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VOL. XXVI.

FEBRUARY, 1896.

No. 2.

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

WE shall all read with pleasure Miss Child's account of her reception at Bombay. Since her arrival there early in November she has not been idle, for we hear of her going to Poona, of her visit to the School of Pundita Ramabai, of a trip to Wai where she was the guest of Mrs. Sibley and Miss Gordon, of a day at Mahableshwar, of visiting the Bruces at Satara and the Winsors at Sirur, of a longer stay at Ahmednagar, and a return to Bombay. From there a tour had been planned through northern India, returning in time for the annual meeting of the Madura Mission the middle of January.

In these days when the powers of darkness seem regnant in Turkey, it is good to recall the glorious prophecy of Dr. Storrs in his address last fall in Brooklyn:—

MEN think that Turkey is to put an end to the propagation of the gospel in that great empire. The Turkish Empire has always seemed to me, as I look on it on the map or in its history, like a vast, magnificent Oriental rug, stamped with splendid and stately figures, emblazoned on every side with heroic combat, and with threads of gold and silver interwoven with the wool. Magnificent it is in its extent, in the variety of its resources, in the wonderful history which has been wrought upon it. It is a robe of Oriental magnificence that has been dipped and soaked in blood. But it is to bear, as certainly as God liveth, as certainly as the cross was raised on Calvary, as certainly as the human soul remains sensitive to divine inspiration, it is to bear by and by, and not far hence, the monogram of Christ on all its glittering expanse.

Miss Morrill, writing of the dispensary at Pao-ting-fu, says:—

THE woman's waiting room is just crowded these days, and I have some pleasant times with the women. The other day an old woman, after listening quite earnestly, said: "I am seventy-one years old. Does all my incense burning count for nothing?" I said, "Yes; these are men's ways, but the Lord wants you to learn his way." She watched me keenly, and again burst out with, "Who told you to come here and tell us these things?" I answered her and then said, "Has not Buddha told you to find some other woman and bring her to his temple?" "He is only an image," she answered quickly; "a mud thing! How could he? Your God must be alive!"

In writing from Inanda, under date of September 24th, Miss Price says:—

WE have a full school, though not as full as last year. This is partly because several kraal schools have been started in places from which we have had scholars, and partly because it was not thought wise to have the rooms crowded as they have been. Though our girls are happy and contented here, they love their homes, and we are glad that they do. This is true even of those who come from heathen homes; and although those who run away on account of cruel treatment may be afraid to return the first vacation, they will surely not stay more than the two terms before going home.

ARE you turning to our Prayer Calendar day by day? Of course you have one; if not, do not fail to secure one promptly. The price is small, only thirty cents by mail, but the benefit is large.

The address of the Samoan Queen, delivered on the dedication of a new church, has for its burden a spirit of praise to God and brotherly love to man:—

MY last word to you is to keep and obey Christ's commandment which he gave to his disciples and to us each and all, "Love one another." How can a people be blessed if God's word is not obeyed? May God bless and help you all to obey him, and then will true blessedness come to these islands.

THE past century has been the period of seed-sowing; the next century, the twentieth, will be the time of the great harvest.—*Methodist Review of Missions*.

A CHURCH in the State of Washington recently sent \$2.50 in answer to the appeals of the American Board. The letter inclosing the offering said: "We are sorry it is so small, but we are small—only an organization waiting the Lord's will to let us grow. We have no services of any kind, no church edifice, nothing but four women members, three of whom are of one

family; but we try to send donations to the benevolent societies. We send our heartfelt prayers, and know by experience that the Lord will guide and guard his own." Surely this church makes up in quality for any lack in quantity.

JAPAN.

A WEEK AT KOBE.

BY MRS. JOSEPH COOK.

WITH Mr. Albrecht as our guide and interpreter, the deputation party left Kyoto the morning after the great procession and popular demonstration in connection with the eleven hundredth anniversary of the founding of this ancient Imperial City. The crowds who had come to witness the procession were returning to their homes, and it was with difficulty that the guard at the railway gate was persuaded to let us pass, as he assured us that the train was already overcrowded. But this statement did not frighten Americans, and especially Bostonians who live in the suburbs; so we pushed on and distributed our party of eight in first and second class carriages, wherever we could find a place, without regard to the fact that we all had second-class tickets!

It was hard to leave Kyoto, where we had spent ten delightful days, but the anticipation of returning here later cheered us. At the Kobe station Dr. Holbrook of the College, Miss Cozad of the Bible Training School, Mr. Atkinson, and Mr. Hill met us and claimed their various guests. I was taken by Dr. Holbrook to the College, where Miss Searle and Miss Griswold, with Dr. Holbrook, form the foreign family. Many times you have heard of the beauty of the site of the College buildings. You have seen the pictures of the new Science Hall, and Music Hall, and the Home, and the Dormitories, and portions of the grounds, and a hint of the mountains, but until you enter the park-like enclosure and begin the easy ascent, until you note the noble trees that are counted such a treasure in Japan that they are never sold with a piece of ground but each brings its individual value, until you live day by day with these exquisite roses which blossom four times a year and whose leaves are never marred by profaning touch of the destroying worm or grub, until you look from your upper veranda, which forms a pleasant extension of your private apartment, over the tops of the green trees, over the roofs of the town to the shining waters of the bay, can you form an adequate conception of the noble setting of your beloved Kobe College.

As you already know, the attendance is less at present than in some previous years, but this is largely owing to the popular reaction against woman's education. The new minister of education is in favor of more attention being

given to the education of the girls of the empire, and in a recent speech he appealed to the patriotic pride of his hearers by saying that Japan cannot be said to have forty million inhabitants if the education of one half is so neglected that they fail to attain to a complete womanhood.

The ladies of the Presbyterian School in Tokyo told me that while they regretted their diminished numbers, yet they comforted themselves with the thought that they could come into more direct personal touch with the individual pupils than when the numbers were larger. And yet, as far as class instruction goes, the demand on the teacher is as great with six pupils as with twelve, and all will rejoice when this advanced nation realizes that it never can attain permanent power while its women are kept in a state of prolonged childhood.

Kobe College is pre-eminently a Christian school, and when one hears the question discussed in other schools under Japanese control as to whether or not the Bible shall be read or prayer offered, we have reason to rejoice that this question cannot be raised in Kobe College.

Although the Japanese can hardly be regarded as a musical people, yet I have heard no sweeter singing in any American college for girls than I heard at the Doshisha Girls' School at Kyoto every morning at college prayers. Many of the tunes have been familiar to me from childhood, and are associated with family worship in my own home. There is one purely Japanese tune of which I am very fond. It is a weird minor, plaintive and sweet as the reverberation of a Buddhist bell at twilight. I often ask the girls to sing this to me, although they are more fond of giving me their national air. I attended their Christian Endeavor meeting, Sunday afternoon, when the question was discussed, "What is it to be a Christian?" and I was impressed, as one always is in this country, with the freedom, combined with modesty, with which the Japanese girls and women give expression to their thoughts either in remark or prayer.

This morning I have been into Miss Searle's class in English Literature. They were studying Shakespeare's "Macbeth." The recitation was entirely in English, and the class used Rolfe's edition of the play. It was most interesting to hear in soft-toned, lisping, broken English, the Japanese school-girls' comments on this tremendous tragedy. The coarse English wit of the half-drunken porter, when the knocking comes just after the murder of the king, was utterly incomprehensible to the Japanese mind. The contrast of the obsequiousness of Oriental servants with the rollicking freedom of this gate keeper was naturally too hard a nut for them to crack!

One sunny morning, with Yamawaki San as my interpreter, I went to speak to the ten women who form the present class at the Bible Training

School. More than forty women have been graduated from this school and are now doing faithful and effective service in connection with pastors and evangelists in interior stations all over the kingdom. Only those women who are between twenty-three and forty years of age are usually admitted, but in certain exceptional cases the age stipulation is not insisted upon. The rooms of this school are large and well lighted, and the women sit on benches in the chapel, but in the class rooms they follow the usual Japanese fashion of sitting on cushions on the floor. If a room is sunny and well ventilated, this is all you can ask in Japan, as it is practically destitute of furniture.

The women to whom I spoke this morning seemed to me all under thirty-five years of age. Their faces were intelligent and serious, and their manner devout. They must have thorough consecration and a high Christian ideal of the value of service for the Master, to induce them to enter upon a work which will make them unpopular in the estimation of their own people.

It was a contrast to go from these serious women engaged in the study of God's Word under the wise leadership of Miss Barrows, Miss Dudley, and Miss Cozad, to the rollicking little boys and girls in Miss Howe's Glory Kindergarten. As Miss Howe herself sails next week for America, we were most fortunate in reaching Kobe before her departure, making our first visit to this famous school under the guidance of its devoted head. Miss Howe is an enthusiast in her department and her school has a high reputation throughout the empire. Her more than twenty graduates are eagerly sought to fill positions in government schools, and their success bears constant witness to the splendid training they have received. The school is always full to its utmost capacity and is patronized by the best Japanese families of Kobe, although Miss Howe makes no secret of the fact that it is a Christian kindergarten. The large play room given by Mr. Samuel Johnson, of Boston, is not only used by the children for their gymnastics, but it is a popular place for weddings and social gatherings. Here the Japanese Christians received the deputation and bade them welcome on the evening of their arrival in this city. The adjoining sunny room, looking out on a pretty garden, was the gift of Miss Amelia De F. Lockwood, of Boston; and I wish she might see those happy little children of the Sunrise Kingdom using their deft fingers in the kindergarten work. No nurse or older friend is allowed to stay in the building, and for about two weeks the newcomer is inclined to bewail his bereft condition, but he soon becomes interested in the work, and play, and cheerful routine of the school; and nowhere on the planet could one see more contented, happy child faces than here. Absolute cleanliness is insisted upon, and their cardboard work, pinned on the walls, is as fleckless as though it had never come in contact with tiny fingers.

One cannot look upon such a group of children without wondering what changes they will live to see in this progressive empire. God grant that Christian churches may outnumber Buddhist temples before these children reach old age!

KOBE, Oct. 31, 1895.

INDIA.

LETTER FROM MISS CHILD.

BOMBAY, Nov. 8, 1895.

TO THE READERS OF LIFE AND LIGHT :

Dear Friends,—As I sit down to write to you on mission ground, I feel like one in a dream. At times it seems as if I should surely awake to find myself at my desk in the Board Rooms, trying to understand, from letters and lists, conditions and needs that are now actually before my eyes. Little by little, however, I am becoming accustomed to the thought that the vision of privilege which I have had for years is a reality, and the interest and delight of it all is beyond expression.

To adequately describe all I have seen and heard in these first few days would fill a volume, and as I know by long experience the inexorable limits of a number of LIFE AND LIGHT, I will attempt to touch on only two points,—the welcome received as your representative, and this school under the care of Mr. and Mrs. Hume.

WELCOME.

Scarcely had our steamer dropped its anchor in Bombay Harbor before Mr. Abbott, Mr. Hume, and John and Robert were on board to give us a hearty welcome and take us in charge. No one who has not been ten thousand miles away from home can fully appreciate the sight of friendly faces in a far country. We were soon seated in a carriage and driving through the mass of people that throng these Bombay streets. According to the last census, seventy-six languages are spoken in the city, and as each one represents a company of people, or caste, with special dress, or (largely) undress, or color, or cap, or turban, you will not expect me to describe them.

In about half an hour we turned in at a gate in the wall that surrounds the mission compound. The first thing that met my eyes was a dear little girl in a pink calico dress, the first of more than a hundred schoolgirls and boys drawn up in two long lines to meet us. Such a beautiful sight as it was!—the girls in pink calicos, with the graceful drapery of thin white *lugadis* over them, the boys in clean white cotton suits, all with very bright faces, sparkling black eyes, and rich brown skins, with beaming smiles, and all furiously clapping their hands. The dear old stars and stripes over the

porch, and Mrs. Hume on the veranda, gave us a more quiet but no less hearty greeting, and the school gathered about us for a song. The refrain was "Welcome to India!" "Welcome to Bombay!" "Welcome to Miss Child!" Then one of the boys called out, "Three cheers for America!" "Three cheers for Boston!" "Three cheers for Bombay!" all of which were given with a will. A boy and a girl invited us to meet them in the evening, and they all filed away toward the schoolhouse.

In the evening we all gathered in the schoolroom, and there were welcome exercises for about an hour—speeches from a Jain girl named Bhagirthi, representing the Lend-a-Hand Band (older girls), a boy for the Junior Endeavorers (younger boys and girls), and for the Wellwishers (older boys). Interspersed were songs in Marathi, written for the occasion by Mr. Tilak, a recent Brahmin convert and teacher in the school. After the response which I tried to make, two of the smallest girls brought long wreaths of flowers and tinsel, which they put around our necks. On each one were three small round mirrors, which mean, "May we have a thousand reflections of your face." We were each given bouquets, were sprinkled with rose water and a little perfumed paste put on the back of our left hands; and then followed introductions



Bhagirthi, the Jain girl, begged by Mrs. Hume of her Hindu father rather than have her sold at six years old to a man of forty as his second wife.

and hand-shaking. Mr. Hume says that at "occasions" in India there must always be "words, music, gifts, and flowers." The Lend-a-Hand Band gave us a very pretty jacket that they had embroidered in parts, the Junior Endeavorers a nice little enameled jar, and the Wellwishers some pins, silver and moonstone. So brief a description can give no idea of the scene,—the plain but well-lighted schoolroom, very prettily decorated with ferns and flowers, and filled with living, human flowers: gentle, lovely girls, with their sweet, shy manners, and manly boys with much gentleness also, with their

upturned faces, their beautiful eyes, that seemed to look us through and through, some bright and sparkling, some intensely pathetic, all eager and earnest. Their white clothes gave a most effective setting for their faces. Mrs. Hume says the girls are very fond of wearing white; they think it is a symbol of purity, a sign that they are "trying to do right." A dying girl once said, "Oh, Madam Sahib! I shall soon be in heaven, and I can always wear white then, can't I, because I shall always do right."

Such a welcome was a great surprise to me and I was much touched by it; the tears were very near the surface all the afternoon and evening. But this was not all. Practically the same thing was repeated Monday morning by the school as a whole,—some of the teachers and day scholars were not present Saturday evening,—on Tuesday evening by the Bombay church, and on Wednesday afternoon at the Woman's Meeting. Twenty-six letters of greeting and invitation have also come to me from missionaries of the Marathi and Madura Missions. Was not this a right royal welcome? I pass it on to you for whom it was meant—the loyal, earnest workers in our Woman's Board.

THE SCHOOL.

The history of this school is well known to many of you, and I must confine myself to what I have seen and heard since I came. Its technical name is the American Mission High School, and so far as known, is the only high school in India where co-education exists. By taking so many of the pupils while very young, Mr. and Mrs. Hume have succeeded in creating a public sentiment in the school which, with unceasing vigilance on their part, has done away with supposed evils in mixed schools.

The arrangement is this: The mission compound, comprising just an acre of land, is surrounded by a high wall. It is a very charming spot, with its plantain, palm, cork and mango trees—its bright-colored crotons, arum lilies, antigonum lepti with its profusion of rose-colored blossoms, wealth of ferns and other tropical shrubs and trees that grow so luxuriantly and easily in this sunny land. In the midst of it Mrs. Hume showed us a tiny spray of American phlox which she has succeeded in growing. Inside this compound are Mr. Hume's bungalow with its wide open doors and broad verandas; the schoolhouse with its various recitation rooms, used by both boys and girls; and the boys' boarding-place or dormitory. Bowker Hall, the girls' dormitory, is about ten minutes' walk distant outside the compound. At present Mr. and Miss Abbott, Miss Millard and Miss Moulton live in a part of this building under the same roof with the girls. The numbers have increased so much that the girls' portion has become crowded, and the mission has voted to ask that another house be provided for the missionary family—Mr. and Miss Abbott—and extra space be provided for the girls.

On Monday morning I went about with Mr. Hume on his usual inspection of the boys' rooms; everything was as neat as scrubbing and brushing could make it, but the building is very inadequate for its purpose. The places where the boys eat, sitting on the earth floor, reminded me of the storerooms in the cellar of the house where I live in Boston, except that the door opens out into the sun and air instead of a cellar. How they can use them when the rains oblige them to shut the door which gives them their only light I do not know. The schoolhouse also sadly needs more room. Classes spill over into Mr. Hume's house, and even then there are two classes reciting at once in their recitation rooms.

With all its needs and disadvantages, however, the school is a splendid success, and when the nearly two hundred boys and girls are in the compound, as they are from ten to half-past four each day, it presents a very busy, animated scene. The course of study ranges from the Infant through the High School classes (a, b, c) to those in which pupils are fitted for matriculation in the University. Almost all the pupils are children of Christian parents, and come from different parts of the mission as well as Bombay, and in time go out as trained teachers and Christian workers either in their own homes or elsewhere. I have been able to touch most meagerly on the outside work of the school. The real fruit is the training of almost two hundred immortal souls for Christian manhood and womanhood. The whole establishment constitutes one happy Christian family. Love reigns supreme, and the young lives bud and blossom and come to their fruitage as naturally and beautifully as if they were not surrounded with heathenism. You do not need to be introduced to Mr. and Mrs. Hume; I need only say that I am more and more impressed by the over-mastering love they have for these pupils and their native people, and the abounding enthusiasm for the work which makes them the power they are. Just a word as to

HINDU SCHOOLS.

These are day schools composed entirely of children from heathen families. I have had two most interesting mornings visiting two of them and the homes from which they come, with Mrs. Hume and the Bible women, Balubai and Kash'bai. We found the children in a little room up a narrow flight of stairs, sitting on the floor against the walls with their slates on the floor in front of them. Such dear little things as they are, all sizes, and in all sorts of costumes; here a small boy, resplendent in pink and white silk trousers, yellow satin jacket, and a cap with high white feather, and there a bit of humanity entirely in nature's costume, a little living bronze statue who has dropped in for a few moments to see what is going on;

there little atoms of girls loaded with jewelry, whose black beads show that they are already married; and here is one with great haunting black eyes with the red paint on her forehead, which may show that she is doomed to life in an idol temple. Every one of these children unlocks a door into some heathen homes, and the opportunities for work there are limitless. Oh, the pity of it! Shall I say, oh, the sin of it! that so many doors stand open all in vain for lack of means to enter them. If I could only transport one of these schools—the one in Parell for instance—to America, with its more than fifty fascinating little pupils, I am sure they would unlock many purses and keep them open wide. If they should follow you around, dear friends, as they did us while we visited just a few of their homes, pleading, “Oh, you must come to my house!” “What! Not coming to my house?” And if you should stop to think what “coming” or “never coming to my house” might mean to them, what would you do?

It is a trial not to go more into the details of this work, and that done by Mr. and Miss Abbott, and Miss Millard and Miss Moulton, but these must be given at another time.

ABBIE B. CHILD.

TURKEY.

EXTRACTS FROM LETTERS.

WHILE it is impossible to give as recent news from poor outraged Armenia as can be found in the daily press, and while it is inexpedient to publish all of the letters from our missionaries in Turkey, we know that some extracts from them will be of the deepest interest.

Under date of November 13th Miss Daniels writes from Harpoot:—

I cannot write; my heart is too sad. You can understand our situation from 2 Cor. i. 8–11. We have the clothing we have on and one change, but nothing else. The Wheelers and Mr. Ellis have not even that. The Lord is caring for us in a beautiful and tender way. We are happy, and in His hands. I have hardly dared to think of you these days, but I love you all, oh, so dearly! The Lord has led us in a wonderful way, and he does give peace, and strength, and grace; all the promises are true, and I expect to live to do better work; but whatever the end, I bear witness that all things work together for good to those who love God. This morning at family prayers we read the 71st Psalm.

Miss Wheeler, under the same date, writes from the same place:—

We have Phil. iv. 19. It is our bank note. Our sanitary conditions might lead to cholera were not the angels of the Lord encircling round about us, and their presence makes good air right along. God is being glorified,

and will be in the future. Our invalids are wonderfully brave as they are carried about in the arms of their bearers, and God keeps the round and deadly "pills" from injuring them. Mamma is brave, and goes around trying to make people keep order and keep clean. Papa sends as his message, which may be his dying one: "Don't give up the ship. For Christ's sake keep the work up in Harpoot by prayers more earnest and by generous contributions." Pray that relief money may come speedily. God cares for us all as for the ravens, but I do wish I had a couple of pillows for papa and mamma. I can stand the native bricks. We are in the Men's College, with about 300 who have taken refuge with us, and like the apostles we have all things in common; but my heart bleeds for the terror-stricken people whose trust is not so strong as ours, and for the way in which many have gone home. Every city and village shares our sorrow, and it seems as if the judgment day had come. The whole region seems to have disappeared.

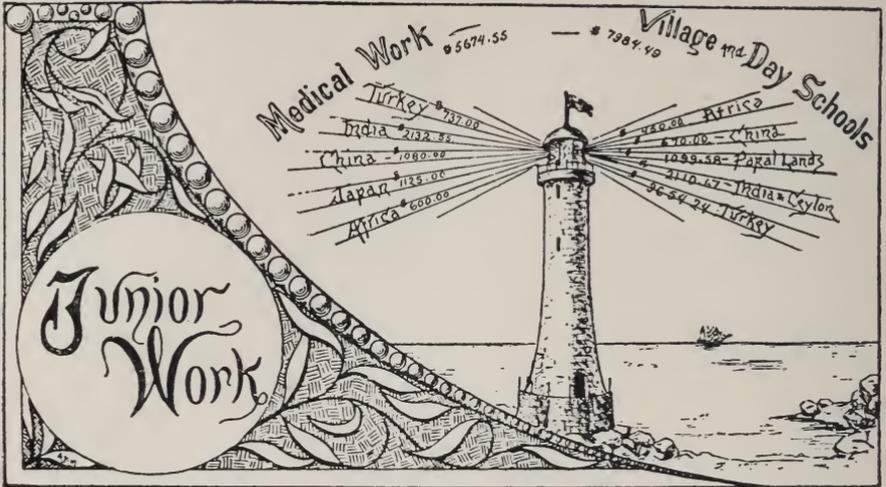
Miss Seymour and Miss Bush were at Arabkir, a large and wealthy city fifty-four miles from Harpoot, early in November, and their journey to the latter place was one of hair-breadth escapes and full of the Lord's deliverances. Two days after they left Arabkir the city was plundered and burned, and three days after arriving at Harpoot eight of the mission buildings there were burned.

Miss Bush, writing under date of November 14th, says:—

One after another we saw the villages on our beautiful plains disappear before our eyes. The fathers and mothers of the girls were in them, and oh, the agony of the sight! Saturday and Sunday we spent most of the day in the dormitory pleading with God, reading comforting texts, and softly singing hymns. There was one service at the chapel early Sunday morning, and the solemnity of approaching death was all about us; and truly if ever souls have walked in the valley of the shadow of death, it is we during these days.

The night of the fire she says:—

We slept with clothes, boots, and hats on, and,—yes, we actually slept, we were so utterly weary. We spoke with bated breath, we ate the driest of bread and salt cheese. We slept and woke, pleading in our hearts with God for mercy. Some of our dear flock had been separated from us in the flight, but group by group, one by one, they came back; and can I tell you what those meetings were? Our dear girls had saved nothing but the clothes they wore and each her own blessed Bible. . . . Alas for the poor villagers, wandering out in the cold and rain! Our hearts ache for the poor tempted ones who are sorely tempted to deny the Christian faith. We almost envy those who have gained the martyr's crown. Many, many times did we long for death, we were so weary, so oppressed.



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

TABULAR STATEMENT.

MEDICAL WORK.

AFRICA.

West Central Africa, Dr. Rose A. Bower	\$475 00
Zulu Mission, Repairs on Sanitarium	125 00

TURKEY.

Dr. Grace N. Kimball, Van	363 00
Miss E. M. Trowbridge, Aintab	374 00

INDIA.

Dr. Julia Bissell, Ahmednagar	643 00
Dr. Gurubai Karmarkar	231 00
Work of Dr. Gurubai Karmarkar, Bassein	120 00
Dr. Harriet E. Parker	500 00
Work of Dr. Harriet E. Parker, Madura	638 55

CHINA.

Dr. K. C. Woodhull	500 00
Hospital, Foochow	360 00
Dispensary, Tung-cho	220 00

JAPAN.

Miss H. E. Fraser	625 00
Training School for Nurses, Kyoto	500 00

Total	\$5,674 55
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VILLAGE SCHOOLS.

AFRICA.

Zulu Mission	\$450 00
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TURKEY.

European Turkey	352 00
Western Turkey	2,252 80
Central Turkey	303 98
Eastern Turkey	745 46

INDIA AND CEYLON.

Marathi Mission	1,058 43
Madura Mission	836 24
Ceylon	216 00

CHINA.

Foochow Mission	600 00
North China Mission	70 00

PAPAL LANDS.

Mexico	509 58
Austria	80 00
Spain	510 00

Total	\$7,984 49
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OUR MISSIONARY BOOK CLUB.

BY MISS LOUISE OVIATT.

“MY DEAR,” said the lady directress of our mission circle to me one day last winter, “I want to increase the interest of our young people in missions and missionary work. Can’t you give me some idea that will be helpful—something new, you know? We’ve had missionary teas, yellow, pink, and blue, a band concert, a Christmas tree, and a fair, and they came to them, they even worked pretty well for them, so that we raised quite a little money; but they won’t come to the regular meetings of the society, however much I may urge it. Why, I couldn’t get enough out to our last meeting to make it pay to read the letters that I had borrowed from the Bureau of Exchange. There were the two little Dicksons; you know them, don’t you? They are dear little girls, and sat sewing patchwork as diligently as you please until I took pity on them, and gave them a game of fancy pictures with which to amuse themselves; but as the eldest is only eight they would not care much to hear about the Girls’ College at Constantinople and the school at Smyrna, though the letters are very interesting to older people; and there was no one

else except little Miss Sampson, our president, who, poor girl, looked as though she longed to be somewhere else, as I do not doubt that she did, although she made no complaint, but sewed on a calico apron for the apron sale the whole afternoon. Now what can I do?

“I had planned to have the little ones play games, such as ‘My Ship has Come in,’ calling the handkerchief representing the ship the Morning Star, and naming the children for the different islands to which the Morning Star goes. When asked ‘What is she laden with?’ they were to answer something that grows or lives on those islands, and if they made mistakes they were to pay forfeits.

“I had studied up on the subject a little, so as to be able to tell whether the thing named grew there or not, and I hoped to weave in a good deal of information about the missionaries and what they have done for the natives, so that the children would learn something while enjoying the game; but what could I do with only three girls present, two of them under nine, and the other fifteen?

“It is always the same. I have prepared several quite interesting programmes, but there are never enough present to carry out my plans unless we have a picnic, or something of that sort. Do help me devise some scheme for getting them out.”

“Are the girls at all interested in individual missionaries and mission stations?” I asked.

“Well, no. I am afraid that they know very little about them,” she replied. “You see, my predecessor in office didn’t know much about them herself. She was very successful in raising money; but she thought that it was just as well to use it all for our own church, so they gave up sending to the Bible woman they had supported in India, and decreased all of their contributions to missions; and, of course, what little interest they had grew less. Then she left town, and for more than a year they could find no one to take her place; and as very few here take missionary magazines, and the missionary meetings of the church and Society of Christian Endeavor are few and far between, it would be rather surprising if there were any very lively interest among these girls and children who are too young to be connected with the ladies’ auxiliary.”

“Yes,” I assented; “one must know something of a subject in order to be thoroughly interested in it. I wish that they could meet a few of the missionaries. There is nothing so stimulating as personal acquaintance with the workers in the field; but that is, of course, impossible except in the case of the few who come here to speak to us. If we could get them to read the missionary magazines and leaflets I think that they would soon feel a closer

connection with the workers, and a sense of personal responsibility for the carrying forward of the work; but so few people are willing to subscribe for them! Perhaps—well, let me think it over for a few days; I may possibly find some way of interesting them sufficiently to make them attend your meetings, for although they are busy schoolgirls, they will find time to come if they really want to.”

And this is the way it came about that our Missionary Book Club was formed.

We lived in a small village, where the book and magazine clubs so common in the cities and larger towns were unknown, so that the people depended chiefly upon the public library for their books and magazines; and this, though it was a good library, naturally did not deal extensively in missionary literature; so we started the “Helping Hand Book Club,” the “Helping Hands” being the name of our mission circle. A committee of three was appointed to have charge of the literature to be sent out, and our list of twenty members was divided into three separate lists, each member of the committee having charge of one of them. We then subscribed for LIFE AND LIGHT and some of the other missionary papers and magazines, and purchased a number of leaflets, which we bound in brown paper, and prepared for circulation. This preliminary work was done by the directress, as with three lists to be cared for by three different people it seemed best to have one person take charge of the whole, in order to secure uniformity of action.

Every Sunday each member of the committee is given either a magazine or a leaflet to start in her section of the town. On the front of each brown paper cover we write: “Helping Hand Book Club. Keep this one week, then pass it to the next on the list.” On the back are the names of those to whom it is to be sent, with the date on which it should reach each one opposite her name.

As our society includes some quite young children among its members, we take the mission *Dayspring* for them, and this is not sent to the older members; but the others are sent to older and younger alike, with the hope that where the children are too young to read them, the mothers may enjoy them; and more than one young mother has spoken to me of the pleasure she has in reading the literature that finds its way into her home through our society.

The Club has now been in operation for a year, and last week I asked the directress if she considered it a success. She replied: “Yes; I think that I may say that it has been quite successful thus far. I presume that our papers receive little attention in some of the homes to which they go, but as far as I can judge these are in the minority; while in others they are read very carefully,

and the girls often refer with considerable interest to some magazine article or letter, or to the leaflets. The ladies of the auxiliary have caught the idea too, and are beginning to ask for the literature that has been circulated in the Club and returned to the committee; so that our papers, after being returned, start out a second time, and are passed regularly to some of the ladies; the most interesting being finally sent by one of them to her daughter in another town. Before the Club was started the missionary committee of the Society of Christian Endeavor used to come to me for articles to be read at their missionary meetings; now they very seldom do so, but make their own selections, and generally from books circulating in the Club."

During the summer the girls belonging to the society gave two afternoons a week to the preparation of an entertainment to raise money for missions, and neither the extreme heat nor occasional showers kept them at home. "To be sure," she added ruefully, "there were only a few present at the last regular meeting of the society, but the notice was given upon a very stormy Sunday, and a number of them have told me since that they did not know of it or they should have come. Of course I cannot say to what extent their increased interest is due to the Book Club, but I am sure that it has effected something. The girls know much more than they did about the mission stations and the missionaries, as well as what other societies are trying to do; and they are now really anxious to work, whereas a year ago they were simply willing to. I wish that other societies would try our plan."

CHILDREN'S MEETINGS.

PROGRAMME FOR MARCH.

FOR plans for decorations and serving refreshments and for leaflets giving general information, see the topic in the January LIFE AND LIGHT.

Much that is novel and entertaining on Japanese life and customs may be found in Miss Alice M. Bacon's books, "A Japanese Interior," and "Japanese Women and Girls," to be obtained from the Woman's Board Library.

After the children have become familiar with the names of the missionaries in Kobe, and its position upon the map, try the suggestion of a "Dissected Story," made by Miss Belle M. Brain in her bright little volume, "Fuel for the Missionary Fire," price, fifty cents. The story there mentioned for this purpose may be had in leaflet form at one cent for ten copies, and one cent extra for postage, at the Rooms of the Woman's Board. It is

called "Jack and the Japs." The plan is to cut the story into paragraphs, paste them on cards, number them, and give them to the older children who can read well. The leader calls for each part by number, and the entire story is thus read.

Let some one sing the Japanese Lullaby found in the *Dayspring* for January, '96. On the topic for the lesson, the work in Kobe (be sure the children pronounce the name correctly, Ko-by), see the following articles in the *Mission Dayspring*: "Christian Girls in Japan, June, '82; "About Kobe," May, '92; "A Trip to Kobe," June, '92; "A Letter from Kobe" (illustrated), July, '93; "Children's Day in Kobe," July, '93. Also in *LIFE AND LIGHT*: "Pictures of Missionary Life—Kobe Girls' School," by Mrs. F. E. Clark, July, '93; "The Kindergarten in Kobe," by Dr. Pauline Root, October, '92. The price of the *Dayspring* is two cents a copy, or twenty cents a year; of *LIFE AND LIGHT*, five cents a copy, sixty cents a year.

Our Work at Home.

OBLIGATIONS TO THE PLEDGED WORK OF THE BOARD.

- I. ON THE PART OF THE BOARD. II. RELATIVE VALUE OF
"SPECIALS." III. ON THE PART OF THE MISSIONS.

Papers read at delegates' meeting held in connection with the annual meeting of the Woman's Board, Nov. 5, 1895.

I. ON THE PART OF THE BOARD.

BY ALICE M. KYLE.

THERE are two sayings of the Master that we do well to set over against each other as we look at this mighty subject, really world-embracing in its thought: first, "The field is the world;" and, again, "The very hairs of your head are all numbered."

There are two possible ways of conducting a work like this unto which we of the Woman's Board have set our hand.

It might be that we should say, "We will give this year one hundred thousand dollars, more or less, to the Lord's work in other lands," and we might then bring in from our treasure our offerings, large and small, leaving the apportionment of our gifts entirely in the hands of trusted men and women. We, knowing that in waving fields far beyond our vision the harvest was

growing golden, should rest contented in the thought that the fruitage would be as rich and precious in the sight of the Lord of the vineyard as though we noted each ripening sheaf. So the plan might be. So in some particulars perhaps it might more easily be, but so it is not.

For there is in our poor finite thought a sense of shrinking from the vastness of the world's need. We know that the field is the world. We believe it, but we desire to have some special little corner of it under our peculiar care, to till, to water, and to watch over. And this is what is meant by the Pledged Work of the Woman's Board. From eighteen of the twenty missions of the American Board, certain portions of the work, known as Woman's Work, are each year adopted by the Executive Committee.

These in turn are selected by Branches and contributing societies, and for these pledges, increasing year by year, as the kingdom of our God grows upon earth, we as Christian women become responsible.

For the year 1895 this pledged work, including outfits, traveling expenses, and special grants, amounted to one hundred and ten thousand dollars (in round numbers). Of this sum about ninety thousand dollars was assumed in definite pledges by the Branches, leaving about twenty thousand dollars to be met from the General Fund, besides the expenses of the Home Department. Thus it is obvious at a glance that the General Fund is also the pledged work of the Board, and should be remembered generously when our auxiliaries are making their contributions. Now it is evident, is it not, that this relationship is not merely a commercial one?

It is true that we must deal long and carefully with figures, and that the most painstaking attention to detail is needful in adjusting the financial relation of the Board to the work as a whole, and that of each part to every other part. But as we strive to keep these pledges let us never forget that we deal not with material things merely, but with a living organism. Our pledged work this year means one hundred and thirty-one missionary women, including assistants; it means nearly two hundred Bible women; it means boarding schools and day schools with thousands of bright-faced Christian girls, upon whom, humanly speaking, depends the hope of the heathen world; it means kindergartens for the children, nurses for the sick, physicians for the suffering, teachers, Christian workers, industrial agencies, with all the appliances for work which are involved in the establishing of Christian homes and Christian schools in all these mission fields. Our relation is, therefore, a personal relation, one of love and tenderness, of caretaking and watchfulness. Let us infuse vitality into these words, Pledged Work, until they are transfigured before us into flesh and blood, with hands reaching out to us for help, and guidance, and support.

And the second thought will follow naturally: If this is our relation, that of one member of a great family to all the rest, we shall be ready to concede that it must be a relation of faithfulness. Having assumed, as a Branch or as an auxiliary, some part of the care, we should not lightly let it drop. Our missionary, our school, our Bible woman, become henceforth a part of our household economy, so to speak. For this pledge we are to plan, to give, if need be to sacrifice. When a change comes necessarily in our pledged work, as changes must often come, since missionaries and native workers are mortal, we shall feel a sense of loss; but our gifts and our interest will not flag, "for though God buries the workmen his work goes on."

There may come a temptation to change our pledge voluntarily, in order that we may become interested in a new field, or because the money comes in slowly, and we hope some different work may appeal more strongly to the hearts and consciences of our ladies. Let us consider carefully before we relinquish our pledge that one change often involves others, and throws into confusion the work all along the line.

We may not comfort ourselves with the thought that some one else will pay our pledge if we do not. Ours is a sacred stewardship, and it is required in stewards that they be found faithful. In this thought is also included the one of loyalty. It is easy sometimes to put aside our own special little pledge, to let it wait or to support it with less ardor than heretofore, because we have listened with tearful eyes and thrilling pulses to the story of some other, and it may seem to us paramount need in some other corner of the Lord's vineyard. And we say to ourselves deprecatingly: "Well, it is all one work. I dare say the money will do just as much good somewhere else this year." But we need then to remember that in making appropriations for the coming year, the Executive Committee have depended upon the loyalty of those who have assumed the work, that very likely this other and attractive work has already its pledged supporters, and if our money is added to theirs we are acting upon the principle of a mother who, having two daughters, should say, "I will buy two cloaks for Elizabeth this fall, but Hannah must wear her old one or go without." So we will not listen to the voice of the charmer, charm she never so wisely, but bear in mind a very old saying, "First be just, then generous."

It needs not to be emphasized that, after we have provided for our pledges and the General Fund, there remains yet room for the exercise of further generosity. How often this is exemplified let the provision for personal exigencies, the overflowing Christmas boxes, the many additions to the comfort of our beloved workers, who in unfamiliar and perilous places are doing the world's work, bear witness.

The relationship involves on our part business accuracy and promptness. Branch treasurers remember with delight the auxiliaries whose pledges are forwarded a little before the fifty-ninth minute of the eleventh hour. When the financial year of the Board draws to a close, our Treasurer is twice blessed when the reports of branches are promptly received; and if each item of the pledged work is clearly recorded and the sums plainly credited to the specific pledges assumed, much time and strength are saved in poring over a certain volume known as the "Book of Pledged Work."

Again, this is a considerate relationship. It goes without saying that there must be manifold difficulties in adjusting and reporting a work like ours, with the principals on one side thousands of miles distant, and with letters our chief medium of communication. There is need of patience oftentimes; copyists and printers are not infallible, and the reports from year to year are more complex as the work enlarges.

There is need, too, of consideration in the matter of hearing from our workers. Our Bible women and native teachers, naturally, are not all fluent writers of English; our overtaxed missionaries do not always wield the pen of a ready writer, though it must make us pause oftentimes in wondering amazement as we note the marvels of their execution in this line alone. Therefore, however sweet and desirable it may seem to you to have a letter "from your very own Bible woman, written just for your own meeting," let us be considerate in our requests. If we write sometimes to our missionary and tell her we do not expect a reply, her gratitude, though unexpressed, will be none the less fervent. As is often said by our missionaries, with something of pathos in the utterance, "We have to choose sometimes between doing the work and writing home about it." Letters about the work are always to be had, so shall we not be content to hear less in detail and less specifically from these busy women?

As we enter now upon the obligation of a new year, shall we then bear our mutual burden with such promptness and accuracy in the business details, such faithfulness both in making our pledges and in redeeming them, such a spirit of love and of sweet reasonableness, that there shall come to us from many voices afar the benediction, "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings."

II. RELATIVE VALUE OF "SPECIALS."

BY MISS ELLEN CARRUTH.

Old questions and old perplexities sometimes show a wonderful power of life, and crop up again and again, demanding fresh consideration even when

we had fondly thought we had laid their ghosts forever! This power of life may prove that they have within them a principle of life which ought not to be, and possibly could never be, destroyed. But without killing life we can sometimes train it, clip it, direct it, and finally bring it out into a fullness of growth which shall be only a blessing, and no longer a hindrance.

One of these questions is, "What can we do in the matter of 'special' gifts?" Especially in this short financial year, with its lessened receipts in legacies, the question presses with unusual force. We think of the grand sum total needed to carry on the regular pledged work even of the last year, without consideration of any new work,—\$97,500,—and of the sum we now have in hand to meet it, \$79,500,—and we cannot but regard rather wistfully the \$3,940 which has passed through our hands, but which cannot be used, toward this lacking \$18,000 of our pledged work.

We are glad, of course, of every dollar that goes to help our workers in mission fields; glad of the warm, personal interest which prompts these gifts; but the danger lies in the fact that it is not always a gift over and above the money which should be given for the pledged work of the Board. Often it is so, and then it argues just that principle of life which no one would wish to see crushed out. The warm impulse which says, "I have redeemed my pledges; I have fully given the money needed to sustain my share in our Board's regular work; now let me give this additional sum for 'good measure, pressed down, and running over,'" is an impulse which no one would willingly check. But when the obligation of a society is not first met, the gift in response to an extra call, or because of transient interest in the last interesting missionary's address, is so much taken from what is actually needed to maintain the work as a whole, and may even react upon the very one whom the donor wishes to help.

We have lately heard of three organized societies in one of our branches where all they gave this last year was a "special" gift, simply passed through the channel of our treasury, in no wise helping the work to which we stand pledged.

In many cases a kind note sent from the Rooms suggesting that a "special" gift be used for regular work, has been taken in good part, and the money has been so granted, showing that they only needed direction and training. The personal gifts are very attractive, and bring in the warm, friendly element which sometimes seems lacking in organized work. This element of friendliness ought not to be lost, but it should be the flower, and not the root, of our benevolence.

Our great responsibility is to meet the sums needed to carry on the work as reported to us from the various missions; work that they have most care-

fully sifted,—the absolutely necessary,—and which cannot be balanced by “special” gifts, however pleasant. Most of us here, perhaps all of us, fully realize this; but there are those in all our auxiliaries who need to know more of the primary importance of sustaining our general fund. No doubt all that is needed in most cases is the kindly word of advice or caution, and the substitution of familiar knowledge of the foundation principles of missionary work for the warm, but more or less irresponsible, impulse to give in channels of one’s own choosing.

III. ON THE PART OF THE MISSIONS.

BY MRS. S. B. CAPRON.

Whenever, in wisest judgment, an organization is considered essential to the promotion of the highest interests of the cause under consideration, it follows as a matter of course that support of all its methods is necessary to the harmonious working of the whole. This support is as essential on the part of those benefited as on the part of those who are assuming the responsibility of giving the needed assistance.

It is proposed, under this section of the topic under discussion, to consider the obligations resting upon those on foreign missionary ground to sustain the methods adopted. I believe that this obligation is recognized and cheerfully acceded to on the part of the missionaries. Printed blanks are sent to the various fields covering the forms of work given out in this country as “pledged work.” For example: one blank has reference to work by Bible women in the various stations in the different missions. The headings are, “Name of Bible Woman;” “Name of Village or Town;” “When at Work;” “The Salary;” “Name of Bible Woman no Longer Employed;” also, “Reason for Leaving the Work.” When this list has been forwarded to the Rooms, it is evident that any changes made on mission ground must lead to complications. A missionary receiving a letter from an enthusiastic friend in this country, requesting that a Bible woman be assigned to her, does not, of course, know whether each one of her Bible women whose names have already been sent forward has been assigned or not. She cannot run the risk of giving her over to her enthusiastic friend, since it may soon be discovered that the name had already been passed over to a society young in experience, and whose zeal it would be unwise to repress. If the amount to be given by our enthusiastic friend had been sent to the office of the organization, with the request that a certain mission, or even a station in a mission, be the recipient, the matter could be arranged in time. A society in a church had raised money for the salary of a Bible woman, and wished it sent to India. Application was made to the

Rooms to this effect, and the reply came, "We have no one just now on our list, but if you will wait we can give you your Bible woman in India." In less than three months the request was granted, and the connection made.

Similar blanks for day schools, boarding schools, and village schools are sent to mission fields, but the above illustration will suffice. It is well to avoid complications, and to lend a hand to harmonious working.

Another phase of obligation to pledged work on mission ground is linked to the cruel word "Retrenchment." When the yearly appropriations are received, it is found that perhaps five hundred dollars are taken from the estimates so carefully made. Where will this fall? It may be in a village lately seeking Christianity, to the great joy of the missionary. The catechist and his wife, making so good a beginning, must be taken away for want of money. It is easy to see that the missionary, with this community in his hand, finds it very hard to submit to seeing twelve Bible women in his station kept on. How much better, he reasons, to drop one of these and save to me my catechist! The pressure is brought to bear heavily on the lady in charge, and even application is made to the Woman's Board at home to divert such funds. To be true to the constituency and true to the auxiliary who laboriously raised the money for this Bible woman, this change cannot be made, and it is hard for our lady missionaries in the field to look on and see the reasonableness of the change and face the criticism. They need our sympathy. Another result of this co-operation is the saving time of correspondence on the part of the missionary—a point to be considered. When the assignment of Bible woman or school has been made, a letter to the missionary in charge of the work is then in place, and always acceptable, even if the inevitable demands upon time and strength do not always secure a prompt or full reply. I can testify that missionaries are always most glad to receive letters from those, whether individuals or societies, who are adding love, sympathy, and prayer to their money, and who are thus directed by those having the charge of the Home work into the best disposal of it.

It is now well established that support of individual pupils, with reports concerning them, involves too much labor on the part of the missionary, and too often leads to disappointment.

The plan of "scholarships" meets the requirements of those who can give the smaller sums to pledged work. Personally, I have a growing faith in laying our little moneys into the keeping of the Great Leader in our work, and letting the individual results await the great day of revelation. He knows how to keep our secrets between himself and us, and will some fair day introduce us to the "least of these," his and ours—our sisters in his great family.

In Memoriam.

REV. N. G. CLARK, D.D., LL.D.

LATE FOREIGN SECRETARY OF THE AMERICAN BOARD.

IN the death of Dr. N. G. Clark, which occurred at his home in West Roxbury on the third day of January, the Woman's Board has lost one of its earliest, wisest, and staunchest friends. His judicious counsel, his hearty sympathy, and his unflinching help have been given to us from the inception of the work until the last days of his life, and the Board owes him a large debt of gratitude and love.

A message sent by him some years ago, which he then thought was his last, is recalled with fresh interest to-day. The American Board had held its annual meeting at Des Moines, in 1886, and Dr. Clark, taken down with an alarming sickness, reached Chicago, but was unable to go farther, and it seemed probable that he might never go home. A friend who was starting for Boston called to ask if he could take any message for him to the Board Rooms. Putting his arm around the friend's neck, and drawing him down for a kiss that meant a possible good-by to many loved ones, Dr. Clark said: "If I never go home, tell them to push the matter of self-support on mission ground, to uphold the cause of higher education in the East, and to stand by the Woman's Boards."

Our loving Great Heart will be mourned the world over, but the welcome on the other side will be by a great multitude and from many nations. "*And I heard in my dream that all the bells in the city rang again for joy!*"

E. C. P.

OUR BOOK TABLE.

The Diary of a Japanese Convert. By Kanzo Uchimura. Fleming H. Revell Co., New York, Chicago. Pp. 212. Price, \$1.

To a lover of human beings there can be nothing more interesting than the history of a soul's regeneration. This interest is intensified when that soul is born out of the darkness of heathenism into the noonday light of Christian culture. To know the phases of such a soul-development, the early crude ideas, the springing thoughts; to trace the tender, molding influences of the Holy Spirit; to watch a pure, though struggling heart,

mount gradually the heights of its early ambition,—this insight is rarely given so simply, genuinely, and instructively as in the “Diary” before us.

Kanzo Uchimura was well born of the warrior class in Japan. To none of his ancestors does he trace the origin of the religious susceptibilities which he early acquired. The “Diary” dates from about the time when he, with mates, became a Christian while attending an Agricultural college in his native land. Thus onward, through student days and working days, we behold the earnest lad pushing his way to more light. Glimpses are given of the little circle of seven who hold religious meetings where “talks” intersperse with cakes, water, and tea. One must smile while yet he wonders that such untutored souls could so persistently climb onward. Later the young Uchimura comes to our own land, and his impressions of Christianity as beheld here, form an interesting chapter. The “Diary” is constantly supplemented by observations and discussions. A course in one of our New England colleges, and some theological training, further develop this bright mind, and establish its Christian faith. Then he returns to the land from which he has never become weaned, partially promising another book of later experiences. The interest of the first gives a relish for its sequel.

The Cross in the Land of the Trident. By Harlan P. Beach. Fleming H. Revell Co. Pp. 108. Price, 50 cents.

Mr. Beach was formerly a missionary of the American Board in China, is now in this country and occupies the position of Educational Secretary of the Student Volunteer Movement for Foreign Missions. This little book from his hand concerning another land than the scene of his own labors, is intended especially for missionary study classes. For such it must be invaluable, and to all interested in preparing programmes for meetings, a great assistance. The place of the book is to present a few general topics which vitally concern India. Each topic is considered in one chapter under divisions and sub-divisions. The subject matter is condensed so that the whole may be truly called an outline suggestive of further study. This study is facilitated still more by a page of “Suggested Readings” at the close of each chapter. We can heartily send forth this neat little volume from our library, confident that it will be of real service to the student in understanding India.

Nadya, A Tale of the Steppes. By Oliver M. Norris. Fleming H. Revell Co. Pp. 255. Price, \$1.25.

By the courtesy of the publishers we have received this interesting tale, which, though not bearing upon any organized missionary effort, will yet be of value to all interested in the religious movements of the world. The

romance gathers about the Stundists, who are a religious sect in Russia. This sect worships God simply, and seeks to promote the pure gospel of our Lord Jesus Christ.

SIDE LIGHTS FROM PERIODICALS.

North American Review, January. "Foreign Missions in the Light of Fact." By Rev. Judson Smith, D.D.

"The Crisis in the East," by Karl Blind.

Review of Reviews, January. "Abdul Hamid, Sultan of Turkey: A Character Sketch," by W. T. Stead (with maps and portraits).

In this issue a review is given of Mr. Stead's new book, which, like his others preceding, is a work of the imagination, the characters taken from the real life of to-day. "At Jerusalem Five Years Hence," is a fanciful account of what has happened to the Turkish Empire in the five years preceding 1901. The Sultan has been assassinated, the Powers have taken charge of Constantinople, and parts of the empire have been passed over to the Powers. Extracts here given are interesting in the light of to-day.

Public Opinion, January, has paragraphs upon the American Red Cross and Armenia, also other matters concerning the East.

Literary Digest, December 21st, gives interesting items of news from foreign lands.

Fortnightly Review, December. "Corea and the Siberian Railway," by M. F. A. F. M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR MARCH.

Kobe, Japan. The City; the Girls' College; the Evangelistic Work.

1. For a paper on the city, see *Encyclopædia Britannica*, LIFE AND LIGHT, March, '83, Lesson Leaflet, November, '92; also Raymond's "Itinerary."

2. The Girls' College, "The Beginnings of Work," see LIFE AND LIGHT, November, '76, July, '78, February, and September, '83, July, '84, and February, '86; "First Impressions of a New Missionary," see *Mission Studies*, September, '91, "Report of Kobe College," LIFE AND LIGHT, April, '92, August, '93, October, '94; "A Visitor's Impression," July, '93; see also Leaflet, "Kobe College," W. B. M. I., 53 Dearborn Street, Room 603, Chicago, Ill., price, two cents.

3. The Evangelistic Work, "Bible Woman's School," LIFE AND LIGHT, April, '92; "A Japanese Bible Woman's Report," April, '92. Much in-

formation on this subject can be obtained from "A Chapter of Mission History in Modern Japan," price, forty cents, for sale by W. B. M. Raymond's "Itinerary of Japan," a prettily illustrated booklet, can be obtained of Miss Ada R. Hartshorn, 1 Congregational House, Boston, price, ten cents.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18 to December 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bar Mills, M. C., 7; Portland, Y. L. M. B., 50, Williston Ch., Aux. (of wh. 50 const. L. M.'s Mrs. A. G. Borden, Mrs. E. H. Fairbanks, and 16.91 Thank Off.), 68.16; Brewer, First Cong. Ch., Aux., 37, St. Lawrence St. Ch., Aux., 13.30; Greenville, Aux., 27; Hollowell, Aux., 13; Portland, State St. Ch., Aux., 69.82, Second Parish Ch., Aux., const. L. M. Mrs. Rollin T. Hack, 25; Camden, Aux., 27; Bath, Winter St. Ch., Aux., 115; Phippsburg, S. S., 2; Wiscasset, S. S., 2.30; Union, S. S., 6.10; Thomaston, S. S., 2.25; West Falmouth, Second Ch., 3; Bangor, Hammond St. Ch., Sale of pocket pieces of Miss Ella Rich, 3.50; Castine, Desert Palm Soc'y, 20,

491 43

Total, 491 43

NEW HAMPSHIRE.

Plymouth.—A Friend, 40

Total, 40

LEGACY.

New Hampshire Branch.—Legacy of Mrs. Sarah E. Hamilton, Concord, N. H., 500 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bennington, North, 2.35; Burlington, College St. Ch., S. C. E., 10, Aux., Thank Off., 82; Newbury, S. C. E., 6.88; Newport, Aux., Thank Off., 12; Putney, S. C. E., 10; St. Johnsbury, North Ch. (add'l Thank Off., 11.93), 24.71, South Ch. (add'l Thank Off., 12.60), 18.10; Westminster, Mrs. C. W. Thompson, Thank Off., 5,

171 04

171 04

MASSACHUSETTS.

A Friend of Missions, 5 00
Andover and Woburn Branch.—Mrs. C. E. Sweet, Treas. Andover, Union Aux., 4.40; Lowell, John St. Ch., Union Aux., 12.25; Lawrence, Lawrence St. Ch., Aux., 28; Andover, Sunbeam M. C., 6.09; Malden, Cong. Ch., Collection, 2; Medford, McCollom M. C., 53, A Friend, 100; Stoneham, Sunshine Circle, 3.40; Maplewood, Aux., 50,
 259 14
Barnstable Co. Branch.—Miss Amelia Snow, Treas. Waquoit, Aux., Thank Off., 3.30; Sandwich, Aux., Thank Off., 19, S. C. E., 2,
 24 30
Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 20.28, Jun. S. C.

E., 10.20; Curtisville, Special Thank Off., 8; Dalton, Senior Aux., 149.06, Young Ladies, 50.80, Penny Gatherers M. C., 23.98; Great Barrington, Aux., 79; Housatonic (of wh. 15.04 Thank Off.), 28.39; Lee, Junior Aux., 120; North Adams, Young Ladies, 15; Pittsfield, First Ch., Aux., 32.75,
 537 46

Easthampton.—First Cong. Ch., Ladies' Benevolent Soc'y, 10 00

Essex South Branch.—Miss S. W. Clark, Treas. Salem, South Ch., Y. L. M. S., 10; Saugus, Aux., 15; Swampscott, Aux., 10.50,
 35 50

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. North Amherst, Aux., 10; Hadley (of wh. 29.31 Thank Off.), 30.40; Hatfield, Wide Awakes, 10; Northampton, Edwards Ch., Aux., Thank Off., 59.50; South Hadley, Aux., const. L. M. Mrs. Thomas White, 25; Southampton, Aux., 8; South Hadley Falls, Cong. Ch., 9.27; Northampton, A Friend, 12 cts.,
 152 29

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Natick, Aux., 37.24; Southboro, Aux., 1; Southville, Aux., 1.60; Marlboro, Aux. (of wh. 25 const. L. M. Mrs. J. E. Curtis), 31; Saxonville, Edwards Cong. Ch., M. B., 5.75,
 76 59

Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Abington, Aux. (of wh. 16.20 Thank Off.), 16.70; Braintree, Aux. (of wh. 11 Thank Off.), 92.35; North Carver, Ladies of Cong. Ch., 8; Easton, Aux., Thank Off., 8.55; Hanson, Aux., 1; Holbrook, Torch Bearers, 17; Plymouth, Pilgrim Stepping Stones M. C., 57 50; South Weymouth, Aux., Union Ch., 5,
 206 10

Old Colony Branch.—Miss F. J. Rannels, Treas. New Bedford, Mrs. Mary Gifford, 5; Fall River, S. S. Class, 2.35,
 7 35
Reading.—C. E. B., 3 00

Springfield Branch.—Miss H. J. Buckingham, Treas. Chicopee, Third Ch., Aux., 17.14; Brimfield, Aux., 1.02; Springfield, First Ch., Aux., 25,
 43 16

Suffolk Branch.—Miss M. B. Child, Treas. —Allston, Aux., Thank Off., 11.25; Auburndale, Aux., 27.50; Boston, Old South Ch., Y. L. Soc'y, 77.50, Shawmut Ch., Aux., 11; Brookline, Harvard Ch., 57; Cambridge, Shepard Memorial Ch., Aux., Gift Meeting (of wh. 50.10 from Extra-Cent-a-Day Band), 132.60; Cambridgeport, Pilgrim Ch., Y. L. M. S., 10, Prospect St. Ch., Aux., 70; Chelsea, First Ch., 164; Dedham, Aux., 2; Dorchester, Central Ch., Aux., 11, Second Ch., Y. L. M. S., 150; East Boston, Maverick Ch., S. C. E., through Madura Aux., 15; East

Somerville, Franklin St. Ch., Aux., 1; Hyde Park, Aux., 93.70, S. C. E., 10; Medway, Village Ch., Mission Helpers, 16; Newton Centre, Aux., 44.15; Newton Highlands, Aux., 10; Norwood, Aux., 62; Roxbury, Eliot Ch., Aux., 10; Somerville, Broadway Cong. Ch., Earnest Workers, 10, Winter Hill Ch., Youthful Helpers, 15, Y. L. M. S., 16.25, Broadway Cong. Ch., Winter Hill, Y. L. M. S., 5, Franklin St. Ch., Aux., 16.90; Wrentham, Aux., 10.50,	1,059 35		
<i>Worcester Co. Branch.</i> —Mrs. E. A. Sumner, Treas. Blackstone, Aux., 6; Webster, Cong. Ch., S. C. E., 11.74; Winchendon, North Ch., Aux., prev. contri. const. L. M's Miss Ellen Blakely, Mrs. Jeanette P. Stone Mrs. R. D. Crane, Miss Abbie Vose, 40.92; Worcester, Salem St. Ch., Aux., 3, Plymouth Ch., Aux., prev. contri. const. L. M. Mrs. H. W. Nutting, 7.71; Clinton, prev. contri. const. L. M. Mrs. F. P. Breed, West Brookfield, Cong. Ch., 8.35; Athol Centre, Evangelical Cong. Ch., S. C. E., 18.74,	96 46		
	Total,	2,515 70	
LEGACY.			
<i>Hampshire Co. Branch.</i> —Legacy of Miss Susan S. Edwards, of Northampton,	25 00		
RHODE ISLAND.			
<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Newport, Aux., 24.25; East Providence, United Helpers, 5; Providence, Plymouth Ch., Aux., 20, Pilgrim Ch., Aux., 5.53,	54 78		
	Total,	54 78	
CONNECTICUT.			
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Jun. S. C. E., 13; Canton Center, Aux., 20; Ellington, Aux. (of wh. 68.40 Thank Off., to const. L. M's Miss Alice E. Pease, Miss Rose Julia Talcott), 71; Farmington, Aux., 35; Hartford, First Ch., Aux. (of wh. 50 by a Friend, for the Hartford Branch, and 25 by a Friend, to const. L. M. Mrs. Fanny H. Brown), 381.90, M. B., 11.84, Pearl St. Ch., Aux. (of wh. 25 by Mrs. Wm. P. Williams, to const. L. M. Miss Olive M. Allen), 229.50, S. S., 40; Rockville, Jun. End., 10; Unionville, Aux. (of wh. 23.50 Thank Off.), 26.90; Hartford, Mrs. Roland Mather, 100,	939 14		
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bridgewater, Aux., 6; Brookfield Center, Aux., 5.75; Goshen, Aux., 40; New Haven, Center Ch., Aux., 68.83, English Hall S. S., 7.20, United Ch., Aux., 50, Yale College Ch., Aux., 5; Northfield, Aux., 36; North Woodbury, Aux., 3.86; Orange, Miss Crosby, 35 cts.; Portland, Aux., 10.15; Redding, S. S., 5; Roxbury, Two Friends, 5; Salisbury, Aux., 46; Sharon, S. C. E., 4.13; Thomaston, Aux., 8.18; Warren, Aux., 23.75; Washington, S. C. E., 13.75; Waterbury, Second Ch., Aux., 50; Westchester, Cradle Roll, 32 cts.; Westport, Aux., 8; Winchester, 7; Winsted, Aux., 25.50, Second Ch., S. C. E., 10.26; Woodbridge, S. C. E., 15,	455 03		
	Total,	1,394 17	
NEW YORK.			
<i>Morrisville.</i> —A Friend,			1 00
<i>New York City.</i> —Rev. Dr. and Mrs. James S. Dennis,			25 00
<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas.—Oswego, Aux., 26; Buffalo, First Ch., Aux., 55.61; Bancroft, M. B., 15, Pilgrim Ch., Aux., 15, People's Ch., Aux., 30.50; Walton, K. D's Circle, 5; Brooklyn, Central Ch., Aux., 200; Syracuse, Plymouth Aux., 53.15, Primary, 15; Coventryville, Aux., 11; Warsaw, S. S., Inter. Dept., 26, Aux., 70; Bedford Park, S. S., 5; Fairport, Aux., 13; Homer, Aux., 28.55; Brooklyn, Lewis Ave., Aux., 50; Rochester, South, Aux., 10; Sherburne, Aux., 40; West Winfield, Wide Awakes, 25; Syracuse, Geddes, Willing Workers, 10; Homer, S. C. E., 5, Missionary Dept. Ch., 18.26; Norwich, Aux., const. L. M. Mrs. Henry T. Dunham, 25; Brooklyn, Tompkins Ave. Aux., const. L. M's Mrs. George C. Stebbins, Mrs. Howard P. Wood, Mrs. Rebecca E. Stevenson, Miss Grace Davis, 100, J. S. C. E., 10, K. D's, 25, S. S., 250; Flushing, Aux., 25; Golden's Bridge, A Friend, 1.40; Plattsburgh, Mrs. P. D. Moore, 3.80. Less expenses, 15,			1,152 27
	Total,	1,178 27	
PENNSYLVANIA.			
<i>Braddock.</i> —Cong. Ch., Ladies' Soc.,			5 70
<i>Germanatown.</i> —Mrs. Robert Le Boutilier,			100 00
<i>Meadville.</i> —Woman's Miss'y Soc'y,			10 00
			115 70
DISTRICT OF COLUMBIA.			
<i>Washington.</i> —Mrs. T. P. Rice,			8 75
	Total,		8 75
FLORIDA.			
<i>De Land.</i> —Mrs. J. C. Houghton,			1 00
	Total,		1 00
CANADA.			
Woman's Board, Toronto, Broadview Ave. Ch., M. B., 2, Aux., 3.25, Zion Ch., Aux., 3, S. C. E., 2, Northern Ch., Aux., 10; Pine Grove, Aux., 2; St. Andrews, P. Q., Miss'y Soc'y, 10; Montreal, Calvary Ch., Aux., 5,			37 25
	Total,		37 25
FOREIGN LANDS.			
<i>China.</i> — <i>Tung-cho.</i> —Woman's Christian Association,			18 00
	Total,		18 00
General Funds,		5,986 49	
Variety Account,		131 64	
Legacies,		525 00	
	Total,	\$6,643 13	
			MISS HARRIET W. MAY, Ass't Treas.



ANNUAL REPORT OF HOME SECRETARY.

IN the feast prepared for to-day there will be little relish for the dry crust of the Home Secretary's Report, so we will give you just a few crumbs because it is in our menu.

The influence of the work done we cannot know; all rills and streamlets are needed to make up the whole river. The open opportunity for service needs to be brought to the churches; we are the channel through which this information may flow.

The record this year is much like the last—about the same number of auxiliaries and churches in some form recognizing the work, in all sixty-four. Letters have been written, notices sent, cards of suggestion dropped. We are glad to feel, by earnest letters now and then received, that we have been helpful. We have done what our hands found to do. We could wish we might have come into closer touch with these dear fellow-workers in the State, and we hope for the time when they will come to know that it is their hearts that are wanted—hearts so filled with the love of His kingdom coming that they cannot rest from thinking, praying, working for it; then will flow into the treasury the freewill offerings. We find much of subject for thought in this, and some pain, that there seems to be the feeling that it is money, and money only, that is wanted. It must needs be, if we are to carry on our work, fill our part, that the money must come; but the blessing cannot be the same in gifts that are measured by the silver or gold as in those measured by the heart; and the Woman's Board of Missions fails of its purpose if it does not enlarge and make more effective the working, spiritual power of this our own State.

We feel the same hindrance of which we spoke last year—bear with us as for a moment we refer to it—the utter lack of knowledge of mission work and a corresponding lack of desire to know, that many of the churches had, as shown in the letters received; some of them are very touching when they betray the lonely heart-longing for sympathetic comradeship in this service.

Now as we—our work ill or well done—close our year's service as your Home Secretaries, we do it with sad reluctance, feeling we have been blessed, and only blessed, by the opportunity and the wonderful privilege of being in touch with fellow-disciples in this loving striving. It has made our lives deeper in purpose and stronger in strife.

We pray with you all, "Thy kingdom come, our Father, on earth as it is in heaven," and may it come soon.

MAY FROST COLE, *Home Secretary.*

HOW SHALL WE INTEREST THE WOMEN OF OUR CHURCHES IN MISSIONS?

BY MRS. C. M. FARNAM.

THIS is a theme which has of late years frequently occupied the attention of those who stand on the ramparts and watch for the coming of Christ's kingdom. Much has been said and written on the subject, and still the problem remains unsolved. That much has been accomplished is undoubtedly true; that much more remains to be done is equally certain. If I were asked how to interest the women of twenty-five years hence, I should say, educate the girls of to-day; and doubtless in this lies one great hope of the evangelization of the world. For this end we most heartily indorse the missionary movement among the Christian Endeavor Societies, and pray for its success. But how shall we interest the women of our churches in this year of our Lord eighteen hundred and ninety-five? We do not come before you to-day professing to bring any sure specific for arousing our sisters from their lethargy. If we could do so the Gordian knot of missionary finance would be solved, and the woman of a quarter of a century hence would find the work accomplished.

That the cause of missions is primarily and pre-eminently the Master's calling, is acknowledged by all devout souls; that many need to be awakened and stirred to activity, is a vital issue; and how shall it be done?

Let us ask: How should we proceed in the ordinary everyday matters of our social life? If we had a scheme to foster, how should we plan it?

If we wished to interest certain parties, I think we should go to them and lay the matter before them and in this way endeavor to gain their attention. Having done this, we should put them on some committee and give them something to do, and this would be my first practical suggestion on how to interest women in missions. Is it not true that those who have most to do with missions are the most interested? The men and the women at the front

who give all their time, all their talents and all their attention to the work stand first. Next to them come the officers of our societies, our boards, our auxiliaries, who give much thought and effort, and often several days out of each month, to the forwarding of the great enterprise. And in exact proportion to the work one has to do for missions stands her interest in the matter. I know of one instance where an interest was aroused by the simple copying of a missionary journal for a friend. The lady had long been a church member, had given regularly when the little envelopes were put into her hand, and when these gave out her contributions gave out also. She believed in missions theoretically, but rarely attended a meeting, and knew little of what was being done. The copying of this journal proved an entering wedge, so to speak, to her renewed and permanent interest. I know another instance where one equally lethargic was aroused to inquire, "Where and how can I learn more about missions?" by being asked by her pastor to draw a map of the Micronesian Islands and to give their geography for a Micronesian missionary evening at their chapel. This, with the papers read at that meeting by other members on this field, aroused her interest, and so Micronesia opened the door through which all the other missions of her church, and finally all the missions of the world, found an entrance into her heart and life.

When once an interest is aroused, how shall it be nourished and increased? My second rule would be, "Give her something more to do." I have sometimes thought it would be well if every woman in our churches could serve for a term of years as an officer in some of our boards, where she would be obliged to be familiar with the field and the workers, and to keep step with the progress of the kingdom. This would be a kind of school to hold her attention and her heart to the work until she so learned to love it, and became so imbued with the spirit of the Master, that she could never forget it, and so her interest would never die.

Our third rule, Keep doing, would then follow naturally. There is something so divine in the very nature of missions that the subject never grows old. Rather the love of it increases as we study it, and when one has long labored and prayed and sacrificed for it, she could no more forget it than her right hand could forget its cunning. "A heart-sick world lies about the Christian, and its cry for help sounds from far and near." Let dull ears but be opened to hear that cry, and the spirit of Christ, if it really exists in the heart, will prompt the outward giving and serving. The ever-increasing demands of the work will be a guarantee of increasing interest and accumulating effort. And so with broadened visions and enlarged sympathies shall we continue to press forward in this grand enterprise, till the whole world is conquered for Christ.

Who is willing to hang back and have no part in this grand consummation? Listen, Christian sisters of 1895. The time is short for labor. Opportunities are pressing and pressing. The night cometh when no man can work. What we do must be done quickly. Blessed is he that soweth beside all waters.

TWENTY-SECOND ANNUAL REPORT OF TREASURER, AUGUST 31, 1895.

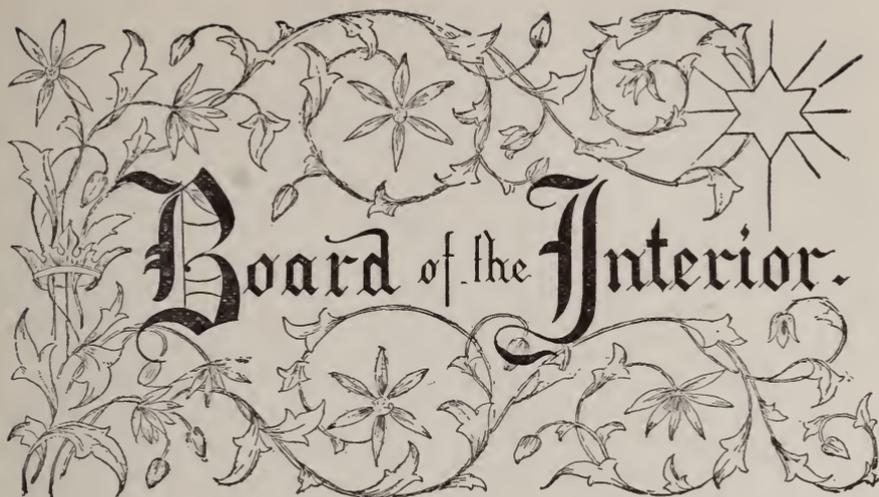
RECEIPTS.		DISBURSEMENTS.	
Cash on hand,	\$33 44	Envelopes for Contribution,	\$21 00
Balance of Richards' Fund,	30 78	Stationery, postage, telegrams, express- age,	27 80
Alameda, Aux.,	46 90	Printing and Mailing Annual Reports,	47 45
Antioch, Aux.,	8 00	Leaflets and Maps,	30 00
Berkeley, First Ch., 110, Aux., 122.30,	232 30	Programmes and Mite Barrels,	3 29
Campbell, Aux.,	20 00	Expense of Column in <i>Pacific</i> ,	50 00
Cloverdale, Aux., 28.75, Y. P. S. C. E., 37.90,	66 65	Expense of publishing <i>Missionary Banner</i> ,	29 00
Fairmont, Mrs. S. B. Peck,	5 00	Expense of Young Ladies' Branch,	16 90
Fresno, Aux.,	8 75	Expense of Delegates, Visitors, and Speakers,	37 10
Little Shasta, Cong. Ch.,	16 25	American Board, for Special Objects,	124 05
Lodi, Aux.,	12 50	American Board, for the Debt,	10 00
Lincoln, Parsonage mite box,	14 29	American Board, per Rev. Walter Frear,	110 00
Martinez, Aux.,	5 00	Rent of Headquarters,	75 00
Oakland, First Ch., Aux., of wh. 25 to const. Mrs. L. T. Perkins L. M., 378.07, First Ch., Friends for debt A. B. C. F. M., 10, Pilgrim Ch., Aux., of wh. 75 to const. Mrs. William Rogers, Mrs. C. A. Master, and Mrs. C. W. Heald L. M.'s, 150, Plymouth Ave. Aux., 70, Fourth Ch., Willing Workers, to const. Mrs. Alice M. Naismith L. M., 25, Sunday school, 392, Sunday-school Class, 15,	1,040 07	Advertisement,	3 00
Palermo, Ch.,	5 00	Balance Cash on Hand,	3,894 81
Pleasant Hill, Oregon, Mrs. E. T. Swift,	10 00		
Pacific Grove, Mayflower Ch., 11.75, Aux., 20.50, Juniors, 2,	34 25	Total,	4,479 40
Petaluma, Aux.,	16 60		
Rocklin, Cong. Ch.,	9 56		
San Jose, Aux., 98.15, Juniors, 3.25,	101 40		
Santa Cruz, Aux.,	37 00		
San Francisco, First Ch., Cephas Soc., 45, Plymouth Ch., Aux., 132.60, Third Ch., Aux., 66.25, Bethany Ch., Earnest Work- ers, 50, Olivet Ch., Ladies' Missionary Aid Soc., 2.50,	296 35		
Sacramento, First Ch., Aux., 75, For Special Objects, 20, Sunday-school Bible Class, 14,	109 00		
Stockton, Aux., 50, Y. P. S. C. E., 10,	60 00		
Santa Rosa, Cong. Y. P. S. C. E.,	5 00		
Sonoma, Cong. Ch., 5, Y. P. S. C. E., 6,	11 00		
Saratoga, Aux.,	48 00		
Santa Ana, Cong. Y. P. S. C. E.,	7 50		
Seminary Park, Mills College, Tolman Band,	25 00		
Salt Lake City, Union,	13 00		
Sunol,	9 17		
San Lorenzo,	4 55		
Tolt (Washington), Cong. Ch.,	2 28		
Tipton, Aux.,	5 00		
Tulare, Mrs. Harriet J. Harding,	5 00		
Vacaville, Aux., 8, King's Daughters, 7,	15 00		
Woodland, Aux.,	13 40		
Young Ladies' Branch, 924.78, for Special Object, 5.15,	929 93		
Southern Branch, of wh. 100 const. Mrs. M. M. Hewes, Miss Sarah M. Mead, Mrs. J. H. Williams, Miss Phebe Mayhew L. M.'s, 546.10, for Special Objects, 68.90,	615 00		
Oregon Branch, of wh. 75 const. Mrs. F. Eggert, Mrs. C. H. Hunt, Mrs. W. D. Palmer L. M.'s,	288 59		
Southern Branch, for Special Objects,	30 00		
Washington Branch,	505 97		
Friends,	1 50		
Collections,	21 05		
Dividend,	5 15		
Mrs. Clark, for Leaflets,	30		
Room Fund, by Special Donations,	87 00		
Total,	4,479 40		
		Appropriations for Contribution,	\$21 00
		Stationery, postage, telegrams, express- age,	27 80
		Printing and Mailing Annual Reports,	47 45
		Leaflets and Maps,	30 00
		Programmes and Mite Barrels,	3 29
		Expense of Column in <i>Pacific</i> ,	50 00
		Expense of publishing <i>Missionary Banner</i> ,	29 00
		Expense of Young Ladies' Branch,	16 90
		Expense of Delegates, Visitors, and Speakers,	37 10
		American Board, for Special Objects,	124 05
		American Board, for the Debt,	10 00
		American Board, per Rev. Walter Frear,	110 00
		Rent of Headquarters,	75 00
		Advertisement,	3 00
		Balance Cash on Hand,	3,894 81
		Total,	4,479 40
		STATEMENT.	
		Appropriations for the current year,	5,710 90
		Paid per Rev. Walter Frear,	110 00
		Cash on hand, 3,894.81; less balance of Room Fund, 12,	3,882 81
		Deficit,	1,718.09
		Total,	5,710 90
		SUPPLEMENTARY.	
		RECEIPTS.	
		Santa Cruz, Aux.,	1 20
		San Francisco, Olivet Ch., Ladies' Mis- sion and Aid Soc., 10, First Ch., Cephas Soc., of wh. 25, by Mrs. Helen S. French, const. Mrs. Jennie Campbell Mason L. M.,	122 30
		Pacific Grove, Mayflower Aux.,	1 00
		Soquel,	4 60
		Grass Valley, Aux.,	40 00
		Pescadero,	2 00
		Sunol, Sunday school,	85
		Rio Vista, Aux.,	19 25
		Redwood,	11 55
		Campbell, Thank Offering,	1 00
		San Jose, Aux., Thank Offering,	1 85
		Southern Branch,	60 00
		Young Ladies' Branch,	97 05
		Collection at Annual Meeting,	14 15
		Total,	376 80
		Deficit,	1,718 09
		Less Supplementary Receipts,	376 80
		Total,	1,341 29
		STATEMENT.	
		Appropriations for the year ending August 31, 1895,	5,710 90
		Paid F. H. Wiggin, Ass't Treas. A. B. C. F. M., as previously reported,	110 00
		Paid F. H. Wiggin,	4,259 61
		Balance due,	1,341 29
		Total,	\$5,710 90

BESSIE B. MERRIAM, *Treas.*

OAKLAND, Oct. 1895.

I have examined the accounts of the Treasurer of the W. B. M. P. for the year ending August 31, 1895, and find them correct. I also find vouchers for all expenditures.

WALTER FREAR, *Auditor.*



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.

AFRICA.

LETTER FROM MISS NANCY JONES.

Mt. SELINDA, GAZALAND, EAST AFRICA, September 24, 1895.

MY DEAR FRIEND: I have been thinking of you so much this week that I shall not let the post leave without a few lines for you.

You will doubtless be surprised to hear that Mr. and Mrs. Bunker have gone to Beira to live. They will begin a mission work among the people from the different tribes who go there to work. Mrs. Bunker and child will go to Natal until a house is built for them, and will probably remain there until after the rainy season. Mr. Bunker will travel in the country around Beira, and preach and teach as he has an opportunity. Mr. Bunker is a good Christian brother, and a wide-awake missionary, and if he keeps his health will no doubt do much good for the Master. We shall miss them both greatly, but we know they are about the Master's business, and He will keep them in all their ways.

My health continues good, and I enjoy my work with the children very much, but my throat has given me some trouble in the past few weeks, though it is better to-day.

The children have attended school quite regularly this year, and have been eager to learn. Some have made rapid progress.

I have been teaching six months this year. I wanted to continue through eight months, but fear I cannot as the weather is getting very warm. The children are tired, and the older ones must help to dig the gardens. I may close soon and begin the work of kraal visiting again, then I shall have opportunity to see more of the parents of the children. I have very little time for such work during term time, for I walk a mile to school every day, and go down for Sunday school, so Saturday is my only day at home, and as there are four children in the house, I find plenty to do on that day. I have no one with me to assist me now but Mary, my Inhambane girl. She is good and is a great comfort to me. She has helped me both in day and Sabbath school, but she has not been very well lately. I think the walk has been too much for her, so she stays at home now and looks after the meals. I enjoy having my dinner ready when I get home, instead of having to wait for it an hour or two, for often by that time I would not feel like eating. Selina has gone home for a visit, and to make preparations for her wedding. She may return here and work after her marriage, but I cannot tell what her friends will do.

CHINA.

LETTER FROM MISS MARY H. PORTER.

PANG CHUANG, CHINA, June 14, 1895.

I WANT to introduce you to-day to one of the beautiful, happy, Christian homes of China; the one which, quite beyond any other which I know, is a power for good in the little community in which it is. I visited it for the first time a few weeks ago, and will give you the story while it is freshly in mind. My heroine is a plain, large-featured Chinese woman, who would not attract your notice in a company, unless you were struck by her bright, stirring air, and you would probably, seeing her coarse but clean dress and entire absence of ornament, in her neatly but not elaborately dressed hair, set her down as a thrifty farmer's wife, who did her work well, but had no thought beyond it. A thrifty woman she is indeed, not farmer's wife, but farm manager, for her husband is our most reliable Chinese preacher, and has been at home so little for years, that all the care of the household and

the few acres of land have devolved upon her. When a young man, he took his bride from this region, and then left her with his invalid mother and his two sisters to become the mainstay of the circle. He had been educated at a mission school; had some skill in the use of native medicines, and had learned a little of foreign ones, so that among the villagers he was counted a physician, and might easily have made a larger income than the mission gives him in such practice. So far as I know he has never wavered from his early formed purpose to give his life to preaching the gospel; and in choosing a wife, which, contrary to the usual custom, he did largely for himself (he probably did not know her personally, but knew of her as the daughter of a Christian woman, herself diligent in improving her meager opportunities for instruction); he sought one who had had some instruction in Christian truth. This was more than twenty years ago. Seven children have come to the house, of whom five are living. Among my earliest recollections of intercourse with him was that of surprise and delight which I felt when he told me, on each return from a visit to his home, of the progress his wife and little daughter had made in reading. It was very evident that theirs was an exceptional home. As we became better acquainted, I ventured to speak more freely with him of his wife than one often does with a Chinese gentleman, and very soon he was seen to come with kindling eye and proud gladness to report what she had done in teaching and leading others during the months that he had been away. While I was in the United States, a long-cherished plan of theirs of building a chapel and schoolhouse in their village was carried out, and a few weeks ago I went to see it.

We had had no opportunity of sending word of our coming, but when a few miles away a medical assistant, who was with us, rode on before to announce that the pastor and his sister were near. Two of the little boys came out to meet us, to lead us by a circuitous road, that we might avoid a great mud hole near the village; warm-hearted, eager children who left us no doubt that some one was glad to see us. The tall, dignified helper greeted us as we drew near, and very soon the cart was within the gateway and a group of Christian women clustered around. Where was Mrs. ——? I had heard of her as large and hearty looking. So it was not strange that a sallow-faced woman with great dark circles round the eyes, with a puny baby in her arms, did not attract my attention. But my brother knew her and introduced us, and when I saw the quick tears start, and heard her say, "Oh, we have so wanted you to come, I can hardly believe that you are really here," I could not doubt that it was the dear, ardent woman whose very life has been put into labor for the little church in that region. She took us into a room just cleared out for our reception, and after a little told us

that she had been prostrated with malarial fever for several days, was but just able to get about, and her baby was still ill. "But," she said eagerly, "as soon as we heard that you were so near I felt quite well and now I shall grow strong." I was doubtful about it as I looked at her trembling hands and pale face, but she certainly seemed to, and during the six days of our stay was unwearied in her efforts to make the most of the time in gaining something for herself and aiding others. This industrious countrywoman has cared well for her household, done the business of the little farm, ground the grain, spun the cotton, made the clothing and found time to teach the Christian women, all brought to a knowledge of the truth through her instructions, to read. She keeps up the mid-week and Sunday services when her husband is not at home, and this year, since the chapel was built, has rejoiced to add to these labors many hours of earnest teaching of the heathen women who have come in great numbers to the clinics of the Chinese dispenser who has been there for weeks at a time.

During our stay she was unusually burdened, for in spite of our unwillingness to have her, she took many steps in waiting upon us, and two of the days workmen were there rebuilding a wall enclosing the chapel corral, which had fallen down during the great rain.

We got a little glimpse of how they had secured so good buildings for so small a sum, by watching the work done there. The head mason should have been paid one hundred and fifty cash, besides his food, for the day's labor, but he said, "Mr. — looked after me when I was ill; I will give this little in return!" The other men expected only their food, as putting up such adobe walls is a neighborly kindness in which they aid one another. But because there is no other pay the meals must be rather elaborate, so the heaviest labor came on our hostess. How glad we were that we had a donkey there, so that she and her daughter did not have to do the grinding of flour for cakes by the slow hand process, but that the little blind-folded beast could save their strength. I went out to watch them, and as Mrs. — swept the grain from the rim toward the center of the lower stone to keep it under the upper one, and gathered the flour into her basket for the daughter to sift, she told me much of such toil. How she and her eldest daughter often worked until midnight on Saturday that they might have Sunday free for Christian work. During those busy days the dear woman was not content to have me alone with the strangers who came for medicine, and while waiting their turn had opportunity for hearing something of the truth, but would leave her rising dough when she could slip away, and sit beside me, to put into the local dialect, or expressions more easily understood than mine by the countrywomen, the gospel story

I was trying to tell. Her patience and zeal were not more remarkable than her tact and humility; not to teach herself, but to aid me to teach through her lips was apparently her whole aim; and as I listened I wondered anew at the sweet refinement of feeling and delicacy of apprehension which a heart full of love to Christ and his work had given this toil-worn woman. She had never had the training of a mission school; never two months of instruction from missionaries in her life,—just a few weeks in her girlhood from Mrs. Stanley and Mrs. Smith, and a visit of a few months here two or three years ago. From her youth (she was married at eighteen) she had had, however, the strongest and most blessed of human aids, a Christian mother, and the prayers, confidence, and affection of a noble, high-minded man. To be what he wanted his wife to be, to guide their children so that he could approve them, has been her constant incentive, and she is rewarded by knowing that “the heart of her husband doth safely trust in her,” and that, in spite of such long and frequent separations they are one in life and purpose. It was beautiful to see them together, to hear them speak of or to one another. Not that they were demonstrative in any Western way, but it was so plain that each regarded the wishes and judgment of the other, and that all the plans for their gifts and their work were mutual.

Mr. — is scholarly, thoughtful, and reserved; his wife breezy, hearty, and outspoken; the elder daughters are modest and retiring, almost to painful bashfulness; but the little boys and baby girl are mischievous and merry enough to keep every one on the alert. The gentle, white-haired grandmother, stiff with rheumatism, is tenderly cared for by them all. If you knew the pitiful story of so many of the Chinese homes which surround us, you would not wonder that this one seems to us a very “Garden of the Lord.” If His love and grace can so lift toils into service, and daily drudgery into a glad offering of love and devotion, shall not his children hasten with his message of help to the many who never heard of that power to aid, but carry their burdens loveless and hopeless?

JAPAN.

LETTER FROM MISS JULIA E. DUDLEY.

ARIMA, Oct. 24, 1895.

I HAVE come thus far on my way to Sonda to attend the twentieth anniversary of the formation of the church. Sonda is only twenty miles from Kobe, but the road is mountainous, and now it is in a bad condition and a rain threatened, and so I hastily put up a very few articles and took the

noon train to Sumiyoshi, about eight miles from Kobe, and before I reached the place the rain was falling. I took a "kago," or chair, to cross the mountain and was very comfortable, covered over with oil paper. I brought "Dale on the Atonement," and as there was nothing else I could do, I read ninety pages, but when the men reached the top and started on a trot down hill, my book was speedily put up. I have had a comfortable supper in semi-foreign style, as this is a summer resort for foreigners.

I am now seven miles from Sonda, but there is a good road, and I can go easily to-morrow and be there in time for the meeting. As to my health, which you inquire for, I am glad to tell you I am quite well and strong again. I can hardly believe it myself when I remember how low I was a year ago. I have had the best chance to recuperate that one could have—the ten weeks in Honolulu with dear Mrs. Gulick—and though I was not very strong when I first got back here in April, and the condition of the work here nearly undid for a little while what the rest had done for me, still I did succeed in doing the little I could and leaving the rest, and the weeks on the mountain did much for me.

You will know that cholera has prevailed here, and I think there never has been a more serious time since I have been in the country. We have all escaped and very few of the Christians have died, for which we are grateful. We left the mountain the tenth of September, later than usual, on account of the cholera.

There were daily meetings in Kobe under the lead of Mr. Buxton, an English Church missionary, a grandson of Sir Fowell Buxton, and Mr. Hudson Taylor, the leader of the China Inland Mission, commencing September ninth. I did not attend all the meetings, but enjoyed Mr. Taylor very much. Our mission workers were mostly getting back from their summer resting places and but few attended, but many from other Boards who were in Kobe attended, and some of our English-speaking Japanese were present, and every one felt the spiritual uplift.

You may not know that our ladies, Miss Gunnison and Miss Judson, who were together in Matsuyama, are both in the States now. Miss Gunnison went a year and a half ago, and Miss Harwood then went to be with Miss Judson. Now she is alone; I went back with her and spent a week, leaving home September nineteenth. I know the people there very well and had a warm welcome. I visited, after the week there, four or five other places. You know that all the work has suffered. I had not been in this part of Shikoka for more than three years. The pastor and all the evangelists, and the leading men in the churches where I visited, talked freely. I never was more cordially received or felt nearer the people.

It is evident that, with no exception, our workers there, as everywhere, have felt the strain on evangelical truth caused by the new theology, but they have not been swept away; they seem bewildered and to have lost spiritual power, and they realize it! One man who has been in the work ten years said, "It has seemed to me at times that I must give up work;" but he is coming back now into the light.

I spent six busy days in Matsuyama. In the mornings "at home" to callers, in the afternoon calling with the Bible women, and in the evening meetings or callers. A meeting for the Christian women at the ladies' home was well attended, sixty-eight being present, and at a similar meeting in Imabari seventy women were present. They have had no pastor for three years and that church is half asleep. They hope to have a pastor soon. There is a Bible woman there, and one in Matsuyama also, who are doing good work.

You will be glad to know that there seem to be signs of a return to evangelical truth. The men who have been abroad and studied, and have come back full of Unitarian views, or worse even, have disturbed, by their books and words, the faith of the more humble men. We feared for a time that the entire work was to be shaken. It has been, and as a result there are very few men in the theological school, and our own school for Bible women is very small this fall. Not only this, but numbers of pastors have given up direct work, and are going back into business. It is very difficult to find pastors and evangelists, and some who are at work have had heavy hearts; but among the lowly there are earnest, praying ones, and among the workers, too, there is a spirit of earnest prayer, and we expect to see different times.

Miss Howe leaves us next month for a year of rest. Dr. Taylor and the Stanfords left yesterday; the latter do not expect to return. It is the anti-foreign spirit which has prevailed, so that he felt that he was no longer needed. He has been in poor health for more than a year.

The deputation, as you know, are here; they have not yet come to Kyoto, but we hear of their work in the Tokyo, and Maebashi, and Sendai fields. The Christians in Maebashi met them and talked very freely; the missionaries were not present. The deputation say their criticisms were not as severe as they expected to hear. I am very glad the deputation are here, but I am sorry for them. Dr. Bradford is suffering from asthma and a cold, and Dr. Barton, too, is tired, we hear. There is little rest for them; the missionaries, of course, must talk, and the people everywhere want to see them, and we wish them to, only praying that they may have great wisdom to understand the situation. The Doshisha question will be the most difficult one they have to meet.

Our school opens the eighteenth. Miss Cozad is with us now; she spent the summer in the Niigata field, and returned in September. We plan now to take turns in teaching. Miss Cozad may stay through the six months in the school, and Miss Barrows and I will alternate. I commence at once, and Miss Barrows will do touring work. I am very glad of this. Our women in the field need our help now; we have letters from most of them often, and the correspondence is no light matter. I have written several letters in Japanese without the aid of an amanuensis, and these bring speedy replies.

We send out a yearly report and more formal letter in that, and we send a little paper, *Morning Light*, which Mr. Atkinson is publishing every month, and are keeping, in this way, in pretty close touch with them. It is hard for them now, when the spiritual life of the church is at low ebb, but we believe they are being used for good. I must not write more now.

STORY OF "THUNDER AFAR."

This interesting tale was written by Mrs. Bates from Africa to Miss Evans from China, soon after our Rockford meeting.

IF only I had known at the W. B. M. I. meeting before I spoke that it was your boys in China who were helping one of my boys in Africa! What an illustration it is of the oneness of the whole work! Heathen converts in China not unmindful of the "so much to do at home," yet realizing the blessedness of the gospel story, extending a helping hand to a brother in far-away Africa! Who shall say that the reflex influence of such foreign missionary effort shall not increase their usefulness in their own country many fold?

Now I will tell you the story of Mjanyelwa, and I want you to tell your boys the story to show them how their money is used, and how much good it has done. More than twenty years ago, Mr. Tyler, for many years a missionary to the Zulus, went out some distance from his station to visit an old heathen man in his kraal. A kraal, you know, is a collection of Zulu huts. Mr. Tyler had been there many times, and had often talked with him about Jesus, and the old man knew very well that he ought to give up his sins and follow Jesus, but he would not. This old man had nine wives and many children. Well, one day when Mr. Tyler went there, he was attracted by a bright-faced little fellow who was running about among the other children and spoke to him. The father noticed that Mr. Tyler was pleased with the boy, and he said: "Here is a good boy, a boy who has never given me any trouble, a boy who is always obedient. My name,"

he continued, "is Dumaknde, that is, 'one who thunders afar.' Take this boy, and make of him all you would like to have made of me, and let me 'thunder afar' through him." So Mr. Tyler gladly arranged to have him attend the Station school, three and a half miles away. And for eight years he went every day to that school without being absent or tardy. After that he was sent to the boarding school at Adams to complete his education, and it was the money of that China Mission Band that supported him in this school.

When we first took charge of the school, Mjanyelwa was almost the only Christian among the boys. We felt sure that he was a true Christian, and that he was a power for good among the boys. He had a great fault, and that was carelessness. He would, for instance, make mistakes in his arithmetic, when he knew better than to do so, simply because he did not stop to think. Do your boys ever do that, Miss Evans? "You are too careless, Mjanyelwa," Mr. Bates said to him one day. "No," he replied, "I am not careless, for I do care." You see he did not understand what we meant by that word. He was, I think, one of the very few pure Zulu boys.

Dancing is one of the greatest evils among the Zulu people. Do the Chinese dance? I suppose there is hardly a Zulu boy or girl who does not attend and enjoy the heathenish dances. Mr. Bates was talking to his boys on the subject one day, and he said: "Now you know, boys, that dancing leads you into sin; that its influence is altogether bad. Is not that so, Mjanyelwa?" And the boy replied: "I do not know. I have not had them." Here, then, was a boy who had never attended a Zulu dance! A very good answer he made, as though it was the measles he had not had, or the scarlet fever, or the whooping cough. Contagious? Yes, the dance certainly is. It is one of the diseases of the Zulu people, and, as the measles so often do, it leaves some mark upon the one who has had this disease.

But the Zulu boys are careless about their health, and so Mjanyelwa took cold, and for a time he was very sick. Mjanyelwa was no shirk, and as soon as he felt somewhat better, he of his own accord returned to his work in the carpenter's shop. One day Mr. Bates and I were surprised to find him there and Mr. Bates said, for he seemed almost too weak to handle his tools, "You must not begin to work too soon, Mjanyelwa." But he declared that he was well, and kept on with his work. Soon after there came a very rainy day, and as he set out for school, Mr. Bates said, "I think you had better not go this wet day, Mjanyelwa;" but he assured him that he felt all right, and so he went. But he took cold again that day and

never recovered from it. For a long time we cared for him as carefully as we could, but he grew worse. Finally Mr. Bates took him to Durban, our nearest city, and placed him in a hospital. Now, Zulu boys have a superstitious dread of a hospital, and dislike exceedingly to go to one. But here again he showed a weakness in not trusting to Mr. Bates as to what was best for him. He sent for his heathen relatives and had them take him back to his old station to some Christian friends who lived there. But he had to ride on horseback for eighteen miles, and the poor boy was so weak he was obliged to stop at a heathen kraal. At last they managed to take him to the station where the missionary then in charge cared for him kindly. They advised him to return to a town where a doctor could attend him, for he must otherwise certainly die. This he did but it was too late. He died soon after reaching the town, and was buried by his friends, some Christian native having charge of the services. His brothers and sisters were still in heathenism. Shortly before his death he wrote to Mr. Bates, confessing that he did wrong in leaving the hospital. "If it comes to the point of death," he said, after telling how weak he was, "take my sister to Mrs. Edwards;" that is, put her in the school of which Mrs. Edwards is principal. His last sentence was unfinished. His writing looked fainter and fainter, and at last, in a trembling hand, he signed himself "Mjanyelwa." We were very sorry that we could not carry out his dying request, and put his sister in school; but she was in the hands of heathen friends who would not give her up.

We had a memorial service for him at our school, and one after another testified to his good influence upon them. A year afterwards his name was mentioned in our prayer meeting as one who had set them a good example of what a Christian should be.

So you see the money you sent to that boy to help him in his education has been a blessing not only to him, but his old father has indeed "thundered afar" through him to many others.

WHAT IS THE PLACE OF THIS WOMAN'S WORK FOR WOMAN AMONG THE FORCES WHICH GOD IS USING FOR THE SALVATION OF THE WORLD?

BY MRS. W. F. BRUNNER.

WHEN the request was received to speak upon this vital and important subject, one upon which I have frequently spoken, the admonition of Christ in the continuation of His sermon on the mount came to me: "Use not vain repetition as the heathen do, for they think they shall be heard for their

much speaking." I felt a little dismayed when I mentally turned the question over, hoping to get some new view, and still more dismayed after re-reading the forcible, convincing presentation of the same topic by our President, Mrs. Smith, in the February issue of *Mission Studies*.

But in the few minutes allotted to this subject I will not attempt to answer at all fully the question, "What is the Place of this Woman's Work for Woman among the Forces which God is using for the Salvation of the World?" but will try to hold up three pictures, using as an illustration an incident that came under my own notice; this incident to give the proper light and perspective for the pictures, hoping thus to add a little momentum to the force rather than to emphasize the place of the force.

One day a little boy called to his mother from the attic where he had been playing: "Mama, mama, come here quick. The worst thing in all the world has happened right here in our house." The mother, thinking of some disaster to valuables stored in the attic, ran quickly. As she looked up the stairway she saw her little boy at the top, his eyes filled with tears. In his hands he held a little dead sparrow, which, as Lincoln once said of the heathen, the Lord must love or he wouldn't have made so many. "Mama," the little boy sobbed, "isn't it dreadful? This little bird flew into our house and starved to death when there was plenty to eat just down stairs. Oh, if we had only known and taken it up a few crumbs that we could spare and never miss them." The tender-hearted little boy buried the little bird deep, so that (to use his own words) "body snatchers wouldn't get it," keeping a few feathers to remember the poor unfortunate bird who died so sad a death.

Now we have the light and perspective, let us hang the pictures. The first is a crowded one, a multitude of human beings brought into a mental horizon by our missionaries, by travelers, books, and by our numerous missionary organizations. It is a hungry multitude, starving for that Bread of which "If a man eat he shall never die." More than half are women, and their little ones, so-called mothers, wives, daughters,—the position of many little better than the brute. They were unwelcome at birth, married in childhood to strangers, untaught, unclothed (many of them), unblessed. They never had enough of anything but toil, suffering; no happy past, no enjoyment in the present, no hope for the future. Still, sad as seems their case, they have in their possession priceless coin that is current in a heavenly country. The coin, though buried under centuries of abuse, neglect, and heathen heredity, is genuine, and bears the same stamp as that which glistened in the loving heart of their sister Ruth, the heathen Moabitess woman. Is there no one to tell them the value of the precious coin?

So cloistered are they in the zenana, or harem, or surrounded by such an impure atmosphere, it must be a woman's voice alone that can reveal to them the eternal wealth of their buried treasure. On their burdened shoulders hangs the fate of nations of peoples that can not rise until the mothers are elevated and christianized. Are there not somewhere Christian women who ought to run quickly, and thus seize this almost incredible opportunity to help change the face of nations by saving their mothers?

We turn to the next picture, also a multitude, Christian women, living in a country whose language can boast no more enduring words than mother, wife, daughter, sister. They have reached such a pinnacle of attainment and blessedness it seems almost a mistake that woman was ever created or lived till now. For all their sins there is Christ's pardoning grace; for every pillow, hard or rough, a Bethel; for every fear, every sorrow, a whispered "It is I, be not afraid"; and at last eternal rest in the everlasting presence of their Lord. They also have a wealth of human love, protection, shelter, honor, leisure, and money. Do they know of the starving multitude in the first picture? Do they recognize the demand? Will they meet it with their abounding supply? Has the voice of their Divine Leader, their Benefactor, ever sounded in their ears the command, "Give ye them to eat?" If they have heard the command surely they will not answer: "This heathen multitude is in a desert place. Send them away, that they may go into the country round about and into their own villages, and buy themselves bread." When the Lord beheld a similar multitude he was moved with compassion toward them, because they were as sheep not having a shepherd. He taught them many things, healed their sick and fed them. Ought not His disciples to follow his example? Can they disobey so great a command, give up so great an opportunity, regardless of the cost? Can it be true that two thirds of the Christian women in our churches occupy just this position?

The third picture is of Zion's, daughters who, with hearts pierced by this human cry from the multitude, have been obedient to the positive, the lasting, command of the Lord to disciple all nations. Here are the messengers abroad, the working, praying, women at home, and with them their Christian Oriental sisters, also dusky mothers from uncivilized lands and their little ones, who with the seal of God upon their foreheads are swelling the volume of the hymn, "I love thy kingdom, Lord." In their ministries to heathen sisters, Christian women have followed the Lord's method in feeding the multitude. In their various organizations they have formed themselves into companies of fifties and hundreds and have followed the plan in their work abroad in evangelistic methods, medical training, kindergarten, village school, and college. But what else do we see in this picture that

was not in the other two? The twelve baskets remaining after ministry to the multitude; what are in those baskets heaped up and running over?

First.—Delights of obedience. I wish sometime in our meetings we might have a paper on “Delights of this Woman’s Work for Woman” and never let a shadow from duty or responsibility fall across its pages. It is a delightful service.

Second.—Increased experience of the value of prayer, the availingness of naught else; appeal to God, not appeal to men.

Third.—Increased knowledge of the Bible.

Fourth.—Joy of partnership with God in redeeming the world to himself.

Fifth.—Communion of saints. Would the workers miss from their lives the friendships, the communion with each other found in this service?

Sixth.—Joy of giving time, service, money, and some have had the joy of speeding some of the lambs of their own flock to lost sheep not of this fold.

Seventh.—Increased patriotism, love of one’s country, as compared with heathen lands.

Eighth.—Increased general intelligence through study of other governments, religions, peoples.

Ninth.—Increased health.

Tenth.—Honor of changing the face of nations through the Christian elevation of their mothers.

Eleventh.—Increased heavenly treasure. Dear friends, do you not see that it is the holy privilege and responsibility of the smaller company in the last picture to help form a composite whole out of these,—a united Christian womanhood with the imprint of the Spirit upon the face and the kingdom of the Lord within the heart? Shall we turn aside from a work so important? God grant that this heathen, suffering multitude may not come into our vision to starve, when there is plenty to eat in our Father’s house.

OLD NASAUWAI, a native teacher in the New Hebrides, lay dying, and as he felt his strength ebbing away he asked his wife to read to him. She opened her Bible, and read in the native language from the 14th of John, “Let not your heart be troubled.” He thanked her, and after awhile said, “Have you another portion for me?” She searched, and read, “There remaineth therefore a rest for the people of God.” Growing yet weaker, he asked for another pillow for a dying man, and from the Psalms she read, “Precious in the sight of the Lord is the death of his saints.” The old wife had a colored skin and frizzly hair, and her whole library consisted of a hymn book, a catechism, the “Pilgrim’s Progress,” and the Bible, but did she not know how to choose soft pillows for dying heads?—*Missionary Review.*

Home Department.

STUDIES IN MISSIONS.

DO MISSIONS PAY? "A CONTRAST."

BY MRS. W. F. BRUNNER.

NOTE the early beginnings of the American Board, bearing in mind that at first it represented all the Protestant foreign missions on this continent.

By way of contrast, point out results after 86 years of history.

For February's lesson, consider material results, which, though considerable, are after all only incidental, and not the chief end or glory of foreign missions.

Helps. Beginnings of American Board. See "Memorial Volume" of A. B. C. F. M.

MATERIAL RESULTS.

Commerce, exploration, science, geography, geology, meteorology, philology, archæology, ethnography, general literature, music, and, in brief, education in almost every branch of knowledge. See "Ely Volume," or "Missions and Science," by Thomas Laurie, D.D., containing the contributions of foreign missions to science and human well-being. "Foreign Missions after a Century," by Dennis. Annual Reports of A. B. C. F. M., 1888 and 1889, containing papers on China, India, Africa and Japan.

Results in Advancement of Heathen Women. See "Contrasts," LIFE AND LIGHT, December, 1892, page 553.

"*What Gain for Women in India in 25 Years?*" LIFE AND LIGHT, September, 1894.

"*The Present Status of Women in Japan,*" LIFE AND LIGHT, October, 1893, page 467.

"*Education of Women in Japan,*" LIFE AND LIGHT, October, 1892.

"*Woman in Turkey Sixty Years Ago,*" LIFE AND LIGHT, November, 1894.

"*The Education of Woman in Turkey,*" LIFE AND LIGHT, May, 1893.

OTHER VALUABLE AIDS, IN A GENERAL WAY.

"*The World's Debt to Missionaries,*" Leaflet, published by Woman's Board of Interior, 59 Dearborn Street, Chicago, price 2 cents.

"Have Foreign Missions a Right to be?" LIFE AND LIGHT, March, 1894, page 133.

"Material Advantages for Missionary Effort," LIFE AND LIGHT, April, 1892, page 173.

"Have Christian Missions Failed in India?" *Missionary Review*, September, 1894, page 663.

"Time as a Factor in Christian Missions," *Missionary Review*, August and September, 1894.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOVEMBER 10 TO DECEMBER 10, 1895.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Austin, Friends, 5; Chicago, Grace Ch., 20, New England Ch., 10.50, Union Park Ch., A Friend, 25; Forestville, Ch., 16; Elgin, 10; Kewanee, 10; La Grange, W. M. U., 10; Lee Center, Mrs. E. D. Wright, 1, Mrs. A. Mynard, 1; Neponset, 2; Rockford, Second Ch., 3.25 (of wh. 1.75 is Additional Th. Off.); Springfield, Ass. collection at Meeting held at Highland, 4.05; Stark, 8.15; Waverly, 5.75; Wyand, 4,	135 70
JUNIOR: Canton, "The first girls," 13.10; Chicago, First Ch., 50; Jacksonville, 5,	68 10
C. E.: Chicago, First Ch., 13.25, Warren Ave. Ch., 100,	113 25
JUVENILE: Chicago, Lake View, Ch. the Redeemer, 2; McLean, 3.75; Oak Park, 11.59; Woodburn, 7.90,	25 24
JUNIOR C. E.: Geneva,	15 00
SUNDAY SCHOOLS: Chebanse, 1.20; Rockford, Second Ch., 15,	16 20
Total,	373 49

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Angola, 7; Indianapolis, Mayflower Ch., 2; Macksville, 4,	13 00
Total,	13 00

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 7.35; Bear Grove, 1.15; Berwick, 7.40; Cedar Rapids, 5.50; Cherokee, 20; Clear Lake, 5; Des Moines, North Park Ch., 2.50; Gilman, 3.25; Golden, Mrs. F. B. Dickey, 1; Green Mountain, 5; Grinnell, 17.25; Iowa City, 18.25; New York, Mrs. H. C. Miller, 1; Orient, Mrs. H. O. Lawrence, 10 cts.; Rock Rapids, Mrs. J. K. Thompson, 2; Waterloo, Miss Lucy O. Leavitt, 50,	146 75
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JUNIOR: Des Moines, Plymouth Rock Soc., 10; Grinnell, Y. W. F. M. S., 1,	11 00
C. E.: Belmond, 5; Dubuque, Summit Ch., 11; Le Mars, 6.33,	22 33
JUVENILE: Cedar Rapids, Willing Workers, 2; Peterson, 11,	13 00
SUNDAY SCHOOL: Red Oak,	15 00
THANK OFFERING: Bear Grove, Acknowledged in first statement January LIFE AND LIGHT but omitted from total,	3 15
Total,	212 23

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. A Friend, 3.25; Fairview, 7.36; Kirwin, 8.80; Smith Center, 4; Western Park, 5,	28 41
C. E.: Cora, 1; Seneca, 5; Topeka, First Ch., 5,	11 00
JUNIOR C. E.: Smith Center,	1 25
Total,	40 66

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allegan, 6.13; Breckenridge, 6; Clare, 3.25; Detroit, Woodward Ave. Ch., 15.17; Grass Lake, 1.50; Greenville, 6.50; St. Ignace, 10; Three Oaks, 8.56,	57 11
JUNIOR: Grand Rapids, South Ch., 10; Greenville, 5,	15 00
C. E.: Detroit, First Ch., 7.50; Hudson, 2,	9 50
THANK OFFERINGS: Calumet, 28.05; Grass Lake, 11.91,	39 96
Total,	121 57

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Ada, 2.50; Alexandria, 5.51; Benson, 2.52; Campbell, 2.50; Crookston, 3.31; Detroit City,
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1.68; Excelsior, 6.77; Fergus Falls, First Ch., 5; Fertile, 3.40; Fosston, 1.20; Graceville, 90 cts.; Grand Meadow, Mrs. H. B. Sheldon, 10; Mazeppa, 3.50; Mentor, 1.40; Minneapolis, Vine Ch., Friend, 40; Morris, 1.43; Northfield, 31.60; Ortonville, 1.67; St. Paul, Park Ch., Mrs. W. S. Alexander, 40; Sauk Center, 4.11; Tintah, 60 cts.; West Union, 95 cts.; Worthington, 16.65; Zumbro Falls, 1.50, 188 70	
C. E.: Northfield, 13.01; Round Prairie, 70 cts.; Winona, First Ch., 100, 113 71	
JUVENILE: Lake Park, 51	
JUNIOR C. E.: Benson, 2; Minneapolis, Vine Ch., 5, 7 00	
SUNDAY SCHOOLS: Round Prairie, 1 25	
THANK OFFERINGS: Freeborn, 5.60; Minneapolis, Lowry Hill Ch., 14.50, 20 10	
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Less expenses, 331 27	
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Total, 285 31	

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Aurora, 9.45; Hannibal, 2.75; Joplin, 2; St. Louis, First Ch., 15, Aubert Pl. Ch., 3.47, Compton Hill Ch., 6.05, Immanuel Ch., 1.50, Union Ch., 1; Webster Groves, Ch., 17.28, 58 50	
C. E.: Amity, 6 25	
JUNIOR C. E.: St. Louis, Compton Hill Ch., 5, Hyde Park Ch., 2, 7 00	
THANK OFFERINGS: Carthage, A Friend, 100; Lamar, 4.95; Pierce City, 4; St. Louis, Pilgrim Ch., 104.20, 213 15	
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Total, 284 90	

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Cleveland, Mt. Zion Ch., 3.60; Elyria, 14.50; Mansfield, First Ch., 65; Oberlin, 50; Wellington, 10.44, 143 54	
C. E.: Hudson, 5; Painesville, 2; West Andover, 5, 12 00	
THANK OFFERING: Cleveland, Hough Ave. Ch., 7 81	
SPECIAL: Oberlin, Second Ch., S. S., for pupil, care of Mrs. C. A. Clark, Miyazaki, Japan, 25 00	
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Total, 188 35	

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Mrs. M. C. Gile, through Colorado Springs, First Ch., 50; Longmont, 8; Pueblo, Pilgrim Ch., 4.50; Friday afternoon meeting in Denver (for Armenian Sufferers), 4.45, 66 95	
SUNDAY SCHOOL: Longmont, 12 00	
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Total, 78 95	

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Henry, 1.50; Pioneer Ch., 1; Yankton, A Friend, 50; Webster, 3, 55 50	
JUNIOR: Sioux Falls, King's Daughters, 18 00	
C. E.: Webster, 5 00	
THANK OFFERING: Sioux Falls, Mrs. E. J. D., 1 00	
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Total, 79 50	

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. British Hollow, 6; Menasha, 1; Oshkosh, 10; Stoughton, 1.40; Sharon, 2.26; Waupun, 5, 25 66	
C. E.: Eau Claire, 15; Racine, 8; Sharon, 13; Two Rivers, 4; Wyoming, 1.92, 41 92	
JUVENILE: Rosendale, Pearl Gatherers, 8 00	
JUNIOR C. E.: Menasha, 50 cts.; Two Rivers, 15, 15 50	
FOR THE DEBT: De Pere, 1; Menasha, 4, 5 00	
SPECIAL: Lake Mills, by Mrs. A. V. Mills, 1; Ladoga, A Friend, 27.25; Milwaukee, Mrs. Lydia Williams, 75 cts., 29 00	
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Less expenses, 125 08	
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Total, 112 58	

GEORGIA.

Atlanta.—Miss L. M. Lawson, 9 00	
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Total, 9 00	

LOUISIANA.

Louisiana.—Friends, per Miss Webb, 1 50	
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Total, 1 50	

NEW YORK.

Clifton Springs.—Miss Catherine Cree, 3 00	
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Total, 3 00	

MISCELLANEOUS.

Sale of leaflets, 12.81; envelopes, 7.52; mite boxes, 7.56; article donated, 1; gold ring, 5, 33 89	
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Receipts for month, 1,837 93	
Previously acknowledged, 1,312 13	
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Total since Oct. 21, 1895, \$3,150 06	

Mrs. ALFRED B. WILLCOX,

Ass't Treas.

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