, and in the future you must walk alone."

Thus within fifty years the Hawaiian appeared to make the journey to-

ward civilization which had required of the Anglo-Saxon over a thousand years of travel. But what of race-inheritance, and the traditions of the centuries? Perhaps we sometimes forget that the transformation accomplished within half a century by a tropical people accustomed to no strenuous exertion in any direction, could not give to the Hawaiian the strength of character which the Anglo-Saxon wrung for himself from the fierce struggles of his protracted tutelage in temperate zones. And though it has been suggested that, in view of this deficiency, the withdrawal of the American Board from Hawaii in 1870 was a trifle premature, still we should remember that the problems



PALM AVENUE.

which have become a part of the social life of the nation since then, through the introduction of an overwhelming population of Chinese and Japanese laborers, were necessarily unforeseen thirty years ago.

And the same wisdom which, in 1863, led the parent Board to throw the responsibility of Hawaiian churches upon Hawaiian Christians, has in these later years led the Board, as a wise parent, to help somewhat in the enormous foreign missionary work which has been transported from Japan and China and crowded into Hawaiian territory.

MISSIONARY WORK IN THE HAWAIIAN ISLANDS AT THE PRESENT TIME.

BY MRS. ORAMEL GULICK.

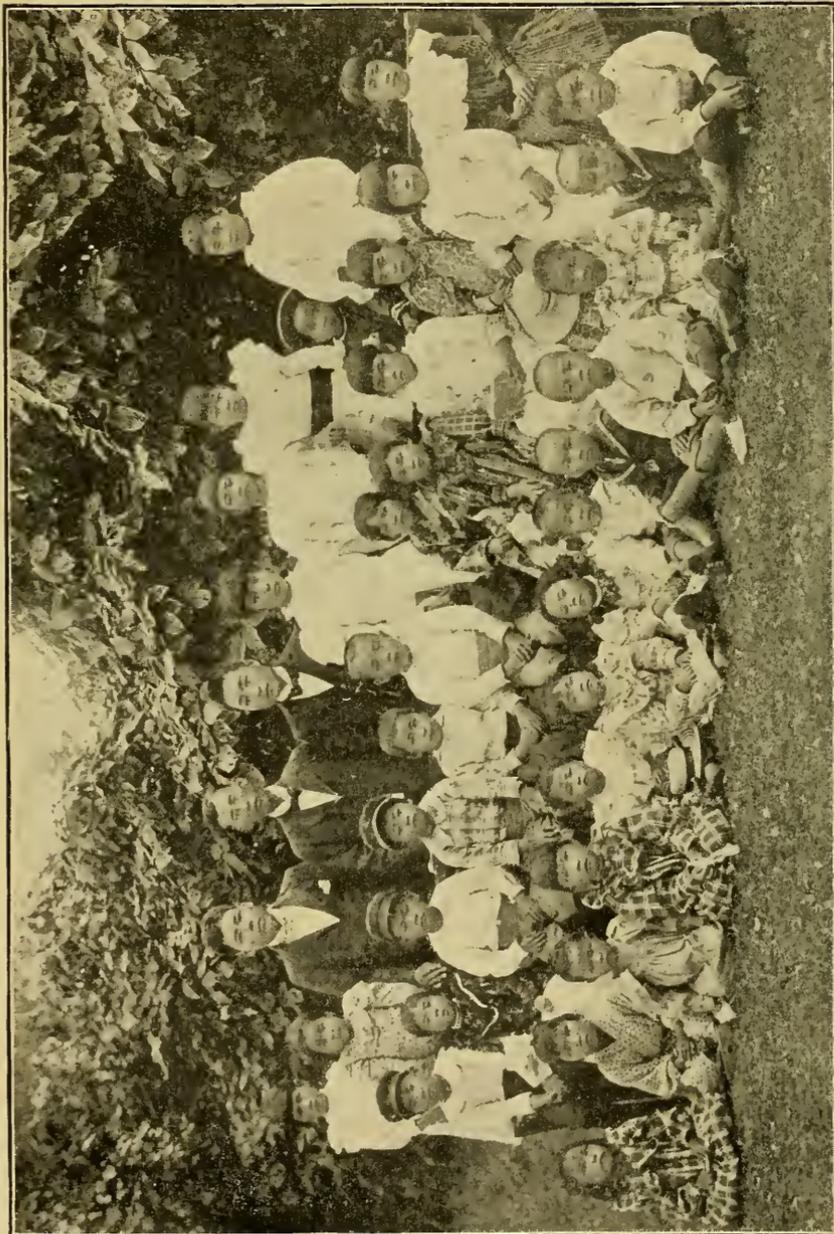
THE missionaries to the Hawaiian Islands laid strong Christian foundations, and lived long enough to see the people for whom they labored become a civilized, enlightened nation. Four of them have been spared to see little Hawaii become a part of our own great nation.

The work so grandly begun, and carried on for so many years, by these revered missionaries, has passed now to a great extent into the hands of the Hawaiians themselves. The largest church of Hawaiians, that in Honolulu, is under the care of a missionary's son, Rev. Henry Parker, but all the other Hawaiian churches have native pastors, many of them earnest, devoted men. With the gradual passing away of the native race the churches have become much smaller than in former years, and some church buildings are deserted altogether. The decline of the high standards held up by the missionaries, and the example of non-church going foreigners who have come into the land, has helped to lessen the number of church goers. The Hawaiians pay a part or the whole of their church expenses, but are greatly assisted by the missionary children, who are interested to perpetuate the work of the fathers.

The Kamchameha schools for boys and girls, three Girls' Boarding Schools, and two Boys' Boarding Schools, furnish education to those who desire more than the Government day schools afford. These latter, in every town and village in the land, are now taught in English, some by teachers from America, and some by young ladies and gentlemen trained in schools in the Islands. These schools are for all nationalities. A Training School to fit young men for the ministry is also carried on by the Hawaiian Board.

Great material prosperity has come to the Islands since the Reciprocity Treaty with the United States was made some years since, by which sugar could enter the United States free. Sugar is the great industry, and as labor in the Islands was quite insufficient for the cultivation of the large tracts of sugar cane, Portuguese, Chinese, and Japanese laborers have been brought by thousands to the shores of Hawaii. The Portuguese, of whom there are now 15,000, were Roman Catholics from the Cape Verde Islands; the Chinese and Japanese were ignorant people of the lower classes of the population of their respective countries. This brought a new responsibility upon the Christian people of the Islands, and nobly have they met it.

Cultivated Christian Portuguese evangelists were brought from Jackson-



HAWAIIAN SUNDAY SCHOOL IN HONOLULU.

ville, Ill., and under the faithful, earnest labors of Mr. Baptiste in Hilo and Mr. and Mrs. Soares and three or four lady teachers in Honolulu, many have been won to become good enlightened Christians. By the generosity of Christian friends in Honolulu, a fine church has been built where these people gather for worship. In their interesting Sunday school a large class of little ones is taught partly in Portuguese and partly in English, several classes of young people in English, and the adults are taught by the pastor in their native tongue. A beautiful kindergarten room has been built, where a large and lively company of little ones gather daily for kindergarten exercises under a teacher who can speak both their own and the English language.

Mr. F. W. Damon is carrying on with enthusiasm and success the large Chinese work scattered all over the Islands. The Chinese, who number 20,000, have been longer on the Islands than the other nationalities, so that the work among them has been longer established. Mrs. Damon being a missionary's daughter from Canton, and acquainted with the Chinese language is exceedingly well fitted to assist her husband in his work, and now a granddaughter of one of the missionaries to Hawaii, has taken up the study of Chinese, and is doing good work among the women, of whom there are a large number. Chinese evangelists are working among their countrymen on the different Islands, and schools have been established. The most valuable and successful of these schools is a large school for boys under the immediate care of Mr. Damon, assisted by missionary-spirited teachers from the Main Land (as we now call the United States). Seventy to eighty bright, fine appearing young Chinamen, most of them born in the Islands, and so destined to be citizens of the United States, are receiving in this school a good Christian education. Some have already gone from the school into positions of influence and trust, and some are studying for the Gospel ministry. The Chinese church on Sunday is well filled with men, women, young people, children and babies, all joining heartily in the Christian service, and already there are quite a large number of baptized converts. The little children are in the kindergartens, and bright, cunning little tots they are, dressed in the fashion of their own land.

The Japanese work is under the care of Mr. and Mrs. O. H. Gulick who, after having spent twenty-two years in Japan, were asked to labor for the Japanese in Hawaii, their native land. On account of the rapidly increasing Japanese population, Dr. and Mrs. Gordon, also for many years in the Japan mission, have been invited to assist in the work in Hawaii, and expect to go thither this fall. The Japanese, although the latest comers, now number 60,000, exceeding those of any other nationality, and double the native population. Of these probably 7,000 are women. They do light work



CHILDREN IN A JAPANESE KINDERGARTEN, HAWAII

on the plantations, and many are employed by the white people as house servants, especially as nurses for children.

Twelve Japanese evangelists educated in Japan, seven of them assisted by their wives, are engaged in Christian work among their countrymen on the plantations, teaching, preaching, and in various ways befriending and helping them. The work among them is slow, but God's Spirit, ever powerful to bring men to the truth, has accompanied the seed sown, and little companies of faithful Christians and a place of worship are found wherever an evangelist is preaching the gospel. Two boarding schools for children are carried on by devoted Japanese teachers, and besides being a great boon to the children, many of whom cannot be properly cared for at home, also carry to the parents a knowledge of the blessings of Christianity.

Two excellent educated Japanese women are great aids in the work in Honolulu. One of them is a kindergartner trained in Boston, who is not only successful in her work with the interesting company of little ones who come to her school, but she follows them to their homes, and instructs the mothers in the care of their children and helps in every good work. The other, trained in the Kobe Bible Training School, carries the Bible message to the homes of the poor, ignorant, busy women, and leads them step by step to become Christian women. In Honolulu there is a good church building, a large number of church members and church goers, and a Sabbath school of bright little children, which is a delight to the workers in it.

The large and extensive work among these different peoples is carried on by the Hawaiian Board, the successor to the work of the American Board in the Islands. The funds are raised almost entirely among the generous foreign community in the Islands, composed to a large extent of the descendants of missionaries, who always respond to every call for money to carry on the Lord's work. They also give able and willing personal help in the Sunday schools and other work. The Woman's Board of the Pacific has Bible women working among all the nationalities, and assists also in school work. The monthly meetings in Honolulu and in the auxiliaries in Hilo and Maui are well attended, interesting meetings, and the funds raised help forward many departments of work. The Kindergarten Association supports the five free kindergartens for the children of Honolulu.

Annexation is only just completed by the passage of the Cullom Bill, and the appointing of Mr. Dole as governor of the new Territory. This last is a wise step, and will involve less change than had a new man been appointed. Union with this country, by removing the fear of falling into other

hands, has given stability to Island affairs and increased business, and added to the value of property. Many new people from the United States have been attracted to Hawaii, some of whom will be helpers in Christian work, and others who will do all they can to oppose it. We cannot yet tell what is before us, but Christianity has been established on so firm a basis that we hope, with God's help, by the agencies at work, to stem the tide of heathenism and wickedness that is pouring in from all lands. In praying for your country do not forget to pray for the little Territory of Hawaii in its transition state.

CEYLON.

LETTER FROM MRS. G. G. BROWN.

UDUPITTY, JAFFNA, CEYLON, May 23, 1900.

To the Readers of Life and Light.

DEAR FRIENDS: I feel like sending a word to all who use the prayer calendar of the Woman's Board of Missions, hoping that you may be able to pray for us in Ceylon with more interest if you have received a recent personal report. It is with great longing that I look forward to the dates August 12-18, for I can feel sure then that many, many prayers are being offered in our behalf.

August 12.—For the Ceylon Mission. Our special needs are greater spirituality in the church members; greater courage to face the opposition of relatives and neighbors on the part of those who are convinced of the truth and are "almost persuaded"; hindrances to Christianity to be removed—caste spirit, worldliness, intemperance.

August 13.—Mrs. Emily Smith went to America two years ago expecting to return, but the serious illness of her husband, Rev. T. S. Smith, kept her there; and now, though he is much better, he will probably never be able to return to Ceylon. Mrs. Smith is greatly missed in Jaffna. She was much beloved, and did a great work, especially with the Bible women. Mr. and Mrs. Dickson, who sailed from America, May 10th, are to take the place at Tillipally. Let prayer be offered for Mrs. Dickson, just entering upon the work there. Mrs. Hastings also has gone to America to take her two youngest children,—Carrie and Alma,—eleven and twelve years old. This hardest of trials for missionaries to bear has now come to Mrs. Hastings—the time when she must either leave all her children or be separated from her husband, who, as president of Jaffna College and the senior missionary on the field, is burdened with care and responsibility, and liable

to break down with overwork. Mrs. Scott is now at "the hills" at Kodikanal, South India, with her husband and two children. Both she and Dr. Scott are very tired and overworked, and greatly in need of the two months' rest that they have now gone to seek. Their home at Manepy, with hospital and dispensary, is a place where many natives are constantly coming and going, and there is no quiet or relief from the constant strain upon the missionary.

August 14.—Miss Howland is one of the strongest pillars of our mission work here. Twenty-six years of faithful service have endeared her to the natives as only long staying with them can do. Her school at Oodooville is large and prosperous. At the opening of the school year, April 17th, over seventy new girls applied for admission, only half of whom could be received for lack of room. The school numbers one hundred and sixty, including the three departments, the vernacular school, the English and training school for teachers. Miss Root assists Miss Howland, bringing fresh enthusiasm to the work. Together they are improving the wonderful opportunity they have to mold character in these Tamil girls, and the religious atmosphere of the school is very marked. Miss Myers has returned to America, and it is the place left vacant by her that Miss Root has come to fill.

August 15.—Dr. Curr and Dr. Young are not at Manepy, as the calendar would indicate, but are in charge of the new hospital for women and children at Ernuvil, or Inuvil, three miles from Manepy. The mission house and hospital buildings are beautiful, complete and extensive, built by money collected by the Misses Leitch. Dr. Curr has just been taking a much-needed rest at the hills, and on her return Dr. Young goes to Manepy to take charge of the medical work there in the two months' absence of Dr. and Mrs. Scott. At present there are few patients in the hospital, as the state of health in Jaffna is remarkably good. A Bible woman at each hospital works among the patients, and there is preaching regularly at the dispensary, so that all who come may hear the gospel.

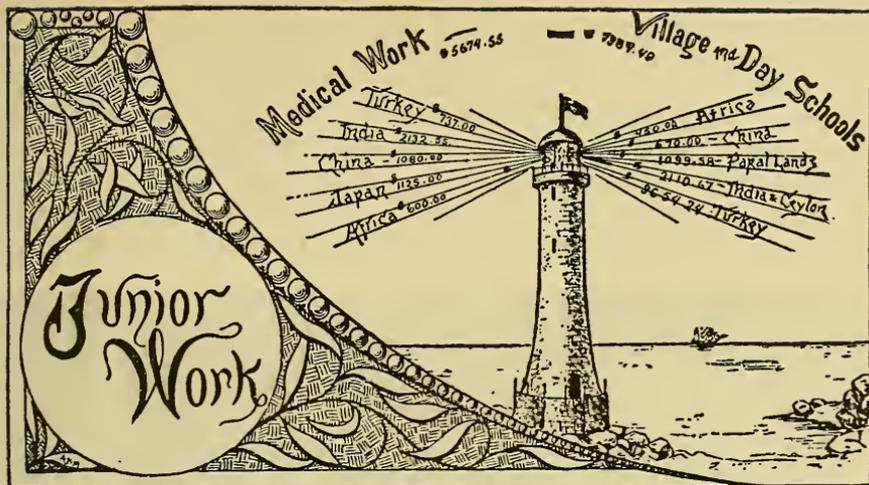
August 16.—Pray that the Bible women may not let their daily routine become mechanical, but that they may be faithful and awake to the great opportunities that are theirs; that they may have in their own hearts a deeper spiritual experience from which to give forth the word of life; and may they realize that they are workers with God, and not become discouraged. One has said to me in broken English, "The Bible woman's work is a very great work. If it is rightly done it is very glad. If it is not rightly done it is very bad things."

August 17.—Prayer for our own school at Udupitty. We have here fifty

girls, most of them from twelve to sixteen years of age. Of these, thirty came from heathen homes. They are very happy here, and are responsive to the influences of the school. Of these thirty, six are church members, and seven are in the inquirers' class. We have in all fourteen church members and nine inquirers. This number seems small, but we are just beginning a new school year. The class which graduated in February, numbering thirteen, were all church members. Daily Bible lessons form a part of the school programme, and at morning and evening prayers the Christian girls take turns with the teachers in leading the school in prayer. Many Bible verses and chapters are committed to memory by the whole school. They have lately been memorizing the twelfth of Romans, and I take the verses in this chapter as texts for short practical talks at our Sunday evening meetings. We would ask prayers especially for the girls from heathen homes, that those who are Christians may be able to stand firm when they go home; and for those who are hesitating to come out as Christians for fear of the persecution they will have at home if they do so. Many of the younger ones listen with earnest attention, and some with tears in their eyes, as we tell them of Christ's love and longing for them. But they dare not say they want to be Christians.

August 18.—Prayer for village schools. There are nearly ten thousand boys and girls in the village schools in Jaffna. The teachers are nearly all Christians, educated at Jaffna College, Tillingally Training School, Oodoo-ville and Uduppitty boarding schools. The Bible is taught daily in these schools, and part of the children gathered into Sunday schools. But many of them wear the sacred ashes rubbed on their foreheads,—the mark of the heathen temple worship. It seems strange that the heathen parents do not object to their children being taught the Bible in the day schools, but it shows how Sivism is losing its hold upon the people as they become more enlightened. Jaffna is indeed a field white to the harvest, where we may reap what others gone before have sown.

“ Learn thou the noble lesson, O my soul,
 To find in life's grand symphony thy part :
 And seek the soul-harps in a darkened land
 To lay beneath the Master's skillful hand.
 For myriad souls there are, on distant shore,
 O'er which the dust of sin has settled deep :
 Ah, could the tender Christ but brush away,
 And o'er the slumbering tones his fingers sweep,
 A world would pause to catch the echoing chord
 Of music wakened 'neath the touch of God ! ”



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

CHRISTIAN ENDEAVORING IN JAPAN.

BY MRS. F. E. CLARK.

NO. III.

OKAYAMA AND KOBE.

CHRISTIAN Endeavoring in Okayama was in some respects the most interesting kind of Christian Endeavoring. It began with a brass band and a long procession of orphans waiting at the station to greet us; and as we stepped from the train the band began to play, the foreigners went the rounds, while the little boys in the station yard did their best to get in the way. With a flourish of trumpets and a beating of drums we proceeded up the long street, escorted by Mr. Pettee and Mr. Ishii and Miss Gulick, and a hundred or more orphans. This was only the beginning of a delightful three days, with meetings and visits to the girls' school and to a school of small boys that Miss Adams has gathered in, where the little lads tried their best to repress their smiles, but could not help chuckling right out loud as their foreign visitor in her outlandish speech tried to talk to them for a few minutes. Our visit included also one or two interesting glimpses of Japanese homes, and a sample of missionary touring and evangelistic work in a village, and many other kinds of missionary work, but I am only going to tell you of one meeting.

At two o'clock one afternoon Miss Gulick and I found ourselves sitting on

the doorstep of a beautiful Japanese home taking off our boots before we could venture to step on the dainty white straw matting. Our shoes being left in the care of a deft young maiden, we stooped on the threshold to respond to the greetings of our hostesses. In my ignorance I did not know how many of the good women here assembled were our hostesses or how many should be saluted, nor do I know now, but on general principles I thought it safe to bow down my head to the floor whenever I saw any one else do so; and then in response to the kind invitation of one of my host-



WOMAN'S MEETING IN OKAYAMA.

esses I walked with alacrity to the highest place in the room and cheerfully seated myself in the place of honor, instead of stopping to assure her that any old place was good enough for me, and that I was not worthy to enter her honorable room, and waiting to be properly urged and persuaded. Such was my barbarous Occidental idea of politeness, although I had been then nearly three weeks in Japan; but Japanese politeness penetrates slowly into the American mind. I am learning, but it takes time.

As soon as we were seated a good sister came on her knees and presented us each with a cup of tea, and once more I showed my bringing up by drinking it too quickly, and neglecting to mention what remarkable tea it was, and how unworthy I was to drink such delectable tea. I was rewarded by having some coals of fire heaped upon me in the shape of another cup of tea, which I drank more reverentially and slowly, and then the meeting began. A Japanese Bible woman led the meeting, and I sat on my feet, which were asleep already, and looked about me. The room was furnished only with little square cushions, one for each person to sit on, and some porcelain *hibachis* filled with glowing coals,—one *hibachi* for each three or four women,—and a vase of flowers and a screen. There were about thirty women gathered in the room, and each one carried a *furoshuki* (a kind of crape handkerchief effect), in which was wrapped her Bible and hymn book. There was a rule in this society that no one under forty-five years could belong, so it was really what might be called an old ladies' Endeavor Society, though they were not regularly organized as such.

As one after another they read their Bible verses in turn, some of them with earnestness and expression, and some of them slowly, stumbling over the hard words, it was very interesting to watch their faces. The chapter was the thirteenth of First Corinthians, and after it had been read their leader expounded it at length and with great fervor; and I do not doubt that her words were very helpful, but I decline to report them, as they were all Greek to me. By this time my feet were so soundly asleep that it seemed to me I should never be able to wake them up, and I had already wriggled more than politeness allows, but there was nothing to do but to change my position once more and try in vain for a more comfortable one. Floors, especially such soft white ones as those in Japan, are very delightful to sit upon for a little time, but it soon palls upon one, and as the hours drag their slow length along a Japanese prayer meeting seems not as edifying as an English one. Still I was edified and helped, and was glad to join my prayers with theirs, and even to try to make a few "feak and weeble remarks," as a good brother once said, albeit it is not an easy thing to speak through an interpreter, even though the interpreting is done as eloquently as a Japanese interpreter always does it.

When the meeting was over we once more saluted each other, and a dainty lunch of many colors was served, and with more salutations and bowing of heads to the floor we took our leave. But first I begged the ladies to let me take their pictures, and they having graciously consented, I send the result to you herewith, that you too may look into the faces of these good Christian women in Okayama. Then painfully and with difficulty

waking up my feet I stumbled down the street and took my slow way back to the Pettee domicile.

After one or two more delightful days in Okayama we took our journey to Kobe, to attend the national Christian Endeavor Convention there. It was one of the most interesting and unique conventions we ever attended, beginning with a flash-light welcome and ending up with a whole flower garden of Juniors, with their chrysanthemum dresses and bright faces at a Junior Endeavor meeting; including also a *Shimbokwai*, full of delightful



KINDERGARTEN IN KOBE.

surprises, and a Japanese lunch which would take a whole number of this magazine to worthily describe. But if you want to read more of this convention look for it in one of the April numbers of the *Christian Endeavor World*. Suffice it to say that the Christian Endeavor Society of Kobe College was a most important part of the convention, and did much to make it the success it was; and Miss Searle was behind and above the whole

society, and her influence could be seen and felt everywhere. I do not think I have ever seen anywhere a society that seemed to be doing more earnest, faithful Christian work than this one connected with Kobe College.

And I cannot close without mentioning the dear little babies in the Glory Kindergarten, many of whom were present at the Junior Endeavor meeting, and whose pretty faces and beautiful songs delighted the hearts of at least one person who was privileged to listen to them. Bless the babies! Long may they sing!

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. The contributions for the month ending June 18th are \$2,328.28 less than for the same month in 1899. This statement would be alarming indeed did not a scrutiny of last year's receipts reveal the fact that they included a large gift from a friend of the Board for the new building for our school in Adabazar, Turkey. Leaving this gift out of the account the figures of the year staring us in the face are as follows: Loss in contributions, \$921.23; loss in legacies, \$2,979.59; increase in appropriations for 1900 over those in 1899, \$5,577.14; making a total of \$44,713.79, \$9,477.96 more than was received last year, to be made up in the remaining four months of the year. Can this be done? Undoubtedly it can if all our forty thousand members can be persuaded to do even a very little toward raising the amount. It would be easily done and no one would be financially burdened. If every gift of a dollar could be increased by twenty-five cents more; of ten dollars by two and a half,—less than the price of an afternoon drive; a gift of one hundred by twenty-five,—the price of a few days board at a fashionable hotel,—the amount would soon be realized. We mention these large proportions because it is so difficult to reach all the members of our auxiliaries, making it necessary to secure somewhat larger proportions from those within call. It is possible that many of our givers have contributed all that it is right for them to send in this channel, but we believe that these can raise the amounts among their personal friends without difficulty. Of one thing we may be sure,—that there is no one who reads these lines who cannot take the matter to our Lord in prayer, to the source of all wisdom and courage and power, who is able and willing to prosper every effort in his name.

MISSIONARY PERSONALS. The months of June and July are specially noted for the arrival of missionaries coming to this country for well-earned furloughs. It is a privilege to welcome these brave, though tired workers; one which we wish might be shared by all our readers. Among them this year are Miss Alice Adams from Okoyama, Japan; Miss Isabel Dodd of the American College for Girls in Constantinople, who comes for a visit of a few months; and Mrs. James D. Eaton of Chihuahua, Mexico, who makes a flying trip East, so far accompanying her husband on his way to the Christian Endeavor Convention in London. Many friends will be glad to know that Miss Beulah Logan has arrived in San Francisco. She is still very weak, but it is hoped the tonic of being at home and among friends once more will soon restore her accustomed vigor. Miss Benedict of Kyoto, Japan, our missionary in spirit and work, although not by formal appointment, reached California, June 14th. Miss Eliza Talcott sailed for Japan June 6th, and sends back cheering words from Honolulu dated June 18th. She adds: "People here are on the eve of a great celebration of their admission to the United States. After to-morrow postage to America will be only two cents." Dr. Julia Bissell reached Bombay from Switzerland May 21st. Extracts from her letter are given below. Mr. and Mrs. Winsor, on the "corn ship" Quito, reached Bombay June 25th. Miss Ida Foss sailed from San Francisco for Ponape about the middle of July on the schooner Queen of the Isles, in company with Miss Palmer and Mr. and Mrs. Grey, all going to Ponape. It is a matter of great regret to the Board officers that missionaries are again obliged to go to Micronesia on so small a vessel, but it was the only one found available; and it was a question of going in this way, or postponing the opening the work in Ponape for another year. Those who know the missionary spirit will not be surprised at the choice made. Two new missionaries have been adopted by our Board the past month. One is Miss E. S. Cushman, a trained nurse who went out independently last year to the hospital in Cesarea, Turkey. Her salary is provided by a gentleman in New York, but it was the desire of all concerned that she should be regularly appointed a missionary of the Board. The other young lady is Miss Miriam V. Pilatt, who expects to go to the Eastern Turkey Mission. Wedding bells once more! This time they were rung in Van, June 26th, when Miss Elizabeth Barrows, who went to Van last autumn, was married to Dr. Ussher, a missionary of the American Board in Van.

OUR MISSIONARIES IN CHINA. It is not necessary to recall to our readers the terrible events that have been transpiring in China during the month of June, so beautiful and peaceful in our own fair land. As only a limited number have our Annual Reports, it may be interesting to give the

names of the missionaries of our own Board there. They are: Miss Mary E. Andrews and Miss Abby G. Chapin in Tung-cho; Miss Mary Morrill and Miss Abbie Gould in Pao-ting-fu; Miss Nellie M. Cheney in Canton; Miss Elsie M. Garretson, Dr. Kate C. Woodhull, Miss Hannah C. Woodhull and Miss Jean Brown in Foochow. At the time of writing there seems to have been no serious trouble in Foochow or its vicinity. Two letters on another page from Miss Morrill of Pao-ting-fu, April 16th, and Miss Russell of Peking, of the W. B. M. I. of June 2d, give the latest direct news we have received. Representatives of three Women's Foreign Missionary Societies, Baptist, Methodist and Congregational gathered in Pilgrim Hall, Boston, June 19th, for an hour of prayer for our friends in such peril. Many petitions were offered, and the spirit of the meeting was one of faith and courage, and trust in an all-powerful, all-loving God. The presence and prayer of Mrs. Dr. Butler, the well-known Methodist missionary from India, whose experiences in the Sepoy mutiny added reality and emphasis to her words, was a strong point in the meeting. Miss Young, of the Methodist mission in Peking, was also present, and made the conditions there very vivid to all. Another meeting was held the next day in Lorimer Hall, Boston, simultaneously with many others in England and this country, at the request of Rev. Wardlaw Thompson of the London Missionary Society. It was pathetic to see friends and relatives of missionaries in the meeting brave and cheerful, although the drawn and anxious faces revealed the inward struggle. We do not need to ask that prayer for these friends be unceasing until relief—or the worst—shall come to them.

THE HAWAIIAN ISLANDS AND THE UNITED STATES. If the early missionaries to the Sandwich Islands could have looked forward to this time, what would be their astonishment to know that the trade between Hawaii and the United States in 1899 amounted to \$33,000,000. It is 150 per cent more than our total trade with Russia; 125 per cent more than our trade with Sweden and Norway; 150 per cent greater than our trade with all the Central American States; 30 per cent as large as our trade with Canada; 60 per cent as large as our trade with Mexico; five times as large as our trade with Porto Rico; nearly half as large as our trade with Brazil, whence we import most of our coffee; only \$6,000,000 less than our entire trade with China; and 65 per cent as large as our total trade with Japan. Sugar is the great product of the Islands; but manufactured products of the United States are in demand there, as shown by the fact that a number of automobiles are already running on the broad, smooth and beautiful avenues of Honolulu. The decision of Congress to lay a cable to Honolulu gives new importance to Hawaii. The lack of quick communication with the

United States has been a drawback to the development of the Islands, as well as to the Islands as a pleasure or health resort. The cable will probably be extended to the Philippines, eventually. From San Francisco to Honolulu is 2,100 miles; from Honolulu to the Midway Islands, 1,160 miles; from the Midway Islands to Guam, 2,280 miles; from Guam to Luzon, 1,372 miles; a total of 6,912 miles. Thus Hawaii is on the highway of our westward destiny. We shall do well if, with wise prevision, we make early provision for its occupation by us as a denomination.—*Ex.*

CHINA'S POS- China has all the elements to build up a great living force.
SIBILITIES. One thing alone is wanted,—the will, the directing power. That supplied, there are to be found in abundance in China the capacity to carry out, the brains to plan, the hands to work. Among the various races of mankind, the Chinese is the only one which in all climates, the hottest and the coldest, is capable of great and lasting activity. Foreign domination means more railway, telegraph, and steamship lines; the opening of mines, the development of the press, the domination of Western ideas. Thus it would accelerate the training of China for the place which she is sure to occupy in the world's future.—*Ex.*

EXTRACTS FROM RECENT LETTERS.

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

PAO-TING-FU, CHIH LI, NORTH CHINA, April 16, 1900.

DOUBTLESS you have heard much about the Boxers, and are also carrying the loved work and workers on your hearts. I have felt very sure some are praying for us. The sect is all around us now, and rumors are multiplying thick and fast; so far in Chihli only the Catholics have been raided, and they say it is only this church which is the object of their hate. But so they said last summer in Shantung, and we all know how Protestant missions suffered there last autumn and winter. A week ago the "hsieh t'ai" surprised us one evening by sending a guard of eight soldiers. No request had been made for special protection, and we saw the men stationed with mingled feelings,—apprehension lest the danger were nearer than we knew, and thankfulness that the officials were doing the unusual thing of taking "a stitch in time." Three days fixed for our annihilation have come and gone without the suspicion of a breath against us. There are two other dates appointed, but we are concluding that the Boxers' plans are movable. However, it makes one feel a little as Damocles must have felt beneath the suspended sword. Yet one can get used to it; we laugh, talk and work as usual, with a few exceptions. I have made no tours since

the holidays; our helpers feel that it would be tempting Providence. The children are falling away from our day schools, and the Bible women tell me that they are received coldly, if at all, in some of the semi-heathen homes where last winter they felt they had a foothold. The great third month fair is passing on quietly, despite our fears. The 15th was marked for a great uprising, and to-day, the 18th, the venerable god was to have had his annual outing; but the city fathers thought best not to receive him, and all the games and acrobats were relegated to the river bank; in fact, some of the feats were strictly forbidden, lest they should incite the people to mischief. We have a soldier or two here during the day and more at night, but I suspect they slumber most of the time, and count on the report of their presence to intimidate. One of them told Mr. Ewing that people outside were expressing great respect for us because we were so carefully guarded(?). The Boxers are not a profitable subject of conversation, for no one dares to predict their or our future, so I will not indulge in vain speculations.

FROM MISS AGNES M. LORD, ERZROOM, TURKEY.

May 19, 1900.

I do want to tell you a little about our C. E. Society. The girls are trying now to raise some money for the sufferers in India. We had India for the subject of our last missionary meeting. There were about seventy present, over twenty women and children, strangers to us, from outside; about forty took part with prayer and hymn, or story or verse, and Miss Bond, the young English lady who is here for the orphans, gave the children and girls a bright talk about India, where she was born. They were all much touched at the story of distress, and have begged us to let them go a month without fruit for lunch and give the money saved to the famine sufferers. That means coarse bread and tea. But they were in earnest about it, for they say they know what it is to be hungry. I must say I am glad the month is drawing to a close! They will save about seven dollars.

Every Monday ten or fifteen of them go with us to visit the sick. Just now they are especially interested in a poor little dwarf, who is pining away with spinal trouble. We found him on the damp floor, on what looked like a pile of rags. We have had an iron bedstead fixed up, and the girls made him last week a nice soft wool bed, and we have lent them to him for as long as he needs. Then we will lend them to some other sick one. He cannot speak now, and when the girls sing to him, standing round his bed, or put the big lumps of sugar they have saved from their tea, down beside him, he expresses his pleasure and thanks by laughing aloud.

From Mrs. Richard Winsor on board the "corn ship" Quito, May 21st. Mailed at the Azores:—

We have had a very prosperous voyage; have had the sea mostly to ourselves, meeting very few vessels. Yesterday we came to the Island of Flores so called by the many flowers found there on the discovery of the island by the Portuguese. I have not had an hour of illness, but have been able to walk the deck, write, sew, sing, read, watch the waves, play the sailors' game of ball, and take every meal as if the ship were an island. It is a cause for gratitude to be a good sailor, I assure you. It seems as if the ship did not go fast enough, yet I am sure that for a merchant vessel it is doing wonderfully. The captain is a fine man, really interested in the cargo, and very polite to us. I like the way he acts and speaks to the crew.

June 5th. Mailed at Port Said:—

Strong head winds retarded our progress just as we neared Gibraltar Straits, but we came in well and were pleased to see the snow-clad mountains of Sierra Nevada in Spain. Again we had the sea—the Mediterranean—all to ourselves, passing very few boats—only this iron-clad bearing the "biggest errand of mercy ever set afloat." May it reach the journey's end in safety for the sake of those to be blessed.

FROM MISS JULIA BISSELL, MIRAJ, S. M. C., INDIA.

May 31, 1900.

I need not tell you what a great privilege I feel it to be back in India once more, and to look forward to the opportunity of ministering to the suffering ones in this land, who so much need our ministry now. Dr. Grieve and I are planning to open a Famine Ward at once on our arrival in Ahmednagar for the sad cases of emaciation that are all too frequent there. So many of the orphans who are brought to us are either so weak from lack of food that they must be carried about like infants, or so ill from improper food as to need careful nursing for a long time. Very many seem almost to have lost the power of assimilating even the simplest liquid foods. In a hospital shed at one of the Government Relief Works there was a poor man who had come for work, who was being fed with small amounts of milk and brandy every ten minutes, to make up to the body, if possible, for the nourishment it had so long lacked. Even after such close watching as that he failed to rally, and passed from this world to one where hunger is not known. We are hoping to be able to reach the hand of help to many an exhausted mother; to many a little one whose early days, that should have built up a happy childhood, have been darkened by suffering—whose face is all too soon pinched and old from hunger, whose lips are parched with thirst. Possibly there are

friends in America who would be glad to bear this Famine Ward in mind, and to remember it in their gifts.

Immediately on arriving at Ahmednagar, also, Dr. Grieve and I propose to look up a site for our hospital, and to consult with the committee appointed to take up the matter as to plans for the buildings.

It has been cheering to read of the enthusiastic meetings in New York at the time of the Ecumenical Conference. May it result in a great revival of interest in the cause of Foreign Missions!

FROM MISS NELLIE N. RUSSELL, PEKING, CHINA.

June 2, 1900.

You are doubtless following with anxious hearts and earnest prayers the events taking place here in North China. The past ten days have been like ten months. For two or three days Peking was far from quiet. The excitement was very great, and we felt we were in truth living a day at a time. Foreign troops have come and now the city is quiet, and people are not openly threatening foreign life. The condition of things in the country is most appalling. From Wen An Hsien and Pai Mi Chiao we can get no word. Our chapel at Nan Meng is in ruins, also the homes of two church members there. Many others, it is reported here, have lost everything. The church members are all scattered and in hiding. Some have been fined to the extent of all they had. A report came in last night, which as yet has not been verified, that three of our church members had been killed. Some of the families had been gone but a few hours when the Boxers reached their homes. Four entire families connected with the Methodist mission near Nan Meng have been killed. The Catholics have suffered terribly in that region. Those flying for their lives have had to pay enormous prices for carts, had to travel in the night, and some even refused entrance at the inns. Going through the villages, children would revile them and cry, "Here they come; run and get the knives and kill them." Women and children have been cut up and the bodies thrown into the river. At Ping Ting our people are nearly all in hiding. The chapel there is a rented room, and that so far has not been touched. At present Cho Chou is in the hands of the Boxers. Thousands are there in the city. Our chapel has been taken by them for a camp. Our Deacon Lin and chapel keeper were there when the Boxers made their raid. You remember it is at the foot of the city wall. The deacon and chapel keeper made for the top of the wall. They ran some distance, but saw they were being gained on. The deacon undertook to let himself down the outside of the wall by grasping the bricks. He lost hold and fell to the ground,

They were going to stone him to death, but some one said, "He is dead; let him alone." By this Lin knew he had friends in the crowd and kept quiet. After a time they gave up and left him. Later some friends carried him off into a field and kept him all night. In the night he walked to the next town, and there took the train and came up here. He was injured by his fall, and has since arriving here been placed in the Methodist hospital. The chapel keeper managed to escape, and left the city that night after dark, reaching us the next day. Our church members there are all gone, homes and fields left and every one in hiding. We are having people come in every day. Tin Tien is our next station. The helper there was attacked by armed men, but outsiders saved his life. He reached us this morning, with not even a change of clothing. Liang Hsiang again the same story. Our helper Chang was beaten quite badly, and is now in the city. Refugees have been coming in for days. It is heart-breaking to listen to all their experiences. Some have gone back, but only a few of the many church members. What we are going to do with them all if this condition lasts for months is a great question. Our minister seems to be doing all he possibly can.

It is hard for the foreign ministers to understand the condition of things in the country, and how terribly the Christians are suffering. If this movement had been taken hold of when it started in Shantung all this might have been averted. As it is, things have reached a state that may not be possible to manage. Now, since the railroads have been torn up, the stations burned and Peking threatened, they have awakened to the fact that the Boxer movement is more than child's play.

Since writing the above more reports of murder and pillage have come in. We are sending messengers to Pai Mi Chiao, as we have reason to fear the worst. Within the last two hours two messengers have come from country stations telling of the attacks on the Christians,—women being taken to the camp of the Boxers, homes in ruins and the murder of a number. One of our Christian men was at work in the field when the Boxers came and carried off his family. He alone was a Christian. Another one of our church members is in Germany, his wife and one son with him. The Boxers attacked his home, and though all were heathen they were killed.

The Boxers are gathering in large numbers in Cho Chou, and report has it that they expect to attack Peking. When they attack from the outside there is to be a rising in the city. Whether Western Powers can bring enough pressure to force the Chinese government to put down the movement is a question. It looks as though China, as China, was seeing its last days.

God rules, and God is good. It is such a comfort to know and rest in that.

FROM MRS. CHAUNCEY GOODRICH, TUNG-CHO, CHINA, TO FAMILY FRIENDS.

Tung-cho, May 30, 1900.—We know we are as safe as you if we are where duty calls. We are here as God's soldiers. I know how troubled you will be when the cable flashes to you the news of the destruction of the railway to Pao-ting-fu, the burning of the station and the narrow escape of foreigners.

The ministers have not believed us, who have gone in and out among the people, concerning the Boxer movement. When our helpers were killed, they would say: "Did you see them killed? We want facts, not rumors." Now they are thoroughly frightened.

You know, doubtless, how Tung-cho has been ruined by the railway. It is thought that the Boxers who did it went from here, as large numbers went on Sunday. It was reported that they had returned exultant over their success, and planned to come out and attack us. We sent for soldiers, but none came, neither did the Boxers come.

1.35 P. M.—A small official has come with a few soldiers, but these soldiers have not brought guns. They may be Boxers. Of course, we can only wait and pray. Long before this reaches you something will have happened.

We are thirty-four foreigners, wonderfully calm because we know God's will is sweetest and best. What His will is for us we do not know. Dear ones, I write not so much to tell you what will be old news ere you receive this, but to let you know we are kept by the power of God. If He wishes us to join the "noble army of martyrs," we can rejoice at the hope of seeing Him whom we love and serve.

June 3d.—Yesterday there were four camps of Boxers three miles from here and less, and our people were sure that we were to be attacked last night. Of course, we are busy in annual meeting all day long, and go on in our plans of work just as if our country were not on the eve of anarchy. Mr. Tewksbury and Dr. Ingram went up to Peking to-day to talk over the wisdom of having a few foreign soldiers, marines who have arrived in Peking, to guard us in case of an attack. We are so far wonderfully preserved. We rest in God, and are as undisturbed at our soul's center as we ever were in our life. I was restless thinking of our native Christians, but have been quiet all day. "Your joy no man taketh from you." No one can tell the future, but it seems the beginning of the end of the Manchu dynasty.

Our Work at Home.

THE ADVANCE CLUB.

BY MRS. M. S. BUDLONG.

(Author of "Bright Bits of Missionary Information.")

THREE persistent queries, which would not "down," suggested, perhaps, our "reason for being." The first, Why do woman's literary clubs all over the land show better results in the line of systematic study than do our missionary societies? The second, a corollary to the first, Why should the demands of the former still far outrank the requirements of the latter? The third arose in this way: Several years ago we classified and listed all the books pertaining to missions in our Public Library, over one hundred and fifty volumes; but, alas, the seductions of the greater library so prevailed that our third query became, How can we get this wealth of literature into general circulation?

It seemed to us that never was there a grander theme or a greater array of related subjects of intense interest than is furnished by the study of missions, and, moreover, that missionary workers, as a class, are not behind others in intellectual ability, and that all which was really needed was a more definite aim, a more systematic and sustained course of study and a vigorous prosecution of the same. And so, in organizing this club a year ago, the underlying motive, even deeper than the personal desire for the knowledge and culture to be gained, was the raising to a higher intellectual and spiritual plane the auxiliaries with which we were connected. Our membership was drawn from a half dozen different missionary societies in our town. A general invitation was extended to all, but in the rush of so many clubs, societies and social functions only thirty responded,—about the right number, however, for parlor meetings.

Our method of conducting the club is almost purely conversational. Only an occasional paper is given by way of variety. The advantages of this method lie in the fact that the many instead of the few can thus take part; that this form keeps our minds more alert to hear and remember, thus ensuring a more spirited meeting; that it is elastic, admitting of touching some of the sub-topics lightly, and lingering over others, while the informality gives a freedom and spontaneity to the whole which proves to be delightful. Then as to the personal benefit: conversation is surely among the finest of the fine arts, and nothing but sheer practice will give one facility in putting apt thoughts into words at will, while it quickens ideas, gives mental grasp, and the thought of one, striking fire upon the conception of another, brings out the varying shades of opinion. The leader is to deftly guide the discussion, keep it from wandering into devious paths, encourage the timid and skillfully draw out the silent member, albeit a good student, who thinks she "cannot talk."

We have found that the keeping of a notebook, indexed for the different

subjects, is a valuable help in the preparation for our meetings. Noting down the gist of what we read teaches us to condense sharply, enables us to use the odds and ends of time, preserves the results of our reading, is an aid to memory, and is pleasant to preserve as a souvenir of the winter's work. Last year the subject was India,—literary, historic, geographic and biographic, including the lives of a chain of missionaries extending through India.

We found, however, that this course covered too broad a range at a meeting, so we are now taking two consecutive years for China,—the present season glimpsing her earlier and later history, government, education, literature, arts, economics, people, etc. Next season will be devoted to missions in China and her relation to the other world powers.

No special text-books are used. The range of preparatory reading as given in the syllabus is quite copious. Abundant library references, both general as to the reference room and special as to the books to be drawn, are given for each study, which richly supplement the material the members already possess. The meetings, twelve in number, occur bi-monthly, and are held from two to four o'clock.

Fifteen minutes are used in the second hour for a discussion of matters connected with auxiliary work. At the alternate meeting fifteen minutes are devoted to current missionary events. Two open meetings are planned during the season, to which the members of all our auxiliaries will be invited not only to be present, but to take part in the conversation as well, and in various ways the thought will be made prominent that this is not so much a separate organization as "a wheel within a wheel." How pleasing it would be if others, working for a similar end, would also give their experience in the pages of LIFE AND LIGHT.

OUR BOOK TABLE.

The Cobra's Den, and Other Stories of Missionary Work among the Telugus of India. By Rev. Jacob Chamberlain, M.D., D.D., forty years a missionary of the Reformed Church in America, at Madanapalle, India. Published by Fleming H. Revell Co. Pp. 270. Price, \$1.00.

Dr. Chamberlain, with his conspicuously patriarchal beard, was one of the most popular speakers and marked personalities at the Ecumenical Conference. At the opening session it was he who responded for the missionaries to the address of welcome. He is a man of many talents, and all of these are consecrated to the Master's service. He is skilled in healing the body as well as the sin-sick soul, and he is never so absorbed in ministering to physical distresses that he forgets the far greater needs of the immortal soul. As a speaker in the home churches he commands attention from his vivid and pictorial style, which also makes his writings popular, both with those interested in missions and those somewhat indifferent. His books have rather startling titles. A previous collection of short stories was entitled, "In the Tiger Jungle," and now we have as a companion volume, "The Cobra's Den." Dr. Chamberlain skillfully turns the story of his

attack on the poisonous serpent of India into an illustration of the venom of Hinduism against Christianity, and says: "Nothing is so disheartening as the stolid or contemptuous indifference so often manifested in past years. The intensity of their opposition attracts public attention widely to our message; to our weapons that are doing them this damage. We know now that Hinduism has been hit; that it has been vitally wounded. It is madly striking back in sheer desperation." In the twenty-seven chapters of this little volume, which is attractively bound and well illustrated, the majority are strategic stories; but there are some chapters with such titles as "Hinduism as It Is," "The Heat in India: How I Keep My Study Cool," "Oddities of Travel in India," "How Hindu Christians Give." There is not a dull page in the book.

Mary Reed, Missionary to the Lepers. By John Jackson, Organizing and Deputation Secretary to the Mission to Lepers in India and the East. Fleming H. Revell Co., Publishers. Pp. 127. Price, 75 cents.

Rev. F. B. Meyer, in his introductory note, says that "one of the pleasantest episodes in my recent visit to India was the privilege of enjoying the hospitality of Miss Thoburn at Lucknow." At that time Miss Mary Reed was also Miss Thoburn's guest, and she talked freely with Dr. Meyer, telling him her sad story, which has become one of the most inspiring in missionary biography. I well remember hearing this story from the lips of Miss Clementina Butler, who had herself just heard it, and was so overwhelmed by it that she could not tell it to me without frequent interruptions of emotion too deep for words.

It did seem most tragic that this young missionary should have made the unexpected discovery while on a visit to this country, that she was the victim of the dread disease of leprosy and should have kept the fact a secret from all her family except one sister, and set sail for India with the heart-breaking knowledge that, in all human probability, she would never again in this world see her dear kindred. Once arrived in India Miss Reed determined to devote her life to work for the lepers, and she was in 1892 appointed Superintendent of the Asylum for Lepers at Chaudag, a beautiful mountain retreat in the Himalayas. Although for nine years Miss Reed has been suffering from a disease which would naturally have resulted in hideous disfigurement, there seems to have been, in her case, an almost miraculous arrest, so that her general health is good, and the outward symptoms are scarcely visible. Miss Reed has declined the use of medical remedies, but she believes her health is the result of prayer, the spirit of consecration and entire submission to the will of God. As she herself expresses it, "The Lord himself is our 'place of repair' and our harbor in times of storm. His presence is Salvation."

Miss Reed's face which forms the frontispiece of this volume, is full of the light of the Sun behind the Sun. It shows a wonderful combination of sweetness, serenity, calmness and courage. There are other painful pictures in the book of the sadly disfigured victims among whom this young American girl labors with so much faithfulness and loving zeal for their eternal salvation.

SIDELIGHTS FROM PERIODICALS.

CHINA.

Forum, July. "Chinese Civilization: The Ideal and the Actual," by D. Z. Sheffield. A résumé of the high moral ideals of the Chinese Classics, which are so thoroughly worked into the fiber of the people that they cannot be said to have obscure notions of right and wrong. Reasons are given showing why the actual condition of the people falls so far below the ideals they have studied for centuries. In the same we find an account of the German colonial settlement, Kiao-chou, from Chas. Denby, Jr.

McClure, July, gives "Railway Development in China," by Wm. Barclay Parsons, with illustrations and a map.

Cosmopolitan, July. Alex. H. Ford considers the question "Is Russia to control all of Asia?"

Arena, July. "Will the Chinese Migrate?" by J. M. Scanland.

Fortnightly Review, June. "The Last Palace Intrigue at Peking," by R. S. Gundry.

Outlook, June 30. "The Reform Movement in China," by Isaac Taylor Headland, of the University of Peking (Methodist).

Independent, June 21. "The Foreigner from a Chinese Point of View," by Henry Liddell, M.D., and "The Chinese Crisis," by Hon. Chas. Denby, lately U. S. Minister to China.

JAPAN.

Arena, July. "Railway Control in Japan."

AFRICA.

Nineteenth Century, June, under "The Future of South Africa" gives two papers, "A Voice from Natal" and "The Native Races."

TURKEY.

Cosmopolitan, July. "Women in Turkey; their Rights and Wrongs," by Lucy M. J. Garnett.

Arena, July. "Our Foreign Relations: Turkey and the United States," by Justin S. Kirreh.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

1900.

September.—The Transformation of the Sandwich Islands.

October.—From Darkness to Dawn in Africa.

November.—Thank-offering Meeting. The Century's Appeal to Christian Women.

December.—Marked Events in Mission Lands during the Year 1900.

1901.

January.—Philanthropic Work in Missions. Evangelistic.

February.—Philanthropic Work in Missions. Educational.

March.—The power of Individual Effort in Foreign Missions.

April.—The Missionary Meeting. Our Ideal; How to Attain it.

May.—Young People's Work.

June.—Buddhism.

July.—Confucius.

August.—Mohammedanism.

THE TRANSFORMATION OF THE SANDWICH ISLANDS.

TOPIC FOR SEPTEMBER.

We suggest that this subject be treated in three parts: 1. Their Discovery by Captain Cook. See any good encyclopedia and the *Monthly Leaflet*, which is entirely on this part of the topic. 2. Evolution from Heathenism. See the book "The Transformation of The Sandwich Islands," by Miss Belle M. Brain (in the Woman's Board and other libraries); the article by Mrs. Jewett on page 340 of this number; Sketch of the Hawaiian Islands (price 6 cents); also the *Missionary Herald* for August, 1836, January, 1894, February and April, 1899. 3. Annexation. See magazine articles. "The Question of Hawaii," in *Review of Reviews* for January, 1898; "The duty of America to Hawaii," in the *Forum*, March, 1898, and Hawaii's Real Story in *Forum*, July, 1900.

For material apply to Miss A. R. Hartshorn, 704 Congregational House, Boston.

ANNUAL MEETING.

THE thirty-third annual meeting of the Woman's Board of Missions will be held in Boston, Mass., on Wednesday and Thursday, November 7th and 8th, 1900. All ladies interested are cordially invited to be present. A meeting especially for delegates will be held in the chapel of the church on Tuesday, November 6th.

The ladies of Boston and vicinity 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 6th to Mrs. Nathaniel Greene, 704 Congregational House, Boston. For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1900, to June 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Mabel Nancy, 1, Aux., 112.50; Belfast, 30; Boothbay Harbor, Aux., 41; Calais, Contri. at Ladies' Meeting, 7.50; Ellsworth, Aux., 32; East Machias, Aux., 26.50; Greenville, Aux., 5; Hampden, Aux., 60, E. C. D. Band, 15; Houlton, Aux., 5; Madison, Cong. Ch., M. C., 4; Princeton, 20; Red Beach, Aux., 10; Searsport, Aux., 20; Somerville, Aux., 2.75; Thomaston, Aux., 6, 398 25

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. M. B., 30; Augusta, Aux., 50; Bath, Winter St. Ch., Willing Workers, 5; Bethel, Aux., 21.40, Jr. C. E. Soc., 1.50; Brunswick, Aux., 63.50; Cumberland Centre, Aux., 10.25; Cumberland Mills, Warren Ch., Aux., 23.50; Farmington, Old So. Cong. Ch., Aux., 35, S. S., 1.50; Freeport, South, 33.65, Jr. C. E. Soc., 1; Fryeburg, Aux., 5; Gardiner, Aux., 10; Gray, Aux., 3.25; Hallowell, The Silver Star, 5; Harpswell Centre, Aux., 12, Cradle Roll, 5; Lebanon Centre, Ladies' Circle, 5.50; Lewiston, Pine St. Ch., Aux. (to const. L. M.'s Mrs. Sarah Dinsmore, Mrs. Caroline W. D. Rich), 50; Litchfield Corners, Aux., 7; North Berwick, Mrs. Ellen F. Hobbs, 5; Portland,

High St. Ch., Light Bearers, 76.89, Second Parish Ch., In memory of beloved parents, 25, State St. Ch., Gleaners, 16.38, St. Lawrence Ch., Aux., 10, Williston Ch., Cov. Dan., 82.25, C. E. Soc., 25, Woodfords Ch. (of wh. 25 const. L. M. Mrs. William H. Scott), 34.21; Phippsburg, Ladies, 13; South Berwick, Aux., 31.10; South Paris, L. M. Soc., 9.07, C. E. Soc., 5.22; Jr. C. E. Soc., 2; Waterville, Aux., 19.50, Willing Workers, 3.75; Waterford, Aux., 7; Wells, Second Cong. Ch., Aux., 22.81; West Falmouth, Second Ch., Aux., 11.65, 778 88

Total, 1,177 13

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Dover, Aux., 31; Dunbarton, Aux., 9; Farmington, Aux., 17.10; Greenland, Aux., 29.50, C. E. Soc., 4.25; Hinsdale, Aux., 4.50; Keene, Second Ch., Little Light Bearers M. C., 10.56; Littleton, First Cong. Ch., C. E. Soc., 10; Manchester, First Cong. Ch., Aux., 100, Wallace Circle (M. C.), 5; Meredith, Aux., 8; Portsmouth, North Ch., Rogers M. C., 40; Troy, Aux. (of wh. 25 const. L. M. Mrs. M. T. Stone), 28.15, 297 06

Total, 297 06

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barton, C. E. Soc., 3.50; Bellows Falls, Aux., 18.35; Bennington Centre, Aux., 41.09; Burlington, 30; Derby, 5; Middlebury, Inasmuch Circle King's Dau., 9; Shoreham, Y. P. Class, S. S., 5; St. Johnsbury (38 add'l mem. off.), 45.25, 157 19

Total, 157 19

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Ballardvale, Jr. C. E. Soc., 5; Lawrence, South Ch., Cradle Roll, 12, Trinity Ch., Ladies' Union (with prev. contri. const. L. M. Mrs. Mary M. Ball); Lexington, Hancock Ch., Y. L. Soc., 4; Malden, A friend, S. M. S., 5, Jr. C. E. Soc., First Cong. Ch., 5.33; Maplewood, Aux., 22.77; Melrose, Cong. Ch., C. E. Soc., 5; Stoneham, Aux. (const. L. M. Mrs. Lucy A. Peppers), 25; Winchester, Miss. Union, 35, 119 10

Barnstable Branch.—Miss, Amelia Snow, Treas. Hyannis, Aux., 7.71, 7 71

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 5.40; Curtisville, Aux. (with prev. contri. const. L. M. Mrs. Florence B. Sedgwick), 20; Dalton, A friend, 100, Senior Aux., 144.67, Y. L. Aux., 49.44, Penny Gatherers, 52; Hinsdale, Aux., 19.70; Housatonic, Aux., 10.61, Th. Off., 10.23; Lee, Jr. C. E. Soc., 50, Jr. S. S. Class, 20, November Club, 33; Lenox, Aux., 23.81; Peru, Aux., 11; Pittsfield, South Ch., Aux., 27.52, First Ch., 15, Memorial, 50, Coral Workers, 25, Pilgrim Dau., 11; Sheffield, Aux., 10.75; West Stockbridge, 18.75, 690 08

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, North Ch., Aux., Mrs. Mary M. Tibbetts (const. L. M. Mrs. Mary Comfort), 25, 25 00

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Washington St. Ch., Aux., 10.50; Cliftondale, Aux., 33.30; Danvers Centre, M. S. Class, 20.50; Lynn, First Ch., Aux., 30; Middleton, Aux., 6; Salem, Crombie St. Ch., Aux., 9.20, South Ch., Aux., 1, Tabernacle Ch., Aux., 27.69, Y. L., 18.95; Saugus, 4, 161 14

Florence.—A friend, 40

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 17.20, Second Cong. Ch., Aux., 50 cts., Harding Band, Jr. C. E., 6; Easthampton, Cov. Band, 12; Enfield, Aux., 27; Granby, Aux., 7.50; Haydenville, Aux., 9.50; Hadley, South, 7, Mt. Holyoke College, 15; Southampton, Aux., 27.25, 128 95

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Wellesley, Wellesley College Christian Asso., 186 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Firrell, Treas. Brockton, Porter Ch., Aux. (of wh. 25 const. L. M. Mrs. Hattie F. Lyon), 40; Cohasset, Aux., 23.33; Wollaston, Aux., 6, 69 33

No. Middlesex Branch.—Miss Julia S. Conant, Treas. Concord, Mary Shepard Watchers, 5; Littleton, Aux., 9.60; Pepperell, Aux., 30. Less expenses, 1.98, 42 62

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Holyoke, First Ch., Aux., 70; South Hadley Falls, Jr. C. E. Soc., 10;

Springfield, First Ch., Aux., 201.74, The Gleaners, 10, North Ch., Aux., 12.20, Memorial Ch., Aux., 3.71, May Rally, 2.15, 309 80

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 11.92; Auburn-dale, Aux., 13.50, Jr. C. E. Soc., 25, Prim. Dept. S. S., 3, Lasell Seminary, 15; Boston, Mt. Vernon Ch., Aux., 33.86, Old So. Ch., Aux., 3, Tomigawa M. C., 40, Park St. Ch., Aux., 536.50, Shawmut Ch., Aux., 23, C. E. Soc., 5, Union Ch., Y. L. Aux., 95; Brighton, Cong. Ch., Jr. C. E. Soc., 15, Endeavor M. C., 5; Brookline, Harvard Ch., Aux., 245; Cambridge, First Ch., Shepard Guild, 2.70, Prospect St. Ch., Aux. (Mem. of Ella W. Chapman), 70; Chelsea, Central Ch., Aux., 15; Dorchester, Second Ch., Aux., 23, L. C. P. and E. G. I. (Mem. Off.), 25, Y. L. M. Soc., 80, Mr. Bush's S. S. Class, 4, Pilgrim Ch., Aux., 15.75; Everett, First Ch., Ladies' Miss. and Aid Soc., 10; Hyde Park, Aux., 34.75, Y. L. Aux., 7.75; Jamaica Plain, Central Ch., Dau. of Cov., 7.27; Mattapan, B. F. and J. K. W., 5; Newton, Eliot Ch., C. E. Soc., 10, Eliot Aids, 30, Helpers, 3; Newton Centre, Maria B. Furber M. B., 20, First Ch., Jr. C. E. Soc., 10 cts.; Newton Highlands, Aux., 8, Jr. C. E. Soc., 5; Norwood, Aux. (of wh. 25 const. L. M. Mrs. C. H. W. Allen), 75; Roslindale, Aux. (of wh. 25 const. L. M. Mrs. Isabel Haley), 41.36; Roxbury, Eliot Ch., Jr. C. E. Soc., 1, Immanuel Ch., Jr. C. E. Soc., 1; Somerville, Aux., Broadway Ch., 10; South Boston, Phillips Ch., Y. L. Aux., 30; Walpole, Aux., 15; Waltham, Carrier Pigeons, 20; Wattertown, Phillips Ch., Miss Patten's S. S. Class, 1; West Roxbury, Cong. Ch., Aux., 10; West Somerville, Day St. Ch., Aux., 2.50; Wrentham, Aux., 6, Jr. C. E. Soc., 1, 1,659 90

Worcester.—Plymouth Ch., S. S., 25 00

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Baldwinville, Aux., 17; Blackstone, Aux., 5; Gilbertville, Aux., 57.14; Greendale, People's Ch., 5; Rockdale, Aux., 31.50; Spencer, Aux., 1; Sturbridge, Aux., 23; Upton, Prim. Class, S. S., 16; Worcester, Old So. Ch., Aux., 40 cts., First C. E. Soc., 20, Piedmont Ch., Aux., A gift from estate of Mrs. Alona Garfield, 50, Union Ch., Aux., 10.61, 236 65

Total, 3,661 68

LEGACIES.

Princeton.—Legacy of Anna H. Whitteker, Princeton, Mass., Thomas H. Skinner, Exr., 100 00

Worcester.—Legacy of Albert Curtis, add'l, 20 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Bayside Gleaners, 72; Chepachet, Prim. Dept. S. S., 8.76; Pawtucket, Park Place Ch., Aux. (of wh. 25 const. L. M. Mrs. Frances M. Smith), 125; Providence, Central Ch., Aux. (a Mem. Off.), 5.73, C. E. Soc., 40, Union Ch., Aux., 160.75, 412 29

Total, 412 29

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Silver Offering twenty-fifth anniversary, 801.23; Ashford, Aux., 21; Brooklyn, Aux., 41.64; Canterbury, Jr. C. E. Soc., 1; Colchester, Aux., 36, Boys' M. B., 4, Wide Awake M. C., 6.63, Cradle Roll, 2.64, Miss. Study Club, 3.50, In mem. of Mrs. H. S. Hough, by her daughter, 2; Danielson, Aux., 5, Heart and Hand M. B., 3; Greeneville, Aux., 40.25; Hanover, Aux., 7.80, C. E. Soc., 5; Hampton, Aux., 2.20; Jewett City, Aux., 10; Lisbon, Sunbeam M. C., 5; New London, First Ch., Aux., 76.22, Th. Off., 35.40, C. E. Soc., 10.46, Second Ch., Th. Off., 141, Aux., 3; North Woodstock, Aux. (of wh. 25 const. L. M. Mrs. Cha les W. Jaquith), 30.75; Norwich, A friend, 30, First Ch., Y. L. A., 12, Broadway Ch., 330, Aux., 100, S. S. Prim. Dept., In mem. of Ruth Ross Parsons, 7.50, Cradle Roll, 6.50, Second Ch., Thistle-down Miss. Soc., 90, Jr. Thistle-down M. C., 12.25, Park Ch., Aux., 311.57; Preston City, 12.35, C. E. Soc., 3; Preston, Long Soc., 14; Putnam, Aux., 17.26, Sunbeams M. C., 19, Cradle Roll, 4.58; Putnam Heights, C. E. Soc., 4; Taftville, Aux., 7.66, C. E. Soc., 5; Thompson, Aux., 18.50; Wauregan, Aux., 20; Westminster, S. S., 1; Williamsville, C. E. Soc., 1; Willimantic, C. E. Soc., 3,		2,384 89
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Dau. of Cov., 20; Ellington, Aux., 19; Glastonbury, Aux., 145; Hartford, Asylum Hill Ch., M. B., 55, Farmington Ave. Ch., Cradle Roll, 30; Kensington, Aux., 16; New Britain, South Ch., Aux., 24.49; Rockville, C. E. Soc., 10; Terryville, Aux., 43.18; Tolland, Aux., 12; Unionville, Aux., 18.81; Vernon Centre, Aux., 20; Windsor Locks, M. C., 25,		438 48
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Aux., 11; Bridgeport, A friend, 200, North Ch., Aux., 4, Park St. Ch., Full. Mem. C., 25, South Ch., earned by two little girls, 1.69; Cornwall, Aux., 16.25; Derby, First Ch., Aux., 3; East Haddam, Aux., 8; East Hampton, Aux., 52; Easton, Aux., 13.25; Essex, Aux., 36; Guilford, Third Ch., Aux., 5.91; Harwinton, Aux., 24; Ivoryton, Aux. (with prev. contri. const. L. M's Mrs. Franklin M. Rose, Mrs. G. F. Buckingham, Mrs. O. F. Knowles, Mrs. Charles Comstock), 22.15; Kent, Aux., 10, Cradle Roll, 1, Jr. C. E. Soc., 2; Meriden, Centre Ch., Aux. (with prev. contri. const. L. M's Mrs. Samuel T. Proudam, Mrs. Benjamin C. Wilcox, Mrs. Charles N. Winslow, Mrs. David Plumpton); Middle Haddam, Aux., 10; Middletown, First Ch., Aux., 5.56, Cradle Roll, 14.09, C. E. Soc., 2.79; Milford, First Ch., Friends, 5; Monroe, Aux., 14.40; Mount Carmel, Aux., 50; Nepaug, C. E. Soc., 5; New Haven, Ch. of the Redeemer, Aux., 166.50, Davenport Ch., Aux., 43, Dwight Pl. Ch., Aux., 78.25, Humphrey St. Ch., Aux., 116, Y. L., 41.05, Yale College Ch., Aux., 181; Redding, Aux. (of wh. 25 const. L. M. Mrs. B. S. Boughton), 26,		1,193 89
Total,		4,017 26

NEW YORK.

<i>Brooklyn.</i> —Camille L. Clarke, 75, Golden's Bridge, Helena L. Todd, 1,	76 00	
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Collection at Annual Meeting, 18.17; Bedford Park, C. E. Soc., 3; Brooklyn, Mrs. Theo. R. Davis, 250, Harold Baily, 1, Paritan Ch., Aux., 54.27, Tompkins Ave. Ch., Aux., 50, Cradle Roll, 16.25; Burr's Mills, Aux., 5; Briarcliff Manor, 6; East Bloomfield, Aux., 28; Elmira, Park Ch., Aux., 20; Flushing, Aux., 10; Gloversville, Blue Bells M. B., 9.90; Jamesport, Aux., 8; Jamestown, Aux., 25; Patchogue, Aux., 4.50; Perry Centre, C. E. Soc., 5; Rochester, South Ch., Aux., 15; Wellsville, Aux., 42.75. Less expenses, 50,		521 84
Total,		597 84

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Miss. Club, 60; N. J., Bound Brook, Aux., 32, Pilgrim Workers, 1.75; East Orange, Trin. Ch., Jr. King's Dan., 80 cts.; Jersey City, Happy Workers for Jesus M. C., 10; Newark, First Ch., Aux., 7, Belleville Ave. Ch., M. B., 34; Orange Valley, Aux., 10.25, Y. L. M. B., 28; Passaic, Aux., 20, S. S., 5; Plainfield, Aux., 50.86; Upper Montclair, Aux., 33; Westfield, S. S., 29.11; Pa., Germantown, Neesima Guild, 10, Prim. Dept. S. S., 20; Philadelphia, Snyder Ave. Ch., C. E. Soc., 2; Steamburg and Conneaut, Centre Ch., Aux., 2.29; Va., Falls Ch., Aux., 4.25,		360 31
Total,		360 31

IOWA.

<i>Wilton.</i> —Cong. Ch., W. M. Soc.,	2 00	
Total,		2 00

NORTH CAROLINA.

<i>Wilmington.</i> —Christ Cong. Ch., Jr. C. E. Soc.,	80	
Total,		80

CANADA.

<i>Ottawa.</i> —Welcome Zion Ch., Jr. C. E. Soc.,	8 55	
Total,		8 55

MICRONESIA.

<i>Kusaie.</i> —Jessie R. Hoppin,	10 00	
Total,		10 00

AFRICA.

<i>Lotodorf.</i> —Kameruns, Mrs. Anna Lehman,	10 00	
Total,		10 00

General Funds,	10,292 03
Gifts for Special Objects,	420 08
Variety Account,	12 15
Legacies,	120 00

Total, \$10,844 26



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TURKEY.

REPORT OF THE SCHOOL IN BROUSA.

BY MRS. M. J. BALDWIN.

THIS is already the fourth week of vacation, but still we are at home, busy as possible with things that must be done before we can think of taking a rest. Until we can have a real rest and change it does not seem best to go far from home, so we shall probably repeat our outing of last year at Chekirgeh, where the mineral baths are.

I find myself less exhausted than I was last year, for aside from the relief that came from the new arrangement for the boarders, of which I wrote you in April, we found an Armenian master to take charge of some of the higher classes in that language; then, Miss Rebecca took some of the classes that I had and I was able to finish my schoolroom work by noon. Not having to go back in the hot sun these last three months, unless there was some special need, was what saved me from breaking down entirely, and I am truly thankful.

In that month Mr. Baldwin was planning to visit one of our out-stations, where one of my old pupils is doing a noble work as pastor's wife, and he wished very much that I would accompany him. After two days of carriage riding there is a hard climb of several hours on horseback to reach the place, and I did not feel equal to such a journey; but letting Miss Rebecca go in my place she had a change, enjoyed a little visit with her sister there and saw something of life and work in an interior village. I have no doubt the

women and children were greatly benefited too, for Miss Rebecca is one who never thinks of herself if it is possible to do something for others.

When Armenian Easter came I went with Mr. Baldwin to Yenijeh, where the people gave us an unusually warm welcome, for the pastor had not yet returned from England, and they had thought they would have to spend their Easter alone. Our few days' stay was full of interest—saddened, however, by the sorrow and mourning in so many homes in the village on account of the scourge of measles, which had carried off about five hundred children in a few months.

Our Protestant community had suffered but little, but the pastor's wife said that night after night one could hear nothing but the loud wailing so common here in the East when a death occurs. God had mercifully spared her own little girl, who came very near leaving her. On the Sabbath two babies were baptized—one the beautiful boy of an old pupil in our school. The pastor has since returned to his flock greatly improved by his trip to England and Europe, and is now hard at work with new energy and devotion. He spent a few days with us on his way home, and we could see that he had made good use of his time and opportunities. If I had time I would describe the enthusiastic Oriental welcome extended to him.

Again in May my husband was away from Brousa to attend our annual meeting in Constantinople, all of whose proceedings were interesting. But the one that most concerned us was the official recognition of our need of help for the school and the resolutions adopted in regard to it; and also the permission granted us to take a furlough when the work permits.

May was a beautiful month, and we took the girls out for walks frequently; and early in June we had what we called our "Mammoth Picnic." Many of the orphans and some of our own girls, too, had never enjoyed a railroad ride; so on Ascension Day, which we always make a holiday, we arranged to take them all by train to a grove half way to Modania. There were about a hundred of us, and you can imagine what a pleasant time we had. The railroad company took us at reduced rates, and three of the young men in the church shared the expense with us. We went at just the right time, for the greater part of June was exceedingly hot and trying. We had decided to close the schools July 14th, but partly on account of excessive heat, and mainly because there were opportunities for our boarders to go to their distant homes earlier, we dismissed the girls on the 7th, though boys' school and kindergarten remained in session till the 14th.

Our examinations were not public but the last weeks were very busy ones, and there were a few friends present when the per cent (and grade) for the last six months was announced for English, Armenian, French and Depart-

ment. On the whole the girls have done well, but of course those who stood at or near the end of the line had sorry faces.

The deportment question is a difficult one. The conscientious ones report faithfully and are marked accordingly, while those whose consciences are still asleep or only partially aroused get better marks, and there is often considerable dissatisfaction. We are always working to bring them up to a high standard, and we can see that progress has been made in the last six months, but it is slow.

Since writing last none of our girls have taken an open stand for Christ, but one of the dear orphans, at our last communion, was baptized and received into the church. Pray that those who are still halting may make a decision.

I could tell you of some visits from friends, especially missionary friends, which have cheered us very much, but as I am trying to heed your advice to write a short letter, I forbear.

I must tell you, however, of the surprise I had on the Fourth. I had driven in from Chikirgeh that morning and was a few minutes late, but instead of perfect quiet as I neared the school gate, I heard the buzz and hum of voices and I wondered why the bell had not been rung. The latch string was not out, either, and I was obliged to knock, but instantly the gate opened and there were all the girls decked with greens and flowers and waving little flags, and before I could say a word they sang out lustily as if they were all Americans,—

Three cheers for the red, white and blue!

Let it wave o'er free schools and free country!

Three cheers for the red, white and blue!

Then torpedoes and fire-crackers add their racket, and for a moment I wondered where I was. Not having come directly from home, I had not my colors even, but Miss Rebecca quickly transferred her bunch of ribbons to my shoulder. Such a merry time! I wish you could have been with me. Then, when the fun was over, we went into the schoolroom. There on the blackboard was neatly written, "Our country, 'tis of thee," with "our" changed to "your," and, in the last verse, the line "Long may our land be bright" changed to "May our land, too, be bright." It was really pathetic when I knew how much they were longing for liberty, and the girls sang so much meaning into the words that I could not keep the tears back. Mr. N. offered a heartfelt prayer, giving thanks that some of the blessings from freedom's land had found their way here, and earnestly beseeching that this land may one day enjoy liberty in its truest, fullest sense. Alas! the word has no meaning here. Just now there is another wave of distrust and suspicion, and it is almost impossible for an Armenian to get permission to go to

Constantinople no matter how urgent or legitimate his business may be. But I would better not enlarge on this subject. To finish my Fourth of July story, let me just say that after this patriotic demonstration, we went out for a walk and let the girls cool down under the trees by the side of the mountain stream, and in the afternoon Mr. Baldwin gave a treat of native ice cream and sponge cake in the school yard. In all these thirty-two years in Turkey I don't think we ever enjoyed such a unique celebration.

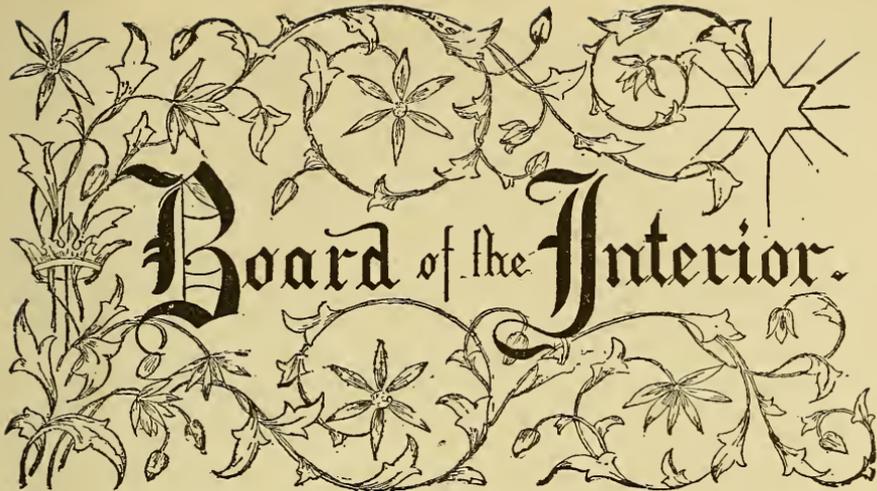
I have chosen a good morning for my writing, for so far I have had but two very slight interruptions. I have been sitting in the shade in our own pretty garden, but now the sun has found me and I must go in the house. My husband is very much interested in plants and flowers, and we might call this garden his sanitarium. It is a gay sight just now, for an unusually heavy shower last week, or perhaps I ought to say pouring rain, has freshened everything wonderfully and it is a mass of bright colors,—gladiolus, magnolia, oleander, roses, carnations, heliotrope, lilies, geraniums, fuchsias,—to say nothing of more than fifty pots of begonias beautiful in variety and color, and a great many common plants.

Notwithstanding the heat, I have made quite a number of visits this vacation. The other day enjoyed a very interesting afternoon with one of my old pupils who has lately returned from a long visit to the Holy Land. She went with her mother and grandmother and they all had much to tell. She brought me as souvenir a pretty carved mother-of-pearl penholder from Jerusalem. Last year, when another of my pupils went, she brought me an olive-wood paper weight.

There has been some sickness about us, and last week, it seems to me, I spent most of my time with or for sick people. When some one comes especially for the school-work, I shall try to do more among the families. I have made only a hundred visits so far this year, and because people cannot find me at home, I have received only a few more than that. I have not said much about the kindergarten, though it has prospered beyond our expectation this year and we had thirty when we closed. We had a photograph taken the last week of school, but afterwards the glass was spoiled in some way and now we must wait until the children gather again.

And now I will close with my oft-repeated request,—pray for us all! The girls that stay with us are improving from year to year, and those that go out show very plainly the results of the training they have had and the privileges they have enjoyed. Sometimes our greatest encouragement comes after they have left us.

Another school year is finished. Pray that the Lord may crown it with his blessing. These girls must belong to Him, else our labor will have been in vain.



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AFRICA.

SLAVERY IN AFRICA.

BY MARY E. PINKERTON M'CREERY, FORMERLY OF NATAL.

STANDING by the plain stone slab which marks the last resting place of David Livingstone, one is quickly reminded of those oft-quoted words, "God grant that a cure may be found for this great open sore of the world." Open sore! And then as one is reminded of the terribly loathsome, putrifying, suppurating sores with which native Africans are often afflicted,—sores which sicken the heart and disgust all one's sensibilities; sores which continue for years, till the very life itself is sapped out of the individual,—methinks it is very easy to see whence the renowned traveler drew his comparison.

African slavery, in spite of all that has been done to destroy it, is still an open sore on the fair face of humanity, and Africa can never be truly chris-

tianized till some mighty force has gone throughout all its length and breadth and into its hidden places preparing the way of the Lord, making straight in the desert a highway for our God, that the one great cure, the knowledge of the Lord Jesus Christ, may enter in.

Slavery takes a multitude of forms in the different parts of the great continent. The people are all slaves to beer and snuff and witchcraft. In many parts man himself has become the marketable medium of exchange; the "commercial currency" at once "locomotive and immediately negotiable." Among the Zulus we have domestic slavery in one of its mildest forms, and yet it degrades woman until she is valued as a beast of the field—felt of and examined in all her parts, a price put upon her head, and then sold as would be an ox or cow, and that by those of her own family. A brother sells his sister, a father his child, a son his mother, and gloats over the cattle thus secured.

The bride is the slave of her mother-in-law, and all wives the slaves of their husbands,—to be beaten and bruised or divorced, as the husband chooses, the amount of suffering inflicted depending entirely on the natural, uncontrolled characteristics of the man. More than once have wounded, bruised, or badly burned wives come begging for medicine to relieve the pain, and in answer to our inquiries told how their husbands drew the burning stick from the fire with which to strike them.

Next we find the people practically in bondage to their chiefs and kings. It is said of Chaka, the so-called Great King of the Zulus, that at one time he sent an army of 30,000 northeast to the Mozambique territory, of whom 20,000 were killed by war, famine and disaster, and only 10,000 returned. This failure of the expedition so enraged the king that he ordered the massacre of 2,000 of the widows of the defeated army, among them the wives of his own brothers. They were killed at the rate of 300 per day. The life of a domestic slave in most parts of Africa is considered of as little account as that of a fowl or goat, and is destroyed on the slightest excuse.

One effect of slavery among any people is the baneful, brutalizing influence on the minds and characters of all who indulge in it. This is seen among the African tribes, their cruelties becoming yet more cruel and their hearts yet harder as they learn new methods of torture from the Arab slave hunter. Therefore it is that in Central and Northern Africa even more than elsewhere the "mute agony" of the dying captive seems to call forth no pity even from his friends, and cannibalism is most frequent and terrible.

A chief's idea of wealth is slaves. He thinks if he can enter the next world with a sufficient following of slaves he is entitled to the same rank which he occupies in this; and from this belief emanates a most barbarous

custom,—that of burying with him several slaves, both men and women in many cases (though more often women), and sometimes half he possesses will suffer death.

In some cases the grave is lined with the living slaves in sitting posture. A “living child” is used as a pillow, and thus becomes a victim. In other cases “the men are decapitated and the women strangled. Each woman is dressed in her gayest costume and ornaments. Each point of her toilet is carefully attended to. Her neck is passed through a noose of rope, the other end of rope thrown over a strong branch of the nearest tree, and at a given signal is drawn taut, and while the body is swinging in mid-air its convulsive movements are imitated by the spectators.”

One of Stanley’s officers thus describes the ceremony of killing slaves at the death of a chief’s mother: “At the early dawn the drum announces what is to take place, and reminds the poor slaves that their end is near. The day is to be given up to the ceremony. The natives gather in groups and begin studiously to arrange their toilets, don their gayest dress and ornaments, all the while indulging in wild gesticulations and savage laughter. They take a hasty meal and collect all the musical instruments to be found. Drums are wildly beaten, and men, women and children excitedly perform dances accompanied with savage laughter and gesticulations, each trying to outdo the other.

“About noon, from sheer exhaustion combined with the heat of the sun, they are obliged to cease. Large jars of palm wine are produced and a general bout of intoxication begins, increasing the excitement and showing up their savage nature in fearful colors. Meanwhile the poor slaves have been lying in some dark corner, closely watched and manacled, suffering agony in suspense.

“One is now carried to some prominent part of the village. The executioner selects a suitable place, and procures a block of wood about a foot square on which the slave is made to sit. His legs are stretched out in front; his body is strapped to a stake, reaching up the back to the shoulders; on each side stakes are placed under the armpits as props, to which the arms are firmly bound; other lashings are firmly made to posts.

“A pole is placed ten feet in front, from the top of which is lashed by several strings a bamboo ring. This is bent like a fishing-rod, and the ring fastened round the slave’s neck, which is kept stiff and rigid by the tension. Dancers surround the victim, and indulge in drunken mimicry of the contortions of face which the pain caused by this cruel torture forces him to show. But he can expect no sympathy from the merciless horde. Presently appear two lines of young people, each holding a stem of the palm tree, so that an arch is formed under which the executioner is conducted.

“Upon arriving near the doomed stake all dancing, singing, drumming ceases, while the last act is being enacted. An unearthly silence succeeds. The executioner is very fantastically dressed and adorned from head to feet. He performs a wild dance around his victim, every now and then making a feint with his knife; he makes a thin chalk mark on the neck of the fated man. After two or three passes to get the right swing he delivers the fatal blow, and with one stroke severs the head from the body. The sight of blood brings a climax to the frenzy. Some puncture the quivering body; others hack it with knives; while others engage in a ghastly struggle for the head, which has been jerked into the air by the released sapling.

“The one who can secure this and keep it till night is the bravest man. They smear each other’s faces with blood, and fights always ensue.

“When their taste for blood has been somewhat appeased another victim is brought, and the horrid scene is repeated. Sometimes as many as twenty will be slaughtered in one day.”

One missionary writes that nearly every child in Central Africa is born a slave. Mr. Swan, late of the Arnot Mission, says, “The stockade in which Msidi lives has every post surmounted by a skull.” He thinned out his hundreds of wives by frequent decimations, and Mr. Swan often saw piles of heads of men and women freshly cut. Beads costing half a dollar in Europe will buy a boy. A girl costs two or three dollars’ worth.

Of the Ishmaelite it was said, “His hand shall be against every man’s hand, and every man’s hand against him.” The Arab has been true to this prophecy, and nowhere so terribly as in the wild interior of the Dark Continent.

Guinness says, “They live by carnage, and yet never charge themselves with cruelty.”

Ivory is very abundant throughout the interior of Africa, and can be bought so cheaply that there is large profit in its exportation, provided it can be conveyed to the shipping port without great expense. Porters cannot be hired to make this long journey; therefore the Arab plans a night’s raid upon a peaceful village, kills the strong men, makes slaves of the women, children and weaker men, manacles them together by most cruel means in companies of twenty or so, loads each one able to carry anything with the heavy ivory, and drives the starving, tortured, bleeding drove to the sea.

The whole drove? No. The Roman Catholic primate of Africa wrote: “They march all day. At night when they stop to rest a few handfuls of raw sorgho are distributed; this is all their food. Next morning they must start again. But soon the sufferings and privations have weakened many. The frailer women and the aged are the first to halt. Then, in order to strike

terror into this miserable mass of human beings, their conductors, armed with a wooden bar (to economize powder), approach the most exhausted, and deal them a heavy blow on the nape of the neck. The victims utter a cry and fall to the ground in the convulsions of death. The troop resumes its march. Terror has imbued even the weakest with strength. Each time some one breaks down this horrible scene is repeated, and the dead bodies remain where they fall, unless they are suspended to a tree."

Ten, twenty, even fifty may be killed in a day. Sorgho fails, and often wild roots are all their food, and very few of these, for the old women are the only ones allowed to search and dig for them, and they can find but few.

Slaves are hobbled with rough-hewn logs. Sometimes a whole tree rests its weight on the body. Again, they are made to sit, day after day, by rudely constructed stocks. Canes are knotted in the hair, and tied to a roof or tree. Necks are encircled by rings which hold the head in a most painful position till terrible sores result, and all the time starvation, beatings and death.

Great numbers of starved, dying human beings are sold to the cannibals, who eat the body entire, first putting the head in the fire to singe off the hair. And what is the gain in slaves? Just one scant per cent. Allowing one thousand persons to a village,—which is but a moderate estimate,—we have five slaves out of a thousand people. It has been starvation and death the whole of the way to the sea.

Stanley says: "Every tusk, piece and scrap of ivory in the possession of an Arab trader has been steeped and dyed in blood. Every pound weight has cost the life of a man, woman or child. For every five pounds a hut has been burned. For every two tusks a village has been destroyed. Every twenty tusks have been obtained at the price of a district, with all its people, villages and population."

Will we ever wish to touch ivory again? Guinness wrote, years ago, "The amount of human woe intimated is absolutely inconceivable."

Let us thank God that from many parts of the country there comes a better report to-day, but many parts of the Soudan are still enslaved by the Arab. Much of the Equatorial Province is still at his mercy. The whole eastern half of the great Congo region is harassed by the Arabs, and they have joined hands with the Portuguese at many points. Treaties between tribes are sealed with blood, one method being to hang the slave on a tree; another breaking all his bones and burying the live victim all but his head. In speechless agony he waits for death. He is usually buried at the junction of some well-trodden path; but of all the passers-by not one dare offer sympathy or end the victim's suffering.

And now, my friends, it will not do to console ourselves with the thought that these are all things of the past. Many of them are of the very present—of to-day. They are horrible to relate, and haunt our dreams when we read them, but they are facts which ought to stare the Christianity of the world in the face till the one cure is fully applied. God will not hold us guiltless unless we strive with all our might, not only against slavery, but against the carrying of rum and strong drinks to these enslaved people.

Many of us feel that we cannot pray for either Boer or Briton in the present war, which is slaying thousands, that English power may be advanced. We can only pray that God will bring war to an end, and help all to remember that there is a terrible enemy to be fought against, and even on soil which has long been held and controlled by the English.

We thank God that the Arab is being driven into a smaller territory; that he cannot as openly or frequently bring his gangs of slaves to the sea and sail with them to other ports, or as easily sell them to the Portuguese trader; but within the Zulu Mission, where the Bible has long been taught and British rule long held sway, are two mission homes where girls may be sheltered who have run away from being sold to those whom they despised or hated, and it is not long since some even of the white lady teachers were annoyed and insulted by existing authorities, because they sought to carry out principles of love and true liberty. And if we find it thus in the best governed and protected colony of Africa, what of those parts where Portuguese rum and the Arab slave-driver still hold complete sway over the superstitious minds of the native people? Do you remember how not very long ago one missionary near the west coast wrote: "When a little boy is ten years old, or old enough to carry a load, his real hardships begin. He must accompany his master or relative on long journeys, carrying his meal, tramping through the sun day after day, sleeping out of doors in the chill and wet. When his little legs become stiff and swollen and refuse to carry him farther, nine chances out of ten he is knocked on the head and left for the hyenas to devour."

It is the old story of might against right. One of the speakers at the Ecumenical Conference said: "At one mission at Mgasa there was hardly a night when the cry *Condo! Condo!* (War! War!) was not heard. Death and famine in large part result from this constant conflict of one tribe with another." And within a few weeks several of our religious papers have given the following story, only told at greater length.

Through the oldest missionary of the Southern Presbyterian Mission has come to light one of the terrible stories which shows that Africa is yet full of the habitations of cruelty, and that the influence of the Powers has not been all blessing.

Last September a force was sent under a Zappo Chief to collect an extortionate tribute from tribes within the field of the mission. The natives were not able to pay it, and the chief began shooting the people and plundering and burning their towns and villages. A number of the leading men with their people were invited to hold a palaver about the tribute, and to enter a stockade eighty yards long by forty wide, when a large number of slaves and rubber and live stock were demanded; and, as they could not pay, they were killed, and no effort was made to conceal the horrible details of the massacre. A large number of the bodies were eaten by Zappo's men, and eighty-one right hands were dried over a slow fire, to carry back to Lalua-burg as evidence of faithful service.

Thus, in this year of 1900, the greed of the white man and the black has again led to murder, slavery and cannibalism. Let Christians arise with power, and say, "It must not, shall not be."

A MARASH COLLEGE ENTERTAINMENT.

THE second afternoon entertainment for the session given by the college girls took place on the last Friday of the year. Friday afternoons are generally devoted to the learning of dressmaking and sewing; but these lessons were laid aside for the day, and immediately after the singing class the pupils filed into the "Salamluk," or reception room, which was filled to overflowing with the fifty-six girls, the American and Armenian teachers. In honor of the occasion the girls had made themselves especially neat in appearance, and they sat on chairs in tidy rows, and not on the floor according to the general custom in Turkey. A long programme had been prepared, including piano playing, singing and the reading of essays. Three of the girls played from memory, and all kept well to time in a most satisfactory manner. For there is an Armenian racial instinct in the opposite direction, and the native music is peculiarly lacking in rhythm. It resembles a loud and sorrowful crooning, without distinctive tune, and weird and melancholy in sound. The teaching of western music to the girls is a training in character by giving them the sense of time and exactness. The senior choral class gave a Christmas hymn softly and prettily. For their second piece they had chosen "My country, 'tis of thee," in honor of Miss Blakely, and they sang it as enthusiastically as if they also were daughters of that "sweet land of liberty." The essays were read at intervals between the musical pieces, and were written in Turkish and Armenian; there were no English essays as at our last entertainment in November. Each girl read her composition well, in a clear voice and with dignity of bearing. This self-control of manner is one of the most important results of school and college training, for the Armenian girls are brought up in their homes to be so timid and repressed that they can scarcely speak a word in answer to a question. The subjects of the essays were varied, some of them causing smiles in the

audience. "An Imaginary Journey to the Moon," was read in Turkish by a senior. It was well written, embodying the knowledge acquired by her in the astronomy class. "Why all Like Asneef; a Sketch of an Ideal School Girl," and "The Characteristics of a Good Vineyard," were also in Turkish, while "The Description of a Well-trained Girl," and "Why do I Like School?" were in Armenian.

One of the college teachers afterwards gave a talk on "A Visit to Rome," illustrated with photographs, which was listened to with special interest by the girls, who have recently been studying Roman history. An account of the sufferings of the early Christians in the Colosseum at Rome raised many sighs; it brought to mind the sorrows of a few years ago, when many of the girls lost fathers and brothers. The afternoon closed with the singing of the New Year hymn, "Our Father, through the coming year."

To many living in our highly civilized western homes this afternoon's entertainment may seem of little importance, for only those who work on the mission field can realize how necessary it is that general education should go hand in hand with the more direct missionary work if the latter is to be truly effective. The girls who study in the schools and colleges of the American missionaries will be the home missionaries of Turkey, whether in the capacity of school-teachers or Bible women in country districts, or as the wives of pastors and church members, taking a leading part in the church work among women and children. Though the first essential to true usefulness is the sincere Christian character, yet the all-round mental training gives a woman an influence for good in the home and community which she never could attain if left uneducated.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10, 1900, TO JUNE 10, 1900.

ILLINOIS	2,015 67
INDIANA	99 80
IOWA	466 04
KANSAS	67 20
MICHIGAN	177 43
MINNESOTA	281 10
MISSOURI	81 99
NEBRASKA	66 26
OHIO	312 95
SOUTH DAKOTA	71 80
WISCONSIN	479 64
FLORIDA	25 00
NEW MEXICO	6 20
TURKEY	17 34
MISCELLANEOUS	19 43
Receipts for the month	4,187 75
Previously acknowledged	29,319 17
Total since Oct. 20, 1899	\$33,506 92

INDIA RELIEF FUND.

Received this month	111 90
Already forwarded	624 79
Total to date	\$736 69

CENTURY FUND.

Received this month	411 10
Already reported	1,283 33
Total	\$1,694 42

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Received this month	64 25
Already forwarded	716 03
Total	\$780 28

MRS. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

VOL. XXX.

SEPTEMBER, 1900.

No. 9.



ZULU STATION CHILDREN, NATAL.



ZULU HEATHEN CHILDREN.

AFRICA.

AFRICA'S DARKNESS.

BY MRS. C. L. GOODENOUGH, OF JOHANNESBURG, SOUTH AFRICA.

THE Sphinx is a fitting symbol of the mysterious Africa of the past. To-day we can no longer call Africa as a whole an unknown land, for at successive touches from such magicians as Livingstone, Stanley and Leopold, the torpid continent is rousing from the slumber of ages, and the change, though fraught with serious dangers, we yet believe betokens better things for Africa, for her sleep of the past has been a long nightmare.

Although the larger part of the continent has now been explored, there remain regions which are either entirely untouched by white men, or where the solitary traveler who ventures in is told, "You are the first white person we have seen." Such places are the remoter parts of the Congo basin, the hunter land of the Gaboon country, and a large region north of the Zambesi; a trader who had penetrated this latter section recently telling our missionaries that he found a plateau stretching 600 miles in every direction where there were no white people.

Three incalculable evils lie at the base of African society until relieved by Christianity: first, insecurity of life; second, superstition in place of religion; third, the idea of property right in human beings.

The sense of insecurity has three sources,—inter-tribal strife, the tyranny of their chiefs, and general suspicion between individuals.

Inter-tribal strife is carried on partly for plunder and to settle quarrels, but also because hunting and war are considered as the only honorable pursuits for the men, and they are restless in peace. Our own missionaries in their explorations in Gazaland, a few years ago, found the country in confusion, the people fugitive from their homes on account of a raid of the powerful chief Gungungana upon the weaker tribes north of him. His victims expressed pathetically their sorry case: "We are hunted. We are nothing but wild game," they said. This is the prevailing condition of tribal relations outside of white control,—strong tribes taking advantage of weaker ones, until some have been driven to make their homes in almost inaccessible places.

The rapacity of the native chief is also a cause of insecurity of both life and property to those of his own tribe. He rules by fear alone, and his ambition is only held in check by dread of assassination. Persons are often put to death arbitrarily, other subjects not daring to even question the reason. Two traits of native character are either the direct result of this high-handed rule, or else are much accentuated by it; namely, lack of thrift

and deceit. A man who accumulates wealth is a certain victim in the end of the chief's avarice. For a while the man is let alone, on the principle of "letting the sheep's wool grow," as their saying is. Then some charge is trumped up against him, probably that of witchcraft, his property is confiscated, and very likely his life is forfeited. No wonder the people conclude that thrift is inexpedient. Deceit is fostered by the custom of lauding the chief and his imaginary virtues, no matter how hateful he may be to his subjects. There are no flatterers like the native Africans.

The feeling of insecurity caused by fear of others in the community is linked so closely with their superstitions, that the subjects cannot be separated. The heathen African lives in the atmosphere of his suspicions, which are liable to fasten on any one, even his nearest neighbor. Every sickness is the work of an enemy, a human being in complexity with a capricious or evil spirit, working through incantations or medicines of evil potency, which may be thrown across his path. The people also fear their doctors of divination, even though they apply to them to help them carry out their ends. But these doctors have an uncanny reputation for murders, in order to obtain some parts of the human body supposed to have potency as charms or medicines. These superstitions are the foundation of many of the atrocities universal among African tribes when their excitement is aroused, such as the killing of persons accused of witchcraft, and the destruction of twin children for the ill-luck they are imagined to bring. Our Gazaland missionaries know a woman who has destroyed seven pairs of twins—her own children—by drowning them in a large pot. She is a pleasant, friendly woman, not at all the monster of cruelty we might suppose. She did these things because she, poor creature, believed that she must. At the death of a chief, many innocent persons are put to death that there may be genuine mourning in the land, and also that the shade of the chief may have company. Thus a horrible form of spiritualism seems to be the only substitute for religion which the poor African possesses. God is to him only a name, but his outraged moral nature is a witness of condemnation within his heart. "Who told you that it is wrong to kill a man or to steal?" asks the missionary. "No one told us," replies the native, but he does not deny that he knows these things to be wrong. The darkness which hangs over the dying bed of the Christless heathen is his groundless superstition combined with his very real, though vague, sense of guilt.

Almost equally with fear and superstition, the universal idea of property right in human beings blights the life of Africa. It lies at the foundation of their social structure, perverting marriage into a mercantile relation. Every wife is paid for, and is principally valued as an accretion to her husband's

wealth. Her labor obtains the family food supply from the ground, and the price of her daughters at their marriage more than recompenses the husband for his original investment in their mother. Thus polygamy is a business promising indolence and distinction. The husband is not slow to remind his wife that she is really and truly his property. "I bought you and paid for you," he tells her each time he is angry; "you must do as I say." His daughters are also an important part of the householder's wealth. He watches with pride his comely, dark-skinned daughter developing into womanhood, but his parental love and interest are mixed with the thought of the two fat cows that will be driven into his kraal when she is married.

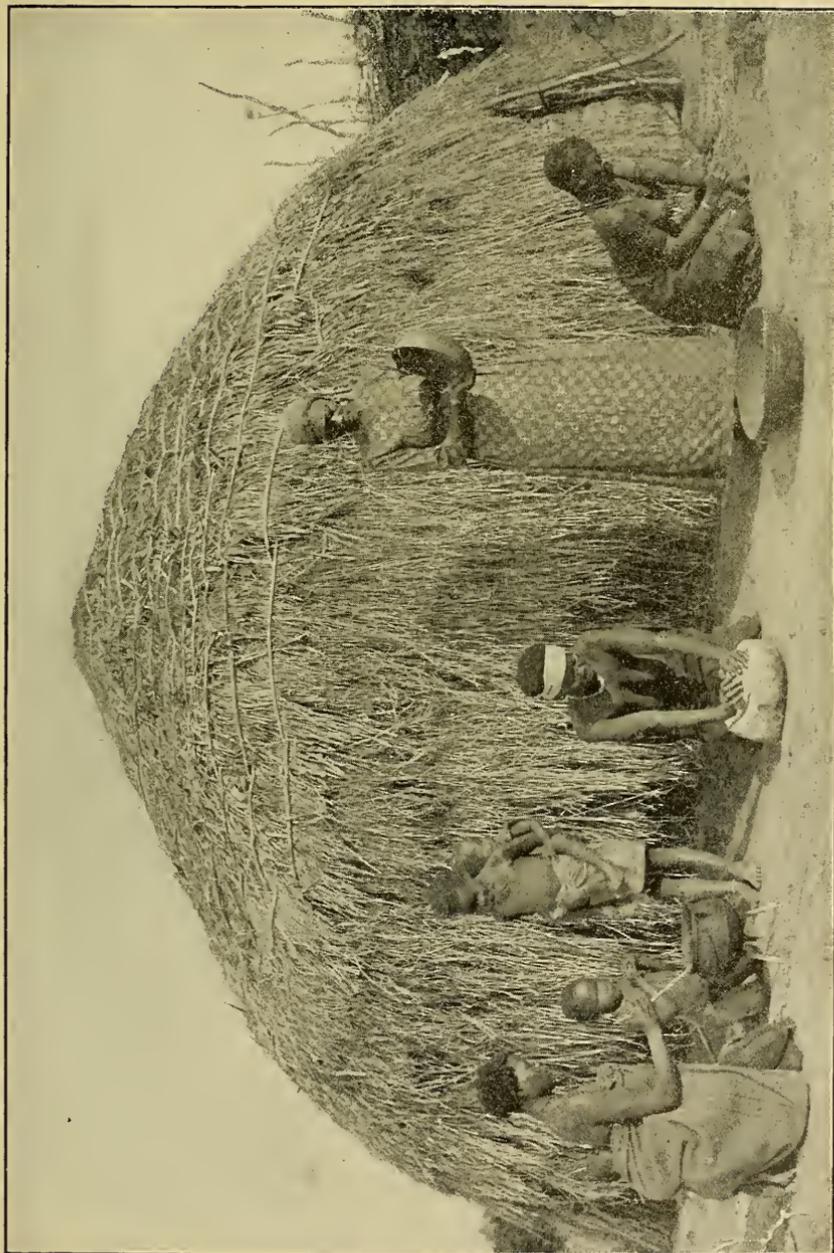
Does some one object that the picture is overdrawn; that the traveler who penetrates the remote parts of Africa finds a light-hearted people who might better be let alone? We reply, wait till these peaceful, happy children of nature are touched in their underlying superstition, or their evil passions or prejudices, then, as the placid mountain lake swept by a sudden storm is changed from an azure mirror into an inky cauldron lashed with angry foam, so these apparently calm, unemotional, kind-hearted people are suddenly transformed into monsters of cruelty capable of any crime. There is only one help for Africa,—the gospel of Jesus Christ. May the providential changes now in progress mean the dawning of a better day for the unknown land of Central Africa.

ENTRANCE OF CHRISTIAN CIVILIZATION.

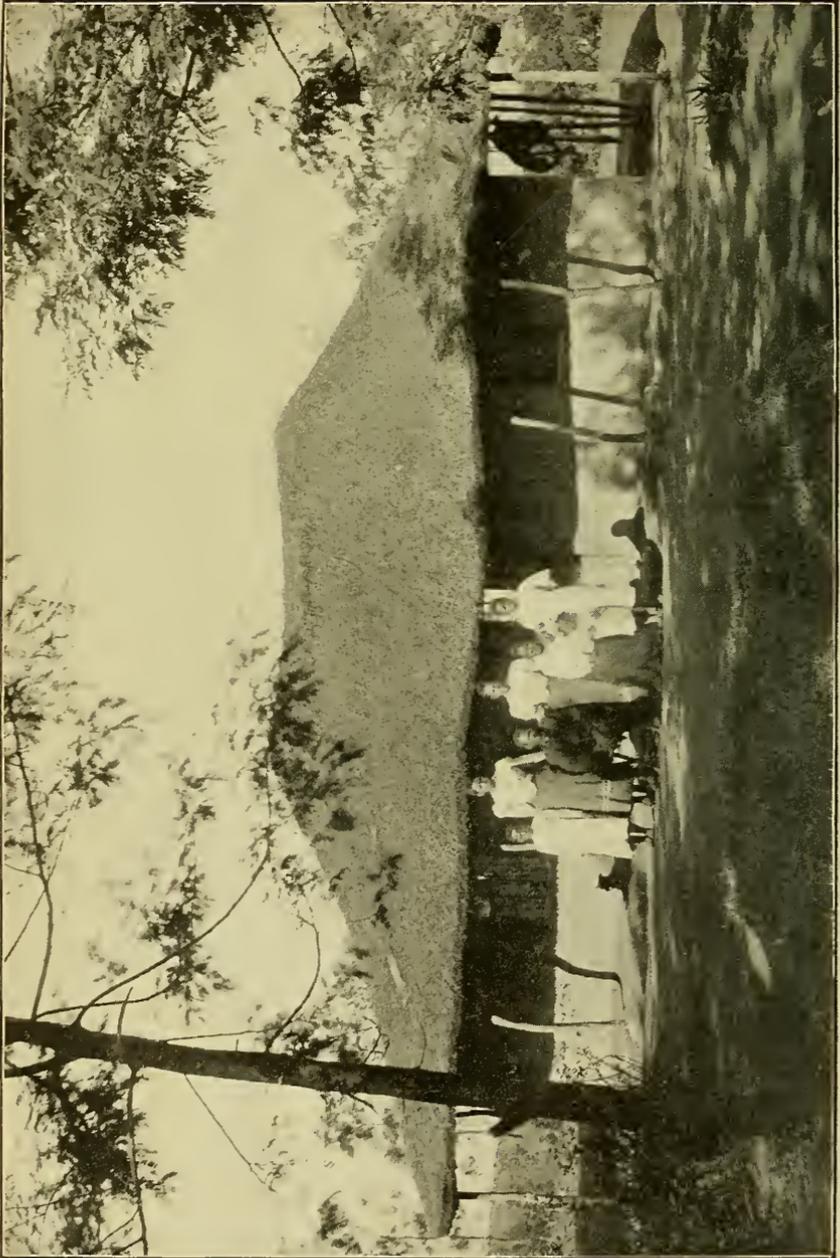
BY MISS MARTHA E. PRICE, OF INANDA, SOUTH AFRICA.

"THE entrance of Thy words giveth light," said the Psalmist, and all history shows the truth of his words. It would be interesting, had we time and material to take up our topic exhaustively, to trace from the earliest times the progress of Christian civilization throughout Africa. We would like to know how that "man of Ethiopia," returning to his queen's court in the joy of new-found light, helped to illumine other hearts and lives, but the sacred record is silent on the subject. We read that Christian teachers were sent to Northern and Eastern Africa at a time when our own ancestors were yet a rude and barbarous people; also that a missionary college was established at Alexandria in the second century.

Passing by those early days, so little known, we come down to 1737, when those pioneer missionaries, the Moravians, brought the gospel message to the degraded and down-trodden Hottentots of South Africa; degraded as they were, that Word which "giveth understanding" found entrance, and they learned, we are told, "many useful arts of industry as well as the truths



ONE OF THE HUTS IN A HEATHEN KRAAL.

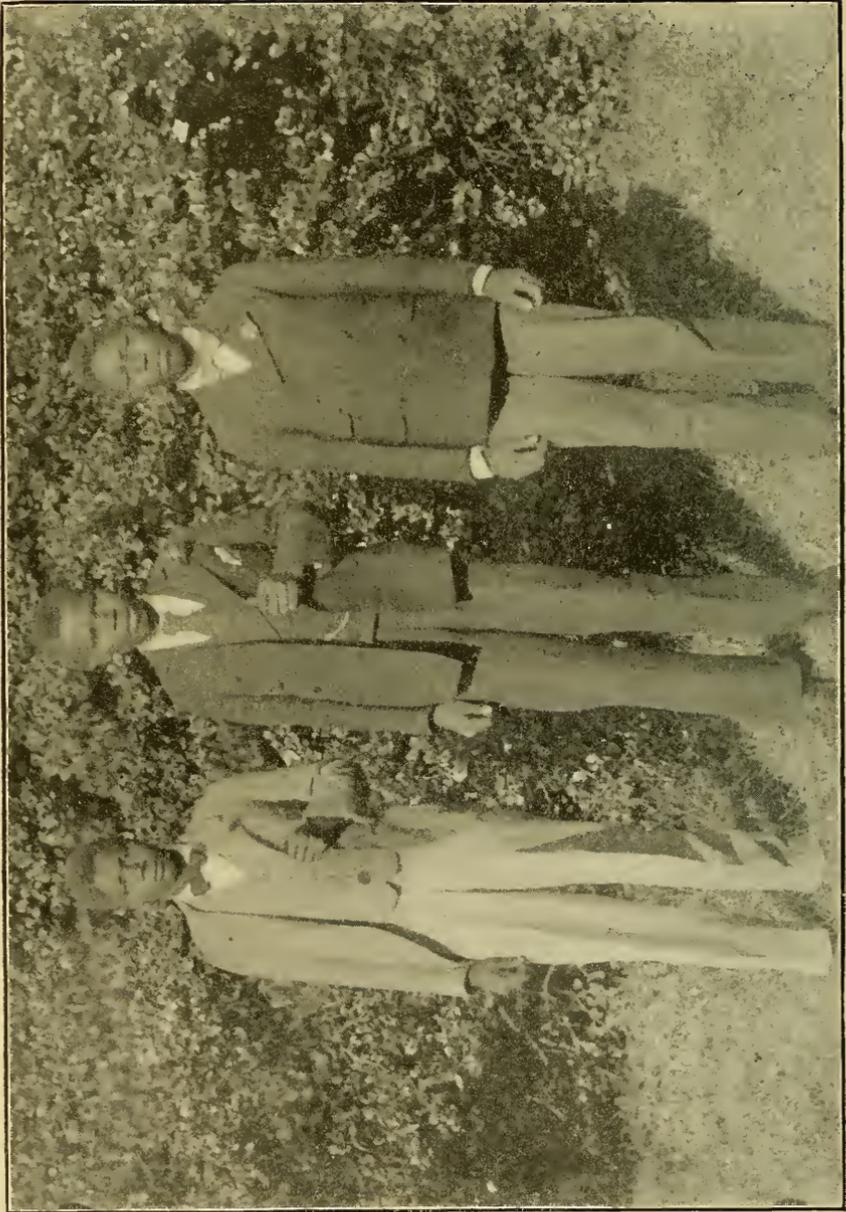


HOME OF A CHRISTIAN ZULU IN NATAL.

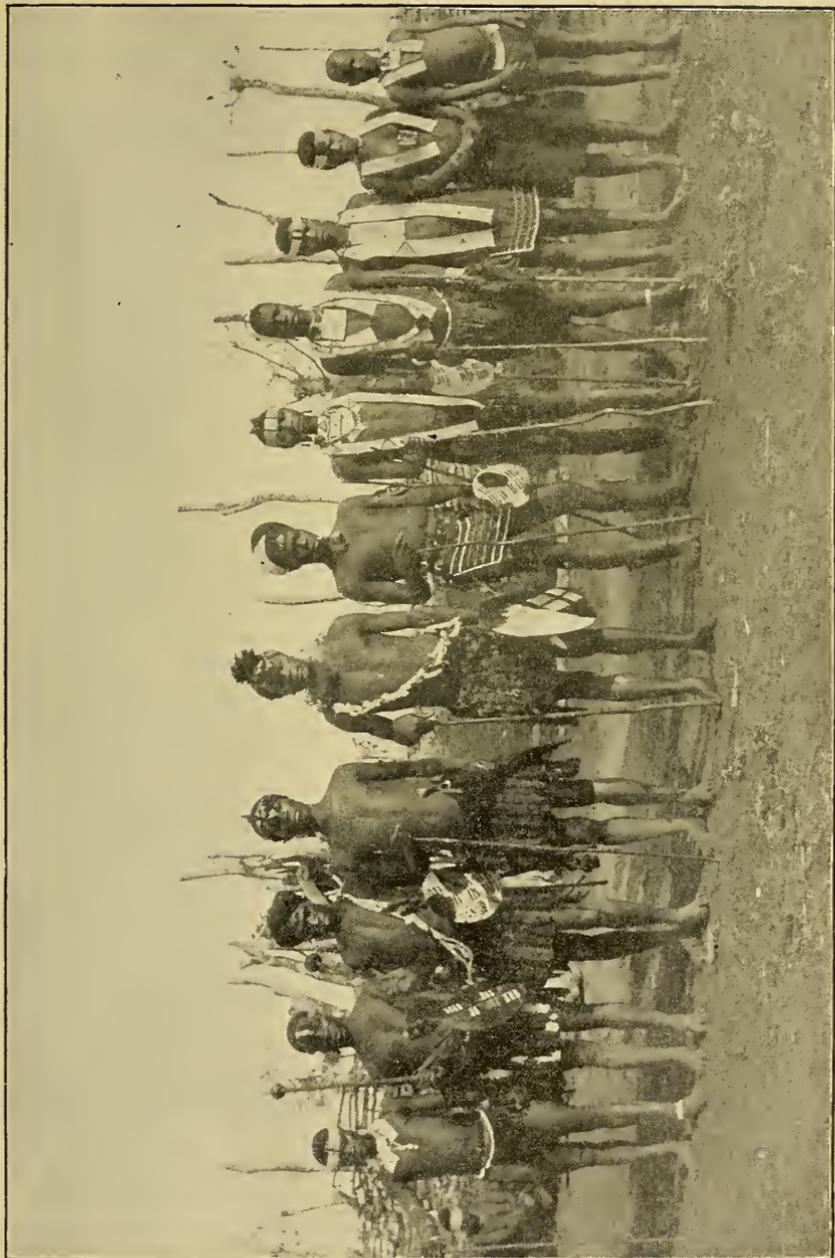
of the gospel." Later, we find Moffat among his Bechuanas, teaching them the "arts and habits of civilized life, and establishing schools and churches." A few years more and three pioneers of our own Board are landing on the shores of Natal, in December, 1835. Though this colony is but a tiny part of great Africa, an account of the entrance of Christian civilization here may serve, in many respects, as a sample of the work in other fields.

Two months after the arrival of the missionaries a school was started, the shade of a large tree affording the schoolroom, and the earth the books, the letters being written in the sand. A printing press was soon set up and a few elementary books printed, and the savage king Dingaan himself sent pupils to the school. But the hopes thus raised of a speedy entrance of light were not realized; years of war and bloodshed came, causing a temporary abandonment of the work, and ten years passed before the first convert was gained. Then, as always, the stirring of the new life within the heart awakened desires for more civilized houses and clothing and modes of life; gradually the neat upright cottage, with its rooms, its chairs, tables and beds, its books on the shelf, took the place among the Christians of the low hut with its one dark room, its grass mats and wooden pillows and beer-pots. In 1860 the mission could say, "The rapidly advancing civilization, the improved mode cultivating the soil, the increasing number of foreign implements of labor, the upright houses erected, the gradual change of native customs, the Christian families gathered, the schools sustained and the churches organized, are positive evidences of progress and encouragements to continued effort." Effort has been continued, and God has blessed it. The hindrances have been many, and discouraging lapses occur, some from the increasing influence of non-Christian civilization; then the people themselves, as is natural to those just coming from darkness, sometimes mistake the dawn of knowledge for its meridian, or fail to distinguish between the false and the true with disastrous results. Yet, in spite of all this, the Christian civilization introduced years ago has broadened and deepened, and year by year it is entering numbers of the many remaining heathen homes.

Some of the evidences of progress in these kraal homes and of the ways in which it is accomplished I will mention. There lies before me the photograph of a heathen hut; in front of it are several women and children in such scanty attire that you feel like turning your face away, but you notice one among them whose neat dress and attractive face are a pleasing contrast. Could you ask her why she dresses she would say, "Ngi ya kolwa," or perhaps, "Ngi funa ukukolwa" (I believe, or I am seeking to believe). Visit other kraal homes and you will now find many like her. Years ago when I asked our kraal girls, "Have you any Christian friends in your home?" the



CHRISTIAN SCHOOLBOYS —ZULUS OF NATAL.



HEATHEN ZULUS OF NATAL, SOUTH AFRICA.

usual answer was "No;" last year, among eighty girls from heathen homes, only five, I think, said they had no Christian friends, and most named several, brothers and sisters, the mother, and sometimes even the father. Many of these mothers and sisters of our girls have their first civilized clothing sewed for them in the school, the daughters and sisters being glad to do all they can to help in the matter. The return of these kraal girls to their homes after their first term at school, going, as they do, not only clothed but with new ideas as to cleanliness and civilized ways of doing things, proves often the entering wedge of civilization in that home. Some of these girls, on returning after a vacation, speak of reading the Bible and praying daily in their homes; it takes no little courage, often, to attempt this in the presence of their heathen fathers, but they seem to think it a matter of course, if Christians, that they should do it.

Another influence at work is that of the lay preachers, who go week by week to their appointed places among the heathen. Many of the kraal girls say they come to us because they want to learn about the Lord, and on inquiry we find that this desire was awakened by what they heard at these preaching places. One, a wild, careless girl, who went only to pass away the time, was roused by some earnest personal words, remembered them afterwards in a dangerous illness, and told the Lord that she would be a Christian if he would only spare her life. She had always thought that clothing was put on just to hide some deformity of the body; now she said, "How will it appear that I am a Christian if I do not dress and do not learn?" So she came to school, and now her mother dresses and her little brothers are at school. A crippled girl used to see these preachers pass her hut; sometimes they called, and once or twice she heard them pray. She began to think of these things; then a station man being kept there by illness, his daughter, wearing a dress, came to nurse him. Having seen this dressed girl, the cripple sent to town for cloth, held it up to herself to measure it, cut it with a knife, and, when first seen by a white missionary, was neatly dressed, the only one in the kraal wearing civilized clothing. Her Christian life has now for many years been a help and inspiration to others.

There is danger, of course, of mistaking the outward and visible change for the inner. Those brought up on the stations and so accustomed from childhood to more or less civilization, if they do not become real Christians, often give sad evidence of the truth of the adage that "a little learning is a dangerous thing." It is usually the conduct of such that gives occasion to criticizing colonists to say that Christian kaffirs are worse than the heathen. Some of those who come from heathen homes to our schools, and most who put on clothing because of working in the towns, understand little, and care less,

about the heart-robcs of righteousness which they need so much more. Faithful teaching and the Spirit's guidance may, as we have seen, awaken even in such a deeper desire and lead to their salvation. But if this is not the case, the outward garb of civilization is either soon laid aside, or if retained only serves to pave the way to those civilized vices which ruin both body and soul even more quickly than the evil customs of heathenism itself.

How can people just emerging from heathenism escape the contaminating influences about them? Only by becoming new creatures in Christ Jesus. Let the native races of Africa be taught to work, let them be encouraged to learn trades and industries, but let the truth never be lost sight of that only a Christian civilization can bring to them real help and blessing.

AFRICA.—ITS NEW LIFE.

BY MRS. JOHN O. MEANS.

EVEN a brief glimpse of the new upspringing life of this vast African Continent, long buried in spiritual death, is inspiring to our faith. If we look at the land earliest known to history, we see that "Egyptian darkness" is fast fleeing before the sunrise of the gospel.

Under British influence the way of the Lord has been so literally prepared that whereas, twenty-one years ago, there was hardly a mile of good wagon-road in Egypt, there are now more than a thousand miles of excellent roads, and fourteen hundred miles of railroad. Under just laws and reasonable taxes, the once wretched peasants have become prosperous farmers, and Egypt, in early times the granary of other lands, is again a source of abundant supply.

The spiritual enlightenment was begun by English women, and our American Presbyterians have shared with them the honors of pioneer Christian effort. In each of the one hundred and eighty provinces there are Christian schools, and in 1898 the pupils numbered twelve thousand eight hundred, of whom four thousand were girls. There is regular mission work in fifty-five of the eighty-three chief towns. From these centers the light is spreading, and Christ is preached at one hundred and fifty different points in the long valley of the Nile.

In the Soudan a mission to Moslems has recently been initiated. It is headed by Mr. Hermann Krumm and his bride, Mrs. Lucy Guinness Krumm, and it is to be largely manned and supported from Germany. An entrance is thus to be made among the free and vigorous sons of the desert and into the great world of Islam, with its two hundred million of human beings.

Following down the eastern coast we find around the three great lakes of Central Africa the stir of a new activity and the brightness of "the light that never was on sea or land." Uganda lies along the shores of Victoria Nyanza, and is the country exploited by Stanley, and at his request entered by the English Church Missionary Society. The enormous difficulties and the splendid successes of this mission form one of the most remarkable chapters of missionary history. There is now in Uganda a large and growing native church, five thousand having been baptized in 1899, and all signs pointing to a still larger ingathering during the present year. The people are eager readers of the Bible, and if a man knows only the alphabet, he teaches it to his neighbor. It is in this way that the knowledge of the truth has spread so rapidly.

Under the care and at the expense of the chiefs, chapels are built all over the land, and they are filled by large congregations. This year there are one hundred and seventy young men in training at the capital as teachers and preachers. The railroad, long ago predicted by Stanley, from the coast to "the tropical paradises of Uganda," is nearly completed, and "the nice, cleanly dressed, sober and independent people" whom Stanley saw on his second visit, are already acting as foreign missionaries to the regions beyond. They are passing westward through Toro toward the Dark Forest, and are approaching the English Baptist Mission on the Lundi River, thus making nearly continuous the stream of gospel light across the continent.

At Lake Tanganyika the London Missionary Society carries on a good work, and at Lake Nyassa, the Livingstonia Mission of the Scotch is a glorious monument to the hero whose name it bears. Twenty-five years ago Nyassaland was the home of fierce savages. The ingathering of converts has been miraculous. They have come by thousands. There are now four hundred and sixty-eight native Christian teachers in one hundred and twenty-three Christian schools, which have an annual attendance of thirty thousand pupils.

Still looking southward, we see that, on the Zambezi River, the French Protestants are bravely leading the way for Christian civilization into Barotse-land; a land of heathen darkness,—a darkness which may be felt. They are assisted by native evangelists from their long-established and flourishing churches among the Basutos, near to Natal. It is greatly owing to the influence of these noble French missionaries that during the Boer war twenty thousand armed Basutos, eager to put down the Boers, their former oppressors, have sat still in their homes, at the bidding of the British Resident.

In our own Natal Mission, congregations aggregating nine thousand are taught at two hundred preaching places, and the twenty-two churches have

a present membership of over twenty-one hundred. In recent years two religious awakenings of great power have blessed the land, and the forty-one day-schools and four higher schools have shared in a remarkable uplift.

A young and promising offshoot of this Natal work is our East Central African Mission in Gazaland, where nine Americans are telling for us of the love of God in Christ. There Miss Gilson is laying the foundation of her African Mount Holyoke, and there the new converts are already teaching to their people the words of this life.

Until the outbreak of the South African War the Natal Mission had an important outstation at Johannesburg. Our missionaries had a most encouraging parish of forty-five hundred men, drawn from all quarters by the magnet of the gold mines. Many were taught for the first time of the true God and his will, and were in training to carry back this knowledge to their friends.

Space fails for telling of the multiplied missions of the British, the Germans, the Swiss, and the Swedes which dot South Africa. Passing the Cape Colony, a Christian State long astir with all modern activities, we glance along the western coast or follow up the Congo, the Niger, and the Senegal Rivers, where English and French, Americans and Germans are laying strong "foundations for that new, near day which shall be builded out of heaven from God."

In Angola, two hundred miles inland from Benguella, our own West Central African Mission is taking possession of the land for Christ. Its converts are rising in the scale of being to a true manhood and womanhood. Its four stations have seemed to a passing traveler like an oasis in the desert of surrounding heathendom; and all they need for a rapidly widening influence is a larger force of helpers, the result of a more adequate support by the church at home.

The Congo River and the railway along its banks have become a veritable highway for the Church militant, in her onward march against the powers of darkness. English and American Baptists, the American Southern Presbyterians, and the Balolo Mission of the Guinness family have done valiant service for their great Commander. A recent interesting example of what has been done is found in the Southern Presbyterian Mission to the Bakuba tribe, 500 miles south of the Congo, but within the bounds of the Free State. The Bakubas were so resolute in their determination to keep out all foreigners that it was an offense punishable with death to guide any stranger across the border and through the intricate parts leading to the town of King Lukenga. The Belgian officials had sought entrance in vain. Mr. Sheppard, a young colored missionary, by long persistence and through many perilous adventures, succeeded in reaching the capital.

Instant death seemed to be awaiting him, when suddenly the threatening looks and fierce gestures of these cannibals changed to cordial and reverent friendliness. The king fancied that the stranger who had found his way to them without mortal guidance was the spirit of his father, returned to them in the flesh! He now received a royal welcome, though he tried in every possible way to disabuse the people's minds of this fancy.

Mr. Sheppard soon returned to this country,—it was in 1893,—but went back with a wife and another colored missionary, and the results of their labors are as follows: The constant and cruel native wars have ceased. A peaceful and contented people live in cottages surrounded with good gardens. Sunday congregations of five hundred are not rare, and “there are no better Presbyterians than the Bakuba converts.” A gigantic chief, six feet six inches in height, with the demeanor of a gentleman and the dignity of a king, rules his people justly, and treats the missionaries with constant kindness.

On the French Congo and the Senegal the descendants of the Huguenots are faithfully at work, and Northwestern Africa and the Mediterranean shore furnish abundant room for varied missionary undertakings, of which our limited space forbids particular mention.

Liberia and the Congo Free State are important factors in Africa's new life, and the advent of the cable, the telegraph, and the railroad are wonderful aids to every Christian enterprise. All things are now ready. May the Church of Christ, inspired by victories already won and by the fair promise of the future, take no rest till she has preached the gospel to every creature throughout this wide domain.

CHINA.

LETTER FROM MISS ANNIE GOULD.

[Through the kindness of family friends we are permitted to use the following letter, just received at our Rooms.]

PAO-TING-FU, CHIHLI, CHINA.

TUESDAY, May 29.

I was to have started for mission meeting to-day, but the Boxers didn't let me. How? They objected to having French soldiers sent to Peking, and as the railroad facilitates the moving of troops, they proceeded to tear up part of the road, burned three stations and a bridge, and cut the telegraph wires. I am not going overland with the country in such a commotion; moreover, I can't leave school for so long a time. If I were “up” in Cicero I could quote him better; I have a recollection of his asking something like this: “In what age, in what country are

we living?" Boatmen, carters, innkeepers, etc., naturally do not like the railroad because it takes away traffic from them.

The man with whom the Boxer movement practically originated is intensely anti-foreign. Originally he suggested it to the people of his district as a scheme to protect themselves against bandits. Later it took on the anti-foreign spirit, and now has assumed these proportions.

The Governor of Shantung was removed because the foreigners insisted upon it, but he was thereupon made Governor of Shansi, and already the foreigners feel it; they cannot rent a house anywhere, whereas there has never before been the slightest trouble in T'ai Yuan Fu.

Recently at a town on the railroad there were a good many Boxers. One General Yang went up to investigate matters. They fired on him, killing his horse. His body-guard fled, and he was killed. A relative who went up to investigate his death was also set upon and killed by the Boxers. We shall see what will come of all this.

A few days ago a good many soldiers, Chinese, but foreign trained, arrived here to protect the city. Miss Morrill has seen them on her way to her work in the suburbs. They dress differently from the soldiers we usually see around here, looking more trig or soldierly.

My days go by and I don't accomplish as much as I wish. I hear the girls recite, prepare sewing for Mrs. Jang, sell cloth, etc., to the schoolgirls for their stockings, shoes and clothing. I used to tell mother that I made her two steps for every one I saved her; I fear I make two annoyances for Mary for each one I prevent.

Last Monday (May 28), after the railroad was torn up, the French who are in charge of the railroad all left. Some of their ladies insisted on going, and prevailed against the better judgment of the men. So thirty in all started in twelve boats with a guard of fifty soldiers and a crowd to watch them off. There were black looks and angry mutterings. It was fortunate for their peace of mind that they did not understand what was said. Some of our mission Chinese said: "They are doing foolishly. They may get away safely, but the Boxers will send word down the river and attack them on their way to Tien Tsin."

That was Monday. To-day, Thursday (May 31), we hear that they have had a very hard time, the river being low, and the Boxers have sworn to kill any foreigners they can lay their hands on. Along the river, therefore, it will be doubly dangerous. Yesterday, a man who is on very good terms with foreigners, advised Mr. Bagnall, of the China Inland Mission, in a roundabout way, to leave before the Boxers got any more furious against us, but we don't want to desert our posts. Mr. Bagnall has gone to see Mr.

Wu (Great-man—that is his title), and we wait his report. Some of us think it impossible that our compound can be troubled, it is so near to the city. On the other hand, there are about one thousand Boxers in Pao-ting-fu, and more in the villages. What can the few soldiers do, especially as they will not fire on the Boxers to defend us. I can't see through a matter like this. We may be killed, and our property looted; or we may escape with the skin of our teeth; or we may be unmolested. God knows.

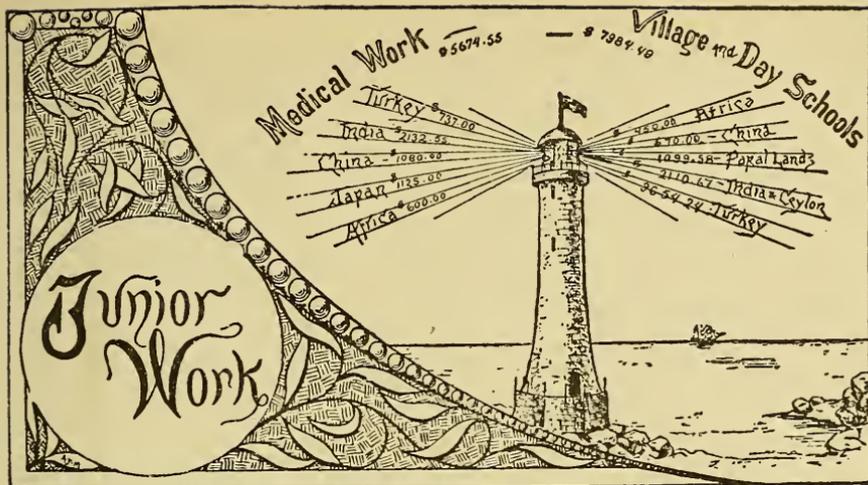
My head believes in God's knowledge and goodness, and that we cannot be hurt contrary to His will: yet I cannot say that I have deep heart faith; it is an intellectual conviction. Just so I know perfectly well the possibility of danger, but, generally speaking, it does not weigh on me, or when it does I just cry out and pray for "grit." I am glad to remember that you pray for us. Last night when I was agonizing in the effort to say in truth "God's will be done," I thought of what mother says, The nearest way to China is by the way of 'the throne,'—the mercy-seat,—and it comforted me. I can't tell you exactly what I fear; not death, nor even violence at the hands of a mob, for the physical suffering would be over soon, and God can give strength for that.

Perhaps you can understand why with all this disturbance and my sleepiness I can't put my thoughts on paper. If I live I will send you another letter soon. Love from Mary and me. "If not on earth, will meet in heaven."

A CHINESE CONVERT.

FROM DR. J. H. INGRAM, TUNG-CHO, NORTH CHINA.

Perhaps you will remember that while you were in Tung-cho there were several persons admitted to the church one Sunday. One of these was a man from the hospital, who was very poorly dressed. He had been a gambler, and while in the wards he had decided to become a Christian. I remember that I felt when I looked at him as he was standing up before the church in his very untidy dress, "Is that man really in earnest about wanting to live a Christian life?" I confess that his forlorn appearance awakened in me not a few misgivings. Now, after a year and a half, things look different. This ex-gambler is one of the most active Christians we have in the church. He has been acting as chapel keeper for over a month, and Mr. Wilder is very much pleased with the way in which he preaches and illustrates Christian truth to outsiders. The hymn book he has mastered, and has learned to play several tunes on the organ. If he had had any instruction in these lines I would not think it so remarkable, but he has not. He got a copy of Mr. Tewksbury's tonic sol-fa system, and by it he can play these pieces. When he was a gambler he could win by all the tricks which were known—he was master of them all; in his Christian course he seems to be using the same diligence which he formerly used in defrauding people, but now he is saving people.



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

CHINA.

MY LITTLE SICK NEIGHBOR.

BY MRS. ARTHUR H. SMITH.

WE found her close to our very door, the poor little "shut-in"; a thin, weary invalid, who had curvature of the spine and tiny bound feet. Her soft, liquid eyes and delicate features showed why they had called her Mei (May)—beautiful. Her grandfather was a rich man, but the frugality and simplicity of the household offered but few comforts for such a sufferer. Her small frame was much emaciated, but there was nothing but one thin cotton comforter between her and her brick bed. "Is it not hard, little sister? Does it not make you sore?" "Yes, of course," she assented drearily. They would not make her a simple straw mattress. It would be "too heating." The water from their well was very bad, and sadly disagreed with her, but somehow they did not come a few rods and get her daily a cooling draught from our cistern. She needed delicate and nourishing food, but the Chinese know nothing of glass syphons, nor would there have been any dainty liquid to take with its aid. The coarse food of the family did not tempt her. Broad the acres her grandfather cultivated, well fed and robust his hired men and his cattle, but as to buying a whole chicken at a cost of ten cents for the invalid, when she couldn't eat more than half the breast, it did seem such a pity that they could not bring themselves to do it. For good cheer, variety, spice, diversion, she had the calls of neighbors, to whom her friends carefully rehearsed all her latest symptoms, the smallness of her

appetite, the sleepless nights which her great-aunt spent in fanning her. They felt it such a pity that a girl with so fine a face and such small feet must, after all, be a failure, and live all her life a spinster, on account of the mere detail of having no back to speak of! The only change of scene she ever had was an occasional visit to her mother's mother, but to her sensitive spine the cart journey must have been torture. How we longed to open to her bright, restless mind a door into the wonder-world of books; to give to her narrow little sphere a horizon beyond a horizon, to lead her thoughts up away from the little sick body. Her great aunt, who seemed to furnish the will and the tongue for the entire family, was a heathen, and wished no proselyting, and if she tolerated lessons for a short time, soon stopped them on some pretext, or on none at all. Then she often followed us up in her efficient way, with breezy devices to blow away any pernicious seeds of truth we might have left in the child's mind.

A lesson in the gospel primer might be followed by a meeting of their heathen sect, and many rites intended to drive the Devil out of the sick girl. Sometimes two members of the family made vows to remain on their knees for twenty-four hours at a stretch, burning incense for her to the gods. We should see. The child would be well to-morrow. On the weary morrow, after the excitement and late hours, the little sufferer would be worse. Then the old lady would patter over to us and want a slip from every kind of plant we had, so that she might stew together an hundred different herbs, thus making a medicine warranted to cure everything from corns to heartache!

After this perhaps an expensive Buddhist high-mass, which was enough to wear out well nerves with its din and clamor. At last the grandfather, who had seen something of the world, and who had one grain of faith in foreign medicine, took matters into his own hands, and brought the invalid to the kind missionary doctor. She was put into a plaster-jacket. It seemed as if brighter skies were really dawning for our little May-flower. The pain and pressure were somewhat relieved. After six months spent horizontally, she could sit up for a little while on the edge of a hard, wooden chair, the only one the house afforded, and so have the rest of a change of position. Cushions, feather pillows, springs, easy reclining chairs, what a heaven below they would have made of that brick platform! But, alas! in a few days something had gone wrong. The plaster-jacket which had cost so many hours of patient labor, was gone. "It got full of vermin," said the plausible old great aunt. "It made her uneasy, and we took it off." The old women are so suspicious of every strange foreign method. With its fearful weight, and its ghastly white cerements, what a body of death a plaster-jacket seems even to us!

In the darkening shadows of the twilight did some old and toothless crone steal in to whisper that it was the way of the crafty foreigner; that so he gained entire mastery of body and soul; that it was a link from the Devil's own chain; that human flesh and blood might never undo it more, nor human body, so bound, escape the fateful magic spell thrown around it. With fingers trembling with fear and excitement, and with great toil by the little glow-worm lamp, and with the family shears,—about as sharp as the family hoe,—was thickness after thickness cut through. With perspiration streaming did they cut the last fold, and set the poor endangered lamb free. They breathed better then,—the whole family,—now that they had broken our evil and wizzard spell, and they slept the sleep of the just, except possibly the little sufferer, who had once more been dropped back into the chasm of pain.

Fortunately for her, her own mother was living; a comely, kindly woman, wholly and unselfishly devoted to her sick darling, waiting on her gently, anticipating her wishes and providing for them, so far as one could who did not hold the purse-strings. But even this brightness had a sable lining darkening a life already somber enough. The very essence of all heathen living and breathing is falsehood. A lie may always be spoken if more convenient than the truth. A Chinese early learns that words, either promises or threats, are mostly traps that have not even the merit of a bit of good honest cheese. Sick people are treated like children, cajoled, coaxed, unceasingly and unblushingly lied to. One of the most pathetic things in little Mei's life was to see the utter incredulity with which she received statements reiterated with emphasis by members of the family one after another. Her hopeless gaze wandered around the circle. Well she knew that there was not one there who could be trusted to tell her the exact truth. How *did* she bear it, my little sick neighbor,—this life which was one quicksand of falsehood and deceit about her, and she so helpless to find out anything for herself? I had thought it hard for any sick child to have a mother with no spiritual resources, no 'Morning Bells' to brighten the days full of weary pain, no "Little Pillows" to sooth its wearier night; but this other lack went back to the foundation of things. Oh, the utter and abject poverty of this child, who could find, even in her own mother's heart, not one inch of the bed-rock of truth against which to lean her tired soul! It was a worse poverty than having to live without air, without light, without water, the common mercies that even God's dumb creatures may have without stint.

The year in which Mei became eighteen years of age she was sent off one day for a visit to her grandmother, with no suspicion of the cloud gathering about her. That night twin babies came into her home. The two tiny life

sparks just flickered and went out. The mother followed them that night into the shadowy land. Then followed a showy, noisy funeral. Whole bolts of white mourning cloth were tied on the heads of the relatives, as became a bereaved family of such wealth and station. The band played its dreariest, and the mourners wailed their loudest; while the real mourner lay at grandmamma's, all unconscious of her loss. When the god of the soil had been worshiped in melancholy fashion, the firecrackers all let off, the feast devoured, and the relatives gone home, and quiet had settled down, they brought Mei back to her desolate home. She was inconsolable,—stunned with the loss of her one comfort,—she, who had so little to lose. She turned her face to the wall and refused food. The specious great-aunt came forward. *She* could manage Mei. Mei must be a good girl, and eat her food, and not grieve unreasonably. She should be cared for. They would arrange another marriage at once, finding a nice young mother who would be good to her. She thought they would be sure to stumble on some way to cure her yet. Then she would go about gayly with the other girls, have pretty clothes, and go to see theatricals. “Stumble on some way to cure her, grandmother?” How true the word. Oh, the weariness of this everlasting unrest and uncertainty to the weak, bewildered brain! To-day Mei must have faith in the hundred-leaved herb tea. To-morrow she must be a Buddhist. The day after a Taoist; then incantations, incense and vows,—then the heathen sect and its rites.

Oh, boundless ocean! Oh, little lost shallop with no compass, trying to guess the way home! Oh, dove with weak and weary pinion, whose fast-dimming eye nowhere sees the blessed ark! The young stepmother soon came. She did as well as she could; but neither to her, to the grandmother, nor to any of the well-meant exhortations of relative or neighbor, did Mei give any heed, but kept steadily and of set purpose on her road to join her lost treasure. They called in “Medicine Teachers,” and bought native drugs. It was all in vain. Long had we sorrowed and prayed at home with unavailing pity; but we were not allowed to see her, and could only glean the sorrowful items of her story from Chinese friends. At last one day came the old great-aunt with streaming tears, for she really loved the child.

Would we find something nice to eat for her poor darling, who had not tasted food for so long? “Yes, indeed, anything in my house, if you will let me talk to her and pray with her.” She assented. I snatched up some delicacies, and hurried away to the girl. I found her so white, so wasted, so changed! Her mind was perfectly clear, and her speaking eyes followed me as I tried to take her in my own arms of faith and lay her right on the bosom of the Great Shepherd,—his poor, little, bewildered lamb, led by her

false guides ever farther from home. The great-aunt stood silent-by with fast-falling tears. Her ways had all been tried. They led nowhere,—the herbs, the incense, the grimy paper kitchen god, and the nights of vigil and costly masses.

But I could not help a mighty hope that the Saviour of the world was there, to help Mei's weakness and her ignorance, to inspire her with the courage to reach out at last her tired arms past all the hollow shams to him; to him, the faithful and true, who would never deceive her nor leave her nor send her away. Thus she left us, and I lost my little neighbor. Shall I find her up yonder some day, a neighbor once more, but radiant with blooming health and immortal youth, sent by the Father on errands of mercy to sick heathen children? God grant it.

HELPS FOR LEADERS.

CONCERNING MISSIONARY BOXES.

THERE have already been given in this department general directions for the preparation of boxes to be sent to mission fields; but so much uncertainty still remains in the minds of many regarding specific needs in definite fields, that it has been thought best to give more space to this subject. The views of missionaries representing the different fields have been called forth, in order that from the best possible authority we might be able to gather a clear idea of real needs. To this end we have aimed to solicit the opinions of two missionaries from each country,—one a married lady, the other unmarried. It will be readily seen that the work of the single ladies would be likely to differ widely from that of the married ladies, and their needs would consequently vary. Moreover, from the differing point of view of two people, it will in some cases be found that articles useful to one worker are not desired by another in the same field. It is our purpose to give in this department, during the next three or four issues, the result of the inquiries made. To those who wish to make practical use of the information thus set forth a few preliminary suggestions will be found valuable. It will be noticed that certain lines of articles are universally in demand, such as sewing and writing materials, basted patchwork, dressed dolls and scrap-books. While some of these can be provided without expense from materials found in every household, others—as pencils, pens, scissors and thimbles—can only be bought. It should be borne in mind that these latter articles should never be supplied at the expense of the work from missionary treasuries. A pathetic appeal comes from our missionaries that their pecuniary supplies may not be lessened by those who would provide them

with boxes. Furthermore, every cost of sending—express to the Congregational House in Boston, freight, insurance and duties from there to the destination—should be fully met by the sender, or out from the scanty resources of the missionary those charges must be defrayed, and the value and charm of the gift greatly lessened. The question at once arises, "How are we to know what these charges are?" An answer may best be given by sketching the method to be pursued from the time the articles are gathered ready for packing. If the box required to hold them is a large wooden one it will go from Boston in just the way it leaves your hands, a separate part of the general shipment. It should therefore be packed by you for the long journey. Line the box first with tarred paper, then pack the articles with reference to compactness and the protection of things breakable. An inventory of the contents should be taken. When the box is mailed, address it to Mr. C. E. Swett. Congregational House [entrance at rear of 8 Park Street], Boston.

Write on the corner the name and station of the missionary for whom it is designed. Send by freight or express prepaid. At the same time write Mr. Swett, telling him you have sent the box, and inclosing the inventory, on which should also be given your valuation of the articles. Be sure to give your full address in the letter to Mr. Swett. Your proportion of the cost of sending the box as a part of the general shipment and for the insurance will then be estimated, and you will be notified. Charges for duties can probably not be met from this end. Therefore a pleasant and important part of sending the box will be to write to the missionary, tell her it is coming, give her some idea of the contents, and ask her to let you know of any charges she has to meet at her end in connection with it. Payment of such expenses can be made through Mr. Wiggin, Treasurer of the American Board.

When selecting articles for the box, bear in mind that your gifts will be of double value to the missionary if you consider in every way the saving of her time. Basted patchwork is just so much material ready to her hand for teaching her scholars to sew; therefore, send it in that form rather than sewed. Christmas, Easter or birthday cards are greatly welcomed, but if the backs are written upon, much precious time must be spent in pasting clean white paper over them. Let this, therefore, be done in this country. It is excellent work for the children's busy fingers. Pretty advertising cards are prized, but care should be used in the selection. Advertisements of tobacco and liquor are not suitable, and comic pictures are not understood. While following the lists given in subsequent numbers of *LIFE AND LIGHT*, always bear in mind the obvious conditions in the country to which you

decide to send. For example, do not send to a warm climate things which will melt easily, and do not send heavy boxes to the interior of Africa. In brief, supplement all these lists with your own knowledge and good sense. One thing more,—the missionaries who speak through these lists are only those who, in point of distance, were accessible when the information was desired. In every case they represent a large number of other workers whose needs are the same and equally pressing. Do not flood one or two ladies with boxes, forgetful of those who had no chance to speak from these pages, but aim to distribute such favors over all parts of our missions.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH.

We are able to report a slight gain, \$149.15, in contributions for the month ending July 18, as compared with last year. This makes the loss in contributions—leaving out of the count the gift of \$3,500 mentioned in our last number—for nine months of the year, \$772.08 less than for the same time in 1899. When we add to this the increase in appropriations, amounting to \$5,577.14, we realize the very great effort that must be made to bring up the sum total in the three remaining months. As we return to our homes from our delightful summer rest and pleasure, let us make it our first duty to do what can be done for the treasury. Let the officers in each auxiliary come together as early in the month as possible to consult as to what effort can be made among its own constituency, and start out for immediate action with faith and courage. Let us not forget the motto of our magazine, “Expect great things from God; attempt great things for God.”

OUR MISSIONARIES. So many unjust and foolish statements with regard to our missionaries have appeared in the daily press, we wish to give to our readers the following from Rev. Dr. James L. Barton, which recently appeared in the *Boston Transcript*: “It is unfortunate that a few persons who do not believe in missions, seize the opportunity of the disturbances in China to make flings and false charges against the missionaries there. After years of intimate acquaintance with American missionaries in different countries, I can unqualifiedly affirm that, as a class, they are the broadest-trained, most statesmanlike and able body of men and women that represent our country in any capacity abroad. They are the best product of our American colleges and universities. Many of them, through years of resi-

dence and experience in foreign countries, have won for themselves among all worthy classes of all nationalities a wide reputation for wisdom, disinterested devotion and loyalty to the interests of the people and country where they reside. Why have these people left the comfort, safety and pleasures of their American homes to reside amid the discomforts and dangers of the Orient? No reason can be given except the one they give, that they do it in imitation of Jesus Christ, and that they may render service to their fellow-men. This is eminently true in China. Colonel Denby, who served there for more than a dozen years as United States minister, than whom no other envoy of this or any other Government has been more highly honored and esteemed, says: 'Believe nobody when he sneers at missionaries. The man is simply not posted on the work.' Such statements from high officials of our own and other Governments might be quoted by the hour. Whoever charges that the American missionaries are in China or any other country for political purposes, or that they countenance or aid lawlessness, utters a falsehood, to support which there is not a particle of evidence. Doctor Hepworth affirms that one missionary in Turkey at the time of the massacres did more to maintain order in the city where he was located than a whole regiment of imperial troops. When the facts are known about China we shall learn that during the present disturbances, as before, the missionaries and their converts have been among the most loyal to the Chinese Government of all residents there. The American Protestant missionaries always teach patriotism and loyalty, industry, honesty and purity, and the success of their teaching has already become a part of the world's history. Whoever denies it makes public confession of his own ignorance."

AN INTERESTING BOOK. We wish to call special attention to a unique and attractive book just issued, "Held By His Hand: The Story of Sister Varteni," and we bespeak for it a large reading. It is an unusually interesting book, both from its subject, one of the most remarkable personalities in all our work in Turkey, and its author, a missionary of our Board from its organization, Miss Myra A. Proctor. It should have a place in all Sunday-school and auxiliary libraries, where its perusal would be particularly rewarding. It may be obtained from the Board Rooms, 704 Congregational House, Boston, where all orders will be promptly filled. Price, 40 cents; postage 4 cents additional. Four copies sent to one address for \$1.10, including postage.

MISSIONARIES IN CHINA. It is an immense relief to those who have so long been listening for word from our missionaries in Peking, to have the cloud lift at last, if ever so little. A cable received at the American Board

Rooms, saying, "All Peking, Tung-cho [missionaries], also Walkers, Chapins, Smiths, Wyckoff's safe, Peking—wire friends," we believe to have come directly from the missionaries themselves in Peking. At the time of writing, August 4th, the fact that there seems to be every hope of speedy relief from the siege, brings a gratitude too deep for words.

THE ARRIVAL OF THE CORN SHIP QUITO. Under date of Bombay, June 29, 1900, Mrs. Winsor writes: "On Wednesday morning, June 27th, there was at Prince's Dock a most delightful reception of your relief for the sufferers of India's famine. Mr. Winsor, acting for the New York *Christian Herald*, introduced Captain Baird, and made over the cargo to the Relief Committee appointed by Dr. Klopsch when he was in Bombay. Dr. Pollen, a very popular government official, was chairman of the occasion. Exercises were held in the sheds right in front of the corn which was piled up so grandly there. The Quito was just in front of the audience. The Viceroy had telegraphed his desire to have this reception, and that a suitable notice of the great gift should be taken immediately on the arrival of the corn ship from the New York *Christian Herald*. H. E. Lord Northcote was represented by the Hon. Chief Justice Candy, who read a telegram from the governor, and also made an address, which was heartily applauded. As representative of the *Christian Herald*, Mr. Winsor then introduced the captain of the Quito, and gave over the cargo to the Committee. Addresses were also made by Rev. E. F. Frease, secretary and treasurer of the Committee, Dr. Pollen, Rev. S. V. Karmarkar, Hon. Mr. Chandavakar and Mr. Winsor. A native gentleman had brought flowers, which were garlanded to those present—sometimes with cheers. When I received mine I did so on behalf of all the ladies and children who have so earnestly labored in gathering all this relief; especially, also, in behalf of the ladies at your Rooms. God bless Dr. Klopsch and the constituents of the New York *Christian Herald*. Yes, and God bless all who have had a part or lot in this matter."

FAREWELL MEETING. An interesting and impressive farewell service was held in Pilgrim Hall, Thursday afternoon, August 2d,—the immediate occasion of which was the sailing on Saturday, August 4, by steamer "Ivernia," of twelve missionaries for their fields in Turkey, India and Africa. The large audience, completely filling Pilgrim Hall, bore witness to the deep interest felt during these August days in all that concerns our missionary interests. The outgoing missionaries, with others who sail at different dates in the near future, and the detained, yet ready and hopeful contingent for the Foochow Mission, were grouped upon the platform, and responded briefly as they were presented by Secretaries Barton and Smith.

Those who sail on Saturday are Mrs. Henry S. Barnum, returning to Constantinople, after a few weeks in this country; Rev. Chas. T. Riggs and his bride (*née* Miss Mary Steele, a niece of Mrs. Barnum), and Miss Mary Isabel Ward, daughter of Langdon Ward, so long Treasurer of the American Board,—to take up work in Marsoven. Miss Ward will teach in the Girls' School, and has already been adopted by the Hampshire Co. Branch. Miss Mary M. Haskell, of the W. B. M. I., returning to Samokov, and Miss Isabelle Trowbridge, granddaughter of the venerable Dr. Riggs of Constantinople, complete the list of those who will join the missions in Turkey at this time. Miss Trowbridge goes to Aintab to assist Miss Foreman in the Girls' Boarding School, after a short stay with her mother in Constantinople. She has recently been graduated from Vassar, and has been adopted by the Woman's Board. For India, "land of suffering and of promise," Rev. J. E. Abbott and his sister, Miss Anstice Abbott, returning to Bombay, spoke hopeful and stirring words, while Dr. George W. Harding and his wife, daughter of Rev. Mark Williams of Kalgan, after fourteen years of separation from their native countries of India and China, go out to join the Marathi Mission. Dr. Wellman, who went first to West Central Africa in 1896, returning with his wife, after a brief term of service because of broken health, goes out a second time with even greater joy, "because he knows what the work is,"—although Mrs. Wellman must remain a little longer in this country. One noticeable fact in regard to this little company of missionaries is, that nearly all are missionary children, and several represent the third generation of missionary service; to them it is not "foreign" missions, but a home-going, with eager anticipation of happy reunions and joyful service, or if, as one said, "it is black around us, we look up,—nothing can sever communication with God except sin." A picturesque feature was the introduction of Monorama, the daughter of Pundita Ramabai, who goes out in company with these missionaries. She says she does not "expect to be a foreign missionary, but hopes to spend her life in working for home missions in India!"

EXTRACTS FROM RECENT LETTERS.

FROM MISS EMILY HARTWELL, FOOCOW, CHINA.

AT last the storm that has been lowering so long over this unfortunate empire, has come upon the capital in its fury. We in Foochow are far removed from its center, but one never knows what a day may bring forth, especially when we face a general war against foreigners. We are glad that the one Foochow Manchu who figures so prominently, Jung Lu, by

name, does not favor the Boxers; and as the Chinese in this province are comparatively favorable to foreigners, we do not feel any immediate fear of serious trouble here; but if a general war ensues, which seems inevitable, we cannot foretell the consequences. We feel that we have a great deal to be thankful for that our work is closed for the summer, and we can pack our things and prepare for emergencies. By the time we come back to the city, there will probably have been time to see how affairs will turn. One thing has been apparent for a long time,—that no progress could be possible as long as the Empress Dowager remained in power, and there seems to be no hope that the Chinese can do anything themselves since the unsuccessful attempt made by the Emperor. We feel that this was inevitable, and we are thankful it has come at a time to hinder our work as little as possible.

Miss Frances B. Patterson writes from Tientsin, under date of June 5-7, 1900:—

We hear that the Boxers have been defeated in a battle near Pao-ting-fu, and hope it is true. If true, our friends there are safe for the present, but the rumors are dreadful. It is impossible to know what to believe. There are 800 foreign soldiers here now, about 150 Americans and 400 more Americans on the way. They are all needed, and more. The Chinese troops cannot be trusted. Many of them are in league with the Boxers, and say they will kill the foreigners if the Boxers do not. . . .

We are turned into a military camp at present, with 56 American marines quartered in the empty Aiken house, and as many more in the Temperance Hall near by. We have a big cannon, too, that is quite imposing. The men are very quiet and well-behaved, and we are so relieved to have them here. Our compound is filled with refugees from outstations, where the Boxers have burned the chapels and looted and destroyed the property of Christians. They are mostly from the Hu Chia Yeng and Hsin Hsien fields, but the Ching-Hai people may come at any time, as there has been a terrible massacre of Catholic Christians very near there. Our people always seem to have friends who can warn them in time to escape with their lives, but they suffer the loss of all their earthly goods. . . . It has just begun to rain hard. If it keeps up many idle people can get their seed in, and it may prevent famine. It is raining so hard that Captain McCalla and his horse are under our gateway trying to keep dry. In the midst of all this turmoil it is good to *know* that our God reigneth, and that he can make even the wrath of man to praise him.

Yours in His glad service.

FROM MRS. E. S. HUME, BOMBAY.

One day as Mr. Hume and I drove out of our gate and were about to cross the road, a fair, graceful, tall woman started to cross the street. The driver called out and stopped her. Up came one of four men, and raising his heavy fist (he was a large, strong man) he dealt this poor creature a terrible blow on the side of her head. Mr. Hume was out of the carriage in an instant and tried in vain to find a policeman to whom he could report the man, and told him how wicked and terrible such a deed was. "But," he said, "she is my wife! What need had she to cross when a carriage was coming?" She, poor woman, had staggered, then silently gone to the side of the road and stood holding on to the iron rails of a fence, until she could recover herself. I shall never forget her face; patient, fair, enduring, appealing. No policeman nor court of justice grants protection or redress, unless bones are broken, weapons of steel are used, or she has been murdered. "What can you do? It was his own wife!" is the one response.

Our Work at Home.

HOW WE DOUBLED OUR MEMBERSHIP.

BY MRS. W. R. EDGERTON.

MISSIONARY societies, in common with all other living organisms, whether individual or collective, are subject to the laws of growth and development. "First the blade, then the ear, and then the full corn in the ear," is the universal law of growth, and the person or the society that attempts to place the ear before the blade, or to thrust in the sickle before the harvest is ripe, is sure to suffer much perplexity and disappointment in consequence. As an example of the consequences of premature reaping, you will readily recall the case of a famous minister of the gospel who, having become weary of waiting for the coming of the millennial time, when "Holiness unto the Lord shall be written upon the bells of the horses," and upon the newspapers as well, conceived the Utopian idea of cleansing the secular press and publishing an ideal Christian newspaper before the world was ready for it. The buzzing and stinging of the hornet's nest of critics who quickly assailed him must have convinced him that the time was still in the future when there would be much demand for such a newspaper as Jesus would publish, and he wisely returned to his occupation of seed-sowing and patient waiting for results.

While it is true that a missionary society must conform to the laws of growth; while there must be a time of preparation for the work; a period of careful planning and experimenting in order to ascertain the best methods of work for the particular church to which the society belongs, and perhaps years of patient and persistent effort, before any very encouraging results will appear,—yet the glad harvest time is sure to come if the society, or even a faithful few in the society, are filled with enthusiasm, and are willing to do the arduous work required. The growth of a society is often checked, or hindered, by the indifference or neglect of those who should become its members; and when at length the opposition and indifference have all been overcome and the reaping time arrives, there may not be a force sufficient for the toilsome work of bringing in the sheaves, for, alas, it is true of many churches, as it is of mission fields, that “The harvest truly is plenteous, but the laborers are few.” There are many in the churches who have been standing idle until the eleventh hour, because no man has called them to the work; and the work of calling and enlisting the idle ones, and persuading them to do their part in the great work of evangelizing the world, is no small or easy task.

While it may be true that every member of a church should also be a member of its missionary society, it is certain that a great amount of work is necessary in order to bring the average church into such an ideal condition.

In the manner of its growth and development the South Church auxiliary has been no exception to the general rule. It was organized in 1875, twenty-five years after the organization of the church. The church had been burdened with such an enormous amount of home work,—including the building of two new churches, the first one having been burned as soon as it was completed,—that there seem to have been sufficient reasons for neglect of the foreign work for the first twenty-five years. In 1875 the time was ripe for the organization of the new missionary society, and it started on its career full-fledged, with a membership roll of forty names. It was a very precious infant, but in two years, for reasons which do not appear in the early records of the society, the membership was reduced to twenty. Probably there had been a sifting process going on, caused by the usual routine of missionary meetings with a small attendance, and the very practical and unromantic work of raising funds for the new society. The normal growth of the society in membership commenced in 1878, and for several years there was a steady increase, new members being added every year. At length, in 1895, the number reached forty-one, but never since until this year has it quite attained to that number.

For several years previous to 1895 the funds were raised by personal solici-

itation and voluntary contributions. Collectors were appointed to canvass their respective districts, and for several years they did their work faithfully, but evidently the time had not fully come when such personal work could be done very successfully, and at length the work became too arduous for the few who were able and willing to do it. In 1894 the executive committee decided that the soliciting should all be done by the secretary, and she was directed to "send by mail a package of monthly envelopes, a printed explanatory note and a missionary leaflet to every woman in the church who, it was thought, would be willing to receive them." For several years envelopes, leaflets, printed appeals and mite boxes were sent to nearly all the ladies of the church, and they were the means of bringing a fair amount of money into the treasury, and they doubtless served to prepare the way for the harvest time that was not far in the future. But still the secret of success was only partly learned. When Jesus organized the first missionary society he did not send written invitations to the disciples whom he had chosen for the work, but he personally called them, and kept them within the sphere of his influence until they were fitted for the service. A message received from the lips of another might not have been heeded, but the disciples could not resist the call when in the presence of the commanding, soul-winning Jesus.

At length the officers of the missionary society became convinced that it was only by personal work that the women of the church who were still indifferent, or only half in earnest in the work, could be enlisted for active service. But how could this be accomplished?

It happened that on a certain night not long before the last annual meeting, while the secretary was waiting in vain for the approach of "Nature's sweet restorer," a plan was evolved in her busy brain by which all the ladies in the church could be reached, and the work could be thoroughly done. The plan was as follows: The city was to be divided into sections; two or three ladies were to be appointed to have charge of each section, and the duties of these ladies would be to call on all the ladies in their respective sections as soon as possible after the annual meeting of the society; to invite all who were not members to join the society, and to ask all who declined to join to contribute through the envelopes or mite boxes. Once during the year the ladies who had charge of each section were to have charge of the programme of one of our monthly meetings, and were to ask all the ladies in their section who could attend the meeting to take part in the programme.

The plan of the secretary was approved by the executive committee, and the visitors for each section were appointed. At the January meeting the visitors of each section were presented, by the secretary, with an outfit consisting of a book containing the names and addresses of all the ladies in their

section, packages of envelopes, mite boxes, and sample copies of LIFE AND LIGHT and the *Berkshire Evangel*, for obtaining new subscribers. One lady said she was afraid she would be taken for an agent, but she meant to look very innocent. Judging from her success and that of her assistant in obtaining new members in their section, they must have been so persuasive and winning in their ways that they met with a reception wherever they called that would make the lot of an agent a happy one.

At the first regular meeting of the auxiliary under the new *régime*, held in February, twenty-one ladies took part in the programme, and the attendance was the largest ever known at one of our regular meetings. The work of the visitors has been thoroughly done, and as a result of their labors we are able to report that we have more than doubled our membership, forty-two new members having been added to the society during the past five months, besides a large number who will contribute through the envelopes and mite boxes during the year. Seventeen new subscribers, on trial, for LIFE AND LIGHT were obtained, and the same number of new subscribers for the *Berkshire Evangel*, and our meetings, in interest and attendance, have rivaled the meetings of the Fortnightly Club, which is saying much for the missionary society.—*Berkshire Evangel*.

OUR BOOK TABLE.

Forty Years in South China: The Life of Rev. John Van Nest Talmage, D.D. By Rev. John Gerardus Fogg, Missionary of the American Reformed (Dutch) Church, at Amoy, China. Anson D. F. Randolph & Company, New York. Pp. 292.

Everything in regard to China is now read with unusual interest, and the chapters in this book telling of the "Little Knife" Insurrection, and how the Chinese fight, and "The Anti-Missionary Agitation," are quite up to date, although this volume appeared in 1894. The Introduction to this Life of his brother by Rev. T. De Witt Talmage, D.D., is written in his sparkling and unique style. He is full of affection and admiration for this missionary brother, and calls him "the hero of our family." When a young boy in the Sabbath school he read the "Life of Henry Martyn," and when he laid the book down he said, "Mother, when I grow up I am going to be a missionary!"

He was not a Christian at that time, and very little attention was paid to his remark; but he reminded his mother of that early speech when, years after, he began to study for the ministry, and said, "I am going to keep my

promise." Doctor Talmage speaks of his brother as having great powers of silence in regard to his own work, but, he adds, "the story has been gloriously told in the heavens by those who, through his instrumentality, have already reached the City of Raptures."

For more than forty years he was connected with the mission at Amoy, China, of the Dutch Reformed Church of America.

The biographer, Rev. Mr. Fogg, tries as far as possible to make the memoir an autobiography, drawing the narrative from the journals and letters of the missionary. There are many passages in this book which show that the present virulent outbreak against foreigners has been of long growth, and is very widespread. In contrast to this we can also see the depth of affection and devotion the native Christians have for their spiritual teachers.

Jinrikisha Days in Japan. By Eliza Ruhamah Scidmore. Harper & Brothers, Publishers. Pp. 375.

Unique Japanese binding, numerous illustrations and the charming literary style of Miss Scidmore make this description of life in Japan attractive reading for a summer holiday. There is no distinctively missionary flavor to the book.

Miss Scidmore was a fellow-passenger with me on the Atlantic in 1878, and in 1895 I met her mother in Yokohama, where her brother has some official position. One of her mottoes on the title page is from St. Francis Xavier, and gives a hint as to her mental attitude toward the Japanese. "I cannot help praising these Japanese. They are truly the delight of my heart." In the Preface the author says, "This unassuming chronicle is the outcome of two visits, covering nearly three years' stay in the Island Empire; a period during which a continued residence was maintained, by turns, in each of the larger ports, while many weeks were spent in Kioto, Nara and Nikko."

Fairy Tales from Far Japan. Translated from the Japanese by Susan Ballard, of the St. Hilda Mission, Tokyo. Published by Fleming H. Revell Co. Pp. 127. Price, 75 cents.

In a prefatory note Mrs. Isabella Bird Bishop speaks in high praise of the service Miss Ballard has done for readers at home "in placing within their reach a few of the most popular specimens of Japanese fairy lore, showing the sort of pabulum on which Japanese children are reared." The book contains forty-seven engravings from Japanese originals, and it has a most interesting opening chapter entitled "For My Grown-up Readers." While both Buddhism and Shintoism teach the immortality of the soul, Miss Ballard gives the results of questioning of 118 children about thirteen years old as to

whether the soul lives after death. She says, "Eighty-one believed that 'death ends all'; twelve could not answer; twenty-five thought the soul did live after death."

SIDELIGHTS FROM PERIODICALS.

CHINA.

NATURALLY this, of all our mission fields, absorbs attention just now. Scarcely a magazine or paper is without an article bearing more or less directly upon the interests of Christ's kingdom in that empire. Of these we select a few for suggestion:—

Outlook, July 28. "The Situation in China" is considered under two heads,—“China and the United States,” and “China and Russia.” The former, by Henry Loomis Nelson, is an American's view; the latter, by Nathan M. Babad, M.D., a Russian's view.

Atlantic Monthly, August. "Our Rights in China," by Mark B. Durnell. A bit of past history is given in the August *Forum*, by Chas. Denby, as to "How Peace Was Made Between China and Japan."

North American Review, July. "Mutual Helpfulness Between China and the United States," by the Chinese Minister, Wu Ting-Fang. In same, "Missions and Missionaries in China," by Poultney Bigelow.

Contemporary Review, July. "The Scramble for China," by D. C. Boulger; "The Crisis in China," by Arthur Somerby.

Review of Reviews, August. "The Chinese Revolution," by Stephen Bonsal.

AFRICA.

North American Review, July. Two discussions upon South African Prospects, "The Settlement After the War," and "The Ultimate Triumph of the Boers."

GENERAL.

Homiletic Review, August. "The Outlook of Christianity at the Close of the Century," by H. K. Carroll, D.D., LL.D.

ANNUAL MEETING.

THE Thirty-third Annual Meeting of the Woman's Board of Missions will be held in Old South Church, Boston, on Wednesday and Thursday, November 7 and 8, 1900. A meeting specially for delegates will be held in the chapel of the church on Tuesday, November 6th.

The ladies of Boston and vicinity 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 6th to Mrs. Nathaniel Greene, 704 Congregational House, Boston, 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 AUXILLARY MEETINGS.

1900.

September.—The Transformation of the Sandwich Islands. See LIFE AND LIGHT for August.

October.—From Darkness to Dawn in Africa. An Unknown Land; Entrance of Christian Civilization; Its New Life.

November.—Thank-offering Meeting. The Century's Appeal to Christian Women.

December.—Marked Events in Mission Lands during the Year 1900.

1901.

January.—Philanthropic Work in Missions. Evangelistic. For Victims of Famine and Pestilence; For Lepers and other Special Classes.

February.—Philanthropic Work in Missions. Educational. For Widows; For Orphans; For the Blind.

March.—The Power of Individual Effort in Foreign Missions. Of the Missionary; Of the Native Helper; Of the Home Worker.

April.—The Missionary Meeting. Our Ideal: How to Attain it.

May.—Young People's Work. Student Volunteers; Christian Endeavor Societies; Junior Organizations of the Board.

June.—Buddhism. The Life of Buddha; His Teachings: Present Results.

July.—Confucius. His Philosophy; Ancestral Worship.

August.—Mohammedanism. Its Inception; Growth; Present Power.

FROM DARKNESS TO DAWN IN AFRICA.

TOPIC FOR OCTOBER.

For this topic we suggest three divisions: 1. An Unknown Land. 2. Entrance of Christian Civilization. 3. Its New Life.

To take up these divisions maps are almost indispensable. We suggest that the one given in LIFE AND LIGHT for September, 1897, of Africa as it existed in 1864, be taken first, so large a part of the Continent then being "An Unknown Land." 1. Describe conditions at that time, which were much the same as those at the present time, where neither civilization nor Christianity has had any influence. See *Missionary Herald* for May, June and July, 1880, and LIFE AND LIGHT for February and November, 1889, February, 1891, January, 1894. 2. For Entrance of Christian Civilization. Brief Sketches

of Livingstone and Stanley, see LIFE AND LIGHT for January, 1898; of Moffat, *Monthly Leaflet* for September, 1895; Harrington, same for January, 1898; Mackay, LIFE AND LIGHT for January, 1898, also, "Bartlett's Sketch of the American Board Missions" (price 6 cents); LIFE AND LIGHT for August, 1895, August, 1897, February, 1898. 3. For Africa's New Life. Secure the latest map of Africa that can be obtained having the recent divisions of the country. One in LIFE AND LIGHT for December, 1897, with Mr. Noble's description in the same number, would answer the purpose if a later one cannot be secured. Trace on the map the political divisions as given in Mr. Noble's article, and the mission work as given by Mrs. Means, on page 397 of this number. A map giving our own mission stations would be a good addition. For the new life for woman, LIFE AND LIGHT for March and August, 1895, June and August, 1897, March, 1898.

For material send to Miss A. R. Hartshorn, 704 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS

Receipts from June 18, 1900, to July 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Fort Fairfield.</i> —Jr. C. E. Soc.,	3 55
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 157; East Madison, Mrs. Eva N. Deane, 3; Ellsworth, S. S., Mrs. George P. Dutton, 2.48; Greenville, W. M. Meeting, 1; Orland, W. M. Meeting, 2; Skowhegan, Aux., Mrs. L. W. Weston, 11, Somerset, Co. Conf., 1.20,	177 68
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Biddeford, Second Cong. Ch., L. M. Soc., 20; Freeport, W. M. U., 5; Gorham, Aux., 19.75; Portland, Friends, 13, High St. Ch., Aux., 3.25, Second Parish Ch., Aux., 14, State St. Ch., Cov. Dan., 39.47, Williston Ch., Aux., 10.93, E. A. K., 3; Saco, Aux., 15,	149 40
Total,	321 63

NEW HAMPSHIRE.

M. E. P.,	3 81
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Bath, A friend, 3; Centre Harbor, Aux., 5.53; Cornish, 30 cts.; Exeter, Aux., 37; Hampton, Aux., 37.50; Keene, First Cong. Ch., Light Bearers M. C., 25; Lebanon, West, Aux., 19.50; Lempster, 52 cts.; Manchester, South Main St. Ch., Aux., 39.89; Milford, Y. L. Soc., Heralds of the King, 23; Nashua, Aux., 37.82, First Ch., Prim. S. S. Class, 2; Nelson, Aux., 2.40, Y. L. Soc., Willing Workers, 2; Orford, Boys' and Girls' Army, 2.56; Piermont, Homeland Circle, 7.50; Tilton and Northfield, Aux., 44.73; Webster, Alfred Little Gleaners, M. C., 3.68,	293 93
Total,	297 74

VERMONT.

<i>Newport.</i> —Aux.,	12 25
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bakersfield, Y. L. M. B., 6.29; Bellows Falls, C. E. Soc., 5; Bennington, North, C. E. Soc., 5; Brattleboro, West, Aux., 14.78; Cambridge, Aux., 10; Hartford, Aux., 18.45; Randolph, Aux., 10, A friend, 3, Ways and Means Soc., 10; St. Johnsbury, South Ch., 13.51, Prim. Class, S. S., 1.80; Woodstock, Aux. (const. L. M. Miss Augusta P. Vaughn), 25. Less expenses, 6.50,	116 24
Total,	128 49

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Abbott Academy, 41.50; Lawrence, Trinity Ch., 22.88, Cradle Roll, 5.36; Lowell, First Ch., Aux., 57; Medford, Mystic Ch., Aux. (of wh. 25 const. L. M. Miss Sarah J. Blanchard), 45; Winchester, Aux. (of wh. 25 by Mrs. M. A. Herrick const. L. M. Miss Maria A. Keyes), 120,	291 74
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Hatchville, Aux.,	5 00
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Lynn, Chestnut St. Ch., Aux., 3.65; Salem, South Ch., Y. L. Aux., 15,	18 65
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Bernardston, 5.25; Shelburne, C. E. Soc., 14.50, S. S., 16.70,	36 45
<i>Halifax.</i> —Miss Laura B. Chamberlain,	37 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, First Ch., C. E. Soc., 9.68; Enfield, Aux., 13.65; Hatfield, Aux., 17.78; Northampton, Edwards Ch., Aux., Mrs. Sanderson, 20, Gordon Hall Band, 4.50; Worthington, Aux., Mrs. F. D. Hubbard, 7,	72 61

<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Maynard, Lucy A. Maynard, 20; Millord, Aux., 20; Wellesley, Aux., 100, Wellesley College Christian Ass'n, 95,	235 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Abington, Aux., 2.40; Braintree, Aux., 10; Brockton, Aux. (const. L. M. Mrs. Mary B. Bickford), 25, South Ch., Aux., 55; Kingston, Aux., 11.42; Milton, East, Aux., 7.50; Rockland, Aux., 36.29; South Weymouth, Old South Ch., Aux., 5,	152 41
<i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Westford, Union Cong. Ch., C. E. Soc.,	25 00
<i>Salem.</i> —A friend,	17 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 15.75; Mittineague, Aux., 50; Springfield, Hope Ch., Aux., 40, South Ch., 100, Aux., 55,	260 75
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Auburndale, Aux., 25.75, Jr. C. E. Soc., 80 cts; Boston, Mrs. Chase, 5, Four Friends, 35, Central Ch., Aux., 277, Mt. Vernon Ch., Aux., 30, S. E. T., 100, Jr. Aux., 30, Shawmut Ch., Aux., 328.45; Brighton, Aux., 165.11; Cambridge, First Ch., Margaret Shepard Soc, 15, E. C. D. Band, 35, Captains of Ten, 5, Pilgrim Ch., Y. L. Aux., Cradle Roll, 9.56, Prospect St. Ch., Aux., 34.71, Cradle Roll, 22.73, C. E. Soc., 10; Chelsea, Central Ch., A friend, 5, Third Ch., Floral Circle, 10, Cradle Roll, 13.40; Dorchester, Mrs. S. W. Nichols, 2, Pilgrim Ch., Jr. C. E. Soc., 70 cts., Everett, First Ch., Cradle Roll, 21.85; Franklin, Aux., 25; Jamaica Plain, Central Ch., Aux., 123.71; Neponset, Stone Aux., 7; Newton, Eliot Ch., Aux., 220; Newton Center, Aux., 52.42; Newtonville, Aux., 165, Cradle Roll, 32.68; Norwood, Aux., 18.75, M. C., 5, King's Daughters, 5; Roxbury, Eliot Ch., Aux., 28, Immanuel Ch., Aux., 31; Somerville, Winter Hill Cong. Ch., Aux., 25, Cradle Roll, 7.48; South Boston, Phillips Ch., Aux., 87; Waltham, Jr. C. E. Soc., 10; Waltham, Nellie M. Foster, 1.50, A friend, 2, Aux., 34.91, Cradle Roll, 15.09; West Roxbury, Helping Hands, 30, Cradle Roll, 21.25,	2,129 85
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Clinton, Aux., 75; Grafton, E. C. D. Band, 17.08; Leicester, C. E. Soc., 11; Princeton, Aux., 16.50; Southbridge, Aux., 7.90; Ware, Aux., 188.20, Jr. C. E. Soc., 15; Warren, Aux., 21; Westboro, Aux., 23.80; Whitinsville, Aux., 698.20; Worcester, Old South Ch., Aux., 78.56, Piedmont Ch., Aux., 93.75, Cradle Roll, 2.75, M. B., 12, Pilgrim Ch., W. M. Soc., 30.50, Little Light Bearers, 10, Jr. C. E. Soc., 10,	1,311 24
Total,	4,592 90

LEGACIES.

<i>Newton.</i> —Legacy of Mrs. Lucinda K. Cutting, Ella G. Cutting and S. Welles Holmes, Exrs.,	1,000 00
<i>Reading.</i> —Legacy of Ophelia Wakefield, Climens Wakefield, Ex'trix,	200 00
<i>Townsend.</i> —Legacy of Miss Ruth Spaulding, Walter J. Ball, Exr.,	200 00

CONNECTICUT.

<i>Hartford.</i> —Mrs. A. B. Goodrich,	5 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Aux., 15.11; Buckingham, Aux., 12.50; Burnside, Aux., 14.50; Farmington, Aux., 25, Miss Vorce's S. S. Class, 11.30; Hartford, First Ch., Cradle Roll, 13.45, C. E. Soc., 5; Plainville, Cradle Roll, 2; West Hartford, Cradle Roll (of wh. 25 const. L. M. Miss Emma Louise V. Day), 25.75,	124 61
<i>Mapleton.</i> —Mrs. J. R. Henshaw,	1 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Jr. C. E. Soc., 2, Bethel, Y. L., 15; Bridgewater, Cradle Roll, 40 cts.; Clintonville, C. E. Soc., 5; Danbury, Second Ch., Cradle Roll, 33.12; Deep River, Aux., 2; East Haddam, C. W., 3.33; Easthampton, M. C., 2.24, Cradle Roll, 3.56; Greenwich, Second Ch., C. E. Soc., 10; Harwinton, C. E. Soc., 4.36; Meriden, First Ch., Cradle Roll, 15; Naugatuck, A. S. M. C., 12, Young folks, 5; New Hartford, C. E. Soc., 5; New Haven, Centre Ch., Aux., 648.61, Y. L., 25, Jr. M. C., 86, Davenport Ch., Cradle Roll, 6, Dwight Pl. Ch., C. E. Soc., 25, English Hall, Aux., 5; Fairhaven, Second Ch., Aux., 46.14, Grand Ave. Ch., Aux., 80 cts., Helpers, 12, Cradle Roll, 10.50, Plymouth Ch., Aux., 3.50, United Ch., Aux., 2.47, Y. L., 60, C. E. Soc., 100,	1,149 63
<i>Westville.</i> —A. Ogden,	30 00
Total,	1,309 64

NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Bedford, Park Ch., Jr. C. E. Soc., 5; Brooklyn, Park Ch., Aux., 7; Buffalo, Niagara Sq. Ch., Aux., 9, Plymouth Chapel, Aux., 3; Deansboro, Jr. C. E. Soc., 2; Elmira, Aux., 20; Gloversville, Blue Bells, 80 cts.; Java Village, L. A. Soc., 20; Sherburne, Aux. (const. L. M's Mrs. William Miller, Miss Mary B. Willey), 50; Sumner Hill, Aux., 7. Less expenses, 31.75,	92 05
Total,	92 05

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. Pa. Philadelphia, Germantown, First Cong. Ch., S. S.,	13 61
Total,	13 61

NORTH CAROLINA.

<i>Wilmington.</i> —Christ Cong. Ch., C. E. Soc., 5.50, Prim. S. S., 50 cts.,	6 00
Total,	6 00

TURKEY.

<i>Aintab.</i> —Girls in boarding school and others, 14.08; West Harpoot, W. M. Soc., 9.64,	23 72
Total,	23 72

General Funds,	6,083 06
Gifts for Special Objects,	702 72
Variety Account,	75 78
Legacies,	1,400 00
Total,	\$8,261 56



President.

MRS. H. E. JEWETT,
2511 Benvenue Ave., Berkeley, Cal.

Treasurer.

Mrs. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

MRS. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

Mrs. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

Miss GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

QUARTERLY MEETING.

THE Quarterly Meeting of the Woman's Board of the Pacific was held morning and afternoon of Wednesday, June 6th, in the First Church, Oakland. The morning session was opened by the singing of the hymn, "Jesus Shall Reign," etc., followed by the second chapter of Ephesians, read by the President, Mrs. Jewett, who also made a few remarks, in which she spoke of the great missionary meetings so recently held in New York. She said that while we were not so many in numbers as the throng which gathered in New York, yet we were in sympathy with the objects of the meetings, and so were part of the Ecumenical Conference. Great interest was manifested during the meetings for the women there. There were four hundred missionaries present at the council.

The report of the last meeting was read by Mrs. Bufford, the Recording Secretary, followed by the Treasurer's report, during which Mrs. Dodge showed that an increase had been made during the time past in the financial condition of the Board.

Mrs. Bradley read a letter from Mrs. Arthur H. Smith, of Pang-Chuang, telling of the trouble caused by the "Boxers," who threatened to kill the missionaries. The native Christians endured great persecution, and manifested much sweetness of disposition toward their enemies. Mrs. Jewett asked for several short prayers for the missionaries and people of China.

Mrs. Bufford read a short paper on the "Ireland Home for Kraal Girls," written by Mrs. Foster, in which a short history of the building was given,

showing how it came to be used for the Home, and telling of the bad condition in which it now is, and the necessity of a new building to take its place.

Mrs. Carrie Brown Dexter sang a beautiful solo at this point, whose ever-recurring refrain was, "O Lord, correct me."

Mrs. Jewett announced that Miss Talcott was about that moment sailing away on her return to her loved work in Japan, although she was not as strong as we wished she were. While she was going to Japan another had just come from there, for a rest and change of work, who would tell us a little of her work. With this she introduced Miss Denton, of Kyoto, Japan.

Miss Denton said she was happy to be here, meeting so many friends, but she was sorry to be away from her work in Japan. The Board of the Pacific meant a great deal to her; she is very thankful to it for sending her out. She has not had a hard time at all, but a beautiful, easy time. While Miss Talcott's friends were absent, seeing her off, Miss Denton wished to tell us a little of what a wonderful woman Miss Talcott is. She is a blessed inspiration to Japan. She has the language well, and has a great influence for good over the people. We should all thank God for Miss Talcott. Mr. and Mrs. Curtis and Miss Benedict have just arrived from Japan, and are now in Berkeley for a few days. Mrs. Curtis, although confined to her bed for the past four years, has been a power for good, writing letters and sending messages to the schools. When Miss Denton went to Japan she was destined to the girls' school connected with the Doshisha. But she was needed to teach English in the boys' department, which she did, by way of "recreation," after her work in the girls' school. Miss Denton gave an account of one day's routine in the school, beginning with half-past five o'clock, the hour for rising. They begin the day with a few moments for devotion; then breakfast, which consists of rice, pickles, soup, with one or two small fish in it. A treat for Sundays and holidays consists of beancake or oranges. The girls are very good. They can be trusted, and seem conscientious and self-denying. Every Japanese Christian becomes an evangelist. Many Japanese are turning to agnosticism.

Mrs. Jewett then spoke of the Twentieth Century Fund. A call has been issued by the Board of the Interior to the women all over the land to give twenty thousand dollars, over and above all regular appropriations, to be used in making up the deficiencies caused by the hard times. There are many instances of sore need on the part of missionaries, which could not be relieved, such as lack of suitable buildings, lack of new missionaries, etc. Now that affairs are easier, shall we not try to do our part in relieving these

necessities? Could we not try to raise two thousand dollars on this Coast, to be raised by twenties? There were several responses to this appeal, different ladies expressing their willingness to be responsible for one or more twenties.

Mrs. Wheat, President of the Young Ladies' Branch, in a very pleasant way, brought greetings from the Branch and gave the report. She wished that the older women would encourage the younger ones by sometimes coming into their meetings and speaking cheering words to them. They pledged nine hundred dollars last year, and are going to raise it, if possible.

Mrs. J. H. Williams, of Redlands, brought greetings from the Southern Branch. She said, as a Branch, they had been in existence ten years. They formerly contributed only for Japan, but now have increased their subscriptions to other places. Last year they raised five hundred and twenty-five dollars beyond their pledges. They have eleven Cradle Roll Bands of children under nine years, under the leadership of Mrs. Pease, formerly of Micronesia.

There being apparently no one present from the North, greetings from Washington and Oregon were given by Miss Denton, who spent the month of May there. She said they were alive and doing well, and had treated her with great cordiality.

Lunch was served in the parlors by the ladies of the church at fifteen cents a plate, the proceeds to go into the missionary treasury of the church.

The half hour of devotion after lunch was presided over by Mrs. Williams, of Redlands. The hymn, "Oh, Spirit of the Living God!" was sung, and Mrs. Williams made a few remarks on Matt. ix. 35. This period closed with a number of informal prayers, when Mrs. Jewett again took the chair, and invited Rev. C. R. Brown to address the audience. Mr. Brown said he would like to speak of three things: First, that international responsibility is growing, every one being responsible for another. The Jews lived in a small place, but to them was the command given, "Go ye and disciple all nations." Second, foreign missionary work gains standing everywhere. Christian work does more than any army to keep order and peace. And, thirdly, the same is taking place abroad as here. The day of picturesqueness is gone by; intelligence is now required. There is a great difference between the kind of meetings held years ago and those of the present day.

Miss Denton then told about some Japanese girls, one in special, who obtained a medical education in this country. First, she became a nurse; then finding she could not approve of the orders given by physicians in Japan, returned here and qualified herself to practice medicine. Miss Denton thinks the Lord is pushing the Japanese over here that they may become converted.

Miss Benedict, just from Japan, gave greetings from Kobe College, where she has been teaching. She gave an interesting account of a big prayer-meeting of two hundred and sixty Japanese women, which she attended just before leaving.

A beautiful solo by Miss Hathaway followed. The clearness of enunciation in both of the solos of the day, added greatly to the pleasure of listening to the singing.

Dr. L. R. Scudder of the Arcott Mission in India was then introduced. The Arcott Mission belongs to the Dutch Reformed Church, but its members are very good friends with the Madura Mission. Doctor Scudder discussed the relations between missions and money, showing how decidedly missions are dependent on money for their successful prosecution. He inquired what money means in connection with missions, and answered it by saying that it means ourselves, our power and energy. Missions require money, and are always wanting more. Doctor Scudder told of a teacher in New York who gave sixty dollars to the Arcott Mission; and eloquently described the good accomplished by that gift, and how it kept on reacting on one and another.

The Rev. W. Scudder offered prayer for missions, and the meeting closed with the hymn, "All Hail the Power of Jesus' Name," and the benediction, pronounced by Doctor Scudder. And so ended a most interesting and profitable meeting.

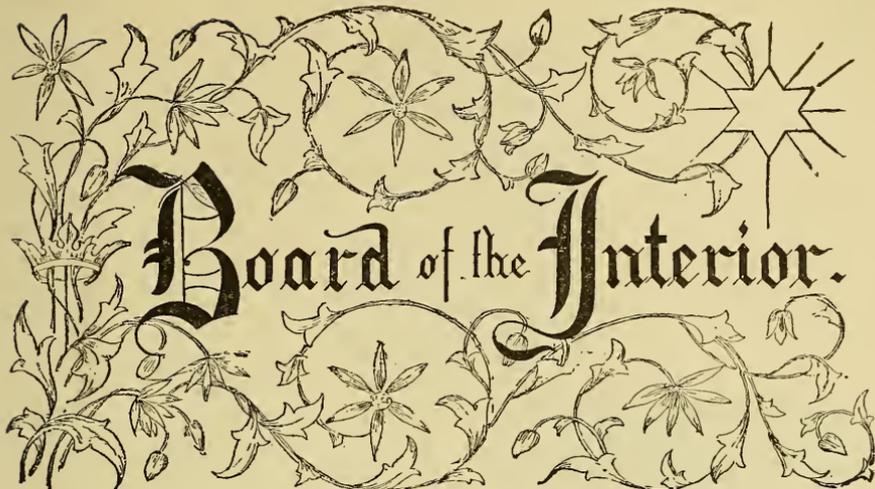
JAPAN.

WOMAN'S EVANGELISTIC WORK IN JAPAN.—THE BIBLE WOMEN.

BY MISS ADELAIDE DAUGHADAY, OF SAPPORO, JAPAN.

THE question is sometimes asked, What are the duties of a Bible woman? She must learn about all the new people, the sick, the poor and all who are in trouble in the church, and report to the missionary whose assistant she is. One must not simply call at a door, but custom requires that she must enter, talk and sip tea for a while. This takes a great deal of time. Then, as a slight breach of etiquette is considered a grave offense, she must always accompany the missionary lady when making calls, or homes and even neighborhoods might soon be closed to her. Etiquette requires that a woman must not move her lips when talking, so it is often necessary for her to translate their low, indistinct utterance to the lady; the great variety in dialects compels the same thing. Upon evangelistic tours she is expected to do her part in the public addresses, as the Japanese do not feel repaid for coming out to hear one speaker; at some of the largest meetings there are six speakers, and each one is expected to occupy about an hour. In a town near Sapporo I was requested to speak to the children present; then my Bible woman was asked to follow with a talk; then they told me that the young women would consider it a compliment if there could be a short address given entirely to them; after that the meeting of the evening began. It was nearly midnight when all was over.

The Bible woman must plan with the missionary for all public meetings and interview scores of people, nurse the sick when necessary, assist at funerals, give valuable aid at large meetings for children; and, in short, since it is a physical impossibility to be in two places at once and do more than half what one is urged to do, she must in every way try to save a missionary's time and strength.



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A MARTYR.

MISS HARRIET L. KEYES.

[Rev. John L. Stephens, Missionary of the American Board, was murdered by a mob at Ahualules, Mexico, March 2, 1874.]

Fallen in his armor
At the breaking of the day!
Who shall bear the tidings
To his comrades far away?
Alone he went undaunted
To the frontier post,
But many prayers were with him,
And the hearts of a host.

Ever in the vanguard
We saw his sword and shield;
He lies on the buckler
He bore upon the field.
The stout-hearted soldier
Sent terror to the foe,
And by a secret weapon
They sought to lay him low.

But always the martyr
 Dies to live again;
 His name shall be more
 Than half a hundred men.
 From the blood-sprinkled soil
 Will many harvests grow,
 And he shall welcome home
 Souls from Mexico.

Fallen in his armor!
 Who will take his place?
 Who will win for Jesus
 Another ransomed race?
 In their crowns of rejoicing
 Kindred stars shall glow,
 Who live and die for God
 And for Mexico.

MEXICAN STORIES FOR MY CHILDREN.

BY REV. A. C. WRIGHT.

[Mr. Wright spends a part of every summer going with his students to various points in Mexico where they are to preach during the vacation, inaugurating the work for them if no Protestant has ever been there before, and remaining for evangelistic services more or less time in each place. These trips are from fifteen to seventeen hundred miles long by rail, by wagon or by saddle,—sometimes by all three; and on his return his little children love to hear of his “journeyings often, in perils of rivers, in perils of robbers, in perils in the city, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, beside those things that are without,—the care of all the churches.”]

I. THE HORSE THAT WANTED TO LEAVE ME BEHIND.

I THINK that Margarita and Bonnie can remember that horse—the big, raw-boned bay that I bought in Parral for my long trip to Batopilas and Dolores, and that jumped and kicked so the first time I tightened up the back girth of the saddle on him. He always had a sort of bad look in his eye, but he was strong, and in good flesh for work, and he did me very good service indeed, with no trouble at all from him until the day I am going to tell you about.

It was when I was on my way home from Dolores, six days' ride over a road which I had never traveled, and I was entirely alone. I had left Isabel in Dolores to preach for the rest of his vacation, and Don Florentino had gone on farther to sell Bibles in new places, and I had secured from him so accurate a description of the road that I did not think that I could go astray, although I could not expect to meet more than one or two persons in all six days on the road.

The first day was fine, and I enjoyed climbing up the four thousand feet

of ascent from Dolores, where I had been feasting on bananas, pomegranates, *guayavas*, *aguacates*, and so many other fruits of the hot country that I can scarcely remember their names, up to the highest crest of the mountain range, from which, through a rare opening in the great pine forest, I could see the beautiful series of mountains and deep valleys stretching off toward the Pacific Ocean. It was so entrancing a sight that I stopped there to eat my dinner, while the horse browsed the grass by the roadside. You know that when I say road, I do not mean a good wide road for wagons, for I did not see a wheeled vehicle for two months while traveling through that country, as it is so mountainous that they cannot be used. The roads are narrow paths, just wide enough for one horse, sometimes so dim that it is hard to keep in them; but on the mountain sides they are worn deep, and wind back and forth around the cliffs and over the rocks, and one can often look right down the mountain sides where a misstep or a stumble would precipitate the rider for thousands of feet.

Soon after eating my dinner a big misty cloud rolled up from the valley, and enveloped us in itself, and then it began to rain, and the water poured down on me for three hours, so that I rode into Guadalupe y Calvo very wet in spite of my big yellow "slicker."

The second day, in crossing a stream, I could not tell where the road went out on the farther side, and in trying to get up the bank, my horse slipped just before getting across a stretch of about sixty feet of wet, white ledge of rock, and slid on his side clear down into the water of the stream. I had jumped off hastily when he fell, and now I had to rush into the water to catch him before he should have time to regain his feet and run away. Then I tried to lead him up the same place, but he could not make it, and down he went a second time, cutting his side slightly with his shoe, so I had to ride up the stream in search of a better place to get out.

That night I passed in a town of Indians, where there were only a few *gente de razon*, or reasoning creatures, as they call the Mexicans. As for the next three days I would not see a house on the road, nor probably meet any one; and as there was a river to cross that might be swollen and danger-



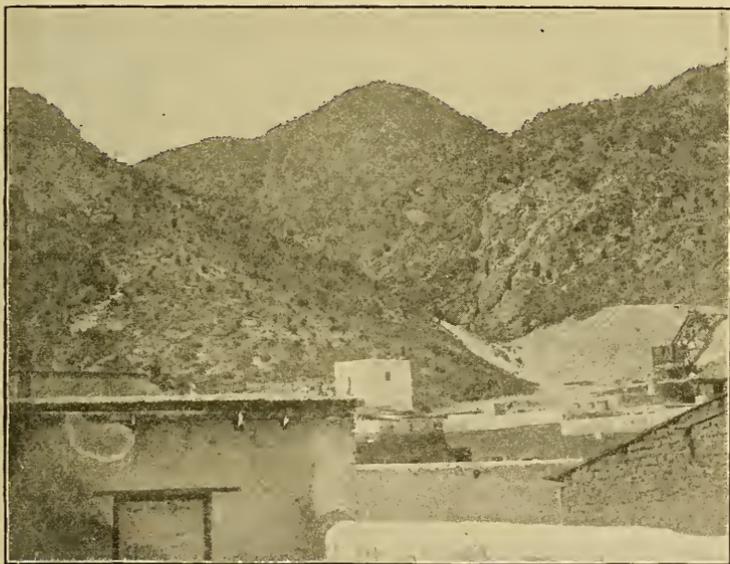
ISABEL.

ous, I tried to get an Indian to go with me as guide. The Tarahumara Indians are famous runners, and one of them could easily go on foot as fast as I should wish my horse to go.

But I failed to find one, and so started out alone, and traveled up and up a narrow canyon all the morning; and at noon I had just reached the high level plain lying between the two rivers, and was looking for a good place to stop for dinner where there would be grass for the horse, when I came to a steep pitch in the road, and got off the horse for a change for myself and him, as I had often done on the way, and let him go before me along the path. As he came to an abrupt step of a couple of feet, he went down with a jump and loosened the canteen of water from the pommel of the saddle, so that it fell with a clatter upon the stones, and that frightened the horse, and he jumped to one side, and started off on a gallop. I picked up the canteen and followed on, thinking that he would soon stop, for he had traveled enough to be tired; but he had another idea, and he put it into execution very nicely. He would eat grass until I got pretty near him, and then off he would trot, and so he kept on until I saw that he did not intend to let me catch him at all. The horse carried my coat, blankets, rifle and provisions. If I should keep him going on ahead of me, there were three days' travel before me to reach any house; and if I turned back, there was a long half day and back again to lose, and I was very anxious to see my wife and little ones, from whom I had been away for so long a time.

I saw no way to do, however, but to try to drive him back over the road we had come, and so I made a long circle around him, hoping to get him started back; but he seemed to guess what I wanted to do, and left the road and ran off to one side for about a mile. I followed on, already beginning to feel weak from hunger, and succeeded, after a long while, in getting him back in the road. I drove him carefully along until he was well into the canyon, some five miles back, running down to the river, and there the mountains shut in the road so closely that I had no fear of his getting past me, and we went along at a better rate. As the road twisted back and forth across the stream, and up and down over the rocks, an idea occurred to me, which I tried to put into execution as neatly as the horse had done his. I soon had the opportunity I wanted, which was a sharp bend in the road while the path was cut down so deep that the horse could not see me, and would have little chance to turn around; while I, by climbing up quickly over the rocks and running across, might jump down in front of the horse and catch him before he could turn around. This is just what I did, and as I jumped right down before the astonished animal, from the side which was almost as high as his head, I seized the rope that was around his neck, for

the bridle would certainly have broken. The horse reared and raised me clear from the ground while he turned on his hind feet and started back along the road at a run. I hung on as though it were my last chance, and was soon able to get hold of his nostrils and gradually quiet him down. Then I got on him and found all my possessions intact in spite of the jumps and scratches on the rocks; but I was nearly tired out, with relaxed muscles, empty stomach, and my head throbbing with pain, though very grateful to be in the saddle once more and to know that the horse had not been able to leave me behind.



A TYPICAL MOUNTAIN SCENE IN MEXICO.

II. THE BIG CAVE WHERE IT WAS NEEDED.

This story will be part of the one about "The Horse That Wanted to Leave me Behind." I had hardly started back on the road by four o'clock, after eating a little bread, when it began to rain, and continued for over an hour. As I had my good oil "slicker," I could keep myself dry better while on the horse than off him, and so I kept going on steadily; but what to do for the night troubled me. As I told you, there were no houses along the road, and I had lost so much time that I could not expect to reach the cave of which Don Florentino had told me, where I had supposed I should pass the night; and everything was soaked with water, with three or four

inches running in the road. As the sun began to near the horizon, I examined carefully every clump of bushes and every fallen or hollow tree to find some dry place large enough to curl up in for the night; but not a dry place could I find. There was no hope of a fire, with no ax to cut into the logs; and I began to console myself as best I could with the idea of trying to sleep standing, or leaning against a tree.

At last I said to myself, as the light was fading away, "I will keep on just five minutes longer, and if I do not find a better place by that time, I will stop wherever I happen to be at the time." Just then the road began to descend quite rapidly, and was at the bottom of an *arroyo* (gorge); and as I turned a sharp curve, what should I find but the best place imaginable on such a road to pass the night. There, under a great shelf of overhanging rock, high enough at the outer side to ride under on horseback, was a fine, dry cave with sandy floor, large enough for a troop of fifty men to sleep in, with dry wood to burn all night, and even splinters of pitch-pine to start the fire, the purling stream of clear water for my coffee at my feet, and good grass for the horse just around the bend of the road. How thankful I was, as I loosened my stiffened legs from the stirrups and got down. It seemed to me an assurance that the Lord was with me, to keep me from serious harm on my journey, and to take me back in safety to my dear ones waiting for me.

I was too tired to eat that night, and my head ached steadily; but I built up a roaring fire, and sunk into the soundest of slumber, and awoke in the morning fresh for another day's ride after a good hot breakfast.

A TOUR IN THE MARSHALL ISLANDS.

[Spelling, capitals and syntax are printed just as received in this letter. The penmanship is clear and regular.]

KUSAIE GIRLS' SCHOOL.

CAROLINE ISLANDS, Jan. 22d, 1899.

DEAR FRIENDS: I was very glad to write this letter to you, and tell you about our Journey when we go to Marshall Islands in A. D. 1899.

We left Kusaie Sept. 22, 1899 on Friday and we sail to Namrik. We reach there on Monday, and I and two more girls and Mother Olin and Dr. Rife and some of the boys went ashore. You know there is no harbor in that Island and the ship sailed about until we came back from shore. We did not stay on the land very long; we have meeting with the people an hour, and then we have more little time with our friends, and when the boat come for us we all go back to the ship about noon.

From there we sail to Ebon. We were there on Tuesday morning and the ship go in the lagoon and anchor, and after we get ready to go ashore we all go for our washing. After our washing the meeting bell rung, and

we all go in the church to have meeting with the people. After our meeting with the people, we girls and our two teachers and Mrs. Rife will have a meeting with only women and children.

When our meeting was over, we girls went back to the wash-place to take all our clothes and get ready to go back to the ship. But those who have friends on the land and those who belong to that Island, they will stay longer and have a good time with their friends until it is time to go. We stay in that Island for a night, and in the morning when we ready to go, and the ship try to go out it could not, because the wind was come against it, and we go back and anchor, and after a while when the wind was more out, we start of.

When we left Ebon we go to Jaluit, and we reach there the next day.

We go first to the Commissar's place and anchor there just a few hours. Then we go to the other place, where the teachers live, and stay there for a night. The next day we go ashore to have meeting with the people and after we came from the shore and Jeremiah had all his things out we go.

We leave Jaluit and sail to Mille. We take Jeremiah with us to help with the work. On the sea we have Sunday, and on Monday we reach Mille. When we have anchored and the people come to the ship we know that the other teacher wasn't in there. They told us that he went to a little Island to preach on Sunday, and we wait for him and after a while we saw a boat coming. It was one of the chiefs' boat, and his name was Moses. They come to the ship and shake hands with us and after we ready to go on shore the chief ask Mother Hoppin if she wants to go with him on his own boat, and she said, "Yes, I do." Mother Hoppin ask him if he have more room for some of the girls and he said, "Yes, I have many room for any body that wants to come," and we all go ashore after Dr. Rife and Mother Olin and the boys and girls. The girls who went with Mother Hoppin are Bereti, Likijer, Louisa, Luriene, Lijeila, Lijobwin, Elisa, Lijañur, Likomeon and myself.

When we were on shore we get all our things to go and wash. After we get our washing done we all go to the church to have meeting. After the meeting we all go back to the teacher's house to have something to eat. When we were there the chief send Mother Hoppin and Jeremiah a very big Jenkun. Three men bring it to us.

I'll tell you how they make this thing. They first prepare some bread-fruit, or the pandanus and put it under the sun until it's very dry, and after that they put it in some pandanus leaves and tie it with the cords. It will keep for a long time,—until any time when they have not very much food.

When it's evening the Star boat come for us. But Mother Hoppin wants the girls to sleep on shore that night and have a nice time there, and so Dr. Rife and his folks only go back to the ship, and all the girls and some boys stay ashore. We are more glad to sleep on shore than on the ship because it's too hot in our room. Moses was very glad to have us and our teachers in his house, and he make a feast for them and after their dinner the girls sang to him and after that they went to bed. In the morning we get up before the light and get our things ready to go back to the ship. When the Star left Mille it sail to Mejenen; we have two teachers' place there, and we

go to the first place where the Rev. Larejib was, and take two of our friends from there. They were [had been.—ED.] there about one year in teaching and we take them to Jaluit, but another man take their place in that Island.

We are very glad to have our nice time to go and see about God's work in the Marshall Islands. We didn't have very much time with them this time, and we very much hurry in our work. I am very much thank God for His kindness in giving the people His Spirit in their hearts. I think the work of God is more better than before.

I hope that you will be very glad to hear about God's work on these Islands and about the Christian on Micronesia. Hoping to hear from the Christian in America some good news. When we have our meetings with the people in every Island they all will say to us, "Please give our love to all Christians in America," and I think they love Jesus in their heart. Most of them ask that we help them with our prayers. I'm very much want to write about all the things we do on tour, but I think this is most useful for you,—to hear about the work of God among those people.

Remember us all in your prayers that we will stand fast in the love of Jesus.

I am your friend in the name of Jesus.

(Written by)
(Copied by)

NEIBAJ.
REBECCA.

MISS CORINNA SHATTUCK is to sail for Turkey by the "Umbria," Cunard Line, September 1st, from New York. She leaves her "thanks and good-by for all who 'wished her success'—who tried to help—who did help in efforts for the orphans, and desires continued prayer and interest."

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 10, 1900, TO JULY 10, 1900.

ILLINOIS	2,096 75	Previously acknowledged	33,506 92
INDIANA	25 84		
IOWA	486 69	Total since October, 1899	\$38,246 29
KANSAS	69 77		
MICHIGAN	482 51		
MINNESOTA	218 14		
MISSOURI	26 08	INDIA RELIEF FUND.	
NEBRASKA	64 03	Received this month	181 15
OHIO	556 90	Already forwarded	736 69
SOUTH DAKOTA	29 09	Total to date	\$917 84
WISCONSIN	292 81		
MASSACHUSETTS	250 00	CENTURY FUND.	
NORTH CAROLINA	35 00	Received this month	310 35
PENNSYLVANIA	58 00	Already reported	1,694 42
JAPAN	15 00		
MISCELLANEOUS	32 76	Total	\$2,004 77
Receipts for the month	4,739 37		

Mrs. E. M. WILLIAMS, Ass't Treas.

Life and Light for Woman.

VOL. XXX.

OCTOBER, 1900.

No. 10



ASKING FOR LIGHT IN AFRICA.

APPEALS FROM DIFFERENT MISSION FIELDS.

FROM WOMEN AND CHILDREN AS THE CLOSE OF THE CENTURY
FINDS THEM.

AFRICA.

To our school at Inanda there once came a Zulu princess. Braving the anger of her heathen kinsfolk she had stolen away from her home and come to us to be taught the way of life. A number of her old friends soon came to persuade her to return. "Remember," they said, "the dignity and

honor of your tribal position which you are deserting. Your father is an important chief, your mother his favorite wife, and you the eldest daughter. You are not obliged to work as do other women. Fifty or perhaps a hundred head of cattle will be demanded for you from the man who asks your hand instead of the ten which are all an ordinary girl is worth."

Stepping up to a rosebush beside the door of the mission house she touched a spray of the full-blown flowers and scattered their lovely petals on the ground. "So," she said, "would my glory be."

An unthinking person often says: "The Zulus are the happiest people in the world. Give them enough to eat and drink and they are perfectly satisfied. Why must they be disturbed by a religion which they do not want?"

"Perfectly satisfied!" If it be true, that's the pity of it; that man, made in God's image, with possibilities reaching out into the infinite, should be "perfectly satisfied" with mere animal existence.

The African missionary cannot tell of millions of women reaching out eagerly for the gospel light. No, she finds them lower down than that; millions of women too besotted in sin and ignorance to realize their need of a Saviour. Yet there are moments when the fear of death, of the great unknown future, presses with awful terror upon them. Sickness brings no kind and wise physician, sorrow brings no comfort, bereavement no hope. Only chill superstition lays its iron hand upon them, filling them with dread alarms. There is to them no God, no Christ, no heaven.

But the African missionary can also tell of little groups of women, increasing in numbers from year to year, to whom the glad message has been carried, who have turned from darkness to light. She can tell of other girls like the Inanda princess who are longing for a richer, fuller life than that of their parents. She can tell of schools full to overflowing, where from day to day girls are being trained by faithful teachers for life's duties; of former pupils who are teaching in lonely schools; of Christian mothers who are striving to bring up their children in the "nurture and admonition of the Lord;" of women who testify among the heathen by their lives and words of the power of Christ to save. "So would my glory be!" "The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." This is the word which we ought to preach to the women of Africa. God help us to be faithful.

LAURA C. SMITH.

INDIA.

Seeing that "our Indian sisters" is an accepted phrase, it seems an anomaly to make an appeal for the women in India. Since, however, there are sisters and sisters, there may be reason for a few words to show why the sisters who are far off can appeal to the sympathy and help of those in this favored country.

First, physically. It is no uncommon sight, even among the high-caste women, to see a well-developed, erect, graceful woman, with a clear, pretty brown skin, but she is handicapped, nevertheless, by heredity and custom—she has no constitution. How can she, with a child mother, child grand-mother and all her female ancestry in their teens? In the training of a little girl there are some things unspeakable which undermine her physically and morally; she herself may know the throes of childbirth while a little girl of thirteen or fourteen. Most girls must leave the home and mother love to be trained by the mother-in-law before they are eight years old. I think I am safe in saying that the number of physical wrecks is not much lower than that of healthy, well-developed women. With exceptions, the women are old while their sisters in this country are in their prime.

Second, mentally. In cities and towns where Christianity and education have entered it is no longer a saying that "a woman has no mind; one can as well try to teach the cattle in the field." But there are thousands of even educated men who will not have their wives and daughters taught. With the government and missionary schools for girls full of bright little ones who can read, write and make little dabs at history, geography and arithmetic, no one can gainsay that there is



A LITTLE HINDU SISTER.

such a thing as a female mind. But the pity of it is that just as the Hindu girl's mind begins to open like the petals of an exquisite bud it must close again. The books are laid away and the head and mind are swathed in the old bandages of custom, in the gossip and reality of housewifely duties. Here and there there are happy exceptions: the husband teaches his own wife when he can be allowed to carry out his own will in the matter, or even the missionary lady who supervised the school where the girl was taught may now enter her home and continue the English and the Bible. There have been attempts to have schools for married women, but they have not lasted long.

Morally and spiritually?

Alas for our little sister! It is a common saying that "People are no better than the gods whom they worship." In India they are better, they must be better, or they could not remain long on the face of the earth. Little girls must be better, on account of their ignorance, than their surroundings. The atmosphere which envelops them we would call immoral in every sense, but this is from our Christian point of view.

Familiarity with words and acts that would be horrible for American children is so a matter of course in the Hindu home that although they cannot but be debasing they have not the same immoral force. There are virtues of love, tenderness and sacrifice found blooming in some homes where one would not expect it, but they seem exotics in the midst of narcotics or the effluvia of deadly growths.

Little children play or work about in the house, and they hear every detail of marriage, birth and scandal. They hear cursings and foul words of anger mingled with the talk of the day. A young man dies in the home, and immediately one of the children is seized and the woes of widowhood are visited upon her. The other children play on as before. They may wonder and grieve for the moment, but "what must be, must be," and their turn may come next. A mother loses her baby girl and she weeps in silence; a boy dies and the whole family wail. A beloved father dies, and the young girl who comes from her father-in-law's house to attend the funeral throws herself in an abandonment of sorrow on the form that lies still, for she knows that henceforth there will be for her no home to come to; a widow in bitter agony wails and wails, she beats against her fate, sometimes she prefers death; a woman goes down the dark valley of death. Who helps all these? Who gives pitying love? Who tells them of divine love and fellowship when the earthly is taken away? Who tells them of the resurrection; of the "mansions above"; of the eternal life? Who gives them strength and courage to live on life's daily round? Their gods? Their

priests? Their kin? No; not one!—unless some one whose heart has received the Christ-love; some one who has been comforted in all tribulation that they might be able to comfort them who are in any trouble by the comfort wherewith they themselves have been comforted of God. Unless such a one can bring love and comfort into the sad heart, the Hindu woman in her sorrow and misery is the most miserable of women. And she is our sister. Shall we sit down and weep with her? We can weep, and we may help.

ANSTICE ABBOTT.

JAPAN.

For seven years and more Japanese women and girls have been my “hobby,” not because of their charming manners and attractive looks, although both these things are true, but because of their intense desire to reach out for higher things. Notwithstanding the testimony of many tourists, their charming ways and attractive faces do not take the place of the real soul culture which we know that they need, and for which many of them so earnestly strive.

In one of the small interior towns, not far from Kyoto, there lived some years ago an old *Samurai* family in very comfortable circumstances. The father's business was the selling of wines and liquors. One of the daughters



A CHRISTIAN WORKER IN JAPAN, WITH MOTHER AND CHILD

received a common school education, and before she was sixteen years old was forced by her father and family friends to marry a man whom she could not respect. Love was out of the question. After a very turbulent year of married life he left her, and in a very short time he married again. Her people were greatly displeased that she did not "suit," and oppressed her in many ways. As a child she detested her father's business, and tried to have him change it, but he would not.

Poor, down-trodden, heart-broken woman-girl! What could she do, now that her husband had deserted her, and she did not want to return to her father's house—nor did they want her?

One of our lady missionaries had just gone to live in the town, and our girl went to live with her and to teach her Japanese. At this home, for the first time, she heard of that One who said, "Come unto Me and I will give you rest." Little by little she received the truth and accepted Jesus Christ as her own Saviour. Not many years after, she came into our school, first as a pupil, then as a teacher. Hers was not an overflowing, joyous life, but she was known everywhere as faithful in little things; a faithful member of the church, a faithful Sunday-school teacher, constantly seeking for more light. A few months ago there came to her an opportunity for larger usefulness, to work among Japanese girls in Honolulu. Gladly she started, but on the voyage sickened and died, after a week's illness, at her friend's house. Just before her death she requested her friends to pray for her parents, who were not yet saved, and closing her eyes whispered, "O Lord Jesus Christ, O my Saviour, take me now to Thee," and was gone where there are no misunderstandings nor sorrows.

For a year and a half it was my pleasure to work with another of Christ's own disciples.

She was a Bible woman trained at the Kobe Bible school, and although she had seen much sorrow in the death of her husband, and consequent separation of her only boy, this sorrow drew her nearer to the Lord. Her unbounded trust in the Lord at all times, and her cheerful way of looking at things, were an inspiration to the people among whom she worked. There are many who will thank the Lord for her strong faith and smiling face. She continues the same loving, energetic Bible woman, working now in Mr. Harada's church in Kobe, beloved by all. Thank God for the Bible women, carrying the Blessed Word to their sisters. Thank God for the Christian teachers of Japan, some of whom have been called to higher service, the greater part still living to serve Him. Friends, is it not our privilege and highest joy to work for, to pray for, to give ourselves to these sisters who, with us, are a part of the many for whom Jesus Christ gave Himself a ransom?

LUCY E. CASE.

TURKEY.

We recall years ago an attempt at condolence with an inefficient though sad mother who had successively lost her four infants, and the placid reply, "The Lord can give more and more," emphasized the low estimate of child-life prevalent in the Orient.

"I never believed I could so love a daughter—a child I must rear to give away,"—said a young man of liberal education who has one of the sweetest and most efficient of our College graduates for his wife. The new factor in the land—the Christian home with the educated mother—makes to us older missionaries the Arabic proverb very real which runs, "Nothing so sweet as children, except grandchildren." Children are growing to be the loved, appreciated members of the household for what they themselves are.



GIRL GRADUATES IN TURKEY.

The two elements most marked in the development of this new state as pertains to our educational work are the higher institutions for girls and the kindergarten. We are crippled for best results in both these departments. We cannot for lack of a Kindergarten Training Department keep up the supply of teachers in even our large cities where the kindergarten is a part of the graded system of schools.

Who will establish the Rotating Kindergarten Class, giving our mission a qualified American instructor to do by turn in connection with our boarding schools in Marash, Aintab, Adana and Hadjin a similar work to that accomplished for the Smyrna field by Miss Bartlett? This approves itself to us as even better than establishing the Training Department permanently in any one of our cities. Where is the consecrated musical instructor to fill the deficiency at Marash College left by our lamented Miss Lovell? Where the one for kindergarten instruction? Where the money to send such?

Woefully deficient in all the Christian homes of Turkey—from Constanti-

nople to Oorfa, from Smyrna to Van—are we in native literature. The time is past when there is not some one in even the village home able to read. We can think of our own country homes one hundred years ago as having only the Bible and a weekly newspaper. Did the kindergarten and the college for women then exist? Can we in Turkey have a proper progress with college students returning to homes destitute of even the weekly paper? I am told that is what awaits us the coming year with the debt hanging over our Constantinople Publishing Department. Two thousand women in Oorfa alone during the past four years have learned to read. All this through the consecrated efforts of Bible women. Three dollars a month will support one of these in their simple ways of life. Who would have that work curtailed? Yet nothing is pledged for the continuance of that blessed work next year. I raise my eyes just now to view our indescribable Rockies, the grandeur of our land,

“Do we after grandly seeing
Only grandly living seek?”

CORINNA SHATTUCK.

CHINA.

What is going to be done to China? The civilized world stands aghast and speaks with bated breath of the terrible scenes, whose details will probably never be known. What are the nations going to do about it? Echo answers, “What!” But, meanwhile, what are the Christian women of America going to do? Will it do to wait till the political questions are settled and the indemnities paid before the new missionary campaign is planned? Nay, rather let us realize that there is not a moment to be lost. There are stations where as yet the reign of anarchy has not begun, and it may be averted. Let every one of these be strengthened. Do you realize how much more care and guidance those Christian women need just now, when reports true and false are constantly coming to their ears; when their relatives and friends are urging them not to go to church, or in any way identify themselves with Christians, lest they involve the whole family in trouble? Some of them have only been “learners” a little while, and the mists of superstition are not yet all cleared away from their minds. If the warm atmosphere of Christian love and helpfulness fails to surround them will it be strange if their hearts grow cold, and they begin to doubt if they have not made a mistake in leaving the traditions of their fathers?

The Bible women and day-school teachers who are living on scanty wages, and often in lonely places, now that prices are high and food is scarce, and the heathen turn away their faces from them and refuse to listen to their words—is there not danger that they may grow discouraged? And

the children in the schools, whose parents forbid them to go any longer, and take from them the Bibles they are just learning to love—is there nothing to be done for them? How can the already overworked missionaries carry these added burdens if you do not hold up their hands and send them the needed reinforcements? Great needs are arising which were unthought of when the carefully prepared estimates were sent in; and do you know what it costs missionaries to refuse requests which ought to be granted? And have you thought of the wives and children left behind them by the multitudes of “Boxers” in their country homes, when, discouraged by famine and poverty, they were deceived and persuaded to join the ranks to drive out the Western barbarians, whose presence they supposed had angered the gods and made them withhold the needed rains? The promises of protection from foreign bullets have proved false, and the bodies of thousands of husbands and fathers and brothers are strewn upon the barren plains, that no one is left to cultivate. The women and children wait in vain for their return. Shall we not pity them in their ignorance and poverty, and carry them the Bread from Heaven?

Oh, friends, this is no time for discouragement or for hesitation! China’s day of redemption is drawing nigh; it is being ushered in by the crowning of the martyrs whom your prayers and your money and your efforts have helped to save. But, oh! this work has all been done on such a pitifully small scale. In these days of anguish God is speaking in thunder tones to the Christian women of America, saying, “Go forward!” Very soon the calls from the workers in China, too, will be louder than ever before: calls for money, calls for workers and calls for prayer and sympathy. May you be ready with glad hearts to answer “yes.”

ELLA J. NEWTON.

MICRONESIA.

I speak for those through service for whom has come the truest happiness my life has known—the women of Micronesia.

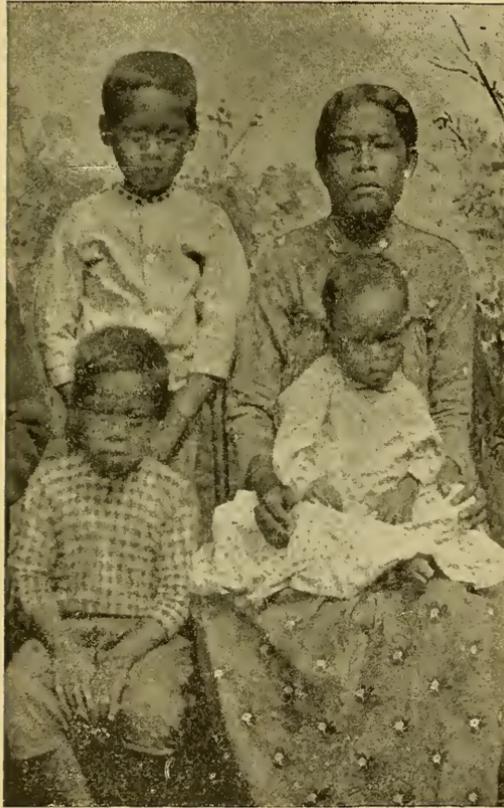
“Is it, after all, worth while,” I have been asked, “to spend so much



NEEDY ONES IN CHINA.

money and life on them? Are they not too degraded to make real development possible?"

Worth while? Can any one of us dare say that in the eyes of the Saviour of men one soul is of less value than another? Are not these among the "little ones" for whom Christ died? The very least among them, it may be, through isolation, through lack of natural endowment, through the influences of generations of a low form of heathenism, beside the teeming millions of China and India a mere handful,—the few sheep gone astray,—yet are they less precious to the heart of the Shepherd of souls, whose parting promise was of one fold into which all should be brought, His parting prayer a petition for this wider flock, embracing even "the least of these"?



A CHRISTIAN FAMILY IN MICRONESIA.

But is real development possible to these women? Ah, that is the wonder of the grace of God! In the darkened life of every island girl born into an atmosphere of ignorance and superstition and moral vileness lies hidden the germ of womanhood, with all its noble possibilities. The soul is not dead, but sleeping; and some day, reached by the awakening touch of the love of Christ, that soul is brought under the trans-

forming power of the Spirit of purity and holiness, and we marvel as we watch the daily development in faithfulness, in patience, in truth, in moral courage, in spirituality, in all those graces of womanhood which Christianity alone can bring.

And how many times has God permitted us to witness this marvelous change! Look at Batetiba, the first from our school-home to enter the eter-

nal life, giving us, as she passed, a glimpse into its glory which is an abiding legacy; at Lijebar, the helpful wife and devoted mother, the faithful guide of the women who are beginning dimly to see the light; at Maria, for nine years zealously training, with watchful earnestness, a band of girls as candidates for the Kusaie School, while she cares for her own growing family. See Tibora and Miriam, Ana and Limvot, Abana, Teria, Tebeau, Boaia, and many more—some of whom have even known what it means to suffer persecution for the name of Christ—living quiet, steadfast lives as wives, mothers and teachers, their Christian homes, in a land which has no word for home, as little centers of light in the darkness. In these homes lies our hope for Micronesia; in the earnest, womanly lives, transformed through the power of the love of Christ, and kept by his grace; lies the strongest argument for Christianity; and in their children we see already the finer strain which gives us hope for the generations yet unborn.

And so I plead for more abundant opportunity and a richer blessing, through your more generous help and sympathy, for the women of Micronesia, remembering the word of the Lord Jesus, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

SARAH L. GARLAND.

MEXICO.

The position of women in Mexico is by no means so restricted or degraded as in many mission lands. The change in her social status has been very marked during the last ten or fifteen years even. This is undoubtedly due to the closer communication between the two countries, the introduction of many progressive ideas from the United States, and the presence of so many Americans in the country, missionaries among others.

The government is taking a great interest in the education of its girls; and a few have even been admitted to the professions,—one to the law, and at least one, perhaps more, to medicine.

If, then, their condition socially and intellectually is improving through the provision of their own liberal government, what is the appeal that these dark-eyed daughters of the south make to us? The appeal of those who, having been in bondage all their lives *by reason of fear*, are in need of the good tidings of a Father's love as revealed in the life of our Lord Jesus Christ.

An appeal for the Word of God, without which they are surely starving; an appeal for the knowledge of a life "hid with Christ in God," possible only to those who know how to approach the throne of grace in secret without the intervention of priest or saint. In short, for all that a pure, true Christianity can give of light and peace and freedom do they look to us, nor should we deny them.

The changed lives of those who have been gathered into our Christian

boarding schools, brought daily in contact with the sweet influence of consecrated Christian teachers; the new hope and brightness visible in the faces and whole aspect of those whose lives have been hard and sordid and hopeless, before they knew of the brotherhood of Christians and the companion-



A MEXICAN WOMAN.

ship of the Saviour,—the sweet faith and earnest striving of the dear children thus trained by Christian mothers, all testify to the great need that our Southern sisters have of the “truth” that has made us “free.”

G. C. EATON.

CHINA.
PROGRESS IN PAO-TING-FU.
AS SEEN FOUR MONTHS AGO.

BY MISS MARY S. MORRILL.

YESTERDAY we had a service that marks a forward movement in our Pao-ting-fu church—the ordination of two deaconesses. During the sessions of the Congregational Association held just before the Easter Conference the matter was considered, and there was not a dissenting voice on the part of the native pastors and helpers. I remember how during my first year in China my Western independence rebelled against being obliged to sit behind a stuffy old curtain during Sunday services and not see the preacher's face. I used to fancy I could better grasp those unintelligible sounds could I see the mouth that was hurling them forth. I managed to control my desire to cut peepholes in the cloth, and comforted myself by prophetic visions of the day when the protection would be no longer needed. That room was about sixteen feet square, and for a time we were not crowded, unless it chanced to be a heathen feast day, when some of the country people would come in to get an eye-opener. The rough wooden benches were not conducive to ease; they were puritanical in their uncomfortableness, but our audiences were not critical. As the months went by, the seats behind and before the curtain were just packed, yet we could always find room for one more, and it was an unwritten law that no one should attempt to pass out before the service was over. But one beautiful Sabbath, in the effort to seat some women, one old lady trod on the veil and tore it from the rings. It was drawn back for that day, and somehow it never was repaired. I had the oversight of the chapel then, and it was never convenient to repair that rent made, not by the "envious dagger" but by the little shoe.

Our present chapel is not less than thirty-five by fifty feet, and has a seating capacity of fully four hundred. During our Conference we put in extra seats, and I have had hard work to find places for late comers. Some of the missionaries from other stations thought we were almost extravagant in our views when we built it, but we never regret it when we look at our average congregation. The men and boys have their seats on the north side of the house, the women and girls, separated from them only by a broad aisle, sit on the south side. All have an uninterrupted Christian view of the minister of the day.

As I watched Mrs. Tu and Mrs. Kao kneel for the ordaining prayer, a panorama of what the years had brought to them and to other women in the church rolled past my mental vision. Twenty-two girls with unbound feet were occupying the front seats where once we had only ten, and but three of

those could then show the badge of the "Heavenly Foot Society." There are ten women in addition who bear witness to their awakened consciences, and there are others who are feeling uneasy because they cannot quite make up their minds to snap their bands asunder.

The very preachers who could not look at the women in their congregations those long-ago days,—they seem now never to have existed,—to-day gravely request the sisters to offer prayer or speak, as the Spirit may direct; they may even call upon these women by name, and they respond at once; and may I add that they do it generally quite as much to edification as do the men? At first voices trembled, and there were cases of serious heart misplacement, but these are rarer with every Conference.

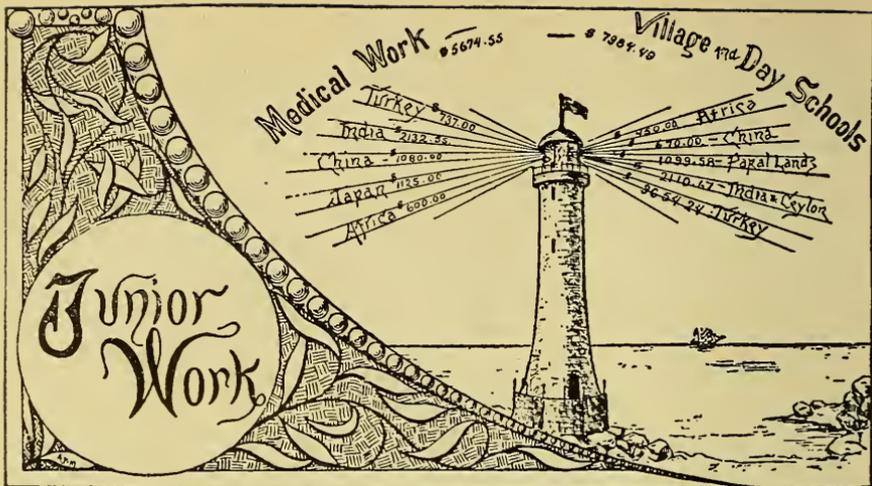
What shall I say of the development of Christian character? We often get discouraged and look on our work from the wrong side, seeing the failures and imperfections of those we work the hardest for; then comes a landmark like yesterday, and we see what the Lord has been working in the lives around us. I think when He lets in these seasons of encouragement upon us, of what surprises we shall find in heaven.

Mrs. Kao, you know, is our city Bible woman. Mrs. Pierson still has some of the gambling cards that she threw aside when she became a Christian and found that the catechism and the gospel more than filled some of the hours which she had idled away in gossip and cards. She clung to her pipe for three years after I first knew her. But one spring we decided to send some of our women to the Chinese lectures given prior to our annual meeting at Tung-cho. Her conscience and her friends had reproved her many times for that little indulgence. She felt ashamed to carry her tobacco with her, and left it at home, expecting to miss it fearfully. The Lord saw that she was willing to give it up and he made the sacrifice an easy one, for, as she told me after her return to the station, "He never let me miss it one bit." The next thing He asked her to give him was her daughter's feet. What a rebellious state she was in over that! It lasted from September until March. I did not talk much with her about it after the first, but I did talk to the Lord. At last she showed signs of relenting, and tried to make compromises as to the time and place for removing the bandages. That was hard for me, but I did not grant her an inch of ground. It was in her own home and with her own hands that she had manacled the child, and there must the fetters be taken off. So it was finally, after much talk on the part of Mrs. Kao and her husband. After the shoes and stockings were made and on, it would have been hard to say which was the happiest, the girl or her parents. The girl finally went to Peking and entered the Bridgman School, as she was able to pass an understanding examination, and is now a sweet girl graduate, having completed her course last twelfth moon.

I think, too, that once Mrs. Kao would have accepted this position in a very different spirit, for she is becoming very humble and sweet. She has gifts in certain lines of work quite different from those of our other two Bible women.

I may not say more concerning the Boxers in this letter than that their presence undoubtedly gave us a smaller attendance among the women, at least, than we should otherwise have had. Then, too, the poor harvests of last year necessitated the selling of many animals, and the women could not take the long tramps that the men did. One of a group from an outstation one hundred and thirty miles away said in answer to my regrets that some dear women could not be with us, "Some day, teacher, they will all have feet like yours, and can go where they please."

Do you remember Mrs. Chang, the old lady who unbound her feet just after the Christmas Conference? She was sixty-five years old and the only Christian in her village, and I had some fears lest she might not hold out. But in February a Bible woman and I went to see her. She could not possibly have known that we were coming, and she came to her gate to receive us wearing the large shoes that she purchased here. She walked in to the Easter meeting, smilingly happy over her dress reform and the ease with which she had taken that walk over the long, dusty road. Nor was that all her fruit. She gave me a little bunch of cash, saying: "This is my tobacco money. I want it to go to help some other woman get the gospel that has been given to me." Then I remembered how she had declared that she was going to give up smoking, too, and I had presumed to feel a little skeptical as to her ability to deny herself. The pipe is such a solace to these old Chinese women. Another had made the same sacrifice, and put into my hand her cash with such a smiling face. Only a few dirty Chinese cash, in value not more than ten cents in American gold, but the Recording Angel does not reckon thus the money that is cast into the Lord's treasury. I think that beneath it will be written the legend, "She hath done what she could." We are being constantly reminded by the home papers of the relative proportions of chewing gum and tobacco expenditure and missionary contributions. I am glad my two old friends cannot read English. I should not like them to know that so many Americans thought first of their temporary gratification, and last of their neighbors' eternal good. Said Mrs. Chang: "Every time I wanted to buy tobacco, I just laid aside the cash and hoped it would go to make some other woman better. The smoke only lasts a moment." Some other women hearing about our little Pao-ting-fu auxiliary also made an Easter offering in addition to their regular church contribution.



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

VILLAGE WORK NEAR TUNG-CHO.

THE HAPPY WORD OF LAST WINTER.

FOR CHRISTIAN ENDEAVORERS.

BY MISS ABBIE G. CHAPIN.

THE winter has not held as much of country work as I had planned, owing to some trouble with my throat, but there has been plenty to do at Tung-cho with our station classes and day schools. Now, however, the Lord has given new strength, and I have been able to do a week's work in the Nui-pao-tun district, and am out here for ten days, hoping to come again in a few weeks and hold a station class. I did not bring the Bible woman, Mrs. Chao, this time, as Mrs. Kao, mother of Mrs. Li, the helper's wife out here, asked to come and help me and visit her daughter at the same time. As she would naturally be entertained by the family, I, too, am living with them; when Mrs. Chao comes we have generally lived by ourselves. They consider it easy to entertain guests during the first month of the year, as they all cook, at New Year's, enough to last at least half the month, of corn or millet flour balls stuffed with beans and steamed, and sticky pudding of rice or glutinous millet full of dates and beans, and also different kinds of breads and meats which can be warmed up by steaming. The heathen do no sewing before the fifteenth of the month and very little other work; the almost universal occupation is gambling.

We came on Saturday. As Sunday was communion Sabbath Mr. Wilder came out from Tung-cho on his wheel. He preached a very earnest sermon

to the little company, and about fifteen partook of the Lord's Supper. At the close of the service he laid before them the call for help which had come from the persecuted Christians of our Shantung churches, who have been despoiled and driven from their homes by the Boxers—that sect which is so rampant in that part of the country now and which the government has thus far proved either unable or secretly unwilling to check. He also told them of the efforts of a small company of Christians in a neighboring district to build a little house of worship, to cost about \$250, and how they need help to accomplish it. It was touching to see them respond to these calls, each wanting to have his little share, some even who are not yet church members. I think I have written you of the blind man who plays the baby organ, and is in other ways such a help in the work here. He was taught to play and read by Mr. Murray's system for Chinese blind at the school in Peking, but best of all, he learned to know Christ there and is now a colporteur.

The other services of the day were a women's prayer meeting and a study of the Sunday-school lesson together. The latter was much disturbed by a great beating of gongs and firing of crackers out on the street, which attracted a crowd to watch the passing of a "society," with their stilt walkers and grotesque figures waving banners and clanging cymbals. These societies are companies of men who club together, collect large sums of money from their respective villages to buy the paraphernalia and incense, and after a good deal of practice in the above-mentioned performances, to the delight and entertainment of the people, on the fifteenth of this month go to a large temple and burn quantities of incense. It is all done in the name of religion, but there is great rivalry between said societies, and often a free fight for the first place at the temple, resulting in wounded men and smashed-up idols.

On this trip we were to visit near villages. We went to two on Monday, in each of which is one Christian family. At one of these the man of the house is just recovering from a severe illness, and it was touching to see his love and gratitude toward the preacher with whom we were staying, and other Christians who had traveled back and forth, the three miles or more, to help nurse or take things to him. Thoughtfulness and disinterested kindness are none too common among the heathen, and make a practical text for preaching Christianity. Among the neighbors who came in to listen while we had a meeting with the family and afterwards preached was one old woman who kept declaring, "Yes, it's all the same thing; you are religious in this way and I in my way. I go to many far-away temples and mountains to burn incense for others." When we tried to show her the mistake she was making, she would insist, "Oh, I am guided and impelled to it by the gods."

Tuesday our village was one we had visited but once before. The family are interested but have not dared as yet to come out boldly as Christians. A large crowd of neighbors gathered. It seemed as though they were not as much impressed with the gospel truths we brought them as with the fact that we were after all not the frightful beings which many believed us to be, —in fact, were “quite like themselves,” and seemed to be “doers of good deeds and preachers of a good doctrine.” Some even went so far as to tell us of the awful stories which are repeated about us and which they had believed.

The next day’s visit, I must confess, I did not anticipate. Poor old Mr. Tsao is the only Christian in the place and welcomes us to his house to work, but his old wife is not with him in these things; she makes it most unpleasant for him and most difficult for us by her bare civility and sarcastic manner. We cannot bear, however, to miss the opportunity for speaking the blessed message to those who will listen, and this time the Lord shamed our fears by giving us a group of unusually interested listeners. One incident of the visit revealed an odd superstition. When we arrived we found the door locked and the old woman away at a neighbor’s gambling. When called back, she asked us into a relative’s house next door, and we heard her tell some one that she had locked her son-in-law into her own house. On being questioned, she explained that her daughter and husband, who were then visiting them, had been invited out for the day to a neighboring village. The girl had gone, but the husband finally refused, and lay down to take a nap. As it was the 15th of the first month of the new year, it would be very bad luck for them to dine in separate places that day; so she had secured the wilful young fellow until she could send for his wife and bring her back.

The widow Tien “Field,” to whose house we went on Thursday is a dear, earnest Christian, living alone with her young daughter who will soon be married. She is in poor health; a brother of hers, also a Christian, tills her little field; and by careful living she manages to get along. Both mother and daughter were in our station class here last year, so we heard them read and were pleased to see how much they had kept of what they had at that time learned. Still more gratifying was the proof of their attempting to help others, for we found two or three among the neighbors who had been taught several pages of the little Gospel Primer.

On Friday the helper took us to visit old Mr. Wang, the ex-idolmaker. It is now several years since he gave up his profession and became a follower of Christ. He and his little grandson, the one eighty and the other eight years old, live all alone, and as they cannot often go the five miles to church, we were sorry to find them away. We went to a new village some miles

distant to which we had been invited by an old woman who attended our last Tungcho station class. She was also away, but after some hesitation her relatives invited us in. They were a crowd of poor, rough villagers, but listened well and seemed to take in some things, so we were thankful for the new opening.

We have just had word of a wonderful and blessed revival going on in Peking, and are waiting upon God that the showers may reach even to us. Surely He has been preparing us for some great blessing in the recent sorrows which have come! Pray for us.

HELPS FOR LEADERS.—CONCERNING MISSIONARY BOXES. FOR JAPAN.

WHEN asked if she likes to receive missionary boxes in Japan, one worker answers "Yes, if they contain articles worth more than we have to pay for freight, duty and other expenses. As we never encourage the Japanese to put on American dress we cannot use articles of clothing, as in some other countries. At one time we had a box sent containing old Sunday-school quarterlies, a few picture papers, and a quantity of Sunday-school books, such as they had when my father was young. The only things we could use were the picture papers, and the freight was several dollars."

The missionary's pocket-book should never be made to pay for any box sent, and we are glad to think that those who read this series of articles will not allow themselves to fall into that error, or that of selecting useless material for the contents.

For the suggestions contained in the following lists we are indebted to Mrs. M. L. Gordon, Mrs. J. H. Pettee and Miss Alice P. Adams.

All three of these ladies ask for the sewing and writing materials wanted everywhere, but one adds, "not copy books." All ask for dolls, and agree in adding, "simply dressed dolls," and "small dolls," the light-haired ones being more admired. The handsome dolls in their elaborate toilettes are never sufficient in number for all claimants, and two or three little girls cannot be singled out as recipients. For the kindergarten scholars the tiny dolls costing a cent apiece and dressed with ribbon, a narrow piece being tied round the waist for a sash, are great prizes. Larger dolls for older girls are wanted, but all simply dressed. Bright colors are very attractive to the Japanese. Cards and scrap-books are in great demand.

Blank visiting cards may easily be made of great use. Tie a piece of ribbon into the corner, or ornament with a decalcomania or scrap picture, or with a paint brush, if so gifted, and leave a space on which the missionary can write a text. "We want anything in the shape of

a bag," says one, "and any kind of box for the school children to use for their writing materials." Bookmarks of all sorts are desirable presents. Great use can be made of the Perry or similar pictures if sent mounted. The subjects should be the Life of Christ, copies of famous paintings, views of places and portraits. Avoid pictures of angels and of nude figures. Gingham squares from ten to eighteen inches in size, and hemmed, and larger pieces a yard square, with a very fine hem, or not hemmed at all, are variously useful. The large ones are used as aprons, the small ones for wrapping and carrying various articles. Games, not requiring a knowledge of English, like lotto, letters, or parchesi; Tam-o'shanter caps and mittens for little children and babies; soap and soap boxes; combs (no brushes); hair ribbons; bed socks, without a sole; cheap handkerchiefs, white for the women, colored borders for children; Christmas-tree decorations; colored cotton shirts for the boys; babies' bibs—all these will find a welcome in Japan.

Scraps from our Work Basket.

CONTRIBUTIONS Once more we are compelled to report a falling off in **FOR THE MONTH.** our monthly contributions—the amount being \$482.76 less than for the same month in 1899. The falling off for ten months of the financial year, aside from the large gift for a particular building last year, is now \$1,254.82, to which we must again add the increase in appropriation of \$5,557.14. We are thus confronted with the necessity of raising nearly \$7,000 more than was given last year in the remaining two months of our financial year. From past experience we know that the women in our churches are capable of assuming difficult tasks and of bringing them to a successful conclusion, and we are sure this financial problem will not prove too great for them. The past year has shown to all the world our missionaries in a marvelous light. In the midst of pestilence, famine, fire and sword they have shown a fortitude and courage, an energy and patience that are the admiration of all. Shall we in our comfortable homes and beautiful surroundings fail them in this hour of sore need? We cannot believe this of our constituency. There must be, with God's help, some way to make good our promises to them by an increase of gifts. Let us search for this way until we find it.

OUR MISSIONARIES
IN CHINA.

No doubt every one of our readers is rejoicing with all the world that the siege of Peking has been raised, and that all our twenty-four missionaries, with their eleven children, were found safe and well. At the time of writing—September 15th—we are waiting with what patience we can bring to bear for the particulars of the long imprisonment. Meanwhile thanksgivings by the thousands are going up to our Heavenly Father whose loving care has kept our friends through dangers of all kinds—known and unknown. We wish we might feel as relieved for all of our missionaries in China, those in Pao-ting-fu and the Shansi Mission. The only direct news received by the Board from Pao-ting-fu reads: “Messenger sent Pao-ting-fu, returns. Presbyterian missionaries killed June 30. Congregational and China Inland July 1st.” A dispatch received in Washington about the same time, though quite indistinct so far as it could be made out, said that some one—possibly Mr. Pitkin—was killed trying to keep the mob out of the compound, and that Miss Morrill and Miss Gould were taken to the Boxer headquarters and killed. The message, of course, gave great cause for anxiety, but yet the Board officers did not feel absolutely compelled to believe it. Much depends on the character of the messenger, and even the most intelligent one might be deceived by those of whom he inquired. When we remember the elaborate descriptions of events in Peking, which proved to be entirely false, we feel justified in doubting statements until supported by stronger evidence than any yet received. Most recent messages from Minister Conger and General Chaffee, however, concerning a massacre at Pao-ting-fu, bring us to the point of “hoping against hope.” There seems hardly a possibility of escape. The long silence of the Shansi Mission—continuing since the middle of May—was sadly broken on Saturday, September 8th, by a cable to Washington, saying that all the American Board Missionaries there had been killed. A dispatch also came to the American Board from Rev. Henry Porter, at Chefoo, saying that the news came by one of the mission teachers and was reliable. Amid such confusion, as now exists in China, there is always the possibility of mistake, but in this instance it hardly seems probable. The missionaries were Mr. and Mrs. Clapp, Rev. F. N. Davis, Rev. G. L. Williams, Miss Rowena Bird, Miss Mary L. Partridge of Taiku, Mr. and Mrs. C. W. Price and one child, Mr. and Mrs. Atwater and three children of Fen-cho-fu. Dr. and Mrs. Atwood of this mission, Mrs. Davis and Mrs. Williams, and their children, are in this country.

THE MISSION WORK
IN CHINA.

We trust none of our readers will fail to notice Miss Newton's brave appeal for the women in China on another page. Just how the work there is to recover from the staggering

blows it has received we do not know, but that it will recover we must believe, if we trust the promises of God. It is our privilege to place before our readers in this issue two pictures of the work, as it existed before the outbreak, from Miss Morrill and Miss Chapin. We are glad to preserve them in this permanent form, so that when the bright days come again there we may know just what we owe to these faithful workers, both native and foreign.

DR. CYRUS HAMLIN. There is no department of missionary work that is not the poorer from the death of a missionary hero like Dr. Cyrus Hamlin. Although his direct work in Turkey was nearly over when the Woman's Board was formed, yet his interest in it was keen and lasting. He was ever ready with voice and pen to promote its interests, and nothing brought out his scorn and disapproval more than the suggestion of remuneration for any service. His vigorous old age was an inspiration and example to any who might be inclined to falter by the way, and it came to be expected in our Board Rooms that in a blizzard of snow or furious storm one of the few callers would be Dr. Hamlin. A notice in any way worthy of the man and his work is beyond our province, but we cannot refrain from the briefest testimony to his wonderful life. One word in his last speech at the American Board meeting in Providence will be a constant strength and cheer to all mission workers—that seven times in his long life he had seen what appeared to be dire calamities in missions prove to be very great blessings. From this experience let us take heart for the suffering Christians in China.

USE FOR MISSION-ARY MAGAZINES. A teacher in North Carolina writes to *Woman's Work for Woman*: "I have a novel use for the magazines. I use them in teaching geography, the pictures are so interesting, and the children get an idea of foreign people, their homes and customs. When we study China I give them the China number to look at, and the same with other countries. It is a delightful combination of missions and geography, and perhaps my plan may help some other teachers." If all teachers, and mothers as well, would bear the missionary work on their hearts, they would be surprised to see how closely it is connected with our daily lives; and if the children were taught the connection between the two, we predict that the next generation would be neither ignorant nor indifferent on the subject of missions.

A MONTGOMERY AUXILIARY. The friends of Mrs. Emily R. Montgomery, who walked with her Master in this land, and across the seas in a land nearer that of his birth, and who now walks with him in closer fellowship, will not wonder that meetings, or classes, or schools should bear her name.

“ Her presence was a benediction, her memory is an inspiration,” her pastor has said; and so it has come about in the church which she loved, and which loved her, that her name is given to a very vital Branch of its work.

A so-called Pleasant Sunday Afternoon Service for Mothers in the United Church, New Haven, Connecticut, has developed into a large and practical work, reaching many scores of mothers who cannot attend morning or evening church services, and who bring with them to this class infants and little children who cannot be left at home. In connection with this service one of the latest auxiliaries of the Woman’s Board was started, and was formally accepted on March 11th, by the president of the New Haven Branch, and in the presence of Mr. Samuel B. Capen, President of the American Board, who chanced to be visiting in the city.

The mothers had gladly taken mite boxes provided by the Branch, and had even begged for them, saying that they wanted their children to learn to give to others poorer than themselves. In one case where extreme poverty was suspected the mother, finding that all the mite boxes had been distributed, said, “ Oh, I must have one! but I suppose I can take any pasteboard box and make a hole in it.” And in another case an ingenious lad of eight years manufactured his own little church (the regular mite boxes being of that form), and thirteen treasured pennies were found within its sacred precincts.

The Lord seemed again standing over against the treasury, on the day when these mite boxes were opened, and his words rang afresh in the ears of those who heard, “ Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”

To the surprise of every one the heaps of pennies and nickels grew and grew, until the sum of \$36.30 was realized as the first year’s offering of this young Montgomery Auxiliary in New Haven.

Two little lads who were always present with their mothers at the meetings had been appointed treasurers, and it was a goodly sight to watch their earnest faces as they brought forward their gifts, and stood to receive the prayer of acceptance and thanksgiving offered by the president of the Branch. Nothing could so appeal to these mothers as the need of the little famine orphans in India, and the money has been sent to them.

The seed sown by Mrs. Montgomery is bearing fruit. May other fields reap like harvests in her name, to be used for her Master’s work!—*Mrs. T. T. Munger.*

EXTRACTS FROM RECENT LETTERS.

FROM DR. KATE C. WOODHULL, FOOCHOW.

WHILE you at home are anxiously watching the outcome of the rebellion in North China, we in Foochow have been visited by a flood, which has proved almost as dangerous as an attack from the Boxers. We had been hoping and praying for rain, not only for the friends up north where the drought was adding danger to the situation, but for ourselves as well. Nevertheless, all signs threatened a drought, and with clear sky we were quite surprised on Thursday afternoon to see the waters rising on the plain. By afternoon some rain fell, the water gradually rising all the time, and the next morning we were awakened by the noise of one of China's downpours. And soon the flood had completely closed the south gate with a wall of water. That afternoon a man came up to our hospital and begged refuge for his family of eight. Sister overheard the matron telling him what things to bring; the reply was, "All gone,—everything swept away!" In the evening it was heartrending to hear the cries from all over the plain of "Save us! save us!" from those we were powerless to help.

The rain slackened on Saturday, and by Sunday the waters went down a few feet. Then we began to hear reports of lives lost, houses demolished and nearly a third of the long bridge being down. When I returned from Sunday school in the afternoon I found quite a commotion at the hospital. A woman had been brought who had been badly injured by a falling wall. She can move her arms all right, but is completely paralyzed in her lower limbs; is quite comfortable when quiet, but suffers terribly when it is necessary to move her. This flood is a few feet higher than the one twenty-four years ago. In some places small villages have been entirely swept away. Many parts in or near the city, where the houses are still standing, only need to have the timbers blackened to give the appearance of having suffered from a large fire. Hundreds of lives have been lost, and the living have suffered much from lack of food. The officers fed them for a few days, and the foreign firms with the missionaries have raised quite a sum for the relief of those who have suffered. It has been a comfort to sister and me that we could be here at this time: besides the actual relief we could give, our very presence at this time is a source of great comfort, especially to the native Christians. While they are ignorant of the real state of affairs, they do know that there is trouble abroad, and the presence of the foreigner gives them a sense of security.

FROM MISS EMILY HARTWELL, OF FOOCHOW.

A week ago to-day Mr. Peet, Mrs. Hubbard and I went to Foochow. We found the Christians had been subject to much insolent talk, and many warnings that now their doom was really sealed and they would all be killed. We heard that some were haranguing large audiences every day in the theaters, telling the people of the wonderful power of the Boxers in their ability to catch bullets on needles and so avoid being hit, while by waving one of these magic needles over a foreign house it would immediately fall. Many seem to hope the Boxers will come, but there is no organization of them in this vicinity, and we hope they will be effectually dispersed at the North and a sufficient number hit to dispel the illusion about bullets. As Foochow people have the reputation of talking a great deal and doing little, so we have no fears for any trouble at present, and hope matters may be settled at the North before the trouble can spread through the Empire.

FROM MRS. E. S. HUME, OF BOMBAY.

In Poona, for three months, the plague made terrible havoc. In the city and cantonment (where most of the Europeans reside) there were at least two hundred deaths a day for weeks. A Brahmin family of six or seven persons all had the plague; two had been buried and the mother was dying. The father died first, and on hearing this, *four* Brahmin priests, stout men, came in and said, "This woman *must be shaved*, in order that her husband's soul may attain heaven." She was too weak to resist. They took hold of her, broke her bangles, took her jewels, and holding her by main force, as in her terrible sufferings with the plague she would have fallen over, they rudely shaved the widowed sufferer, and while abusing her in every way possible, she dropped dead. But who could do anything? The government must not interfere! It was a religious rite! Those priests would lend no hand to bury the woman, but they tortured her to death, that the dead man's soul might not, by the disgrace of her having a hair left on her head, be kept swimming around hopelessly in purgatory! Is sickness and death hard for us to bear, dear sister?

FROM MISS JULIA GULICK, OKAYAMA, JAPAN.

This is the wedding day of the Prince Imperial, and a great and glorious holiday. The public school children were directed to be at their respective schools at half past six this morning! There they were formed into ranks, and each one provided with a paper flag about a foot in length on a stick, to carry in the hand. What else they did at the schools I do not know, but a little before eight the school near here passed in procession, and at half past

eight when I reached the bridge, five minutes' walk from here, the children of one school after another were marching through the streets and pouring into the open space on the island between our two rivers, and then standing in compact masses facing a big flag planted at the upper end of the island. After all had been gathered—some thousands, I should think—the national air was played by a band and the children sang, "Kimi ga yo." Needless to say they did not keep well together in spite of the vigorous beating of time by a man standing high on some kind of a pedestal. After the singing a man talked, and the Emperor's Rescript was read, I suppose, though from this side of the river where we stood nothing but the singing could be heard. Again the band struck up, the man mounted his stand to beat time, and the children sang. This time it was a song prepared for the occasion, more lively than "Kimi ga yo." Then followed rearrangement of the children so that all should face this way, the little ones in front, and nearly opposite the inclosure on this side of the river from which the two large balloons were to be sent up. Meanwhile some of the schools sang war songs with much spirit.

At the first attempt to raise the large red and white paper balloon one of the bamboos which was to support it while filling broke, and had to be replaced; then when about half full the strong breeze tore it from end to end, and the second one the same. But the children were pleased by the sending off of several small ones, about the size of a man's head, and cheered vigorously as they floated off into space.

About half past nine the assembly broke up and the children marched away as they came. I was impressed with the great number of little tots, both boys and girls. And there was a great variety of dress among the little boys. The large majority were in the usual Japanese dress, either with or without a *hakama* (bifurcated skirt), but some were in jacket and pants with cap, stockings and shoes. Then there were all sorts of combinations: Japanese dress with a cap, and perhaps shoes; or foreign dress with sandals, frequently tied on as for a long tramp.

Among the crowd not in the procession, I saw one boy in Japanese dress with slippers and brilliant blue stockings. Another with green slippers, and stockings striped with green, blue, yellow and red. But bright colors become them, and the crowd in their best clothes looked well. The main streets were well decorated with flags, red lanterns, and arches of green. One block was lined with large paper flowers stuck up within a temporary fence. Another had its lanterns hung on pine branches arranged for the purpose. Still another had storks made of folded paper and hung between the lanterns. There were eighty-six of these paper storks on one side of the street in that block. (Storks and the tortoise and pine trees are considered

emblems of long life.) In an alcove on the street were two storks made of hand brooms, and a tortoise made of brooms and small baskets, and rope for the spreading tail.

Large flags were crossed in many places along the street as well as hung singly from the houses, and hundreds of small paper ones tied on strings across the street fluttered in the breeze. With the throngs of people in their best attire it was a bright and pretty sight, and at that hour of the morning the *sake* bottle had not been in use. How it was later on I do not know. . . .

In the evening of the festal day the Christians held a prayer meeting at the church, which was attended by about thirty, and in which earnest prayers were offered for the Prince Imperial and his bride, and also for their royal parents. They prayed not only for health and prosperity for the young people, but also that they might establish a home that should be a model for all the people.

Our Work at Home.

THE APPEAL OF THE CENTURY TO CHRISTIAN WOMEN.

BY MRS. C. M. LAMSON.

“THE nineteenth century has been pre-eminently woman’s century,”—the century in which she has found herself, her powers, her privileges, and, in part, her duties. Now, since every new privilege brings new responsibility, and all new power is really power to serve, to bless, we must ask, for what does the new century appeal to this richer, stronger womanhood?

That which was true when Paul wrote to the Christians in Corinth is more true to-day: there are diversities of gifts, but the same Spirit. More than ever we are listening, consciously, eagerly, for the voice of that Spirit, seeking to be filled and made ready for the Master’s service. From all the world over comes the call for help. Some are set to be teachers, and countless millions in darkness of heathendom cry out to be taught. Some have the gift of healing, and the suffering of whole races calls more and more for the blessed touch of women physicians. There must be many to show, by precept and example, what a Christian home may be. Many must go as the apostles went, two by two, preaching the kingdom of God and “healing everywhere.” What more Christlike than the missionary tours?

And since women have learned to organize, and we have Woman's Boards, and White Cross and Red Cross societies, and clubs for every sort of purpose, in the new century there will be yet greater need for united effort. Some women must call together and hold together those forces which, combined, can do a work far too great for any one alone. Each new diversity of gift will be needed that we may meet the new demands. Be assured that whatever your gift may be, of body, brain and heart, however developed and multiplied, to it the Master will make appeal in the enlarged opportunities of the new century.

“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” It is for more of that Spirit, which is the God dwelling in us, working in the life of Christian women that the world appeals. That Spirit, filling our hearts, will teach us all much that is new.

We shall have a new sense of the brotherhood of all men, and of the fact that each is his brother's keeper. Strange, is it not, that in all these nineteen centuries we have tried to say Our Father, and have hardly yet thought that the next word must be, my brother. “If a man loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” Is not this a reason why we do not begin to know yet what it means to be children of God,—that we shut our eyes to the other half of the truth, all men are my brothers? And if brothers, must we not share our every good with them? Shall I rest serene, complacent, with embroidery, or book or plaything while my brother is naked and starving? Shall I sit content and be fed in church, when so many know nothing of the Father's love? Nay, by God's wise appointment I am my brother's keeper, and I will not stay for rest or self-indulgence till every child of man knows his birthright inheritance. The thought that all mankind is one is marching on with tremendous pace. Month by month it is taught us in some new, emphatic way. The thunder of the cannon of the allies before the gates of Peking sends this truth round the world. Never before in all history has all Christendom stood shoulder to shoulder against heathenism. Much of selfishness and grasping is mixed with the struggle, and when the peril is over there will be discord and perhaps fighting among themselves. O Christian women, let us teach the world that all are brothers because all are children of one Father!

And learning by heart this truth that all men are brothers, that all—red, brown, white, black, yellow—are alike children of God and alike dear to him, there will come to us a new revelation of the meaning of the word “a child of God.” We are so shut in by sense that we hardly catch a glimmer of the glory that is really ours in being children of the All-

Father. And if children, then heirs—"heirs of God and joint heirs with Christ." How quickly would our apathy vanish, our burdens and sorrows seem of little account, did we truly believe that we are hastening to receive our inheritance! Greed, and selfishness and oppression will be changed for helpfulness and mutual burden-bearing when Christians and Christian nations truly believe that all men are brothers, all formed to bear the image of the heavenly,—to be like Him.

As we gain this new vision of humanity we shall have also a new sense of the sacredness of money. Money is only a convenient means of exchange, yet, in its last analysis, it is the representative of human strength and of time, which mean life, and life is sacred. We have found that there are ways to exchange money for the salvation of souls, and can I squander it on anything less worthy. What is this dollar worth? A comfortable dinner, another ruffle on my gown, a ticket to the symphony—good things all of them. But with this dollar I may, God helping, give life to some perishing brother. Moreover, no dollar is truly mine. "The silver and gold is mine, saith the Lord of Hosts." Must I not use His money for his work?

That we may meet our new opportunities we need also a clearer view of relative values. Our life is far too conventional, and therefore far too complicated and burdensome. We make our lives a great machinery, and have no time for real living. When women learn that "the things which are seen are temporal, but the things which are not seen are eternal," life will be much simpler, sweeter, higher. When each of us walks close to God, seeking in all things to hear his voice and to do his will, these outer things, which will be added, will take on new beauty, varied and meaningful. Why choke ourselves with dust or toil through mire and brambles when all the while we might use our wings?

Again, we must be inspired and gladdened and solemnized by the fact that we are workers together with God. Very humbly, very joyfully we may feel that the Christ asks us to help him in saving the world. His sacrifice is all sufficient, yet in great love and wisdom he asks that we lay our sacrifice, small and imperfect as it must be, beside his. Only so can we be made like him. Each of us, too, may lay down our life, day by day, in acts of humble, loving service, and He will make it a ransom for some imprisoned soul. Are you not sure that if, all through these nineteen centuries, Christians had done their part as our Master did his that long ago some glad new year would have found "the earth filled with the knowledge of the glory of the Lord"? Instead of this we see greed, oppression, ignorance, sordidness, wars. Still is the earth far, far from being the kingdom of God. Is there not here an appeal to Christian women? One thing is waiting—

will wait—for Christian women, the bringing of light to those millions of women in the Orient whose maimed, useless feet and secluded lives symbolize too truly their imprisoned souls. When all these mothers have the gospel their sons and daughters will come from the east and west and from the north and south to sit down in the kingdom of God. Do you not hear this appeal?

We must learn as a new and heart-searching lesson that the very law of our being is not self-seeking in any of its forms, but self-sacrifice. Only in giving all, time, strength, ambition, love, simply to the Master and to his service, can we breathe our native air. And how can we serve Him save in serving our fellows, his other children.

This, then, is the appeal of the coming time which rings in my heart as the voice of the Lord of the ages,—an appeal for the Spirit which will give to us all a new sense of the brotherhood of all men, and of the unimagined glory that is the birthright of every child of God; a new sense of the sacredness of money, since through it we may bring salvation to souls, and a clearer vision of the relative values of things temporal and things eternal; a deep apprehension of the truth that only in sacrifice can we share the joy of our Lord, and find the meaning of life.

Men call these years since Christ came visibly to the world the Christian era, but Christianity has been greatly hampered by the weakness and perversity of the men to whom it has been intrusted. What can we do to make each succeeding year of the new century be to all mankind, more and more, truly, worthily, blessedly, the Year of Our Lord?

The time is ripening; the Spirit is waiting for us; the kingdom of heaven is at hand. O women, let us, with complete and joyful sacrifice, hear and answer this appeal!

THE MISSIONARY PROMISE IN THE NORTHFIELD CONFERENCE FOR YOUNG WOMEN.

BY MISS MARY BREESE FULLER.

THE missionary spirit has always pervaded the Northfield Conferences. And since the Student Volunteer Movement has been so closely associated with them, the two student conferences have been especially blessed in their effect on the missionary interest in our colleges. Not only have they given general inspiration, but practical training of a most valuable kind in ways of understanding and promoting the missionary enterprise.

This last young women's conference was perhaps typical in its helpfulness along these lines—its combination of deep spirituality with clean-cut tech-

nical suggestiveness. Every year an increasing number of *alumnæ* come to Northfield for help in their church missionary organizations, as they found it for missionary work in college.

To meet this need a new department of the Conference has been open for two years—the Church Workers' Conference, where specific suggestions are given for work in Christian Endeavor, Young Ladies' and Children's Missionary Societies. Always the Missionary Institute has held a prominent place in the Conference. A missionary guest every year is asked not only to speak in meetings, but more especially to give direct personal help in answering questions, and opening questions to answer, among the girls. As there is no denominationalism at Northfield these missionary guests represent different Boards: for example, Miss Isabella Thoburn of the Methodist Board, Mrs. Waterbury of the Baptist, and Dr. Pauline Root of the Congregational Board.

Besides this regular provision the missionary atmosphere is always increased by missionaries, Board secretaries, and other specialists who address the platform and Round Top meetings. This summer the impulse to a lofty ideal in the greatest work in the world was given at the very beginning by the veteran missionaries, Drs. Paton and Chamberlain. Miss Leitch, Mrs. Montgomery of Rochester, Dr. Carlton of China, and Mr. Robert E. Speer of New York were other speakers. Dr. Root presided over the Missionary Institute, assisted by two young *alumnæ* who took charge of the technical side of the work. Topics like the Missionary Committee, Missionary Meetings, Mission Study, Missionary Literature, Giving to Missions, Prayer and Missions were discussed, with outside specialists as well as the students and leaders giving of their experience. Mr. Thurston of the Yale Band gave much valuable inspiration and advice about Christian Endeavor Societies in the Church Workers' Conference. Mrs. Waterbury's original ideas for Young Ladies' and Children's Societies were most arousing in their effect.

Every meeting was permeated with the spirit of prayer,—with the sense of individual responsibility, made especially solemn by the crisis in China and the thought of the vacant places to be filled. What were the definite results? Under the leadership of women of such rare wisdom and tact as Dr. Root and Mrs. Waterbury, the student volunteers present increased in numbers from twenty to twenty-eight, and many are still facing the question of a lifework under the call at Northfield. Many missionary books were purchased, and plans for libraries prayerfully and earnestly made. Letters are still coming to the leaders telling of the fresh bias given to thought on this heritage of the Master. The connection of all this with our Woman's Board work is obvious. When, largely as a result of Northfield, one of our

Eastern women's colleges gave \$1,100 to missions last year; when this training results in large missionary meetings, finely planned and presided over by the girls, in enthusiastic mission study classes, in campaign speakers, in churches, most of all in lines consecrated to the foreign field,—what may not the Board expect?

These girls are ready and eager to have the larger touch with church work when they graduate. Their executive training, their understanding of systematic study and acquaintance with missionary literature, their fresh consecration are all waiting this fall. But there is a little shyness about the waiting, and from the older women must come the recognition, the welcome and the invitation for the work.

That hard "first year out," the adjustment from college to home, the fitting into a new niche in the Christian work would be much easier if just a little pains were taken by some one to know that Miss Jones, for instance, was President of the Missionary Society at Smith, or Miss Brown had the normal class of all the mission study class leaders at Wellesley. Some wise ones have come to Northfield, have found the leader for that difficult Young Ladies' Society, have bespoken the services of another girl for next year's programme committee, and have quietly said at the right moment to the right girl, "Have you ever thought of teaching in that college over the sea instead of at home?"

It is with great thankfulness that one who has been in both places watches the College Association girl becoming the brave church worker; that one trusts that every year the connection may be made more vital between the outpourings at commencement-seasons and the gathering of our missionary societies in the autumn, and that one believes the promise is being fulfilled of the "unity of spirit" in doing "even greater works" than He did.

SIDELIGHTS FROM PERIODICALS.

CHINA.

THE monthlies are, on the whole, more to be relied upon for correct information, and the various writers largely agree upon the main points of China's commercial, political and social condition. Allusions to missionary enterprises appear more frequently in the secular magazines, doubtless because of charges against them made since the revolution broke out. Adverse to foreign missions is "Our Asiatic Missionary Enterprise," by J. M. Scanland in the *Arena*, September. Its argument that the thousands of dollars wasted on missions in China should be used on the poor at home is a familiar one, and stamps this production. Let the reader turn from it to the *Churchman*,

August 25th, and read the masterful words of an expert in missions, Robert E. Speer, Secretary of the Presbyterian Board. Though written in reply to an attack made in the *New York Times*, yet any and every caviler at missions is effectually answered by Mr. Speer's accumulation of facts.

A testimony to missions closes "The Revolution in China and its Causes," by R. Van Bergen, *Century*, September. After Curzon's "Problems in the Far East" appeared, Mr. Van Bergen gave to missions a careful study, with the result of ascribing to them a large place in the reconstruction of the empire.

In the same number Dr. Sheffield, President of the Tung Chau college of the American Board, contributes "The Influence of the Western World on China," concluding, "Happily in all of this confusion the road of moral right and of political wisdom that should be pursued by all the nations is not difficult of recognition." At his writing in May, Dr. Sheffield suggests for our Government the very course outlined in Secretary Hay's message to China, July 3d.

A valuable collection of facts upon this general subject may be found in *Frank Leslie's Illustrated Weekly*, August 4th, from the pen of our Secretary, Dr. Judson Smith. Space forbids further mention, except by title, of the many-sided lights thrown upon China, all well worth a reading.

Arena, September. Four discussions (one of which noted above, by Mr. Scanland) under the general head "Mongolian vs. Caucasian."

Littell, September. "The story of Tu-Phu" from the French; also, "Chinese Society," by Prof. Rob. K. Douglass.

Cosmopolitan, September. "China and the Powers," by John B. Walker; "What China Really Is," by John B. Dane.

Review of Reviews, September. Four important and valuable articles on China.

Forum, September. "China Against the World," by Paul Reinsch; "Japan's Attitude Toward China," by D. W. Stevens.

Chautauquan, September. "An American Consulate in China," by Mary H. Krout (Consul Goodnow at Shanghai).

Contemporary Review, August. "The United States in China," by Josiah Quincy.

Outlook, September 1. Portraits and Pictures relating to Present Crisis in China.

North American Review, September. Under "The Outbreak in China" appear four articles, the first of which will claim our especial attention, being from the pen of Dr. F. E. Clark.

MISCELLANEOUS.

Atlantic, September. "Recent Books on Japan."

Arena, September. "American Interests in Africa."

In same, "India's Famine and Its Cause."

ANNUAL MEETING.

THE Thirty-third Annual Meeting of the Woman's Board of Missions will be held in Old South Church, Boston, on Wednesday and Thursday, November 7 and 8, 1900. A meeting specially for delegates will be held in the chapel of the church on Tuesday, November 6th.

The ladies of Boston and vicinity 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 6th to Mrs. Nathaniel Greene, 704 Congregational House, Boston, 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.

1900.

October.—From Darkness to Dawn in Africa. An Unknown Land; Entrance of Christian Civilization; Its New Life. See LIFE AND LIGHT for September.

November.—Thank-offering Meeting. The Century's Appeal to Christian Women.

December.—Marked Events in Mission Lands during the Year 1900.

1901.

January.—Philanthropic Work in Missions. Evangelistic. For Victims of Famine and Pestilence; For Lepers and other Special Classes.

February.—Philanthropic Work in Missions. Educational. For Widows; For Orphans; For the Blind.

March.—The Power of Individual Effort in Foreign Missions. Of the Missionary; Of the Native Helper; Of the Home Worker.

April.—The Missionary Meeting. Our Ideal: How to Attain it.

May.—Young People's Work. Student Volunteers; Christian Endeavor Societies; Junior Organizations of the Board.

June.—Buddhism. The Life of Buddha; His Teachings; Present Results.

July.—Confucius. His Philosophy; Ancestral Worship.

August.—Mohammedanism. Its Inception; Growth; Present Power.

THANK-OFFERING MEETING.—THE APPEAL OF THE CENTURY TO CHRISTIAN WOMEN.

TOPIC FOR NOVEMBER.

It is not often that we suggest a subject for a thank-offering meeting other than the one great theme, "What shall I render unto God for all his benefits toward me?" Yet in thinking over our own innumerable blessings in this closing year of the century, we open our minds and hearts to appeals of those to whom it is our privilege to carry the cup of salvation throughout the world. The appeals from the different missionaries in this number will touch all hearts. We suggest that the substance of those from two or three countries be given, to which we would add an appeal from the work itself or some of the native women. We give references from LIFE AND LIGHT from which selections can be made from any country desired. AFRICA: The

"Two Bible Women at Esidumbini;" "The Story of Ella, August, 1895; "Home School for Kraal Girls," March, 1895, August, 1896; "Story of Sisime Dube," November, 1899. INDIA: "Two Widows," March, 1890; "A Hindu Woman and her Redemption," May, 1892; "A Hindu Woman's Prayer," November, 1892; "Gungabai the Lowest Promoted to the Highest," October, 1894; "A Brand Plucked from the Burning," June, 1899; "A High Caste Hindu Woman's Conversion." Leaflet. TURKEY: "The Story of My Mission," October, 1889; "Open Doors in Cilicia," January, 1894; "Among the Armenians," November, 1895; "Sister Varteni." Leaflet. CHINA: "Noble Lives," July, 1893; "Woman's Work at Pang-Chuang," September, 1893; "Story of Chio," February, 1894; "One of Our Girls," May, 1894; "Golden Lilies," August, 1896; "Omitted," May, 1898. JAPAN: "Present Status of Woman in Japan," October, 1893; "Bible Women in Japan," March, 1897; "Two Personalities," September, 1897; "Japanese Women of the Present Day," December, 1898. MICRONESIA: "A Hand to Hand Struggle," November and December, 1895; "Rescued," August, 1898. PAPAL LANDS: "International Institute for Girls in Spain," February, 1897, November, 1899; Paragraphs, September, 1895. MEXICO: "One of the Saints," November, 1892, October, 1895; "Cuca," May, 1894. AUSTRIA: "What Bible Women are Doing," September, 1895, August, 1897.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18, 1900, to August 13, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		10.61, Aux., 3, Dau. of the Cov., 5; Woodstock, A Friend, 10,	248 58
<i>Sherman Mills.</i> —A Friend,	1 00		
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 1; Orland, Miss H. T. Buck, 10; Rockland, Cong. Ch., Golden Sands M. B., 19 10	30 10		
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Biddeford, Second Cong. Ch., Aux., 11.25; Bridgton, 6,	17 25		
Total,	48 35		
NEW HAMPSHIRE.			
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Concord, South Ch., Prim. Dept., S. S., 5; Harrisville, C. E. Soc., 3; Henniker, Cong. Ch. and Soc., 10; Keene, First Ch. (of wh. 25 const. L. M. Mrs. L. J. Merrill), 43, Second Ch. (with prev. contri. to const. L. M. Miss Lillian F. Wardwell), 18; Laconia, Aux., 25; Lebanon, Aux., 27.50; Merrimack, Aux., 22.14; Milford, Aux., 72; Mount Vernon, Aux., 17; North Hampton, Aux., 26; Orford, Aux., 23.25; Somersworth, Good Will M. C., 10; Webster, Aux., 11,	317 89		
Total,	317 89		
VERMONT.			
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Berkshire, East, C. E. Soc., 5, Jr. C. E. Soc., 4; Bradford, C. E. Soc., 5; Burlington, Aux., 30; Chelsea, Sarah P. Bacon, Benev. Soc., 10; Hartford, E. H. H., 10; Manchester, 52.92; Milton, Aux., 15; Norwich, A Friend, 5, A Friend, 1; St. Johnsbury, North Ch., Aux., 66.55; South Ch., Miss Ely's S. S. Class, 1 50; Swanton, 14; Wilder, E. C. D. Band,			
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P. Bragg, 40; Jamaica Plain, Boylston Ch., Y. L. Aux., 50; Needham, Aux., 12; Newton Centre, First Ch., Aux., 19.04; Newton Highlands, Aux., 7.04; Newtonville, A Friend, 1; Roxbury, Highland Ch., Aux., 35.70; Somerville, Prospect Hill Ch., Woman's Union, 40; Winter Hill Cong. Ch., Y. L. M. Soc., 25; Waltham, C. E. Soc., 4.02; West Medway, Second Cong. Ch., Aux. and friends, 6, S. S., 6.50,	651 77
Total,	991 72

LEGACIES.

<i>Springfield.</i> —Legacy of Mrs. Cynthia A. Brewer, James C. Ingersoll, Arthur B. West, Exrs.,	518 00
<i>Worcester.</i> —Legacy of Albert Curtis, add'l,	20 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Armington Corners, Jr. C. E. Soc., 2.40; Chepachet, A Mem. Off., 50 cts.; Providence, Free Evang. Ch., Aux., 34, Pilgrim Ch., Aux. (2.20 Mem. Off.), 41.18, Laurie Guild (25 to const. L. M. Miss Clara Jane French, and 25 by A. L. B. in mem. of Mrs. Ellen A. Laurie to const. L. M. Miss Mary T. Spencer), 50, Little Pilgrims, Cradle Roll, 13, Union Ch., Mrs. Charlotte E. L. Slocum (a Mem. Off.), 2, Aux., 249.08; Riverpoint, Mrs. Emma E. Greene (a Mem. Off.), 1; Woonsocket, Globe Ch., Ladies' Union, 35,	428 16
Total,	428 16

LEGACY.

<i>Central Falls.</i> —Legacy of Mrs. Catherine E. Plimpton, James H. Lyon, Adm'r,	100 00
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CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Add'l Silver Off., 12.27, A Friend, 5 cts.; Danielson, Aux., 19.41; Griswold (with prev. contri. to const. L. M. Miss Annie M. Buck), Grotton, S. S., 10.41; New London, First Ch., Aux., 22; Norwich, Second Ch., Jr. C. E. Soc., 3, Park Ch., A Friend, 5, S. S., 10,	82 17
<i>Grotton.</i> —In mem. of S. P. C.,	25 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Cradle Roll, 6; Bristol, C. E. Soc., 16.50; Canton Centre, Jr. C. E. Soc., 10; East Windsor, Cradle Roll, 8.86; Glastonbury, Aux., 55; Hartford, First Ch., Cradle Roll, 1; New Britain, First Ch., Aux., 31.78; Newington, Y. L. F. M. Soc., 30; Tolland, Aux., 30; West Hartford, Aux., 33.40; Wethersfield, C. E. Soc., 43.40; Windsor Locks, Aux., 200,	465 94
<i>New Haven.</i> —Mrs. Laura Hale Dingwell,	10 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. New Haven Centre Ch., Aux., 97, Jr. M. C., 6; New Milford, Y. L. 34.50; New Preston, Aux., 6.95; North Branford, Aux., 26.50, C. E. Soc., 11.80; North Haven, Jr. C. E. Soc., 50 cts.; North Woodbury, C. E. Soc., 15; Orange, Aux., 28; Prospect, Gleaners, 4; Ridgebury, Aux., 10; Salisbury, Aux., 17; Say-	

brook, Aux., 6.65; Sharon, Aux., 77.50, C. E. Soc., 10; South Britain, C. E. Soc., 5; Stamford, Aux., 32; Stratford, Aux., 3.60, Alpha C., 5, C. E. Soc., 15; Warren, Aux., 5; Waterbury, Second Ch., Aux., 6, G. T., 5; Watertown, C. E. Soc., 10; Westport, Aux., 9.65; Whiteville, S. S., 5, C. E. Soc., 10; Wilton, Aux., 1; Winsted, Second Ch., Aux., 50, Jr. Workers, 23,	536 65
Total,	1,119 76

NEW YORK.

<i>Yaphank.</i> —A Friend of Missions,	6 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Albany, Aux., 25; Fairport, Aux., 40; Ithaca, S. S., 27.23; Poughkeepsie, Aux., 20; Utica, Plymouth Ch., Aux., 10; West Carthage, Aux., 5; <i>Pa.</i> , Neath, C. E. Soc., 5,	132 23
Total,	138 23

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 51.92, Jr. C. E. Soc., 1.10, Mt. Pleasant Ch., Aux., 44.60, Fifth Ch., Aux., 12, <i>N. J.</i> , Glen Ridge, Aux., 75; Newark, First Ch., Aux., 15; Orange Valley, C. E. Soc., 25; Paterson, Aux., 9; Westfield, "The Covenanters," 72.83. <i>Pa.</i> , Falls Ch., S. S., 4.50,	310 95
Total,	310 95

MARYLAND.

<i>Baltimore.</i> —Wild Tiger Soc.,	30 00
Total,	30 00

<i>Through Miss Anstice Abbott.</i> —Massachusetts, Andover, Miss E. G. Ellis, 1. New Hampshire, Milford, Rev. G. W. Darling, 5; Mount Vernon, Miss M. T. Kittredge, 30, Collection, Cong. Ch., 25; Portsmouth, Miss E. B. Haven, 30, Mrs. H. T. Green, 35, Miss Louise Thatcher, 2, Miss S. Jewett, 1, Miss Matilda Cutter, 5, Mrs. E. P. Kimball, 25; Wilton, Miss Elizabeth Abbott, 1, Mrs. Charles Hesselton, 1.50, Collection, Cong. Ch., 14.56, Collection, Unit. Ch., 19.10. Rhode Island, Providence, Miss E. M. Haskell, 5, Miss H. Carpenter, 2.50, Mrs. F. W. Carpenter, 5. Connecticut, East Woodstock, Mrs. S. E. A. Carr, 3.25. New York, New York, Miss Emily MacConkey, 1. District of Columbia, Washington, Mrs. W. R. Hooper, 5,	216 91
Total,	216 91

TURKEY.

<i>Adabazar.</i> —Girls' High School, C. E. Soc.,	25 00
Total,	25 00
General Funds,	3,328 49
Gifts for Special Objects,	547 06
Variety Account,	14 72
Legacies,	638 00
Total,	\$4,528 27



President.

MRS. H. E. JEWETT,
2511 Benvenue Ave., Berkeley, Cal.

Treasurer.

Mrs. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

MRS. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

MRS. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

MISS GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

AFRICA.

LETTER FROM REV. F. R. BUNKER.—THE IRELAND HOME.

MY DEAR FRIENDS: I have seated myself on the front veranda of my home this bright morning to begin a letter to you. How I wish I had the power to describe the scene of beauty which lies before me. I can still remember the idea of Africa and missionary work which I received from pictures in old missionary books—a bare outline of a two-storied house in a barricade, a few leafless trees and naked blacks, and usually with a leopard in the foreground carrying off a black man, with a valiant missionary in hot pursuit. Such a picture is about as true to life as the boy's first sketch, which needs to be labeled "this is a horse," to what Alexander's noble charger Bucephalus was in his fullest power. The scene on which my eyes rest this morning is one of outlines, but outlines of crystal sunlight filled in with the infinite details and colors with which God rejoices to instruct and delight his children. The sky looks down upon us with the same friendly, living blue that shines up from our baby Kenneth's eyes. The breezes blow kisses from my cheek as lightly as my little cuddler Wilfrid knows how to do. The trees dance in the breezes as gaily as that bevy of missionary tots which has just passed, going to see the little newcomers from America. The bird voices blend with those child voices in a chorus delightful to hear. After the rain you can almost see things grow at the invitation of old Father Sun. He is a powerful wooer in this land. The roses, the agapan-

thus, the cannas, the iris and the geraniums in our front yard approve of what I say about him, and would tell you so if you were here. The blue pigeon which just passed within four feet of my head and cooes saucily on that branch yonder, and those butterflies sunning themselves in his rays, would join their testimony to his glory.

Looking down across our "Garden of Eden," there, low down under those tall eucalyptus trees, its white walls and thatched roof showing above the green bank, but its foundations out of sight behind it, lies Ireland Home, which I wish to make the subject of this letter.

For long the home of missionaries, especially of the Ireland family, it has since 1894 been sheltering those dusky maidens whom you may see flitting to and fro around it in such numbers. It is a house of refuge, a school, a home, and a temple of the Most High God. It is not beautiful to look at, nor beautiful to be in, but the beautiful spirit of Christ's love reigns in it, and lives are beautified by abiding in it. It is a part of God's answer to Ethiopia when she stretches out her hands in supplication to him. It is a door of hope opened to a better life for all the daughters of Ethiopia in this region who flee from the old life. Ready at the door stand God's redeemed white daughters to give his welcome to the fleeing one, and with hands and hearts, Spirit moved, to serve in reclaiming and upbuilding the new life for his glory.

Seen from the place where we sit it looks like a busy hive of industry. Here are girls passing on their way to the spring far up on the hill. Large buckets are on their heads, and soon you will see them coming down with them full of water, carried with the strength of an athlete and the skill of a juggler. Two hundred dollars would yoke Sir Gravitation to this service and release these girls, but the dollars are not in sight.

Down in the garden to the right is a company planting sweet potatoes. Corn, beans, pumpkins and some unpronounceable native vegetables are cultivated there also. At certain times we will see a long line of girls in single file passing, carrying huge bundles of wood on their heads, which they have gathered piece by piece in the bush. Around the house are girls breaking up the wood for burning, cutting or raking the lawns, or going back and forth from the rough cooking shanty to the dining room. There are two grinding the corn in a hand-mill under that reed shed, and outside are two others who are making *stamp* (hominy) in a large wooden mortar with heavy wooden pestles. Out there on the grass in the sun is a small group wrapped in blankets. They are in the "hospital," and are taking a sun bath this fair morning. On the back porch are a few talking with some of their heathen friends who have come to visit them, bringing a dish of *amadumbi* ("elephant's ears"), green corn, or some other home delicacy.

Not infrequently you may see heathen fathers, brothers or mothers, with angry, sullen faces, talking to a recent runaway who stands in the doorway ready to flee inside in case of need, while a lady teacher, or, in more serious cases, a missionary, stands guard to keep the peace while the palaver is going on.

Bareheaded, barefooted, with neat, clean dresses, with snatches of songs on their lips and with the quiet deportment so natural to Zulu women, they make an interesting scene.

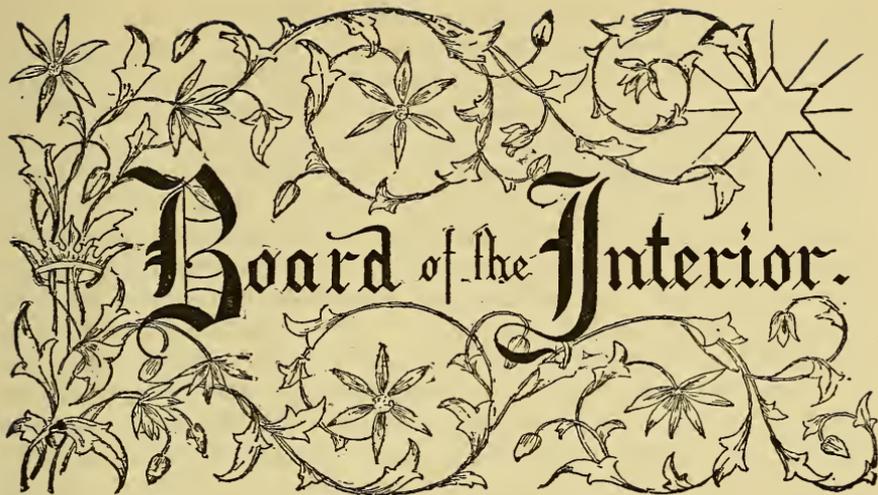
Now let us draw near and view the work at closer range. We pass down past the church, through the turnstile under the great eucalyptus trees, and soon go down a sharp descent of five steps to the back veranda of the Home.

The house is built like a large T, with the top away from us. Let us turn in at this first door. Ah, here, as I thought, we find the lady teachers in the sewing room. I will introduce you. Mrs. Dorward, ex-principal of the Home, relieved at the last annual meeting that she might "rest," sits there at the table cutting out dresses as hard as ever. After Mrs. Ireland's departure for America, in 1897, owing to failing health, Mrs. Dorward took the care of the Home on her hands and into her heart, and though in poor health bore the burden bravely, and is still at work as she is able. Miss Mellen, sitting at the sewing machine in the corner, was appointed principal in June, 1899, and her heart is already deeply enlisted in the work. There sits Miss Ireland, needle in hand, who assisted her mother, and has been five years in the school. If her needle could keep pace with her love every Zulu girl would be "clothed and in her right mind." This trio of God's daughters are bound together in a common love for God and for these children of his. They look up and greet us, and then turn to their work again, as we talk together. Time must be redeemed if from forty to sixty girls are to have dresses. See the dresses they are making. The material is galatea, striped, strong and substantial. It needs to be, too, if it is to hold in the muscles of these big girls. The dresses are made with plain waist and skirt, united at the waist by a band. No ruffles, flounces or furbelows adorn their simple plainness. They are neat and clean and strong, and that is all. The transformation of the girls from the grease, clay, dirt and nakedness of heathenism by a little water and these simple dresses is magical. You could hardly believe that that nice-looking girl just passing was what she was yesterday. I wonder that their friends can recognize them when they come to see them. But that transformation means work for these teachers, both in the dresses needed to inaugurate it and in the instruction in cleanliness and sewing necessary to perpetuate it.

The dinner bell recalls our attention to the girls, and we will ask to go in to see them at their mealtime. We pass through the house to the left end of the T. As we look through the window in passing we can see the girls lined up in single file, packed close together, with stragglers continually adding to the length of the line. The signal is given and they come trooping into the dining room, taking their seats on long benches by the tables. A white spread covers each table, and at each place is an enameled plate, cup and spoon. At the end of each table is a large dishpan full of rice or sweet potatoes steaming hot. Here are sixty girls crowded into three little rooms. Twenty would be as many as hygienic principles would allow, especially when they not only eat here, but as many as can, study and sleep in the same rooms. The mission put the limit of attendance on this school at thirty-five girls, making the allowance large, owing to the urgent need. But these teachers are never satisfied to be bound. This term Mrs. Dorward is living in the doctor's house on the hill, pending the coming of Dr. McCord's family. So while the censor was calmly thinking that the terrors of his presence would deter even such determined transgressors of the law as these teachers, they were packing both Home and doctor's house with runaways. He waked up at the end of the term to find that over sixty girls had been received, and fifteen more had been sent back home because there was "no room." This must not occur again unless the teachers go to the extent of sandbagging the censor (which I specially hope they won't do), but it shows you rich Americans what might be done if we had a little money.

I wish I might also give you a vision of a sight very common to us—the sad, disappointed looks on the faces of the girls when, with backward looks, they slowly and reluctantly turn their footsteps back to their homes, almost incredulous that there can be "no room" for them. They have dared the wrath of their fathers and brothers to escape from heathenism to become Christians,—for that is what it means to most of them,—and now they must turn back to meet that wrath unprotected, or to lie about the cause of their absence from home. "No room" after they have been invited to seek a higher life by Christ's messengers, and have taken the only course open to them to seek it by running away from their bondage. According to this term's record,—and it is sure to be greater next term,—owing to the news of the open door of this term, we must say to forty girls at the beginning of next term, "There is no room for you," and with sad faces they will turn back to the old life. God forgive the people who are responsible for this. I know that the teachers and censor are not, for they would pack the building so full that heads and arms would have to stick out of the windows, if it were not that the girls have bodies which will get sick from bad air.

(To be continued.)



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THREE LINKS IN GOD'S PLAN.

At a Friday morning meeting in the rooms of the Woman's Board of the Interior, not long ago, two natives of India were present. The older woman, Miss Stevens, daughter of an English father, in Madras, had been for fifteen or sixteen years a missionary of our Methodist Woman's Board there. The other was a daughter of a high-caste Brahmin family. Miss Stevens' story of "Three Links" in God's providential plan for her mission began with a baby brought by a Hindu mother who came to visit the mission teachers, and who, though a wicked woman, yielded to their pleadings that the baby might be given up to them for her own good. This child, taught of God and growing into a beautiful Christian womanhood, was the first link. That mother, often reviling them, protesting in drunken rage that she would have her child again, was finally brought to repentance

by the daughter's plea, "Mother, if you feel so badly when we part for one month here, what will you do when we part forever?" She became a Christian and a noble, brave evangelist,—“our Elizabeth,”—and was the second link. Later, her sickness, almost unto death, when the daughter knelt before God the whole night through, never relaxing her vigil until favorable symptoms appeared, was a case of cholera that only God himself could touch and heal, as her physicians themselves testified.

The third link was one who, when Elizabeth first encountered him in her village work,—a priest in his yellow robe, with matted hair,—said to her: "For thirty years I have contended with the missionaries. Who are you? Am I a dog to take a tract from you?" "We used to pray the Lord to convert him but with little faith," Miss Stevens said. "One day this man, who had visited every temple in Southern India, who wore a tiger skin and had given his nose to the gods, took a tract from Elizabeth, and soon after she came with a smile to tell me he wanted to see me. I was afraid when he approached, his head covered with sacred powder and with his noseless face; but he held out his hand and I had to put mine in it. His first words were 'Jesus has conquered. Behold the Lamb of God that taketh away the sins of the world.' He has taken away my sins. Long ago I knew I had to be a Christian. Will you kneel down and pray?' I said yes, and he knelt down at my table and prayed. His next question was 'Will you baptize me?' What hath God wrought! was my thought. But I said, 'You have been a public sinner and cannot be baptized privately; come to the church at eleven o'clock to-morrow.'"

The scene in the church the next morning, as Miss Stevens described it,—the old priest yielding up to her his yellow robe and beads, begging her to wash the paint from his forehead, then kneeling before the pastor to receive baptism,—was truly wonderful. His answer to the pastor's questioning was "Jesus has conquered. Behold the Lamb of God." At his own request the baptismal name given him was John. He was the third link—this priest who began at once to proclaim the Lamb of God to all about him. "People cannot withstand him when he speaks," said Miss Stevens. He used to give charms; now he gives help and quinine to those who are in need, and tells them of Him who came to take away the sins of the world.

A few words followed from her pupil, Sorbronagane, a beautiful young Brahmin woman, who said: "I cannot talk much. I can only give my testimony. I used to not like the Bible. If not for the Lord Jesus and Miss Stevens I should not now love it. Five years ago I left my home that I might keep my faith. Pray for me as you pray for your own."

M. J. WILLCOX.

FOREIGN CORRESPONDENCE.

The following extracts from some of our missionaries in China, written when they did not know what a day would bring forth, show the spirit with which they were prepared to meet danger, or even death.

“As you see cablegrams in the papers, I am sure you will all be much in prayer for our friends and native Christians. Remember we are all in God’s hand. The power of the Boxers is as nothing compared with His. He can, and does, make the wrath of men to praise Him. ‘Every hair of our heads is numbered.’ The Boxers have not power to shorten by one day the lives of His children. They can do nothing except it be His will. If He has more work for us to do in China we will live to do it, no matter how much His enemies may threaten. If again the history of the Church should be repeated, and ‘the blood of the martyrs become the seed of the Church,’ those who are counted worthy to join that matchless throng will be ‘forever with the Lord.’ Only a brief parting, and then a glad reunion in His presence ‘to go no more out forever,’ whatever happens ‘underneath are the everlasting arms.’ These days of trouble will not last long. They cannot, for His promises are sure. He will establish his kingdom, and He whose right it is will reign ‘from the rivers to the end of the earth.’”

“Last Wednesday the dreaded telegram came, ‘Powers occupied Taku Sunday,’ followed by peremptory orders from Consul Fowler to hasten to Chi Nan Fu, with promise of escort to the port where a steamer should await us. The fact that we must wait for coming of the large company from Hsiao Chang gave us time for comparatively leisurely preparations, but did not make it easy to decide what to try to take and what to leave to become food for the flames, or loot for the ruffians. It is now forty-eight hours since the blow fell, and we are comparatively wonted to the thought, but it is still unbelievable and dreamlike. One acts instead of feeling in an emergency.

“I know as never before the quietness of the ‘stayed heart.’ Our sorrow is for our people who ask so pitifully, ‘What will become of us when you are gone?’ We have no answer. God knows.

“The consecration of my youth is fresh and sweet in thought. ‘For life or for death I give myself to the work.’ It has never seemed to me so full of recompense as these last years, and I believe we are yet to see here ‘The salvation of God.’ So be grateful not sad for me whatever tidings reach you.”

“It looks as if the days of the dynasty were numbered. I hope so. I hope the crisis will come soon and be over. Then for work, as we have never worked before. Do not be anxious about me. It is so sweet at such a time as this to rest in God.”

“No one can tell what may come, but we are calm and trust in God. In fact I am glad of anything that hastens a crisis, for it will help to bring in God’s kingdom.”

“It is awful now, but when it is over China will be new, will be awake, and just think of the joy of working then !”

“We celebrated the Lord’s supper this evening, and our hearts and minds were soothed by coming into contact with the pure soul of Christ. The aroma of his life seemed to fill the room for the moment; the sounds and turmoil of this world were lost in the growing glory of our Christ. We have a refuge here which no one can invade, and we are safe in him. Do not be anxious about me, or believe the telegrams, unless you have special reason to believe them. If we are entrapped, as were the missionaries in India in 1857, our way to glory will be speedily opened. It will make little difference whether we go a little earlier or later. God reigns and we can only commend ourselves to his care. That we are in danger all admit and realize. ‘Hell may break loose at any moment.’”

CHINA.

I have been ill with a run of malarial fever, but am about well now. I think it came from having the land broken up for Lincoln Hall. I had such a noisy and miserable recitation room, which was simply in a native building with open places on two sides, so the noise from adjoining rooms made it hard to hear or make myself heard. I expect next term to have a proper recitation room in Lincoln Hall. My long illness—I was in bed six or seven weeks—has put me back in much I intended to do; but in spite of it I put through 4,000 Romanized writing-books on the press,—1,000 each of four different kinds. As I had blocks cut from copies I chose, it meant considerable work. It was a great joy to have some light work to do when I could not be up about. . . . God has come very near to me in my illness, and more and more I rejoice in him and the work he has given me. . . .

I am so sure you would be intensely interested in this Foochow College, that it is a pleasure to me to write you of my work here. If you could have seen how busy I was from six A. M. till ten at night during the absence of the Peets! That was an emergency. The mission force had decreased from twenty-seven missionaries in 1895 to only sixteen in 1897, while the work had doubled. During Mr. Peet’s absence, when I was in charge of the college, we added the work of teaching the classes in the junior and senior years of our English course for the first time in the history of the college.

In that time, also, the number of students increased from 137 to 200. Do you wonder that Dr. Judson Smith represented that the Foochow mission

was in its last gasp? Had it not been that our hearts were so rejoiced at the growth of the work and the privilege of gathering a rich harvest after fifty years of seed-sowing, we could not have borne up under the heavy load of work and care. . . .

You cannot think of me as very far from American soil now—just a little west and north of the Philippines. We are sending three men from our college to prominent positions in a mission college in Amoy, a point south of Foochow. Who knows but you, in your work in sending me to Foochow, may be training men to uplift the Philippines next.

These men we are sending out are earnest Christians. One of them said, in speaking of our Foochow martyr, Lin Sük, one of the six beheaded by the Empress Dowager because of his reform spirit, "He was greatly honored to die thus for his country." Will you not pray that these young men may as nobly *live* for China, that she may be a Christian land?

Among these six martyrs one, a nephew of a former viceroy here in Foochow, said boldly to the Empress Dowager:—

"In every country progress has only been achieved by the sacrifice of some human life. Why should I not be the first to die for China?"

At another time he said to her, "You may behead us, but for every head you take off there will a thousand rise up for the cause of reform in China."

Do you not feel, dear friends, that it is a glorious privilege to have a share in training these young men of China?

Of these six martyrs two or three had expressed a desire to be baptized, but humbly refrained, because it would bring such ignominy on the church.

The martyrdom of Lin Sük came very near to us. He had reprinted at his own expense an astronomy of my father's, adding his own notes at the end of each chapter, to show how these scientific truths refuted the heathen ideas. This book is one taught in our college, and included in the teachers' examinations for all our day-schools. China is awakening! Will you not, each of you, pray more and work more for the mighty empire? Pray much, too, for me personally as your representative here.

EMILY S. HARTWELL.

THE WORD QUICK AND POWERFUL.

MISS MARIA G. NUTTING.

FOR two years Hubbo tried to complete the course of study in the girls' boarding school. But she could not do it; the algebra and astronomy balked her comprehension.

She and her relatives asked that she be appointed to some of the station work among the women. But the committee felt her to be too stupid and too unreliable. Besides, there were no funds for new work. Incidentally during her school days her teacher had learned of Hubbo's work from time to time among her neighbors,—people whose one-roomed houses opened into the same high-walled yard as did her widowed mother.

This gave her teacher the idea that Hubbo might do some good as Bible reader in a neglected quarter of the city. Calling Hubbo to her, she said, "Hubbo, if you will go over toward the east end of the city and find fifteen or twenty women who will begin learning to read with you, I will be surety that you are paid forty piesters (\$2.20) the first month, and we will see how it works."

The girl eagerly accepted, and entered upon her toilsome, heart-trying work with enthusiasm. She came back occasionally to report progress, and always, on Saturdays, to tell the special incidents of the week's work, which were often of thrilling interest to the listener.

She, a stranger and a girl, found her way among those women, with their hearts so heavy and bitterly hard, their minds shriveled and souls in the chill of outer darkness. Most of them were connected with the old, corrupt church which kept them ignorant and debased; for, indeed, the priests were scarcely more. In some houses she met scoffs and abuse on making known her errand; but usually she found a ready hearing from those whose lives are so barren of interest, and occasionally she found one willing to begin reading, which in that town had come to be nearly synonymous with becoming a Protestant. Finally she reported eighteen pupils, as many as she could teach, going about from house to house, and sitting down beside them as they were at their work. After the dulled mind had plodded through the reading lesson of simple syllables or words, Hubbo would, wherever possible, read some Gospel message and offer a personal prayer, and try to teach some precious verse word by word. Many are the heart-stirring incidents that took place in connection with these lessons. But the story of one pupil must suffice.

One day in passing along the narrow, crooked, high-walled street, Hubbo heard a *kalabala*—the expressive native word—a pandemonium of women's voices quarrelling, cursing and reviling. Knocking upon the heavy iron-faced door she gained entrance to a desolate, dirty yard, upon which yawned the usual number of dark doorways.

The mother-in-law and several daughters-in-law, with screaming babies and squabbling children squirming over and among them, were engaged in the frequent diversion of an animated family dispute, inevitable where so many undisciplined women must live together. After a little general chat, Hubbo

succeeded in getting the brightest-looking one off by herself, and asked, "Wouldn't you like to learn to read?"

"Learn to read!" echoed Jemeela, with a coarse laugh. "Why, I'm nothing but a donkey!"

"But," argued Hubbo, quietly, "women can learn to read. Many are reading with me now."

Jemeela looked at her incredulously, asked several questions, and then said, with biting laughter: "Yes, I will; I will learn to read, and show them (her mother and sisters-in-law) that I'm the smartest!"

So she became Hubbo's pupil, and toiled along slowly over her letters and words. Meanwhile Hubbo was teaching her a verse, toilsomely, scarcely more than a word at a time. Finally when she could really say the whole phrase without mistake her satisfaction and joy were such as to make an angel glad.

"Oh, I can do it—I can! I have something right here in me that I can say by heart. A donkey couldn't do that! I must be more than a donkey!" And day by day as she said it over and over, sitting at her varied housework, the blessed truth underlying the words slowly sank into her heart: "And the blood—the blood of Jesus Christ his Son—" she paused as one handling treasured possessions—"cleanseth us, cleanseth me, from all sin."

"O, teacher," the other women asked of Hubbo, "what foreign medicine is it that you are giving Jemeela that she has become so quiet and good? No matter how much we curse and revile her, she never answers back any more, and she used to have the nimblest tongue of us all!"

Send up to God your prayers for this fruitful work. Send on through His agents the funds to increase its scope!

AN ABLE WATCH AND KEEPER.

During the summer following little Pearl's eleventh birthday both her parents died. The pastor and Christian friends in her native village brought it about that she was sent soon afterwards to the girls' boarding school, two days' journey distant.

Little Pearl—for such is the interpretation of her name—was a high-spirited, quick-tempered little girl and very pretty, with her large brown eyes and heavy braids of dark hair. She learned rapidly, and became very fond of her school and teachers.

During her second year at school she was trying very hard to follow Jesus, but found her fiery temper a great temptation to her. The Bible wall texts hung about the schoolroom from week to week were often a vital help to her in her struggles to overcome her fault, and she often prayed little, thankful prayers for the present help of the Holy Spirit in this work; for, like most of her people, little Pearl was very ready in prayer.

One day when the procession of schoolgirls on their way home from church was passing in through the great iron-faced, two-leaved doors of their high-walled yard, the teacher was watching them from an upper win-

dow, for she loved to see how they enjoyed getting home again, to hear their laughing talk or earnest remarks, and to see them dropping down their sheet-like outer garments to hang like skirts as they removed other wrappings,—not gloves, an “unknown quantity” there!

All at once she noticed Pearl, upon whose hand as she was passing through the gate some one had carelessly banged the door. The pretty face flamed with anger, and as the little mouth opened the teacher expected to hear the usual disgraceful torrent of abusive words, and even, perhaps, the reviling of the offender’s grandmother, the last stroke of a passionate tongue in that strange land. Suddenly the pretty lips closed tightly without a word, and Pearl walked off resolutely to another corner of the wall, nursing her hurt finger.

A little later, when sitting quietly at the feet of her teacher for their twilight talk and prayer, the teacher asked, “Why was it that you did not scold Nijmie when she shut your finger in the door?”

“Oh, I was so angry! I could have broken her head against the wall, I was so mad!” she answered vehemently, her cheeks reddening again at the recollection. “But,” she added in a suddenly sweet and gentle voice, “the blessed Spirit helped me quick to remember our prayer-verse, and I said in my heart over and over, ‘Set a watch, O Lord, before my mouth; keep the door of my lips,’ and so he did!”

This is only one item in the work going on in one of the smaller girls’ boarding schools in Turkey. And of such quality there might be infinitely more done if—but—what?

Generous gifts of prayer-winged money; two God-moved young teachers from America to conduct the work,—these will supply the present need, and be an earnest of rich returns in the future.

WOMAN’S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 10, 1900, TO AUG. 10, 1900.

ILLINOIS	1,667 76
INDIANA	46 50
IOWA	395 12
KANSAS	99 97
MICHIGAN	179 47
MINNESOTA	80 10
NEBRASKA	50 44
OHIO	338 09
SOUTH DAKOTA	56 18
WISCONSIN	268 23
CONNECTICUT	250 00
MISCELLANEOUS	190 22
Receipts for the month	3,622 08
Previously acknowledged	38,246 29
Total since Oct. 20, 1899	\$41,868 37

INDIA RELIEF FUND.

Received this month	76 60
Already forwarded	917 84
Total to date	\$994 44

CENTURY FUND.

Received this month	590 55
Already reported	2,004 77
Total	\$2,595 32

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Received this month	31 03
Already forwarded	780 28
Total since Oct. 20, 1899	\$811 31

MRS. E. M. WILLIAMS, Ass’t Treas.

Life and Light for Woman.

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No. 11.



WOMEN IN THE STATION CLASS, FOOCHOW, CHINA.

(See page 494.)

AFRICA.

THE BOER WAR AND THE NATIVES.

BY REV. C. L. GOODENOUGH.

A FEW weeks ago, in passing through a town in Iowa, I rode from one depot to another with the expressman who transferred my baggage. He exercised the Yankee right of asking questions, and inquired where I was from. I told him from South Africa.

“From South Africa! Are you a Boer?”

“No; I am an American.”

Then after a pause he said, “I do want South Africa to win.”

I asked him which party he meant, as there were several in South Africa.

“Why, the Boers,” he replied.

Like so many others, he was leaving out of the account the wishes and interests of the large majority of the people of South Africa,—the natives, the original proprietors of the whole country.

The natives have been silent but intensely interested spectators of the conflict now drawing to a close between the Boers and Britons in South Africa. Many pro-Boer sympathizers have told the black natives that the British will treat them as badly as the Boers; but with a century’s experience of both races the colored people have longed for the success of the British. They expect that their lot will be better under British rule.

In a letter lately received from Rev. Charles Phillips, of Johannesburg, who has a large mission work there among the “Cape” colored people, he writes, “There will be splendid opportunities for Christian service and extension work when we return, and I hope God’s servants will rise to the height of their opportunities.”

Our mission in Natal has this same conviction of the outlook for mission work, for at its annual meeting, held in July last, it was “Resolved, that the present offers a very much enlarged opportunity for a forward movement at Johannesburg.”

What are the grounds of these various expectations, and what is the outlook for the natives and for mission work in the Transvaal as the result of the war?

What the British will do in the two colonies lately annexed can only be judged by what has been done in the two adjoining English colonies, Natal and the Cape Colony. In the English colonies named considerable areas of land have been set apart and vested in trustees for the exclusive use of natives. Besides this, in both colonies, natives have the same right to buy land as white men, and many natives own their own farms, having their own homes, which are to them what homes are to the English—their castles.

In the two Dutch republics no black man was allowed to own land. Wherever he dwelt it was as a squatter on the sufferance of some white man. If he lived in the country it was on some white man's farm, and he could not go beyond the confines of that farm without the owner's permission. Near the towns he lives in the small native village set apart for natives; but even here his only right is a monthly permit which is given to those only who are servants in the town. It will easily be seen that under such circumstances there could be for a native no hope of rising, no sense of security, no settled home. He was a servant, and such he must remain. The whole aim and end of legislation for the black man was to make him more useful to the whites.

Again, in the English colonies, large sums are set apart for the education of the natives. In Natal it was made a condition by the Imperial Government in granting Responsible Government to the colony (Natal was before that a crown colony), that £10,000 (\$50,000) should be given annually from colonial funds for the education and amelioration of the natives. In the Cape Colony a still larger sum is spent on native education. On the other hand, nothing whatever was done by the two Dutch republics for native education.

Again, there was a law in the Transvaal known as the "Plaker's Wet," according to which law not more than five native families were allowed to reside on one farm. The object of the law was to give bad masters an equal chance with the good in getting native servants to work their farms. Under this law, commissioners for the natives have threatened some of the missionaries to break up their mission stations by sending away all natives except five families. They had the power to do it under the law.

It is reasonable to expect that in the matters mentioned—the ownership of land, education and liberty of residence and movement—the position of natives will be much better under British rule than it has been under the Boers. At the same time we must not expect too much. The local sentiment will be very strong, and will necessarily modify, in some degree, the real wishes of the British government and people.

Our mission in Natal doubtless had something more in mind than the improved condition of the natives under British rule, when it resolved that the present offers a very much enlarged opportunity for a forward movement at Johannesburg. With settled peace, and the removal of the black cloud of uncertainty which has for some years been hanging over the Transvaal, there will come an era of great prosperity,—the opening of many new mines and the starting of new industries. These will require a very large increase in the number of natives coming into the Transvaal, and that

will mean greatly increased opportunities for mission work. Oh that the churches could understand how grand these opportunities are, and would furnish the money and workers needed to take advantage of them!

Here are gathered at Johannesburg and along the Rand thousands of natives, coming from every part of South Africa—from Cape Town, a thousand miles to the southwest; from the Zambezi and Lake Nyassa, a thousand miles and more to the northeast. They came from mountain and valley, from the low, fever-stricken districts of the east coast, and assemble here on this high, healthful tableland. They are not scattered, but gathered in compounds, containing from 500 to 4,500 natives each. While they represent every native race and tribe in South Africa, yet two native languages are sufficient for work among nearly all of them—the Zulu and the Basuto. Here are native helpers and books ready prepared—the Zulus, by our own mission in Natal, and the Basutos by the French mission in Basutoland. There are Bibles, hymn books, primers and reading books in Zulu and Basuto. It would seem that our mission in Natal had been raised up for such a time as this. Think of the inspiring possibilities of this work! Who can tell how far the gospel light set up in one of those compounds on the Rand will finally shine? It will shine into some dark hearts there, and prove, as it is proving, the power of God unto salvation. It will be carried by some back to their dark homes and communities, and be relighted where no missionary has ever gone. Only eternity will reveal the final result.

CHINA.

AN ESCAPE FROM CHINA.

To the Readers of Life and Light.

DEAR FRIENDS: You may be interested to hear the story of Boxer-ridden Pao-ting-fu, and the escape from their clutches of myself, wife and two children. The dreadful tidal wave came in a northerly direction from that broad region in northern Shantung, where our two stations of Pang-Chuang and Lin-Ching are situated.

Until the middle of May we anticipated no serious trouble, for the animus of the movement seemed there and at that time to be distinctly anti-Catholic. Just then Pres. F. E. Clark visited our station, bringing with him all the enthusiasm gathered from his wide experience and contact with Christian Endeavorers in other parts of China. We were talking and planning the organization of a Y. P. S. C. E., when ill health in my family made it necessary for us to leave at once for our "Rocky Point" seaside resort. This was a

distinct leading of Providence, though unknown to us at the time—as is apt to be the way with God's leadings. Eleven days later and Pao-ting-fu as a residence for foreigners became, by the destruction of the railway, hermetically sealed.

Meanwhile for a month after our arrival at the seashore disquieting and even alarming letters came almost daily, at first from Peking and Pao-ting-fu as well as from Tientsin; then, as the former two places were cut off from communication from Tientsin alone, we were alive to our own danger, and through the kind offices of a British army officer doing language work at the shore, we obtained the protection of a British gunboat, which landed a guard of twenty-five marines. These soldiers had their headquarters in one of the missionary houses, and they constantly patrolled the whole region, fearing that Boxers might come down upon us at any time with intent to kill all foreigners. Premonitions of war came nearer and nearer. Only twenty miles north of us were thousands of native soldiers, whose attitude we could not safely predict. Reports from the near south informed us that the far-famed mining region of Tang Shan was threatened, and that a guard of foreign soldiers was on duty.

The climax was reached when on Sunday, June 17th, an armored train from the south brought all the foreign residents and the military guard from the mining region to Rocky Point with the news that railway connection with Tientsin was destroyed and the telegraph line down. The excitement was intense. We had been urged again and again by letter and by wire to flee to Tientsin for our lives, yet we continued to remain with the protection of the gunboat, and our hearts and minds were kept in perfect peace. The captain of the gunboat being unable longer to communicate with his fleet, and knowing that General Sung's army, on the way to Peking, might swoop down at any time from the north and an attack be made by Boxers from the south, promptly ordered us all on board, and also very kindly offered to convey with us any of our property, excluding furniture, that we might put alongside. Having some hours' notice we were able to pack up the most important of our goods that we chanced to have at the shore—all our valuable possessions being of course left behind at Pao-ting-fu. The facilities for freight transport from land to ship were very poor, as the local officials had warned the fishermen, on pain of death, not to assist us. We were consequently compelled to impress a native junk. When toward the last of that Tuesday we became alarmed lest the boat should be unable to wait for the freight the marines and Chinese servants gave energetic assistance. Some sixty others were conveyed as were we by this boat a twenty hours' journey southward to the rendezvous of the allied forces off Taku. Here we were

given our choice of a transfer to an American gunboat, whose destination and time of sailing were uncertain, and a merchant steamer bound at once for Chefoo. We with two or three other families chose the latter, as we were desirous of reaching shore as early as possible. We reached the harbor of Chefoo on the afternoon of Thursday, June 21st, but were unable to find an abiding place on shore until Saturday afternoon, when we with our boxes found lodging at the Chefoo Family Hotel. The following day, by dint of undue Sabbath labor, we were able to establish ourselves, not in comfort but in a livable condition.

On Monday afternoon, June 25th, our little baby girl was born, under God the salvation of all our lives. The discomfort of our surroundings it would be hard to overestimate—a poor bed, countless thousands of flies, oppressive heat, a noisy courtyard, mark some of the features. At that time Chefoo was also in a state of much disquiet, and we were advised to leave early for Japan. While Mrs. Ewing was yet on her back, we went on board a Japanese passenger boat bound for Nagasaki and Kobe by way of Korean ports. Our Chinese nurse had previously left us, and later we were left without outside assistance. Through all these troublous times we were repeatedly taught that God will provide. Kind friends did for us what our own hands could not do, and we were prospered with strength daily renewed. When we reached the harbor of Nagasaki the presence just at that time of the U. S. Navy transport "Logan," offering a free passage to San Francisco, seemed to call us as with a call of duty. Accordingly we made all haste to get our things together, and we were conveyed—boxes, trunks and all—to the army transport just in season to avoid missing connection. The appointments on board were excellent, and we had quite reconciled our minds to the thought of passing through Japanese waters without the privilege of going ashore, when suddenly we were all ordered on land at Yokohama. It was hard to move again on such short notice and late at night under our conditions, but we accomplished the feat and the little baby was none the worse for her strange escapade. It was exhausting, however, to the mother, and no wonder that she fairly collapsed and had to be borne to her room in the hotel. When the order was reversed, and permission given to return, in spite of all her bravery of spirit the physical task was too much, and we decided to remain in Yokohama. Mrs. F. D. Wilder, our mission treasurer, was there, and for the week that we remained we took rooms in the same house. The heat was so intense that we felt it wise to take once more to the water. Again Providence favored, and an excellent stateroom—the only one left—was obtained just when we wanted it, the previous holder having surrendered it only an hour before. This ocean voyage to Vancouver was a

quite uneventful one, though busy enough for the parents of three such small children. Without much delay we crossed through Canadian territory and amidst grandest scenery to Montreal, and thence to Boston, where dear ones were expectantly awaiting the return of the refugees.

Very cordially yours, G. HENRY EWING.

PAO-TING-FU STATION, N. C MISSION.

THE SIEGE OF PEKING.

JOURNAL OF MISS MARY E. ANDREWS DURING THE SIEGE.

[This journal begins six days after her arrival in Peking in the Methodist compound, a previous journal not being received.]

PEKING, Saturday P. M., June 16, 1900.

I SENT a letter to you yesterday. The situation to-day is practically unchanged. No more troops have appeared. We are in a state of semi-siege. No one goes out except on important business, and then under guard; even our servants going to make purchases for our table are guarded. Several attacks were made yesterday by foreign soldiers on little companies of Boxers, and a good many were killed. The work of burning still goes on. Heavy smoke is rising from the south city now, but no one knows what is being destroyed. A bold thing was done by four of our missionaries last night,—Dr. Ingram, Mr. Tewksbury, Mr. Ewing and Mr. Inglic; they went armed with Winchester rifles to the city gate near us, leading into the south city, and demanded the key of the gate. In fear of the rifles the gate keeper delivered it up, and they proceeded to close and lock the gate and brought the key here for the night. Under ordinary circumstances it would have been a most lawless act, but this part of the city is under martial law. The government is completely paralyzed, and anything that looks like self-protection is allowed. Of course, with the key in our hands no friends of the Boxers could open them, and we had a quiet night. The day has been quiet except for one sudden alarm. While gathered for our noon prayer meeting, Dr. Lowrie came and called all the gentlemen out. The mothers with little children, and ladies in charge of Chinese girls followed, and the call came to prepare to go to the chapel immediately for refuge. We made instant preparation, and many of the Chinese had gathered there, when word came that the danger was over. There is an encampment of [Chinese] soldiers not far from one corner of our compound, the least protected part, from whose presence we fear danger. A squad appeared as if intending an attack, but as soon after the alarm was given the guards were in place ready to receive them they turned off.

June 17th.—I am sitting quietly in the chapel to write here. We have not yet been driven here for protection, but it is a cool place to sit, quite different from what it will be when the hundreds of us are shut up within its walls. Everthing possible is being done to make it habitable. The glass of the windows has been taken out, two thirds of the casements bricked up, and the rest filled in with matting. Parapets have been thrown up on the roof for a protection for the marines and missionary soldiers who shall occupy that place. All the heavy trunks of those who have trunks are gathered in the vestibules, to be piled against the doors in case of an attack. Large water kangas stand here and there, masses of canned goods and other provisions are piled on the pulpit platform. The girls of the two schools sleep here at night, but spend the day in the schoolhouses across the way, marching back and forth with the escort of their teachers with great decorum. It is wonderful with the throngs here that there is so little confusion and no panic, even in cases of sudden alarm. It shows what trust in the Lord can do, even for the Chinese who are so lacking in self-control. All through the courts the scene is a busy one, even on this Sabbath day,—walls going up, and deep pits being dug everywhere to guard the approach to the chapel from all directions. Everybody is pressed into the service, men, women and little children carrying bricks and wielding pickax and shovel. Guards of foreigners and Chinese take their turns in standing on guard, armed night and day. We ladies, too, have our regular times of being on guard night and day to carry the word in case of sudden alarm and attend to getting the women and children into the chapel. Everything is systematized and goes by the clock. One great fear is that the strain of day work and night watching will prove too great for us all.

Monday, 18th.—I was on guard yesterday from six till eight in the A. M., so had a quiet time with my Bible and the Lord. After breakfast we gathered our servants for prayers. By “we” I mean the people in our house who are keeping house for us, most of us Tung-cho people, but I was called to lead prayers in the next house where there seemed no one to attend to it. After that I made the round of the refugees with Dr. Mackay, she to look after the sick ones, I to interpret for her and to speak words of cheer or possibly of reproof, as needed. Later we met in the chapel for worship and took that as a special answer to prayer, for the chaplain was unwilling to have us gather,—thought it unwise. But we felt that our people needed the help of the Sabbath service, so we prayed, and he was won over to give consent. Then those in charge of the work in the courts thought the work ought not to stop, but we felt sure it would do the men good to stop for an hour and get soul-nourishment,—that they would work

better for it. That, too, the Lord brought about in answer to prayer. I had a meeting with the women in our courts in the afternoon and then our own English service, which I specially enjoyed. Mr. Smith gave a very helpful, strong sermon on the 90th and 91st Psalms. After tea I went over to the other compound, and had a meeting with the women there, out in the court, as there is no room large enough for them to gather in. Later we had a delightful sing over at Mrs. Walker's; all the marines who were off guard coming in, and seeming to enjoy it thoroughly.

Wednesday 20th.—We have passed another terrible night, a night of much prayer, and again we are facing the dreadful possibility of being obliged to leave all these dear native Christians to massacre, or something worse. It seems as if we simply could not. To die with them would be easy, as compared with leaving them to their fate. Monday was a comparatively quiet day, but yesterday a good many fires were started, one large one that burned nearly all day. All the foreign property has been burned except this one compound and Legation Street, and they seem now to be burning stores that have kept foreign goods, the telegraph offices and everything that is in any way connected with anything foreign. Yesterday reports came that the Legations and this place were to be attacked last night. Then in the evening a letter came from our Minister, Major Conger, saying word had come from the palace that the Viceroy at Tientsin had sent word that the Admirals were to take possession of the Taku forts to-day, which would be a declaration of war on the part of all the nations, and giving us twenty-four hours in which to leave.

English Legation, Thursday, 21st.—Such a strange day! Yesterday we were all called together after breakfast to hear the letters which had been sent to our Minister protesting against our being sent away, leaving our native Christians to their fate,—and his answer, which was that there seemed to be nothing else to do, since we were ordered away by the Chinese Government; that he should demand of them carts and an escort to take us to Tientsin, and that we should be ready to leave at the latest by next morning. It was such sad word to take to our women and children. They felt our danger in going was as great as theirs in staying, and had little hope of seeing us again here. We went to work to select from our little store of earthly goods those most important which we could take with us in our carts. Then came another sudden call to be ready to go to the Legation at once on foot, taking with us only what we could carry in our hands. The German Minister had been killed on his way to the Tsung Li Yamen, and it seemed as if there was imminent danger for everybody. So our troops were to escort us to the Legation as the only place

of safety. I went down again to see our people and say good-by to them, and was just turning away with a great sorrow of heart at the thought of leaving them at last with no protection from their enemies, when word came suddenly that they were to be allowed to go with us, not to the Legation, but to a large place opposite, which was also under the protection of the guns. That was another precious answer to prayer. We had been so pleading that we might not be obliged to leave them. Well, we walked over in the hot sun to the American Legation. But the quarters there were small, and not so easily defensible as the English Legation, and in the event of war it would be possible to hold only one. So after a hasty lunch, which Mrs. Squires, the wife of the English Secretary of Legation, had prepared for us, we started again for the English legation. Here we Americans are most of us quartered in the chapel, as close together as peas in a pod. As soon as possible we went over to see our people. We found them huddled together in groups under the trees in a great open court. A large building belonging to a prince who had fled was soon opened to them, so that they have quite comfortable quarters. We stayed and helped them clear out the rooms and get them ready to shelter the mothers and babies. But a call came to come back at once to the Legation, and shortly afterwards the Chinese opened fire on us, though without doing any harm. A sharp attack came in the evening, and the bullets whistled through the trees over our heads. The Gatling guns answered and the firing soon ceased, but it was renewed again during the night. Naturally sleep was not very sound or restful, though I did not at all realize we were being attacked. It seemed rather like Fourth of July. I seem to be living in a dream these days and realize nothing. To-day we have not been allowed to go to our people because of the danger of being fired on. We hear this afternoon that our troops from Tientsin are at hand. I hope it is true. We found yesterday that to get away from here was simply impossible, since no carts could be hired. This morning word came from the officials that we need not leave.

Friday evening, June 22d.—I keep on writing day after day, though there is no way of sending letters. We are quite cut off from the outside world; no communication by rail or telegraph, nor for many days by a messenger. To-day I have sewed steadily on sand bags for fortification, from breakfast till supper time, only stopping a few minutes for dinner. There have been several excitements during the day. All the morning firing was heavy and incessant, bullets falling all about us, so it was not safe for us to step outside the chapel. A little later German, French and Japanese troops came marching in, and word spread that all the other Legations

had been abandoned and the troops were concentrating here. That was sad word for us, as it left the building where all our Chinese are gathered wholly unprotected. But it seemed to me that after the Lord had answered so many prayers for them, making it possible to keep them with us and bring them to a place of safety, he would not forsake them now. 'Only a little later a large number of troops were marched out again. and we learned that they were sent purposely to protect these buildings. The English Minister says those buildings will be protected to the very end, because it protects this Legation on this side. So our dear people are in the safest place possible—thanks to God's loving care. After tea-time the fire alarm sounded. Buildings just next to us had been fired, and the fear was that the flames might spread to us. Foreigners and Chinese men and women formed in lines to pass buckets of water, and after a time the fire was controlled. That exercise was a real rest to me after sitting still all day. Yesterday and to-day we have not been allowed to go over to the other court, and I am a little homesick for our dear people, but it is good to know that they are safe.

Saturday evening, 23d.—Another weary day. Fire after fire has been started to-day just around us, with the evident intent of burning us out. Missionaries and native Christians are nearly worn out with fighting fires and fortifying; but the Lord has helped us thus far.

Tuesday P. M., 26th.—Just after that little record I went over to the scene of the latest fire, the Han Lin Yuan, the great Peking University. Its library contained books of incalculable value; books which the Chinese were and might be proud of,—records of their empire from the earliest ages. That even fanaticism could go to such lengths as that, to destroy anything so precious, seems impossible. The books had been thrown out in a heap; a few of the most precious were gathered up by order of the English Minister and brought over here. An immense pit was dug, and the rest of the books and papers tumbled in and covered over by our people to save adding fuel to the flames. Evidently kerosene had been put on the trees to spread the flames, and the fire started with the intention of setting fire to the rooms of the English Minister, as the wind was blowing in that direction; but at God's command, and in answer to prayer, it suddenly veered and blew the flames away from us; but for that we should all have been burned out. Saturday was a terrible day; firing all night, and in the morning the wounded and dead began to be brought in. Fires raged around us, so near it seemed as if our court could not be saved. Evidently they were determined to burn us out, but still God's hand was over us and no harm came. Once word came that the place where our

Chinese were was attacked and could be no longer defended, and our people were hastily removed to rooms in connection with our compound. But before the removal was finished the attack was repelled, and after a little they were moved back again. I did not see them, for I was engaged making bags and superintending some Catholic women in the same work. The men who were fortifying were calling for more bags, and I could not stop. We have made thousands in these four days, and still the demand continues. Some of our men made raids on some deserted stores near by and brought in quantities of cloth and thread for the purpose. Several sewing machines belonging to ladies in the Legation are in constant use; most of those who are not at the machines sew by hand all day long. The Chinese women are busily working too.

(To be continued.)

STATION CLASSES FOR WOMEN IN FOOCHOW.

LETTER FROM MISS EMILY HARTWELL.

[Written before the uprising.]

I THANK you very, very warmly for granting me the money I asked for Bible women and station classes. I am sure, could you see the work you would rejoice at your privilege. As you cannot come, I am sending you two photographs to help you understand and realize what a great work you are doing. This woman's class photograph was taken the last day of the fall term, and only includes those who remained after we had dropped all those who had been irregular or were too dull to keep up with the class. The station class included the women in the three rows. The two old ladies and children in front belonged to the house or came with their mothers. The old lady near the middle of the front row is Dr. Ling's mother, the first of the family to join our church, and the chaperone of the house. She is a remarkably active and a thoughtful woman for her years. Beside her sits a still older woman, who has been very glad to hear the truth while visiting her kinswoman. Of the station class the doctor's wife sits behind the senior Mrs. Ling, while an own sister of the doctor, dressed in dark clothes, sits by the side of his wife. Another relative of the family sits between this own sister and the wife of a younger brother of Dr. Ling. It is this brother's wife, Kō-biu-sō, and her baby boy, with Dr. Ling's little girl, besides the basket cradle, that you see in the smaller photograph.* I felt I wanted you to see this unique baby cradle, and also know how a woman in China can lead a Christian Endeavor meeting with one hand joggng a bushel basket for a cradle. Don't you think Endeavorers at home

* See Frontispiece.

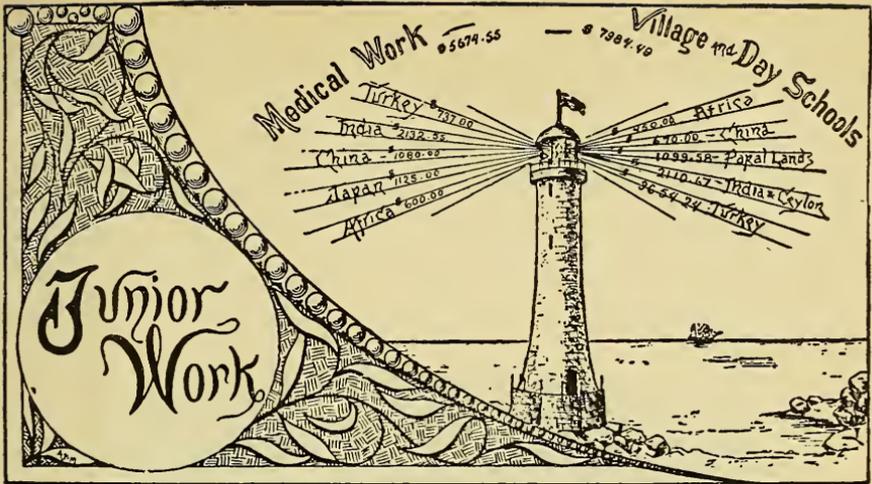


WOMAN'S CLASS IN FOOCHOW.

will call her an example of zeal in the cause? She is an earnest Christian, and has led her husband also to join our church. May she lead her baby boy to be as earnest!

We do so rejoice in this Christian home, every adult member of which has been brought into some branch of God's visible Church during the past year, and the dear children presented to God in baptism. May God give all of us the blessing of knowing our families are all numbered in the book of life! I often think and pray for my dear, earnest friends at home, that this may be their sweet privilege. Oh, how seldom we can tell any such joyful story in China! The dear Bible woman and teacher, who is dressed in a light dress and sits in the center with her two daughters in front of her, is one whose very soul cries out in anguish over a faithless husband and an unkind mother-in-law. She is a noble, consecrated woman, who has been with me only the past six months. Before that, she acted as Bible woman for Mrs. Goddard at Ing Hok. She never had her feet bound, and is tireless in walking to see the homes of the women she teaches to take the gospel to their neighbors. Beside her sits Sie-Sing-sö, who has taught for me all the year, besides visiting the homes of the women. There were over fifty women who applied to come to the class in the fall term, so I was very thankful to add Cong-Ging-so from Ing Hok to help. Sie-Sing-sö is from the Pagoda Anchorage Station, and this year will go down in that district with her son who has just graduated from the theological school. She is a widow and about fifty years old, very gentle and winning, and I am very sorry to part with her, but I know my loss is others' gain. She has been president of the Christian Endeavor Society in the class. Five of the women were active and seventeen associate members. The woman dressed in a dark suit next to the end of that same row is the daughter-in-law of the woman constable of that street. She is a widow with one son and an adopted daughter. Her mother-in-law is very, very unkind to her since she joined the church, but she grows more consecrated by her afflictions. She goes into the woman's school this year, and her son into the college, and I ask you to pray they both may develop into good workers.

Many of the women have joined as associate members of the Endeavor Society, and fourteen of them expressed their wish at the end of the time to enter the woman's school; but family complications will prevent all but four or five of them from doing so, but many will be able to continue studying with my station class as day pupils. I send these photos trusting they will bring the work more vividly before you. The harvest is great and the laborers, oh, so few! Is not Jesus calling some one of you to come over and help us?



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

SPAIN.

THE CHRISTIAN ENDEAVOR CONVENTION IN SPAIN.

BY MISS CATHERINE BARBOUR.

OUR first Spanish C. E. Convention is a matter of history, in spite of the tremendous and unexpected opposition it has encountered from the fanatical press. One of the Zaragoza papers began the attack on Monday, quoting from our program as given in the last *Esfuerzo Cristiano*, and calling on the local citizens of Zaragoza to prevent such a scandal as that the first national convention should be celebrated in the city honored by the appearance of the Virgin, and sprinkled with the blood of martyrs. The archbishop and the mayor got so excited and troubled the governor so much, that on Tuesday he sent for D. Carlos and said he was afraid there would be trouble, and wanted him to persuade Dr. Clark—who was reported as a most seditious and dangerous character—to put off the meeting! We were all supposed to be English, and using the cloak of religion to get political power in Spain! He forbade the meeting,—although he had no power to do so,—but gave D. Carlos to understand that he expected us to disobey him! Of course we were all a little nervous about the result; but as the morning session was to be private we were entirely within the limits of the law,—just a meeting of the legally authorized society in the usual place. But for prudence's sake D. Carlos thought it wiser not to sing, so our precious hymn books lay unopened.

Dr. Clark had come the night before and there were thirty other pastors or evangelists present ; a fine-looking body of men as they sat on the platform, that had been made larger for the occasion.

The Zaragoza societies had decorated the chapel very prettily with festoons of green twined about with red and yellow paper ribbon ; in the center, back of the platform, was a hand-painted shield, Carlos's work,—a wreath of pansies with a large C. E. in the center ; fastened to this were a great many flags of different nations. Above was a red strip of cloth with Welcome and Bienvenidos in yellow letters ; below the motto, also in national colors, "For Christ and the Church" in Spanish ; and hung from the ceiling, "Pri-



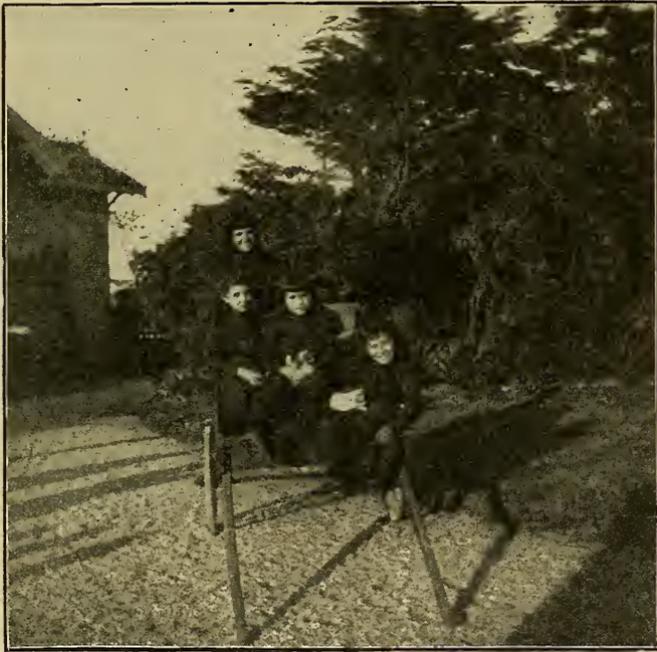
SOLDIERS IN ZARAGOZA.

mera Convencion Nacional de Esfuerzo Cristiano." There were also little Spanish flags all through the room, and two fine banners from Valencia societies, besides our own beautiful Institute one, which was finished just in time, and on which I feasted my eyes during the whole Convention.

The first session went off so beautifully that we felt already repaid for all the effort and expense ; and when at the close D. Carlos came to the platform in triumph, and said that our enemies were quietly eating their dinners thinking they had crushed us, while we were enjoying our program just as we

had planned in perfect quiet, and gave out the hymn to be sung, "The Christian Endeavor Army" ("*Aunque el enemigo ruja, no temed, etc.*") imagine the effect!

As Dr. Clark could stay only one day we had the Junior Rally that afternoon. It was extremely pretty. Of course they did not have a great many children for the Junior Garden exercise, so put only three in each group; but they sang splendidly, and with a little help from Magdalena Mayorga, who made a fine "Senora Esfuerzo Cristiano," it sounded quite like a chorus. Dr. Clark said that though he had seen the exercise many times he had never seen it more prettily done, and it had always been in English before. As Mrs. Clark had not felt that she could take the long and expensive journey



JUNIOR CHRISTIAN ENDEAVORERS.

for just one day (they had to be in Liverpool Saturday night), he consented to take her place, "like a dutiful husband," as he said; he entertained the children beautifully, and made them realize their world-wide fellowship by making them repeat after him the word welcome in many languages.

Then Dona Antonia, though very much afraid at first, gave a fine talk about Junior work. She looked "as pretty as a doll," as one of the girls

said, and she won everybody's heart; so much so that Mr. Faithfull has asked her to talk to his teachers in Madrid and organize C. E. Societies in his schools. Isn't that a triumph? After her came Dona Manuela, D. Carlos's wife, so frightened that I really was afraid she would faint; but she spoke so nicely about Mothers' societies that it was well worth the effort.

After the rally we were invited up stairs by the Zaragoza societies, the Young People's, to have ice cream, *bizcochlos*, and the *barquillos* which had been contributed by a member of the society who is a *barquillero*. The girls had some very pretty fancy-work for sale, and earned quite a little money in this way.



INTERNATIONAL INSTITUTE, BIARRITZ. DINNER ON THE LAWN.

The evening session was fully as good as the morning, and Dr. Clark encouraged us all by saying that he had been at many first conventions, and this was quite equal to any in earnestness, fervor, enthusiasm, and in numbers exceeded the first in America, England and Germany.

We were a little anxious lest the enthusiasm should go down the next day, and perhaps on that account we prayed more earnestly for it. The morning session was even better than any of the day before, culminating in the consecration meeting, which was marked by a deep spiritual tone; we could feel God's presence. I felt just as Vicente Mateu said,—the joy was too much for the body; we hardly felt strong enough to endure it.

In the afternoon the National Union was formed, in the greatest harmony. It was decided that no foreign names should appear on the list sent to the

government, though Mr. Gulick was chosen honorary president and una servidora, honorary secretary.

The evening session was most interesting, thus making the whole thing a grand success. There is hardly one single thing to regret in the whole convention; it far exceeded in every way our wildest hopes. Everybody felt and said so. And all the time the papers were in the greatest excitement the matter had been laid before the National Government, and some say that



INTERNATIONAL INSTITUTE. SPANISH AND FRENCH TEACHERS.

Dato forbade the meeting, others that he said it should be celebrated if we kept within the law and there was no public demonstration; we went on, however, and carried the meetings exactly as we had planned, except that we omitted the hymns until the close of the first session.

The excitement of the Catholic papers show that they appreciate the fact that there is something in Christian Endeavor which really makes them tremble; and they may well feel that way. The papers are really interesting reading these days; it's not only the Zaragoza ones that talk about the matter, but the *Imparcial* had something the other day, the *Voz* has

reported various facts, the *Correo de San Sebastian* has its own comments, and now the *Eco de Navarra* has an article quite in our favor, and saying the Catholics act as if they were afraid. Even the Paris edition of the New York Times (a fine paper by the way) has a few lines telegraphed from Madrid. But they cannot take away from us our beautiful convention, do what they like. The Cabildo of the Inglesia de Pilar felt so badly when they found that we had actually had the convention after all, that they have had a special service in the Pilar to atone for it in some way, we do not know just how.

HELPS FOR LEADERS.—CONCERNING MISSIONARY BOXES.

INDIA.

MRS. RICHARD WINSOR, of Sirur, says: "I think a fairly good rule to follow for our native children, especially those in school who are somewhat educated, would be, Whatever pleases American boys and girls would please the boys and girls in India," excepting that they do not care for games. I have found bright pictures to illustrate Bible scenes most useful; Christmas cards, especially if the pictures are of bright-colored flowers, bright colors are so attractive to the native children. Bags, empty or filled with articles useful in school life. Bags filled with sewing materials. These last might be a little smaller than the school bags. Also bags about five inches square, empty. Blocks of cloth cut for patchwork, four and one-half to five inches square. Dolls dressed in bright colors. Dolls with dark eyes are very acceptable: the girls like brown-haired, brown-eyed dolls best. Remnants of all kinds of goods, small pieces; these and the remnants of flannel are double or treble in value. Small vests, combs, small mirrors, Mother Hubbard garments for little girls. If made for children of five or six they should be almost long enough to reach the floor. Girls over ten manage the native dress better than the little ones. Petticoats and jackets, *i. e.*, little calico or print sacks, for girls from eight to ten are very acceptable, rubber balls, scrap-books. Think of the help to the missionary, think of the encouragement to the teacher and the scholar, and be not weary in the grand work, making the children on both sides of the globe better and happier."

Articles that would be appreciated by Miss Abbott, of Bombay: *Skirts of unbleached cotton 36 to 40 inches in length. *Skirts of gingham or wash calico 20 to 40 inches in length. *Jackets of gingham or calico, bust measure 20 to 38 inches. Also garments like the above made of outing flannel. Thread, white and colored, fine and coarse combs and small hand mirrors. Slates and elementary drawing books, pencils, pens, erasers, paper pads.

Picture books of English alphabet. Picture books of English primers. Picture books of Bible stories. *School-book bags of canvas or strong cretonne made like large envelopes with tape sewed onto the flap to tie around and hold the package securely when the books are within. *Hand bags or workboxes furnished for women. Scissors, knives, stilettoes, frames for embroidery. Patchwork cut and basted, dolls and toys, games, scrap-books. Picture cards, Easter and Christmas cards if names that are written upon them are covered by clean white paper pasted over. *Squares of wide cretonne, hemmed or bound and strong tape at one corner, for wrapping round the women's sewing for the day. If a little piece of white cloth should be sewed just below the tape on the outside, it would serve as a mark upon which each woman's name could be written. *Small pieces of white cotton cloth prepared for teaching different stitches in sewing, as is done generally in the public schools of America at the present time.

Miss Abbott has indicated thus * the articles which she finds of especial value. Dolls for India are more useful if the heads are china, without hair.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. It is with real pain that we are obliged to report a falling off of contributions for the month ending September 18th, there being \$1,504.99 less than for the same month in 1899. The only rift in the cloud is the fact that a number of the branch reports have not been received as usual, and there is hope that in some cases a larger amount may be received in the month to come. When this paragraph reaches our readers, the financial year of the Board will be closed. Whatever the record may be, it must stand. There will be no opportunity to alter it. If any have been unfaithful we must plead for forgiveness from the Master, who committed the work to our hands. Must we not believe, however, that He demands more than sorrow for past neglect? Does He not expect of us more earnest, faithful, persistent labor in the *immediate* future.

THE FRIDAY MORNING PRAYER MEETING. The prayer meetings of the Woman's Board were resumed on Friday, September 28th. The good number present on a stormy morning gave evidence of the warm place the meeting holds in many hearts, and of good promise for the coming winter. It was pleasant to greet the familiar faces in their old places once more, brightened and freshened by the summer rest, and eager for tidings of the

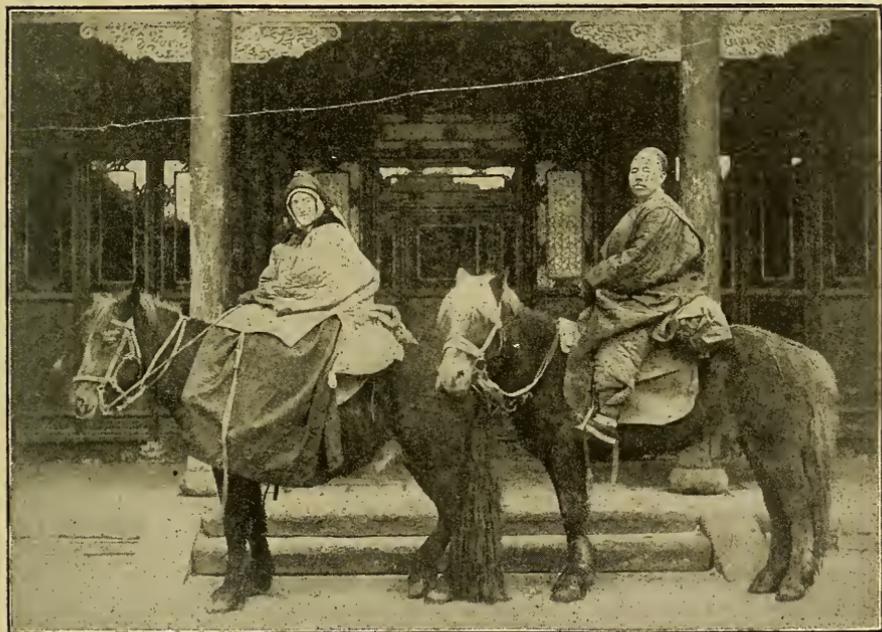
loved work. Naturally the topic for the day was China and our work and workers there. Letters from Mrs. Tewksbury and Miss Haven, on the siege of Peking, touched all hearts and called forth earnest prayers for China and our missionary interests there at this crisis, and for the bereaved ones in this country. All who were present felt as strongly as ever that those who cannot, or do not, attend these meetings lose much that is comforting and inspiring from their lives.

THE WORK With the very first letters received after opening of Peking
IN CHINA. word comes of immediate resumption of missionary work. Dr. Ament had already taken up evangelistic work among the Chinese in Peking. The Bridgman School for girls, formerly in Peking, was expected soon to open at Tientsin with thirty pupils, and Dr. Sheffield was preparing to gather the scattered students of North China College—formerly in Tung-cho—and start anew in Peking. Thus we see that there is no “dead-lock” in missionary effort for the distracted empire, whatever may be the case with the great “Powers” of the earth. Neither do we find all the courage and energy necessary to overcome disaster confined to the money makers in enlightened lands. What a joy to know that there is a higher Power who can and will meet China’s greatest need! What an inspiration to witness the undaunted faith and courage of the soldiers of the cross! What a pitiful contrast the words heard not long since, “No more of *my* money will ever go to China!”

MISSIONARY The number of missionaries returning to this country this
PERSONALS. year is smaller than usual. Those already arrived are Miss M. E. Price, from Inanda, South Africa; Miss Margaret Melville, from West Central Africa; Miss Emily McCallum, from Smyrna; Miss F. E. Burrage, from Cesærea. Miss Emma Barnum, of Harpoot, has spent the summer in Switzerland, resting in this way, instead of taking a furlough in this country. Quite a number have gone out to their fields. Besides those mentioned in our September issue, Miss Miriam V. Platt has sailed, on her way to Harpoot; Miss Grisel McLaren for Van, Turkey; Miss Isabel Dodd, who came only for a flying visit to her mother, at her own expense, has left for Constantinople. Miss Channel left Boston for St. Louis and San Francisco, October 8th, expecting to go to Guam with Mr. and Mrs. Price, on the government transport *Solace* early in November. Miss Jean Gordon, from Wai, India, Miss Alice H. Bushee and Miss Anna Webb, of Spain, have also returned to their posts. There has been one new appointment in September, Miss Florence Hartt, who expects to take Miss Stockbridge’s place in Ahmednagar, India.

MARTYRED MISSION-
ARIES IN CHINA.

We have on hand beautiful testimonies to the character and work of our dear friends who were at Pao-ting-fu. To publish them seems to be to acknowledge the certainty that they are no longer on the earth. We hesitate to do this while there is a shred of hope left that they may be alive. Reliable confirmation has been received that our compound was attacked July 1st; that Mr. Pitkin was killed while heroically defending it, and that Miss Morrill and Miss Gould were carried away. The common belief and report is that they were put



MISS PARTRIDGE STARTING OUT FOR VILLAGE WORK.

to death soon afterward, but this is not actually known. There is a bare possibility that they may have fallen into the hands of friendly Chinese and saved. A rumor received from Peking October 2d, stating that there were foreigners escaped from Pao-ting-fu in hiding at Lanan, and later that Li Hung Chang had offered escort, which was refused, to fifteen missionaries imprisoned for many weeks at Pao-ting fu, gives slight color to this hope. By the kindness of friends we are permitted to give pictures of Miss Partridge, a member of the ill-fated Shansi Mission. Miss Partridge was a mis-



MISS PARTRIDGE.

sionary of the Board of the Interior, who went to China in 1893, and had done a fine evangelistic work in Taiku and the surrounding villages. An extract from one of her letters soon after she got into her work shows her spirit. Writing of a gathering of women in a village, she says: "I prayed for the first time there after explaining carefully what prayer was, and why we bowed our heads and covered our eyes. . . . Doesn't it seem a solemn thing—the first prayer to the true God that ever twenty, at least, of these women ever heard? O! it makes me feel very humble and very much in earnest in private prayer for the Holy Spirit to rest upon me. Will you not pray for me often, that I may never lack words to tell them of a Saviour and his love, and that I may be careful

of my strength so as to work long for the Master? Miss Morrill's breakdown* is a warning not to be disregarded. I have always held her up to myself as a model, and stirred myself to fresh endeavor by memory of her earnestness and activity."

DEATH OF VARTENI'S DAUGHTER.

Those who have read Miss Proctor's interesting sketch of Sister Varteni, with the title "Held by His Hand," will be interested and saddened to hear of the death of her devoted daughter, Mariam Varzhoohi. Miss Proctor writes of her: "Nearly all the missionaries were in the mountains on their vacation, but she had the kind care of her own people. Only Dr. Fuller and Mrs. Papazian were able to see her during her illness. Mrs. Papazian went up to see her about sunset the evening before she died, and received her last messages. She said: 'I shall soon be with my mother. I am not afraid to die; I am glad to go. I am afraid of nothing but the pain, and Jesus is with me and helps me bear that.' The few gold coins that she and her mother had laid by for an emergency she asked to have distributed between the college, the seminary, the

*This tribute to Miss Morrill's influence was written at the time she came to this country in ill health. She soon regained her health, however, and returned to full work.

orphanage, a blind friend, and the poor. She requested Mrs. Papazian, and afterwards Dr. Fuller, to pray with her, and sent her love to all the absent missionary ladies by name. Owing to sickness in her own family Mrs. Papazian was unable to remain with her through the night, and before the dawn the frail little body was at rest, and the spirit had gone to the land where there is no night. Her epitaph should be, 'Loving and faithful; she hath done what she could.'" Half of my first class of eight, of which she was a member, have now passed on to the Better Country."

EXTRACTS FROM RECENT LETTERS.

Dr. Kate C. Woodhull, writing from Guliang, Foochow, under date of August 15th, says:—

It is beautiful on the mountain as ever, and we are getting rest, notwithstanding we are receiving so many shocks from the harrowing tidings that come to us. Our hearts are sick when we read of the sufferings of the missionaries coming from the interior. They have to fight their way, as those cruel Boxers seem to be all through the North. One missionary escaped by being carried a long distance in a coffin, and afterwards disguised himself as a beggar. In letters that come from friends in Japan, telling of the escape of some of these missionaries, we are told that a man came to the cart of one lady and tried to kill her with a knife. She defended herself with a pillow and he went off. Another lady said she saved her life and that of her children by talking with the Boxers and pleading for her little ones. They listened to her, their hearts were touched and they did no violence. Oh! it is only because the hearts of these Boxers have never felt the love of Christ that they are so cruel. If they had had some one to tell them of His wonderful love they would not want to murder people. This war ought to teach the churches in the home lands how important it is to send the gospel to the heathen. Surely God will richly reward the dear ones who have gone so bravely into the interior of China, where the hearts of the people are so dark, and where they are now in so much danger. How great was God's mercy to the native Christians in that region, to give them such a spiritual uplift just before they were to pass through the fire of persecution; to give them a glimpse of the heavenly glory which some of them were so soon to enter upon. Surely God does love this land, and perhaps he has permitted this awful calamity of war to come in order to let his children everywhere know that they must

obey his command to "Go and teach." This great nation of people are most of them like little children in their ignorance, and these Boxers know not what they do. Surely God will not let Christian nations allow this war to be settled until China is provided with a good government. If China could have a good government, how happy these patient, teachable people could be, and how quickly they would accept all good things. . . .

Yesterday our mission met here for a special mission prayer meeting; and so the days go on, and we are hoping, hoping that we may not have to leave our work.

In a letter dated August 14th, and written from Mt. Guliang, Foochow, whither she and other missionaries had gone for a little respite, Miss Elsie M. Garretson says:—

It seems to us here on the mountain, as we look out on the beauty of nature, as if it were all impossible that so many native Christians and missionaries in other parts of China could be passing through such awful experiences. So far, Foochow and the immediate vicinity have been kept fairly quiet, but it has only been due to the most strenuous efforts on the part of our consuls and the Chinese officials combined, and we know not if they will be able to continue it to the end. Twice the time was set to kill the foreigners and Christians, but a fearful flood frustrated the plan in the first instance, and the prompt arrest and punishment of the ringleaders of the plot stopped all further proceedings in the second. The business men, and good citizens generally, are greatly desirous that law and order should prevail, and they have done what they could to help the officials in maintaining it, but the vagabond class are ready to break out in open rebellion at the first opportunity. The rumors that the Boxers in the North had gained a grand victory over the foreign armies made them feel that now was the time to strike. Ever since the Japan war the price of rice has been much higher, and, of course, the foreigners are held responsible for it.

We cannot but feel that our peace and safety here, and the prospects for opening our schools in September, will depend largely on what the allied forces are able to accomplish in Peking. We are all praying that the fighting may soon come to an end, though it must necessarily take a long time to negotiate a proper settlement. We are so glad that our Board has left the matter of leaving our stations for us to do as we deem best. It seems wrong for all to leave here, although we can do but little to lessen the risk of destruction of all our property, and of harm to our Christians. There is very little talk on the streets about killing the Christians now, as it is forbidden under penalty of arrest and imprisonment. We are just living on from day to day, trusting that we may be guided to do what is best.

The Ponasang school opened a little after the first of February, and it kept me very busy every day until the school closed and I came up here. I received no new pupils, as I thought the health of the school would be better if we did not crowd so much, but all the old ones came back, and I had a full school. We had seventy-three pupils and seven teachers and women employed in the house, making my family come up to just eighty persons. One of the assistant teachers was rather poorly most of the term, but with this exception the health of the school was very good, and the girls generally made me very little trouble and did good work. Dr. F. E. Clark's visit gave a new impulse to our Christian Endeavor Society, and twenty of the oldest girls have since then become Comrades of the Quiet Hour. But now many of our Christian families have moved away from Foochow, owing to the danger, and I fear the school will be reduced in numbers if we are allowed to open in September. We feel anxious for our girls, not knowing what tests to their faith they may meet, or whether we shall be obliged to be parted from them never to have them come back again. We have been greatly rejoiced at the calm, confident trust and fearless courage of many of those who have been in places of danger. When all the mission premises at Shao-wu were destroyed, one Christian preacher related to me how he was pleased with his little girl of five years old. She had heard her father trying to console and strengthen the faith of her grandmother, an old woman of seventy years. He had just said, "You must not be afraid to own Christ, whatever may come," and his little girl looked up and with a happy face said: "I shall not be afraid to acknowledge Christ, either. All these men can do will simply be to kill my body, and then Jesus will take me right to heaven, and I can have the sun and the moon to play with."

From Mrs. Richard Winsor, Sirur, India, on her return from this country:—

We came in a *tonga* from Ahmednagar, resting in the middle of the day at Supa. We crossed over the Ghodnaddie Bridge and came on quietly, and were just thinking, now we are near home. Just then a herald with a large trumpet came rushing out, and as we came down the road we espied a large crowd; trumpet, drums and shouts made a good large chorus. In a simple, but beautiful way, with evergreens they had made an arch, and over the top, "Welcome to Rev. and Mrs. Winsor. Rejoice in the Lord." The secretary of the municipality and other members were present. The Mawlatdar* sent a representative, as he was out of town. We stopped under the arch for speeches and songs of welcome. From the entrance to the village

* Head native officer of county.

others joined the crowds. The road was lined with small flags. Some of the men and boys had flags which they had prepared. As we came past the Boys' Station Schoolhouse another group joined the crowd, bringing garlands. It seemed but yesterday that we had met these well-known people from the villages, and our Christians and others. As we came to our bungalow we saw another arch and "Welcome to Rev. and Mrs. Winsor. Rejoice in the Lord"; and I am sure there was joy and gladness, and there must have been a great deal of hard work to get the beautiful welcome ready. Between three or four thousand must have taken part in this reception. We saw many, many happy faces as the crowds walked along with us; guards being placed at each side of the *tonga* wheels, lest some child's foot would be crushed.

Saturday we commenced giving out seed to the villagers, as we have arrived just in time to help these farmers. But Saturday afternoon our deacons called us over to the church, where we were received again. Beautiful garlands, made by some of our people, of tissue paper were gracefully fastened in the church and evergreen trimming about the wall. The original songs and speeches were most delightful. There were solos and instrumental music, and the music of the native band. They were glad, indeed, to hear about the corn and gifts of Mellen's food, from home. We told them to whom much gratitude was due. There were many men of high standing seated in that chapel among the crowd; then after the seats were filled the windows and doors and veranda all were filled by the outside community. Our hearts were overflowing with gratitude that the Lord had spared us again to help this people.

Our Work at Home.

A THANK-OFFERING WEEK.

BY MRS. EMILY HUNTINGTON MILLER.

"I CAME in to tell you about the missionary meeting, Mrs. Dolliver. I knew you'd be disappointed not to be there, especially as it was the thank-offering service that we've been looking on all the month."

Aunt Hitty's cheery face was radiant with good-will and satisfaction as she settled herself comfortably and pulled her knitting from her black silk bag.

“So good of you to come over,” said Mrs. Dolliver, a little disturbed by the consciousness that she had quite forgotten the meeting until the very hour, when it was too late to dispose of another engagement. “I hope the offering was as large as usual, though really, after all that has happened, I don’t know as we could blame people” —

“It was a pretty fair amount, though I’m always hoping the Lord will move somebody to do a real big, generous thing; but I don’t s’pose ’twas the money Mrs. Carew was thinking of when she planned for a thank-offering week, so much as getting us to think about our blessings, till our hearts just had to run over in thanks. She said, you know, if we took the month in a general way we should think there was plenty of time, and so keep putting it off; but if we had just the one week before the meeting, and a special thing to think about and pray about every day, we should surely get a blessing ourselves, and I know I did.”

“Was there a pretty good attendance? I suppose, of course, there was at Mrs. Ellison’s.”

“Most all the members was there, and Susan Adams led the opening exercises. She had great liberty in prayer, and somehow it ’peared from the very first as if our hearts was all aglow. For my part I wanted to shout; you know I was brought up Methodist, and just seemed to me as if somebody ought to say, ‘Bless the Lord, O my soul, and all that is within me bless his holy name.’”

Aunt Hitty’s voice was still quivering with deep feeling, and there was a little silence which Mrs. Dolliver felt it would be a desecration to interrupt.

“Well, you know we were to choose each day some one blessing to think about and pray about and give an offering for, and Mrs. Carew asked if some of us wouldn’t tell our experience, and how the plan had worked. A good many told. After we once got started seemed most everybody was ready to tell, and the money didn’t seem half so important as the blessing the Lord had sent us. We put the money all together in a Japanese bowl, so nobody knew who had given much and who had given little, but we saved our texts to talk about.”

“Tell me some of them,—some of yours, Aunt Hitty.”

“Well, you know there was the slip Mrs. Carew sent to all the members?”

Aunt Hitty looked inquiringly at Mrs. Dolliver, who was evidently embarrassed, and said in an apologetic fashion,—

“I’m afraid, we get so many circulars and appeals of one kind and another, that sometimes I hardly look at them. I’m afraid that must have gone into the waste-basket.”

“O, that was too bad; Ned Latham did them all on his typewriter, real

nice print. At the top was *Thank-Offering Week*; then the text, 'What shall I render unto the Lord for all his benefits to me?' and then the days of the week like a calendar, with a space under each one for a text. She asked us to pin them up somewhere, and think each day about some special blessing, and at night write in a text and lay aside an offering. I put mine up over the kitchen table. I knew that was the sightliest place for me, and I thought it might be wholesome to think about when I was at work; keep me from thinking about my lame knee and the rheumatism in my hands.

"First day I was making crab-apple jell', and Dan'l was reading the news from China about that wicked old Empress and her cruel savages, and the poor native Christians being killed off by thousands, and the brave missionaries risking their own lives to protect them; and I said, 'Thank the Lord I don't live in China.' I got right up and wrote in the text, '*The lines are fallen unto me in pleasant places; yea, I have a goodly heritage;*' and all day long I kept thinking what a wonderful heritage it was that I'd been born to, and what a sight of things I had to be thankful for. Why, there was my two feet to go about on the way the Lord made 'em, and the Bible and Dan'l, and the newspaper, and the distric' school, and a language that a body can speak and read. And just think of having to believe in dragons and witches and all sorts of charms, and taking toads and spiders for medicine, and having your head chopped off if you didn't please the Empress. Well, it seemed to me there was no end of things to give thanks for just from being born in this country, and I put in my offering with thanks clear to the bottom of my heart, and Dan'l put some change in too. He don't altogether stand by Gover'ment, but he said he reckoned a few years of the Empress and those Yamens of hers would make a man appreciate his mercies.

"Next day Dan'l read at prayers, 'Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God.' I thought I'd give thanks that day for spiritual blessings, and I took that first verse, though the epistle is so full of love it's hard choosing. And the more I thought about it the more wonderful it seemed that when all heathen nations are taught that their gods are full of hatred and anger, and can hardly be kept from doing them mischief, we are sure that our God is full of love, and watches to bless and comfort us. And when I thought of the strength and light and joy and peace of His presence and the comfort of leaving things to his care, and remembered the pains he had taken to have us understand his love by sending Jesus Christ into the world, I thought I knew how Paul felt when he prayed that the Ephesians might 'know the love of Christ that passeth knowledge.' It's no wonder that folks that had just come out of heathenism couldn't understand 'what manner of love' that was.

“I don’t know as I ever really thought before about its being a blessing to have a chance to send the gospel to heathen lands. Of course I held it for a duty, but a duty doesn’t always ’pear to be a privilege, and sometimes I’ve most wished I could get away from it. But my heart went out so to the folks that never heard of the Comforter and the ‘Lover of my soul,’ that I just longed to go and tell ’em myself. But you see I’d got so stirred a-Monday and Tuesday that I’d put in all my egg money. Its a kind of off time with the hens now, and didn’t seem to be any way of making ’em feel the responsibility, and then, all of a sudden, I thought of my bunnit. Althea persuaded me into buying a new one a spell back, but I never got round to having it trimmed: my old one is plenty good, and Dan’l wouldn’t take notice if I wore the same bunnit for forty years. So I took it back to Althea, and she was real pleasant about taking it, and said it would save her ordering one for Mis’ Bijah Reynolds. That give me quite a lift, but when it come to giving thanks for my father and mother, and for Dan’l, and for not being held less account than a cow, and not having to kill my little baby girls, if I’d ever had any, I felt I’d got to have some more money. That was the day I’d planned to do up my pickled peaches, and I was standing by the table reading over the receipt, and thinking I’d have to go over to the store for some more sugar and some stick cinnamon, when I just glanced up at the card and read, ‘What shall I render?’ It come to me quick as a flash that we didn’t need them pickled peaches a mite. It’s an awful rich rule, and they never do agree with Dan’l, though he’s a great hand for em; men folks always do seem to hanker after unwholesome victuals. Well, them peaches didn’t get pickled. We e’t ’em the way they grew, and I put the money for preserving into my box. I calculated close as I could, and put in ten cents more, to be sure I wasn’t holding back part of the price like Ananias and Sapphira.

“I’m making a pretty long story of it, Mrs. Dolliver, but it’s been such a blessed week I feel like keeping right on all the rest of my life. I know there’d be things enough for every day of it, and we’re going to need money pretty bad to feed starving folks in India, and take care of all those poor homeless Chinese girls.”

Mrs. Dolliver looked at the compassionate old face, with tears trembling in the kind blue eyes, and her heart condemned her for her careless forgetfulness. She took a folded bill from her work-basket and slipped it into an envelope.

“There,” she said, “that was for lace and ribbons for the baby’s coat, and it is pretty enough without. I’ll give my thank offering because where I forgot my Master he didn’t forget me, but sent me a messenger. What text would you put on, Aunt Hitty?”

Aunt Hitty hesitated a minute. "There's one in the 'love chapter,' 'Not that we loved God, but that he loved us,' that always seemed to me a wonderful word."

Mrs. Dolliver wrote her text and sent her offering, and Aunt Hitty went home smiling happily to herself. But as she went about her work singing

"When all thy mercies, O my God,
My rising soul surveys,"

she glanced at the card she had pinned again in its place on the wall, and shook her head, saying:—

"Lace and ribbons, and new bunnits, and pickled peaches! The Lord help us to give something precious and costly as he did, not just foolish trifles that we are better off without."

In Memoriam.

"DIED, in Easton, Pa., Sept. 5, Fedora L., widow of Rev. Joseph A. Copp, D.D., formerly pastor of Central Church, Chelsea."

These simple words in the daily paper carried sorrow to many hearts, and the world seemed suddenly colder and more lonesome since she had bidden it adieu. To those who a generation ago had stood shoulder to shoulder with Mrs. Copp in the activities of Christian service, the intervening years faded away, and it was the dear friend in the maturity of her womanhood, with the radiant smile and the queenly presence, to whom they were saying good-by.

It is for others to tell what Mrs. Copp was in the various relations of home and social life; it belongs to these pages to speak of her priceless worth to the Woman's Board. She was one of its charter members, bringing to it a whole-hearted devotion and rare mental and spiritual gifts. It was not as easy thirty years ago as now for women to speak from the platform or the pulpit, and alluding on one occasion to her dread of it she said, "But that seems to be the only cross-bearing left us to do for the Master." Her facile pen wrought untiringly for the cause, and her able annual reports and other papers were often written late at night after a busy day, when the rest of the family were in bed.

What a halo she threw around her office of Recording Secretary, till that which is usually thought to require only a careful clerical gift, came to be considered in the Woman's Board a post of great honor and dignity. She was a wise counsellor, and often in the meetings of the Executive Committee, after an earnest discussion of some perplexing question, it was her clear, well-weighed last word that brought the light and settled the doubt.

To the day of her death this organization lay very near her heart; and though a serious accident which left her lame for life, and later a removal to Pennsylvania, prevented her presence at the meetings, the absence was only of the body; the free spirit was still there with the "dear Woman's Board," and she kept in close touch with all its work.



MRS. J. A. COPP.

The last time she was present at a public meeting of the Board she read a paper of special value, and as she took her seat, leaning on her crutch, she said to one at her side, "That is my last legacy to the dear old Board." It was her last public gift, but who can estimate the value of the loving prayers sent up while life lasted for her old associates in the work, for the dear missionaries on the field, for all the interests of the Master in the world? Dearer to her than life itself, she could truthfully say,

"I love thy kingdom, Lord."

E. C. P.

OUR BOOK TABLE.

Arabia: The Cradle of Islam. Studies in the Geography, People and Politics of the Peninsula, with an account of Islam and Mission Work. By Rev. S. M. Zwemer, F.R.G.S. Introduction by Rev. James S. Dennis, D.D.

This stately two-dollar volume of 434 pages is from the tireless press of Fleming H. Revell Company, and is enriched by an index, maps, half tones from photographs, and wood cuts, one of the most interesting of which is the Mecca certificate which is given to pilgrims to the sacred city, and is looked upon by Moslems as practically a passport to heaven. The author

says, "These certificates cost money, as does everything at Mecca save the air you breathe." About midway in the passage on the hot Red Sea the voyager looks east with the knowledge that sixty-five miles from the shore lies this sacred city of the Mohammedans, the Holy Land of Arabia—Mecca. Early in the sixteenth century we have the first account of a European visiting the sacred shrines of the Moslem world, but since then "more than a score of travelers have braved the dangers of the transgression, and escaped the pursuit of fanatics to tell the tale of their adventures." This book is dedicated: "To the Student Volunteers of America, in memory of the two American Volunteers who laid down their lives for Arabia—Peter J. Zwemer and George E. Stone." The introductory note by Dr. Dennis recommends the book with most unqualified praise. He says: "It is a missionary contribution to our knowledge of the world. The author is entirely familiar with the literature of his subject. English, German, French and Dutch authorities are at his command. The less accessible Arabic authors are easily within his reach. These chapters will be sure to quicken an intelligent interest in one of the great religious and international problems of our times." The author himself in his preface says: "Some of the chapters are necessarily based largely on the books by other travelers; but if any object to quotation marks, we would remind them that Emerson's writings are said to contain three thousand three hundred and ninety-three quotations from eight hundred and sixty-eight individuals! The material for the book was collected during nine years of residence in Arabia." There are three appendices. The first is a chronological table from the Birth of Ishmael, 1892 B. C., to A. D. 1886; the second appendix contains a table of the Arab tribes of Northern Arabia; and the third is a copious Arabian bibliography, arranged alphabetically under special titles.

Kin-da-shon's Wife: An Alaskan Story. By Mrs. Eugene S. Willard, Author of "Life in Alaska." Published by Fleming H. Revell Co. Pp. 281. Price, \$1.00.

In the preface to the fourth edition of this Alaskan story Mrs. Willard assures her readers that "the main incidents in Kin-da-shon's story are as he gave them to us, and Kin-da-shon himself has been pictured as we knew him—gentle, strong, patient, conscientious and affectionate." Alaska as a gold field and as a resort for summer tourists occupies a large space in our current literature. We read John Burroughs and John Muir to learn about the natural history and physical sublimities. We read of Loyal L. Wirt's wonderful journey from the new city of Nome to appeal for help to the Congregational churches of the States. For many years Dr. Sheldon Jackson has kept Alaskan Missions at the front, and now, in this vivid story, we can

enter more completely into the daily life of the natives of our northernmost possession. Mrs. Willard says, "There are no more loyal citizens under our flag than the hundreds of intelligent native young men and women, boys and girls, who have been trained in our Alaskan schools." But she deplotes the recent substituting of license for the prohibition of liquors, and asks, "Shall our new century be a century of greater dishonor?"

Held by His Hand: The Story of Sister Varteni, of Aintab, Turkey. By Myra A. Proctor. This graphic presentation of a marked personality, by one of our own missionaries, has already been referred to by Miss Child in the editorial notes of LIFE AND LIGHT. Sister Varteni had a life of great usefulness, and lived to the great age of one hundred and one years. Her daughter writes of her, in the last months of her life: "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. 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." Hundreds of people came to kiss her hand and request 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.' Her final departure, with mind bright and clear to the very last, occurred March 24, 1899. A great crowd assembled in the First Church of Aintab for the impressive funeral services, at the close of which the officers of the three Protestant churches in Aintab bore her on their shoulders to the grave. There, as the sun was setting, the college students sang a sweet original hymn, and thus, with prayer and praise, the venerable form was laid to rest." We are reminded by this account which Miss Proctor gives of the burial of this Armenian saint, of a somewhat similar service performed by Armenians for their beloved and revered father and friend, Dr. Cyrus Hamlin, of Lexington, Mass. Mrs. Schneider, who was personally associated with Sister Varteni from 1858 to 1868, writes to Miss Proctor, "As Mary Lyon was an inspiration to American women, Sister Varteni was to the women of the Central Turkey Mission."

The Situation in China: A Record of Cause and Effect. By Robert E. Speer. This pamphlet is issued by Fleming H. Revell Co., on account of the present large demand for all trustworthy information concerning that great Empire on which our thoughts have been dwelling with such intense interest during the past summer. This is one chapter from a larger work on "Missions and Politics in Asia." In closing his Introduction Mr. Speer emphasizes two things: "First, missions are not

responsible for the present difficulties. They produced the Reform Movement. The Reformers acknowledged that. The Emperor himself, it was said, was on the verge of issuing an edict in favor of Christianity. If the Western Powers allowed that to collapse and the reactionary forces to resume control, missions cannot be reprimanded because reaction seized its opportunity. Second, missions, at least responsible Protestant missions, have not been seeking for political intervention, for enlargement of rights or for the forcible support of their work by the Western Powers." Now that missionaries and their methods are subjected to much unintelligent criticism from the secular press, and are held responsible for no little of the present trouble in China, it is well to give wide currency to all expert opinion on the other side. The pamphlet is attractively bound, and will doubtless have a wide reading.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

CHINA.

FOR clearness and comprehensiveness we especially recommend "The Chinese Resentment," by H. H. Lowey, a Presbyterian missionary, *Harper's*, October. The Hon. Chas. Denby has given valuable testimony to missionary effort many times, and now adds, "The Future of China and the Missionaries," *Forum*, October, in which he points out the revolutionary power of Christianity wherever it has gone, and the necessity of persevering to carry it to China. There may be limitations to localities where the missionaries can best labor, but none to the onmoving of the kingdom in China. It is good to hear such a courageous ring from one who was many years our minister to China, and who studied the missionary situation carefully.

Other experts contribute to this widely discussed subject of the Chinese Empire, viz., a political sketch on "China and Russia," Josiah Quincy, *North American Review*, October; two discussions upon China's crisis, one by James B. Angell in the October *Atlantic*, the other by Prof. Isaac Taylor in the October *Munsey*, highly illustrated; an outlook into the "Future of China," by Prof. G. F. Wright, *Bibliotheca Sacra*, October; a bit of history as to the Tartar Invasion, *National Magazine*, October, and in the same Mr. Geo. H. Ewing's account of his escape from the Boxers is reported.

MISCELLANEOUS.

A graphic "Biography of Lady Curzon," by Virginia Peacock, *Lippincott's*, October.

In *North American Review*, October, a Japanese, Y. Ozaki, explains

how his country is misunderstood by Western nations. In same, the second number of "The Great Religions of the World," by I. W. Rhys David.

For those interested in the study of religions the *New World*, September, offers "Religious Life in Modern India" and "The Supreme God of the Lowest Races."

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

1900.

November.—Thank-offering Meeting. The Century's Appeal to Christian Women. See LIFE AND LIGHT for October.

December.—Marked Events in Mission Lands during the Year 1900.

1901.

January.—Philanthropic Work in Missions. Evangelistic. For Victims of Famine and Pestilence; For Lepers and other Special Classes.

February.—Philanthropic Work in Missions. Educational. For Widows; For Orphans; For the Blind.

March.—The Power of Individual Effort in Foreign Missions. Of the Missionary; Of the Native Helper; Of the Home Worker.

April.—The Missionary Meeting. Our Ideal: How to Attain it.

May.—Young People's Work. Student Volunteers; Christian Endeavor Societies; Junior Organizations of the Board.

June.—Buddhism. The Life of Buddha; His Teachings; Present Results.

July.—Confucius. His Philosophy; Ancestral Worship.

August.—Mohammedanism. Its Inception; Growth; Present Power.

MARKED EVENTS IN MISSION LANDS IN THE YEAR 1900.

TOPIC FOR DECEMBER.

THE marked events of the year in Mission lands are most palpable—The Boer War, The Famine and Plague in India and the Uprising in China. Brief talks on each of these subjects are suggested, bringing out the salient points in their far-reaching influence. An abundance of material will be found in current magazine literature. For the Boer War see "Africa, Present and Future," by O. P. Austin in *The Forum* for December; "South Africa's Greatest Problem," by Edgar Neils in *The Outlook*, April 26; "Fifty-eight Years As Child and Woman in South Africa," by Maynard Butler, in *Fortnightly Review* for April; "The Future of South Africa," *Nineteenth Century* for June. For the Famine and Plague in India, see "Under the Vulture Wings," by Julian Ralph in *Harper's Monthly* for December; "Indian Famine." in *The Forum* for September, 1899; articles in the *Christian Herald* of May 9, May 30, and July 25, 1900; address *Christian Herald*, Bible House, New York (5 cents per copy); *Forum*, 111 Fifth Ave., New York (35 cents per copy). For the Uprising in China see "The Future of the Chinese People," by our missionary Dr. D. Z. Sheffield,

in the *Atlantic* for January; "The Warlike Policy of the Empress Dowager in China," *Review of Reviews* for April; "The Powers and the Partition of China," by Rev. Gilbert Reid in *North American Review* for June; "Chinese Civilization," by Dr. Sheffield in the *Forum* for July; "The Last Palace Intrigue at Peking," by R. S. Gundry, *Fortnightly Review* for June; "The Foreigner from a Chinese Point of View," by Dr. Henry Liddell, and the "Chinese Crisis," by Hon. Charles Denby in the *Independent* for June 21; article in *Frank Leslie's Illustrated Weekly* by Dr. Judson Smith; "The Outbreak in China," by Dr. F. E. Clark, *North American Review* for September. A pleasant reading would be "The Streets of Peking," by Miss Scidmore in the *Century* for October, 1899, or "Behind the Pink Walls of the Forbidden City," in *Harper's Monthly* for September, 1899.

Material is so abundant it will hardly be best to take up more than one of the three general topics. To this might be added a short account of the Ecumenical Conference, where this has not been already given. See the Report of the Conference, which should have a place in every town and Sabbath school library. Obtained from Publication Committee, Ecumenical Conference, 156 Fifth Avenue, New York City.

ANNUAL MEETING.

THE Thirty-third Annual Meeting of the Board will be held in the Old South Church, corner of Boylston and Dartmouth Streets, Boston, on Wednesday and Thursday, November 7th and 8th. A meeting specially for delegates will be held in the chapel of the church on Tuesday, November 6th. The general subject of the meeting will be "The Present Situation: Its Claims and Its Opportunities." Addresses are expected from Mrs. W. R. Montgomery, of the Baptist Board, Rochester, N. Y., who, by request, will repeat the address she gave at the Ecumenical Conference, Mrs. F. E. Clark, just returned from Japan and China, and Rev. C. H. Daniels, D.D. Among the missionary speakers there are expected Rev. James H. Roberts, who will give an account of his escape from China across the Siberian Desert; also a number of most interesting missionaries from other fields, including those who went through the siege of Peking.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18, 1900, to September 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		NEW HAMPSHIRE.	
<i>Castine.</i> —Desert Palm Soc.,	70 00	<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Atkinson, Aux., 15, McIntire Mem., 5, Flowers of Hope M. C., 20; Bennington, Aux., 8, Boscawen Circle King's Dau., 5; Brentwood, Aux., 7 67, Mayflower M. B., 5; Bristol, Aux., 8; Campton, Aux., Mem., 6.85; Candia, Aux., 16 and Mem., 3 and Candia Helpers, 6 (to const. L. M. Mrs. Nancy McDuffee); Claremont, Aux., 20.50, Mem., 5.50; Concord, West, Aux., 7, Mem., 2; Derry, Central Cong. Ch., C. E. Soc., 2.50; Derry, East, Aux., 8; Dunbarton,	
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Dennyville, Neighborhood Meeting,	11 60		
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Brunswick, S. S., 1; Hallowell, Aux., 5; Kennebunkport, South Cong. Ch., 10.30, Mrs. Gates, 10; Limerick, Ladies, 9; Portland, A Friend, 5, Williston Ch., Jr. C. E. Soc., 3; Scarborough, 1, Silver Cross Circle King's Dau., 5,	49 30		
Total,	130 90		

Aux., 5; Durham, Aux., 27.81; Exeter, Aux., Mem., 135; Franklin, Aux., 11.75; Goffstown, Aux. (to const. L. M. Miss L. Abbie Warren), 25; Miss Sarah Flanders Mem., 1; Greenfield, Aux., 7.75; Greenland, Aux., Mem., 5.50; Hampstead, Aux., Mem., 5; Hampton, Aux., Mem., 5; Buds of Promise M. C., 5; Hanover, Aux., Mem., 50; S. S., Mem., 20; C. E. Soc., 25; Hudson, Aux. and C. E. Soc., 18; Jaffrey, Aux., 15.50; Mem., 5.60 (with prev. contri. const. L. M. Miss Mary B. Fox), Monadnock Bees, Mem., 2.60; Keene, First Cong. Ch., Mem., 14.60; Kingston, Aux., 6.50; Laconia, Aux., Mem., 11; Lancaster, Aux., 10; Cradle Roll, 5; C. E. Soc., 3; Lisbon, Aux., 20; Littleton, Aux., 15.90; Mem., 5; Manchester, First Cong. Ch., Aux., 100; Mem., 40; Cradle Roll, 3; Franklin St. Ch., Aux., 110; C. E. Soc., 25; South Main St. Ch., Aux., Mem., 7.50; Marlboro, Aux., 10.50; Mason, Aux., 10.50; Meriden, Aux., 14; Nashua, Aux., 36; Mem., 50; New Boston, Aux., 10; Newfields, Aux., 10; Mem., 1; Y. L. Miss. Soc., 10; North Hampton, Aux., Mem., 36.50; Northwood, Aux. and Hon. Pres't (to const. L. M. Miss Mary O. Cate), 25; Orford, Aux., 4; Mem., 1.50; Pembroke, Aux., 3; Penacook, Aux., 26; Plymouth, Aux., 25; C. E. Soc., 5; Portsmouth, Aux., 83.80; Mem., 15; Raymond, Aux., 10; Rindge, Aux., 35.28; Mem., 2.75; Happy Helpers Band, 10; Rochester, Aux., 30; Mem., 5; Salmon Falls, Aux., 25; Mem., 3; Seabrook and Hampton Falls, Aux., 12; Somersworth, Aux., 60; Stratham, Aux., 18; Sullivan Co. Missionary Collection, 2.42; Swazey, Aux., 5; Troy, Aux., Mem., 8.50; Walpole, Aux., 26.75; Webster, Mrs. J. H. Bliss, 5; Wilton, 36. Less expenses, Sec. of Jr. Work, 5,

1,564 53

Total, 1,564 53

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barnet, 24.80; Barre (e. c. d., 4.31), 15.68; Barton (of wh. 25 const. L. M. Miss Helen R. Joslyn), 31.42; Barton Landing and Brownington (of wh. 25 const. L. M. Mrs. Etta Joslyn), 25.60; Bellows Falls (e. c. d., 14.03), 16.28; Mt. Kilburn M. S., 30; Bennington, Second Ch., 25; Bennington, North, 12.50; Berkshire, East (with prev. contri. const. L. M. Miss Mary Anderson) 21; Bradford, 17; Brandon, 13; Brattleboro (const. L. M. Mrs. Edward Clark), 25; C. E. Soc., 5; Fessenden Helping Hands, 5; Brattleboro, West (of wh. 25 const. L. M. Mrs. Sarepta N. Sawyer), 30.52; Brookfield, First Ch., 13; Second Ch. (with prev. contri. const. L. M. Mrs. J. W. Farmer), 9; Burlington, 139.58; Dan. of Cov., 5; Cabot, 11.50; Caledonia Co., 1; Cambridge, 16; Charlotte, 2; Chester (e. c. d., 4.11), 16.01; Colchester, 6.25; Corinth, East, 7.70; Cornwall, 31.70; Coventry, 11.20; Craftsbury, North, 10.50; Danville, 21.55; Dummerston, East, 11.50; Enosburg (of wh. 25 const. L. M. Mrs. W. R. Hutchinson), 29; Essex Junction (Mrs. M. H. S., 3), 15.50; Fair-

field, East, C. E. Soc., 1; Georgia (e. c. d., 7.25) 21; Glover, West (e. c. d., 3.10), 23.50; Hardwick, East, 30.90; Hartford (with prev. contri. const. L. M. Miss Nellie M. Brooks), 12; Hinesburgh, 6; Irasburgh, 5; Jericho Centre, 25; Johnson (of wh. 25 const. L. M. Mrs. Carlos L. Clark), 33; Infant Class, S. S., 3; Ludlow, 25; Lyndon (of wh. 25 const. L. M. Mrs. Don Gray), 30; Bnds of Promise, 11.30; Lyndonville (e. c. d., 2.56), 4.31; Busy Bees, 13.89; Manchester, 20.83; Infant S. S. Class, 39 cts.; C. E. Soc., 10; McIndoes Falls, 17.75; Milton, C. E. Soc., 1; Montpelier, Bethany, 28.75; Newbury, 65; Newport (e. c. d., 2.18), 17.48; Northfield, 69; Norwich, 30; Orwell, 62; Jr. C. E. Soc., 5; Peacham, 60; Pittsford, 101; Post Mills (e. c. d., 4.96, and 25 to const. L. M. Mrs. Gertrude E. Milliken), 33.32; C. E. Soc., 93 cts.; Pontney, East, 3.75; Putney, C. E. Soc., 10; Randolph Centre, Aux., 15.63, and S. S., 10 (of wh. 25 const. L. M. Miss Ella L. Ferrin); Richmond, 3; Rochester, 15.35; Rutland, 35; Rupert, 20.50; Salisbury, 9.75; Sharon, 5; South Hero, 12; Springfield (e. c. d., 7, and 25 to const. L. M. Miss Mary Katharine Baker), 38; St. Albans, 73.45; King's Dau., 1.35; St. Johnsbury, North Ch. (of wh. 25 by Mrs. C. M. Stone const. L. M. Mrs. Philip H. Stone), 236.99; Jr. C. E. Soc., 6; Dan. of Cov., 10; Cradle Roll, 8; South Ch., 84.65; Y. L. Search Light Club, 38.31; Stowe (Th. Off., 38.25, and const. L. M. Mrs. Louise B. Emery, Mrs. A. H. Cheney, Miss Nellie A. Watts), 75; Strafford, 12.65; C. E. Soc., 10; Townshend, 10; Vergennes (of wh. 25 const. L. M. Mrs. Eliza Strong Haven), 30.05; Waterbury (with prev. contri. const. L. M. Mrs. Henry Coburn), 19.57; Waterville, 5; Jr. C. E. Soc., 5; Wells River, Mrs. E. Baldwin, 5; Westford, e. c. d., 9.50; Westminster West, e. c. d., 1; West Rutland (with prev. contri. const. L. M. Mrs. Frank A. Morse), 10; Williston, 6.11; C. E. Soc., 1; Wilmington, 10.50; Windham, 5; Windsor, 29.11; Winooski, e. c. d., 31 cts.; Woodstock (Th. Off., 76.30, and 25 const. L. M. Miss Lou E. Porter), 138.45. Less expenses, 65 cts.,

2,442 47

Total, 2,442 47

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Malden, First Ch., Ladies' Aux., 50 00
Barnstable Branch.—Miss Amelia Snow, Treas. Centreville, 5; Falmouth, Mrs. Francis A. Nye, 45; Orleans, 10, 60 00
Berkshire Branch.—Mrs. Chas. E. West, Treas. Great Barrington, First Cong. Ch., Bible School, 10, 10 00
Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Main St. Ch., C. E. Soc., 15.84; Union Ch., Jr. C. E. Soc., 6; Haverhill, Centre Ch., Aux., 20; Newburyport, Aux., 10; Belleville Ch., Aux., Th. Off., 20; West Newbury, First Ch., C. E. Soc., 10, 81 84
Essex South Branch.—Miss Nannie L. Odell, Treas. Boxford, Aux., 15 50
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Conway, Aux., 9, Jr. C.

E. Soc., 3.15; Greenfield, 8.65; Northfield, 23; Orange, 25, C. E. Soc., 10; Shelburne, Jr. C. E. Soc., 50 cts., Shelburne Falls, Prim. Dept. S. S., 3,	
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, South, Willing Workers, 10; Northampton, Edwards Ch., Aux., 1; Westhampton, Aux. (const. L. M's Mrs. David S. Montague, Mrs. Edwin B. Clapp, Mrs. Michael Conuery, Mrs. Edward H. Montague), 100, Lannan Band, 19.51,	82 30
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Wellesley, Mrs. F. W. Dana,	
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Easton, Aux., 25; Quincy, Bethany Cong. Ch., C. E. Soc., 20, Jr. C. E. Soc., 10,	130 51
<i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Asbury, Aux., 4; Ayer, Aux., 19.63; Boxboro, Woman's Union (with prev. contri. const. L. M. Mrs. William C. Martyn), 12.16, C. E. Soc., 10, Cradle Roll, 2.84; Dunstable, Aux., 20.50, Pansy Band, 13, Cradle Roll, 2.50; Fitchburg, C. C. Ch., Aux., 121, Jr. C. E. Soc., 7; Harvard, Aux., 33.25, C. E. Soc., 10; South Acton, Aux., 10; Westford, Aux., 20.50, C. E. Soc., 10. Less expenses, 10.43,	40 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Miss G. M. McLaren, 10, Holyoke, First Ch., Aux., 31.80; Ludlow, Aux., 44; Ludlow Centre, Precious Pearls, 19; Springfield, First Ch., Aux., 2.40, Hope Ch., Mission Reserves, 15, Memorial Ch., Aux., 10, Olivet Ch., S. S., 30,	55 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Miss Mary Chapman, 5, Union Ch., Aux., 25; Brookline, Harvard Ch., Aux., 47; Cambridgeport, Hope Ch., S. S. Class, 1.05; Chelsea, A Friend, 20; East Walpole, Jr. C. E. Soc., 2; Everett, Ladies' Miss. and Aid Soc., 1.90; Jamaica Plain, Boylston Ch., Y. L. Soc. (with prev. contri. const. L. M's Grace N. Kinney, L. Mabel Vaughn); Roxbury, Highland Ch., Aux., 5; Waltham, C. E. Soc., 2; West Somerville, Lower Lights, 5,	285 89
<i>Windsor.</i> —A Friend,	113 95
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Gardner, Aux., 122.50; Hardwick, Miss Lucy S. Perry, 30 cts.; Northbridge Centre, C. E. Soc., 5; Oxford, Miss. Soc., 7; Ware, Aux. (with prev. contri. const. L. M's Mrs. Susan G. Barlow, Mrs. Angie Corser, Mrs. M. F. Brown, Mrs. M. E. Burch, Mrs. S. W. Hallett, Mrs. T. F. Hall, Miss S. E. Irwin); Warren, Aux., 13.25; Whitinsville, Aux., 2.25, E. C. D. Band, 15.74, King's Dau., 80, Village Jr. C. E. Soc., 3; Winchendon, Aux., Th. Off., 33, M. B., 3; Worcester, Park Ch., Aux., 7.17, E. C. D. Band, 12.83, Plymouth Ch., Aux., 35,	1 00
Total,	1,428 23
RHODE ISLAND.	
<i>Providence.</i> —Miss Helen S. Lathrop,	100 00
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Providence, Miss Salisbury,	25 00
Total,	125 00

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Griswold, Aux., 20; New London, First Ch., C. E. Soc., 5.11; Norwich, Park Ch., Aux., 160; West Woodstock, Aux., 10,	195 11
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Plainville, Cradle Roll, 25 cts.; Rockville, Aux., 75; Simsbury, Open Hearts M. B., 5; Suffield, Y. L. F. M. Soc., 12.50,	92 75
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethlehem, Aux., 5; Branford, Aux. (const. L. M. Mrs. H. M. Whitney), 25; Bridgeport, First Ch., Aux., 111.15, Olivet Ch., Aux., 12; Cheshire, Aux., 8.50; Goshen, Aux., 33; Guilford, Jr. C. E. Soc., 11.15; Middletown, First Ch., Aux., 68.82; New Haven, Yale College Ch., Aux., 25; Salisbury, Aux., 16; South Canaan, Aux., 70 cts.; Stratford, Aux., 51.72; Westchester, Aux., 11.61; Westport, Aux., 10; Winsted, Second Ch., Aux., 5; Woodbury, First Ch., Aux., 5.32,	399 97
Total,	687 83

LEGACY.

<i>Pomfret.</i> —Legacy of Mrs. Clara C. Williams, Miss Mary Park, Ex'trix, through Treas. of Eastern Conn. Branch,	500 00
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NEW YORK.

<i>Binghamton.</i> —Charles M. Dickinson, 81.50; Clifton Springs, Miss N. H. Lyman, 10,	91 50
Total,	91 50

MARYLAND.

<i>Baltimore.</i> —A Friend,	40
Total,	40

ENGLAND.

<i>London.</i> —Miss S. Louise Ropes,	25 00
Total,	25 00

CHINA.

<i>Foochow.</i> —Girls in Boarding School,	10 00
Total,	10 00

General Funds,	6,323 86
Gifts for Special Objects,	182 00
Variety Account,	21 28
Legacies,	500 00

Total, \$7,027 14



AFRICA.

LETTER FROM REV. F. R. BUNKER.

THE IRELAND HOME.

(Concluded.)

Now let us return to the dinner table where we left the girls, and I will call your attention to individual faces among them. I think you will notice first that tall girl with a remarkable face. She looks like an old woman. She is the sister of a chief—a princess. But please do not be deceived by the glamour of that term with visions of a palace, of many servitors and of great influence. I would rather take my chances as the son of a good, honest American blacksmith than as the son of the greatest African chief. His inheritance, as that of this girl, is darkness, superstition, lust, cruelty, poverty and ignorance, and he has to break away from all his inheritance to have as good a chance as a boy in the poorest Christian home in America. Our "princess," however, while not to be exalted because of her "royal blood," has come into the better inheritance of a child of God, and as that we honor her.

Her name is Nomhlahlo, which means Miss Consultation, the consultation being that of a witch doctor. When a child she lived in the home of a Christian uncle. Just as she was old enough to go to school her heathen relatives came and took her home, taking off her clothes and refusing to let her study. At fifteen years of age they engaged her to an old polygamist. She did not want to marry him, and "prayed to the Lord for deliverance,

and waited and kept still." When the time of the wedding came and everything was in preparation the old man died, and she was delivered for the time. Her brother's wife died, and she took care of his four children for him. Gradually, through her influence, a change came over her brothers, one of whom began to dress, and she was permitted to do so also after a time. Then, to her surprise, her brothers consented to her coming to school, and even secured a place for her here at the Home. Here and at her home in the kraal she is an earnest Christian worker. Her influence is strong among her people, not only from her position, but from her character as well, and she uses it faithfully for Jesus. Her mother recently died a Christian through her influence, and her brothers have greatly modified their heathen ideas, and now consent for their children to attend school.

Now notice that short, bright-faced girl, plump as a partridge in her close-fitting dress. She has six lines tattooed on her face,—three on each check. Her name is Kutiwani (What is said). She is a recent arrival, having come the latter part of this term. Her sister Tizeni (What did she say?) came to school in the early part of the term. Their mother, an old witch doctor, came for her in a rage. She was allowed to talk with the girl, but the latter was determined not to return home. The mother came again and again, and Miss Mellen faithfully preached the gospel to her each time. She was much subdued, and finally said that she wanted to accept Christ, but did not see how she was to support herself if she gave up the practice of divination. She confessed that the trances which she had were very bad for her health. After a time Tizeni went home with her, having been promised that she should be permitted to dress and attend school at Empusheni. We urge the girls to remain at home when their people will grant them these privileges. Hearing that the promise to Tizeni had not been kept Miss Mellen went to the kraal where she lived. The promises were renewed after excuses had been made. While there Miss Mellen saw this girl before us, Kutiwani, and was told that she was not permitted to attend church or school. She asked for permission for her also. The next day Kutiwani and two other girls named Key and Dove appeared at the Home door as runaways. Soon the older brother, the "owner" of the girls, Jabulani (Rejoice ye) by name, came after them, and was very angry. He said: "That is the way; you missionaries come and preach, and the girls follow in your tracks. You are to blame." Kutiwani refused to return, as we see to-day.

(Since writing the above Kutiwani went home in vacation and her brother tore off her clothes in a rage and beat her. Her mother helped her to run away again, and she is now at Amanzimtote during the vacation.)

See little Tambosi ("A sweet morsel") over there. She is almost hidden behind the table. She is the fourth girl in her family who has been to school here. Zimipi, her oldest sister, ran away, and there was a great time over her. Finally it was thought best to take her to Umzumbe. She was there for some time and seemed to be doing well when she fell into bad company, in which a white scoundrel was concerned, and is now living at home in nakedness and heathenism. Her sister Ndunduma (Thunder) next came. She has proved herself a very nice girl. She was at the Home for a long time, a true Christian and a little lady, and has now been at Inanda for a year, where she is very much liked. Another sister, Ntombana ("Little lady") came after her, and has been one or two terms and gives good promise. This term she has had to stay at home to care for the babies and drive off the monkeys from the gardens while this little sister has a chance to come. Gradually a change has come over that heathen home, until now they plan for the girls to go to school, often at no little sacrifice to themselves, as they lose the work of the girls for the time being.

Over there are two other little sisters, who were sent to school from Golokodo at the request of their father when dying. He became a Christian during his sickness, and the burden of his heart when dying was to have his daughters become Christians also; hence their presence here.

There is another little girl who ran away from Imfume. She became very sick, and her father, a heathen man, was sent for. He came, and instead of taking her home, as we expected him to do, he asked that she might stay, as she would get better care here. She became a bright little Christian during the meetings recently held by Elder Weavers, and it was very interesting to hear her tell her father, when he came again, how the Lord had saved and healed her. He was greatly impressed by her story.

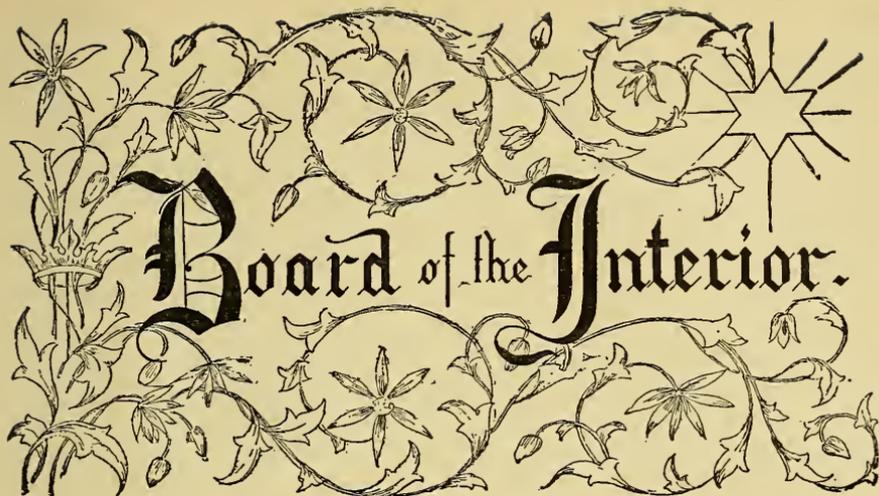
Dear friends, I could multiply these stories of what the Spirit of God is doing through this Home to fill much larger space, if my time and your patience did not fail. Each girl of the sixty has an interesting history, and all the girls who have been here during the past six years might be mentioned with interesting details. In some cases there are sad lapses back into heathenism. The undertow back into the blackness of darkness is like that of the Indian Ocean, which makes this coast a terror to bathers. Yet many of these girls have not only come out of heathenism themselves, but have also led their families and friends out.

To get a knowledge of the full influence of the Home, you would need to go with me to visit our outstations, and see the homes of these girls and to hear what really wonderful changes have been wrought, dating from their running away as a beginning.

In one place a whole community changed in nine years, as a result of one girl's fidelity. Another girl flees, a refugee from an old polygamist's clutches; now she is the wife of one of our theological students, and her whole family, father, his two wives, brother and sisters, all Christians. I have frequent calls for preachers from places where a group of these girls have secured a demand for the gospel in the midst of darkest heathenism.

The present is a specially opportune time for this school. The heathen parents are becoming more willing to have their daughters taught, partly because of the breaking down of their prejudices, and especially because the marriage market is slack, owing to the death by rinderpest of their cattle. The need for the school was never so apparent as now. Yet, notwithstanding this, we have been seriously considering the advisability of closing it altogether. Why? Because there is no need for it? No, for we recognize in it a keen weapon in our Lord's hand to carry the war into Satan's very stronghold. Why, then? Because there are none of Christ's daughters willing to leave their homes in faraway America to teach their benighted sisters? No, indeed, for we hear that many stand ready to answer the call. Is it then because there are no girls seeking instruction in a higher life? Judge for yourselves from the account which I have given you in this letter. Why then should the mission entertain the idea for a moment of giving up this school? Why has it been a subject for discussion at every one of our last three mission meetings? For this reason only: It is not properly supported by the gifts of those who told us to begin it in Christ's name. We are in constant need of more means to meet the running expenses of the school, and to provide proper accommodation for its work. The school committee each year asks for less than they feel is needed for the present needs of the school, and then the mission cuts that sum down, this year one third, and it may be cut again by the Board in America. Can an aggressive work be carried on under such a policy? All the work, too, is done under great disadvantage from lack of proper room and facilities for carrying it on. The present building was never intended for a school building, and is not fitted for such work. Its location is against it, also. It is considered unwise to jeopardize the health and lives of the teachers by having them live in the building. There ought to be a larger school building built upon the hill, high enough to be healthful, and large enough to furnish accommodation for the growing work.

May our dear Lord in his own way provide for this work. Will you pray for that, friends, even if you cannot give for it?



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THANK-OFFERING HYMN.

BY MRS. M. J. WILCOX.

I know that my Redeemer lives;
Awake, my soul, his praise proclaim.
God's covenant word of promise gives
Peace and salvation in his name.

While here we sing our favored birth,
Daughters of sorrow weep alone;
In darker places of the earth
His covenant mercy all unknown.

Can we forget our risen Lord.
Came back from heaven's high courts to bind
Upon our hearts his covenant word
Of grace and truth for all mankind?

"Go, teach all nations," was his charge;
His promise help unto the end.
Lord God of Hosts, our hearts enlarge,
His message round the world to send.

With grateful joy we undertake
That mission, trusting in his power;
This covenant of obedience make
Our law and strength to life's last hour.

THIS came to me from Miss Grace Wyckoff with the request that I would add something. That does not seem to me necessary. The letter tells its own story. There are other similar ones which I hope to write before long. The Lord is teaching our dear people many a lesson of courage and trust, and the gold shines in these furnace fires, while wood, hay and stubble *must* be consumed. Pray for us that we may know how to strengthen the weak, and touch with tender, skillful hands the broken reeds and smoking flax.

MISS PORTER.

The following is a letter from the wife of one of our native pastors, who lives over sixty miles from Pang-Chuang. Her daughter is one of our school girls. The latter had just returned from Pang-Chuang, and in this letter the mother acknowledges her arrival and sends thanks for our kindness to her. The translation below will show you how the little circle of Christian women meet fear and anxiety.

MISS WYCKOFF.

“Mrs. Chia respectfully sends greetings to the three ladies Po and Wei (Porter and Wyckoff). Since we separated many days ago, I have constantly tho’t of you and prayed much for you. I want now to tell you of our affairs here. The “Boxers” are thinking to stir up trouble, and there are many rumors that they are coming here. At present we cannot say we are not afraid, but with the thought, the Lord alone is our trust, we are kept in perfect peace.

“On the Sabbath the women church members come first to my house, and we unite in prayer, each one praying in turn. After this we go to the chapel for prayer and worship. It seems to me that the church members at this time are fearless, and they say ‘the Lord will certainly hear our prayer, we have the proof of it in our own hearts.’ Nor do we forget to pray for you, so you should add, prayer to prayer, because we read ‘the effectual fervent prayer of the righteous man availeth much.’ Please pray for us.

“My greetings to all. The church-members also send greeting.

“MRS. CHIA.”

EXTRACT FROM REPORT OF ADANA SEMINARY.

EACH year the people demand that the school open early in September and close in the middle of May. The argument that September is one of the hottest months, and that the hot season does not begin until June, has little force.

In September they have returned to the city, and the children are ready for school; while with the first breath of spring a general unrest seems to seize every one, and parents and children are uneasy until they are out at their vineyards.

We rejoice in having at last received the much-needed new piano. It is a fine Mason and Hamlin, a thing of beauty, and will be a joy for many years to come.

The much-needed cistern is also at last finished, and now our chief anxiety is to keep the water from being too freely used on these warm summer days. A class of four Armenian girls was graduated, three of whom, we hope, will continue their studies at Marash College. Last fall we were happy to send five girls to the college—graduates of former years. The reports they have sent back have done much toward removing prejudice against going into the interior, which, since the disturbance and for several years previous prevented girls from going. The fact that parents were not willing to let their daughters go to Marash, and that it was too expensive to send them to Constantinople or Smyrna, has been a great hindrance to the educational work of Adana, in reducing the supply of teachers for our field.

We rejoice, therefore, in the return of confidence in the general safety of the country which this change indicates.

Just before Easter we had a visit from Mr. Moscon, the Greek pastor of Smyrna. Although the direct object of his visit was to preach to the Greeks, and whatever the Armenian girls received from him had to come through an interpreter, yet he is a man so full of the Holy Spirit that from the very first service there was a deep interest.

Girls came asking us to talk with them about their own salvation or requesting that we would speak to some one of their companions in whom they were interested. Many who had tried to be Christians for a long time came out into the light and joy of simple trust in Jesus, and many others who before were careless gave their hearts to Christ.

We feared for the influence of the Easter vacation, which came just at this time, but God showed his power to keep and to give courage for confessing him.

One orphan girl, living with a widowed sister, said that the morning after she returned home she proposed that they begin the day with family prayers, and asked the privilege of leading the first day. A little village girl said she was going to tell her father of her new hope on their way home, because she was afraid if she waited she might be ashamed and not do it.

A Sis girl from a Gregorian family begged me to ask her father to attend the Protestant church during the summer. Happening to spend a Sunday there, soon after school closed, I found her father had gone out to the vineyard of some relatives to spend the day. The daughter had been invited, and urged to go. She started, but on reaching the edge of the village her

conscience said "No" so loudly that she turned back and went to church instead. When afterwards she found that I was there, and that by going she would have missed seeing me, she felt that God had specially rewarded her.

There is thought, also, of starting a regular week-day meeting for Bible study and prayer for any Greek women or girls who can be persuaded to attend. There is great need of such work, as the home influences are far from being what they ought to be. May God make plain just what he would have done in this branch of his vineyard, and grant great wisdom and strength for the doing of it!

If we can secure the necessary Greek teachers there is reason to think that the Greek department will grow, and we hope another year may enable us to report fifty pupils. Since Greek teachers are necessarily expensive, we ought to have at least that number to support the school.

There are various problems connected with this department which require time for solution, but if it be God's will that the work continue he will surely make clear some things that are now dark.

To one who really understands the situation the most striking feature of the work in the Adana field is the great need. Worldliness is coming in like a flood. Jesuits, Catholics, Gregorians and Orthodox Greeks are pushing their work with an adequate force of men and money.

In our Protestant work we must keep pace with them or fall far behind. Another lady missionary is much needed, in order that some one may devote her whole time and strength to working in the homes of the people. After studying the situation for years this comes to me as the only hope.

MISS E. L. WEBB.

MISS C. D. LAWRENCE.

TWO HOSPITAL PATIENTS.

BY MISS MARY H. PORTER.

SOMETHING in *Mission Studies* reminds me that you shared our anxiety for the dear young mother so terribly burned last May. The rest of the story is heart-breaking, except as we think of it in the knowledge of her present joy. When I returned from the North I found her tenderly cared for in the most cheerful, sunny ward of our hospital, patient, gentle, hopeful, her wounds healing slowly. She was able to listen with pleasure to reading, to take part in meetings as the sympathetic native sisters gathered in her room, and to study a little. The great heat was trying even in her well ventilated

room, and her power to recuperate seemed exhausted by it. Her father, who had cared for her from childhood as a motherless child, was a rarely attentive and gentle nurse. Once in a while, not at all frequently, her husband went in to see her. It was pitiful to see that she expected nothing from him, although he is a Tung-cho graduate, and has seen, as well as heard of, the devotion of some men to their wives. As autumn was near the gentle invalid longed to go to her father's home. The physician thought the change might do her good, and she was carried the six miles on a litter. She was very happy with her friends, rallied a little and hoped for restoration.

Then came the threatening of the Boxers. All Christians in the village fled to the fields or to neighboring hamlets. More than once the poor, wasted form, with great raw surfaces upon abdomen and limbs upon which skin had not formed, was hastily wrapped in comfortables and carried to some home where heathen friends were willing to run the risk of giving her shelter. The strain was more than she could bear. In a little lull in the storm she had a few days in quiet with her father, growing weaker from hour to hour.

Then came a night of terror. A strong young cousin rushed in and said, "The Boxers are upon us." "Oh," pleaded the patient sufferer, "let me die here," but her impetuous cousin dared not linger and would not leave her. So, fainting with weakness, in distress of pain from every touch, she was almost thrown over his shoulder and placed again among heathen neighbors, whose homes were safe from attack. There was no rallying afterward. She had her wish and died at home, having been taken back as soon as day broke. She lived almost twenty-four hours longer, left tender messages for her little five-year-old daughter, and for all the friends who had been kind to her. A little before dawn the father, a man of faith and prayer, commended her spirit to the Lord, and watched the quiet breathing out of her life. Her husband had started to see her that morning, and met the little cortege bearing the body to his village for burial, just outside the hamlet wall. At this time of excitement all judged it unwise for any foreigners to attend the funeral. Native women went from Pang-Chuang in our conveyances, and one of the Chinese pastors, a brother-in-law, conducted a Christian service.

I have rarely known anywhere a lovelier, more gentle woman than Mrs. Wu Yee Kê. She had great natural sweetness of spirit, and under her father's training had known and loved the Saviour from her youth. In the toilsome round of life with an invalid mother-in-law and two motherless nieces who were her care, she displayed unflinching patience and fidelity. Her husband said of her after she was gone, "In all the years she never

shrank from any burden or spoke an ungentle word." His pastor said, "And *you?*"

We hope the answer revealed the man to himself. It was, "I have been ill so much I was sometimes impatient and unreasonable, but *she never answered.*"

Those hot, hot summer days! We tried to keep her room sweet and increase her comforts, and the memory of them is all irradiated by the vision of the sunny smile, the assurance that she was "better," and the loving gratitude with which she rewarded every little attention. One beautiful thing she had, her father's unstinted love and devotion; this from the earthly side, and from the heavenly the support of "the everlasting arms."

Another sufferer from a similar burn was brought to us a little later, one who did not know any such sustaining love. She stayed a few days and was gaining rapidly, when threats against Pang-Chuang were most alarming. Her friends came for her one night in great haste. On the way home, as she was carried on a rough litter, a little dead child was born, and two days later the mother ceased to suffer. One went in the sweet, glad hope of a heavenly home, the other out into the darkness. What God has for her there we do not know, but how we long for the coming of the time when all shall know "what God hath prepared for them that love him."

PANG-CHUANG, CHINA, Dec. 18, 1899.

FROM MISS MINNIE B. MILLS.

SMYRNA, Jan. 16, 1900.

THIS has been a very busy and prosperous time; both teachers and girls have been kept in excellent health, and old Father Time seemed greedier than ever in snatching away the days before we could do half we wanted to. The average attendance has been about one hundred and fifty, a little less than last year, and the girls, with a very few exceptions, have worked splendidly. The attendance at our Sunday afternoon meeting with the girls has been mostly good. You remember, perhaps, that last year it was changed to 1.30 in the afternoon, so that the outside girls as well as the boarders might attend if they cared to. Several others have responded this year. Some of the Gregorian girls can attend this service whose parents would not allow them to enter the church. The meeting is conducted much as a Christian Endeavor meeting at home.

The Temperance Society, composed of girls and teachers, has held its monthly meetings as usual, and the subjects taken up this year have been "Kindness to Animals" and "Temperance in Speech." Our next subject

will be "Temperance in Dress,"—a subject to which I wish the attention of the women of Smyrna might be turned. My heart often aches when I go into the streets and see how worldliness and love of show and of fashion have taken possession of these women, and often have crowded out their better and deeper nature.

On the other three Fridays of the month are held the meetings of our King's Daughters' Society: one week the business meeting, another the prayer meeting and the third the missionary meeting. This society continues its work among the poor, having at present sixteen families more or less dependent on them. We feel that this work is in itself an education for the girls, not only in giving for its support, but three are appointed every month, one of which must be a teacher or an older member, to visit these poor people, distribute the food or money, take the doctor to the sick, and bring in a report of their work at the end of the month. Often it is very hard to raise the funds to carry on this work, yet some way the treasury never gets quite empty.

Thanksgiving Day, as usual, was given up to the girls. The early morning prayer meeting was led by Miss Pohl, and was of deep interest to us all. We had so many things to be thankful for! Some of the slips handed in by the girls were very sweet. One said, "O God, I thank thee that thou didst make me receive Jesus as my own Saviour;" another, "Looking back on the past year I see many blessings I have received, and for which I have not thanked Him as I ought; but the greatest of all is that he has been with me, and has answered all my prayers in his name." A third said, "I cannot find words to thank my God and Jesus Christ for the many mercies which He has given me; but there is one thing that I thank God very much for, because he made me to know Jesus, and through him my sins are forgiven."

You spoke of the two girls in Ordore about whom I wrote last summer. The friends there write that all opposition from their mother has ceased, and with her consent they will soon marry into Protestant families. But with this news came word of a heavy blow to the church there.

Only last year they completed a little church near the seashore. It was after years of persecution and opposition from the government and Greek Orthodox Church, and they were so proud and happy in their possession of it. A few weeks ago there was a terrific storm on the sea, and the waves beat with such force as to wash away the outer wall, which served as a protection, and then injured the foundations of the church so that one corner fell.

My heart goes out to the pastor and his wife, who were already bearing heavy burdens. Ah! but it is the Lord's work, and he will care for it.

THE SPIRIT AND PURPOSE OF MISSIONS IN CHINA.

(From "Missions in China," by James S. Dennis, D.D., in *Review of Reviews*.)

THE spirit in which Christian missionaries have entered China is beyond criticism. They obey the command of One whom they love and serve, and who has the right to send them there. They seek the good of the Chinese. They enter upon a life of toil, sacrifice and danger, with the unselfish purpose of giving priceless gifts to an alien race. They offend no law of courtesy, kindness, manliness or honor in taking up their residence among the Chinese to teach them the truths of Christianity, to introduce facilities of education, to bring the blessing of healing, and minister to them in other helpful and humane ways. There is no need to apologize for this attitude toward humanity; would that it were more common in the world! When Christ sees fit to ask the pardon of the human race for his ministry in the incarnation, then his missionaries may ask forgiveness for entering China. Until then let them go bravely on with their high mission.

Their attitude is not one of intrusion and offensive coercion; on the contrary, it is one of deference and respect for the personal freedom and dignity of the Chinese. They are willing to toil on unnoticed and unhonored. They bide their time and wait for converts during years of apparently fruitless efforts, as did many of China's first missionaries. They ask the simple boon of access to the intelligence and the higher moral natures of the people. They do not seek to browbeat, intimidate, deceive or betray a single Chinese, but rather to reach him by gentle persuasion and a manly and tender appeal to the untrammelled conscience and the unfettered will. The very atmosphere of their approach is liberty to both parties,—to the teacher and the taught. No Chinese ever has been or ever will, by any legitimate missionary method, be compelled to embrace Christianity.

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RECEIPTS FROM AUG. 10, 1900, TO SEPT. 10, 1900.

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ILLINOIS	522 10
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KANSAS	158 61
MICHIGAN	257 71
MINNESOTA	169 29
MISSOURI	64 27
NEBRASKA	120 33
NORTH DAKOTA	36 20
OHIO	390 82
SOUTH DAKOTA	78 23
WISCONSIN	311 60
MASSACHUSETTS	100 00
MISCELLANEOUS	42 08
Receipts for the month	3,207 50
Previously acknowledged	41,868 37
Total since Oct. 20, 1899	\$45,075 87

INDIA RELIEF FUND.

Received this month	107 55
Already forwarded	904 44
Total to date	\$1,101 99

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Already reported	2,595 32
Total to date	\$2,990 77

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Received this month	105 75
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Total since Oct. 20, 1899	\$917 06

Mrs. E. M. WILLIAMS, Ass't Treas.



VOL. XXX.

DECEMBER, 1900.

No. 12.

To all the peoples of the earth
 Proclaim the lowly, lofty birth
 On this all-glorious morn!
 And lead them on with joyful feet
 To view the Child, and mother sweet,
 The Son of God new-born.

Noel! Noel!
 Venite with the shepherds sing,
 Venite Adoremus ring,
 Noel! Noel!
 All hail to our Immanuel.

GLORY TO GOD IN THE HIGHEST.

“Glory to God in the Highest,
 And peace to men and good-will,”
 The old, sweet Christmas Carol
 Rings out on the midnight still;
 Sounds from each mountain summit,
 Echoes from every plain,—
 The Prince of Peace—the Saviour
 Comes o'er his own to reign.

“Glory to God in the highest,”
 For the King's all-conquering sway
 Is hastening on in the dawning
 Of the world's millennial day,—
 Hastening o'er land and ocean,
 And the angel watches sing,
 “Wake, mortals, and adore him—
 Wake, and receive your King!”

“Glory to God in the highest,”
 Our raptured hearts reply;
 Ring out on earth your joy-bells—
 Ye hill-tops catch the cry!
 Sound forth, oh, grand old ocean,
 Ye fields and forests, ring!
 Let all hearts bow before him—
 Our Prince of Peace—our King!

WORK AMONG THE LEPERS.

BY MRS. JOSEPH COOK.

AFTER Wm. Carey had witnessed the burning of a leper in India, in 1812, he did not rest until he had established a leper hospital in Calcutta, near what became the center of the Church Missionary Society's work. His humane enterprises were carried out by Lord Lawrence, when he became Viceroy, and in the Punjab he insisted on these three prohibitions, "Thou shalt



MISS REED.

not burn thy widow, thou shalt not kill thy daughters, thou shalt not bury thy lepers." Those who are inclined, from the heights of a supercilious culture here in Christian America, to criticise those interested in sending missionaries to non-Christian lands, and who maintain that the Oriental religions, the ethnic faiths, are best adapted to the people of those lands, should study what has been done by the Christian religion, and that religion only, to alleviate the physical distresses of the heathen world, and they will become dumb before the overwhelming evidence of the influence of missions in arresting "man's inhumanity to man." Probably there is no object we turn away from with such loathing as the scarred victim of leprosy. Our earliest Bible reading has fostered this feeling. It is an Oriental, rather than an Occidental form of disease, and it is thought that a million and a half victims fall

short of the actual number. The British Government has provided large asylums for India's 500,000 lepers, in which full opportunity is given to various missionary societies to labor for the spiritual welfare of the inmates. But perhaps the best known distinctively missionary society is the one called "Mission to Lepers in India and the East," founded in 1874 by Mr. Welles-

ley C. Bailey, who is also its efficient Secretary and Superintendent. It was when Mr. Bailey was connected with the American Presbyterian Church in the Punjab, as early as 1869, that his interest was aroused in the lepers, and he felt that he had a divine call to give his life for the alleviation of their distresses. A visit to Great Britain in 1874 resulted in the formation of the society, which has been generously supported from the outset. In his report before the London Missionary Conference of 1888, Mr. Bailey says: "It is extraordinary the number of lepers who receive the gospel of the Lord Jesus Christ. As a class I do not know of any in India so accessible to the gospel, and who receive it so willingly. Let me give you the testimony of one man. I stood beside a poor, mutilated form, literally falling to pieces before my eyes, and in a hoarse, broken whisper he said to me, when I commiserated him upon his terrible suffering: 'No, sir; no, sir; God is very good to me. For the last nineteen years since I have trusted Christ, I have known neither pain of body nor pain of mind.'" And when Mr. Bailey could hardly believe that he heard aright, the old man repeated the statement with added emphasis. While the leper cannot be cured, he can be relieved physically, and spiritually can be made a new man in Christ Jesus.

And yet with all the Government is doing and the various missions, probably not more than 5,000 of India's 500,000 lepers are helped in this way.

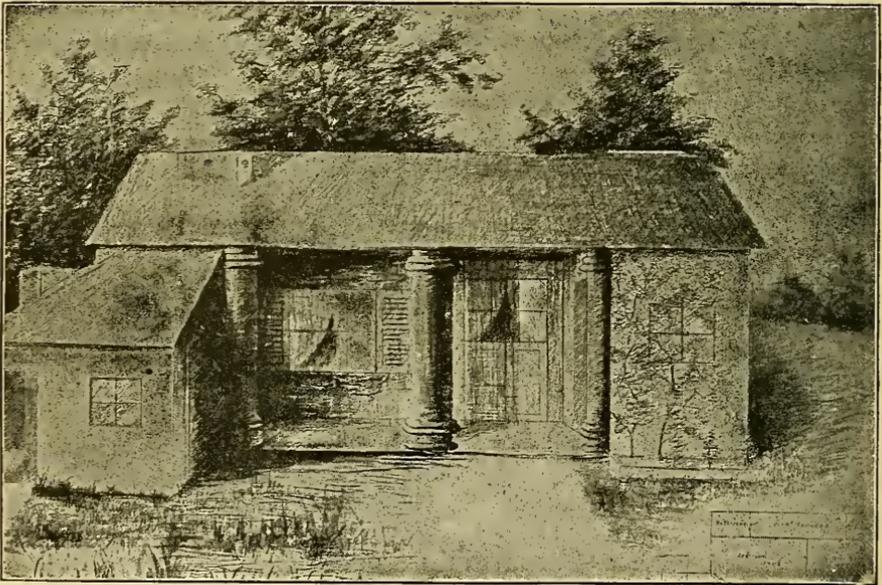
In the circulating library of the W. B. M. in Boston is a little book which was reviewed in the columns of *LIFE AND LIGHT* not many months ago, and which tells the story of Mary Reed's work among the lepers in the American Methodist Episcopal mission asylum for this unfortunate class at Chandag, on the southern spurs of the Himalayas. I venture to affirm that our readers will linger long over the illumined face of this young missionary. The lines so long attributed to Spenser, and now known to have been written by Mathew Roydon, spring to the lips:—

"A sweet, attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face,
The lineaments of Gospel books."

Stricken herself with this mysterious malady in 1890, while on a visit to this country, she returned to India knowing what was before her, and yet revealing her sad secret to neither kindred nor friend with the exception of one sister. She determined to devote whatever of life remained to her to missionary work among the lepers, and for nearly ten years she has lived and worked in cheerful isolation, sharing her tiny cottage with one young leper

girl. The disease, in her case, has been wonderfully checked, and while the virus may not be wholly eradicated from her system, it is thought by physicians that there is no danger of her communicating contagion. She herself regards her health as "divinely given," and believes that she could come once more to her home without jeopardizing any one. But she is happy in caring for the eighty-one lepers under her supervision, men, women and children. Of these, sixty-four are Christians.

Among the Laos people the native Christians have a beautiful custom at their monthly communion service of taking a collection both of money and provisions, and carrying to the destitute lepers who live in their own village not far away.



HOME OF MARY REED, CHANDAG, INDIA.

In China both the London Missionary Society and the Church Missionary Society have asylums for lepers at various points. In Japan institutions founded for lepers date from 1894 and 1895. The Church Missionary Society and the American Presbyterian Mission are the chief workers along this line. It is not known how extensively leprosy prevails in Africa, but wherever British rule extends there are segregation laws, and there are also mission and government asylums at various points. In Madagascar both the Lon-

don and Norwegian Missionary Societies and the French Roman Catholic missionaries have rendered signal service for lepers. In all countries afflicted with this disease, a unique charity is the erection of homes for the children of leprous parents.

Most appropriately in Jerusalem, where our Saviour healed the lepers, there has been a home founded since 1867, and under the care of the Moravians. Doctor Dennis in his "Christian Missions and Social Progress," to whom I am indebted for most of the facts concerning this work among the lepers, speaks of "the late Bishop La Trobe, of the Moravian Church, who died in 1897 in his ninety-fifth year, having labored for the establishment and prosperity of this institution, which was the pride and joy of his old age." When the Hawaiian Islands were acquired by the United States Government we added more than one thousand lepers to our population. They are segregated on the Island of Molokai, and the Hawaiian Government was accustomed to appropriate annually one hundred thousand dollars and more to their support. In the controversy over Father Damien's motives in going to work among them we all became familiar with the lepers of Molokai. The Hawaiian Evangelical Association has established a Protestant Church for the benefit of the lepers isolated here, with a stated pastor, and there is also a Young Men's Christian Association, a Sunday school, a gymnasium and a reading room. Father Damien, who carried on his work among them for twenty years, himself fell a victim to the disease, and died in 1889. His work is carried on by his brother and a band of priests and nuns.

In striking contrast to what Carey saw of the inhuman treatment of a leper in India in the early part of this century is the encouraging fact that in recent years two native princes of India have themselves become responsible for leper hospitals.

A touching incident is narrated of some homeless lepers who came for admission to an asylum in charge of a native doctor who was violently opposed to Christianity. He refused them admission until they were willing to renounce their faith in Christ. With the noble spirit of martyrs these poor creatures affirmed, "If you refuse to admit us until we deny our Lord, we are content to sit in the highway and die." For eight days they lived in the open road, with no shelter and scarcely any food, until at length they were admitted through fear of fatal consequences.

AND Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

—*Mark i. 41, 42.*

INDIA.

AFTER THE FAMINE.

BY MRS. H. J. BRUCE.

THE intensity of India's sufferings, consequent upon famine and pestilence, has brought that great country into prominence as perhaps nothing else could do; and this old world has never seen such a spectacle of sweet Christian charity as that furnished by the philanthropy of England and America in behalf of the starving millions on the other side of the globe. Especially



FAMISHED MOTHER AND CHILDREN.

did the large quantity of maize sent out to Bombay amaze and delight the people, while it evinced to thoughtful Hindus that the spirit of Christ is still alive.

After much anxiety and long waiting, the people in India are rejoicing over a fairly good monsoon. The seed has been sown and the first crop will soon be gathered; but where so many cattle have died the tillage is defective, and in some parts it will take years to fully recover from the famine. "When the mother earth is deprived of her customary rain, the villager sadly walks through the fields he has ploughed and sown, but which have returned no crop. He is hungry. His little children are hungry, and will die because the fields have failed to give him food." This is a picture drawn by some one in India, showing

how the fields and man get very near to each other, so that when one rejoices in waving grain the other prospers; when the one remains dry and dusty, the other lies down to die, and dust mingles with dust. A great proportion of the people live in villages, and are devoted to agriculture. We are thankful to God for at last sending abundant rain; and are glad for the sons and daughters of the soil, that they will again eat of the increase of their fields. Many, we trust, will bless the Lord of the harvest, and turn from dumb idols to serve the living God.



A LITTLE FAMINE GIRL AT SATARA.

Even the dense, black cloud of famine has been seen to have a silver lining, from which come gleams of light and hope, all the brighter because of the dark background. Listen to the exclamations of the people, as they shower upon their benefactors such titles as, "Our Father and Mother!" "Protector of the Poor!" "Merciful and Gracious King!" It has been a great privilege to relieve in some measure the awful need, and to receive the grateful *salams* of one and another who turn to the missionary and say: "If it had not been for your help we could not have pulled through these hard times. You have saved us and our families alive!"

It is cheering to turn from the harrowing pictures of the starving to those which represent the well-fed children in the mission orphanages. These children, we believe, are destined to become a power for good to their own people. We are reminded of the orphan girl Esther, who saved the Jews at a crisis in their history, and the deserted boy Moses, who became the great law-giver and leader of Israel. Some of the orphans who have been rescued were being brought up by uncles or other relatives; but in the time of stress they had been cut adrift. Others had lost both parents. Infants were sometimes dropped just outside the poorhouses, or deliberately put in some safe place and watched till they were picked up. God has a gracious purpose in this. It has been estimated that there are near 20,000 children in the various orphanages under the care of the missionaries.

How far-reaching is this opportunity of Christian service that is placed within our reach! When these children grow up and become the founders of homes, they will know the blessedness of the Christian faith, and will be able to tell their children of the compassion which saved their lives, and the love that saved their souls.

In a letter written by Miss Bruce to the members of the Vermont Branch on August 2d, she says: "No six months since I came to India could in any way be compared with the first half of 1900. The work in many departments has been doubling and trebling all around us, till it has seemed as if the responsibility for it must also be shared with additional workers; but none have come to relieve the heavy pressure, and my brother and I still continue doing the best we can in such an emergency." . . .

I. *Our Church.*—Last January there were 105 members of our Satara church, with 52 baptized children. These numbers have been nearly doubled up to the present, so that we now have a total of 303 in our church connection. Most of the additions are from the villages, and as they group around two centers, where work has for many years been carried on, we hope to establish two churches there shortly. The people cannot, in fairness, be denominated famine converts, though we are helping them with Ameri-



A GROUP OF FAMINE SUFFERERS.

can corn and money till their crops ripen. We have given them seed to sow their fields, and now good rains have fallen, so there is a prospect of their being independent before long. It means much that there has been a break amongst these poor, ignorant village folk, and that they are turning "from idols to serve the living and true God." They need careful instruction in the years to come; hence our responsibilities for village work will be very heavy.

II. *Our Orphanages.*—Children of converts, whether orphans or not, are being received freely into our orphanages for religious instruction, together with all the little waifs and strays brought to us by the famine. Our orphanage work has more than trebled during the last few months. Instead of the single building that we needed at the beginning of the year, we now have three larger buildings, of which the original one is the smallest. As I write, a poor, little, nameless four-months' old baby is being made over to us under the saddest of circumstances: mother dead of starvation; father burned out of house and home, tired of begging milk for the child, and resolved to sell it to bad women, or else throw it away. We have fortunately intercepted him in his plans for the destruction of the child. Thus the famine-stricken are being brought to us every day, till in our Orphanage we now have about one hundred and ten.

Our Schools.—In consequence of the above, all our schools are full to overflowing. For the station school we have had to employ three new teachers, and to provide accommodation for fifty pupils outside the school building. Even the veranda of one bungalow has been given up to a kindergarten class of little girls. Government examinations in all our schools are to be held the last of this month. So you see how busy we are, and how much we have to be thankful for in connection with the work at Satara. Your prayers have doubtless had much to do with our blessings.

While so much time and strength has been spent in ministering to the temporal wants of the people, there have also been abundant opportunities of presenting the truth and giving spiritual aid. So the Hindu, while prejudiced in favor of his old religion because it is old, is coming to feel that Christianity appeals to him as nothing else does. In reality the religion of Christ has life, and lifts the whole man, which Hinduism cannot do. In many ways thousands are coming to know what Christian sympathy means, when it reaches out to their physical, mental and spiritual needs. Dr. Klopsch, in his recent tour, was much impressed with the systematic way in which relief work was carried on at Ahmednagar, the headquarters of the Marathi Mission, where the large staff of workers divide between them the care of the orphans and widows, the invalids and dependents, and where the industrial work is well established on a firm basis.

If, as Dr. Butler said, the mutiny and bloodshed in India in 1857 brought the redemption of that land one hundred years nearer, what may God's more recent judgments not have done toward ushering in the wonderful twentieth century, which, we pray, may also be a new age of blessing!

Some of our readers may have noticed in the *Christian Herald* a description of the nameless baby (to which reference was made by Miss Bruce), and how she received the name of "Sudena," or "Happy Day!" In this year of grace 1900, the missionaries are brightening countless lives, and, we believe, more glorious results will be wrought in mission fields, till the conditions are fulfilled for our Lord's return.

Those who saw and heard Miss Singh at the Ecumenical Conference will be able to judge what may be attained by our Christian sisters when redeemed and educated. She spoke of the warm-heartedness of the people in that tropical land—of the ardor of their love; and with a slight apology for the strong figure, she added, "We love desperately!" But she had been led to inquire if we loved our Lord so much that, in the words of Miss Havergal, we could say,—

"Take my love: my Lord, I pour
At Thy feet its treasure-store."

CHINA.

THE SIEGE OF PEKING.

EXTRACTS FROM THE JOURNAL OF MISS MARY E. ANDREWS.

(Concluded.)

Wednesday, July 4th.—Such a strange Fourth of July. We had a terrible night, one sharp attack following another nearly all night long. The ordinary racket of the night before the Fourth was nothing to it. Of course there was little sleep, and it had been a tired day. We had no way of celebrating, except that we sang this morning "America," "the Battle Hymn of the Republic," and "Star Spangled Banner," and most of us are wearing little badges of red, white and blue sewing silk. The American flag, too, drapes the altar, which is our sideboard. We had more material brought in to-day, so I have given much of the day to making sand-bags. A great deal of firing had been going on all day, and we learn that one of the girls over at Tsu Wang Lu was struck by a fragment of shell, making a bad wound in her knee. Just now Major Conger, our Minister, brought over for us to see a copy of the Declaration of Independence which had been hanging in his study. He took it down to read to-day, and found that a bullet had been fired through it and lay on the mantel behind it.

Sabbath Eve, 8th.—This has been a busy day, but not in the same way as the last two Sabbaths have been. No bag making to-day; indeed, no material. I was on as housekeeper to-day, so was busy at meal times. After breakfast I sat down to prepare for a meeting with the girls; then we had our own English service, a precious prayer meeting. Then came the preparation for dinner, and the serving and clearing away afterwards for our party of thirty-three; and then I went over to Miss Denio's for a quiet dinner with their little party of four. It did seem so good to sit down once more at an orderly, well-appointed table. We have, with our great crowd and the rush to get through, to make way for the other parties whose meals follow ours, and can do nothing in a home-like way. We sit on the chapel seats or on the platform or the floor, as we can, and often with our plates in our laps. The confusion and rush and disorder are rather trying, and the food is not always appetizing, but still we get on very well, and thus far know nothing of real hardship. To-day we have been obliged to shut down on butter, condensed milk, and, indeed, all canned goods. It is a little absurd, but the one thing I especially miss, I mean about meals, is a napkin, for we have no table linen; how could refugees have such luxuries?

Saturday, 14th.—Just as I was writing last evening a furious attack began, which lasted two hours or more,—the most furious and long continued we have ever had. In the midst of the general confusion a large number of Chinese, some two hundred, were discovered creeping along close to the wall toward the American Legation. They were fired upon by our troops, and thirty or forty were killed. If we could realize the situation it would be a fearful thing to feel oneself in the focus of all this murderous hate and deviltry. As it is, we feel held in the hollow of the Lord's hand, and so safe. This afternoon one of our messengers, sent out some time ago to find the troops, returned with a letter purporting to come from Prince Chung and others,—the most audacious and absurd letter that ever was written. The writer utterly ignored the fact that government soldiers have been cannonading us night and day the past three and a half weeks, assumes that relations are friendly, and desires to maintain them so; hence wishes to protect us. They have devised the following plan: they request the foreign ministers, with their families and staff officers, to leave the Legations and come in detachments to the Tsung-li-yamen, the government sending trusty men to protect them, but on no account to allow a single armed soldier to accompany them; they to be kept for the present in the Tsung-li-yamen till arrangements are made for sending them home. They request an answer to-day. They say no other plan can be devised, and if the ministers refuse to accede to this request, even their "affection" can do nothing to help us.

One wonders what their idea is in sending such a letter. They cannot be fools enough to expect us to accede to such a request. The messenger was a Catholic. He was seized just outside the city, his letter, written to the captain of the troops, which was hidden in his mouth, was taken from him, and he was beaten eighty blows; but his life was spared, that he might bring us this letter and take back an answer.

Monday, 16th.—A messenger brought a telegram in cipher to Major Conger, without date or signature, saying only, "Communicate by bearer." There are various surmises as to what it all means, but no one knows. It may be that the Chinese government is divided against itself: Prince Ching and Jung Lu and his troops really wishing to protect us; Prince Juan with Lung Fu Hsiang and his troops determined to destroy us. It may be that the Chinese know that our troops are at hand, and sincerely wish to make overtures of peace before their arrival.

Tuesday, 17th.—Another letter came also to Major Conger, in answer to his, inquiring in regard to the strange telegram of the day before. They say it comes from Washington, and was accompanied by another telegram not in cipher, from Wu, the Chinese minister in Washington. A copy of the telegram was sent. It says that the Secretary of State instructs him to telegraph that America will gladly help China; also to inquire after the welfare of Major Conger. I have no faith in the authenticity of the telegram. I do not believe such a message could be possibly sent by our Government, after the telegrams we sent home a month ago telling of the burning of all our property, the massacre of all our Christians, and our own danger.

Friday, 20th.—We are wondering if the troops have really started to-day. We have had another quiet day and night. No special news to-day. Some amusing things, among others, a cart load of watermelons sent to the foreign ministers with a card purporting to be from the Emperor Kuang Hsu, saying he feared they might not be able to get them here, and wished to make a present of them. (It is true that we can get no fruit or vegetables of any kind. A few hucksters have ventured to come within our lines with things to sell, but we hear that their heads were taken off in consequence. However, a few eggs are smuggled in, so that the sick ones and the little children can have them.) Some copies of the *Peking Gazette* were brought in to-day containing various Government edicts. They are posted upon the bell tower, but so many have been around them, reading and copying, that I have not yet had opportunity to get within reading distance.

Wednesday, A. M., 25th.—I did not write yesterday. The night before was almost sleepless because of the heat, and yesterday I seemed to have come to the very end of my strength. Mr. Coburn, who has some position

in the Legation, so that his home is here, has opened his library to us lately, and I have rested my mind and taken it away from present surroundings for a little by reading two or three stories. For all the first weeks of our stay here there was nothing whatever to read, and it seemed so strange to be living absolutely without any books or papers. Of all my beautiful library I saved only my Bible, and that is the case with most of us. I do think of my books and of all my Bible-study notes, and of the beautiful pictures, gifts from you and other friends, with something of regret, and indeed of the dear home where so large a part of my life has been spent; my bedroom furniture, the gift of our Sunday-school people so long ago. I find I did care for my possessions, now they are in ashes, though their loss does not make me unhappy, and I am glad that the really precious things cannot be lost. Of course, if we get indemnity from the Chinese Government, as we may, many things can be replaced, but it will be beginning everything new.

Sabbath, 12th August.—Just a line before tea. Besides the letter from the English commander, received on Friday, the same messenger brought another from the Japanese commander giving a more definite idea of their hope and plan in regard to reaching here. Their hope was to reach Chiang-chia-wau yesterday, Tung-cho to-day and Peking to-morrow or the next day. Word came to-day of a great battle and a great defeat of the Chinese troops at Chiang-chia-wau yesterday, but I don't know how reliable the word is. The messenger brought word from Tung-cho that a Boxer flag was over every store in the city, and a man had been impressed from every one to join the Boxer army. They were systematically hunting out and murdering all our Christians. He himself is one of the family at Kno Chia Chang, which I have been in the habit of visiting. He made inquiries in regard to his own family, and learned that they had nearly all been murdered, two only having escaped—hiding, I suppose, somewhere. A fierce attack was made in the night last night upon the French and German Legations, one man being killed and another wounded. We too were attacked, and the bullets whistled past our windows, but no harm was done.

We have had our usual Sabbath service to-day. This afternoon a very precious experience meeting, telling one another the lessons the Lord had been teaching us during these weeks of stress and storm, and the things for which we thank the Lord. The Chinese have had their meetings as usual, and Miss Evans had a meeting with one group of women. I wanted to meet another group, but it has been so fearfully hot that I thought I would wait until after tea. Later a fierce attack came just after tea, and the bullets were flying so everywhere that I delayed my meeting till the firing stopped. Then it was so far to the group I wanted to reach, and so many sick ones to see by

the way, that I was finally obliged to give up my meeting as the darkness was already gathering. Just as I was starting back another terrible attack began and I was rather afraid to come back; but I could not know how long it would last, and dared not wait lest it be dark, so I rushed, and asked the Lord as I went to cover me with his hand, and he did. As soon as I got within the walls of the English Legation (our people are scattered about among all the Legations) I went into the first house I came to, in which were Miss Dow and the ladies of her mission, and waited there until there was a lull in the firing. There have been five distinct attacks to-day, in one of which the French commander was killed.

Monday, 13th.—Night before last was such a hard night. A furious attack lasted nearly all night, answered by our cannon at intervals. And then in the middle of the night we heard in the distance another and a different sound, the firing of foreign cannon, and knew our troops could not be very far off. And then in the morning came the pounding of cannon against the walls and gate of the city. I couldn't have believed it possible that I could ever find delight in such a sound, knowing how much it must mean of havoc and probably of slaughter, but it was music to us all, because we knew that only so could deliverance come to us, and only so salvation to China. We didn't think it possible that the troops could get in before night, if indeed before to-day. But in the middle of the afternoon suddenly word came that they had come. I was writing cipher telegrams for Dr. Reid, but everybody dropped everything and there was a wild rush for the gate at which they would come in. After all, the pounding on the Chi-huo-men had been only a feint to divert attention, and meantime they had battered down a less strongly protected gate and entered, and then by the water gate into the Legations. Our American marines had opened the gate, but they did not get in first as they had other plans. The first to march in were the Bengal Lancers (Sikhs), with their big turbans, strange costumes, long lances, their splendid physique, sparkling eyes and jolly faces. They came in with a hurrah and were wildly cheered. Of course they were under English officers, and soon after the English troops followed, but with less of dash, and still later our Americans bearing our beautiful flag. They had gone to the Chien Mum and scaled the wall, the Chinese soldiers who have fired so persistently upon us fleeing before them. The rest of the afternoon was full of the wildest excitement and joy. Mr. Edward Lowry had come with the troops, also Mr. Lewis of the Y. M. C. A., and Mr. Brown of the Methodist Mission, and from them we learned many things about Tung-cho, Tientsin and other parts of our mission.



Let woman now take up the song,
The wondrous message speed along;
In distant lands repeat the strain,
And echo back the glad refrain,
"My Soul
Doth magnify the Lord!"

Send forth the gracious word
From pole to pole;
Magnificat with Mary sing,
Hail, Key of David, hail, our King,
Ring, happy bell!
Thrice hail to our Immanuel!

THE BENEFICENCE OF WOMAN'S WORK FOR WOMAN IN THE ORIENT.

AS SEEN BY A TRAVELER.

BY MRS. FRANCIS E. CLARK.

ONE of the delights of travel in the Orient consists in the glimpses that one gets into other lives and other ways of doing Christian work. I was very much impressed with what I saw of woman's work for woman in China and Japan.

In Japan the girls themselves are so attractive that one *expects* to see their attractiveness greatly increased by Christian culture; and it is not so surprising as it is gratifying to find the young ladies in Kobe College and the other higher schools of Japan such bright, earnest, Christian young women. But I was not prepared for what I saw in China.

I visited girls' schools in many of the cities of China, and in all of them I saw many Chinese young women who would compare very favorably with the girls in our high schools and seminaries at home. There was such a marked difference between these girls and those that I saw in different Chinese homes that I could not question the usefulness of these

schools for girls in China, and the Chinese homes of future years will surely be more enlightened and civilized and refined wherever these schools have had an opportunity to influence them.

It was delightful, too, to see the affection and respect which the Chinese people seemed to feel for the missionaries, not only the converts, but the common people who did not pretend to feel any interest in the Christian religion, but who had learned to respect the missionaries and to honor them. Let me give one instance of this among many from which I choose it: I remember when I was to be carried in a chair three miles, from the American Board mission in Pao-ting-fu to the Presbyterian compound. The men who were to be my bearers came in from the street with their queues wound around their heads and their trousers hanging loosely at the bottom. They were just common men from the street whom Miss Morrill had never seen, and who evidently had no affection or respect for foreigners. Miss Morrill said that their queues must hang down their backs, and their trousers must be neatly tied down at the ankles. They demurred, and in my ignorance I asked what difference it made. Miss Morrill said it was disrespectful, and was meant to be so, and she would not allow it. Firmly but pleasantly she answered their objections and insisted upon being obeyed, and yet she was so bright and cheery about it all that finally the men not only obeyed her but obeyed *smilingly*, and the men who carried me out of the yard were much neater, pleasanter looking men than the ones who came into the compound ten minutes earlier. It was wonderful to me to see what power that slender little woman had over these rough, sullen men, and how easily she made them obey her implicitly, and do it pleasantly, too.

But this is only one instance. I saw in many places, not only the good work that is done by the missionary ladies in China, but also the honor and esteem in which they are held. Many of them spend much time in touring in the country districts, and many are the Chinese homes that gladly welcome these kind friends and long for their coming, as I saw for myself in more than one instance.

In their medical work, too, these women who labor in the Lord have done very much for their sisters in China; and more than once as I have spent whole forenoons in a hospital watching the patients, rich and poor, high and low, as they came and went, or as I have gone with a missionary doctor into Chinese homes and seen her minister to the women there, I have rejoiced in the good work they were doing, and rejoiced also that we who stay at home could help in this work.

One of the greatest surprises that comes to a round-the-world traveler who has really looked at missions, is in hearing the frequent statement that the

missionaries are to blame for the trouble in China. No one who has seen the missionaries and studied their work could make such a statement, or even listen to it with patience. I have yet to hear one such remark from anyone who has really observed missionary work for himself; and there are many who are not themselves specially interested in missions, yet would gladly testify that the missionaries have done valiant service for the uplifting of China and for the peace of the world.

HELPS FOR LEADERS.—CONCERNING MISSIONARY BOXES.

SOUTH AFRICA.

MRS. H. D. GOODENOUGH writes: "Our work among the young men at the Johannesburg gold mines would be benefited by different gifts from those we wanted in the village stations of Natal. I will tell you some things that would help each branch of the work.

"*1st. For Johannesburg.*—(a) Pictures of Scripture scenes large enough to be used in meetings. (b) Mottoes. If the letters used in a Scripture motto are nicely cut out of turkey red or dark-green cambric we can paste them on the white-washed walls of our chapels and schoolrooms. (See text at the end of this article. The letters should be made for the Zulu version.) (c) Housewives: little receptacles filled with simple mending materials, to be distributed among the young men at Christmas time. The contents should be a few coarse needles, strong cotton, black and white, a few buttons, patches and pins, and a pair of scissors. (d) Writing kits. A folding penholder (so that the pen would go inside), a small ink-bottle, with screwed top, and a little paper and envelopes would be a royal gift. (e) A few native workers can read English, and would appreciate Bible helps and tracts in English, but only a few could make use of these.

"*2d. In Natal.*—(a) Dresses. These should be made like long-sleeved aprons for the little children. The older ones wear waists and skirts sewn together, all sizes. (b) Other garments, particularly long shirts for little boys, and chemises and petticoats, all sizes, for the larger girls, made *without trimming*. Big kitchen aprons and handkerchiefs are also useful. (c) Little articles for Christmas." [Here follows a list similar to that given in detail under "India," No. 2 of this series, with the addition of a request for iron holders, needle-books and pin-cushions, to serve not only as presents to the girls, but as object-lessons to the mothers. Tack hammers, tin cups and buckets, and small purses are also mentioned as desirable.]

Miss Martha E. Price tells of some of the things she would like to find on

opening a box. The pieces basted for teaching sewing stitches, wanted in every place where girls are under instruction, are carefully described by Miss Price, who uses them among the kraal girls. We give her own words: "In preparing these myself, after exhausting such odd pieces as we may have, I take cotton cloth or some similar material, not print, and tear or cut evenly into pieces, say six or eight inches long and three or four wide, baste four of these to be sewed over and over. Make quite a parcel of these fours, then make other parcels of fours, basted to be stitched and overcast, and others to be felled. The ends of all these pieces might be basted to hem. Then make parcels of fours which will include all these kinds, and let the hems on the edge of these be wide enough for buttonholes to be made in them. This last parcel is the review. When the girl does one of these satisfactorily she goes into the next class, and is given a garment to make, then she learns to cut the garment. At the close of each term of four months some of these beginners will have cut and made a petticoat and dress, some a man's shirt, some will still be on their first garment, a few spend nearly all the term on the pieces. These pieces when sewed are not wasted, but are given to the most needy girls, who sew them together to make petticoats for themselves and are very pleased to get them."

Miss Price further asks for patchwork basted in two ways to teach over and over sewing or stitching, bags of all sizes, but especially twelve inches by ten, and the usual sewing materials. One great need is that of clothing for the kraal girls. They wear only two garments, a petticoat made with a waist and a very plain dress, the skirt of three or four breadths, according to the size, gathered onto a plain waist. Unless one has patterns it is best only to make the skirts twenty-eight to thirty-four inches long; if hemmed at the bottom they can easily be made longer if necessary. The material for the waists could be sent uncut. Warm wraps, if not too heavy, are acceptable. Stereoscopic views are desired, and a stereoscope would be welcome. Cards, books, papers (unless full of pictures) and second-hand clothing are here not wanted.

ZULU TEXT.

1. "God is love." (*Unkulunkulu u ngutando.*)
2. "Believe on the Lord Jesus Christ and thou shalt be saved." (*Kolwa i-inkosi uJesu Kristu, kona u ya kusindiswa.*)
3. "Jesus Christ, the same yesterday, to-day and forever." (*uJesu Kristu uyena izolo, na namhla, na pakade.*)
4. "Reckon yourselves to be dead unto sin." (*Ma niti ni file kuko ukona.*)
5. "His name Jesus, because he shall save his people from their sins." (*Igama lake uJesu, ngokuba u ya ku sindisa abantu bake ezonweni zabo.*)

6. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (*Ba busisiwe abampofu emoyeni, ngokuba umbuso wezulu ungowabo.*)

7. "Blessed are the meek, for they shall inherit the earth." (*Ba busisiwe abamnene, ngokuba ba ya kudhla ifa lezwe.*)

8. "Blessed are the pure in heart, for they shall see God." (*Ba busisiwe abamklope ngenhliziyo, ngokuba ba ya kubona uNkulunkulu.*)

9. "He is able to keep you from falling." (*Unamandhla okuuilondoloza ni nga wi.*)

10. "Be strong in the Lord and in the strength of his might." (*Qainisani eNkosini eNkosini nasemandhleni ayo.*)

In Memoriam.

MISS MARY S. MORRILL.

BY ALICE M. KYLE.

MARY S. MORRILL was born in Deering, Me., March 24, 1864. She grew through an uneventful childhood into a quiet, studious girl, with a love for books and children which led her to prepare herself for teaching. With this end in view she entered the Farmington (Me.) Normal School, and while there joined a Bible class taught by the Rev. Charles A. Pope, then pastor of the Congregational Church. Under his instruction she first professed her faith in Christ, and from that time on it was her undeviating purpose, should God permit, to carry the gospel message to women in heathen lands. After her return to her home in Deering, as the way did not immediately open for her to enter upon a missionary life, she taught for a short time in Deering and in the adjoining town of Westbrook, where her pupils recall her with earnest affection.

During this time she identified herself with the Second Parish Church of Portland, and eager to seize all opportunities for service she became a teacher in the Chinese Sunday school connected with that church.

One day after she had endeavored to impress the mind of her pupil with the love of Jesus as Saviour of the world, he looked up and said, "I wish some woman would go to China to tell my mother that; she never know it unless some woman go." At these words the flame of desire in the heart of the young teacher burst forth anew, and, overcoming all obstacles, she offered herself to the American Board, was accepted, adopted by the W. B. M. and by the Maine Branch; and in March, 1889, having been appointed to the North China Mission, she went bravely forth alone on her long journey across the continent to set sail.

Timid, shrinking, averse to publicity, many wondered at the courage and perseverance involved even in the beginning of her missionary life; but the words of her quaint farewell to a group of her associates tell the story: "I am bound to make at least one Chinese woman glad that I was born." How many Chinese women in these brief, overflowing ten years have learned from her life to know the joy of the "Jesus way" heaven alone will reveal to her! In her very last letter she tells of an old Chinese woman who hopes she may be next her beloved teacher when she gets to heaven, adding in her own quaint way, "I shall like to have her for a neighbor." Many were her early struggles with the language and with homesickness, but the same indomitable persistency was evidenced in these trials, and she writes only of the joy of the service, adding, "I am glad my pillow cannot tell tales." As soon as she could speak Chinese a little we hear of her efforts to teach one old Chinese woman, and the keynote of her loving service is struck as she says, "I can always smile, and the women seem to understand that."

Even before her dear associate and co-worker, Miss Gould, joined her in 1893, so intense was her longing to be nearer the people that she went with her old Bible-woman, Mrs. Chang, to live in the house which had been provided by the Woman's Board, and threw herself with her own peculiar zeal and conscientious care for every detail into the work of the girls' boarding school. Yet she longed always to do the evangelistic work, and when set free for this by Miss Gould's coming her cup of joy was full; and in the years that followed added comfort and happiness came to her through this strong, helpful companionship.



MISS MARY S. MORRILL.

But the ardent spirit wore upon the frail body, and the spring of 1897 saw Miss Morrill hastily packing her belongings and setting sail for America with a great fear in her heart lest she might never return to her beloved flock. After a furlough of fifteen months, however, during which she blessed many a home as she went to and fro among the churches, stirring all hearts with her speeches of mingled pathos and humor, and developing unexpected power in public addresses before large gatherings,—notably that before the Student Volunteer Convention, in Cleveland,—she regained her health sufficiently to return to China. None who knew her will forget the joy this decision gave her, nor doubt that had she foreseen unto what she was called she would still have gone forward at her Lord's command.

The year and a half which remained of her earthly service was filled with special blessings upon the work. Preceding the baptism of fire and of blood, God sent a baptism of his grace upon all the work in North China, and Miss Morrill went to and fro, with renewed energy and consecration,—“in weariness and painfulness, in watchings often,”—journeying over rough Chinese roads in her little cart, living in Chinese fashion, and often like her Master “without leisure so much as to eat”; but in her letters the emphasis is always laid upon the high honor of being allowed to be his messenger, and the only minor note is when she alludes to those in the home churches who do not care for missions, her favorite signature being always “His and yours for China.”

Her very last letter to the Woman's Board is a history of the ten years of her service, and of the wonderful, rapid growth of the kingdom in Pao-ting-fu. Although no allusion is made to a sense of peril, one can but feel that she was writing with a clear vision of the possibilities.

When Dr. and Mrs. F. E. Clark visited Pao-ting-fu in May, 1900, they were impressed with her strength and steadfastness, and with the great love the native Christians felt for her. A little later, writing to her home friends, she says, “Annie and I could not leave if we would, and we would not if we could.”

Later still came the report of the friendliness of Chinese officials and the safety of these brave girls in the “yamen”; and so the weeks of the summer wore away in alternate hope and fear, until at last has come the sorrowful story of that July Sabbath, when so many of us were resting amid peace and beauty, when there came the wild outbreak of heathen rage and superstition, and these beloved names were enrolled in the “noble army of martyrs.” Nor can we doubt the same spirit of unflinching trust and devotion sustained them until the fiery path brought them into the glory of His presence whose suffering for the world they in peculiar measure have been allowed to share.

Nor must we forget that for us who remain the work everywhere, but especially the work in China, becomes a sacred legacy, and that unto this service we are called with a consecration which has been baptized in blood.

“They climbed the steep ascent to heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train!”

MISS ANNIE A. GOULD.

BY MRS. LIZZIE E. MCPHERSON.

ANNIE ALLENDER GOULD was born November 18, 1867, in Bethel, Me., which was her mother's home, but her childhood and youth were passed in Portland. Dedicated from birth to the Lord's work, and breathing continually a missionary atmosphere, both in home and church life, it is natural to find her, at four years of age, a member of the Children's Mission Band, and to know that she was the first treasurer of the Portland Young Ladies' Mission Band, holding that office till she left home for her college course. In both societies she worked with untiring zeal, which revealed her deep interest in the spread of the kingdom, and gave promise of the future. She taught for a time in the Chinese Sunday school connected with the Second Parish Church, in which Miss Mary Morrill was also teaching, little thinking then how closely their lives were to blend, or that they would enter heaven hand in hand.

Miss Gould entered Mt. Holyoke College, and graduated from the Scientific Course in 1892; the following year was spent at home, engaging in the work of the Sunday school and Mission Band connected with the Bethel Church, of which she was a member; thus, and in every other practical way, fitting herself for the work she had chosen, and showing the energy, efficiency and earnest devotion that have since characterized all her work.

In offering herself for missionary service, she stated that for years the appeals for workers in the foreign field had been personal calls to her, leading her to fuller consecration and preparation for whatever work God should assign her; so when the call became urgent for an associate for Miss Morrill she joyfully responded, “Here am I; send me.” She left home August 6, 1893, arriving in Pao-ting-fu on September 29th, where she at once began the study of the language, the use of which she acquired with unusual readiness; this, and the gift of strong executive ability, enabled her to relieve Miss Morrill of much of the oversight of the schools and the business matters con-

nected with building, thus giving Miss Morrill more opportunity to engage in evangelistic work. During Miss Morrill's rest in this country Miss Gould had the entire care of the woman's work and of the boarding and day schools; and the two years since her friend rejoined her have been crowded to the brim

with loving service for the Master,—seed sown that may yet bear fruit, though now it seems to our mortal vision to have fallen “by the wayside, and the fowls came and devoured them up.”

It is hard to speak of the last few weeks or months of cheerfully borne, though wearing suspense, which was never allowed to affect the work, of which she says when troubled, “I think of what mother says, ‘The nearest way to China is by way of the throne—the mercy seat,’ and it comforts me. We may be killed, we may escape, or we may be unmolested; God knows.”



MISS ANNIE A. GOULD.

Truly, He “who knows the end from the beginning,” must also be the only Comforter of those who loved her here in the home land, and held converse with her by way of the great white throne, where now she sees him, face to face, and is satisfied.

PORTLAND, MAINE.

THESE are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple.

—Rev. vii. 14, 15.

Scraps from our Work Basket.

RECEIPTS FOR THE MONTH. For this last month of our financial year we must report a loss in contributions of \$774.64 as compared with the same month last year. The figures for the year are given in the Report of our Annual Meeting on another page. We wish there might have been a better showing, but we need not be discouraged. The new year is before us. Its possibilities in the field are limited only by the number of workers and the amount of money supplied by the home churches. As will be seen by the figures given, we have reached a point when we must decide whether the growth of our work abroad must be stopped, or whether there shall be a decided advance in our yearly contributions. Whether there shall be such advance, and just what it shall be, must depend upon that "important personage in our work, the individual giver," and especially upon the individual non-giver. Upon those of us who are already enlisted in the work, must depend the presentation of the work to every Christian woman in our churches. Let us take up the work with new courage, always remembering our motto: "Expect great things from God; attempt great things for God."

OUR FRIENDS AT PAO-TING-FU. Direct communication with Pao-ting-fu after the arrival of the allied troops has brought the sad confirmation of our fears with reference to our dear friends Miss Morrill and Miss Gould. We can only turn away from the painful details to remember that they have been four months in heaven. Let us try to forget the darkness of their going in the radiancy of glory that is theirs forevermore. Special notices of their lives and work will be found on another page.

INDEMNITY FOR NATIVE CHRISTIANS. Most surprising news has come of the success of two American Board missionaries, Rev. Dr. Ament and Rev. Mr. Tewksbury, in securing indemnity for the native Christians connected with them. Apparently even the Boxers have a wholesome fear of the foreigner and his troops, and are glad to satisfy his demands for money. Dr. Ament made a tour to Chou-chou and neighboring villages, and in these places collected indemnity for the murder of Chinese converts. He found the inhabitants of Boxer villages repentant, and offering the native Christians land and money to rebuild. The Chinese officials before his arrival had taken three hundred acres of land owned by the Boxers at Chou-chou, and had presented it to the Christians, and Dr. Ament was

able to collect \$2,000 in gold with which to indemnify the native Christians of that place and thirty other villages. Similar success was achieved at other places. At Liangh-siangh forty acres of land and a purse of \$200 was offered him,—the money having been collected by the Taotai. Dr. Ament believes the repentance sincere, though doubtless aided by the dread of a foreign invasion. Rev. Mr. Tewksbury has succeeded in getting eighteen thousand taels and one hundred acres of land in Tung-cho, where one hundred and eighty converts were killed; this land yields an income sufficient to support the converts who remain. Promises were made also to rebuild twenty chapels, erect monuments in thirty villages, and to grant land for nineteen cemeteries. The missionaries have not collected money anywhere to indemnify themselves, preferring to lay their claims before their own government.

INTERDENOMINATIONAL CONFERENCE OF WOMAN'S BOARDS. The Fourth Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in New York City, at the Marble Collegiate Church, corner of Fifth Avenue and Twenty-ninth Street, on Wednesday, Thursday and Friday, January 16th-18th, 1901, the Conference opening at 2 P. M. on Wednesday, and closing at 12.30 P. M. on Friday. The main theme of the Conference is to be Interdenominational Policy. Educational, medical and home work will be discussed in relation to it. These Conferences in other years have brought workers of different denominations together in a most delightful way. For this one the committee of arrangements are making every effort that it shall be of great practical value to the Boards represented. The gathering is emphatically a conference of experienced workers, but all ladies are welcome to the sessions.

EXTRACTS FROM RECENT LETTERS.

From Miss Abbie Chapin, at Fu Wang Fu, Peking, Aug. 27, 1900 [written to her mother]:—

I WROTE you, a week ago to-night, a short letter to send by Aunt Mary (Miss Andrews).

The day she left we came over here,—that is, those of us who are left of our mission,—the Tewksburys, Miss Miner, Aunt Jennie (Miss Evans) and myself of the Tung-cho people, and the Smiths and Wyckoffs of Shangtung. The Peking American Board people, Mr. Ament, Miss Russell, Miss Sheffield, Miss Haven, and Mrs. Mateer have another place near the

site of their old one. Miss Haven will soon leave for Chefoo to be married, and Mrs. Mateer will leave for America.

This place was a prince's establishment (he, with his family of three hundred, had to flee very suddenly because he had sheltered six hundred Boxers), and as Chinese places go is a very fine one. There must be several acres in it; and so many courts and houses. Of course the rooms are brick floored, and some of them are pretty damp. The rooms are full of wood carving, and many glass windows, some of them quite handsome. There is an almost endless amount of furniture made from heavy, dark woods, some of it finely carved, and dishes, and silk and satin, embroideries and furs, fine clothing, jewelry, etc. I am sick and tired of seeing it. The most costly things Mr. Tewksbury is putting away; some of it might be given to the prince if he ever comes back from his flight, which he is not likely to do, but most of it will be sold to pay the indemnity, which we are not likely to get from the Chinese government. We are under Russian protection in this part of the city, which I very much deprecate, for, while I fear no nation's soldiers are exempt from looting and worse crimes upon the unfortunate people who still remain, yet the Russian soldiers are perhaps the worst. However, we have all our people inside this great compound, under the American flag and under our eye, and Mr. Tewksbury thinks they will be safe.

Aunt Jennie (Miss Evans) and I have a little three-roomed house to ourselves, each a bedroom, and the middle one we use for a sitting and dining room. We keep house with a servant, and it is quiet and nice. These days have been pretty busy, getting cleaned and settled, and there is an almost endless amount of work to be done, sorting and going over these houses full of things, putting things away. You cannot imagine how demoralizing such conditions are.

We fare pretty well now, have some fresh meat and vegetables, but scarcely any fruit or eggs. The troops get what there are, and, besides, the village people do not dare come into the city to sell. We have only a wee bit of butter and condensed milk, but hope to get some from the troops. A good many people are feeling the reaction, and some are quite sick. We are all so run down that it keeps us praying for grace to be patient with one another. It has been such a long, hard strain on nerves for both foreigners and Chinese.

The Methodists, Presbyterians and London Mission friends, besides ourselves, are staying in Peking. The main work now is looking after our remnant of the church here. A few more are gathering in to us here, but all bring word of the many martyred. What will be the future of work

here no one but God knows. Some predict that before things are finished up Peking will be almost demolished, and in the end become only a Russian village. There are parts of it in ruins now; the twice I have walked out, the deserted ruins and the dead bodies are a sight I shall never forget. But those who have come recently say the desolations are nothing compared to Tung-cho and Tientsin. I suppose Tung-cho will never be rebuilt.

Can you realize that our dear homes in Tung-cho are no more? My good outfit of clothing, pictures, furniture, books, the good things you had just sent me in my last box—all gone.

Poor, dear Tung-cho! What if we had known its near end and judgment, would not our work have been more earnest and faithful? O God, forgive the shortcomings.

Do not worry about me. I am all right. My weight was eighty-seven pounds two weeks ago. May be a little less now. Be much in prayer for us this winter. Our strange new surroundings are bringing special trials and temptations to our poor people. God can and will, we believe, work through it all for his glory. To-morrow is the day set for the allied troops to enter the Imperial palace. For days they have kept it surrounded, knowing the royal party were escaped, and no nation consenting to another's having first chance for the honor or the booty.

Miss Julia Gulick, of Kobe, Japan, writing of the experience of providing for the refugees from China, says:—

This year, before our mission meeting closed, missionary refugees from China began to arrive in Kobe, and the committee of different denominations which had been appointed to meet, greet and help them to find suitable places in which to stay during the summer were puzzled to know how to manage. For though there was plenty of room in Arima, a summer resort some twenty miles from Kobe, nearly all needed to stay at least one night in Kobe, and many longer, to make needed purchases, get some dressmaking done, or arrange money matters. The missionary families entertained freely to the extent of their ability, but to be prepared for the arrival of an uncertain number of guests kept many homes stirred up, and a number of the Kobe people felt the need of getting away for much-needed summer rest. So necessity pressed, and the thought grew of keeping the college buildings open to take in refugees, help them decide what to do and where to go, see them on their way, and be ready for the next arrivals. And this has been done all summer. Dr. Pettee has given all his time to this work, and Miss Shaw has devoted all but the last week to it,

when she slipped away to get a little rest and change before school opens. She has been very efficient and successful in running the boarding department, while Dr. Pettee has had the financial and general management. Others have helped for a longer or shorter time; Mr. Clark, Mr. and Mrs. Cary, Miss Keith and I having spent two or three weeks in assisting, and others having given less time.

Over three hundred persons have taken one or more meals at the college during the nearly two months it has been kept open. As there was no fund from which to draw for free entertainment, a reasonable charge was made to every one, even for a single meal; and Dr. Pettee, by his experience on the Mission Club Committee, was able to estimate very nearly what it would cost, so that the accounts will come out about even. His kindly manner and unflinching courtesy have enabled him to collect the dues without wounding the feelings or hurting the pride of any one, and he has had a few small donations from Kobe business people, which has made it possible to replenish the stock of dishes and provide the mosquito nettings needed over and above those lent by missionaries who could spare one or two. All the comfortables and blankets to use as beds on the canvas cots, and all the sheets and pillow-cases, were lent for the purpose by individuals, and all the furniture, dishes and cooking utensils of the Mission Club have been freely used. Though the furnishings were very crude and the service insufficient and far from perfect, the welcome, the shelter, and the kindly help of sympathizing friends, for Christ's sake and not for gain, has been a priceless boon to many a tired, half-sick or discouraged missionary who had fled for his life, leaving all but bare necessities behind him to be looted or destroyed, and in some cases not even having comfortable change of clothing. Even those who were not so badly off were nearly all strangers in Japan, and knew not to what they were coming; and it was an immense relief to be met on the steamer by fellow-missionaries whom they knew they could trust, and to be told where to go and what to do until they could get their own bearings. Some who came to us had come from the interior *via* Chefoo, Shanghai, and Nagasaki; and at each place had been told to move on, "There is no room for you here." To such it was welcome news, indeed, that this door stood open to them with a welcome, even though we, too, advised them to move on to the cooler region of Arima as soon as they could comfortably arrange to do so. Chefoo, Shanghai, Nagasaki and other places did their part well, but were full to overflowing, and it was our privilege to take care of some of the overflow.

I esteem it one of the special privileges of my life to have had a share in this work of entertaining the refugees.

Our Work at Home.

THIRTY-THIRD ANNUAL MEETING OF THE WOMAN'S BOARD.

BY MISS ALICE M. KYLE.

AFTER five years of absence on annual visits to our Branches, we were glad to welcome to Boston, the home of the Board, November 6th, 7th and 8th, the twenty-four Branches for the thirty-third anniversary meeting.

The Old South Church generously opened its doors and royally entertained us within its beautiful walls, while an untiring corps of workers from this and neighboring churches made possible the moving forward of the great gathering, with its pleasant opportunities for friendly intercourse at the noon luncheons at the Vendome, provided by the especial forethought of hospitable women, and the courteous kindness of the managers of the hotel. All the various details of the machinery were attended to so noiselessly that there seemed some magic at work, as indeed there was,—the magic of thoughtful hearts and willing hands.

The sunshine of beautiful Indian summer days welcomed the two hundred and seventy-three delegates and their hundreds of friends. Sixteen of the Branches were represented by the full number of delegates, while every one of the twenty-four must feel the inspiration, as each one had some messenger present to scatter the fire and to carry back the wisdom gained by the discussion during Delegates' Day of important questions regarding methods of work.

Amid the sunshine and the voices of friends one still detected the note of sorrow, for over no other gathering of our Board has ever hung so deep a shadow; yet the watchword of the entire convocation, given by our President, Mrs. Judson Smith, at the opening session on Tuesday morning, and held before us in devotional meetings and in each succeeding service,—“The Present Situation, its Claims and Opportunities,”—rang like a bugle call to heroic advance in the face of sorrow and seeming disaster. “This is to be a memorable meeting,” was our President's opening sentence, “but though distressed we are not cast down. When we last met in Boston, in 1895, we were in the shadow of the Armenian massacres; since then there have been pestilence and famine, war and martyrdom in our mission fields, so that we must feel that there is always a crisis in missions, yet out of this seeming wreck and ruin there shall arise a light that shall not decline.”

The report of the Home Secretary, Miss Child, gave the facts and figures of the year's work at home so clothed upon with life and light that they will not beg in vain for most attentive perusal.

The Treasurer, Miss Sarah Louise Day, followed with her report; During the year there have been received in contributions, \$107,467.09; in legacies, \$23,450.99; from interest, \$4,820.09; making a total of \$135,738.17. As compared with last year, there has been a loss in contributions of \$3,357.53. An increase in the amount of donations for special objects has reduced the sum available for our general work, so that we have \$6,884.47 less than last year. The loss in contributions, however, is explained by the fact that two special gifts from individuals amounting to \$6,500 were received in the previous year, which were not repeated in 1900.

Miss E. Harriet Stanwood brought before us in rapid succession flash-light pictures of the different fields, as she gathered up the reports of our Foreign Secretaries, Mrs. J. O. Means, Mrs. E. E. Strong, Mrs. Joseph Cook and Mrs. A. H. Jolinson, and presented them in a masterly review of the "Present Situation in the Mission Fields."

Miss Fannie E. Burrage of Cesarea, and Mrs. J. H. Pettee of Okayama, were the missionary speakers at the opening session. Miss Burrage's story of the changing faces and gladdened lives of the little ones in the kindergarten, and the "Working of the Leaven in Japanese Homes," so graphically described by Mrs. Pettee, illustrated the "diverse operations of the same Spirit" in the transformation of motherhood and childhood under the power of the Christ story.

At noon on Wednesday there was held a tender Memorial Service for our two glorified missionaries, Miss Mary S. Morrill and Miss Annie A. Gould, of Pao-ting-fu, China, when friends, for the Board and for the Western Maine Branch, brought tributes of sorrowful appreciation and grateful remembrance of the lives now lifted up into eternal fellowship with their Lord.

The afternoon of Wednesday was given to the young ladies, the "Twentieth Century Workers," and many bright-faced, eager girls, nearly eight hundred in number, gathered to partake of the feast spread for them. The reserved seats were quickly occupied by them, while delegates and older workers retired to the galleries or overflowed into the chapel more or less reluctantly, yet all glad at heart that for once "there was no more room" at a missionary meeting.

Mrs. H. D. Goodenough, from the Zulu Mission, told the quaint, pathetic story of her "alphabetical girls,"—Agnes, Betty, Chloe and the rest, gathered into the missionary's home and cared for by the already overburdened hands, until the little group became the nucleus for the Ireland Home, now closed for want of a teacher.

Mrs. F. E. Clark "did not even hesitate," as she took us with swift, scintillating glimpses on a hasty journey through the lands of the Orient, from which she has so recently returned, to see there the young women in their growing beauty and power, as the gospel is proclaimed to them by the faithful teachers sent out by our money.

Miss Kate G. Lamson, Secretary for the Junior Work, outlined for us in electric contrasts the lights and shadows of the ever-widening, rewarding work among the many companies of young people associated with us in happy serving.

All hearts were touched by the appeal for "God's little ones in Micronesia," as we thought of the double burden of bereavement and illness so patiently borne by the girl teacher, Miss Beulah Logan, in her brief term of missionary service.

Mrs. Charles M. Lamson followed with a noteworthy paper on "Relative Values," a paper which we hope you will all have an opportunity to read a little later. The afternoon closed with the solemn, heart-searching Covenant Service, conducted by Miss Lamson, with concluding prayer led by Mrs. Capron, while many a girl felt, it may be for the first time, the meaning of the message carried of old by a woman "The Master is come, and calleth for thee."

Following this service, delegates and friends enjoyed the hospitality of the ladies of the Old South Church in their charming parlors, and were reinforced for the evening session by social reunion with friends and dainty refreshments.

This evening session was in many respects one of the most remarkable of the series. The character of the thronging audience, the grand music of the wonderful "echo organ," the delightful solo so kindly rendered by Mrs. H. P. Sawyer, the contralto of the Old South quartette, the impressive devotional service conducted by the pastor of the church, Rev. George A. Gordon, were a fitting prelude to the story of the evening.

Mrs. W. A. Montgomery, of Rochester, N. Y., from the Woman's Baptist Foreign Missionary Society, repeated, by special request, her valuable address given before the Ecumenical Conference in April, on "The Outlook in Woman's Foreign Missionary Work," with its unique confronting of present-day difficulties, and its unanswerable argument, "An organization, like an individual, is immortal till its work is done, and the work of women's foreign missionary societies is just begun."

Tears were not far away as Miss Mary E. Andrews, of Tung-cho, for more than thirty years a missionary of our Board in China, with her diversity of work, ranging from the visiting of the village women in their homes to

the training of the young men in the theological seminary, held us captive with her story of those weary, faith-filled, prayer-enveloped months in the besieged city of Peking, and the succession of marvelous deliverances; while the recounting by the Rev. J. H. Roberts, of Kalgan, so recently a refugee from Boxer hatred in his flight through Siberia, of the attitude of the Dowager Empress toward the Boxer rising and toward the Emperor, threw light on some of the dark places of this outbreak of heathen rage.

At the opening session of Thursday, Mrs. Charles H. Daniels, Vice President of the Board, relieved Mrs. Smith of the strenuous service of presiding. Here we listened with interest to the recital by Miss Martha E. Price of the "Lights and Shadows at Inanda Seminary," a story which dwelt but lightly on the trials of the teachers, but showed the pressure upon body and soul of the needs of these untrained girls, yet emphasized the growing light in the homes of Christian wives and mothers. Rev. F. R. Bunker, also of the Zulu Mission, made an urgent appeal for three new workers to relieve the burdens of the faithful, long-trying teachers at Inanda and Umzumbe.

From Africa we were taken by "rapid transit" to beautiful Ceylon, as Mrs. Thomas Snell Smith of Tillipally unfolded the remarkable growth and influence of the Bible women in that mission. "In Ceylon," she said, "almost every woman is a land-holder, and I want that land for Christ, because it belongs to the women."

In this many-sided work we have not only the home and the school, but the hospital, and our sympathy went out anew to "our brave little doctor" at Ahmednagar and her associate, as Mrs. W. O. Ballantine pictured for us "A Physician's Opportunity" in that "great, sad, sick, devil-possessed land of India, where the gospel of healing has such wide approaches to the stricken people. The work is necessarily slow, but there comes a glad day, often through the word spoken in the quiet hospital ward, or beside the bed of suffering, when the Hindu woman steps out from a darkened past into an ever-brightening future."

The closing address of Thursday forenoon was given by Dr. C. H. Daniels, Home Secretary of the American Board. His theme was the Relation of Foreign Missions to the Home, and the unfailing influence upon future years of the teaching there received. Much of this work must be done by the mothers and sisters. "Paul commended 'those women' who labored with him in the gospel. The missionary spirit prevails among the mothers, now; it is too old to be fickle; it is not a sentiment to disappear. It is a discovery of privilege with staying qualities."

Friendly greetings were received at this session from the W. B. M. I. through Mrs. George B. Willcox, of Chicago, and from the Canadian Con-

gregational Woman's Board, affiliated with us, through Miss Dougall of Montreal, the vice president.

The afternoon session of Thursday opened with the election of officers and a devotional service. During the year two of the officers have passed on to the higher service,—Mrs. J. A. Copp, a charter member of the Board, and for fifteen years its Recording Secretary, and Mrs. W. H. Wellington, a valued Director. Additions to the corps of Directors were made by the election of Miss Helen S. Lathrop of Providence and Miss Mary C. E. Jackson of Swampscott.

During the afternoon of Thursday we listened also to Miss McCallum's encouraging account of the "Educated Womanhood in Smyrna," and to Miss Newton's stirring appeal for more helpers at Foochow, where the present situation is one of extreme interest,—a vantage ground from which to win China for Christ.

It remained for Mrs. Alice Gordon Gulick, of Spain, to gather the rays of light from out the clouds, and to show us the "Bow of Promise" for the future.

"From all the fields and from the marvelous opportunities for the women in the home churches, God is calling us to a faithful witness to him in the new century now beginning, that out of the darkness may arise the Day Star of hope to the women of all these lands."

Mrs. Smith, in brief, helpful words, emphasized this thought, and urged upon us more earnest prayer and watchfulness, "lest we forget."

A UNITED STUDY OF MISSIONS FOR WOMAN'S SOCIETIES.

In our July number we presented a tentative scheme for a scheme of mission study in which all the nearly fifty societies in Great Britain, Canada and the United States could unite. The suggestions made at the Ecumenical Conference were placed in the hands of a "Central Committee on the Study of Foreign Missions" for further action. In June this committee sent circular letters to all the World's Committee of Women's Missionary Societies asking for opinions of the plan proposed. Replies were received during the summer from nearly all of the societies, giving most hearty indorsement. From the suggestions received and on further consideration the committee recommend the following:—

1. That the plan be tried for one year.
2. That six lessons be prepared on the history of missions from the time of the apostles to the close of the eighteenth century. As many of the societies had arranged their programs for the year, and in order to give ample time for the introduction of the new plan, it seemed best to defer the beginning of this study till September, 1901.

3. That to meet the demand for an immediate arrangement of topics a preliminary series of seven lessons on "Christian Missions in the Nineteenth Century" be prepared, to commence in January, 1901, as follows: (1) Awakenings and Beginnings; (2) The Century in India; (3) In China; (4) In Japan; (5) In Africa; (6) Opportunities and Coming Conflicts of the Twentieth Century.

An arrangement for the first topic has been prepared as follows:—

AWAKENINGS AND BEGINNINGS.

Key-note, "The Blood of the Martyrs is the Seed of the Church." Five minutes' papers on: 1. Christian Fredrich Schwartz, the Morning Star of a Missionary Century. 2. William Carey, the Father of Foreign Missionary Societies. 3. Henry Martyn, the Scholar Missionary. 4. Adoniram Judson and the Haystack Band. 5. Hiram Brigham and the Sandwich Islands. 6. John Williams, the Martyr of Erromanga. 7. John Coleridge Patteson, the Martyr of Melanesia. 8. The Martyrs of Uganda. 9. The Martyrs of China. 10. Twenty minutes' review by decades, giving the salient points in each. If the list seems too long selections can be made as desired.

BOOKS OF REFERENCE.

1. Pioneers and Founders, by Miss C. M. George; publisher, Macmillan & Co., London and New York. 2. A Century of Missionary Martyrs, by Rev. S. F. Harris; James Weber & Co., London. 3. Great Missionaries of the Church, by Rev. C. C. Creegan and Mrs. J. B. Goodnow; Thomas Y. Crowell, New York. 4. A Hundred Years of Missions, by Rev D. L. Leonard; Funk & Wagnalls, New York. 5. The Transformation of the Sandwich Islands, by Miss Belle M. Brain; Fleming W. Revell. 6. The Crisis of Missions, by Rev. A. T. Pierson; Baker & Taylor, New York. It is expected that the six lessons with references will be ready for distribution by the different Boards by the middle of December. Applications for the leaflets and for other information should be made at Board headquarters.

The general plan was presented at the delegates' meeting in connection with our annual meeting, November 6th, and indorsed by an informal vote. As it was our expectation that the united study would not begin till next September, we have prepared a series of topics for our auxiliary meetings, closing with August. For those societies, however, who have not arranged their programs for the year we heartily recommend this preliminary course. It is our hope and expectation that when the plan is really in working order that all our societies will be ready to adopt it, and we are sure they will receive great benefit and inspiration from it.

SIDELIGHTS FROM PERIODICALS.

CHINA.

HISTORY, biography, travels and fiction are all represented in the magazine literature of the month upon China. "The Chinese Conquest of Central Asia," *New Illustrated Magazine*, November, by Boulger, gives a glimpse into the history of the last century; while Mrs. Lowry's "Diary of the Siege of Peking," *McClure*, November, is a thrilling chapter from the latest events of this century. Forecasts of China's future appear in such discussions as "China and the Western Nations," by F. Crispi, *North American Review*, November; "Our Future Policy," by John Ross, D.D., *Contemporary Review*, October; "The Far Eastern Crisis," *Fortnightly Review*, October.

In the *Forum*, November, Llewellyn J. Davies unfolds the process of "Taming the Dragon."

An earnest tribute to the value of American missionaries as educators and civilizers in the Chinese Empire can be found in "American Educators in China," *Outlook*, November 3d, by George B. Smyth, himself the President of an Anglo-Chinese college. A bit in the travel line is "Notes and Impressions from a Tour in China," by Sir Henry Blake, Governor of Hong Kong.

Rather unusual is it to find a story amid the soberer dissertations upon China. Therefore the more welcome is "A Little Tragedy at Tien-Tsin," by F. A. Matthews, in *Harper's Monthly*, November.

"China's Greatest Curiosity," by Frederic Poole, *Lippincott*, November, proves to be the language, and illustrations of some of the characters prove the truth of the title.

"The most famous man in China to-day," as Sir Robert Hart is called, has the story of his life and work told in the November *Atlantic*. From this life-history and the records of "American Educators," noted above, we realize that if the Chinese Empire has suffered at the hands of foreigners, it also owes a large debt to the ability, forbearance, patience and prodigious labors of some foreigners.

JAPAN.

North American Review, November. "The Industrial Revolution in Japan," by Count Okuma.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

PHILANTHROPIC WORK IN MISSIONS.

TOPIC FOR JANUARY.

THIS subject reverts to that of last month, making a pleasant continuation of that study. The account of the sailing of the corn-laden relief ship, "Quito," given in *Christian Herald*, May 21st, would attract enthusiastic attention. "Where Our Famine Ship's Cargo Went" is given in the *Christian Herald* of July 25, 1900, and "India's Gratitude to America" in the same paper of August 22d, page 695. Items of Ramabai's

"Work for Famine Sufferers" are in the *Life and Light* of 1897, May, page 214, November, page 501. Results of efforts of *Congregationalist* and *Advance* for sufferers is given in *Missionary Herald*, November, 1900, pages 458, 459. "Indian Famine and its Message to America," in the *Congregationalist* of January 28, 1900, and "Famine Relief for India" in the *Advance* of February 1, 1900, and "Indian Famine Children," *Advance*, June 7, 1900, page 836, will all be found helpful; also "India and her Famine," *Congregationalist*, September 6, 1900, and "Preparation of Food in India," by Rev. J. S. Chandler, Madura, is found in *Congregational Work*, September, 1900, page 7. The *Missionary Review of the World* contains in the May number, 1900, page 360, an illustrated article on "The Greatest Famine of the Century," and the July number of same magazine has the "Problem of the Famine in India," by J. T. Gracey, page 537.

As helps on the study of the plague we would suggest "A Plague-Stricken City," by F. E. Clark, in *Lippincott's Magazine* of July, 1897, "The Bubonic Plague in Sirur," by Mrs. M. C. Winsor, in January number, 1899, of *Life and Light*; also the *Forum* of November, 1897, contains an article full of information on "England and the Famine in India, and a "History of the Bubonic Plague" in the *Popular Science Monthly* of May, 1897, page 62.

The impossibility of embracing so many absorbing subjects in one afternoon bids us suggest that a choice of two be made. The study of work among the lepers is finely presented in the second volume of *Christian Missions and Social Progress*, by James S. Dennis—"The Founding of Leper Missions," 433-438 pages; "Homes for Untainted Children," pages 439, 440; "Efforts for Lepers in Burma and China, Japan and Korea," pages 442, 444. The work of Miss Mary Reed, taken from the *Woman's Missionary Friend*, March, 1897, is graphically described in this same Volume II. of *Christian Missions and Social Progress*, pages 440-442. See also booklet "In His Name," or "The Life of Mary Reed." Price ten cents. Obtained from Miss A. R. Hartshorn, Congregational House, Boston. The work of Father Damien (Joseph Damien de Veuster), by Edward Clifford, is of deep interest, specially pages 67-119. A reading of "Christ's Healing of the Mother and Sister of Ben Hur" would add to the interest of the program—"Ben Hur," Book 8, Chapters 3 and 4. In view of the sadness and unquiet of the peoples, whom we study this month, Whittier's hymn, either read or sung, would be a calming, restful conclusion of the program, found in "*In Excelsis*," hymn 496.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18, 1900, to October 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., 15, Aux., 6; Calais, Aux., Mrs. Eaton, 15, Ladies, 7.98; East Madison, Cong. Ch., 4.25; Fort Fairfield, L. M. Union, 4; Harrington, Margaret's Mite Box, 5; North Anson, Cong. Ch., 2.75; Orland, A Friend, 5,	64 98
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Augusta, C. E. Soc., 5; Limerick, Ladies, 1; Portland, Woodfords Emergency Club, 18; Sandford, Ch., 9.30; Yarmouth, Aux., 21.88,	55 18
Total,	120 16

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Cheshire, Conf., 2; Hollis, Aux., 15.15; Manchester, First Ch., Aux., 15, Franklin St. Ch., Cradle Roll, 11; Meriden, Frances Claye's Cradle

Roll, 4.24; Plainfield, Mrs. S. R. Baker, 5; Rindge, Aux. (with prev. contri. const. L. M. Mrs. Thomas Buswell), 5.10, Cradle Roll, 4.86. Less expenses, Home Secretary, 9.06,	52 79
Total,	52 79

VERMONT.

<i>Ricker's Mills.</i> —Mrs. A. B. Taft,	2 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barnet, Aux., 2.80; Bellows Falls, Aux., 3.60, Jr. Aux., 2.20, First Cong. Ch., S. S., 8.15; Brattleboro, Aux. (const. L. M. Clara A. Clapp), 25; Brattleboro, West, 2.60; Burlington, First Ch., Aux., 25, Dau. of Cov., 60; Chelsea, E. C. D., 8; Greensboro, Aux., 17.85; Halifax, C. E. Soc., 1; Jericho, Second Ch., Aux., 6; Ludlow, 3.50; Lyndon, 1.05; Morrisville, 7.50; Newbury, Prim. Class, S. S., 2.40; Peru, C. E. Soc., 6; Shoreham, 15.25; South Hero, 2; Springfield,	

10; St. Albans, 7.55; St. Johnsbury, North Ch., 29.25, S. S., 13.94, South Ch., 6.65, C. E. Soc., 1.80; Waterbury, 2.25; Waterford, Lower, 5; Windsor (with prev. contri. const. L. M. Mrs. George T. Hazen); Woodstock, 50 cts.,

276 84

Total, 278 84

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Union Aux., 25, Y. L. Soc. of Ch. Workers, 30, Sunbeams, 3.74, South Ch., Home Dept., S. S., 25; Burlington, Aux., 12; Chelmsford, Aux. (of wh. 25 const. L. M. Mrs. Anna P. Stevens), 33; Dracont Centre (of wh. 5.50 Th. Off.), 18, Prim. Dept., S. S., Birthday Off., 4; Lawrence, Lawrence St. Ch., Aux., 48.37; Lowell, First Cong. Ch. (with prev. contri. const. L. M. Mrs. Sarah Brown, Mrs. J. Lynch, Mrs. Frances Hardy), 39.40, Kirk St. Ch., Aux., 94.15, Union Aux., 140.32; Medford, Mystic Ch., Aux. (of wh. 25 const. L. M. Mrs. E. J. Holmes), 87.60, Union Cong. Ch., Woman's Christian League, 13; Melrose, Aux., 46, Woman's Christian League, 9.63; Methuen, Aux., 40; North Woburn, Aux. (of wh. 25 const. L. M. Mrs. Harriet C. Kimball), 35; Reading, Aux., 76.40, Y. P. M. B. (of wh. 75 const. L. M. Mrs. Annie P. Carleton, Miss Grace B. Nichols, Miss Lena B. Nichols), 170; Stoneham, Aux., 37; Wakefield, Aux. (with prev. contri. const. L. M. Mrs. Alice G. White, Mrs. Mary Mansfield, Mrs. Annie E. Sweetser, Mrs. Harriet McAvoy, Mrs. Catherine Johnstone, Mrs. Charles W. Frost, Mrs. Addie D. Gardner), 55; Winchester, Aux. (of wh. 25 from Mrs. M. A. Herrick const. L. M. Mrs. Sarah E. Sheldon, and 75.88 Th. Off.), 86.83, Jr. Seek and Save, 65; Woburn, Aux., 106,

1,300 49

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 24.85; Hinsdale, Aux., 15.41; Housatonic, Aux., 10.05; Lee, Aux. (of wh. 25 by Miss M. E. Gibbs in mem. of Mrs. Nathan Gibbs to const. L. M. Mrs. Henry L. Smith), 314.48, Jr. C. E. Soc., 5; North Adams, 36; Pittsfield, South Ch., 17.12; Stockbridge, Aux., 35; Williamstown, 162,

589 91

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Aux., 63, Union Ch., C. E. Soc., 1; Georgetown, First Ch., Jr. M. Soc., 5; Haverhill, Centre Ch., Miss Miller's Class, 1, Union Ch., Aux., 10, Harriet Newell M. C., 5, Prim. Dept., S. S., 4; Merrimac, Aux. (of wh. 25 const. L. M. Mrs. Phineas Chase), 25.08, Cradle Roll, 5.44; Newburyport, Aux., 61; West Newbury, First Ch., Cradle Roll, 6.60,

187 12

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Ivy Leaves M. C., 50, Jr. C. E. Soc., 20, Cradle Roll, 16; Cliftondale, Jr. C. E. Soc., 5, Cradle Roll, 10; Danvers Centre, First Ch., Aux., 22.75, Prim. Dept., S. S., 8; Danvers, Maple St. Ch., Jr. C. E. Soc., 10; Lynn, North Ch., Aux., 25, Golden Rule Band, 35; Manchester, Aux., 42, Jr. C. E. Soc., 15, Cradle Roll, 4; Marblehead, Jr. C. E. Soc., 5; North Beverly, Jr. C. E. Soc., 7.50; Peabody, Aux.,

261.38, Jr. C. E. Soc., 3; Salem, Crombie St. Ch., Aux., 43.42, Jr. C. E. Soc., 10, Cradle Roll, 5, Tabernacle Ch., I. T. U. Soc., 3.63, Kookoo Memorial, 20, Jr. C. E. Soc., 4.28, Cradle Roll, 8.26, Prim. Dept., S. S., 10; Saugus, Aux. (of wh. 5 a mem. gift), 16.56, Boys' M. B., 6.60, Girls' M. B. (of wh. 62 cts. from mite box of E. I.), 7.27, Cradle Roll, 4.77; Swampscott Aux. (of wh. 50 const. L. M. Mrs. Sarah Umber, Mrs. Persis Brown), 59, Jr. C. E. Soc., 10,

748 42

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Bernardston, 9.25; Greenfield, 10.71, Second Cong. Ch., Y. P. Alliance, 25; Montague, Ladies, 3.30; Orange, Aux., 33; South Deerfield, 10.50; Sunderland, 14.18,

105 94

Hampshire Co. Branch.—Miss Harriet J. Kuecland, Treas. Easthampton, Th. Off. at Rally, 3.05, Emily M. C., 10; Enfield, Aux., 46; Granby, Aux., 9.50, Light Bearers, 2.24; Greenwich, Aux., 5; Hadley, C. E. Soc., 10; Hatfield, Aux., 60.40; Northampton, Edwards Ch., Aux., 6.75, C. E. Soc., 10; Southampton, Aux., 25.60,

188 54

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Dover, Powisset Aux., 7; Framingham, Plymouth Ch., Schneider Band, 23, Cradle Roll, 7; Hopkinton (const. L. M. Miss M. E. Funnell), 25; Lincoln, Aux., 50, Cradle Roll, 15; Marlboro, Aux., 70; Northboro, Aux., 10; Saxtonville, Aux., 7; Southboro, Aux., 15.50; South Framingham, Aux., 39; Wellesley, Aux., 46,

314 50

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. East Weymouth, Aux., 23; Weymouth Heights, Aux., Th. Off., 18.75, Bumble Bees, 1.25, Old North Ch., S. S., 10; Whitman, Aux., 10; Wollaston, Aux., 32,

100 00

No. Middlesex Branch.—Miss Julia S. Conant, Treas. Concord, Aux., 36, S. S. Miss. Asso., 40; Townsend, Aux. (of wh. 25 const. L. M. Mrs. B. H. Wilmott), 35.15, C. E. Soc., 10; West Groton, Aux. and C. E., 25, Treasury of Branch, 28.61. Less expenses, 2.85,

171 88

Old Colony Branch.—Miss Frances J. Rannels, Treas. Attleboro, Aux., 125; Attleboro, North, Aux., 30; Attleboro, South, Aux., 13, Bethany Chapel, S. S., 16.67; Dighton, Aux., 6; Fall River, Aux., 11, Willing Helpers, 130, Cradle Roll, 5; Fowler, Cong. Ch., 10; Lakeville, Aux., 30; Marion, Aux. (of wh. 25 const. L. M. Miss Hannah Cobb), 37.71; Middleboro, Aux. (of wh. 25 const. L. M. Mrs. R. G. Woodbridge), 137.26, C. E. Soc., 10, Henrietta Band, 5; New Bedford, Aux., 210; North Middleboro, Aux., 10; Rehoboth, Aux., 20; Rochester, Aux., 43.20; Taunton, Aux., 164.46, C. E. Soc., 27, Winslow Jrs., 10.75, Cradle Roll, 7.25; Taunton, East, Aux., 25; Westport, Aux., 10,

1,094 30

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Agawam, Aux., 19.65; Blandford, Aux., 40; Brimfield, Aux., 22; Chicopee, First Ch., Aux., 10, Third Ch., Aux., 13.65; Chicopee Falls, Aux., 52.50; Feeding Hills, Aux., 30; Granville Centre, Aux., 2; Holyoke, Second Ch., Aux. (of wh. 125 const. L. M. Mrs. W. S. Whitcomb, Mrs. W. H. H. Stebbins, Mrs. W. A. Allyn, Mrs. O. D. Allyn, Mrs.

W. W. Ward, 415; Indian Orchard, Aux., 26.75; Longmeadow Aux., 24.50; Longmeadow, East, Aux. (of wh. 25 const. L. M. Mrs. Mary C. Kibbe), 26; Ludlow Centre, Aux., 7.70; Monson, Aux., 77; Palmer, First Ch., Aux., 7, Second Ch., Aux., 60; South Hadley Falls, Aux., 11.97; Southwick, Aux., 14; Springfield, First Ch., Aux., 98.50, Opportunity Seekers, 50, Hope Ch., Aux., 17, Cradle Roll, 8, Memorial Ch., Aux., 192.60, Lend-a-Hand Soc., 40, C. E. Soc., 15, King's Dau., 10, North Ch., Aux., 67.01, C. E. Soc., 5, King's Helpers, 5.73, Olivet Ch., Aux., 70, Golden Link Soc., 32.50, Jr. C. E. Soc., 1.29, Cradle Roll, 2.75, Park Ch., Aux., 11.74, King's Helpers, 10, South Ch., 100, Aux., 146.94; West Springfield, First Ch., Aux., 22, M. C., 5, Cradle Roll, 7.50, Park St. Ch., Aux., 58; Westfield, First Ch., Aux., 208, Second Ch., Aux., 42.25; Wilbraham, Aux., 10, 2,096 59

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 134.32; Auburn-dale, Miss Sara B. Mathews, 2, Aux., 50.15; Boston, Mrs. Samuel Breck, 5, Old South Ch., Aux., 40, Shawmut Ch., M. C. (of wh. 75 const. L. M.'s Miss Mary C. Clark, Miss Florence M. De Merritt, Miss Jennie L. Pratt), 80, Union Ch., Aux., 150; Brighton, Aux., 15, Cradle Roll, 25; Cambridge, North Ave. Ch., Aux., 170, C. E. Soc., 1.75; Charlestown, Winthrop Ch., Cradle Roll, 10; Chelsea, Central Ch., Soc. of Women Workers, 50; Dedham, Aux., 148, First Cong. Ch., S. S., 10; Dorchester, Pilgrim Ch., Aux., 77, Village Ch., Jr. C. E. Soc., 3; Everett, Mystic Side Ch., L. A. Soc., 10; Medfield, Aux., 13; Newton, Eliot Ch., Aux., 116, Y. L. Soc., 25, Helpers, 14.50; Newton Highlands, Aux., 30.18, Cradle Roll, 20.29; Norwood, Aux., 5; Roxbury, Eliot Ch., Aux., 61, Immanuel Ch., Aux., 12.56; Somerville, Broadway Ch., Aux., 7, Day St. Ch., Aux., 2, Highland Ch., Aux., 10; South Boston, Phillips Ch., Aux., 31, Y. L. Soc. (with prev. contri. const. L. M. Miss Rachel Dinmore); Walpole, Aux., 40; West Newton, Aux., 200; West Roxbury, Aux. (12.10 Th. Off.), 17.10; Wrentham, Aux., 35.50, 1,621 35

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Athol, Aux., 30.28; Barre, Aux. (const. L. M. Mrs. Charles S. Root), 25; Charlton Aux., 10; Clinton, Aux., 72.77; East Douglas, 41.44; Fisherville, Aux., 27.48; Grafton, Aux., 41.77; Hardwick, Miss Lucy S. Perry, 10 cts.; Holden, Aux., 21; Hubbardston, Aux., 25; Lancaster, Y. L. Soc., 30; Leicester, Aux., 140; Leominster, Aux., 80.65; Millbury, First Ch., Aux., 60, Second Ch., Aux., 93.50; Northbridge Centre, Aux., 28.36, Jr. C. E. Soc., 5; North Brookfield, Aux., 72.93, Happy Workers, 9; Paxton, Aux., 7.75; Princeton, Aux., 73.32; Rutland, Aux., 13; Shrewsbury, Aux., 25; Southbridge, Aux., 3.90; Spencer, Aux. (with prev. contri. const. L. M.'s Mrs. Frank Drury, Mrs. Jason Prouty, Miss Ella Tucker, Miss L. Edith Curtis, Miss Bertha Smith, Miss Elizabeth Racon), 12.62, Prim. Dept., S. S., 10.38, Mrs. E. W. Norwood's Class, 2; Sutton, Aux., 13; Uxbridge, Aux., 15; Warren, Aux., 14.85; Webster, Aux., 52.47; Westboro,

Jr. C. E. Soc., 5; Westminster, Aux., 50; Worcester, Adams Sq. Aux., 8, Immanuel Ch., Aux., 7.25, C. E. Soc., 3, Park Ch., E. C. D. Band, 3.50, Aux., 60 cts., Piedmont Ch., Aux., 242.50, Plymouth Ch., Aux., 15.31, Prim. Dept., S. S., 3.25, 1,395 98

Total, 9,915 02

LEGACIES.

Newton.—Legacy of Mrs. Josephine E. Boylston, Lucia E. Auryansen, Ex'trix, 1,000 00

Springfield.—Legacy of Mrs. Rachel C. Merriam, through Treasurer of Springfield Branch, 500 00

Worcester.—Legacy of Albert Curtis (of which 8,000 transferred from Albert Curtis Fund), 8,060 00

Worcester.—Legacy of Mrs. Lois R. Hastings, George Richardson and Moses C. Goodnow, Ex'rs., 5,000 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Bristol, Aux., 7; Barrington, Aux. (of wh. 100 in mem. of Miss Elizabeth Joy Smith and Miss Harriet Bicknell Smith), 171; Central Falls, Aux., 19.64; Chepachet, Cong. Ch., Prim. Dept., S. S., 2.08, Elmwood Temple, C. E. Soc., 2.50; East Providence, United Ch., Aux., 12.75; East Providence and Seekonk, Aux. (const. L. M.'s Sarah E. Ellis, Mrs. L. Z. Ferris), 50; Kingston, Aux., 31.70; Knightsville, C. E. Soc., 1; Peace Dale, Aux., 126; Pawtucket, Pawtucket Ch., Aux. (of wh. 75 const. L. M.'s Miss Eliza French, Mrs. Frank Leonard, Mrs. William E. Wilson), 156.25, Y. L. M. C. (of wh. 50 const. L. M.'s Mrs. Walter Perry, Miss Ethel Fervarer), 100, Happy Workers (of wh. 25 const. L. M. Mrs. Margaret R. Cole), 35, Weekly Off., 100, S. S., 23.75, C. E. Soc., 15, Golden Rod Circle, 20, Cradle Roll, 11, Park Pl. Ch., Aux. (of wh. 3.50 Mem. Off.), 45.56, C. E. Socs., 10, Cradle Roll, 7, Tarsus Soc., 5, Prim. Dept., S. S., 2; Tiverton, Aux., 9.25; Woonsocket, Mrs. Sherman T. Stiles, 10; Westerly, Y. F. M. C., 22, Providence Beneficent Ch., Busy Bees, 10, Central Ch., Aux. (Weekly Off., 340) 445; Wilkinson, M. C., 10, Cradle Roll, 4.50, A gift (Mem. Off.), 12, North Ch., Aux. (of wh. 25 const. L. M. Mrs. Ella L. Henrikson), 42, Jr. C. E. Soc., 5, Plymouth Ch., Aux., 33, Dau. of Cov., 30, Morning Stars, 60, Pilgrim Ch., Aux., 29.45, C. E. Soc., 17.75, Union Ch., Y. L., 8.65, 1,702 83

Total, 1,702 83

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Colchester, Aux., Th. Off., 27.50; Groton, S. S., 8.14; Lyne, Mrs. Matson's S. S. Class, 5; New London, First Ch., Aux., 14.29, Second Ch., A Friend, 330; Norwich, Broadway Ch., Y. P. Union, 10, Second Ch., Th. Off., 12, 406 93

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 58.33, Jr. C. E. Soc., 15; Burlington, Aux., 12; Collinsville, Aux., 51.88, M. C., 20, Cradle Roll, 5.70, S. S., 5; Columbia, Aux., 65; East Hartford, Aux., 37.10, Real Workers M. C., 20; East Windsor, Aux., 36; Enfield, Aux., 6, Gleaners M. C., 8.25;

Farmington, Aux., 10; Glastonbury, Jr. Aux., 100, M. C., 25; Granby, Aux., 34.25; Hartford, Asylum Hill Ch., Mrs. C. H. Smith, 25, Mrs. C. D. Davison, 25, Farmington Ave. Ch., Cradle Roll, 1, First Ch., Prim. S. S. Class, 5, Fourth Ch., Aux., 16.75, Dan. of Cov., 26.75; Glenwood, Jr. C. E. Soc., 1.25, Wethersfield Ave. Ch., Aux., 30.75; Kensington, Aux., 27.80, Dan. of Cov., 15, End. M. C., 13; Manchester, Second Ch., 15.50; New Britain, First Ch., Cradle Roll, 7.86, South Ch., Aux. (of wh. 25 by Miss Jane E. Case to const. L. M. Miss E. Gertrude Rogers), 66.37, Cradle Roll, 5.50, Y. W. Ch. League, 18; Newington, Aux., 74, M. C., 5.70; Plainville, Dan. of Cov., 15.50; Poquonock, Aux., 20.35, Cheerful Givers M. C., 16.50, Cradle Roll, 3, C. E. Soc., 8; Rockville, Aux., 60; Rocky Hill, Aux., 10; Simsbury, Aux., 30.50; Somers, Aux., 16.25; South Coventry, Aux., 13.60; South Glastonbury, Aux., 10; South Manchester, Aux., 73; South Windsor, M. C., 5; Suffield, Aux., 101.25; Walcottville, Aux., 84, Dan. of Cov., 25, Jr. C. E. Soc., 5.45; Terryville, Aux., 35.30, Dan. of Cov., 8; Tolland, Aux., 27.36; Unionville, Aux., 1.75; Vernon Centre, Aux. (with prev. contri. const. L. M. Miss S. G. Butler), 11.50; West Hartford, Aux., 6, Jr. Aux., 5, M. C., 5.50; Wethersfield, Aux., 100; Windsor, Aux., 88.40, M. C., 6.85, Cradle Roll, 4.75; Windsor Locks, Aux., 66, 1,753 55

New Haven Branch.—Miss Julia Twining, Treas. Bethany Aux., 6; Bethlehem, Jr. C. E. Soc., 5; Branford, Aux., 11.88; Bridgeport, Olivet Ch., S. S., 1.84, Cradle Roll, 3.50, C. E. Soc., 10.35, Park St. Ch., Full. Mem. C., 11; Bridgewater, Aux., 17.75; Brookfield Centre, Aux., 3; Centrebrook, C. E. Soc., 15; Chester, Prim. S. S., 5, King's Dan., 30 cts.; Colebrook, M. C., 40, C. E. Soc., 4; Cornwall, First Ch., C. E. Soc., 10; Cromwell, Aux., 4.31, Cradle Roll, 16.65; Deep River, Aux., 10; East Haven, B. B., 30; Essex, C. E. Soc., 10; Goshen, Jr. C. E. Soc., 5; Greenwich, Second Ch., B. of L., 30, S. S., 33.80; Guilford, First Ch., Aux., 76; Litchfield, Aux., 64.95; Ne-paug, C. E. Soc., 5; New Canaan, Jr. C. E. Soc., 5; New Milford, Y. L., 17.21; C. E. Soc., 6; Northfield, C. E. Soc., 2.50; Plymouth, C. E. Soc., 6; Salisbury, Aux., 10; Sharon, B. B., 50, C. E. Soc., 10; South Britain, Aux., 6.25; South Canaan, C. E. Soc., 4.30; Stamford, Aux., 25, Y. L., 20; Stratford, H. H., 7, Cradle Roll, 5; Wilton, H. H., 26.63, 631 22

Total, 2,791 70

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas. Albany, C. E. Soc., 15.84; Berkshire, Aux., 25; Binghamton, First Ch., Aux., 40; Bridgewater, C. E. Soc., 10; Brooklyn, Tompkins Ave. Ch., Aux., 100; Buffalo, First Ch., Aux., 40; Bancroft, Aux., 15; Coventryville, Aux., 6; Deansboro, Aux., 12; Elmira, Park Ch., Aux., 50; Flushing, Aux., 15; Honeoye, Aux., 17; Java, C. E. Soc., 5; Napoli, Aux., 20; New York, Manhattan Ch., Misses Covell, 35, Prim. Dept., S. S., 5.50;

Ogdensburg, Jr. C. E. Soc., 12.50; Oswego, Cong. Ch., 3.10; Seneca Falls, Aux., 7; Syracuse, Plymouth Ch., 4.50; Schenectady, Aux., 35; Utica, Plymouth Ch., Aux., 10; Waitou, Cradle Roll, 4; Watertown, Emmanuel Cong. Ch., Jr. C. E. Soc., 15; Wellsville, Aux., 5.55; West Groton, Penny Gatherers, 3. Less expenses, 80.10, 430 89

Total, 430 89

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club, 124, C. E. Soc., 10, Jr. C. E. Soc., 2, Prim. Dept., S. S., 4.58, Mt. Pleasant Ch., Jr. C. E. Soc., 3.25, Fifth Ch., Jr. C. E. Soc., 2; Fla., Daytona, C. E. Soc., 4, Jr. C. E. Soc., 2.10; N. J., Bound Brook, Aux., 30, Jr. C. E. Soc., 5.50; Chatham, Stanley Ch., Aux., 7.12; East Orange, First Ch., Aux., 88.57, Lydia Guild and Twinkling Stars, 65, Cradle Roll, 30, Trinity Ch., Aux., 31.50; Jersey City, First Ch., Aux., 40, Tabernacle Ch., Aux., 1.15; Montclair, Aux., 291, Y. W. M. Soc., 140, S. S., 14.56; Montclair, Upper, C. E. Soc., 10, Jr. C. E. Soc., 10; Newark, Belleville Ave. Ch., M. B., 69; Nutley, Aux., 7.50; Orange Valley, Aux., 81.13, Y. L. M. B., 29.36; Passaic, Jr. C. E. Soc., 15; Paterson, Aux., 26; Plainfield, C. E. Soc., 10, Cradle Roll, 7; Westfield, Aux., 100.20, Min. Ch. League and Cradle Roll, 48.09; Pa., Germantown, Neesima Guild, 9.16, Jr. Neesima Guild, 15; Philadelphia, Aux. (of wh. 50 const. L. M. Mrs. Elizabeth A. Fry, Mrs. Sara M. Giese), 125, Snow Flakes M. C., 25; Va., Fall Ch., Aux. (of wh. 25 const. L. M. Mrs. Mary Jewell Kinsley), 37; Herndon, Aux., 9. Less expenses, 48, 1,486 77

Total, 1,486 77

PENNSYLVANIA.

Germantown.—Mrs. Le Boutillier, 50 00
Total, 50 00

LEGACY.

D. C., Washington.—Legacy of Mrs. Martha S. Pomeroy, Aux., First Ch., Washington, D. C., through Treasurer of Philadelphia Branch, 500 00

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00
Total, 5 00

FLORIDA.

Waldo.—A Friend, 1 00
Total, 1 00

TURKEY.

Harpoat.—C. E. Soc., Female Dept. Euphrates College, 26 40
Total, 26 40

General Funds, 16,772 13
Gifts for Special Objects, 89 27
Variety Account, 34 70
Legacies, 15,060 00

Total, \$31,956 10



All hail!
Glad greeting to the Virgin mild!
Hail Mary, full of grace, thy child
The Son of God shall be;
Ring out o'er land and sea
Glad bells! all hail!

O Babe new born
This happy morn,
O Flower of thorn
All hail!
We sing with radiant Gabriel
All hail to our Immanuel.

INDIA.
REPORT OF MISS MARY PERKINS.
BIBLE WOMEN'S WORK.

WE close the year with grateful hearts because of the manifest presence of the Holy Spirit in our midst during the past months, as shown in the quickened spiritual life of the Bible women, and in the deep interest evinced by Hindu women in the preaching of the gospel.

I have never before seen in India such a willingness on the part of Hindu women to hear and receive the Word. During one of my visits to a certain Hindu home, as the Word was taught, a woman said more than once with emphasis, "What you say is the truth." Another woman who was present, as we spoke of the joys of heaven and of the mansion which the Lord Jesus had gone to prepare for his disciples, interrupted by asking, "Oh! how can I get there?"

One of our readers, a widow, has, we believe, become a Christian. She attends the church services occasionally, and would do so more frequently did she not fear the opposition of relatives.

She has confessed Christ in her home in various ways, although persecuted for so doing. She refuses to pay vows or offer sacrifices to idols, and she recently told a *sunniyasi* (a religious mendicant) that she was a Christian, and could not pay tribute to him; but she still lacks the one thing needful, viz., courage to forsake all and cast in her lot with the despised sect. A mother of one of the readers has been so touched by the truth as to express a wish that the male members of her household would accept Christianity, so that she might become an open follower.

A recent incident shows how God is blessing even seed sown by the way-side. One of the Bible women was preaching in a rich Hindu home in Tirumangalam where a shepherd woman was at work; the shepherd woman overheard the teaching, and remarked that it was good, but that she had no time to listen to preaching. The Bible woman told her that she would teach her a verse that she might repeat while at work; the verse was, "God be merciful to me a sinner."

The shepherd woman's home is in an adjacent village. A few days ago the Bible woman, while touring in the villages, chanced to stop at this village, and in the crowd which gathered to hear the preaching was this poor working woman.

When the Bible woman questioned her, she replied that she not only repeated the verse very often herself, but that she had taught it to ten other women. Since the recent riots there has been a marked change in the attitude of the Shanars of Tirumangalam toward Christianity; formerly they were very unapproachable, but for the past few months they have opened their hearts and doors to us. At this crisis the Bible women have been a very useful factor in spreading the gospel message among them, as they have access to their homes, where pastor and catechist cannot go.

They have preached almost daily in these homes, with the result that the women seem willing and eager to have the claims of the gospel pressed upon them, and many of them have expressed themselves as desirous of becoming Christians. A number of these women with their children have attended the church services, and have seemed impressed; several of the Shanar readers come to the bungalow to learn to sew, and we have had an accession of twelve Shanar children to the Girls' Hindu School.

We rejoice that the Bible women are being used at this time in preparing the way for the coming of the Lord among this people. When the men of the caste are ready to embrace Christianity, which we trust may be soon, they will find no hindrance in their women.

TURKEY.

LETTER FROM MRS. T. A. BALDWIN.

OUR closing exercises this year were of more than usual interest. Commencement on the fourth of July, kindergarten entertainment on the ninth, and public exercises at the Orphanage on the twelfth. There were four graduates from the regular school: Rebecca, who went to Smyrna and took the kindergarten course, and now this last year has done good work with me again. She will begin teaching in September, taking Beatrice's place in

the Orphanage. We are sorry to lose Beatrice, but when she marries and goes to her new home in another city, who knows what a center of influence she may be there!

Manaim is another graduate from Banderma, whose father and mother came a two days' journey to see her graduate. She is an only daughter, and the joy of these simple people was very touching. Manaim we shall now take for a second assistant in our regular school, as the work has been too heavy for Miss Rebecca this past year. Manaim gives excellent promise of being a good teacher.

Another one is Eunice, sister of our kindergarten teacher. We have offered her the position of helper to her sister. The fourth graduate, Aroostiag-Zenus, is a Gregorian girl—the first non-Protestant graduate in all these years. She is a most conscientious, faithful girl, and much good seed has been sown. Let us hope for the abundant harvest some day. She will return to the school in the fall to finish one or two English studies, as she began this language later than the others. It seemed too bad to keep her waiting to graduate with the next class, for she had finished the majority of the lessons of the Senior Class.

From the kindergarten there were three graduates, and their little diplomas meant as much to them as the older girls' to them. The four books sent by some young ladies—one to each graduate—were a delightful surprise. It was the first time the girls have been remembered in this way, and they were greatly impressed by the kindness as well as pleased with the present itself.

Pray that all our girls may declare the message of "salvation through Faith."

MICRONESIA.

LETTER FROM MISS LOUISE E. WILSON.

KUSAIE, C. I., August 4, 1900.

WE little thought two months ago that August would be here and we would still be in ignorance of what was going on in the outside world. This is the longest length of time the missionaries have been left without provisions since the early days. We do not understand this delay. We wonder and wonder and wonder why a ship does not come to us. We are getting so hungry for the letters that do not come! Just think, I have not had a letter or even a newspaper dated 1900. Mr. Walkup came here May 14th from the Gilbert Islands, where he had been since January, so the mail he brought us was rather old, but was very thankfully received. A letter from you was exactly a year old.

Our storeroom is beginning to look very bare, and would look more so if we had not bought some extra provisions of the Rifés before they went home. We are using our last tin of kerosene, and last week we began on our last fifty pounds of flour. A great many of our groceries have entirely given out, but we will still get along for a few weeks and not be hungry.

If the ship holds off for a month longer it will be rather serious for our school, with so many mouths to feed and only a small number of demijohns of rice left in the house in way of food for them. [The Queen of the Isles, with supplies on board, left San Francisco July 26th, and was expected to reach Kusaie about the middle of September.—ED.]

We have been blessed in having a very bountiful breadfruit crop; otherwise I do not know how we would have managed to fill so many mouths. But now the breadfruit is almost gone and we will have to depend on bananas, and trust that our trade goods will hold out to buy them with.

There has been less rain this year than any since I first came here. The Kusaiens say they cannot remember having had one like it before. We think it was owing to the lack of rain during the months of March and April that we had so much sickness in our school. We had two serious cases of dysentery in our house. One after a long illness recovered. The other died inside of a week. A number of others might have proved serious if they had not been taken in hand when the first symptoms appeared. Those were anxious days, especially as we knew we did not have sufficient medicine of the proper kind in the mission to hold the disease in check if many more were afflicted with it.

A small island to the west of us reported seventeen deaths in a short time from the same cause. Three children belonging to the married people in Mr. Channon's school died about the same time. The last few months everybody has kept well, and we have been free from the cares of sickness. A few cases of chicken-pox broke out several weeks ago, probably to remind us that there was still such a thing as sickness in the world and we could not always be free from it.

The influenza has begun amongst the Kusaiens, and the only thing to expect is that we will have it in a few days. Then we will have a barking time!

August 7th.—The time has come to close our mail. I have sent letters to you several times through the year by chance vessels, which I hope you have received. This will be a good chance to send letters back to me, as this Captain Melander's home is here at Kusaie. With love to yourself and all the ladies of the W. B. M. P.,

Sincerely,

LOUISE E. WILSON.



Noel!

Let heathen nations rise and see
Who lies in yonder cot of tree
Ye happy bells ring low.
Now let a kneeling world adore
This child upon the stable floor.

Ring soft, ring low,
And with the lowing cattle,
The holy Benedicite say,
Noel! Noel!
God with us, our Immanuel.

President.

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Chairman of Committee on "Life and Light."

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CHINA.

FROM MISS MARY H. PORTER.

(Taken, by permission, from letters to her brother, Mr. James Porter.)

TIENTSIN, August 17, 1900.

AFTER a summer of mild heat and little rain, we have had a week of very high temperature and many showers. We have lived in a steam bath. The men and nurses just from a campaign in Manila say they have never experienced such heat. We have many times, and always regard these August days as the most trying of the season. This morning we have had a cool rain, and may well hope that it marks the change to autumn weather, which, according to the Chinese calendar, is due. We have suffered more

from the heat because of the increased anxiety for the Allies, on their way to Peking, than from any personal discomfort. The march must have been a terrible one, but they are there, and we hear of Japanese already within the city. Within twenty-four hours we and all the world should have explicit tidings. We wait in confident hope, for already we have the most cheering message from a *London Times*' correspondent, who is among the besieged, "Health of the families exceptionally good." When and how they can come to us, and, especially, how they can care for the large number of Chinese who are with them, we cannot forecast, but they will be released and we shall welcome them! That is enough for to-day!

I have secured a large vacant house belonging to the London Mission in which to give quarters to those who cannot be provided for in our compound. We have but two houses here. The one which Rev. Arthur Smith built was burned by shells, and the treasurer's large one is the headquarters of the fourteenth regiment and those in charge of commissary department. The fine band of one of the cavalry regiments is camped in our back yard, and the Red Cross have their headquarters here. They aid us in many small ways, and give us a feeling of security from the insolent demands of the French soldiers, which annoy some of our neighbors,—these brave men who are dying for the rescue of those we love. It is hard to be so outraged with them as we are for their conduct here. The United States men are not without fault, but the Chinese universally regard them as far more kindly than the others. We have to go ourselves with our servants if we send them on the street, lest they be impressed for coolie work. In some places a written pass will answer, but in others only the presence of a foreigner. One of our English neighbors had two loads of ice taken from his servant yesterday. The French soldiers tore up the man's pass and forced him to carry his first load to their quarters; he went patiently back, and the second load was two thirds of it filched away by the soldiers, who broke off piece after piece with their bayonets. The frightened man was only too glad that they were not used upon himself. This is *war time!*

I went over to the General Hospital yesterday and met most of the nurses. They are interesting women. You can imagine with what almost envious eyes I looked upon a clean ward. I really suffered more from the unsanitary condition of ours in Pang-Chuang than from any other external thing in the work. Yesterday the airy rooms were spotlessly neat, and the poor, wan faces clean, and the bedding immaculate.

I do not begin to plan for the future; Henry (Rev. Henry Porter, M.D.) is worn and needs change. I want him to go as soon as he can be spared. I shall be glad to stay if there is work which needs me, as I am remarkably

well for the end of the hot season; but there will be room for only a small force in the few available places in the mission, and I shall yield mine to some one who has not been out so long, if it seems the truest kindness. Many have been almost forced home by the circumstances. It may easily be very selfish to insist on staying, since the number who can profitably do so must be limited. One *wants* to stay to gather up the things which remain.

LETTER FROM MISS GRACE WYCKOFF.

PEKING, June 15, 1900.

MY DEAR MISS POLLOCK: Little did I think nine months ago, when all was uncertain in our own province of Shantung, that just on the close of our mission meeting in Tung-cho we should be almost in siege in this city. Still less could I believe that such anarchy would prevail, and that such works of evil would be done under the clear heavens—and we in the midst of it!

How can I begin the story! This morning all hearts are a little lighter because of word from Tientsin, and also because of word from the American soldiers who are coming to our relief. Yesterday how we did pray, for danger seemed very near. We are sure God is on our side. The question now for us is, how are we best to glorify God, by living or dying? There are seventy Americans in this Methodist yard, including children. Of this large number of missionaries there is not one who is afraid to die, or one who is unwilling to give up his life at this time “if it be His sweet will.” When, however, burning or wholesale massacre stares one in the face, the flesh seems weak.

My sister and I, in company with Dr. and Mrs. Smith, left Pang-Chuang May 8th, and in due time arrived in safety at Tung-cho, waiting for the annual meeting of our North China Mission. It had occurred to me that, inasmuch as peace reigned again with us, the Boxers might move north, and even when we left there were rumors of unrest and ugly forebodings. The schoolgirls begged me not to go north. They said, “We are so afraid you won’t be able to come back.”

The mission meeting at Tung-cho passed off most pleasantly, and the past and present experiences of the church and the native Christians drew both foreign and native workers into a very warm and tender relation, and Christian fellowship was peculiarly sweet. During these days terrible stories came from Peking, Tung-cho and Pao-ting-fu outstations of burning of Christians’ homes, of plundering and even murder of some, and threats to con-

tinue till all foreigners and their followers should be exterminated. The college premises at Tung-cho were threatened. To go seemed like inviting utter destruction; to remain might mean loss of life as well. On the 7th of June it was decided that all should start early the next morning for Peking in carts sent down for us. We could get no guard, but about 3 A. M. the next morning fourteen carts started from the college. Oh, those beautiful buildings,—the college building, with all its conveniences and equipments, and the four two-story dwelling houses! We did pray that they might stand unmolested, but it was only two days before we heard of the pillaging, and then of the fires and the pulling down of standing walls. Now all buildings both in the city of Tung-cho and in the college premises are in utter ruin, and the work of all these years seems—gone.

What is true of Tung-cho is true, or soon will be true, of the premises of all mission work in this city except the Methodist compound, where we are being guarded. Of our escape it is still too early to say, but after these few nights of God's protecting and preserving care we believe our lives and this property will be preserved.

There is one young man who graduated from the Theological Seminary in Tung-cho this year. He was seized by the Boxers, and his wife and baby together with another young girl escaped for a time together. Then they were obliged to separate, and the report is that the young wife was found dead on the streets; the young man came here after two days, having gotten free from his enemies. (This young woman after four days has come to light, and her husband is so happy.) We hear to-day of general massacre in the southern city. China seems doomed. The Chinese say "the favor of Heaven has left the present dynasty," and it certainly looks so, but God has some other plan for this empire and for this people.

All hearts are very sore over the terrible persecutions of the Christians and the awful destruction of property. Still our hearts are so strong and so full of peace, and so confident that good is to come out of this evil, and that the prayer which all Christians are praying, "Thy kingdom come," is to be answered even in China. While buildings and property and earthly possessions are all gone for the Tung-cho and Peking friends, we have daily proof that some of their work is to stand the test of fire. I think this assurance is that which brings greatest joy and comfort to us now. We know there are many Christians who will prove to be pure gold, and for this we are most thankful.

June 18th.—I have been several days writing this letter. We are still safe, and our defences are being made stronger every day. Our soldiers have not come, and messengers fail to reach them. One man who went a

few days ago and returned is going again. During the Tung-cho revival one of the gentlemen asked the Chinese Christians, "Who of you are willing to die for Jesus?" This man said, "I raised my hand;" and now this thought is filling his mind and he is to go again, taking his life in his hand. Any one who goes must be ready to be searched, held up, killed. This man seems to be able to pass himself for Boxer, repairer of railroad, beggar or anything else.

August 15th.—"Letters go in ten minutes." By this unexpected opportunity I cannot finish. Troops arrived yesterday several thousand strong. What a day of deliverance! Thank God for us!! "The way of the Lord is perfect." Pray for us. Pray for all Christians in our mission; yea, in all China.

ANNUAL MEETING.

TUESDAY evening, October 23d, a large audience gathered in the Kenwood Evangelical Church to hear Dr. Virginia C. Murdock, of China, and Dr. John Henry Barrows, President of Oberlin College. Mrs. Moses Smith, in introducing Dr. Murdock, said: "Emperors and kings had learned in these latter days that missionary work is a large factor in the civilization of the world; one that could not be ignored." Dr. Murdock said it seemed to her she was never so happy in her life as when she returned to Peking a year ago. Christian Chinese greeted her warmly; carpenters and masons soon put her dispensary in order, and she had received nearly four thousand visits, besides going to houses, where she could treat poor, neglected women. Now all was changed there. She left for the annual mission meeting at Tung-cho feeling somewhat disturbed by rumors of the Boxers, but with no idea that that was the end of her work for months to come. In two weeks Peking was shut up, the missionaries in a state of siege. Dr. Murdock gave a most thrilling account of her arrival in Kalgan, June 11th, where she expected to spend the summer, riding into the compound through a howling mob, and of her departure the next day with Messrs. Williams, Roberts, Sprague and Mrs. Sprague for Mongolia. By way of Urga and Kiachta they reached Irkutsk, on the Siberian railway, after nearly seventy days in the desert, and from there went on to St. Petersburg by rail,—a thrilling story.

Dr. John Henry Barrows was introduced as one who believed in training young men to a large vision. His opening words convinced his hearers that men to be of much use in the present day must be not only idealists, but optimists. "They must see the visions of God and of his plans. An Englishman once said, 'Missionaries are possessed of moral hysteria, or

they would not expect to Christianize savages, many of whom can be no more Christianized than rats.' You women of our missionary boards are the greatest of optimists; the signs of the times are with you. In the siege of the Legations in China all nations worked together,—a promise of the unification of all nations in the twentieth century, only seventy days off. These are greater days even than those of the first Napoleon. Christianity is to control the vast Orient, and China is destined to become one of the leading nations. It may be the first industrial power. All the changes in Hawaii, the Philippines, in Cuba, have vital relations to the coming of the kingdom. We study the missionary problem at every breakfast table with our morning newspapers. In China thousands of native Christians have gone bravely to death rather than deny Christ. You cannot keep missionaries out of the Sudan. The wishes of Kitchener will go down before those of our Lord Christ. India and Africa are not so discouraging as our churches at home, where one half give little to missions, many giving nothing."

MRS. M. J. WILLCOX.

A deeply chastened spirit pervaded the opening hours of the meeting on Wednesday. Three beloved ones of the Board, each recording more than two decades in its service, had during the year passed that incident in a continuous life which we call death, and there only remained the memory of their good deeds. There was blessed comfort in the thought that their end came amid the peace of home and loving ministration of friends. But concerning our martyred missionaries, Miss Rowena Bird and Miss M. S. Partridge, such consolation is denied. We do not know—may we be spared from ever knowing—the horror of their last hours. Words seem all inadequate to measure the full tide of sympathy with the bereaved ones who mourn these sacred dead. Can we know whether the ones taken or those left suffered the more bitter pangs of martyrdom?

There were moments during the memorial hour when the gates seemed ajar. We might almost catch a glimpse of those who had entered in through great tribulation. Nothing has happened without the knowledge of God, and he can give his martyrs a triumphant death. Did they have a vision of heaven and angels when the Boxers rushed into that compartment? "And I saw the souls of them that were slain . . . for the word of God; . . . and to them were given white robes." "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, and there shall be no more pain."

Mrs. Moses Smith reminded us that storm centers change their base. It is Turkey and then China which absorb our thought. Mrs. Mary Hartwell Perry, of Sivas, drew the picture of massacre in the Sultan's empire in 1892-93, and of the orphan work which has grown out of it with its glorious opportunity.

Mrs. Chauncey Goodrich came from the siege of Peking, and the audience seemed hardly to breathe during her vivid recital of the experience of fifty-five days in the beleaguered compound, under shot and shell by day by night. There seemed a hundred special interventions of Providence in circumventing the powers of darkness.

MRS. A. R. THAIN.

The Thursday morning session opened with a devotional service led by Mrs. Wood, of Nebraska, after which Mrs. Moses Smith called attention to the Foreign Reports, which had been printed and were to be had for the asking at the literature table. She urged every one to read carefully the pleas for new buildings, saying, "It was to secure these our Century Fund of twenty thousand was asked." This fund is not yet completed, but we hope the two months yet left of this nineteenth century will see it all gathered in. The two addresses on "Facing the Twentieth Century," "Abroad," by Mrs. Ament of China, "At Home," by Mrs. E. L. McLaughlin of Kalamazoo, Michigan, were pathetic and picturesque. Mrs. Ament's description of Peking desolated, of missionaries called into the service of the allies to show where stern justice should be meted out, will never be forgotten.

Mrs. McLaughlin pointed to the bow of promise in this land for missions when she said, "If knowledge is power, and it is; if education and agitation are the two wheels which under God carry forward great religious movements, then progress is the word for the hour, and with the blessing of God upon it, and a more intelligent constituency behind it, the gospel message will set out on its way with largely accelerated speed in the opening years of the new century. The heart of the Church as well as the head must be enlisted. More than light, she needs love. More than facts, she needs fire; the fire of an earnest purpose, a lofty enthusiasm." Miss Mary Webb, associate principal of Adana Seminary, Turkey, gave results of the work there which were quite surprising, making us feel that the fun-loving yet lady-like and Christian girls who are members of that school would compare well with their American cousins. Their missionary interest and giving would be an example for our own young ladies seminaries.

One of the Secretaries brought a bit of good news just received; viz., that though the Bridgman School, Tung-cho College, Shao-wu and Ing Hok buildings are leveled to the ground, the Pang-Chuang compound, with its beautiful chapel, its hospital, boarding school, missionaries' houses and Chinese woman's quarters, that station on which the wealth of Mrs. Jeremiah Porter's and Mrs. Tank's love was poured out is still intact, and occupied by two native helpers and several Chinese Christians. Also that Miss Grace Wyckoff and Miss Sheffield had reopened the Bridgman School in the deserted palace of a Manchu prince, which is royally furnished, though Boxers have been quartered there. They have twenty-five or thirty girls whom Miss Haven would not leave till she saw them thus re-established. Then she yielded to the oft-repeated requests of Dr. Mateer, of the Presbyterian Board, to put herself under his protection, and is now Mrs. Mateer, of Teng-cho-fu. The report of the committee on the Treasurer's report, read by Mrs. A. L. Frisbie of Des Moines, was strong, earnest and practicable. It urged the raising of not less than eighty thousand dollars, and for that purpose

recommended the use of four watchwords,—System, Courage, Promptness and Prayer. In the discussion that followed, Mrs. E. M. Williams gave a telling incident. One of the missionaries from the siege of Peking had heard a British soldier on the wall call out to a comrade, “Billy, do you ‘ear those bloomin’ Chinese chargin’ backwards as usual?” “Let us not charge backwards to-day,” she said. And we did not, for we voted the eighty thousand as our aim, and “resolved to try to keep step with Christian nations in their territorial-extension, for God is marching on.”

Dr. G. S. F. Savage was called out, and said he had been the auditor of this Board for thirty years, and had seen its income rise from about nine thousand dollars to eighty thousand (last year). He thought no one deserved a pension so much as our Treasurer, who had worked so faithfully and often wearily for about twenty-five years with no remuneration but the gratitude of all our constituency. He added that when he contrasted the work of the women in our churches with that of the men, he was thankful he belonged to the Woman’s Board.

In the afternoon the old officers were re-elected, with two or three additions, Mrs. Brunner of St. Louis being added to the list of Secretaries. An invitation to meet at Oberlin in 1901 was accepted. Miss Frances Blatchford gave a Bible lesson on “The Vision and The Voice,” both tender and effective. The Daughters of Armenia were introduced to our mental vision by Miss Eula G. Bates, who is to sail in a few days for the work she loves in Hadjin. Miss Benedict, W. B. M., brought our Japanese college girls before us so vividly that we felt as if we had visited Kobe, and we were more grateful than ever for the teachers at whose feet they have learned blessed lessons. Mrs. Moses Smith closed the service with a tender charge of which the summing up was, “Let this mind be in you which was also in Christ Jesus.”

MRS. M. J. WILLCOX.

WOMAN’S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPT. 10, 1900, TO OCT. 8, 1900.

COLORADO	390 22	INDIA RELIEF FUND.	
ILLINOIS	3,254 91	Received this month	28 25
INDIANA	28 00	Already forwarded	1,101 99
IOWA	1,335 71	Total	\$1,130 24
KANSAS	401 99	CENTURY FUND.	
MINNESOTA	497 37	Received this month	747 47
MISSOURI	199 58	Already reported	2,990 77
NEBRASKA	555 34	Total	\$3,738 24
NORTH DAKOTA	61 42	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO	2,478 14	Received this month	27 78
SOUTH DAKOTA	222 33	Already forwarded	917 06
WISCONSIN	1,099 02	Total since Oct. 20, 1899	\$944 84
FLORIDA	5 50		
TENNESSEE	2 10		
MISCELLANEOUS	66 92		
Receipts for the month	10,598 45		
Previously acknowledged	45,075 87		
Total since Oct. 20, 1899	\$55,674 32		

MRS. E. M. WILLIAMS, Ass't Treas.

