

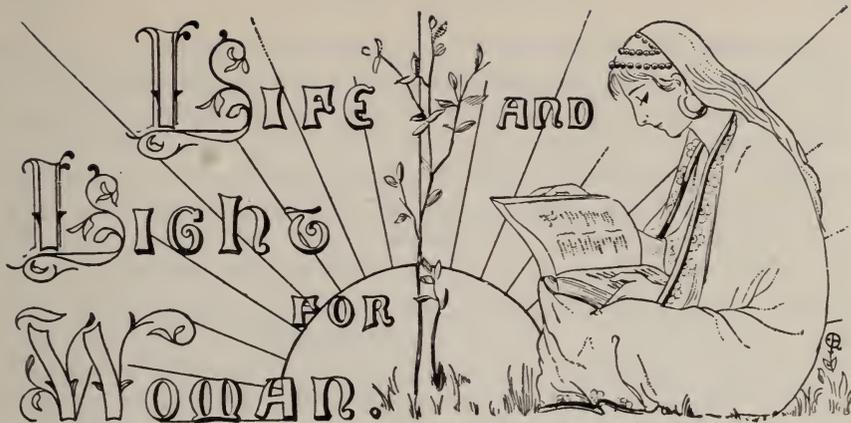


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VOL. XXV.

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No. 8.

Expect Great Things from God. Attempt Great Things for God.

ONCE more we report the contributions for the month with rejoicing, the amount for the month ending June 18th being \$1,880.98 more than for the same month in 1894; making a gain for the year from January 1st to June 18th of \$2,627.98. Since, owing to the change in the time of our annual meeting, the present financial year will be only nine months and a half, it is very necessary that this gain should be kept up during the remaining months. We believe it will be continued. Legacies are still less than last year by \$7,334.51.

As we go to press, thousands of Christian Endeavorers are making Boston homes, and churches, and streets bright with their presence. So many young men and women in convention assembled to plan work "for Christ and for the Church" is certainly a most inspiring sight. It is with pleasure that we notice the growth of the missionary interest in these conventions, and the speakers promised in Boston cannot fail to arouse enthusiasm in the cause they represent. The Junior Committee of the W. B. M. are alive to the occasion, and besides the establishment of a literature table at the convention headquarters, gave on July 11th an afternoon tea at the Congregational House to the chairmen of missionary committees of our denomination. The gathering was most successfully planned and carried out, and afforded a rare opportunity for the young people to meet the officers of the Board, missionaries, and each other in a social way.

THE twelfth annual meeting of the International Missionary Union, held at Clifton Springs, N. Y., June 12th to 19th, was a notable gathering. Of the twelve missionary boards represented the American Board took the lead, having thirty-eight missionaries present. One hundred and thirty-two missionaries from twenty-one foreign fields was the total enrollment, and it was an interesting fact that thirteen veterans in this honorable service stood for more than five hundred years of missionary life. It is worth noting, too, that only words of hope and cheer fell from the lips of these men and women who have faced every problem of foreign missionary work. The farewell meeting in honor of forty-two returning missionaries was one of deep interest. Those who were present at the little meeting of the missionary ladies of the American Board will long remember it as one of the most helpful hours of the Conference.

AN interesting leaflet has come to us, entitled "The Problem of Social Purity in Japan." The main part of the pamphlet consists of a letter dated at Lady Henry Somerset's home at Reigate, England, Sept. 19, 1894. The letter is written by those wise and valiant round-the-world missionaries, Dr. Kate Bushnell and Mrs. Elizabeth Andrew, who uncloaked secret and legalized vice in India, and brought to the notice of the English Government the fact that British law was being disregarded in India. This letter is addressed to "Christian Friends in Japan," and contains trustworthy but most distressing facts in regard to the widespread traffic in Japanese women for infamous purposes. These ladies urge upon Japanese Christians the formation of a Japanese Purity Society, to co-operate with the Woman's Christian Temperance Union, "to try to do away with that set of laws which make Japanese women desirable as prostitutes in foreign lands." Accompanying this letter is an appeal to His Excellency, Count Ito, urging him to give this matter his personal indorsement. This appeal is signed by two of our own missionaries, Miss Mary F. Denton and Miss Frances Parmelee, and other ladies whose names are not given. A quotation is given from Rev. William E. Griffis, D.D., who is well known throughout this country as an authority on Japanese matters.

Dr. Griffis is writing about the work of a certain young Japanese, and says, "Like a true Christian Samurai, his blood boiled at the representation of his countrywomen in such books as those of Pierre Loti, and of certain English authors whose sensualism and excessive and ill-directed flattery have sent thousands of American and European young men to Japan for the gratification of their lusts." I remember that once in Boston, when an appeal was made for the education of Japanese women, a certain lady, who was

connected with an educational institution, demurred, because she was fresh from reading Sir Edwin Arnold, and had adopted the opinion of that æsthete that education might mar the bloom of a creature so perfect as the Japanese woman! Our missionaries close their appeal to Count Ito in these eloquent words, "We pray your Excellency to interfere, that this beautiful land of Japan be not made the harlot house of the nations, and that the womanhood of Japan may be a glory, instead of a byword and jest to the impure and a sorrow and loathing to the pure of all lands."

G. H. C.

The best of news comes from our school in Umzumbe, South Africa, of a great spiritual awakening. Miss Stillson writes:—

AFTER the term was well started, we noticed increased attendance and interest in our Friday gospel meetings, and then there was one meeting of great solemnity, when a number were much impressed, and remained at the close for prayer and conversation. Since that time the interest has deepened and spread until all the school, except a very few, have felt the call of the Spirit, and expressed a desire to be saved. We do not say that all have become Christians. Some testify to sins forgiven, others are seeking the light. There seems to be much humility, and a fear of professing what they do not really possess. To-night, since I have been writing this letter, one girl for whom we have felt much anxiety has come to Mrs. Malcolm privately, quite broken down in penitence and grief for sin. She says she does want to come to Jesus, and we believe he will give her his own peace. She has one of those positive, impetuous natures which makes her a leader of others, and on this account we have felt specially anxious she should be among the saved. The Lord is good, and greatly to be praised. . . . The sowing of the seed has gone on steadily day by day; not our sowing, simply, but that of others who have been connected with the school and have longed over these girls. The Lord hears and remembers, and in his own time answers with the ingathering of souls.

Experiences in pioneer mission fields are sometimes quite exciting as well as very trying, as will be seen from extracts from letters from Gazaland received some time since. Mrs. Bunker writes:—

ON Sunday we had our first visit from lions. Just before sunset, as we were coming from the English service at Mr. Wilder's, it was reported that three lions were on the hill above us. Mt. Selinda rises about five hundred feet above the station. Although we were too excited to think about it at the time, the scene was really a fine one. The sunset glow just touched the trees and the tips of the tall grass; the lions stood in the path leading up the hillside, perhaps half a mile away, their tawny forms looking white at that time, and to our inexperienced eyes hardly distinguished from antelopes;

while soon a long line of men and boys, armed with rifles, spears, and knives, wended their way up the path. We ladies stood in our doors, but could soon see nothing but the flashes from the rifles. The lions retreated into



MISS NANCY JONES.

the tall grass as darkness came on, and nothing could be done beyond firing shots at random into the grass. The next morning a dead lioness was found with several shots in her. The other two proved to be her nearly full-grown cubs, and in the course of two weeks were killed, after doing some damage.

Miss Nancy Jones also writes :—

I HAVE a round log hut with mud walls. Just now I am enjoying the comfort of a wattle and daub chimney. At first we made a fire on our mud floor, and the smoke filled the room and found its way out through the thatch. During the last rainy season we learned a good lesson, for often we put up umbrellas to keep off the rain, and the bedding was often wet at night from the damp mist that would blow all day. We had to wait for the sunshine to dry our clothes. We kept well through it all, and have been very busy trying to make our huts waterproof this season, if we can.

There are many wild animals here. I have seen the lion in his wild state, three at once. They have killed two pigs, two chickens, one dog, and nearly finished another, besides trying to get our cows and donkeys. Just now they are quiet, but the hyena howls around nearly every night. One came into my yard a few nights ago. I have a pistol, and intend to kill him if I can. . . . I have had to sell sheets and a number of dresses and pieces of underclothing to buy food for myself and the girls. I have not had any flour, sugar, or lard for months. I use honey instead of sugar, as I can get it from the natives. They strain it through their dirty cloths, we know, but we shut our eyes to that fact. I can get a red meal from the natives and I make bread of it. It is nearly black when baked, and when dry it reminds us of sawdust. Mr. Bates has gone down to Beira, and we hope to see him some time next month with ample supplies for us all. The good Lord has promised to give us our daily bread, and he has given it to us every day.

AFRICA.

CONTRASTS IN THE ZULU MISSION.

BY REV. JOSIAH TYLER, D.D.

THE origin of the American Zulu Mission dates back to 1835. Six heroic men, with wives as brave as themselves, received their instructions in Park Street Church, Boston, on the 23d of November, 1834, and set sail, December 3d, for Cape Town, reaching their destination on the 5th of the February following. There they separated, half of their number going in ox wagons to the Matabele Zulus, a thousand miles inland. As Kuruman, the abode of Robert Moffatt, "Apostle to the Bechuanas," was on their route, they stopped there to rest, and were delightfully entertained. Mr. Moffatt was just beginning to see the natives emerge from barbarism after nearly ten years of toil, the average period of service on the part of pioneer missionaries in South Africa, before seeing definite results.

The Bechuanas are fine specimens of the Bantu, or Kaffir race, physically strong and naturally intelligent. Like most South African tribes they worship the spirits of their ancestors, place unbounded confidence in their doctors of divination, some of whom are professedly rain makers, and practice polygamy.

At first they were far from responsive to evangelical instruction, were inveterately lazy, and thievish also. They stole the missionary's tools, robbed the gardens of crops which had been raised with difficulty, looked into the church on Sunday to see who were attending service, and then took the opportunity to rob their houses.

Mr. Moffatt and his wife had an untiring patience and an unwavering faith. The latter said, even amid the greatest discouragements, "We may not live to see it, but the awakening will come as surely as the sun will rise to-morrow." A friend in the home country wrote, asking what she could send that would be useful. Mrs. Moffatt replied, "Send a communion service; we shall want it some day." Three years later the expected awakening came, and the service was utilized.

The inland mission to the Matabeles was of short duration. A war broke out between the natives and the Dutch; the missionaries were attacked with malarial fever before they had built suitable homes, and after burying one of their number they joined their brethren of the Maratime Mission in Natal, eight hundred miles northeast of Cape Town. It is to be regretted that no adequate account of the long and tedious journey made by these missionaries has ever been recorded. As told by Rev. Daniel Lindley, it was a thrilling story of hardship and adventure.

Our brethren on the coast began their work among an interesting race of barbarians, hospitable, friendly, and peaceable when not excited by the



REV. JOSIAH TYLER, D.D.

war passion. They were not thievish, like the Bechuanas, owing, no doubt, to a law in Zululand making theft punishable with death. It was a common Zulu saying, "He who steals eats no more corn."

They were as unresponsive to gospel teaching as other South African tribes, and the women were in a lamentable condition. So heavy were their burdens that it was not uncommon to see a woman thirty years old as worn and haggard as one of sixty.

My wife and I joined the mission in 1849, going out with Mr. and Mrs. Abraham and Mr. and Mrs. Wilder. Of this number, Mrs. Wilder and myself are the only survivors. The greatest obstacles had been overcome before we entered the field; the language had been reduced to writing, a grammar and dictionary prepared, and parts of the Bible translated. There were ten churches with forty-three members, that number being doubled the following year.

It was an anxious time for the brethren, who were organizing churches, lest the natives received into fellowship should relapse into barbarism. I remember that saintly man, Dr. Adams, after he had received a few converts to church fellowship, saying, tremblingly, "A few may deny their Lord, as did Peter, but I hope some will hold out."

Many years later, when hundreds of Native Christians gathered on that station and partook of the sacrament, I thought of that good man, and wondered if he were permitted to look down from his heavenly home on that scene. If so, how great must have been his gratitude and joy.

The methods of labor of our brethren were similar to those of other South African missionaries. They aimed at moral regeneration, assured that civilization, if not accompanied by change of heart, would prove a curse. To Dr. Moffatt is attributed the saying, "Civilization drives away the tiger, but breeds the fox." After twenty-six years of experience he wrote: "Much has been said about civilizing savages before attempting to evangelize them. This is a theory which has obtained prevalence among the wise men of the world, but we have never yet seen a practical demonstration of its truth. We ourselves are convinced that evangelization must precede civilization."

Prospects were rather dark when we began our work alone at a new station, fifty miles from the nearest post office or market. Indifference to the truth and the unwillingness of parents to have their children taught, taxed our patience. The "Spirit Doctor" of the tribe among which we were laboring was constantly consulted to find the cause of deaths or other calamities, and did all in his power to thwart our efforts, knowing that if our religion spread his craft was in danger. We had frequent appeals for protection from Zulu girls whose fathers sought to marry them to old men,

whom they hated but who had promised to pay a large number of cattle for them. By a sort of "underground railway" we could sometimes send them to a neighboring station, where they were concealed until the fathers' wrath abated. Ten years elapsed before any of my people had courage to come out on the Lord's side.

After forty years of service, the contrast between the time when I entered and left the field was very wonderful. Witchcraft had ceased, the cruelties practiced by spirit doctors were ended, superstitions had lost their stronghold, and a knowledge of gospel truth was widely diffused. Instead of creeping into huts on our hands and knees, we could enter many houses of European architecture; humble enough, it is true, but what an advance upon the smoky, one-roomed hut! Garments of European manufacture had largely taken the place of the skins of wild beasts, and on the Sabbath, instead of an audience of wild-looking heathen, the body of my church was filled with neatly-dressed, well-behaved men and women. The Theological Seminary was sending forth annually men better prepared to engage in evangelistic work, and the spirit of liberality manifested by the native Christians was most encouraging. The reports at an annual meeting of Zulu Christians a few years ago, showed the contributions for that year to have amounted to \$2,573 for 1,509 members, or the sum of \$1.70 for each church member.

In the matter of education, the advance in forty years was especially marked. The girls' school at Inanda, with over one hundred pupils, who received a thorough training on religious, intellectual, and industrial lines, had become a power throughout the land, and we may thank God that he directed the steps of its principal, Mrs. Edwards, to South Africa, where she has been instrumental in bringing about such results. The boys' school at Adams, the Umzumbe Home for Girls, and the station schools, were not less important in their far-reaching effect.



MRS. JOSIAH TYLER.

But the greatest contrast which I was privileged to see in my work among the Zulus was the way in which the Christians met death, as compared with the dark-minded spirit worshippers. To the latter it was "a leap into the dark," while a Christian girl near my station said, her face radiant, "I know that I am dying, but I have no fear; I shall soon see the new world and my Saviour."

But even as I write of these contrasts and rejoice that so much has been done, I would not have the readers of this article think that no more labor is needed. The work has but begun. The fields are white for the harvest. The Bantu, or Kaffir race numbers about 50,000,000 souls, of whom the Zulus stand at the head. As these people become evangelized, they will prove, we trust, important factors in reaching other African tribes. While grateful for what God has accomplished, let us push forward the work by enlarged contributions. The prayers of Christians that Africa may be opened for the gospel have been answered. Let us now pray that there may be no lack of means to send consecrated men and women into the field.

INANDA SEMINARY.

FROM MISS FIDELIA PHELPS.

A YEAR ago we reported the highest number of pupils at any one time during the previous twelve months to be one hundred and twenty-four. We thought that was more than we had accommodation for, but during the past year the greatest number has been one hundred and thirty-four, the average for the year being one hundred and twenty-two. The number of different girls during the year has been one hundred and eighty-one, one hundred and eight being from kraal homes.

When Edwards Hall was completed, in 1888, it was thought that sixty pupils could be comfortably accommodated, and by crowding a little, seventy or seventy-five. It may be well to explain how it is that with no increase of accommodation we can take in more than twice that number. It was done by putting two or more than we at first thought consistent with hygienic rules into each of the original dormitories, and by turning four class rooms and the schoolroom into dormitories at night. The original dining room is crowded to its utmost capacity, fourteen girls sitting at tables eight feet by three feet; and a second room, formerly a dormitory, has been turned into a dining room, accommodating about twenty-eight girls. In pleasant weather the verandas and yard supplement the four class rooms, and in rainy weather the dormitories are resorted to. The need of increased teaching force, in view of so

large a school, has been met by placing the advanced pupils as teachers of many of the classes below the fourth standard, these teachers being almost daily supervised and directed in their work.



MISS FIDELIA PHELPS.

Very few if any of the pupils are indifferent to the gospel message, and many give evidence of the work of the Spirit in their hearts. The voice of prayer is heard in all parts of the building where there are sleeping rooms soon after the last bell at night, and sometimes as early as four o'clock in the morning; and though we know it is far easier for these people to pray and

to talk well than to live pure and upright lives, yet we believe that many of these prayers are from the heart; and the fruits of the Spirit are perhaps not disproportionate to the light they have received. The development of some of the kraal girls who, two years ago, came in their heathen blankets, is cause for encouragement.

FROM THE GOVERNMENT INSPECTOR.

Mrs. Mary K. Edwards writes:—

The Inspector has made his report, and says: "The numbers attending this institution have increased from one hundred and six to one hundred and



MRS. MARY K. EDWARDS.

thirty-four, evidencing in this way the popularity which it has deservedly gained among the native people. With reference to the work done, either school or industrial, I have nothing but praise to give. The modesty, cleanliness, and good behavior, general intelligence and industry shown by the girls generally, are most creditable both to themselves and the ladies in charge. The varied character of the work done, the exactness and thoroughness insisted upon in all the departments, and the air of refinement that pervades the whole establishment, combine to make it as near the ideal native girls' school as it seems possible to get. The accommodation for sleeping is somewhat heavily taxed by the increase in numbers, but large,

well-ventilated class rooms make the provision for school work ample, and in some cases relieve the pressure on the dormitory capacity at night. The school laundry, dormitories, and refectory, are alike bright, clean, and well-ventilated. The health of the girls has been fairly good, taking the year through, and the progress made in the different studies quite satisfactory."

Thirty-three girls are working during their only free time outside of recesses, to pay for Bibles, Testaments, and hymn books. Twenty girls, nearly all kraal girls, have asked to remain during the summer vacation to work in the laundry, in order to get themselves clothes. Five have come to say they wished to unite with the church.

FROM MISS PRICE.

Our girls went home December 3d for the summer vacation. We have much to be thankful for in looking back over the term. The health of the girls has been unusually good. The general spirit and behavior have also been good, and some who have been troublesome in the past have grown much less so. At the close there were forty-one church members, ten having united at the last communion. A good many others are wishing to enter, and some will doubtless be received while at home this vacation. We long for, and need for ourselves and for the girls, the more powerful working of the Spirit within. With this in view we joined with Mr. Pixley in inviting Rev. D. Russell to come to us for a few days of special services. He came just after the inspector's annual examination, and just before the close of the term. He was here four days, holding morning, noon, and sometimes afternoon meetings in the chapel, and also a little evening service in the schoolroom specially for the girls. We believe much good was done. The earnest, solemn attention showed that the Spirit was working. One girl said, "It seems as if Mr. Russell came from heaven, and God told him what to say." I think we all felt that he was indeed taught of God. Our native teacher said, in speaking of the help she had received—



MISS MARTHA E. PRICE.

so great that she seemed to herself a new creature—that though she had heard all these things before, they came to her now with new force and power. She acted as Mr. Russell's interpreter, and succeeded wonderfully well.

In the Sabbath evening meeting, just before the girls went home, we asked them to tell if they had been helped. One spoke of being helped by an illustration he used in speaking on Psalm xxxvii.: "Commit thy way. Trust. Fret not thyself." You would have been touched to hear Noma-

beza. She said: "I have rejoiced in these meetings very much, but now I am going home where there is not one Christian—I am going among lions, and I don't know what will be done to me. It seems as if you must all, you teachers and all of you, just keep praying for me, that I may be kept." Her voice trembled, and tears came to our eyes as we listened. I believe she was a Christian when she first came to us; her prayers are like a Christian's, and her earnestness and faithfulness. I have been astonished at her prayers, and the allusions to the Bible in them; she evidently made good use of the only opportunity she had,—that of attending the chapel services near her home. She usually went to them, though "with great strife," she said, her father being so opposed. Another girl going to a similar home, said: "I know that we shall be told to do many wrong things while we are at home; pray for us that we may be kept." And afterwards she said to Miss Lindley, "You must hold on in prayer for us."

TWO BIBLE WOMEN AT ESIDUMBINI.

BY MISS GERTRUDE R. HANCE.

MAY I tell you a little about my Bible women? Hannah was one of the first to welcome us as a Christian when we came here five years ago. She grew up, was married, and became the mother of children who grew up in heathenism. Her husband was a polygamist, and a noted man in his heathen tribe. When he was about sixty years old, and his wife Hannah thirty-five or forty, they both became troubled about their souls' salvation. They talked the matter over in their kraal home. The story of their conversion is a most interesting one as told by Hannah, but I cannot tell it all here. The man made arrangements for his other wives and children so that they could have comfortable homes by themselves; some of them had married sons, with whom they went to live. Then the man and his wife Hannah came to this station, built a civilized house, and lived like Christian people. For ten or twelve years they lived a most happy and useful life, then he died a triumphant Christian death. She was left with three nearly grown-up children. Since then she has been like a "mother in Israel" on the station, and much respected by all. She has great faith in prayer, and for a long time has felt she was about her Master's business in visiting the sick, dying, and troubled, to pray with them. Frequently when she has felt that I have been troubled about anything, or ill, she has come to pray with me; her

prayers have often helped and comforted me. She is one of my Bible women. For four years she has been most happy in her work, going from kraal to kraal to hold meetings. She understands and can tell a great deal about Bible truths, yet she is unable to read properly, and cannot sing very well. So I have decided it is better for her to have some one with her, and that they should go out together to these meetings.

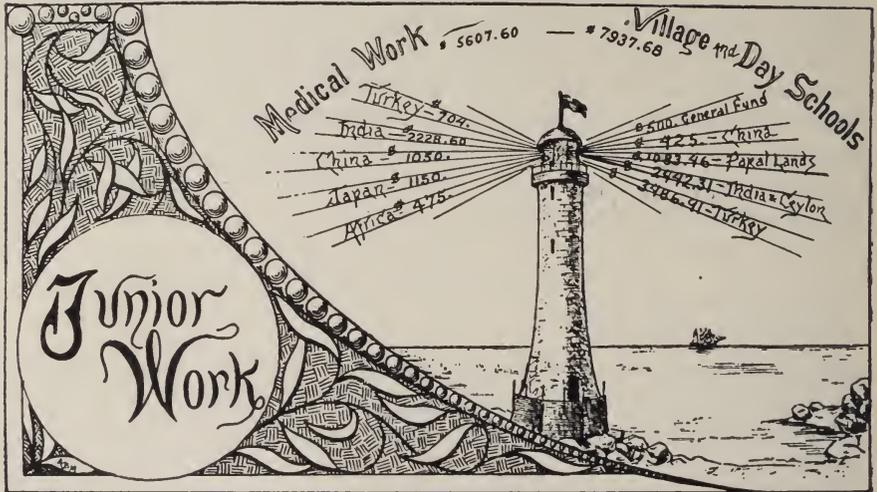
Now I will tell you about the one who goes with her. Her name is Tombihiti; she is a girl about sixteen. Four years ago this month we had special meetings at this station conducted by the Rev. Mr. Russell, who is pastor of a Congregational church for white people in Natal. He is a good man, and an eloquent and earnest preacher, and has helped a number of times at services at our various mission stations. When he was here four years ago a good many became Christians, and some are now our best helpers, one of them being Tombihiti. The first time I saw her she rose under the orange trees with a boy's shirt on, which came nearly to her knees. She said she wanted to be a Christian, and sat down. Her face was a most interesting one; she has a very fine forehead and head. After the service I had a chance to talk with her. We were all much impressed with her earnest manner and what she said. She continued to come regularly to the meetings, and I soon learned much of her story and her true desire to become a Christian. She said her father and mother had died when she was a few years old, and she had been left to the care of a heathen uncle. She knew nothing about Christianity. She was lonely and sad, and felt as if she wanted something, but did not know what. She heard others talk of praying to the spirits of their ancestors. So, when she was about ten years old, she began to pray in her loneliness for comfort and help. It was the feeble reaching out of a child from the darkness for light, for God. But she found no comfort; she grew more lonely, and more earnest to know the mystery of her being. Soon after this she heard in a vague way of Christianity, and wondered if that could help her. She knew no one who could tell her much about it. She heard of our being here, and determined, if she could get a chance, to visit the station. Her visit happened to be first at the time we were having those extra meetings. She heard the preaching, heard answers to her questions, and heard the wonderful story of Christ's love, of his salvation for sinners, of his being a friend, a helper. Her face became radiant with an expression of calm and earnest desire to seek and to find the Saviour. That expression has never seemed to leave her face; she has it now. Her manner is dignified and reserved, but her quiet, steady growth as a Christian has been very marked. She has been a member of the church for over two years, and has been in school about three. Her friends allowed her to come

and live with another uncle, near enough to the station for her to come to school. Her influence among her friends, among the young people, and wherever she is, greatly encourages and comforts me in the work. For a long time she has weeded in gardens to earn her own clothes. She can make them herself, and always looks neatly dressed. She can read the Testament very nicely in her own language, and sings quite well. She is very, very happy in being in this direct work in the kraals with Hannah. They greatly enjoy being together.

Miss Martha E. Price writes :—

WE began last term a fifteen minutes' daily prayer meeting in sections, one for each teacher, like the recess meeting at Mt. Holyoke, only ours is in the morning, before breakfast. One morning a girl was present who was to go before the magistrate that day, as her case was to be tried. She had been with us only a few days, having run away from home on the very day on which she was to be taken to marry a man whom she did not wish to marry. Unlike most of those who come, she seemed to have no desire either to learn or to become a Christian, and she seemed very heathenish indeed. I told the girls I thought we should remember her especially that morning, asking that the magistrate might be led to protect her, also for herself that her heart might be softened. I saw in the face of one of the Christian girls such a bright, eager look of response to my thought that I asked her to pray first; and such a prayer as that girl prayed! Though the words have gone from me, the impression remains, and is an inspiration to me whenever I recall it. The one who prayed was once a runaway kraal girl herself, but has been for some years taught and trained by Mrs. Ireland. Such a striking contrast as there was between those two girls is one of the object lessons which are so full of encouragement to us. The prayer was so far answered that the magistrate, though one who had been most unkind in some cases, treated her kindly, fined the brother who had attempted to force her, and promised her protection in case the attempt was repeated. She didn't return to us, having, as I said, no desire to learn.

Miss Phelps and I have been spending some weeks at the Sanitarium, with Miss Hance and others. It seems to me I have never enjoyed a vacation so much before. It has been not only a quiet resting time from care and work, but one of most delightful Christian fellowship and spiritual refreshing.



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

AFRICA.

A ZULU CHRISTIAN.—THE STORY OF ELLA.

BY MISS H. J. GILSON.

UMZUMBE HOME is at one of the most isolated of our mission stations in Natal, and the teachers there are called upon to make great sacrifices; but they have the satisfaction of knowing that they reach and help many who but for this school would be wholly ignorant of all spiritual truth, whose lives would be only an animal existence, with absolutely no knowledge of a future life. No worker in the home land can so fully enter into sympathy with Paul when he wrote: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." They know that nothing else but the good tidings brought to the world by our Lord Jesus Christ can awaken minds so darkened by ignorance and superstition, cleanse and purify hearts so degraded, lives so corrupt.

The story of Yona, the Zulu missionary to the Matabele, is familiar to the readers of LIFE AND LIGHT. Ella was a pupil in the Umzumbe Home with Yona, and was of like spirit and equal consecration, but called upon to show her devotion by patient endurance of suffering rather than in active service. It is difficult for one who has always lived in a Christian land to even imagine the superstition, darkness, and vice surrounding Ella during her childhood and early girlhood. Her home was a hut of

one room, without chimney or window, and only an apology for a door; the materials for its construction, poles and grass, had been brought from a great distance by her mother, in bundles which she carried on her head. She had also built the hut without any assistance from the father. There was no furniture except sleeping mats, closely woven grass mats about three feet square, which served as dining table, meat platter and plates, clay pots for cooking mealies, and large jars for brewing beer. Ella had absolutely nothing she could call her own except a few bead ornaments, and possibly a blanket. She could indulge in no dreams concerning her future, for she was practically a slave; first the property of her father, who was chief of his tribe, and after his death inherited by her eldest brother. From the time that she was seven years old, while her mother was working in the field or grinding amabile for beer, Ella had a little baby to care for, and much of the time went around carrying the child on her back.

Her brother's great desire was that she should grow up well and strong, and he was vexed and disappointed when he found she could not run about with the other girls; for if she were ill she could not marry, and he would lose the cattle which the Zulu bridegroom must always pay to the owner of his bride. The witch doctor was called in, but neither his art, his incantations, nor his vile mixtures proved availing; it was evident to all that Ella was growing rapidly worse.

There was at this time one bright spot in her life: for a short hour every month a missionary came on horseback to hold service with the people. Lying on her mat in the hut, Ella learned the hymns sung, remembered some of the words read from a book, and rejoiced to hear of the loving Heavenly Father who sent his Son to be her Saviour. She was filled with unspeakable joy when one Sunday she heard her brother asking the Umfundisi to take his sister to the mission station, telling him that he had already given the native doctor two of his best cows, and yet she was growing worse all the time. The story of some wonderful cures wrought by the missionary had reached the ears of the chief, and if his sister could be received at the station he would allow her to attend school, and she might learn to read a book, though he greatly feared books and papers were bewitched. It was vacation at the Home, and Mr. Bridgman felt that he should consult the teachers before deciding; he promised to tell the chief when he next came to preach. Before he could leave the kraal the sick girl sent a message to the missionary asking him to come to the hut; there she plead with him most earnestly to take her to the station, telling him she wanted to go, not for the reason that her brother wished to send her, but because her soul was sick, and she wanted to hear more about the Great Physician of whom he told them. This was joyful news to the almost discouraged missionary; for though he had faithfully preached the gospel at this kraal for many years, and though the people were all friendly toward himself, not one had before shown the least interest in his message.

Ella was promised that as soon as possible plans should be made for her reception into the Home. For some time she was too ill to attend the school, but she had a great desire to learn to read, that she might study

God's Word, and be able to teach it to others. She seemed hungry for truth, and with open heart received Christian teaching. Her teachers always felt that more than any other native they had ever met Ella had lived up to the light given her; had listened to God's voice in her soul. She had always kept herself from many forms of sin which are almost universal among her people.

Ella's disease baffled the skill of the missionary, and a European physician was consulted, who decided that she could not be helped unless an operation were performed. Her friends were assured that it would give relief. Though the natives themselves often cause great pain in applying remedies, they are utterly ignorant of anatomy, and have the utmost conceivable horror of the knife of the skilled surgeon. The teachers were not surprised when the mother and brother would not listen to this plan. With most native girls this would have decided the matter; having been for generations trained to think of themselves as the property of fathers, brothers, or husbands, few girls or women ever attempt to think for themselves.

Ella often surprised and delighted us with the quiet way in which she asserted herself. She said the operation must be performed, even if she went alone to the hospital. Her mother finally decided to go and remain with her. The operation was temporarily successful. Ella now came into the school, and though by no means a brilliant scholar, she worked faithfully, and could soon read in Zulu. The Bible was literally God's word, and to her a rule of faith and practice. She strove to implicitly obey all its commands.

She entered earnestly into all the religious life of the Home. She was often burdened for the spiritual life of her companions. When she went home in the vacations she gathered the little children at the kraal together, told them the story of our Lord's life, taught them many Bible texts, and a few of them learned to read the New Testament in Zulu.

After three or four years the disease returned, and Ella suffered intensely, but always without a murmur. The doctor told us that unless there was another operation she could live but a few weeks, and they would be weeks of terrible pain. The result of an operation was doubtful, but if successful would entirely remove the trouble, and she might expect to be perfectly well. There was something sublime in Ella's submission and faith. She insisted upon going to the hospital, but seemed to have no wish to decide the result herself. If she did not recover she would be spared the hard ordeal of returning home and trying to live a Christian life in the midst of heathen surroundings with no human help or sympathy, and she seemed to have visions of the joy and blessedness awaiting her in the home beyond the river. On the other hand, she ardently loved her people, and longed to see them converted to Christianity; if she regained her strength she might have the privilege of teaching them the way of life.

We heard with very sad hearts that Ella survived the operation only a few hours, but we were grateful for the influence she had exerted at the kraal, in the school, and in the Umzumbe church, of which she was a member; grateful, too, that her life had given us new faith and courage for our work.

FOR CHILDREN'S MEETINGS.—AFRICA: ITS HEROES, ITS
NATIVES, ITS CUSTOMS, ITS NEEDS, AND ITS
CONTRASTS.

BY MRS. JAMES L. HILL.

HAVE one of the boys or girls point out a probable route which a missionary would take in reaching Africa. We would suggest that in our missionary study this month the work be so laid out that it can be principally done by the boys and girls themselves. Abounding material can be had from libraries and missionary publications. Let one child prepare a little essay on the animals encountered by missionaries, as portrayed so graphically in chapter nine of "Forty Years Among the Zulus," by Josiah Tyler. The interest in the meeting certainly will not flag while the little essayist is describing Mr. Tyler parleying with the King of the Baboons, and Dr. Livingstone's adventure with the lion that seized him and shook him, and left marks of his teeth upon him by which his body was identified after it was sent to England for its honored burial. If there is a member of the mission circle who is "all boy," he might be designated to prepare an account after the style of chapter ten in Mr. Tyler's most interesting work upon "Crocodiles and Snakes."

Let another of the members of the circle prepare a little biography of Robert Moffat, the eminent Scotch missionary to Africa. Material of intense interest can be found in Moffat's "Southern Africa," a really great book, which was a sensation in its day. Let still another member of the circle be prepared to give an account of the dreaded chief Africaner, who received Mr. Moffat coldly, and who, it was believed, would destroy him, but whose heart the Lord touched so that he would sit down with the missionary at the door of his house and talk until dawn about the things of God. (See "Mission Stories of Many Lands," page 60.) Another little essay ought to be prepared upon the life of Dr. Moffat's son-in-law, David Livingstone. The search for Livingstone and the circumstances of his death will lend an element of pathos to the meeting. A very striking contrast can be made by exhibiting a map of Africa as Moffat found it in 1816, and as it now appears since the days of Livingstone and Stanley in the modern school atlas. A greater contrast, showing the triumphs of Christianity, can be exhibited by a little sketch of the natives as Moffat found them, with their customs, and the Zulu Christians, and preachers, and educational institutions as Josiah Tyler left them, as recited in chapters nineteen, twenty, and twenty-seven.

Africa presents another amazing contrast. While nature has dealt lavishly with it, and the most brilliant birds and most beautiful insects, the hugest reptiles, the lordliest brutes and largest variety of fruits and vegetables abound, the lowliest and meanest of its productions are its human beings. Thus, as a conclusion, can be exhibited to the boys and girls the fact that while you can find flowers every month in the year, still, without the gospel, a man may sink to the level of an animal; but here, even among Africa's dusky children in this "Lost Continent," more has been done by missionaries in the last thirty-five years than in the previous three thousand three hundred.

Our Work at Home.

FROM THE SUNNY SIDE.

BY MRS. ALICE G. S. DERBY.

“FIVE rows of grapes from the sunny side of my vineyard.” Very persistently did the words keep sounding in my ears late one snowy winter afternoon as I sat in our cozy library before a cheery wood fire. I puzzled for some time over the connection in which I had first found them; then I remembered it was in a mission paper where I had read a little story of a native Christian in Asia Minor who, when asked how much he would give toward the building of a new church, had answered, “Five rows of grapes from the *sunny* side of my vineyard.”

Just why I thought of the words that afternoon I cannot say, but still they kept repeating themselves in my brain, and singing in time and tune with the sizzling of the sap from the logs on the hearth, over and over again, until by degrees the library, with its familiar nooks and the gleam of golden bindings on its shelves, became a dim and dreamy place,—the warmth of the fire changed to the warmer glow from a southern sun,—and I found myself walking in a great vineyard flooded with sunshine and filled with vines laden down with luscious fruit. Afar off in this vineyard I saw men and women walking, some enjoying simply strolling in and out between the laden rows, with the warmth of the sunshine about them; others picking and eating the purple clusters, all regardless of some tiny, hungry-eyed children holding out to them empty hands. Still others were busily packing their clusters in huge baskets ready for the market, so busy with thoughts of the profit that they did not heed the sunshine nor the summer air.

But these were not near me, for all around me were the vines of my own goodly vineyard. As I turned to pick a cluster of grapes, lo, a miracle! for instead of the clusters of purple fruit were huge bunches of golden coins. Oh how they gleamed and glittered in the sunlight! Half idly I counted the number of golden discs in a bunch near at hand, and found fifteen. Just the number of yards of material that I wanted for my new spring suit, and each coin was the price of a yard. Surely this was most fortunate, and, going on from cluster to cluster, I found in one the price of a new hat; near at hand, a set of longed-for books; tickets for the lectures and concerts of the season; subscriptions for magazines; many needed conveniences or long-desired luxuries about my home; gifts for dear friends (for I was not wholly selfish); and, in an especially luxuriant corner, so many golden clusters hung together that I felt sure that at last my coveted European journey was not far distant. So I walked throughout all my vineyard until I had numbered all the coins and each bunch was marked, as you have seen a gardener mark different varieties with a tiny label, setting it apart for some specific purpose.

As I passed along the last row, I was conscious of One walking at my side ; and as I raised my eyes to his face I knew him indeed to be the Lord of the vineyard. Gladly I greeted Him, for I knew that from him had come the vineyard and the rich harvest found therein.

“Hast thou aught of the fruits of thy vineyard for Me, my child?” he asked, and I answered quickly,—

“Surely, O Master, all that I have is thine, and to thee belong the first fruits of my vineyard.”

Yet as He stretched out his hand to gather but one of my golden bunches, I cried, “Nay, dear Lord ; not that one !”

But as he turned to the second, I said, “Spare me this one also, dear Lord.”

“Is this one then for Me, daughter?” he said, with sadness on his face, touching a tiny bunch with but three golden grapes upon it ; but, alas, one of those golden grapes was to take me on a pleasure trip, the second to a fine concert, and the third was a year’s subscription to a current magazine. So I answered once again, half guiltily, “Not this little one, dear Master, but over yonder, in that shady corner, I think may be found some which I will give gladly.”

Then the Master turned from me, with the sadness deepened on his face, and went toward the shady side, where the grapes hung in poor and scattered bunches, while I stood alone in the sunshine with my golden harvest glittering around me.

Suddenly the sunshine faded, and I found myself again in my library, with the winter twilight darkening fast.

It was but a dream, yet the words which had lulled me to dreamland sounded now with a clearer meaning. “Five rows of grapes from the *sunny* side of my vineyard.” My vineyard was a large one, I knew, and although the golden grapes of my dream were not very plentiful in reality, yet I knew full well that the lines had fallen to me in pleasant places. If here and there were shady corners, yet I was not often called to walk therein, and the greater part of my vineyard was sunny indeed.

The vividness of my dream set me to thinking. Was I indeed gathering all the fruit of the vineyard into my own barns and storehouses, without giving to the Lord of the first fruits of all my increase? If my golden dream had been true, it would have been worth while to deny myself and give to the Master the fruits. “Five rows” of such golden fruit would be a worthy gift, and one whereof the glory would atone for no small amount of self-denial.

If I could send the five hundred dollars needed for that little church in Armenia ; could add the thousand dollars wanted to complete the publication of the new dialect Bible of which I had heard that day ; could give thousands here and hundreds there, and a quarter of a hundred with a few strokes of my pen,—would I not give gladly? But of what account was it to give, by utmost endeavor, a dollar or two more to the Lord’s treasury. If it were a question of giving up an illustrated, morocco-bound volume of poems in silken case, that I would gladly have done : but of what use was it to give up buying the ten-cent illustrated paper on the train? Worth while, perhaps, to put the price of a five-pound box of Huyler’s into the

thank-offering envelope, but what about giving up the quarter of a pound of chocolates I so often bought down town? "Dear Lord," I said, "if thou hadst given me great riches, and hadst bidden me do some great thing for thee, how gladly would I have done it."

"There," I said to myself, "is my neighbor. Surely he could give great things from his vineyard, but he does not." And conscience straightway answered, "What is that to thee? It is the grapes from the sunny side of your vineyard."

Truly those grapes from that little vineyard in Asia Minor were beginning to weigh heavily on my heart. "But," I argued, "must I give up all,—all my pleasures, all candy, flowers, books, and music?" And my heart answered, "Nay, for the Lord is not a hard master, nor one who claims all." Then seeking to know what portion the Lord did claim, I turned in the Bible to the "Laws of the Vineyard," and read this verse: "Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger." That was all the demand of the ancient law. So rich a harvest for one's self; only the few unneeded grapes to be left. Surely that left ample for one's own needs and pleasures. "When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, the fatherless, and the widow; that the Lord thy God may bless thee in all the work of thine hands."

I closed the Bible in the gathering twilight. If this were all demanded by the stern old dispensation, what were the demands of the new? Ah! there were no demands save those made by love; love, whose standard of measure was the love of Christ,—no law for tithes and offerings save this universal rule, "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

Guided by this law of love, how little question there would be of duty or of tithes; for to Him who loved us, how gladly would we give of our abundance from the sunniest spots in all our vineyards: give not grudgingly nor of necessity, but gladly and freely, without weights, measures, or values, for "love counteth not the cost."

LEAVES FROM OUR BRANCHES.

Worcester County Branch still holds its own amid some discouragements and much to cheer, as evinced by the following echoes from various auxiliaries: "Larger attendance, and greater interest." "Some signs of quickened interest." "Interest unabated; earnest prayer daily offered for missionaries." "Meetings helpful to those who attend." "Outlook bright." "All is hopeful; our meetings are occasionally held in the evening, to gain the attendance of some who otherwise could not come." "We hold our own; meetings interesting." "Membership small, but workers faithful and conscientious." "Interesting meetings, with occasional letters from the missionary toward whose support we contribute." (Might not equal familiarity with our other missionaries tend to increase of interest in the general work of the Branch?)

One auxiliary has set a most praiseworthy example by voting to send a delegate to each meeting of the Branch, and paying expenses, thus insuring attendance and a full report of the meeting, so keeping in closer sympathy with the Branch in all its work.

The secretary of one auxiliary writes: "We set our standard at the beginning of the year as follows: To double our membership (then numbering twenty-four); to increase our donations indefinitely, reaching at least two hundred dollars; to increase our knowledge of missions; to keep watch over the 'Juniors'; and to buy a set of missionary maps." With one fourth of the year still remaining, she adds, "Our membership is increased to forty; the maps are secured; nearly one hundred dollars are in our treasury, and by regular contributions, thank offerings, and special effort, we expect to reach our goal by September." This auxiliary has a report from the Junior Christian Endeavor Society at each meeting. The "Juniors" are pledged to raise twenty-five dollars; and the "Senior Christian Endeavorers" have promised seventy-five dollars; all of which is to reach its destination through the treasury of the auxiliary.

Would that the president of every auxiliary might learn the secret of this young pastor's wife in thus happily blending the work of these various societies, whose aim is one, and whose variance is ever one of misunderstanding, never of necessity. The happy time is surely hastening when all shall see eye to eye, and this work of the Lord shall "prosper gloriously."

Vermont Branch.—Miss Kyle, Field Secretary of the Woman's Board, has been in our State for a few weeks doing most excellent work. Her time was spent in two counties. Sometimes she was obliged to take long rides to meet her appointments, and doubtless much weariness of the flesh was the result, but we heard no murmurs, and our plans were carried out with faithfulness and efficiency. I quote from the testimony of auxiliary officers and others where she labored. One says: "I feared our audience would be small, but four hundred greeted Miss Kyle. It was a good audience, but it did not come up to the 'talk'; that was grand." Another writes, "Miss Kyle held the undivided attention of her hearers from the first to the last word;" and yet another says, "Our church is a center of home missionary interest, and I feared only a few would come out to hear Miss Kyle; but a good number came, and Miss Kyle seemed led of God to speak just the right words." In one of our largest churches, where the pastor is not an enthusiast about woman's work, Miss Kyle was invited to repeat her talk at the prayer meeting to the Sunday morning congregation! We believe the work done by this Secretary is very needful in all our larger Branches, and we are quite sure from our experience that no one need be better fitted to accomplish, under God, good results than this same young woman.

F.

OUR BOOK TABLE.

A New Programme of Missions. By Luther D. Wishard, with an introduction by Rev. R. S. Storrs, D.D. Fleming H. Revell Co. Pp. 97.

The author of this strategic set of facts and suggestions, in his official capacity of Foreign Secretary of the International Committee of the Young

Men's Christian Associations, made a personal investigation, in the course of three years' journey around the world, of most of the important mission stations. In this volume he shows the newly awakened interest in missions among the students of the Occident and Orient, and proposes to make the colleges at home and abroad centers of missionary effort. The young men of Asia who receive their education in government schools, whose policy is non-interference in religious matters, with a strong tendency, in many cases, toward text-books teaching agnosticism and materialism, underrate the hold Christianity has in our universities. As Mr. Wishard says, "They have been shamefully imposed upon by misrepresentations made by their irreligious teachers from the West, who have assured them that Christianity is losing its hold upon the educated and influential classes in Europe and America." They fail to understand that more than one half of the student body in the American colleges are members of Christian churches, and the greatest student organization in the world is the Intercollegiate Young Men's Christian Association.

To many of us who are depressed by the lack of knowledge in regard to missions among the men of the churches, and their consequent lack of interest, this book comes with a bright outlook into the future. If this movement gains ground so that the Christian college-bred men become intelligent and interested, there is some hope that this feeling will deepen among those who enter our theological seminaries, and that the young graduate who comes to a country parish will be filled with such zeal and knowledge that there will be a revival of the missionary spirit among those who for a generation have known little and done less for the advancement of Christ's kingdom in the ends of the earth.

Reminiscences of Medical Missionary Work. By W. Burns Thompson, F.R.C.S.E., F.R.S.E. Preface by James L. Maxwell, M.A., M.D. Hodder & Stoughton, London. Pp. 248.

This book comes to the Board Rooms from the Medical Mission House, Highbury Park, London, "with best wishes for the new Circulating Mission Library," and signed Annie R. Butler, Children's Secretary.

It is the biography of a mighty man of God, who was connected with the Edinburgh Medical Missionary Society, and in this way he came in touch with medical missions in foreign lands, although his own personal work was among the poor of Edinburgh in the Cowgate and the Canongate. The Cowgate of Edinburgh is described as looking "like a vast, gloomy trench, with human swarms moving about on the bottom. Numerous closes open to the trench, almost low and dark enough to be the passages of a mine." In one of these closes, so narrow that two persons cannot walk abreast, was the Medical Missionary Dispensary and Training Institution, of which Dr. Burns Thompson was superintendent. Two chapters of this book are devoted to "Women and Medical Missions."

Dr. Thompson does not seem to be of the opinion that "a little knowledge is a dangerous thing" in medicine, when this is to be put in contrast with the malpractice of native doctors in the foreign field. He says: "When one thinks of the extent of the field, the urgency of the need, and the paucity of thoroughly equipped medical lady workers, one realizes that a vast

amount of good may be done among the needy daughters of heathendom with a very moderate amount of medical training." A desire to win souls to Christ was Dr. Burns Thompson's supreme passion, and he used his opportunities as a practicing physician to lead his patients to Christ as the Great Soul-healer.

Our thanks are due to Miss Butler for presenting to the library of the W. B. M. this spiritually stimulating biography.

G. H. C.

ANNUAL MEETING.

THE Twenty-Eighth Annual meeting of the Woman's Board of Missions will be held in Boston, on Wednesday and Thursday, November 6 and 7, 1895. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, November 5th.

The ladies of Boston will be happy to entertain all regularly accredited branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 1st to Mrs. Nathaniel Green, No. 1 Congregational House, Boston, Mass. To any besides delegates 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, that their places may be filled.

TOPICS FOR AUXILIARY MEETINGS.

August.—Missionary Societies in Foreign Lands; see LIFE AND LIGHT for July.

September.—Contrasts in Africa as shown in the Lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers. The work of Mrs. Clara Grey Schauf-
fler, Mrs. Alice Gordon Gulick, and Mrs. Gertrude C. Eaton.

November.—Thank-offering Meetings.

December.—Important Events of the Year Bearing on Mission Work.

TOPIC FOR SEPTEMBER.

Contrasts in Africa, as Shown in the Lives of Robert and Mary Moffat and Rev. Josiah Tyler, D.D.

We suggest three brief talks on (1) The Lives of Robert and Mary Moffat. (2) The Condition and Needs of the People. (3) Some Results of Missionary Work. The best material for these talks is found in the books, "The Lives of Robert and Mary Moffat," by John S. Moffat, and "Forty Years Among the Zulus," by Rev. Josiah Tyler. Both these volumes are in the circulating library of the Woman's Board. They should have a place in every Sabbath school and town library. Where these cannot be obtained, we suggest for Robert and Mary Moffat, *Missionary Herald* for October, 1883, August, 1886, and the monthly leaflet. For condition of the people and results, see *Missionary Herald* for April, 1869, May, 1872, July and December, 1874, April, 1886, LIFE AND LIGHT for October and November, 1879, October, 1881, August, 1886, June, 1887, January, 1888; also "Sketch of Missions in Africa." All the references may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Auburn, Sixth St., Aux., 5; Bangor, Aux., 29.37, First Parish Ch., S. C. E., 7.52, S. S., 8; Belfast, Aux., 34.35; Bethel, First Ch., Aux., 12, Little Helpers, 1.50, Second Ch., Aux., 1; Biddeford, Second Ch., Aux., 35.05, Pavilion Ch., 10; South Brewer, S. C. E., 6.24; South Bridgton, 2; Boothbay Harbor, Aux. (of wh. 25 const. L. M. Miss Isabella M. Reed), 46; Brunswick, Aux., 71; Buxton, Ladies of Cong. Ch., 5; Center, Lovell Ch., 4.60; Castine, Aux., 10; East Orrington, Miss Maria George, 1; Fort Fairfield, Ladies of Cong. Ch., 3.50, Foxcroft and Dover, Cong. Ch., S. C. E., 10; Gray, Aux., 8; Garland, Aux., 11.45; Gardiner, 10; Hallowell, Aux., 7; Hampden, Aux., 45, Extra Cent-a-Day Band, 15; Harpswell Centre, Aux., 6; Hancock Co., Contribution, 2.04; Jonesport, Missy Socy, 2; Monson, Sunshine Band, 4; Orland, 1; Phippsburg, Ladies' Contribution, 12.50; Portland, Bethel Ch., S. C. E., 5, High St., Mission Circle, 107.23, State St. Ch., Aux. (of wh. 25 const. L. M. Miss Harriet Randall Johnson), 113.20, Gleaners, 40; Williston, Light Bearers, M. C. add'l, 1.90, High St. Ch., Aux., prev. contri. const. L. M's Miss Emma F. Twitchell, Miss Elizabeth A. Clark, Miss Mary E. Dunbar, Miss Louise L. Edwards; Rockland, Golden Sands, 14, Aux. (of wh. 25 const. L. M. Miss Alice Starrett), 90; Scarborough, Willing Helpers, 10, Aux., 10; South Freeport, Aux., 50; South Berwick (of wh. 50 const. L. M's Mrs. Emma B. Hodgden, Mrs. Bessie R. Hodgden), 68.15; Thomaston, Aux., 7; Tremont, Ladies, by Miss Clark, 3; Waterville, Aux., 16; Warren, Aux., 7; Woodford's Aux., 10;

West Falmouth, Second Ch., Aux., 10.15;	
Portland, Mrs. McPherson, 50 cts.,	
Young Ladies' M. B., 75; Searsport,	
First Cong. Ch., Aux., 19,	1,084 25
Total,	1,084 25

NEW HAMPSHIRE.

Canterbury.—M. C.,	6 00
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Barrington, Aux., 13.85;	
Candia, Aux., 25, Helpers, 5; Dover,	
First Cong. Ch., S. C. E., 20; Dublin,	
Trinitarian Cong. Ch., 1; East Jaffrey,	
Aux., 18.85; Hanover, Wide Awakes (of	
wh. 25 const. L. M. Miss Emily H. Howe),	
50; Henniker, Ladies of Cong. Ch., 18;	
Hinsdale, Aux., 7.50; Littleton, Aux.,	
9; Manchester, First Ch., Aux., 35, Mrs.	
Thomas Dunlap, to const. self L. M.,	
25; Nelson, Aux., 5.25, Willing Workers,	
2.06; Swanzey, Aux., 6; Troy, Aux. (of	
wh. 25 const. L. M. Mrs. Wm. P. Clancy),	
27.45; Winchester, Aux., 15; Penacook,	
S. C. E., 10,	293 96
<i>Suncook.</i> —A Friend,	2 40
Total,	302 36

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 3; Barre, Aux., const. L. M. Mrs. James Morse, 25; Bennington, North, Jun. S. C. E., 2.50; Brattleboro, Fessenden Helping Hand Soc., 10; Burlington, Mission Bands, 60; Cabot, Lower, S. C. E., 10; Cambridge, S. C. E., 1; Chelsea, Cong. Ch., Thank Offering, 14; Fairfield, Ladies of Old Cong. Ch., 7; Franklin Co., 3.50; Graf-ton, S. C. E., 5; Hartford, Aux., prev. contri. const. L. M. Mrs. Herbert W.

Boyd, 12.74; Highgate, Ladies, 1.50, King's Daughters, 3; Georgia, Aux., 2; Middlebury, Inasmuch Circle of King's Daughters, 5; Newport, Aux., 10; Randolph, Missionary Union, 10, Ways and Means Soc., 10; St. Albans, Aux., 8.25; St. Johnsbury, North Ch., Aux., 27; Waitsfield, Aux., 2; Waterbury, Aux., 6.23; Weston, Aux., 2.25; Burlington, College St. Ch., S. C. E., 10; Less Expenses, 13.05,

237 92

Total, 237 92

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Reading, Aux., 11; Bilerica, Aux. (of wh. 25 const. L. M. Miss Carrie E. Greenwood), 30; North Woburn, Jun. S. C. E., 5; Malden, Jun. S. C. E., 5; Linden, Jun. S. C. E., 5.20; Melrose, A Friend, 2; Lexington, A Friend, 5,

63 20

Barnstable Co. Branch.—Miss A. Snow, Treas. Thank Offering at Semi-annual Meeting in May, 15.10, Cotuit Ch., 5; North Falmouth, Aux., 8.50; Bourne, Mrs. J. S. Ellis, 1; Hyannis, Mrs. Rebecca J. Bearse, 1, Miss Rosa Bearse, 50 cts., Miss Esther Coffin, 50 cts.,

31 60

Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 9.60; Dalton, Y. L. Aux., 38.61, Penny Gatherers, 61.32; Hinsdale, Aux., 48.48; Lee, Willing Workers, 56; Lenox, Aux., 30; North Adams, Y. L. Aux., 35; Peru, Aux., 16.08; Pittsfield, First Ch., 27.65; Stockbridge, Aux., 41.63; West Stockbridge, 8; Pittsfield, South Ch., Aux., 45.56; First Ch., Aux., 14, Coral Workers, 70; Sheffield, Aux., 30; Windsor, An aged "Shut In," in memory of her mother, 1,

532 93

Essex South Branch.—Miss Sarah Clark, Treas. Lynn, Central Ch., Aux., 14.50, Jun. S. C. E., 25; Marblehead, North Ch., Aux., 19, Jun. S. C. E., 6; Special Donation of Branch, 56.62; Salem, Crombie St. Ch., S. C. E., 10,

131 12

Everett.—M. P. Allen, 4.40; First Cong. Ch., 8.53,

12 93

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Hawley, Aux., 7; Shelburne Falls, Jun. Aux., 25,

32 00

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Amherst, Harding Band of Jun. S. C. E., 4; North Amherst, Little Sunbeams, 4; East Amherst, Aux., 3.25; Hadley, Aux., 25.29; South Hadley, Faithful Workers, 10; Northampton, First Ch., 42, M. B., 8, Edwards Ch., Gordon Hall Band, 7.63; Southampton, Cong. Ch., S. C. E., 10; South Hadley, Aux., const. L. M. Miss Sophia E. Eastman, 25, prev. contrib. const. L. M. Mrs. W. S. Spafford; Elizabeth Gaylord, 25; North Amherst, Mrs. Spear, 30,

194 17

Holyoke.—A. L. Hills,

1 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. South Framingham, Aux., 179; Hopkinton, Aux., 4; Maynard, Mrs. Lucy A. Maynard, in memory of Fannie, Mary, Hattie, and Little Vickie, 10; Natick, Aux., 22; Wellesley, Dana Hall Miss'y Soc'y, 75, Aux., 38.50, Wellesley College, Christian Association, 200; South Framingham, Grace Ch., S. C. E., 10,

538 50

Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Duxbury, S. C. E., 7; Weymouth and Braintree, Aux., 10; South Weymouth, Old South Aux., 5.12, Union Ch., 68.82; Wollaston, M. C. E., 4.20,

95 14

North Brookfield.—A Friend,

15 00

Rockville.
Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, First Ch., Aux., 63.60, Second Ch., Aux., Ladies' Prayer Circle, 15, I'll Try Band, 6; Miteneague, Aux., 20; Monson, Aux., 25; Springfield, Hope Ch., Aux., 42.97, Olivet Ch., Aux., 57.05; Ludlow Center, Aux., 12.75,

242 37

Suffolk Branch.—Miss Myra B. Child, Treas. A Friend, 5; Allston, Wide Awakes, 20; Boston, Central Ch., Aux., 330.65, Jun. Aux., 88.13, S. S., 2.54, Adabazar M. C., 1.60, Mt. Vernon Ch., Aux., 97, Park St. Ch., Aux. (of wh. 25 by Mrs. E. K. Alden, const. L. M. Mrs. R. A. Washburn), 305.75, Union Ch., Aux., 100, Jun. S. C. E. (of wh. 5 from John Noyes Colby, Cradle Roll), 25; Brighton, Y. L. M. S., 10; Chelsea, Miss S. R. Brooks, 1; Central Ch., Pilgrim Band, 36.91, Third Ch., Floral Circle, 10; Dorchester, Pilgrim Ch., Aux., 8, Village Ch., Y. L. M. C., 20; Hyde Park, Aux., 55, Jun. Aux., 36.95; Jamaica Plain, Boylston Cong. Ch., 7; Newton, Eliot Ch., Little Helpers, 10; Newtonville, Central Cong. Ch., Aux., 125; Roxbury, Eliot Ch., Thompson Circle, 50 cts., Ferguson Circle, 50 cts., Eliot Star Circle, 4.32, May Flowers Circle, 4.32, Highland Ch., Aux., 64.85, Immanuel Ch., Ladies' Aux., const. L. M. Mrs. P. N. Livermore, 25, Aux., Offering (of wh. 25 by Mrs. M. A. Low, const. L. M. Miss Lucy P. Low, 25 by Mrs. F. J. Ward, const. L. M. Mrs. Julia Law, 25 by Mrs. James Fisher, const. L. M. Miss Emma A. Jaques), 128.90, Walnut Ave., Aux., 30, Cradle Roll, Margaret Pierce, 5; Somerville, Broadway Ch., Aux., 10, Winter Hill Ch., Mary F. Keeler Circle of King's Daughters, 2; Watertown, Phillips Ch., Cradle Roll, 7, Aux., 10; West Newton, Aux., 25; West Roxbury, Helping Hands, 15,

1,627 92

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Blackstone, Aux., 6.10; Douglas, Jun. S. C. E., 13.50; Gilbertville, Aux., 6.44; Lancaster, Y. L. M. S., 25; North Brookfield, Aux., 40; Spencer, Aux., 14, Worcester, Salem St. Ch., Aux., 12.50,

117 54

A Friend,

500 00

A Friend,

10 00

A Friend,

50 00

Total, 4,195 82

LEGACY.

Lakeville, Mass.—Legacy of Mrs. C. L. Ward,

500 00

RHODE ISLAND.

Pawtucket.—Mrs. C. P. Foote,

2 00

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Union Ch., Jun. S. C. E., 5, Central Ch., O. G. M. C., 35; Pawtucket, Y. L. M. C., 25; Central Falls, Aux., 18.24,

83 24

Total, 85 24

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich Town, Jun. S. C. E., 3; Grassy Hill, S. C. E., 2; Norwich, Broadway Ch., Aux., 323.81, Park Ch., Aux., 180.88; Greenville, 38.25; Preston, 14.15; North Woodstock, Aux., 8, Misses S. L. and E. E. Bishop, in memory of their Sister, Miss A. M. Bishop, to const. L. M.'s her six S. S. scholars, Misses Mary F. and Sarah Potter, Agnes and Alice Hubbard, Ethel Paine, Mrs. Lulle Barrett, 150; Groton, Aux., 40.71; Wauregan, Aux., 20; Woodstock, Y. L. A., 54.08; Danielsonville, Aux., 10; Preston, Long Soc., Aux., 9.15; Griswold, Pachang Acorn M. C., 14.56; Norwich, Broadway Ch., Miss'y Students, 4.50; Bozrah, Aux., 10; Taftville, Aux., 13.05; Griswold, 38.50; New London, First Ch., add'l, 7.70, Thank Offering, 45.81, S. C. E., 13.26, Ransom Band M. C., 15.08, Second Ch., Aux., 15.75, Thank Offering, 64.35; Colchester, Y. L. A., 10, Wide Awake M. C., 6.45, Boys' M. B., Senior Div., 2.28, Junior Div., 2.24; Norwich, Second Ch., Thistle-down Aux., 90; Brooklyn, Aux., 54.73; Putnam, Aux., 45, Mission Workers, 50; Hanover, Aux., 13.41, S. C. E., 10; Norwich, Park Ch., Y. L. A., 35, 1,415 70

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Columbia, Cheerful Givers M. C., 30; Enfield, Aux., 65; Glastonbury, Aux., 5, Cheerful Givers M. C., 15; Hartford, First Ch., Primary S. S., 5, Park Ch., Aux., 15, S. S., 30, Pearl St. Ch., Cradle Roll, 20; Kensington, Endeavor M. C., 25; Plainville, Coral Workers M. C., 5; East Windsor, Aux., 10; Hartford, M. F. Smith, 5, 230 00

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, C. E., 38, Jun. C. E., 1.05; Bethany, C. E., 9.29; Branford, Aux., 10; Bridgeport, Olivet Ch., Jun. C. E., 20; Centerbrook and Ivoryton, Aux., 5; Chester, Aux., 5; Clinton, Aux., 5; Clintonville, C. E., 5; Cromwell, Aux., 1; Danbury, Second Ch., Aux., 60; Durham, Aux., 1; East Haddam, Aux., 7; East Hampton, Aux., 9.60; East Haven, C. E., 42.11; Easton, Aux., 15; Essex, Aux., 41.67, C. E., 12; A Friend, 5; Greenwich, C. E., 10; Haddam, Aux., 3; Harwinton, Aux., 9; Higganum, Aux., 3.55; Killingworth, Aux., 1.50; Middlefield, A Friend, 3; Middle Haddam, Aux., 2; Middletown, First Ch., Aux., 37, C. E., 25, Jun. C. E., 15, South Ch., Aux., 40; Milford, First Ch., Aux., 4.55; Millington, Aux., 1; New Haven, Center Ch., Young People, 14.83, Ch. of Redeemer, Aux., 26, College St. Ch., Aux., 2, Davenport Ch., C. E., 10, Grand Ave. Ch., C. E., 90, Humphrey St. Ch., C. E., 50.66, United Ch., C. E., 125, Jun. C. E., 10, Aux., 10.50, Yale College Ch., Aux., 2; North Branford, Aux., 25; North Haven, C. E., 9.30; Norwalk, C. E., 5.14; Portland, Aux., 5, Work and Win, 5; Saybrook, Aux., 5; Stratford, C. E., 37; Washington, C. E., 10; Waterbury, Second Ch., C. E., 15; Watertown, Aux., 4; Westchester, Aux., 1.45, C. E., 4.65; Westport, C. E., 2; Westville, Aux., 17.25; Winsted, Aux., 58, C. E., 8.31; Sale of bedquilt, 82; Sharon,

C. E., 20; Prev. contri. const. L. M. Miss Sara D. Smith, of Naugatuck, 1,112 41
Total, 2,758 11

LEGACIES.

New Haven Branch.—Legacy of Henry J. Prudden, 120 00
Wethersfield.—Legacy of Mrs. Elizabeth R. Adams, 50 00

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Brooklyn, Lewis Ave., Aux., 50; East Smithfield, Aux., 8; Ellington, Aux., 18.93, S. S., 5.07; Baiting Hollow, 5; Buffalo, First Ch., Aux., 25, S. S., 15; Albany, First Ch., Aux., 30; New York, Pilgrim Ch., Aux., 60; East Bloomfield, Aux., 17; Brooklyn, East Ch., Aux., 10; Buffalo, First Ch., W. G. Bancroft M. B., 30, Aquebogue Aux., 10.75; Phœnix, Jun. C. E., 4; Aurora, Miss Bliss, 15, Collection at Groversville, 23.37; Lockport, First Ch., Aux., 20; Elmira, Park Ch., Aux., 62.38, S. C. E., 25; Brooklyn, Tompkins Ave., Aux., 100; East Smithfield, S. C. E., 1.78; Brooklyn, Park Ch., M. C., 10; Fairport, Aux., 25; Olean, First Ch., Woman's F. M. S., 5; Less expenses, 220.93, 355 35
Total, 355 35

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, Aux., 69.88. N. J., Elizabeth, S. C. E., 10; Upper Montclair, Aux., 21; Newark, Belleville Ave. Ch., Aux., 10; Orange Valley, Aux., 20, Y. L., 31.90; Plainfield, Aux., 10. Pa., Philadelphia, Y. L., 25, 197 78
Total, 197 78

FLORIDA.

De Land.—Mrs. C. B. Howard, 5 00
Interlachen.—Woman's Miss'y Soc'y, 12 00
Total, 17 00

CANADA.

Canada.—W. B. M., 400 00
St. Andrews.—Ladies' Miss'y Soc'y, 15 00
Total, 415 00

FOREIGN LANDS.

Turkey—Harpoot.—Female Department of Euphrates College, 30 00
Total, 30 00

LEGACY.

Hawaiian Islands—Honolulu.—Legacy of Miss Eunice B. Knight, 500 00
General Funds, 9,678 83
Variety Account, 51 17
Legacies, 1,170 00
Total, \$10,900 00

MISS HARRIET W. MAY,
Ass't Treas.



OUR MAY MEETING.

It was held fifty miles south of San Francisco. Eleven ladies constituted the missionary party that left the city for the country on that beautiful morning, May 8th. We made just a little ripple on the humdrum surface of everyday travel,— for we were known to be “missionarying.” Then the welcome at Campbell depot, where the ladies met us in force, and Mrs. Cooper’s beautiful, hospitable home near by placed at our disposal, and a bountiful lunch spread for us! Oh, no! we were not an ordinary party off on a pleasure trip, but on the Master’s business. Rev. William Winsor and his wife, Mrs. Moulton, president of the auxiliary, Mrs. R. D. Shaw, secretary and treasurer, Mrs. Dr. Cooper, Mrs. E. James, her daughter, Mrs. Williams and others, welcomed us at noon at Y. M. C. A. hall. A table daintily spread with choice china, graced with loveliest roses, and substantial not forgotten, was a refreshing sight to the travelers. Suffice it to say, we had no thought of San Francisco’s “leeks or onions.” But then, we were not in the desert; we might have said,

“Round about us orchards sweep,
Almond and peach tree fruited deep—
Fair as the garden of the Lord”—

was Campbell.

Two o’clock found us in the church, which had been beautifully trimmed with flowers. San Jose and Saratoga ladies, with a sprinkling of gentlemen, helped make the goodly company which filled the house.

The meeting was opened by the singing of “The Morning Light is Breaking,” Scripture reading by Mrs. Jewett, and prayer by Rev. Wm. Winsor. The reports of Secretary and Treasurer were read by Miss May Williams.

MR. LANGDON S. WARD.

A special committee, through Miss May Williams, reported as follows concerning the death of Mr. Langdon S. Ward:—

The sad intelligence of the death of Mr. Langdon S. Ward, for thirty years Treasurer of the American Board, has called out, from ocean to ocean, heartfelt expressions of sorrow and bereavement.

The Woman's Board of the Pacific desires to give voice to the grief felt by all its members at the loss of him who, for so many years, has discharged with wonderful wisdom the important duties devolving upon him, and whose helpful personal influence has reached even to the shores of the Golden Gate.

But even while we mourn his departure, our hearts are full of gratitude for the example and memory left by a life so faithfully devoted to the Master's service, and we would write upon our page of record above his name, "He, being dead, yet speaketh."

WELCOME TO CAMPBELL.

Mrs. R. D. Shaw gave us the welcome of the springtime in the country—the welcome of birds, bees, opening flowers, and joyful hearts, closing with an apt and appropriate poem from one of our well-known authors.

Then came "news from the front," through Mrs. Farnam, who, in her own graphic, breezy style, gave us the latest word from our missionaries. Mr. Perkins, of India, is very grateful for his new school building, the gift of the Woman's Board. Mrs. Dorward, of Africa, has been obliged to leave her work on account of her health, and will go into a hospital in New York. Mrs. Baldwin, of Turkey, is at her post, and doing earnest work. Miss Wilson, of Micronesia, has sent a seventy-five page journal, her yearly letter, which is full of interest.

As all the missionaries were very earnest in their requests for prayer, Mrs. Jewett called for a prayer hour, and six different ladies responded, also Rev. Mr. Armstrong.

EVERYBODY'S HOUR.

Mrs. Jewett called upon any of the ladies present to speak who had any questions to ask, or any word for the Board, and introduced Mrs. Lamont as a "missionary mother from San Francisco." Mrs. Lamont spoke by request of her daughter, Mrs. Reeves, now near Canton, China. Mrs. W. C. Pond gave a vivid description of our "headquarters," and invited all present to visit the room, and urged that societies send delegates to our annual meeting, to be held September 5th in the Third Church, San Francisco. Miss Williams spoke of the summer school at Cazadero in the interest of missions, to be held June 28th. Miss Gouldy spoke and led in prayer.

Mrs. Jewett called upon the presidents of the three auxiliaries represented for a few words, all of whom responded,—Mrs. Armstrong of San Jose, Mrs. Cross of Saratoga, Mrs. Moulton of Campbell. Mrs. Edwards, of San Jose, spoke of the course of study followed there as very interesting and profitable, the idea originating with Mrs. Armstrong to study missions by decades. Mrs. G. M. Fisher, “another missionary mother,” was asked to speak of her children in foreign lands. The afternoon meeting closed with a few earnest words from Mrs. Jewett and the singing of a missionary hymn.

EVENING SERVICE.

A packed house greeted the speakers for the evening meeting. Rev. William Winsor conducted the opening exercises. Many young people were there; stirring missionary hymns, a solo from Miss Fannie Janes, and a duet by Miss Bertha Janes and Mr. Shaw, “Watchman, tell us of the night,” furnished us with delightful music. Rev. H. M. Tenney gave us an impromptu spirited address, saying, among other good things, that “he did not think any one could be an all-round Christian who did not believe in and work for foreign missions.”

Miss Williams, on the “Coming of the Kingdom,” and Miss Gouldy, of Japan, on “Missionary Experiences,” interested every one. An offering was made of sixteen dollars to the auxiliary cause through Campbell. Thus ended a most enthusiastic and inspiring missionary rally.

LETTER FROM MISS ALICE E. HARWOOD.

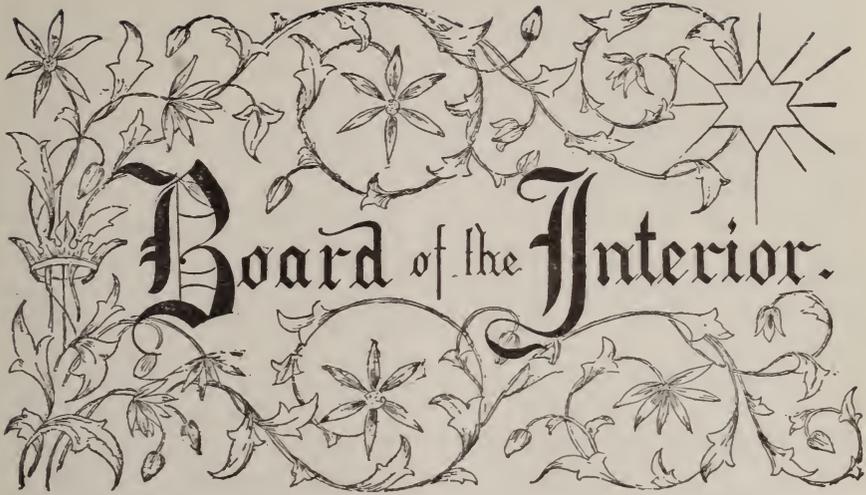
MY DEAR MRS. FARNAM: I received your letter of January 27th some time ago. I will try to tell you a little about myself. The first school year I was in Niigata, and at the mission meeting in June I was transferred to Kumamoto. You see this was from the most northern to the southernmost station of our mission. I was at Kumamoto until a year ago last December; at that time we, *i. e.*, the station, were compelled to leave, as the school had gotten hold of the property and took away our passports at the same time; so, of course, there was nothing to do but to leave. We then went to Nagasaki, expecting to make that our headquarters; but soon Miss Griswold was sent for to come and teach in the Kobe College. Then I had nervous exhaustion, and could not do any work; so I, too, went to Kobe, but only to live with Mrs. Hill, trying to get well. At the mission meeting I was appointed for this station, as Miss Gunnison was to go to America. I came down here the first week in October, as then the residence passport arrived. I teach English, writing, and music, both vocal and instrumental. I study on the language in the mornings as much as my head will allow.

There are about fifty scholars in the school. Some take only sewing, others only Japanese studies, and others take the English with the Japanese. One of the Japanese teachers gives the organ lessons, and I take the piano pupils, of whom I have six; but this includes two of the teachers. So far the war has not affected the number of pupils, but where it is noticed is in the falling off of money from Japanese sources. We are surprised each term to see the girls back. The hardest time, of course, will come after the

war is over, and the excitement has died down that is now keeping the people up. There are eight or nine girls in the school that are Christians, but I cannot tell how much they understand the spiritual nature of the Christian religion. I often fear they understand it very little indeed, as it does not seem to bear the fruit it ought to in their lives, and make them realize their responsibility for bringing their companions to Christ. There is a weekly prayer meeting every Saturday afternoon of the girls, and once a month there is a meeting of the Christian Endeavor Society. I have put two copies of the Japanese *Christian Endeavor Magazine* in the school this year, and hope they will see the workings of the Society, and do better work and have better ideas of work. I have no work outside of the school except one Sunday school and two afternoons set apart for making calls. Have not made many so far, as during the cold weather Miss Judson cannot go out; and as I do not know where the people live I cannot yet go alone. One evening a week we have set apart for having Japanese guests. We take the school by classes, and then are going to invite the church people,—half a dozen at a time. In this way I hope to get acquainted with the people, putting names and faces together that I have already met. Once in two weeks I give a talk to the girls at the morning exercises, and then I try to give them simple gospel truths and helps for their Christian life. I have to take my turn in leading the prayer meeting. On Tuesday afternoons we have the girls over for a little meeting. Last term it took the form of a praise meeting, while this term they are reading "Pilgrim's Progress," with one of the teachers to explain as they read along. The Japanese enjoy "Pilgrim's Progress" very much; there have been a number of editions of the translation.

The last letter from home said Miss Gunnison was there. She can tell you all about the work—its encouragements and discouragements—much better than I can, as I have been here so short a time. Thank you for your letter and for your words of encouragement.

INTERESTING farewell services were held on the missionary schooner Hiram Bingham and the adjoining wharf, at 4 p. m. on Friday last. A large company was in attendance. Opening remarks were made by Rev. Mr. Frear, who took charge of the services. Brief addresses were made by the venerable Dr. Baldwin, a missionary of the American Board for forty-seven years in Foochow, China, Mr. George H. Leitch, of Ceylon, Mr. Stutt, of the Penial Mission, Los Angeles, Rev. H. H. Cole, Rev. E. S. Williams, and Rev. Mr. Hanna, who goes soon as a missionary to Alaska. Captain Walkup made a feeling response. Mrs. French and Dr. Baldwin commended the brave missionary captain and his Christian seamen to the Heavenly Father's care, and a parting hymn was sung. Surely, the prayers of many will follow this little vessel on her long voyage. In the esteem of many friends Captain Walkup deservedly ranks high as a Christian hero. His influence for good in the Gilbert Islands is wide-reaching. With her gasolene engine working finely, the schooner on Saturday morning made good speed out of Golden Gate.



EDITORIAL COMMITTEE.

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

HISTORY REPEATS ITSELF.

In looking over a file of the *Mission Dayspring* of some ten years ago, the eye fell upon the following article, which so fitly applies to the present situation of our treasuries that we give it entire. The article is entitled "Break Coconuts over the Wheels." It was written by Jacob Chamberlain, D.D., of India. We would vary the title somewhat to adapt it to the present emergency, and have it read,

BRING IN THE COCOANUTS.

It was twenty years ago. We had recently located in the heathen town of Madanapalle, India, to commence missionary work there.

The time for the annual drawing of the great idol car through the streets of the town and by the banks of the river had come. Multitudes of votaries from all the villages around, as well as from every street of the town, had assembled before the car. Great rope cables were attached. Hundreds caught hold of the ropes. Up went the shout, "Hari! Hari! Hayi! Jayam!" "Vishnu! Vishnu! Joy and victory!" "Now pull,"

shouted the priest, and off went the three-storied car majestically through the streets, amid the joyous shouts of the thousands of spectators. On they followed it to the river bank. Libations were brought and poured over the car, and the multitudinous ceremonies performed.

Again, with similar shouts, they began the progress around by different streets, back to the great temple before which the car always reposed for the year. Half way back, and the car came to a stand. "Pull," shouted the priests. Pull they did. The ropes snapped with the strain. All the wheels were examined; no stones were in the way; everything seemed right. The ropes were tied and new ones added. More votaries caught the ropes. "All pull!" shouted the priests. All bent to the effort. It would not move.

A pallor came over the crowd. "The god is angry, and will not let his chariot move," was whispered along the streets. A feeling of dread shivered through the multitude. "Yes," shouted the chief priest from the car, "the god is angry. He will not move unless you propitiate him. Run, all of you, and bring cocoanuts and break over the wheels; and as the fragrant cocoanut milk runs down over the wheels the god will accept the libation, and graciously allow his chariot to move on again. Run, and each bring a cocoanut. Run!"

Men and boys ran for the cocoanuts; the residents to their houses, the villagers to the bazaars to buy, or to their friends' houses to borrow. Each came back with his cocoanut, and broke it over one of the wheels. The cocoanut milk ran along the streets. "Hayi! Jayam!" shouted the priests. "The god is now propitious." "Hayi! Jayam!" "Joy! Victory!" shouted the multitude. "Now, PULL ALL!" shouted the priests. The people took heart; dread passed away, confidence came. They seized the ropes, and, with a shout that resounded in the hills a mile away, they gave a pull. Off went the car, and soon, with singing and dancing, they had it back in its wonted place. And as the crowd scattered to their village homes, the news ran through the country: "The car got set; they could not move it a finger-breadth; but each man brought a cocoanut and broke over the wheels, and then on it went with a rush to the temple."

I could not help recalling this incident the other night as I read the financial statement of the shortage in the receipts into the mission treasury the last few months.

God's chariot is delayed. His chariot of salvation had started in its course in towns of India, and China, and Japan, etc., through the agency of our Board. Have the people lost heart, that it stands still? Has discouragement come upon us?

Run for the cocoanuts. Let each man and boy, let each woman and each child, bring what would be to them the equivalent in value of a cocoanut to the poor Hindu as an offering to the Lord, and the chariot will move joyously on.

Had one rich Hindu given a thousand cocoanuts to break over the wheels of the idol car, and the multitude not given any, the effect would not have been at all the same. Each one of the throng made an offering. Each one felt that he had a share in it. Each one took courage. Each one shouted. Each one pulled, and on went the car.

The missionary chariot halts. Many villages are pleading for a missionary or a native preacher. Young men and women (eight of them) are offering to go out to the different missions. Heathen schools are offered to the missionary to introduce the Bible in. Young converts ask to be trained to be preachers to their kindred. Every mail tells our Board of onward steps that should be taken. . . .

Our harvests have been plentiful. Let us put God to the proof. "Bring ye all the tithes into the storehouse, and 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."

Let the cocoanuts come. Who brings the first? What church sends one for every man, woman, and child on its roll? Who sends the cooly load? Who the elephant load? Who the ship load? Please answer soon.—*The Christian Intelligencer*.

AFRICA.

[We are permitted to give parts of this letter from Mr. Bunker to a friend in the ministry in this country. Let us read that we may understand the definition of RETRENCHMENT as it appears to our missionaries.]

MT. SILINDA, GAZALAND, EAST AFRICA.

MY DEAR FRIEND: I did feel at first that my friends were neglecting me when, for many letters sent home, so few came in reply; but now I am learning gradually that the prayers of my friends are not lacking, even if their written words of greeting are not forthcoming. And the prayers are most valuable and needed, though the words of greeting are great sources of encouragement and pleasure to us. It was a pleasure to know of your work, and I pray frequently that you may be greatly blessed to your people and to the salvation of precious souls.

I was glad to get your views of the state of affairs in our native land. . . . We are deeply interested in the great questions facing you. Surely you

have many great questions to try heart and mind. I often scent the battle from afar, and long to be in it again. Yet I am glad that our Lord has seen fit to place me in this field rather than any other. Our problems are as great and very similar to yours, yet we are not in the midst of the crisis where the jostling of mighty forces crushes the spirit as they do with you. With us Satan has little trouble because we are so few, and he has the people bound to obey him. With you his power is disputed in its very stronghold, and he rages upon you. Let us therefore thank God for the battle, even though the heart sickens at its intensity, and pray earnestly that it may speedily be on in this land. We can invite the contest when we are on the side of the One that overcometh, even though we have to suffer with him that we may reign with him. . . .

We are in very good health in our new field, though most of the settlers in the country are sick with malarial fever, and one of the leading men has died recently. The country is almost deserted now by settlers going out. We take it as a direct answer to the prayers of our many friends that we have been kept in such good health. Mrs. Bunker and I were never better. I have gained twelve pounds since coming here, and weigh more than ever before.

Our work is also prospering far beyond our most sanguine expectations. We were prepared from the experience of others to wait for years before an interest would be created on the part of the people in the gospel. But already ten young men on our station have expressed a desire to become Christians, and we have strong hope that a part of them, at least, realize something of the step they are taking. In the kraals, also, we have repeated instances of the people's readiness to listen to the truth, and a few have expressed a desire to live a better life. This may mean little or much, according to their apprehension of the truth that has been preached. But this it does mean, that we have not to deal with that stolid indifference and hostility to the truth which the English missionaries have encountered among the Matebele people to the west of us, where they have labored for thirty years with little result. Every indication is that the people here are open in a remarkable degree to listen, accept, and obey the truth. Very much of this encouraging state of affairs is due to the presence and work of our native evangelists from the Zulu Mission. They have immediate access to the people through the Zulu language, which is understood here. They are welcomed everywhere by the people as friends who understand them and their customs, and they are quick to take every opportunity to bear witness to the power and truth of the gospel. Every conversation is turned to advantage for this purpose. A rest by the wayside, a meeting in the path, a beer-

drinking party, a funeral, a dance, are all used to furnish opportunity to tell of Christ and his gospel. I have no hesitation in saying that aside from the organization and general control of mission work, any one of them can accomplish more in the direct work of winning souls to Christ than any white missionary whom I have met in Africa. We have five of these men with us. One is supported by funds that the dear Olivet friends sent for my work, and I have enough more to pay for another man for six months. The young man with me will return in August to study in Natal. This will leave us with a force of four evangelists.

I have been given charge of this field, two hundred and fifty by one hundred and fifty miles in extent. Evangelists will accompany me in exploring this whole region, and we will occupy the centers of population during the winter months (dry season) by native Zulu evangelists, who will teach and preach to the people, and, as soon as possible, churches will be gathered, to have a settled pastor and school-teacher to remain with them. Our estimate of expenses made this prominent.

What is our bitter disappointment when, after having reduced our estimate to the lowest terms at which a successful work could be carried on, we open our letters to find that we are granted less than one sixth of the amount that we asked for general work. Our living is, of course, supplied; but what is the use of living here when our hands are tied, and we cannot do the work which we came to do? We lack four hundred dollars of having enough to support the four evangelists already on the field, to say nothing of the two additional men imperatively needed this year. Many other departments of the work are crippled by this retrenchment, but I feel especially this cut in my department. The hundreds, yes, thousands of miles of tramping, the absence from home, sleeping in native huts, and eating the coarsest food, are nothing in comparison with the thought that I cannot do the work which I came to Africa to do. I have already pledged myself to the support of one more evangelist, but we need four more rather than one.

It is not more faith that men are wanting, but a change from faith to sight. Faith says not, "I see that it is good for me, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith, walking in the dark with God, only prays him to clasp its hand more closely; does not even ask him for the lifting of the darkness, so that the man may find his way himself.—*Phillips Brooks*.

CHINA.

LETTER FROM MISS ADA HAVEN.

PEKING, Feb. 19, 1895.

MY DEAR MRS. LYMAN: I received your letter by the last mail. I like to keep as even as possible with the world in these days; besides, yesterday was the day of prayer for Bridgman School, so there is a special reason why I should answer your letter promptly. I wonder if you at home knew what to ask for, as long as there is now no Bridgman School? And yet it seems as if we needed more than ever the prayers of the people of God. We need them very, very much when we are shepherding the flock to the utmost of our ability. But now that the flock are scattered, many of them among wolves, do they not still more need our prayers? At our little Monday afternoon meeting yesterday we missionaries prayed earnestly for these scattered ones, that they might be given strength to stand firm for Christ. Some of them are in heathen homes, and nearly all of them are in homes where there is not as much light as what they already possess; so it is either God's opportunity or the Devil's. Then our prayers went out to the little schools which are offshoots of the Bridgman School. As these are all of them day schools, they, of course, are not stopped by the war. In fact, one of our girls, who has been sent home on account of the war, has started, or is to start, a little school in her house. We heard only yesterday, too, very encouraging reports from Pao-ting-fu of a girl who was married in the spring, and is giving very good satisfaction as teacher of a day school down there.

But for the Bridgman School that is to be, I am sure we need your prayers. It will be a disorganized chaos that comes back to us when the time comes. All the older and more reliable girls will be married by that time, for parents wish, in these times of uncertainty, to marry off their betrothed daughters and shift the responsibility. The school which, after years of straining in that direction, had at last attained the rank of a systematically graded school with a regular course, will be wholly thrown out of order by some pupils going on with their studies, while others are left not only not to acquire, but to forget. The Chinese have marvelous memories, and still more marvelous forgetteries. So they will come back to us, not as organized classes, but a disintegrated mass of individuals, with their minds all stirred up by war scares. And I hope we may have our nice schoolroom to come back to, or it would be more disordered still. But it is no use trying to forecast events, but we can just pray that the overruling hand of the Father may be over us for good.

Although present circumstances do not seem to accord very well with the immediate prosperity of the Bridgman School, I cannot but think that the

present confusion is going to work out a true order in the state of the country. It seems as if the old, corrupt order of things must give place to a new, and of course there must be a breaking up and a disorganizing before that can be effected. It is just because I love China so much, that I hope things will be even more broken up before they begin to settle down. I hope for such a condition of affairs as will make it possible to get hold of something higher than the servant and mechanic class. This is a grade higher than the beggar class, with which the school was commenced, to be sure, yet you could not even yet speak of the mass of the church as being composed of people in the middle classes. If we can get but one class to begin with, I would far rather begin at the bottom round, as the church itself did at first; yet even in the time of the New Testament canon, there were numbered among the saints men of power and influence to mould the minds of others. We are hoping for that day to dawn for China, as well as to see the abolition of great and crying political evils, and the amelioration of the lot of the lowest classes. As to the outlook, we know not what a month will bring forth for us. Personally, we are not in nearly as much danger as our friends in Tung-cho. I hope they may be wisely guided as to whether to go or stay. Of course marines cannot be scattered, but must be concentrated at the points where the greatest number can gather. Two hundred and fifty are expected, of all nationalities, and the plan seems to be shaping itself that in case of danger we should all gather in the legations, which are so near each other that troops could work in concert if necessary. The marines are not all coming at once. A number of the British have been up here for more than a month, and their number is being added to in small parties. The Russian marines, fifty of them, left Tientsin the last of last week and have probably already arrived. The American will be sent along soon. But I fear they will not be as pleasant an addition as the British. These English boys have remarkably good, clean, nice faces for soldiers. They make quite a pleasant addition to our Sunday evening audience for the English sermon. But they say the American navy is made of the offscouring of the nations. Dr. Murdock says she saw some of them down in Tientsin, the laughing stock of the Chinese on the street, trying to help each other into jinrikishas, but too drunk even to do that successfully. So we do not care if America is the last nation to bring up her gallant protectors. And we hope, of course, that they may none of them be necessary save to awe by their presence. I have been half mourning all winter, wondering whether we did right in dismissing the school. But now I am glad we did.

I was glad to get the bits of family news in your letter, and send my congratulations for the little one both to his mother and grandmother. Does the new dignity seem strange?

“BUT you know, John, we are not at all sure that we shall have any possessions, anything of our own, in the future life,—anything, consequently, to give away. Perhaps it will all belong to all. So let us have enough of giving while we can, and enjoy the best part of possession.”—*Jean Ingelow.*

A MICRONESIAN convert employed on the missionary ship Robert W. Logan has left seven hundred dollars to the American Board.—*Missionary Review.*

PARTS OF A LETTER FROM MISS RUSSELL.

PEKING, CHINA, April 17, 1895.

MY DEAR FRIEND: I think I wrote you that Mr. and Mrs. Charles Ewing, who were to come to join us, had decided to stay in Tientsin for the winter, on account of the war. He is here now on a little visit, and expects to bring his wife up before long. Miss Hinman left yesterday for Kalgan. She will be gone till September. Dr. Murdock left this morning for Tientsin. She is going over to Japan for a few weeks' visit with her Russian friends, who pay all expenses. Miss Chapin is at present down at the Methodist Episcopal Mission, helping to take care of Dr. Gloss, who is very sick with typhoid fever.

My morning, after Dr. Murdock left, was spent in four directions: getting a stove moved out; a Bible lesson with a Bible woman; in talking plans of work with our little pastor, Hung; and in trying to help another one of our helpers, who is sick, make some plans for a few weeks' rest. After dinner to prayer-meeting time I spent in going over the church register. After prayer meeting I went to call on Miss Smith at London Mission; came home, and after one or two unpleasant experiences the home mail came, and also one of the Shanghai papers, and I have just read the war news of a week or more ago.

We are anxiously looking for news. The emperor was to have given his answer on Monday, and here it is Thursday. This has been such a year of uncertainty, and we feel anxious as to the future even if the emperor does accept the terms now; it will mean only a question of time when all the nations in the East will be at war. Russia is getting ready, building forts to the north of China. Gives as her reason, so I read in a memorial to the throne, that it was to keep the Japanese back, but one Chinese statesman points very clearly to the fact that it is nowhere in the region of Japan's ambitions. The nations are in God's hand. What a wonderful hand it is; and we there, too, safe and sure.

I think I have told you that we—Dr. Murdock and I—are going to give up our little house to the Ewings, and move out into some Chinese houses at the

front. You see the W. B. M. I. have never built any houses for the single ladies in Peking, and this place must go to the Ewings, since it belongs to the A. B. C. F. M. We are going to repair these native houses for the winter, and make them as dry and safe as we can. If I had not had so much malaria since coming to China I should not be afraid. Well, it is no more of a risk than the early missionaries ran, and perhaps not as much. We are going to take up the brick floors and put down board ones, also put in glass windows. Then, I shall be in the country more in the coming years if quiet is restored.

I hear the box my sister is sending me has left San Francisco. I am anxious to get it. It has been long on the way. Tell little Harold auntie thanks him for the cards and valentines. Yes, the books will be nice to read at the Hills. I promise myself a reading time this year. Every other year I have worked hard all through the hot weather on the language; and though I do not mean to say I do not need to now, still, I am going to have a rest and change.

“As we read the record of the three Bible women who have made one thousand and twenty-eight visits under Miss Russell’s leadership, we can but feel that a leavening process is going on in Peking that must, sooner or later, have great results.”

TURKEY.

LETTER FROM MISS MARY BREWER.

SIVAS, TURKEY, March 28, 1895.

MY DEAR MRS. LYMAN: Last night when I read your letter I was glad that you loved my mother as I know she loved you. It was a matter of no little surprise and thought to me to see with what confidence she regarded a friend from whom she was separated so long, and how it spoke of the strength of those early associations. I am glad that though mother is gone, you still feel an interest in her children.

As for me, my heart gets more and more warmed up in the work the longer I am here. I have just returned from a trip to one of our outstations where the work is feeble. It is a place of which we are often tempted to say, “Can there any good thing come out of —?” I went there in company with Mr. Perry. He had a meeting morning and evening with those who wished to come. I know they did good, for they did me good, though in a

language I don't half know. (He spoke Turkish; Armenian is the language I use.) *You speak of my having "the full trials of missionary life." The greater the sacrifice the greater the joy, is a lesson you no doubt have learned long ago.

You would like to know what I have done the past year. A year ago at this time I was away on a tour. We reached home in April to find the cholera in our immediate neighborhood, and the best doctors were in prison. It was just the time for the Easter vacation, two weeks. I did not go out much to the houses, but I did to some of the neighbors. Mrs. Perry, who had come here with her husband a year and a half before, had been in Siam for three and a half years during the prevalence of cholera. She knew what precautions and treatment were necessary. From morning till night the people came, and sometimes during the night. One of our missionaries did a great deal in going from house to house visiting the sick. Some one of us stayed on the premises all the time to give directions, medicine, mustard, or what might be needed. Mrs. Perry often prepared food for the needy sick.

We continued our schools. In the girls' schools not one of our high school scholars was taken sick with the cholera. Many were afraid, and took their children out for a time. After this came our graduating exercises. Five girls graduated; then preparation for a kindergarten to be opened here. The boarding girls, too, did not go home for the summer. They cleaned the house, also prepared the wheat for the winter's bread. Once a week we took them on a picnic. Soon after school opened Mr. Hubbard left for America, to join his family there, rest, and bring back his wife and three children. We had hoped it would be best to send a teacher to open a girls' school, but the people's minds were almost entirely filled with the political troubles. In the fall two insane girls were brought to school, and sent back.

In November two of our large Christian girls were taken sick, and died, one of typhoid fever, the other of rheumatism of the heart,—both here in the boarding school. One died Thanksgiving, the other the day after. It was but a few weeks since I had heard of my mother's death. Our doctor was out of prison, so we had good medical attendance. After this we had another serious case of typhoid fever. I devoted myself to her, and called the doctor, sometimes twice a day. She recovered. We had other cases of slight sickness. The three girls who were seriously sick—the two who died and the one who recovered—were Christians, so that I had not the least anxiety about their souls; but what if they had not been Christians, as many of our girls, I fear, are not!

*Miss Brewer's parents have both died since she went to Turkey.

The cholera has done much for the awakening of the women to the need of salvation. The weekly prayer meetings are attended by one hundred and fifty to three hundred women here in Sivas. Perhaps the thing that has encouraged me most is the change in a woman in the place I visited last. Although she had been to school and had been a teacher, I could not see, as I saw her first, that she was different from others. She united with the church two years ago, but you can imagine the change in her when I say she is persuaded that tithes giving is a Christian duty, and accordingly has made account of stock, and calculated that four dollars and forty cents was a tenth of what she had a right to call her own. Accordingly she gave that to the building of the boys' school, telling the one who had charge of the work to say a sister gave it, and not tell who. She had not this amount of ready money, but raised it by selling things she had. She then raised another four dollars and forty cents by selling other things, with a vow to give this for the work for missions in Koordistan. Then her husband came home sick, and took this money for his needs. She said to me: "Is it a sin? I promised the Lord I would not use that money for myself, would wear old clothes, go hungry, even beg from door to door; but I didn't think of my husband's getting sick. I will pay it all, but I'm afraid I can't save it by the time you go back." (That was her best chance to send the money to Sivas, where money is regularly sent.) She is poor. They had about forty cents in the house to buy bread with. She was not a monomaniac on the subject of giving. She felt the power and the love of God in her heart, and this was one way in which she showed it.

You say, "There is money enough in the country, but there is not much of it in the hands of those who care about these things." If those who are interested in missions should give tithes, not as this woman, of all accumulated possessions, but of all moneys and other profits received, would there not be money enough?

If you wish to know what to believe, believe a good deal about outrages in Turkey. We have a good consul here,—Milo A. Jewett. I am glad you wrote me again, and hope you will yet again.



I WILL place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes for time or eternity. May grace be given me to adhere to this!—*Dr. Livingstone.*

AFRICA.

KAMUNDONGO, BIHE, W. C. A., Jan. 18, 1895.

MY DEAR MISS POLLOCK: Again it is almost time for the mail to go, and we are busy getting our letters written.

I think I told you about our plans for Christmas when I last wrote. Everything went off very nicely and the girls were much pleased with their shirts, and all were pleased with the candy, which was given in the evening after the magic lantern exhibition. Just before the pictures were shown two of the young folks from the school were married according to the Christian ceremony. This seemed quite an attraction, and the schoolhouse was crowded with her friends from the village, and every one seemed to enjoy themselves.

I am meeting with the girls every Saturday afternoon and showing them how to make their waists. Some of them do quite nicely, although they do not take to sewing as a general thing. It is the men in this country who do the sewing, while the girls cook and work in the fields, take care of the children, pound their corn, and in reality do all the hard work, the men going hunting, or trading, or acting as carriers for the "ovindele," or white men.

For the last two or three weeks I have been going to visit the girls after the school is out, or to the village to talk with the women. I am trying to practice my Umbundu and get acquainted at the same time. I know I make a great many mistakes that amuse the women greatly, owing to the fact that I cannot understand all that they say, nor can I always make them understand me.

About two weeks ago we were visited by the "olohuma," or locust. They began to come about ten o'clock one morning, and in a few minutes the air was filled with them, while the fruit trees, corn, and other garden vegetables were almost brown with them. Everybody was out with sticks and tin pans to try to keep them from lighting; but there were so many we were not very successful. About twelve o'clock they seemed to be gone, but in less than an hour more had come. There was no school that day, as all were in their fields trying to save a little of their corn and beans. All that day and the next and the next they were thick; but toward evening of the third day they began to go on, and soon all had gone. A great deal of damage has been done. In some of the fields the corn has been eaten clear down. After they were all gone some of the women were so discouraged that they sat around in the village and cried. I don't know what the people here would do if they should come again, for even in their most prosperous years they do not have any too much food.

One day while I was out visiting among the girls a storm came up quite suddenly, so I took refuge in one of their houses. She was one of the mission girls, and their house was better than those of the village. It had two rooms. One I did not see into, but supposed it was the sleeping room, and was about as large as the one I was in, which was about ten feet square. In the center of the floor was a fire, on which the supper was being cooked. In one corner were a number of pots, some empty, and some filled with food of various kinds. In two other corners were several large cages, or hen-coops, while scattered here and there were baskets of native make and two stools. An old hen with a family of little chicks walked around pecking at anything she could find to eat. The room was full of smoke, which did not all get out at a little window about 8 x 12 inches (a luxury found only in the houses of the mission young folks). As the storm was quite severe the door had to be shut. It gave me quite an idea of the way they live. My hostess was a tiny creature of about eighteen years of age, and the mother of two children. She was preparing the meal of mush, with a relish of a few vegetables. As I sat waiting for the rain to pass over I could not help comparing the lives of the young girls here and those at home. And yet this was the home of one of the mission girls, and was much better than some of the others. The people here are terribly poor, and yet there is something about them which is very attractive to me, at least, in spite of their filth.

I give this little picture of a native's home, thinking it might interest some of the young girls at home, and help them to become interested in the young folks here.

I hope you will pray for me, that I may be guided of the Holy Spirit in my work here.

Very sincerely yours,

LOUISE B. FAY.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

August.—Current Events.

September.—Thank Offerings.

October.—The Kindergarten in Foreign Lands.

November.—The Church of God in Madagascar.

December.—Review of 1895.

CURRENT EVENTS.

Material Improvements.—Note such recent development of physical agencies as will be likely to help in the enlargement of the Kingdom of God: Telegraphs; Railroads and Submarine Cables.

Political Events.—*The Chino-Japanese War*, see article by Rev. David Spencer in *Missionary Review* for February, "The Down Dog," by Miss Luella Miner in the *Advance*, and "Political Preparation for Christ in the Far East," by Rev. J. H. De Forest in the *Missionary Herald* for June; also note the "Red Cross Society" of Japan, and the Petition which the American missionaries are preparing to send to our Government; *The Armenian Question*, the Commission, the Attitude of the European Powers; *Hawaiian Events*; *France and Madagascar*; *Bechuanaland*; *Death of the King of Bailundu*.

Endowments for Higher and Christian Education, at Home and Abroad.

New Literature Helpful to Missionary Work.—What in Korea? In Europe? At Home?

Homes for Missionary Children.

Events in the line of Woman's Advancement.—Woman's Missionary Headquarters; Recommendation of the Committee of the Wesleyan Conference.

Work of Young Men's Christian Association, and of the Volunteers.

Missionary Events.—Evangelistic Work; Enlargement of Churches; Growth of Institutions.

Religious Quickening.—Uganda; Marsovan.

Work Among the Jews.

Helps.—An article helpful to the study of these topics will be found in the *Mission Studies*, August number, published at 59 Dearborn Street, Chicago. See also "Notes from the Wide Field," in recent numbers of the *Missionary Herald*, and the "Field of Monthly Survey" and Editorial Department of the *Missionary Review*.

CORRECTION.—In the July number the first article, "Yours? Mine?" is ascribed to "Frances Wells Humphrey." It should have been Julia Wells Humphrey.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10 TO JUNE 10, 1895.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 15.70; Chicago, Mrs. L. A. Baker, 5, S. P., to const. Miss Helen Hurlburt Stover L. M., 25, First Ch., to const. Miss Clara Howard and Florence May Harvey L. M's, 16.005, Green St. Ch., 4.40, Kenwood Ch., 5, Leavitt St. Ch., 15.75, Lincoln Park Ch., 12.50, New England Ch., 30, Union Park Ch., M. E. Sherman, 50; Chenoa, 5; Decatur, 5; Elgin, 10; Evanston, 60; Huntley, 6; Hinsdale, 25; Ivanhoe, 4; La Grange, 20; Oak Park, 125; Poplar Grove, 10; Ravenswood, 30; Rockford, First Ch., of wh. 7 is Thank Off., 34.75,

Second Ch., 22; Rosemond, 4.75; Victoria, 3; Waukegan, 6.25; Winnetka, 5, 699 15
 JUNIOR: Chicago, Pilgrim Ch., 25, First Ch., 40, South Ch., 24.12, Union Park Ch., 35.58; Galesburg, Central Ch., The Philergians, 10; Knox College, Y. W. C. A., 25, 159 70
 JUVENILE: Chicago, South Ch., King's Messengers, 70; Geneseo, King's Children, 1.55, 71 55
 C. E.: Chicago, Bethany Ch., 7, Kenwood Ch., 50, Leavitt St. Ch., 15, Tabernacle Ch., 3.25; Elmhurst, 5; Granville, 10; Roberts, 10; Winnetka, 4.06, 104 31
 JUNIOR C. E.: Auburn Park, 10; Chicago, Kenwood Ch., 30; Champaign, 5; Oak Park, 12; Peoria, Plymouth Ch., 2, 59 00

FOR THE DEBT: Alton, 43; Chicago, Coll. at Rooms, May 24th, 13, Coll. at Rooms May 31st, 100; Englewood, North Ch., 5, Leavitt St., Miss Anna Lyman, 10, Lincoln Park Ch., to const. Mrs. M. A. Sullivan and Mrs. M. F. Seavey L. M's, 42.80, New England Ch., 5, Union Park Ch., Y. L. Soc., 3.76; Evanston, 80; Ham-ilton, 5; Glencoe, 100; Hinsdale, 5; Ivanhoe, 2; La Grange, Friends, 12; Lyonsville, 10.85; Lake Forest, Mrs. C. E. Latimer, Self-denial Gift, 5; Lawn Ridge, Mrs. Margurite Stone, 5; McLean, 8.50; Maywood, 5; Normal, 5; Ravenswood, 10; Rockford, Second Ch., to const. Mrs. Mary E. G. Ticknor L. M., 21.90; Shab-bona, Mrs. M. Laigford, 5; Wheatou, First Ch., 7.75, College Ch., 26, 537 06
SPECIAL: Winnebago, Mr. Patrick, for land in Africa, 5 00

Total, 1,635 77

INDIANA.

BRANCH.—Miss M. E. Perry, of Indian-apolis, Treas. Andrews, 3; Bremen, 50 cts.; Brightwood, 50 cts.; Fremont, Mrs. Ackerman, 62 cts.; Indianapolis, May-flower Ch., 30.75; Jamestown, 50 cts.; Kokomo, 25; Liber, 8.40; Michigan City, 10; Porter, 1; Solsberry, 1; Terre Haute, First Ch., 32.25; Valparaiso, per Mrs. Burton, for Debt, 2, 115 52
JUNIOR: Indianapolis, Mayflower Ch., Y. P. S., 10.45; Terre Haute, First Ch., Op-portunity Club, 17, 27 45
JUVENILE: Ft. Wayne, Kindergarten, 1.20; Hessel, Mich., Band of Hope, 2, 3 20
C. E.: Angola, 2.50; Anderson, 2.50; In-dianapolis, Mayflower Ch., 3.12; Mariou, 1.68; Macksville, 50 cts.; Ridgville, 1; Terre Haute, First Ch., 6, Second Ch., 2; Vigo, South, 1.50; Whiting, 2, 22.80
JUNIOR C. E.: Indianapolis, Mayflower Ch., 2 00
SUNDAY SCHOOLS: Amboy, 1.25; Hobart, 1; Indianapolis, Plymouth, 10; Macks-ville, 3.03; Terre Haute, First Ch., 1.10, Second Ch., 4.80, 21 18
Total, 192 15

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 8; Cedar Rapids, 1.25; Council Bluffs, 5; Davenport, Edwards Ch., Silver Anniversary, 37; Emmets-burg, 5.21; Grinnell, 46.90, Ladies' So-cial, 50; Modale, Mrs. Solomon Hester, 1.75; Rockwell, 18; Shenandoah, 5.40; Spencer, 7.75, 186 26
JUNIOR: Genoa Bluffs, King's Daughters, C. E.: Burlington, 8; Corning, 1.50, 9 50
JUVENILE: Cedar Rapids, Willing Work-ers, 3 00
JUNIOR C. E.: Anita, 3.80; Corning, 2, 5 80
SUNDAY SCHOOLS: Emmetsburg, 6; Gran-ger, 1.10; Grinnell, 3.43, 10 53
Total, 222 39

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Ford, 1.50; Manhattan, 15; Sa-batha, 7.25; Wakarusa Valley, 7, 30 75
C. E.: Carson, 5; Louisville, 2; Osawa-tomie, 2.50; Osborn, 5, 14 50
JUNIOR C. E.: Stockton, 2 00

FOR THE DEBT: Wichita, Miss J. Spauld-ing, 3 00
Less expenses, 19 25
Total, 31 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Detroit, Woodward Ave. Ch., 30.61; Grand Rapids, First Ch., 19; Kendall, 5; Romeo, 52; Richmond, 10.50; St. Ignace, 5; Sandstone, 3.11; Southern Association, 6.31; Salem, Second Ch., 5; Three Oaks, 6.15; Wheatland, 9; Marquette, Friends, 11, 162 68
JUNIOR: Owosso, King's Daughters, 10; Whittaker, Y. P. Soc., 11 38
JUVENILE: Sandstone, 1 34
SUNDAY SCHOOL: Algansee, 2 00
C. E.: Covert, 2.50; East Saginaw, 10; South Haven, 10, 22 50
JUNIOR C. E.: Clinton, 7 00
FOR THE DEBT: Ann Arbor, 21; Chelsea, 10; Constantine, 10; Owosso, 7.84; Pratt-ville, 2.07; Portland, 1; Sandstone, 10.10; Three Oaks, 6.10; Union City, 25; A Friend, 25, 118 11
Total, 325 01

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. Uni-versity Ave., St. Paul, Treas. Anoka, 4; Brainerd, First Ch., 5; Duluth, Mor-ley Ch., 1.25, Pilgrim Ch., 6.55; Maple-ton, 10.50; Minneapolis, Mrs. J. N. Greer, "Covenant Box," 1.30, Cong. Miss. Union, 14.80, Park Ave. Ch., 6, Plymouth Ch., Friend, 15; Northfield, 20.25; St. Paul, Cong. Women's Miss. Union, 4.43, Plymouth Ch., 6.80, 95 88
C. E.: Detroit City, 5; Etter, 3; Minneap-olis, Lyndale Ch., 50 cts.; Northfield, 16.65, 25 15
JUNIOR C. E.: St. Paul, Atlantic Ch., 5; Winona, First Ch., 10, 15 00
SUNDAY SCHOOLS: Freeborn, 1.05; Min-neapolis, Bethel, 10, Park Ave. Ch., Jun. Dept., 5; Northfield, 37.22, 53 27
FOR THE DEBT: Minneapolis, Miss Lora Hollister, 10; Northfield, Aux., 3.75, 13 75
SPECIAL: Donaldson, Mr. and Mrs. Matt. Peterson, Bible Woman, India, 30 00
233 05

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis., Treas. Amity, 4; De Soto, 3.30; Meadville, 2; St. Louis, First Ch., 30.55, Pilgrim Ch., 6.50, Hope Ch., 2.25, 48 60
JUNIOR C. E.: St. Louis, Pilgrim Ch., 10 00
SUNDAY SCHOOL: St. Louis, Aubert Place, 5 25
FOR THE DEBT: St. Louis, Pilgrim Ch., Mrs. S. Richards, 1 00
Less expenses, 64 85
9 00
Total, 55 85

MONTANA.

UNION.—Mrs. Herbert E. Jones, of Liv-ington, Treas. 10 00
JUNIOR C. E.: Red Lodge, 3 00
JUVENILE: Castle, 3 00
Total, 13 00

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Hankinson, Ladies,	2 00
JUVENILE: Cummings, Christian Soldiers,	2 09
Total,	4 09

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Alexis, Mite-Box Soc., 3; Austintown, 10; Chardon, 6; Chester Cross Roads, 5; Cleveland, Bethlehem Ch., 10; Elyria, 84.10; Huntsburg, 1; Ironton, 4; Lindenville, 5; Mansfield, Mayflower Ch., 5; Marietta, 41; Oberlin, 65; Rootstown, 9; Steuben, 10; Strongville, 7; Tallmadge, 10; Toledo, Central Ch., 6, Washington St. Ch., 52.80; Twinsburg, 15; West Williamsfield, 8 60,	490 50
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JUNIOR: Cleveland, Euclid Ave. Ch.,	13 17
JUVENILE: Chillicothe, Little Boy, 10 cts.; Elyria, Junior Boys' Club, 2.30,	2 40

C. E.: Akron, First Ch., 5; Barclay, 1.50; Brownhelm, 5; Burton, 5; Chardon, 5; Cincinnati, Vine St. Ch., 15; Cleveland, Olivet Ch., 1; Columbus, Plymouth Ch., 10; Dover, 5; North Amherst, 3.75; Paddy's Run, 5; Ridgeville Corners, 2; Toledo, Central Ch., 5,	68 25
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JUNIOR C. E.: Cleveland, Euclid Ave. Ch., 3.80, First Ch., 12; Columbus, Plymouth Ch., 10; North Amherst, 1.35,	27 15
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SUNDAY SCHOOLS: Brownhelm, 3; Lafayette, 2; Oberlin, Second Ch., 9.15; Parkman, 25 cts.,	14 40
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FOR THE DEBT: Burton, Mrs. E. A. H., 10; Clarksfield, 3.56; Ironton, 10; Marietta, Friends, 30, Miss Hannah Temple, 15; Medina, 9; Oberlin, Mrs. S. R. M., 100, Miss C. A., 100, Mrs. E. P. J., 20, Mrs. A. B. J., 5, Friends, 5; Tallmadge, 5; Toledo, First Ch., 7; West Cleveland, A Friend, 3, A Friend, 1,	323 56
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Less expenses,	939 43
Total,	26 75
Total,	912 68

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Barwell, of Denver, Treas. Boulder, 18.80; Denver, First Ch., 60, North Ch., 70 cts., Boulevard Ch., 14.55; Greeley, 5; Manitou, First Ch., 5; Pueblo, First Ch., 10, Pilgrim Ch., 1.60, C. E.: Boulder, 3; Colorado Springs, Second Ch., 2.50,	115 65
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JUNIOR C. E.: Colorado Springs, First Ch., 5.50; Denver, Plymouth Ch., 35; Grand Junction, 10,	5 50
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Total, 171 65

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Armour, A Friend, 12.50; Beresford, 10; Columbia, 1; Cresbard, 3.86; Oahe, 5,	32 36
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JUVENILE: Vermillion,	6 00
FOR THE DEBT: Columbia, Two Friends, Thank Off.,	4 09
SPECIAL: Beresford, Mrs. H. S. B.,	2 00

Total, 44 36

CORRECTION.—In JULY LIFE AND LIGHT 5.97 of the 33.87 credited to Yankton should have been credited to the Willing Hearts.

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Delevan, 11; Elroy, 7; Ft. Atkinson, 4.75; Hartland, 2; Hayward, 7.83; Milwaukee, Grand Ave. Ch., 17; Pleasant Valley, 2.96; Racine, 10.80; Sparta, 27.54; Windsor, 10; Wauwatosa, 10,	110 88
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FOR THE DEBT: Endeavor, 10; Ft. Atkinson, 3.50; Hayward, 1; Lake Geneva, 10; La Crosse, 22.50; Whitewater, 3.76; Wauwatosa, 5.30,	56 06
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SPECIAL: Kenosha, Miss Agnes Petrie, JUNIOR: Fond du Lac, 15; Genoa Junction, C. E., 10; Hayward, C. E., 2.55; Wauwatosa, 10.50; Milwaukee, Grand Ave. Ch., 50,	15 00
JUVENILE: Clinton, J. C. E., 5; Hayward, J. C. E., 2.50; Milwaukee, Grand Ave. Ch., M. B. and J. C. E., 25.67; Virroqua, Coral Workers, 5,	88 05

Less expenses, 16 46

Total, 291 75

LIFE MEMBERS: Green Bay, Mrs. D. J. Davidson, Milwaukee, Grand Ave., M. B. and J. C. E., Miss Emily Wheeler Strong,

CORRECTION.—In JUNE LIFE AND LIGHT, Davis Corners, C. E. should be credited with 3 instead of 5.

CALIFORNIA.

FOR THE DEBT: Los Angeles, Mrs. H. J. C., 5; Pomona, Miss L. M. W., 10; Tularare, H. J. H., 5,	20 00
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Total, 20 00

CHINA.

<i>Pang-Chuang</i> .—Two Friends, Thank Off.,	50 00
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Total, 50 00

GEORGIA.

<i>Atlanta</i> .—Central Ch., C. E.,	5 00
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Total, 5 00

MASSACHUSETTS.

<i>Dorchester</i> .—Mrs. L. C. P., for the debt,	5 00
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Total, 5 00

NEW YORK.

<i>Palmyra</i> .—Mrs. L. C. H., in Memory of her Mother,	25 00
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Total, 25 00

TEXAS.

<i>Austin</i> .—Tillotson Institute, W. M. Soc.,	5 10
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Total, 5 10

MISCELLANEOUS.

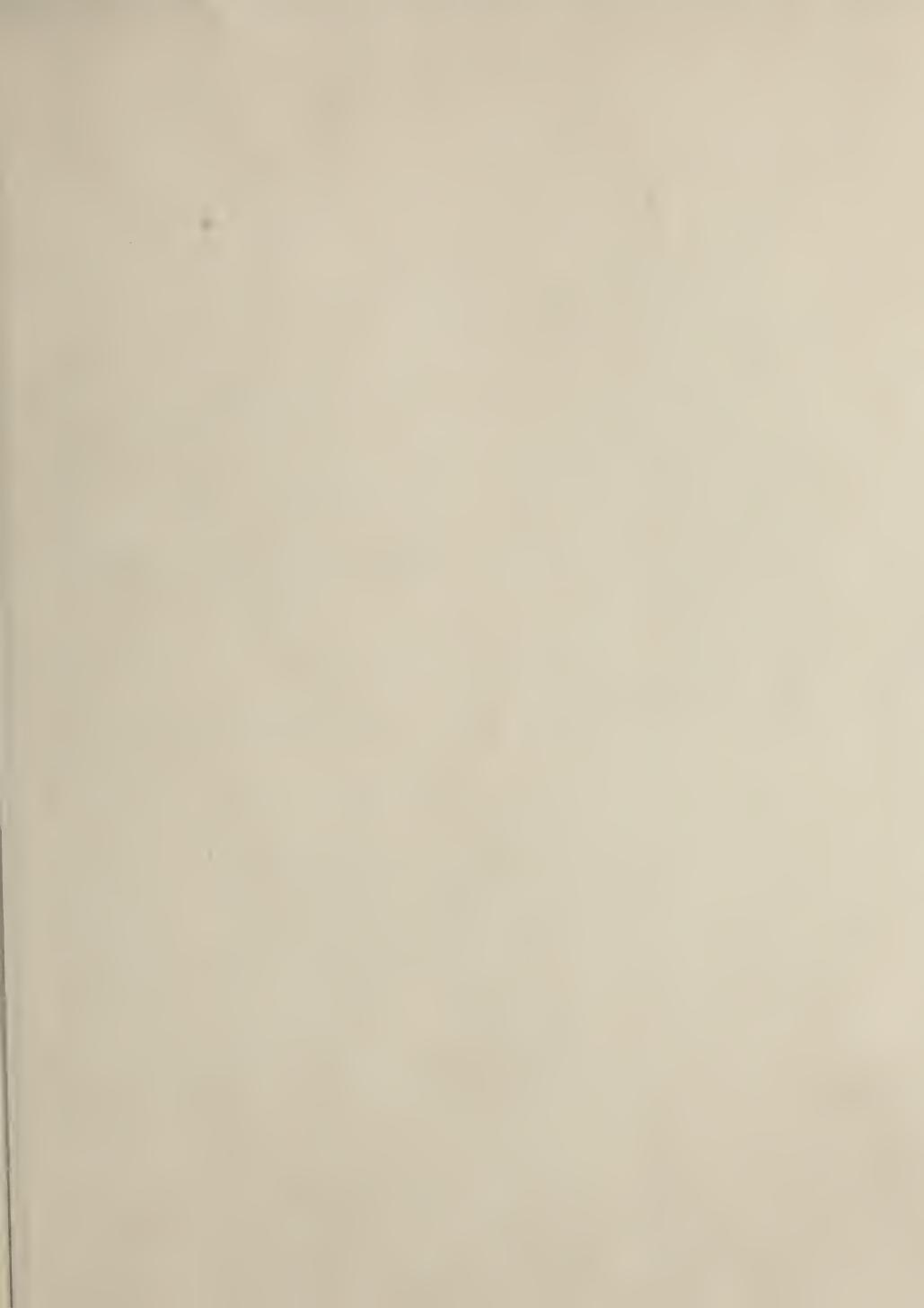
Sale of leaflets, 10.95; envelopes, 3.70; boxes, 2.95,	17 60
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Total, 17 60

Receipts for month, Previously acknowledged,	4,260 45
	35,028 22

Total since Oct. 26, 1894, \$39,288 67

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



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