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Life and Light for Woman.

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REV. AND MRS. G. D. KYRIAS.

ALBANIA.

THE OPPORTUNITY IN ALBANIA.

SOME fourteen or fifteen years ago there was graduated from the Collegiate and Theological Institute in Samokov, Bulgaria, a young man with one of the brightest minds ever educated there. This was Mr. Gerasim D. Kyrias, an Albanian by birth, whose family reside in Monastir, Macedonia, where he studied the elementary branches as a day pupil in the girls' school. The faculty of the Institute in Samokov would gladly have retained him as an instructor in that institution, but his soul was set upon devoting himself to the elevation of his nation; hence he declined to remain in Bulgaria. Eager to secure the best possible fitting for his work, he was anxious to continue his studies somewhere in Great Britain; but as no path opened before him he did "the next thing," and became the agent for the British and Foreign Bible Society for Albania, with his headquarters at Monastir.

Here he was of great assistance to the missionaries, and was esteemed by all of them as a brother beloved. Although always ready to assist in the Bulgarian work by preaching or teaching, playing upon the organ or singing, his heart never forgot his poor Albania, for which no educational or evangelistic work had been begun. He urged that an Albanian department be established in the girls' school in Monastir, if there were no funds for the opening of a school in Albania, and himself taught classes there in his native tongue and modern Greek. He also conducted a preaching service in the Albanian language. As a member of the National Albanian Committee, he had a part in deciding upon the common alphabet to be a bond of union between the different parts of the nation, and began the publication of some books,—the beginning of a national literature. Mr. Kyrias was untiring in his co-operation, and had the confidence and esteem of the foremost Albanians. In prosecution of his work as agent of the Bible Society, Mr. Kyrias translated into his mother tongue the four Gospels, the Psalms, Proverbs, and other parts of the Bible, and many hymns, and some small text-books for schools. As it is never the policy of the Turkish government to encourage the development of the native languages of its subject nations,—like the Bulgarians, Armenians, or Albanians,—the publication of these works necessitated repeated visits by Mr. Kyrias to Bucharest in Roumania, where the printing was done. His devoted friend, Rev. Alexander Thomson, D.D., of the British and Foreign Bible Society, did all in his power to aid in this work, to which he gave his full sympathy and funds solicited from Great Britain. A little hektographed paper was for a time issued by Mr. Kyrias and his next younger brother, George, who, upon his graduation from the Institute in Samokov, joined his elder brother in his evangelistic work, and became Depository for the Bible Society at Scotari in Albania.

One day, when the elder Kyrias was on his way to a preaching station, he was seized by brigands, who mistook him for a wealthy merchant, for whom they were lying in wait. When they learned that their captive was connected with a British society, they refused to release him, expecting that a large ransom would be paid for him. Then followed four months of indescribable dangers and sufferings in his wanderings and hidings with the highwaymen. His death, even, was resolved upon by them, but this was not to be. The captive knew no fear; his heart was fixed, trusting in the Lord. He preached Christ to his cruel captors, even when they tortured him to make fun for their idle hours.

In the meantime prayer was made without ceasing for him, and the prayer was accompanied by untiring efforts on the part of his friends to raise the

ransom demanded. At length the brigands accepted the terms offered them, about one fourth the exorbitant sum which they at first named, and released their captive. What joy filled all hearts when it was known that Mr. Kyrias was once more safe among his friends! He came out of his captivity more zealous than ever for the evangelization of his country. It was the passion of his soul.

One more of the Kyrias family was to be used of God in making an opening for the gospel in Albania. The sweet young sister, who had graduated from the mission school in Monastir, and then from the American College for Girls, in Constantinople, with her graduation honors fresh upon her, joined her brother Gerasim in opening the first school in Albania for girls, in which the native language is used. It was a day school in the city of Kortcha, or Koritsa. Miss Kyrias also gave all the time she could spare to Bible work in the homes, weekly meetings with the women, etc. Her brother assisted her as much as possible in the school. He was a fine singer, and translated many hymns into Albanian and some also into Bulgarian. The school leaped at once into the confidence and appreciation of the people. Preaching services and a Bible school were held on the Sabbath. It was attended by great dangers. More than once attempts were made upon the life of the intrepid founder, but the angels of the Lord, encamped round about him, delivered him. In the spring of 1890 Mr. Kyrias was ordained at Monastir as an evangelist, shortly after his marriage to a young Christian Greek woman, who had been educated in Athens. One child, a beautiful boy, was born to them, whom the young parents named Stephen. Not long after he was left motherless, and early in January, 1894, consumption claimed the life of his father also. The brief, intense earthly life of Gerasim Kyrias was ended, but he, "though dead, yet speaketh." "He lived the life of an angel," were the impassioned words of a young American missionary who worked with him during the last year of his life. "We love him like a son," said a missionary father and mother, who had known him from boyhood.

What of the work in Albania, left so soon without its head? Did it die? By no means. A double portion of the spirit of their elder brother seems to rest upon the sister and the brother who were left in the work. The young teacher returned to her school from the burial of her brother; associated with herself another graduate of the Monastir school, who took an advanced course at Samokov, and graduated there also; and the two young women pressed on undauntedly. The school grew, and the work in the city also. This year an Albanian girl, one of their own pupils, has joined the force of teachers; and there is a preacher.

A vivid account of the last Commencement, June 30th, is given by Mr. Bond, of Monastir, in the *Missionary Herald* of last September. A private letter from Miss Kyrias described the great interest which the Mussulmans, as well as the Greek Catholic Albanians, manifested in those exercises. They urged her to open a boarding school, so that girls from all parts of Albania might be educated there, as well as the girls from Kortcha. She wrote, "They seem to think that we can do anything, but, alas! we have no power to do more!" Since this article was begun a letter has been received from Miss Kyrias, dated January 27th, from which we give an extract: "Our school is going on well; all the scholars are making good progress. Our enemies have seen the growth of our school, tried to put an end to it, but failed. A curse was proclaimed in the Greek Church against us, and against the parents who send their daughters to our school. Some were persuaded to prevent their girls from coming, while other girls stayed at home till the storm passed, and then came back again."

Here is a noble opportunity for some man or woman who wishes to help one more little Christian nation in the Balkan Peninsula up into the light. To any consecrated, well-equipped woman blessed with wealth, so that she could go out under the Woman's Board at her own charges, here is an opportunity which angels might covet. Or to one who cannot go herself, but could maintain another at the front as her representative, here is a field already opened up to a degree, supplied with faithful Albanian helpers, and which promises most heart-satisfying returns upon all investments of money, labor, and prayer. The time is ripe. More than once the late Mr. Kyrias expressed to the writer his conviction that men and means must be found for the more adequate prosecution of the work in Albania. "If the American Board cannot do it, we must apply elsewhere," were his words. The American Board can do it if that man, or that woman, or that church whose heart the Lord opens to attend to this Macedonian call, will provide the means. Let us all pray for this.

Albania lies within the field of the European Turkey Mission, and the workers at present in it have all been educated in the institutions under its care. There are splendid qualities in the Albanians,—and American Christians may well be proud that God places this opportunity before them. They may be permitted, under God, to lift this nation, down-trodden and oppressed by Turkey, but never cowed or tamed, into the stature of the perfect manhood possible for them in Christ Jesus. Shall Albania be redeemed?

BULGARIA.

OUR SCHOOL IN MONASTIR, MACEDONIA.

FROM several photographs recently received from Monastir, giving the exterior and the interior of the building now used as a chapel, also the girls' school building and the school, we present to our readers the group of boarders and their teachers. Miss Mary L. Matthews, who was joyfully welcomed back last October, after an extended absence in America, stands in the back row, at the right. Just before her sits one of the Bulgarian teachers, who was herself educated in this school. At the other end of the line stands Miss Harriet L. Cole, of Syracuse, N. Y., who first went to the work in 1883, and who bravely carried the responsibility of the school during the enforced absence of her beloved associate. Before her sits Donka, the other Bulgarian teacher. She graduated from the school in Samokov, but heard the Macedonian cry, and though so far from her home and widowed mother in Eastern Bulgaria, is giving whole-hearted service, in her Master's name, for Macedonian girls. Next to Miss Matthews stands Mr. George D. Kyrias, agent for the British and Foreign Bible Society in Albania, his headquarters being in Monastir. He is a brother of the esteemed and lamented Rev. Gerasim D. Kyrias, "the Apostle to the Albanians," his fellow-countrymen. Mr. Kyrias is a trustee of the school, and also teaches Greek in it. Still another brother, Hristo, is the photographer to whose skill we are indebted for the picture.

The number of boarders is larger than ever before, in answer to special prayer and effort, coupled with large faith. Among the number is a pupil who last year taught successfully the village school at Monospitovo, and this year returned to Monastir to complete her course of study and to take her diploma. She tried in vain to save three pounds Turkish, from her pittance of a salary last year, to pay for her return to the school last September. When Miss Cole wrote the facts in the case to a friend in America, and asked if anything could be done for this girl, who gives promise of being a noble worker in the future, generous hearts in Massachusetts and Connecticut opened to the story of her need, and sent the amount required for this year, and enough more to pay for the first girl who ever came to the school from Todorak. Can any one pick this village girl in the picture? The desire to study was aroused in her, and her parents were encouraged to send her to Monastir, by a wise-hearted Bible woman, who last year was the first one to work among the women of Todorak. Miss Cole wrote that this new pupil made surprising progress from the time of her entrance into the school. Sometimes months are necessary for such a pupil to accustom her-



GIRLS' BOARDING SCHOOL, MONASTIR, TURKEY IN EUROPE.



GIRLS' BOARDING SCHOOL, MONASTIR, TURKEY IN EUROPE.

self to the change from her village home to the school life, and for the awakening and quickening of the mental faculties. The school has about twice as many day pupils as boarders.

Better even than the progress which pupils are making in mental acquirements, is the advance in spiritual things. Most of the pupils, day scholars as well as boarders, give great encouragement to their teachers by their growth in character. The Christian Endeavor Societies, Circle of King's Daughters, Missionary Society, and weekly prayer meeting for women, furnish scope for their activities, through which they show forth their love to Him who hath led them into his marvelous light. God bless the school in Monastir, and make it a beacon indeed in the darkness of poor Macedonia! Let much prayer be made for it, and for those who have gone out from it to live Christian lives in that still down-trodden province of European Turkey.

IN A BULGARIAN VILLAGE HOME.

BY MRS. Z. A. M. LOCKE.

DEAR READERS OF THE LIFE AND LIGHT:—

ON the swift wings of your imagination come with me to the far country of Bulgaria, and visit with me in one of its many villages scattered over the broad plains. We shall not stop in its cities or villages of a large size, as the homes you would there find are more or less modified by contact with European civilization. The conditions of village life have changed somewhat since Bulgaria was freed from Turkish oppression. Parents no longer fear that their daughters will be taken to increase the number of wives in Turkish harems, and the people are not ground down by such heavy taxes as formerly. Schools have been established where the children may obtain a good elementary education.

You will wish to have the pleasure of trying one mode of traveling in this country, so I invite you to take this *talica* with me. We are supplied with a plenty of cushions and *yorgans* (comforters), which will make for us a very easy seat. The *talicagee* starts up his lively span, and we go bumping over the cobblestone pavements for a while, but we are soon out of the city, and rolling smoothly over the plain.

A few hours' ride brings us to the village. You see that it is a small cluster of houses with red-colored roofs. Tiles, not thatch, are used here. You notice two buildings larger than the others; one is the church, the other is the schoolhouse. The houses are quite scattered, each having a large yard. We will stop at this one on this corner, and the *talicagee* will



A VILLAGE GIRL, BULGARIA.

go on to the khan. A woman comes to welcome us, and she invites us to sit with her on the porch, which in pleasant weather is preferable to the room inside. She brings two cushions and lays them on the floor for us. A low seat, you think, but there is no other, and we get down as gracefully as one can, not being accustomed to them. Our hostess, a pleasant woman, is very talkative, and while she plies us with various questions we notice that she is well dressed in coarse homespun garments. She is a skilled worker. That "she seeketh wool and flax, and worketh diligently with her hands," is as true of her as it was of the industrious woman in Solomon's time. She buys her wool, washes, cards, spins, colors, and weaves it. "She layeth her hands to the spindle, and her hands hold the distaff," though in some places the little spinning wheel is used to expedite matters. Her fabrics are well made, and they are resplendent in all the primary colors of the rainbow. "We would like to see some more specimens of your handiwork," we say, and she brings out a dress lately made for her daughter Mareeka. It is of dark, native flannel ornamented with bright-colored strips up and down on the skirt, and is truly quite gay. All such dresses in this village are made in the same fashion, and you may know from what village a woman comes if you know the styles of the different villages. The linen undergarment is embroidered in colors around the bottom, which, when worn, shows below the dress skirt. The dress sleeve comes only to the elbow, but the sleeve of the undergarment is long and full, and handsomely embroidered.

"How do you manage to do so much work?" I ask. "We need to," she says. "In winter we prepare our clothing, and in summer we go into the fields. We women make most all of the cloth used in our families. We make the *chergers* (rugs) which we sleep on, and the heavy blankets which cover us, and the cushions. We dig in the vineyards, plant corn, reap the grain in harvest time, help husk the corn and thresh the grain. We cook, chop the firewood, make *pet-meg* (grape syrup), help in making wine, and scold the children." "But what does your husband do?" I ask, not seeing very much work left for him. "He works in the fields, ploughs, sows, sets out vineyards, helps reap the grain, goes to mill, gets wood or provides other fuel, and takes care of the animals. In winter, I am sorry to say, that he likes too well to sit in the wine shops, to drink and smoke his time and money away."

"How many children have you?" "I have six," she says. "Evan, my oldest, is a soldier in the army; he is now in Sophia. Stoyan is learning the shoemaker's trade in Philippopolis. Mareeka is here with me; and the three younger ones attend school. Mareeka is soon to be married to our neighbor Mehol. She is about finishing her *cha eese* (trousseau); would



A VILLAGE GIRL, BULGARIA.

you like to see it?" "Very much," we say; so she takes us into the only room the house contains and leads us to a large trunk. Mareeka comes forward with two tiny cups of coffee, which she has been making for us. We sip it, while her mother displays before our wondering eyes the contents of that box. First she unfolds a large, thick outer garment, embroidered in various designs; then follow dresses, underwear, aprons, stockings, embroidered sleeves, head handkerchiefs, bracelets, strings of beads, and strings of gold or silver coins, or their imitation.

Notice Mareeka's long, beautiful braids of auburn hair,—enough to make American girls envious could they only see them. Her teeth, too,—how white they are! I believe that the coarse, black bread that they live on keeps their teeth in such good condition that they have little need of brushes and tooth powders.

Packing the things back nicely into the trunk, she says that they will all be taken to Mehol's house on the morning of the wedding. There will be much music and dancing after the married pair return from the church, also feasting and drinking.

As it is near dinner time our hostess invites us to stay and eat with them. We accept her invitation, and seat ourselves with the family on the floor about a low, round table. The three children from school sit with us. Each one is provided with a wooden spoon and a piece of bread. Following the example of the others, we dip our spoons into the central dish, which contains bean soup, and eat our slice of bread. A dish of sliced pumpkin preserved in grape syrup is passed to us. We take a little, and find it very good. Many of these village women know how to make very appetizing dishes, using onions, garlic, and pepper galore.

As we eat we take a look now and then around the room. On one side is the chimney, in the fireplace of which much of the cooking is done. The bread is generally baked in public ovens, or in clay ovens in the yard. Here each family has its own oven built outside. The floor of the room is of beaten earth, which is washed with a kind of mud-wash, which makes it smooth. It is easily swept, and the dirt goes into the chimney. There is not a chair or a divan on which to rest your cramped limbs. At the rear of the room is a pile of folded-up rugs, blankets, pillows, and clothing. You see the meal chest, and the bread tray in which the bread is mixed, and the copper buckets for bringing the water from the village well. It is astonishing with what ease these women will swing to their shoulder the long stick with a bucket of water hung on each of its notched ends.

In the ceiling above you see two large hooks. From them ropes can be suspended, and a hammock speedily made in case there is a crying baby

that wants a little sleep. Very young infants have the privilege of being encased in swaddling clothes for two or three months, in which they can hardly squirm. They are treated to a hot bath once or twice a day, and come out of it looking like a half-boiled lobster, but sorry that they cannot be a little longer in the cooking process.

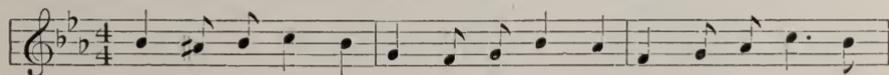
That bookcase-looking arrangement in one corner of the room with a picture of the Virgin Mary at the back, and a little cup of oil swinging in front, is one of the icons. On the Virgin's name days the tiny wick in the cup of oil is lighted, and burns all day.

Here comes in a neighbor of our hostess with her baby boy, and we exclaim at once, "What beautiful eyes he has!" but we do not feel like kissing him. His face needs the application of soap and water. He wears a woolen cap ornamented with a bit of lace, a little gilt cross, a gold coin or its imitation, charms to keep off evil spirits or sickness.

We must not tarry here longer. Thanking our friends for their kindness to us we bid them *sus dravie* (good-by), and pass out.

The neighbor with the child gently touches my arm and says, "Will you spit at my boy?" "Spit at your boy!" I exclaimed. "Why?" "You admired his eyes just now, and lest some evil come upon him, I want you to spit at him." Not having practiced this new kind of accomplishment I hesitate how to comply with her request, but it must be done, so I give a little "*ph*" with lip and tongue, and she is satisfied.

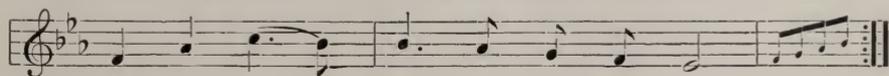
We hunt up our *talicagee* and are soon on our way home, thankful that we do not have to sleep on *chergas* on a hard earth floor, as these villagers do. We are also glad to think that in many just such homes the Bible woman goes with the Words of Life, and in that little cupboard-like arrangement you would no longer see the icons or the little lamp, but in their place the gospel light shines out from the sacred page, and the hymn book is its companion. As we approach the city we pass some soldiers singing their national song, one verse of which is written below:—



Schu-me Ma-ret - sa O kru-vo-ve-na Pla-che vdo-vet - sa



Lu-to ra-ne-na. Marsh, marsh Ge-ne-ro-le nash



Raz, dva, tree Marsh vo-e-net-se.

COMPLETED LIVES.

BY MISS ELLEN M. STONE, PHILIPPOPOLIS.

It is only the life which has been rounded out and finished for earth upon which we may look as a completed life, and judge as to its value, as we would judge of some perfectly cut cameo or polished diamond. In the following paper we may touch upon a few lives only which have been rounded out in Christ's service in Bulgaria, and must confine ourselves to mentioning a few of our sisters there.

The first two Bulgarian teachers in the Samokov school for girls were women of marked faith and prayer. Mareeka and Elenka left their impress not only upon the pupils under their care, but upon the school itself. Prayer had a large place in the lives of many of the earliest pupils. While the school was still in Eski Zaghra, where it was started, the closets and even the woodpiles echoed with the voices of pupils at prayer. Both these consecrated teachers early laid down their lives. Mareeka died a young wife and mother, her husband testifying that her death led him to life in Christ. He is still, as he has been for many years, one of the most whole-hearted and successful of workers for the evangelization of his country. Elenka endured "the loss of all things" for Christ, being driven from her home because she had become a Christian. She was "faithful unto death," and left a shining path behind her as she entered into glory.

In the autumn of 1878 there was a gentle-souled girl in the Samokov school whose previous association with one of the families of an American missionary of the Methodist Mission, north of the Balkans, had given her a degree of fluency in speaking English which was very comforting to the newly arrived teacher from Bulgaria, ignorant of the language of the country to which she had come. Through the same association this pupil, Stepha, had also acquired a skill and deftness in household matters which made her exceedingly valuable not only to her teachers, but to at least one young missionary family, as they were accustoming themselves to the new conditions of life in Bulgaria. After her graduation, Stepha for a time undertook the unique and beautiful service of performing a sister's part to these young people, who were so far from their own. Later she took up her distinctive work in the mission, and was for a year Miss Stone's first assistant in her touring work. In this capacity Stepha quickly won hearts, and was apt and happy in the various meetings for women and children, as well as in house-to-house visitation. She was subsequently called by the Methodist Mission, in which her father was the oldest preacher, to become the first Bulgarian teacher in the girls' school in Loftcha, which was then opened.

Late that same autumn a fever laid her low, and she went to her rest from the threshold of a noble life in that school. Kaka Stepha, as the girls still fondly call her, loved her Bible and the hour of prayer. She taught all who came under her influence that here lay the secret of her power. She is well and lovingly remembered in the places which she visited as a Bible worker, though more than half a score of years lie between the date of her single visit and the present time. A little Stephanka in the village where she did her last work as a Bible woman, testifies to the love cherished for her in the heart of the woman who was then her hostess. "Only remembered by what I have done," fitly expresses the desire of this dear girl's life.

One of Stepha's Bulgarian teachers was Katerinka, of Bansko, who enjoyed not only the esteem but the tender love of her missionary friends, who knew her best. Before the removal of the girls' school from Eskizaghra to Samokov, she and her sister Magdelina had been sent to the Roman Catholic School in Salonica, Macedonia. There they became fluent in the use of the French language, and Katerinka, at least, was deeply impressed by the beliefs and rites of the Romish Church. Hers was naturally the spirit of a devotee. The father of these girls became an earnest Christian, who for years has been Deacon Pater, of the Bansko Church. Upon the establishment of the mission school for girls in Samokov, he removed his girls from the Catholic School, and sent them thither. Magdelina became a lovely Christian, and married one of the first pastors in Bulgaria, honoring by her sweet, consistent life, though in the humble sphere of a village pastor's wife, her high calling as his helpmeet. Her sister's experience was checkered. During the relief work of Lady Strangford, of England, in connection with the Russo-Turkish war, in 1876-77, the more advanced pupils in both the boys and the girls' schools in Samokov rendered good service as interpreters for the English doctors and nurses. A couple of years later Lady Strangford invited Katerinka and her college Bulgarian teacher of the Samokov school to go to England, under her patronage, to fit themselves to become trained nurses. After spending several years in England they returned to Bulgaria. Katerinka engaged in teaching and Bible work, giving some attention also to medical work. She had especial access to Turks in villages adjacent to Bansko. As she spoke Greek and Turkish as well as French, English, and Bulgarian, she acquired a strong influence in many directions; this influence she used for Christ. She tried to point every soul to the Saviour of the world. I well remember a visit to a wealthy Turkish family, where Katerinka was greatly honored because of her medical services to the mother. Her grateful friends entertained us at dinner, showed us their house and its furnishings, the trousseau already provided for

a young daughter, and, most wonderful of all, the youngest daughter-in-law, fifteen years old, who held in her arms a stout baby several months old, of which she was the mother. They brought out a Bible, which had been given them by a pastor formerly in Bansko, and invited us to read and sing, which we were most happy to do. Into how many souls of Turks as well as of Bulgarians may not rays of light from the Sun of Righteousness have streamed because of this irradiated soul!

Katerinka went by a chariot of fire into heaven one June day. Her light dress caught fire from a live coal which flew down, unnoticed, from the receptacle for coals which her aged father had with him in his fruit trees, which he was trying to rid of worms. They two were alone, and though her presence of mind did not forsake her when her father shouted that she was on fire, and she rolled herself upon the grass, the flames could not be extinguished until she was mortally burned. After a day of agony she was forever done with earthly pain. In the midst of her sufferings she attended to every detail concerning the care of her burns, and when she perceived that she was to die and not live, gave commandment concerning her burial. The whole village came to do her honor as she lay for the last time among them. She had known that they would do this, and most wisely had given to him who was to conduct the services careful directions as to the subject to be presented, hymns to be sung,—in short, she arranged the entire service, so that in her death, it might be said, she preached to more than in her life.

Comparatively late in life, a widowed daughter-in-law in a proud old Macedonian family was brought into the fold of Christ. Grievings had broken her heart, and the balm of Christian sympathy came most sweetly to her spirit. She accepted the God of all comfort as her Saviour, and became a most consecrated Christian. Persecutions came to her. Her own children would not have her in their homes, though their pride forbade them to leave her to suffer for the material necessities of life. Her trials only drove her nearer to her Lord. She was continually about her Master's business, as though conscious that she had been late in entering the vineyard, and must redeem the time. How she worked among the society ladies who had been her former friends! Only the last great day will reveal how many shining stars she won for her crown of rejoicing during her short, but full, Christian life. Blessed Baba Sevastia! Her lamp was trimmed and burning when the summons came to rise and meet her Lord. She was watching for Him.

Time and space fail us to look into more of the completed lives which we have known in Bulgaria and Macedonia; lives which had grown into the likeness of Christ, and then called to be forever with him. Their names "are written in heaven."

TURKEY.

A THANKSGIVING MEETING IN HARPOOT.

BY MISS C. E. BUSH.

WE thought last year that our Thanksgiving meeting, coming so soon after the massacre, was one more full of gratitude than any we had ever passed, but it did not begin to come up to the one of this year.

As we gathered together in our little service at three p. m., we "read around" the one hundred and seventh psalm; then each one told the chief causes for gratitude which he or she felt that day, and gave out two verses of a hymn in harmony with these thoughts. It seemed to me that you might enjoy hearing some of these reasons for thankfulness, and might thus get a glimpse into the inner life of our missionary circle.

The leader of the meeting, Mr. Brown, gave thanks: first, that our own country had been saved from deep distress and injury by the election of so good a man as Mr. McKinley, and that business is reviving and hope springing up; second, for the privilege of carrying on our work here with such a degree of safety and comfort, so different from last year; third, that the two oldest families of our station are in safety in America, and one of their number, so honored and beloved, at rest after his long sufferings; fourth, for the comfort in which he had left his own family; and fifth, personally, he felt himself to have more blessings than ever in his life before. And I will add that this last is in face of the fact that he has made the great sacrifice of returning to his work without his family, and with house, books, and furniture all burned or stolen!

A lady missionary was most grateful that the money and clothing that came for relief, so generously sent from England and America, has been kept and none been lost; that we had had such strength and joy through the year in working; and also that, in spite of so many interruptions and cares, God had led her on in spiritual things to learn more and more of him in his love. Another thanked God, first, that we had been enabled to continue our work; second, that she had the privilege of being her father's amanuensis; third, for the lessons in trust learned through the year.

One, burdened as he is by relief work, and with his family in America, had been almost tempted to feel that he had no special cause for gratitude; but as he thought it over, many came to him, chief of which was the fact that such help had been given us in the relief work, the money and letters been so protected and work unhindered; that news of the safe arrival of his

family had just come to him; and most of all he gave thanks for God,—his being, and what he is to and for us. Another gave thanks for the school, and that it had been allowed to continue on without hindrance; also for answers to prayer and for the Lord's loving kindness. A third praised God for the spirit of kindness which prevails in all classes more and more in America, and that it has led young men to more of a missionary spirit in all work; also for the friendship of Christ.

Mrs. B.'s eyes shone as she spoke of the health and strength given all the year to all of us, even when work for relief pressed so heavily; second, for the encouragement given us by the visits of the Red Cross friends and Professor and Mrs. Harris; third, for Mr. Browne's safe return and the cheer it had brought; and personally, that though she had often suffered much from fear in her life, yet God had seemed to take it away in these times of danger, and she believed none of us had been kept awake at night from timidity, even in the worst times.

Thanks were given for the sympathy and oneness we have in each other; and for the fact that service in Turkey in these times of danger had brought us into fellowship with the noblest souls in England and America.

Your correspondent was moved to gratitude by the "keeping power of God" in all our journeys, in perplexities, in the matter of health; and, second, for many answers to prayer. I have been in dark places and hard places the past year, but prayer for help and wisdom has always been answered.

I have lately returned with Mr. Browne and Dr. Gates from a tour to Arabkir, Egin, and Malatia. How many, many in the first and last-mentioned places "have no bed yet." At my request a list of the needy was made out and sent me from Arabkir, verified by the pastor. There were four hundred and seventy pleading for beds. I sent them on £50 of your money, and have received grateful acknowledgment. We will try and supply some for Palu villages out of the rest now in hand.

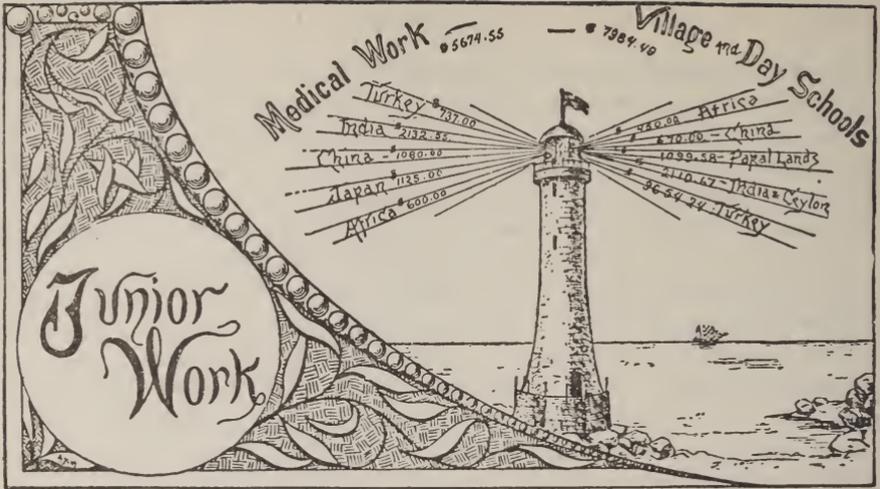
Of course "The Event" in Egin was fresh, having occurred only a month before our arrival there. We were glad to see that the government had a hospital for the wounded, which was pretty well supplied with bedding, and that it was sending daily to desolated homes some fairly clean and good beds and kitchen utensils. Can you imagine what it must seem to a mother whose husband, three sons, and two grandsons were cruelly massacred, to pass each day standing over the ruins of her elegant mansion, watching the laborers as they dig, hoping that they will unearth some necessary utensil, money, or a memento of the precious past, and then go home at night to a rented house without glass in the windows, with broken plaster on the walls,

a dark hole of a kitchen, and no rugs or soft divans? What wonder that, as she looks about on her young daughters and daughters-in-law, the dear face grows pale and the kind eyes dim with weeping. God comfort the many such, and help them, as this saint has surely done, to "lay up treasures in heaven, where thieves do not break through nor steal."

I gave in Malatia some money to a dear Christian girl, ill with such a loathsome and contagious disease that the neighbors begged me not to go into her room, though I did, to offer a prayer. What a happy, comfortable home she had before the plundering last November. Her poor father, one of the best men in our church, was massacred then. Often have we eaten of dainty dishes in their home, and when her aged grandmother appealed to me for a bed, some of your money went for that also. There was another poor woman, named Markarid, who had been straining every nerve to build a house, and had no means of getting bedding. There was an old man who had just received a letter from his son in America, over which he wept bitter tears, for no money or offer of help had come with it. One bed was a great comfort to him and his poor wife. Two other beds were given to a couple of poor orphans whom we had placed in the care of a kind old woman for the year. There have been many touching cases which, in the pressure of work, I have not recorded, as that of a poor sick man from Maden, who came the distance of ten hours to get some help.

What a comfort your thoughts and prayers for us have been I cannot tell you. We are dealing with a hard problem. It was our effort to stop relief work as far as possible in the summer and fall, but the first wintry one of the season drove the people to us in despair from every direction. One says she has no fuel, and it is suddenly so bitter cold; a boy begs for shoes, an old woman for warm flannels; two women have walked up from Mezereh in the storm to ask for bedding and clothing, and Miss Seymour comes in to lunch, in despair over five wretched women from Per-tag who have no shelter, and pitifully plead for money and clothes. I sometimes wonder if it is right for us to enjoy our food with the hearty appetites we have; but God has blessed us in the midst of all this misery with rare and abundant blessings,—“our cup runneth over.”

After each religious service in Egin, the women on every side grasped my hand to kiss it and poured blessings upon our heads, they felt themselves so comforted and helped by our presence. These grateful hands reach out to you, and the trembling lips say, in an ecstasy of joy to have found such friends, “May you be immortal;” “May you be in the middle of the Kingdom;” “May your hand always be green;” “God give to you,” and “God bless you;” to which I respond, “Amen.”



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

INDIA.

VISIT OF DR. F. E. CLARK IN SIRUR.

BY MRS. M. C. WINSOR.

SIRUR, POONA DISTRICT, Jan. 7, 1897.

SUNDAY, the 27th of December, we were made very happy by receiving a letter from President Clark himself, saying that he would accept of our invitation and come to Sirur.

We could hardly believe that Dr. Clark was really to come to our station. We knew he would enjoy the drive from Poona to Ahmednagar,—for others had,—and we dared to hope that he would enjoy seeing the people and the work of our little parish. His tonga would run along a distance of forty-eight miles through the center of the parish.

Monday the teachers, who had come in for the first of January, gladly joined in making an archway of bright colors, and in trimming the chapel, etc., and in putting up "Welcome," and "Salaam," and various mottoes on the walls.

Tuesday morning, about eleven o'clock, we sent a schoolboy, who could ride fast, out on the road to catch the first sight of the more than welcome guest. The boy soon came galloping back with the joyful words, "He's come!" "He's come!"

And sure enough. The mail tonga, with its little rollicking, rushing Indian ponies, came right up under the pretty arch into the compound, bringing Dr. Clark, looking as fresh as if he had just started, instead of having come

the more than forty miles since early morning. The scholars waved their flags and sung, "What joy we feel," which was re-echoed in our hearts.

Dr. Clark thought it was a pretty scene, the red dresses of the little ones, with the white dresses of the older ones, mingling with the yellow and blue flags, and banners; and he said, "I must take a photograph of the little scene."

He was soon met by the pastor and others. He had a smile and a kind word for all. He visited the Boys' Station School, and was especially pleased with the drawing, and said "it would do credit to any school in the world." He was also delighted with the Girls' Station School. The dialogue which commences with the words of the "Idle Girl," and finishes with the song, "Work for the Night is Coming," pleased him very much, as did other exercises in the school's pleasant rooms.

But oh, what a treat it was to hear him speak in the chapel! To hear him tell of the thousands and millions, even, who were connected with, and part of that grand, grand society, the Christian Endeavor. He so put Christ forward, he so seemed to hide behind Jesus in all those words, that one almost forgot that the one who was telling the story was often called the "Father of it all." Blessed indeed were those of us that heard that story! I wish you could have seen those upturned faces as he spoke,—Mussulman, Hindu, Christian, young and old,—yes, all were held wonderfully, as he simply told them what was being done for Christ by the Christian Endeavor in different lands, and that he was going on to meet other companies in China, Japan, and Africa. And when he solemnly told them, in the last words of Phillips Brooks, "Never say No to God," how it affected all hearts! And was it not interesting that all rose to their feet to express their desire that their Christian greeting should be extended to other assemblies in other lands!

He took a photograph of the boys of the Junior Society, held in the hollow on the hills, behind the bungalow. But I wish I could have taken one of him as he stood by a little group of Christians, as one held his little son and begged Dr. Clark to name it, or as he stood beside another group to answer the petition to name a little girl.

He had just received a bright *pagota* as a "gift of remembrance" from the church, and had kindly and gracefully put it on his head—even the people could see how "well he became it." Now another has come to beg for a name for her pretty baby girl. It was an honor, indeed, to receive such names as were given. How good of Dr. Clark to name these little children of the Christians for dear and noble Christians in the home land. But oh, how proud these mothers were to know that their "wee ones" were to be photo-

graphed, and how surprised to receive a badge, to keep for the dear little ones until they would be old enough to join the J. S. C. E!

In the morning of Wednesday, Dr. Clark kindly visited the dormitories of the boys connected with the Industrial School, and saw some of the boys at work in the place which they were using temporarily, and also saw the rebuilding of the Industrial School in progress, the aloe plantations, etc., for all of which he showed a keen interest.

And was he off so soon! Twenty-two hours, and only thirteen waking hours for Sirur. "Can he not come back?" a high-caste heathen man asks. "If that President Sahib will come and speak again, I'll bring all my cash to hear him," said a Mussulman of much influence. No, he cannot come back, but his influence, or the influence of Christ through him, will go on and on forever. Some of those who came forward for baptism last Sabbath were led to do so by his earnest words. The two societies, Junior societies, connected with our church, have already been increased by others. For we have learned that these societies in the different villages are just exactly what the President likes to see formed. Yes, Dr. Clark passes on, but let us thank our Heavenly Father for the privilege we have all had by this visit. Truly not until "the books are open" shall we know how much and how great has been his influence, and what a blessing it has been to all this people. Yea, not until they are gathered from the east, and from the west, from the north, and from the south, before the great white throne.

FOREIGN BABIES.

OUR CRADLE ROLL.

GET all the mothers with babies to promise to bring them to this meeting.

Try to have those who have not already done so make the babies members of the Cradle Roll and take enrollment cards and mite boxes, both of which are provided free by the Woman's Board of Missions on payment of postage. Get help in this from the children throughout the month. At the meeting have as many dolls or little children dressed as foreign babies as is possible. Try to get models of cradles used in foreign lands, and in one corner hang a hammock with a doll done up like an Oriental baby in swaddling bands. Suggestions as to costumes in addition to those here mentioned may be found in children's picture books. Care must be taken to have the stories told by those old enough to hold the interest of all, even though the help of the young ladies' society has to be enlisted.

"Little African Amy," LIFE AND LIGHT, July, 1892; "Japanese Babies," LIFE AND LIGHT, October, 1892; "A Letter from Japan,"* *Dayspring*,

September, 1888; "Throwing away the Girl Babies," *Dayspring*, March, 1885; "What are Girls Worth?" *Dayspring*, June, 1885; "Hanging the Baby,"* *Dayspring*, November, 1885; "Saving the Baby," *Dayspring*, August, 1886; "A Baby in India,"* *Dayspring*, October, 1887; "Yung Fu,"* *Dayspring*, November, 1888; "A Japanese Baby's Funeral," *Dayspring*, July, 1889; "Little Gale of China," *Dayspring*, August, 1889; "A Chinese Baby's Funeral," *Dayspring*, September, 1889; "The Baby Tower," *Dayspring*, April, 1890; "Children in India,"* *Dayspring*, July, 1890; "Babies in Turkey,"* *Dayspring*, February, 1891; "Peshawar Children,"* *Dayspring*, May, 1893; "Japanese Babies,"* *Dayspring*, September, 1893; "Baby Days in Siam,"* *Dayspring*, June, 1894; "The Story of Wang Ling Te," *Dayspring*, August, 1893.

Starred material 18 cents.

Scraps from our Work Basket.

SOME NOTABLE CONTRIBUTIONS. The last China mail brought two contributions to our treasury. One was eighteen dollars from the Woman's Christian Association in Tungcho for the support of their Bible woman in Ceylon, and the other was five dollars from the women and girls in Paoting-fu. These last are making great efforts to buy a communion set for the church, but were anxious to send this portion for Turkey. Miss Morrill writes: "Last Friday we had a tea meeting and opened our red mite boxes,—condensed milk cans covered with red paper,—and the result exceeded our expectations. . . . Our native pastor's wife, Mrs. Meng, always says, 'Please send to the place where they are most miserable and will be glad of a little, for we can only give a little as yet.' I have opened my box like the women's, and send on the money. Some of the blessings for which I dropped in tickets at the beginning of 1896 have been snatched away, but I still have the joy of having known them, and there has been a balm and comfort in every loss. Greater than all has been the gladness of another year of service."

BURNING ARTICLES FOR IDOL WORSHIP. The last report of the Foochow Mission, just received, is full of interest. The need of evangelistic work among women is strongly presented. Miss Newton writes:—

A request came one day from the wife of one of our native pastors to visit with her a young bride, whose brave determination to follow Christ seemed

in danger of being overcome by her heathen relatives. On the way we called at her mother's house. The mother was an inquirer, but knew very little; the brother had recently been baptized, while his wife was only beginning to look with favor on the new religion. We were cordially received in the common room of the family, part of which was used as a country store, and were chatting pleasantly when we chanced to discover a quantity of incense and idol paper on the shelves. On inquiry we learned that it was the stock on hand when the young man became a Christian, and, although he did not intend to deal in such merchandise hereafter, he thought it no harm to sell out what was left. It required but little persuasion to convince him that this course was inconsistent, and he and his mother began cheerfully to gather up the questionable articles. We proceeded to the kitchen together, unfastened the packages, and soon had a great fire in the furnace. The day was hot, and the room uncomfortable, but it was a glad service to feed the flames with these emblems of idolatry. The neighbors crowded about and looked at us curiously, thinking what a waste it was, and asking that they might have some of the condemned offerings. Meanwhile the young wife's face grew clouded, and she but poorly concealed her fear and displeasure. The young man did not hesitate, however, and kept bravely at his task, but it took so long that at last he took up what was left and threw it on the pile of burning refuse in the yard.

DESTROYING THE MOTHER GODDESS. On our way home we made another call. The husband in the family had recently been baptized, and his wife was an inquirer, but we saw the "Mother Goddess" still in its shrine in her bedroom. She said she did not worship it any longer, but seemed to think it no harm to give it to another member of the family who had no interest in Christianity. After a little talk, however, she took down the idol, walked to the front door, and in plain view of the neighbors smashed it on the stone pavement.

IN THE FIJI ISLANDS. "In 1850 you could buy a man in the Fiji Islands for seven dollars, butcher him, and eat him without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine tenths of the people may be found assembled in the churches for public worship." Could this last be said of Christian America or England? Do missions pay?

GIVING IN A CHINESE CHURCH. An American professor at Peking University says of the Chinese church, of which he is pastor, that it is rapidly coming to self-support. "If the Methodist Church in the United States would do as liberally in proportion to its ability it would give about

fifteen million dollars annually for missions." We believe our Methodist friends have never passed the one million line in their missionary contributions, and they are not behind other denominations in their generous gifts.

LIFE AND LIGHT. Friday, February 12th, being the day for prayer on our calendar for **LIFE AND LIGHT**, the topic was largely dwelt upon at the morning prayer meeting on that day. Among the pleasant words of appreciation of the magazine were the following from Mrs. Louise Kellogg, Secretary of the Woman's Home Missionary Association. Mrs. Kellogg has kindly written out her remarks for our readers: "Jesus said to his disciples, 'Greater works than these shall ye do.' He spoke to a few. We print our words, and they are scattered far and wide. The **LIFE AND LIGHT** goes into thousands of homes. It is a power to be used. Some women place it where its attractive appearance wins for itself a reading by the family. How wise it is to subscribe for this magazine to be sent to some who will become intelligent givers if they will read it. It is only in the **LIFE AND LIGHT** that all the work of our Congregational women for foreign missions is presented in unity, for while the Woman's Board of Missions, the Woman's Board of Missions of the Interior, and the Woman's Board of the Pacific each undertakes to do a part of the work of the American Board, it is an entirely distinct part, so that without this monthly magazine one Board would know little of the work of the others. The **LIFE AND LIGHT** introduces us to all the workers under the three Boards, and furnishes interesting material for our meetings. Our lives have also been enriched. Have we not felt a deep, personal interest in Mrs. Capron and her work, with her Bible women, in Madura; in Miss Mary Porter and Miss Chapin in their work for women in China; in Mrs. Sturgis and Mrs. Logan in Micronesia, Miss Laura Day in Africa, Miss Seymour in Turkey, Mrs. Crawford in Mexico, Miss Talcott in Japan, and in Mrs. Alice Gordon Gulick in San Sebastian, Spain? Then, too, we have become familiar with the names of the officers and workers in the several Boards, so that when Mrs. Judson Smith and Mrs. Constans L. Goodell came from the Interior, and Miss Lucy Fay from the Pacific, they were welcomed by the W. B. M., and were given a place in the work at Boston. If the twenty-six volumes of the **LIFE AND LIGHT** were piled up on a table, what a treasure house they would seem to us. How much of interest is recorded there. When the great Judgment Day comes and the books shall be opened, will these books be opened, and shall we be judged out of the things written in them? When every man shall be rewarded according

to his works, will the treasure which we have laid up for ourselves in Heaven, our eternal treasure, be greater because of our works recorded there?"

MORE WORKERS IN BULGARIA. The curtailments made imperative by the reductions are the poorest kind of economy in any mission, doubtless; they certainly are extremely harmful in the progressive young nation of the Bulgarians. If only the forces of evangelical Christianity could keep all they have gained, and press on with a doubled force of Bulgarian co-workers, with no material increase of the missionary force or in the cost of administration, that would be true economy and business sagacity; for so much the sooner would the nation be evangelized to such an extent as to make it possible for the Board to pass it over into the care of the native brethren and churches, who long and plan for that time. May God hasten it! Bulgaria is the nation of the Balkan Peninsula, upon which the light of the gospel has shone. Montenegro and Herzegovinia are still in gross darkness; so also is Servia, where the one independent missionary, a noble Scotchman, Mr. Francis A. McKenzie, who maintained himself from his own resources died a few months since. The quality of the curses of the Servian soldiers horrified the Bulgarian soldiers, during the Servian war, though they were by no means unaccustomed to this sin. The light must shine radiantly in Bulgaria to penetrate the thick darkness of the surrounding nations, if the Balkan Peninsula is to be taken for Christ. Our missionaries in Macedonia have found it to be extremely desirable that certain tracts be printed in the Servian language for distribution in that portion of Macedonia which abuts upon Servia. The Bulgarian Evangelical Society in Sophia undertook this work.

VISIT OF MR. AND MRS. MOTT. Miss Julia A. E. Gulick, of Kumamoto, speaks of a visit from Mr. and Mrs. Mott, who are making a tour of the world in the interests of the student volunteer movement, and who have been holding enthusiastic meetings in India and China. Mr. Mott spoke most acceptably to large numbers of students at Kumamoto, and after the men had withdrawn Mrs. Mott spoke very simply and effectively to the women. In October, Mrs. Bird Bishop visited Kumamoto, and was entertained by the ladies of the Church Missionary Society. The notable event of her stay was the invitation to speak to the students at the Koto Gakko. Mrs. Bishop prefaced her lecture, which related to her travels in China and Korea, by some complimentary remarks on the progress in Japan; but she pointed out the need of reform along temperance and social purity lines. These remarks were approved and emphasized by the presiding officer. Miss Gulick says, "This is certainly the first time any such body of students has listened to a woman in this part of the country."

EXTRACTS FROM RECENT LETTERS.

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

You have probably heard from other sources of the hard times here from the lack of rain. Already there is much suffering and a famine seems inevitable. With famine prices it is quite an item to support the girls in my school, and I found a short time ago that I should have scarcely enough money to carry us through the year. I had been very anxious to increase the school, and I had admitted every new applicant until it became necessary to curtail expenses.

When I realized the condition of things I told the girls all about it. The day before the subject of our Christian Endeavor prayer meeting had been Home Missions, and so I asked them if they were ready to do home missionary work. I told them I wanted them to consider how much better off they were than so many who were finding it so hard to get anything to eat, and explained that it would be very difficult to meet the expenses for the remainder of the year. I told them a little about the way the money was sent out here; that people at home often denied themselves of things they needed in order to give to missions, and asked if there was any way they could help by denying themselves. I also mentioned two new scholars that I felt I must refuse for lack of funds.

That night the matron came to me and said the girls asked her to tell me that I need not get them any more *dal* (a kind of grain), as they would have meal, which would be cheaper; that they would go without rice altogether; that if I would take the two new girls who wanted to come they would not ask for any extra allowance of food, but would divide their daily rations with the new girls. Their daily portion is not abundant, and the dividing will mean much to them. It seems that the girls went to the matron and told her what I had said, and talked it all over with her, suggesting what things they might do without. I was much pleased with the spirit the girls showed, and although I do not expect to let them suffer, I think it will not hurt them if they feel some inconvenience. Since that time I have had eight applications that I could not accept.

THE FAMINE IN INDIA.

Sad stories of famine are beginning to come from our missionaries in India. The following from Miss Gordon, of Wai, is most pathetic. She says most distressing stories come from the Central Provinces and the North. The people are dying of starvation; a number of orphans have been brought to Bombay and Poona from there, and they say: "We cannot look at them without crying: they are nothing but skin and bone, and in some cases the bones are protruding through the skin, and they are covered with famine sores. May we be spared such suffering in this part of the country. I read such a sad story in the paper to-day. There was a family who had nothing to eat, and at last the father sold their only child for a rupee (thirty cents), and bought a rupee's worth of grain and took it home, and his wife prepared

the dinner, but would not eat until the boy came. At last the father confessed that he had sold the boy, and when the mother heard it she rushed out and threw herself into the well. Her husband jumped in after her and they were both drowned." As our readers ask God's blessing at their well-filled tables will you not add a prayer for these sufferers?

FROM MISS MELLEEN, SOUTH AFRICA.

Communion service was held last Sunday, when three men united with the church upon profession of faith. One of these is an old man with a most interesting experience. He worked for Mr. Tyler as a boy and learned to read, went back into heathenism, and married two wives; "his conscience pricked him all the while, but he loved the things of the world." Sickness and death came among his children. One wife became a Christian, was the means of leading him to Christ, separated herself from him, and three months ago was admitted to the church. This man has shown a most zealous Christian spirit, started a preaching service five miles from his home, to which he goes every Sunday, teaching and preaching to a large congregation. I visited the place two weeks ago. When asked at his examination if he was truly separated from one of his wives, he answered: "Yes, absolutely; but I shall always help her and her children, never ceasing to love her, for she was the first to find the light and lead me into it, and has now made it possible for me to join the church by willingly separating herself from me" (a beautiful tribute, we thought, from a native man). The other wife was present, and declared her desire to be a Christian also.

FROM MISS GILSON, MT. SELINDA, GAZALAND.

My night school now numbers thirteen. A brick school building, twenty-eight feet by sixteen feet large, is now being erected. If there is no unexpected delay, I hope to have the school organized by the end of the year. In the beginning everything will be very primitive. Instead of glass, the windows will have unbleached calico; the seats will be of split logs, with sticks driven in for legs; the floor will be of clay, and I am to have a platform of bricks covered with clay, which will be much safer than standing so near the ground. I feared that a table would be a luxury with which I should be obliged to dispense for the present. I appealed to the gentlemen with more success than I had anticipated, and one is to be made from an old door, whose boards had previously done service in a packing case. You cannot imagine what a luxury a wooden box is here. I even save all the match boxes upon which I can lay my hands. There is a forest of very fine hard wood only a few miles away, but with no machinery it is very expensive to make it ready for use. . . . This afternoon the "Clover Culture Club" has its weekly meeting. There are but five members, but all are enthusiastic. To-day we discuss current events, each lady taking a continent. Nothing small in our aims, you will perceive! Two afternoons in the month are devoted to Bible study and prayer. On the fourth we have a musical and literary programme.

HERE AND THERE.

AT HOME.

WE regret to state that our contributions for the month ending February 18th were \$301 less than for the same month last year. The total increase for the first four months of our financial year is about \$1,300. By this we see that in one third of our year we have about one eighth of the increase asked at Manchester. These four months that have passed are much the best working months of the year, but results of good work are not always immediate, and we hope it will prove so in this instance. We trust that the topic suggested for April meetings will be carefully considered in all our auxiliaries, and that definite plans will be made for bringing about the total increase by the middle of October.

PERSONALS.—It has been pleasant to welcome in our Rooms Miss Annie Howe (W. B. M. I.), of the "Glory Kindergarten" in Kobe, Japan. Miss Howe has been making a brief visit with relatives in Boston, giving much of her time in visiting kindergartens in the city, and gaining all the information possible for her chosen work. Miss Adelaide Daughaday, much to her sorrow, has been detained in St. Louis, where she stopped for a day or two on her way to take the steamer for Japan, by an attack of la grippe. It was a great disappointment not to carry out her plan of sailing from San Francisco, February 13th, with Miss Emily Brown and Miss Willcox, of Chicago, but she hopes soon to be on her way to her beloved Japan.

MEETING OF JUNIOR AUXILIARIES. On Saturday, Feb. 20, 1897, the young ladies of Suffolk Branch of the Woman's Board of Missions came together in Phillips Church, South Boston, for their annual meeting. God's smile was on the day and in the bright young faces, and from the beginning the note of joyful praise was sounded. An earnest spirit of consecration characterized the devotional services; the reports were prompt and gratifying, showing good results; the thoughts offered in the discussion were practical and helpful. Mrs. Joseph Cook, by her presence and by her words, led us to a higher appreciation of our privileges in the way God is developing us as "workers together with Him." Miss Abbie B. Child and Miss Emily C. Wheeler took the audience away from the home land into the dwellings of India, China, Japan and Turkey, in a very realistic manner. The meeting, as a whole, was one of good cheer, suggestion and spiritual uplift. One member of a senior auxiliary was heard to remark, "I have no fears for the Woman's Board after this meeting: it will be taken care of."

I. G. B.

ABROAD.

AFRICA.—Is Africa also to be added to the list of nations in dire suffering? Word comes of the ravages of the rinderpest among the cattle, which constitute so large a part of native property. Many have lost their all, much or little as the case may be, and starvation is the threatened result.

TURKEY.—Tidings of crowded schools, church services, and prayer meetings continue to come from our missionaries in Turkey. There is also

much rejoicing over the power to relieve suffering which has come to them through the *Congregationalist* orphan fund and other contributions. Touring has been resumed to some extent, and the little scattered communities are slowly beginning to rise from the terrible depths into which they were plunged.

INDIA.—Letters from Bombay dated as late as January 23d speak of the continued ravages of the plague in that city. “The exodus from the city has been immense, funerals everywhere, dead bodies continually carried by the house, people coming in great distress, widowed, orphaned, or having nearly all their possessions burned by order of the municipality.” At the late date mentioned they can still say, “So far not one of our church community has had the plague.”

CHINA.—This year, as last, in our Foochow mission we have the good news of hundreds of inquirers flocking to both missionaries and native workers seeking to know of the “doctrine.” This is especially true in the Shaowu region, where the numbers are overwhelming to the little force of Christians.

MICRONESIA.—A chance mail by way of Japan brings letters from Ruk. Mrs. Logan writes that the “governor of Ponape, having sent a request that the Morning Star should go to Ponape, received Captain Garland and herself very kindly and cordially, giving them permission to go anywhere on the island, with two exceptions, and to talk with the people as much as they pleased. Three boxes of Ponape Testaments were taken on shore in the governor’s own boat, and the prospect of reopening missionary work there seems hopeful. There were painful evidences that the need is very great.” It seemed probable that health reasons would oblige Miss Kinney and Miss Abell to come to this country on the next trip of the Morning Star.

Our Work at Home.

SOME PRACTICAL SUGGESTIONS FOR A WOMAN WRITING HER FIRST MISSIONARY PAPER.

THE manner in which the invitation to write a missionary paper is received has a great deal to do with its success or failure. If it is accepted in a half-hearted, ungracious way, as if it were a great bore and you only accepted because you were ashamed to decline, you may rest assured that you will receive no enjoyment in writing your paper, and your hearers but little pleasure and profit in listening to it. So, begin by accepting the invitation to take a country or a topic for a certain month, with a gracious manner, and say you will do the best you can. It will be of as much help to the president of the society as to yourself.

Do not wait till a few days before the meeting to begin your paper, as so many do, but as soon as you reach home, write down your topic and begin to cast about in your mind what you would like to say, and what books you can consult. Enthusiasm is a requisite for success in any undertaking, and in writing a missionary paper it holds a first place. By using the following methods enthusiasm can be enkindled. I know this from experience.

1. Have a commonplace book in which to write any helpful thought you may get while talking to friends; or to copy a sentence or paragraph from a borrowed book or paper; or an illustration that flashes through your mind at a most unexpected time or place, and which, if not put down, is apt to be forgotten.

2. Have a large business envelope or an empty envelope box in which to put clippings from the newspapers relating to your country or topic. Take them from the daily and religious papers and select items of all kinds.

3. Have a mucilage bottle, for you will want to paste several short clippings upon a half sheet of paper, so that you may give a part of your information in a convenient form to some member of your society to read at the meeting.

4. Subscribe for as many missionary magazines as you can possibly afford. . . . At your Board Rooms you will always find missionary biographies, *The Missionary Review*, and books of reference.

Every housekeeper knows how easy it is to get into a rut and have the same dishes for the table over and over again, week in and week out. Have you never been so tired with your work for the public and your home cares that all you could think of for dinner was beefsteak and mashed potatoes? I have, and then I take down Mrs. Henderson, Marion Harland, and Miss Parloa, and read their tempting recipes till my mouth waters, and I have no trouble in ordering what I shall have for dinner. So, in order to spread a tempting feast for your missionary meeting, you must study the magazines till your heart burns within you at what you learn of the missionaries, and how God is blessing His Word to the conversion of the heathen. By this time you will find your enthusiasm glowing, and now you are ready to make the skeleton of your paper, dividing it into heads. Here you will find your commonplace book and envelope of clippings, and mucilage bottle, and missionary magazines of the greatest help. Select carefully what you think of interest and value, and fill in your skeleton.

It is probable that you will not be satisfied with the result; but put away your paper for a few days and then read it over and you will be able to make the needed alterations, culling out superfluous matter, and changing the sentences until they run smoothly. "But this takes so much time," some one will say. Of course it does, but it is time well spent. It takes time to have a pretty gown made, but I have yet to know the woman who foregoes the gown because of the time spent upon it. It takes time and strength to go to an afternoon reception to meet a company of women, each talking at the top of her lungs, trying to make herself heard above the confusion of voices, but the women all go! . . . Surely every woman will be willing to give hours and days in gathering materials for a missionary paper, when she considers that she is writing about the kingdom of Christ, which is an everlasting kingdom.

Copy your paper neatly and have it ready several days before the meeting, and when the day arrives, go to your society feeling you have a pleasant part to take in it. Read your paper in your cheeriest voice and most animated manner, as if you enjoyed it, and you will, I promise you, and your hearers will enjoy it, too.—*G. C. S. in Woman's Work for Woman, Abridged.*

OUR BOOK TABLE.

Chosen of God. By Rev. Herbert W. Lathe. Fleming H. Revell Co., 1896. Pp. 306. Price, \$1.75.

The writer in his prefatory note says that "the object of this book is to lead the child of God into the richer experiences of the life in Christ." The twenty chapters are divided into three parts. In Part I. it is shown that the Christian is one chosen of God unto eternal life. In Part II. the light from this fact of the believer's adoption is thrown upon other great truths of the gospel, and itself is illuminated by them. Part III. is given to the practical results of this fact when fully accepted by the believer and the Church. Each chapter is prefixed by six or eight mottoes most felicitously chosen. The chapter on "A Missionary Motive" is the one that naturally claims our first attention. The writer emphasizes the early motive that had such power in rousing missionary enthusiasm in the home churches that "the heathen world is a lost world—not unfortunate merely, not miserable chiefly, but guilty and under condemnation, needing not improvement but conversion." He says that "Tyler in his 'Primitive Culture' calls attention to the fact that savages civilized but not Christianized lose old virtues and gain new vices. The world is not to become the kingdom of our Lord and His Christ by means of the severe sciences and the polite arts."

Dr. Storrs, in his stirring speech before the interdenominational missionary societies in Carnegie Hall, at which twenty-two denominations were represented, speaks of the "increasingly secularized temper of the Church as one of the causes of the strange diminution of enthusiasm, in our own land, for this sublime enterprise of God on the earth." Mr. Lathe says most truly: "Christian missions call for the highest type of piety in the churches. A deep spiritual life is required to sustain a steady interest in missionary work. . . . If we wanted a revival of true religion in a lukewarm church, we should be sure of it if we could secure a revival of missionary zeal." Every word of this chapter could be profitably quoted, and it might do much good published as a separate leaflet and widely circulated.

General Gordon, the Christian Soldier and Hero. By G. Burnett Smith. Fleming H. Revell Co. Pp. 160. Price, 75 cents.

Out of an embarrassment of riches in materials for a biography, the author has seized the salient points and has told briefly and effectively the stirring story of Gordon's life, from the point of view of the Christian soldier and hero. The book is strikingly illustrated with incidents in Gordon's eventful career. The frontispiece represents the death of Gordon as he stands, drawn up to his full, manly height, and facing, unflinchingly, the mob of turbaned Orientals, as they come creeping up the stairway with dozens of cruel spears

leveled at that brave breast. The closing picture shows the life-size figure of Gordon which was erected to his honor in Trafalgar Square, London.

Prof. Jebb wrote a singularly happy Greek epitaph upon Gordon, which closes with these words: "Thy death was not wrought by the God of War, but by the frailties of thy friends. For thy country and for all men God blessed the work of thy hand. Hail, stainless warrior! Hail, thrice victorious hero! Thou livest, and shalt teach aftertimes to reverence the counsel of the everlasting Father." The little negro boy whom General Gordon rescued from the slave dealers, in 1879, paid a most remarkable tribute to his magnetic force when he said he was "quite sure Gordon Pasha could see in the dark, because he had the light inside him."

A facsimile of Gordon's signature and postscript in his last letter to his sister is given, and this final message must be most precious, for he says, "I am quite happy, thank God, and, like Lawrence, I have *tried* to do my duty."

Through Egypt to Palestine. By Lee S. Smith. Fleming H. Revell Co., 1896. Pp. 223. Price, \$1.25.

This vivid pen picture of a delightful trip is made still more vivid by fifteen full-page illustrations from photographs taken by the author. Some of these notes of travel appeared originally in the *Pittsburg Christian Advocate*.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

Arena, March: "The Armenian Refugees," by M. H. Gulesian. Mr. Gulesian, an Armenian manufacturer in Boston, presents in this account a vivid picture of his countrymen who have fled here for refuge, and whom he has so generously taken under his protection. One can scarcely read a more pathetic commentary upon the Turkish massacres.

Harper's Magazine, March: "White Man's Africa," Part V. The Last of a Great Black Nation, by Poultney Bigelow. In same, "The Awakening of a Nation" (Mexico). Second paper, by Chas. F. Lummis.

North American Review, March: "The Famine in India," by Sir Edwin Arnold. An historical and somewhat scientific discussion of "The Plague," may be found in the *Nineteenth Century*, for February, by Dr. Montague Lubbock.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

April.—The Condition of Our Own Auxiliary.

May.—Bulgaria.

June.—An Hour in the Mexican Field.

July.—God's Promise the Foundation of Mission Work.

August.—A Voyage in the Morning Star.

September.—An hour in the Austrian Field.

October.—The Personal Factor in Mission Work.

BULGARIA.

TOPIC FOR MAY.

1. Its Political Status. 2. Education. 3. Work of the Bible Women.

1. Its Political Status. An article by Edward Dicey in the *Fortnightly Review* for April, 1896, entitled "Russia and Bulgaria," furnishes good material for this part of the topic. There may also be stirring events bringing Bulgaria to the front, during the next two months, in connection with Cretan affairs. Many facts may be gleaned from current newspapers and magazines. See also *Missionary Herald* for February, 1884, November, 1885, and April, 1886. For general mission work see pamphlet "Bulgaria and Salonica in Macedonia"; sketches of stations Samokov, Philippopolis, and Monastir, in *Missionary Herald* for March, August, and October, 1892, also June, 1888 (contrasts after twenty-five years).

2. Education: A brief account of the girls' school in Samokov and Monastir would be interesting under this head. See *Mission Studies* (to be obtained of Miss S. A. Pollock, 59 Dearborn Street, Chicago, price five cents) for May and July, 1886, April, 1888, August, 1890, and May, 1892.

3. Work of the Bible Women. See *Mission Studies* for April, 1888, June, 1890, and LIFE AND LIGHT for April, 1890, May and July, 1891, August, 1892, and October, 1893. For incidents see *Missionary Herald* for July, 1887, January, 1888, and July, 1894. All references, except *Mission Studies*, may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1897, to February 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Aux., 46, Y. L. M. B., 30; Brewer, Cong. Ch., Aux., 14; Brookesville. E. J. W., 1; Gorham, Aux., 39; Kennebunkport, So. Ch., Aux., 7.50; Lewiston, Pine St. Ch., Aux., 20; Norway Centre, First Ch., C. E. S., 2; Portland, Y. L. M. B., 200, Bethel Ch., Ocean Pebbles M. C., 11, Union Th. Off. meeting (of wh. State St. Ch., 77.80, High St. Ch., Aux., 81.92, Second Parish, Aux., 24.47; Williston, add'l, 8.07, St. Lawrence, 2.83, Bethel Ch., 6.20, Woodford's, 25 cts., Mrs. N. M. Moulton, 1, Cora May Perkins, 25 cts., Other Sources, 1.22), 204.01,	574 51
Total,	574 51

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Barrington, Aux., 8.05; Campton, Aux., 16; Concord, Aux., 41, Mrs. Lydia F. Lund, with S. S. class, 15; East Jaffrey, C. E. S., 3; Keene, Second Ch., Aux., 25, to const. L. M. Miss Bessie M. French, C. E. S., 20; Swansey, C. E. S., 6,	134 05
Total,	134 05

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, C. E. S., 15; Brandon, Mrs. E. S. Young, 5; Burlington, Aux., 40; Hartford, Aux., 14, C. E. S., 4, Highgate Cong. Ch., 3.70; Manchester, Master John F. Tuttle, 82 cts.; Northfield, A Friend, 50, to const. L. M's Mrs. Geo. H. Bradley and Miss Martha M. Hezen; Pittsford, Aux., 3; Mrs. C. H. Smith, 40 cts., two shares each in Morning Star Mission for Willie Denison and Howard Smith; Rutland, Aux., 2, S. S., 15, with prev. contri. to const. L. M's Mrs. Martha B. Gilchrist and Miss Helen B. Smith; St. Johnsbury, East, C. E. S., 2; Underhill, Aux., 5. Less expenses, 11.65,	148 27
Total,	148 27

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Chas. E. Swett, Treas. Lawrence, A Friend, 5; Lexington, Aux., 25.41; Lowell, Highland Ch., Aux., 17, Union Ch., Aux., prev. contri. to const. L. M's Mrs. E. W. Clark, Miss Fannie Clark, Miss Mary Fletcher, Mrs. Geo. E. Brown, and Miss Willey; Medford, Mystic Ch., C. E. S., 5; No. Woburn, Jr. C. E. S., 6.35; Wakefield, Aux., 60,	118 76
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<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. East Falmouth, Aux., 5; Falmouth, C. E. S., 6.73; Hyannis, A Friend, 2; Orleans, Aux., 20; Waquoit, Aux., 5,	38 73	Hope Ch., Aux., 50, South Ch., Aux., 30, Opportunity Club, 35,	131 00	
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. So. Williamstown, C. E. S.,	57	<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, C. E. S., 10; Arlington, Pleasant St. Ch., Aux., 20; Aburndale, Aux., 106; Boston, Hope Chapel, C. E. S., 2.50, Jr. C. E. S., 1.25, S. S., 25, Mt. Vernon Ch., Aux., 70, Old South Ch., Aux. 25, to const. L. M. Mrs. Wm. T. Shapleigh, (prev. contri. to const. L. M. Mary Stoddard Johnson, 25); Brighton, Ch. Aux., 39.00, C. E. S., 10; Brookline, Harvard Ch., Aux., 200, Leyden, Ch. Aux., 10; Cambridgeport, A Friend, 1, Pilgrim Ch., Aux., Cradle Roll, 9.50, Prospect Ch., Aux., 77.87; Charlestown, Winthrop Ch., Cradle Roll, 84 cts.; Chelsea, First Ch., Aux. (of wh. 25 to const. L. M. Mrs. Emma B. Evans), 30.28, Third Ch., Aux., 51.79, Floral Circle, 5; Dorchester, Harvard Ch., Aux., 10, Second Ch., Go Forth M. B., 2; Foxboro, Aux. (of wh. 25 to const. L. M. Mrs. K. B. French), 43; Franklin, Aux., prev. contri. to const. L. M. Mrs. Lucius W. Daniels, Y. P. Aux., 10; Hyde Park, Aux., 175.58, Jr. Aux., 16; Jamaica Plain, Central Ch., Aux., 158.10; Newton, Eliot Ch., Aux., 174.66; Newton Centre, Gratitude, 10; Newtonville, Y. L. Aux., 22.90, Morning Star M. B., 8.50; No. Cambridge, A Friend, S., 1; Norwood, 28; Roxbury, Eliot Ch., Aux., Th. Off., 55.25, Immanuel Ch., Aux. (of wh. 25 by Mrs. F. J. Ward to const. L. M. Mrs. G. W. Foster), 35, Walnut Ave. Ch., Aux. (of wh. 15 for Cradle Roll), 25; Somerville, Broadway Ch., Aux., 105.82, Y. L. M. S., 5, Franklin St. Ch., Aux., 16, Highland Ave. Ch., Aux., 10, Winter Hill Ch., Aux., 6.43, Youthful Helpers, M. C., 9.43; South Boston, Phillips Ch., Aux. (of wh. 25 by Miss Lucinda Smith to const. L. M. Miss Carrie M. Achorn), 32.50; Waverly, Aux., Mrs. J. C. Palfrey, 5,	75 40	1,590 80
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. East Charlemont, Riverside M. B., 1.50; Gill, C. E. S., 2; Greenfield, Aux., 25.70, C. E. S., 5; Hunting Hills, Aux., 7; Montague, King's Girls, 5; Northfield, Aux., 6.25; Orange, C. E. S., 10; Shutesbury, K., 40 cts.; So. Deerfield, Aux., 5, C. E. S., 5; Turner's Falls, C. E., 2.55,	75 40			
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux., 50, Jr. Aux. (of wh. 25 to const. L. M. Bertha A. Pierce), 102.50; Belchertown, Cong. Ch., C. E. S., 9.50; Easthampton, Covenant Band, 23.59; Northampton, Edwards Ch., Aux., 2.50; South Hadley, First Ch., Aux., 20.48, S. S., 9.52, Faithful Workers, M. C., 10, Mt. Holyoke College, 25, Williamsburg Ch., 25, Aux., 19.75,	297 84			
<i>Merrimac, Ch.,</i>	1 00			
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Natick, Jr. and Prim. C. E. S., 5; South Framingham, 15; Wellesley, Aux., 61.70, A Friend, 15, Wellesley College, 200; Wilmington, A Friend, 2, Miss G., 40 cts.,	299 10			
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Aux., 21.50; Hanover, Aux., First and Second Chs., 3; Milton, Aux., 1.50, Unquity Band, 5, with prev. contri. to const. L. M. Mrs. John A. Tucker: North Abington, Mrs. J. H. Jones, 1; Quincy, Bethany Ch., C. E. S., 10; Randolph, Aux., Th. Off., 19; Rockland, Branch annual meeting, Th. Off. (of wh. Cohasset, 4.50; East Weymouth, 65; Hanover, 6.55; Kingston, 20; Milton, 21.10; Plymouth, 39.35; Rockland, 11.33; South Weymouth, Un. Ch., Aux., 44 42; Wollaston, 91.50, Friend, 3; Misc. 3.94), 310.69, Miss Emma W. Gleason, 12.15; Scituate Centre, Willing Workers, M. C., 5; South Weymouth, Un. Ch., Aux., 45; Weymouth and Braintree, Aux., 52; Wollaston, Aux., Miss Mary T. Caldwell, 5, to const. Rachel Murray a member of the Cradle Roll,	490 84			
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. Freetown, I. L. Nichols, 2; Norton, Wheaton Sem., Miss Alice D. Adams, 25,	27 00			
<i>Springfield Branch.</i> —Miss Harriet T. Buckingham, Treas. Holyoke, First Ch., Jun. C. E. S., 10; Indian Orchard, C. E. S., 5, Jr. C. E. S., 1; Springfield,				
			369 78	
		Total,	3,522 82	
		LEGACY.		
		<i>Quincy.</i> —Legacy of Miss Helen A. Bates, Chas. A. Howland, extr.,	500 00	
		RHODE ISLAND.		
		<i>Rhode Island Branch.</i> —Mrs. G. E. Luther, Treas. Newport, Un. Ch., Aux., 250, S. S., 281.86; Providence, Plymouth Ch., Jun. C. E. S., 5, Beneficent Ch., C. E. S., 10, Central Ch., Aux., Mrs. T. C. Salisbury, 5, Cradle Roll, Cornelia Penfield,		



MICRONESIA.

FROM MRS. PRICE'S JOURNAL.

PERHAPS you may be interested in hearing about my first meeting with the women at a place where Mr. Price has been going Sunday mornings for six or eight months. I have a young married woman with me, who has been very well instructed in Mrs. Logan's and Miss Kinney's school, and as Mr. Price is very anxious to have something done for the women, I thought Ruth and I could hold a meeting for them; Ruth to do the talking, and I as a figure-head to give dignity to the meeting. Mr. Price took us almost there in the boat, but as it was low tide we had to walk about a mile along the beach. We held the meeting in the canoe-house, where Mr. Price has his services on Sunday. As soon as we arrived they blew the conch-shell, and soon the women began to come in twos and threes along the shore, most of them with a child on her back. They gathered all about us as we sat on the ground, about forty of them, dirty, painted, and almost naked, and nothing but the eye of faith could see anything in them but half-naked savages. To me they looked like nothing of the kind, but precious souls for whom Christ died. Oh, how I did long to be able to talk to them, and tell them of that wonderful love! We sang a hymn that Mr. Price had taught them, and Ruth led in prayer. She then spent some time in teaching them the Lord's prayer, after which a little talk on Christ's blessing little children, which I had taught her the evening before. It is a very different thing teaching these girls that have been under Christian influence for so long, from teaching the heathen. Ruth did very well, and I was quite proud of her. She is only about eighteen years old. We sang again, and Ruth closed with a short prayer. We had good attention all through, and felt that our first meeting was a success.

April 6.—To-day we went to Uman, to see Moses and his wife. All of you who are at all acquainted with the mission know who Moses is—Mr. Logan's old helper, and the first one to open up work here in these islands. I have long been wanting to go and see them. We started about 9 A. M.,

and arrived at Moses' place about noon. He has a nice four-roomed house, built of boards and a thatch roof. It was nice and clean, and had tables, chairs, and beds, pictures on the walls, a good clock, and looked quite like living. Moses and his wife are fine specimens of what Christianity can do for these people. The people from all around came out to meet us, neatly dressed and clean—so different from the half-naked heathen we meet in so many other places. We went into the house, and Moses had the bell rung for a service. As I was very tired I did not go out to the service; and after all had gone out I took my waterproof and spread it down in one corner to take a little rest. Zipporah, Moses' wife, came in, and I said, "I am very tired." "Yah," she said, and went into next room and brought out a nice clean straw mat, a quilt and a pillow, and with these made up a pallet for me. She then stretched a cord across the room and hung a sheet on it, so that no one could see me from the door. This was all so unlike the natives that it filled me with wonder. After service Zipporah laid the table with a cloth, knives and forks (you know the natives eat with their fingers entirely), plates, glasses, a nicely cooked breadfruit, fried fish, and with our canned peaches, sandwiches, and milk we had a royal dinner. After dinner Mr. Price brought out his medicine-box, and dispensed medicine to all who came for an hour.

At 3 P. M. we were under way with a good wind. We had a lovely sail home, enlivened by a tropical pour, which soaked the boys and girls who were with us; but they do not seem to mind that in the least. We reached home at six o'clock, and as this was my first long sail, and I was only a trifle sick, I feel greatly encouraged. Helen is never so happy as when on the boat, and is all over it, from one end to the other. She would go every time her papa goes if she could, but as he goes two or three times a week, that is not possible. Even little missionary girls must study. Some of the places, too, her papa does not think it best for her to go, as there is rather too much of a display of heathenism. How we long for the time to come when the glorious change shall come, as it surely will if we are only faithful.

RUK, MICRONESIA.

SOUTHERN BRANCH W. B. M. P.

OUR general topic for this month is Africa, and our special mission field is Umsunduzi, in the Zulu Mission. Our missionary, Mrs. Dorward, has been in very poor health for some time. In February, 1894, she returned to the station, hoping to be able to continue in her beloved work. A year of faithful, happy work followed, but in June, 1895, she was obliged to

return to America. Two severe surgical operations detained her in this country longer than she anticipated, but she hoped to return last October, and is doubtless already with her husband and the children who are flocking to her schools and love to call her "mother." Pray for Mrs. Dorward, that her strength may prove equal to her task. There are fifty in the day school, and more applications for the boarding school than can be received, because of the lack of food. Retrenchment has been ordered in this mission, as well as in all orders, and about half the work of the native teachers and pastors must be given up. But in spite of these hindrances the report of the American Board is very encouraging. It reads: "This has been a year of special blessing. Fifty persons at least have openly confessed Christ for the first time, and ten have been received into the church. Many at the kraals where preaching is regularly maintained give evidence of genuine conversion, on one occasion fourteen expressing their purpose to live a Christian life, and at another kraal nineteen having become earnest Christians. In one outstation eighteen have united with the church, and thirty-two children have been baptized. These people have just built a stone chapel with iron roof at their own expense. At Itumfasi there have been twenty-eight additions to the church."

Perhaps it may be of interest to see for ourselves the familiar verse, John iii. 16, in the unfamiliar Zulu dress. *Ngokuba utixo wa li tanda kangaka izwe war li nika indodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo banga bubi, kodwa ba be nobomi obungapeliyo.* This is taken from the American Bible Society's Zulu Bible.

Miss Crosby, of Micronesia, tells this bit of personal experience in connection with the Zulu mission. Three years ago she was at a farewell meeting in the East for some missionaries on their way to Africa. During her address she told the story of Dubi, a Zulu chief. His tribe were about to go to war with a neighboring tribe, but the baby son of the chief was left at a mission station. The tribe was conquered, and well nigh exterminated. The boy grew up under the care of the missionaries, received a good education, and became a Christian. Finally he received word from his old tribe that they wished him to come back to them as their chief. "No," was his response; "you take the Lord Jesus Christ as your chief, and I will come to tell you about him." Just at this point in the story a voice was heard from the further end of the church,—“May I interrupt the young lady a moment?” Fearing lest her story was to be proven untrue, Miss Crosby consented, and the young man went on,—“I only wish to say that this story is literally true, and I am the son of the man of whom the young lady is speaking.” Amid signs of greatest enthusiasm and interest he was brought to the

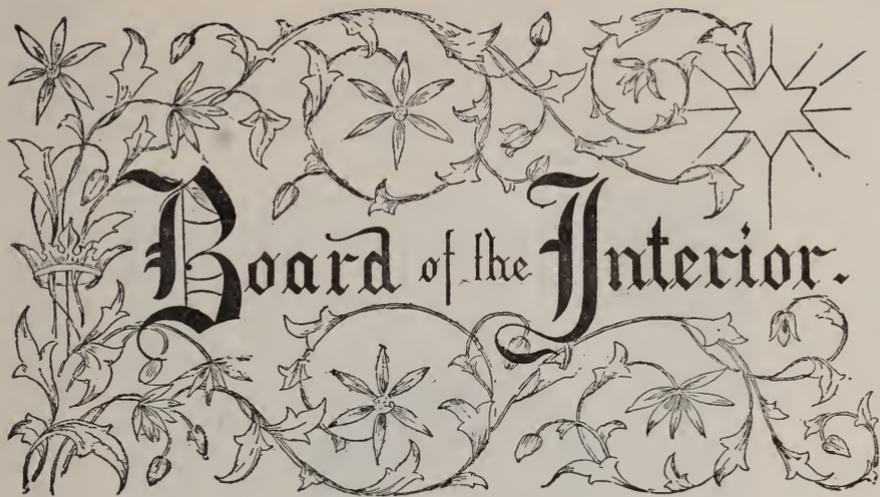
platform and asked to tell his story. He had just come from Oberlin, and was on his way back to Africa to serve as a helper in the mission. Since then he has returned to this country, and has studied at the Pacific Theological Seminary. Surely our Zulu mission has paid!

LITTLE record is made of the thousands and hundreds of thousands of lives which have been wasted in seeking gain in Africa. Comparatively few in number have been the lives sacrificed for its redemption. A noble missionary in this continent says: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones lying in an African grave, I am content."—*American Board Almanac, 1896.*

ONE eighth of the pagan population of the world is found in Africa. From Senegambia, forty-five hundred miles across to Abyssinia, are ninety millions of people, and one hundred languages into which the Word of God has not been translated. It lies unentered, and almost untouched. The Koran is carried thither by the Arabs. Is the gospel carried by Christians? No. Traders have reached the heart of this country. Gin and gunpowder are finding their way in thither, but the messages of Jesus, the water of life, not yet.—*American Board Almanac, 1897.*

A NUMBER of Hottentots go to England. One of them, taking leave of the London Missionary Society, expresses himself in his broken English as follows: "What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread and hold it for yourselves, not to give one little bit, one crumb, to poor heathen. There are so many millions of heathen, and you have so much bread, and you could depend upon it you should not have less because you gave; but the Lord Jesus would give his blessing, and you should have the more."—*A. C. Thompson, in Foreign Missions.*

As regards the object of missions, it is to give the Gospel to those who need it. If the heathen do not need the Gospel then our human race could have done without it. If it is not a blessing to them, then how can we consider it a blessing to us? . . . If the Gospel is the sweetest message of God to man . . . then there is no object worthy of fixing the purpose of disciples of Christ which transcends in dignity the simple gift of the Gospel to those who need it.—*James S. Dennis, D.D.*



CORINNA SHATTUCK.

MRS. JAMES G. JOHNSON.

THE churches and various societies have just been studying the life of Mary Lyon, and the beginnings of the higher education for women. It will interest us to learn a little of another New England woman, because of the especial work she has so bravely taken up.

Corinna Shattuck was early left an orphan, and was brought up by her grandmother in good old New England ways. She was trained into practical housewifery, and then into a school-teacher's life of self-denial, of study, and of outgiving to others; so she was fitted for what came to her.

As to her Christian character these words tell much: "Not being able to look back to some definite past of which I could say, 'Then and there I was converted,' I have been led constantly to rely upon present evidence of being a Christian."

Miss Shattuck offered herself as a missionary, and was sent to Aintab, Turkey, in 1873. A few months after her arrival Miss Proctor, principal of the girls' school at Aintab, was forced to come home for her health, and her responsibility fell upon Miss Shattuck. Besides this great care there was the study of the language and of the new surroundings, and of the customs of the people, so necessary to learn in order not to offend.

The next year Miss Shattuck toured about that region, riding over one thousand miles on horseback. In the fall of '76 she went with a native helper to Oorfa, to start an advanced school for girls. She must have been a successful pioneer worker, for the next fall she went to Kessab for the same

purpose. I think she has "the saving sense of humor," for she wrote: "Such a queer, out-of-the-way place! No post, no markets! It seems like the ends of the earth we read about and hear about in the prayers for missionaries. I hope I shall be prayed for often."



MISS CORINNA SHATTUCK.

She taught her 170 girls in the Kessab school, and visited the villages of that region. The next fall she went to Adana with Miss Proctor, and another school was begun there. Meantime her health was breaking, which does not seem strange. An enthusiastic Woman's Board is just learning that its missionaries need to be held back in their early ardor. These had been six

full years, and she went home, called there by the death of her only sister and by her own imperative need of rest.

There followed a period of weakness and suffering. The physicians found that her lungs were diseased, and ordered her to Colorado Springs. As she was not able to go back to her chosen work after a year, her New England conscience, as some one has called that sensitive, often over-burdened organ, obliged her to resign, that the Board might not have to contribute any longer for her support; and she worked for her living in the college library. After four years she attended the meeting of the American Board at Detroit, and it was learned that she had been able, besides supporting herself, to do a good deal to increase the interest and the contributions for foreign missions in Colorado. A physician gave her a certificate to do half work, and she went back to Turkey.

She seemed to arrive, as before, just in time to take command, and was put in charge of Marash College. This position she held for several years, besides organizing and sustaining a kindergarten.

About three years ago she went to Oorfa, where she had started the school eight years before, and was there when the massacres took place in the fall and winter of 1895. She was alone with native helpers, a tower of strength to her terrified associates, pupils, and neighbors, sheltering refugees, dressing wounds, and, when too ill to be on her feet, overseeing and directing from her bed. Now, at the close of another year, we see her still at her post, for though greatly in need of rest she has said: "I could not leave our orphaned people."

She has organized relief work, and arranged educational work for the increased demands upon it. Our mission schools unite with the Gregorians, having more than one thousand children and twenty teachers. Some of the widows are trained into Bible women, some visit the sick. The Sunday school numbers over one thousand, and there are large classes. One hundred and twenty-five orphans are cared for, and there is an industrial department. That certificate for half work ought to be revised.

Mr. Everett Wheeler said in his address before the American Board in Toledo: "That ever memorable incident in the history of our citizens in Turkey—Miss Corinna Shattuck at Oorfa! as we say, 'General Grant at Vicksburg.' There in her single person she stood for all that the American government stands for,—for righteousness, for justice, for law. There she had been sent by your Board. There she had been established with the consent of the Turkish government. There she had organized a home, and used it for the education of children and their parents, and for the relief of the suffering and distressed. When a cruel Mussulman mob sought to outrage

and slay the native Christians, they took refuge with her. Her little enclosure was packed with the innocent victims of Turkish outrage and rapacity. She faced the howling mob. To every demand that she should yield, and allow them to pass, she interposed the dignity and authority of her womanhood and the sacredness of treaty rights, secured for her and all our citizens by the government of her native land.

“During the massacre she writes: ‘Our house was full; two hundred and forty found refuge. We began to have refugees Monday and Tuesday, and all our houses and schoolroom are full of widows, and orphans, and wounded. How willingly I would have died could my death have spared parents to their children!’

“Corinna Shattuck at the door of her house in Oorfa, standing as a protection and shield for hundreds of innocent Christians, would more than repay all the toil and expenditure of the past.”

We can imagine her now, as she leads the prayer meeting of four hundred Gregorian women, or watches over the school, or mothers the orphans, or plans industries or needed supplies for dependent ones, rejoicing over the crowded church and Sunday school, making much of the affection of her people.

This is a dimly drawn picture of a New England woman who is worthy to be in the list with Mary Lyon, and who belongs to our own Woman’s Board of the Interior, supported by funds growing out of the interest she herself aroused in Colorado. And she is only one among many heroic missionaries. To study their lives is to

“Honor those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.”

A GLIMPSE AT ISLAM.

We are permitted to make the following extract from a private letter of Mrs. J. H. Barrows, who accompanies her husband on his lecture tour in India. By way of corroboration we give the official prayer of Islam; *i. e.*, the Moslem faith which is used throughout Turkey, and daily repeated in the Cairo “Azhar” University by ten thousand Mohammedan students from all lands. The following translation is from the Arabic:—

CAIRO, EGYPT, Nov. 28th, 1896.

I WISH I could give you some idea of the unlikeness of this country to anything you have ever seen; but I am discouraged about it because I had read so many descriptions and yet was wholly unprepared for the reality. I don’t

think I ever could get used to it: trees, flowers, beasts, fruits, architecture, are all unlike Europe or America. And the people! Yesterday when I went to the howling dervishes (I believe they are howling frauds, and are doing this for the money people give to see it), and saw men fall in fits, and no one pay any attention to them, and to-day when I went to the Mohammedan University and saw thousands of young men seated, barefooted, each on a sheepskin rug on the floor, and heard the wild-eyed, matted-bearded old sheik yell at them (every sheik looks as if he had not washed himself for a year, and was a raving maniac besides), I came to the conclusion that either I had the nightmare, or else the Mohammedan world was stark mad!

Our — friends expressed themselves before we left America to the effect that when your father saw the other religions as they are in their native loveliness, so to speak, he would return to America a convert to one of them. They can scratch Mohammedanism off the list. That has no show at all. We saw it in Constantinople, dirty, cruel, beastly; here in Egypt we have seen its highest forms; its greatest university, with from seven to ten thousand students (to which men come from India and all the Mohammedan world), and its holy men, these dervishes. These last are such saints that we saw babies carried among them yesterday to receive their blessing. There were not six of them that did not look like criminals, so wicked were their faces. I should not have been surprised at any moment to see them rush upon us, with knives to kill us. No; your father does not at all feel drawn to the great and noble religion of Mohammed.

ROCKFORD ASSOCIATION.

BY MARY PAGE WRIGHT.

FEBRUARY 16th the Woman's Missionary Societies of the Rockford Association held an all-day session in the First Congregational Church, at Rockford, Ill.

The afternoon was given to home missions with an interesting programme, to which Mrs. Mary F. Bryner's address during the children's hour added greatly; but your correspondent took notes only of the morning session, which was devoted to foreign missions.

Mrs. J. L. Keep, president, had drawn on manilla paper a map of the Association, and conducted the meeting with the spirit one would expect of a woman who knows the value of maps. (Oh for a map in every missionary meeting!)

Reports from the various societies were hopeful. That on the missionary

work of Junior Endeavorers deserves especial comment, both from the importance of the subject and its graceful presentation by Miss Edith Penfield, of Rockford.

The missionary address was upon "The Condition of Woman in Heathen and Moslem Lands."

A symposium on Endeavor work was well planned and led by Mrs. Nellie Rose Waugh, of Rockford, who assigned different phases of the subject to Misses Manlove and Waterman. The latter kindly furnishes the following *resume* of her address:—

To promote a greater interest in Christian Endeavor Missionary programmes: 1. Interest the members in missions, for without such interest no programme, however carefully prepared, will be enjoyed by them. 2. You cannot work up enthusiasm once a month over a missionary topic, if there is no enthusiasm on the other three Sundays. 3. What you need is an active, healthy, Christian spirit among the members, since that is essentially the missionary spirit. 4. Do more practical home missionary work in your own city. Reports of such work are always interesting if well given. 5. In your reports from different fields use as few statistics as possible, for they are always a bore. 6. Let the participants learn what they have to say, rather than read it. 7. "Sing unto the Lord a new song." The old songs are good, but there is inspiration in new music, if appropriate and well sung. 8. Have some special field of work in which the society has a personal interest. 9. Let as many as possible take part in the meeting, especially the younger ones. 10. Let the reports from foreign fields be as recent as possible. 11. Bright, short stories with missionary themes add greatly to the enjoyment. 12. When available, have addresses from workers in the field, giving personal experiences. 13. Close on time. Don't get a reputation for prolonging missionary meetings half an hour beyond regular time.

The devotional exercises, led by Mrs. E. S. Carr of Stillman Valley, and Mrs. H. D. Adams of Caledonia, were worthy of the name.

The question box, in charge of Mrs. S. J. Caswell, of Rockford, was especially helpful. The questions are appended with names of the ladies who responded, and a hint of the thought expressed.

Is it advisable to use the lessons in Mission Studies for our programmes? Miss Durin, of Rockford.

Yes. Mrs. Williams said at the Des Moines meeting: "Use the lesson studies as you would the bill of fare at a hotel. Take what you want."

How use them? Shall we prepare them beforehand, and tell the thoughts contained? or shall we simply read them at the meetings? Mrs. Day, of Seward.

Tell them if possible. If they are read, let different persons read each one paragraph.

Should all communications to secretaries of societies be read to the societies? Mrs. Fred Lewis, Stillman Valley.

Yes, if they are of interest to the societies.

Should we have much or little prayer in our meetings? Mrs. Gibson, Rockford.

Much. "A Christian's prayer ought to have as much meaning as a check from a millionaire."

Life members. What is their duty and privilege? Ought not their names to be recorded upon our Secretary's book?

In response, Mrs. Kennedy, of Rockford, spoke warmly of the honor of life membership in the W. B. M. I.

How can we make Christian women feel that giving to missions is more a privilege than a duty? Mrs. Hubbell, Belvidere.

Feel it deeply ourselves.

How can we interest the majority of our Christian women in missionary literature? Mrs. Foster, Poplar Grove.

Make it the subject of conversation, as we do other literature.

How shall we plan for the election of officers at the annual meetings of our local societies? Miss Katherine Dickerman, Rockford.

Have a primary, or caucus, as politicians do, so making sure that the nominees will not decline office.

Which is the more important, home or foreign work? Mrs. H. W. Taylor, Rockford.

They are one.

Is it advisable or helpful to have printed programmes in our local societies? Mrs. Carrie Sovereign, Stillman Valley.

Yes; printed, hektographed, or otherwise multiplied where practicable.

Should we pay all or part of the expenses of a delegate to our State meeting? Mrs. A. C. Moses, Byron.

Circumstances must decide. Pay all if practicable.

What is the Wee Folks' Band? Mrs. Dr. Helm, Rockford.

It is a department of the W. B. M. I. for children of the church of any age, from one day old until they join the Mission Band or Junior C. E. They are made members on payment of any sum above five cents, and receive a handsome picture card of membership.

How interest women in mission work was eloquently discussed by Mrs. L. E. Herrick, Rockford, herself the mother of Mrs. Bates, of Africa, and sister-in-law of Dr. Herrick, of Turkey.

Supposing you were a physician, and after diagnosing a case you prescribed the remedy; how would you get the patient to take the remedy if he were disinclined?

To this veiled reference to the circulation of missionary information Mrs. E. W. Chandler, of Rockford, replied as follows: When I first read this question I thought, "If he *won't* take the remedy let him die;" but as I applied the query to missionary interests I reconsidered my somewhat heartless decision, and realized that the patient's foolish refusal concerned not merely himself, but all who would be blessed by his taking the prescribed remedy. "No man liveth unto himself, and no man dieth unto himself."

I would study my patient and seek to discover how to get that particular individual to receive the cure. To one I might say, "You *must* take it;" another I would coax; and to a third I would present the *duty* of doing so, while the last might be influenced by a presentation of the evil which would follow his refusal, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment."

A bright lady to whom I read the question said, "I would sugar-coat the remedy, or perhaps give it in apple sauce." Yes, make it just as attractive as possible, so that it will taste good, and do him good, and also will be a benefit to many others to whom his spared life may be of service.

I would fain show those uninterested in missions that we must never even *think*, "Am I my brother's keeper?" or the Father of *all* will say, "The voice of thy brother's blood crieth unto me from the ground."

Those who take the remedy simply for self-cure, may have the congratulations which they seek—they give to be "seen of men." Some hope by a spared life to do more for their immediate friends—*home* missions; but whole-souled persons, whose hearts are full of loving kindness akin to the Saviour's love, will gladly go or send of their means to *any* who say, "Come and help us."

What was the Great Physician's remedy for the ills of the souls of men? "Go ye into all the world, and preach the gospel to every creature."

"Thy strength I'll supply and thy wages I'll pay;
And blessed, thrice blessed, the diligent few,
Who finish the labor I've given them to do."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 10, 1897, TO FEBRUARY 10, 1897.

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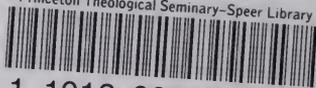
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