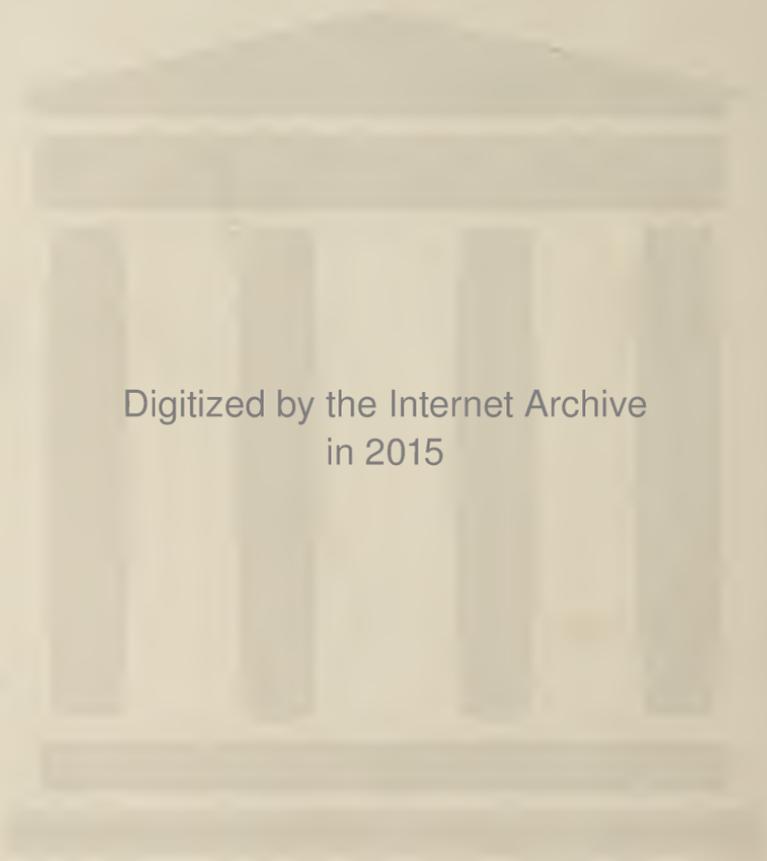




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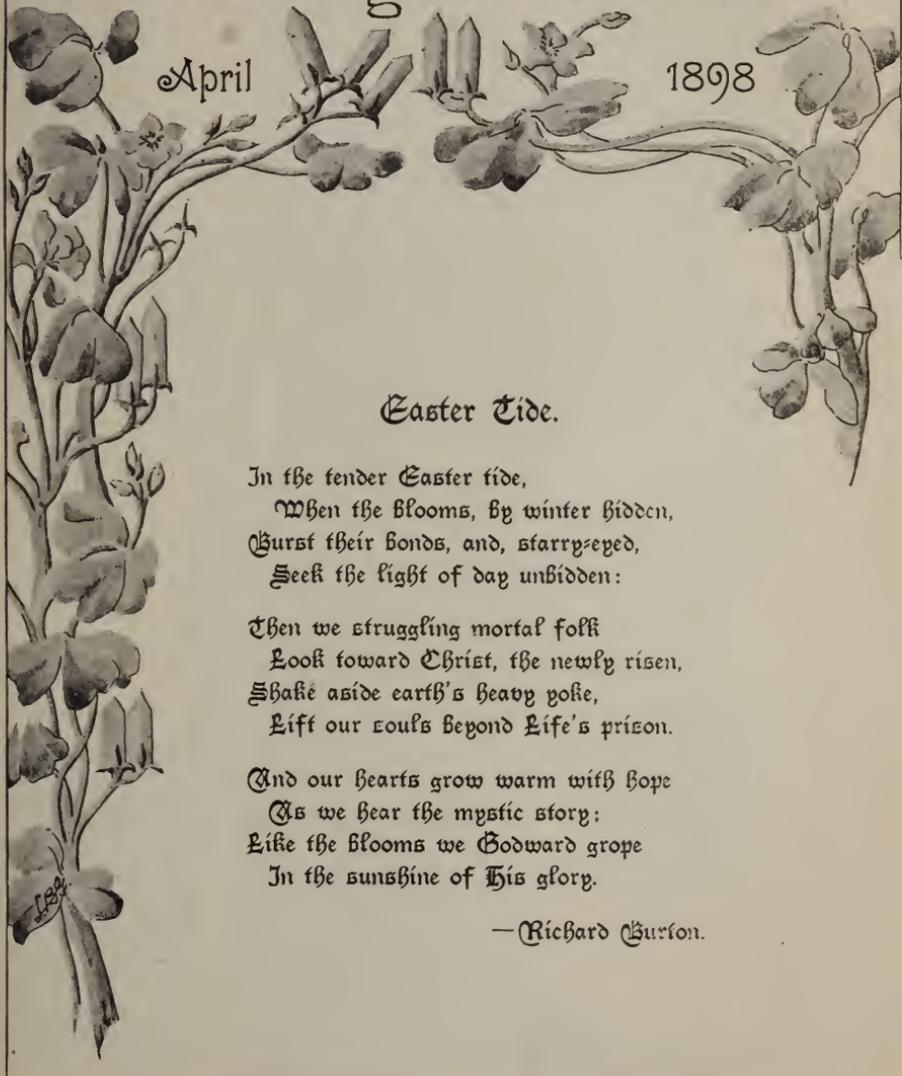
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Life and Light for Woman

April

1898



Easter Tide.

In the tender Easter tide,
When the blooms, by winter hidden,
Burst their bonds, and, starry-eyed,
Seek the light of day unbidden:

Then we struggling mortal folk
Look toward Christ, the newly risen,
Shake aside earth's heavy yoke,
Lift our souls beyond Life's prison.

And our hearts grow warm with hope
As we hear the mystic story:
Like the blooms we Godward grope
In the sunshine of His glory.

—Richard Burton.



UMZUMBE HOME—REAR VIEW.

AFRICA.

THE UMZUMBE HOME.

BRIEF GLIMPSES BACKWARD.

1860-1870.

ONE morning in the autumn of 1860, a young man was standing alone on the edge of a forest primeval in the heart of Africa. Everlasting hills, clothed in living green, surrounded the narrow plateau on which he stood, and at their base wound the Umzumbe River, sparkling in the sunlight, rushing on toward the sea. On the ground by his side were his worldly possessions: a mattress, two or three blankets, a few tools, and books. The young man was Mr. Elijah Robbins, who, like the grand old prophet, whose name he bore, was to proclaim to the savage heathen about him that "the Lord he is God." He had come from a station fifteen miles away to establish the new work at Umzumbe.

The first necessity was a house to which he could bring his young and delicate wife and their little one, who were waiting in the station. A few poles fastened against the trunk of a tree, and covered with branches and leaves, afforded a temporary shelter, while, with no material but the trees growing in the forest and the earth beneath his feet, the little mud house went slowly up. Days and weeks of hard manual labor followed with the nights made hideous by the yell of the hyena just outside his frail hut, and the bark of the tiger among the near trees, and preaching on Sunday from the top of a barrel to a crowd of wild, unclad men, women, and children. As soon as one room was habitable, the family were reunited, and settled down to mission work. The little whitewashed house and its strange inmates at once attracted a crowd of curious natives, and soon a few boys and girls were persuaded to come regularly to day and Sunday school under Mrs. Robbins's care. To get a more effectual hold upon them she promised a shirt or a dress to every one who would learn the alphabet, and, as a result, she had the task to perform of making forty or fifty garments with her own hands. They continued their attendance, and it was a pleasant thing to see them, in their new dresses, wending their way around the hills as they came to school; in the rainy season, holding over themselves large leaves of the wild banana tree, to keep their clothes dry. Many of these little ones learned not only to read, but precious gospel truths.



MISS BIGELOW, A FORMER MISSIONARY IN UMZUMBE.

1870-1880.

Ten years later a visitor to Umzumbe station found sixteen neat, pleasant little cottages, where well-dressed Christian natives lived, furnished with tables, chairs, bedsteads, hanging shelves, filled with books. Service was held on Sunday in a substantial brick chapel, and the leader was once a child whom the missionaries taught his letters, and how to put on his first shirt. The missionaries had been reinforced by the arrival of Mr. and Mrs. Bridgman.

For six months Mrs. Bridgman's kitchen had been crowded with girls from the kraals wishing to be taught. As they seemed thoroughly in earnest it was decided to open a boarding school for them. A "colonial girl" was secured as teacher, and the school began with ten pupils. The schoolroom was the dining room in Mr. Robbins's house, the eating room was the kitchen, and the sleeping room was the floor of the kitchen. Three months later, ten more girls presented themselves one morning and asked to be taken into the school. They had walked sixty miles from their home in Ifume. All had on dresses, such as they were, and they had one sleeping blanket for the ten. Such an influx was rather overwhelming, and, moreover, the missionaries had doubts as to their leaving the day school in Ifume, but being assured by the man who came with them that the school at Ifume was overcrowded, and that this would count but "a few feathers compared with the many left with the old hen," it was decided that they might stay, and so the number of pupils was doubled.

Gradually the school was brought into running order. The girls learned to do the work of the home besides bringing and cutting the wood, drawing water from the river, grinding corn for their morning meal of hasty pudding, weeding and harvesting their various articles of food. Slowly they learned habits of industry and neatness, how to cut and make their own clothes, and, best of all, to live earnest Christian lives. Yona* was a pupil in the home at this time, and if the school had produced no other result the life of this noble Christian woman would be worth all its modest cost.

The year 1880 finds the school in a substantial building of its own with a bright, cheery schoolroom, plain dormitories, and other comfortable arrangements. The course of study includes English grammar, arithmetic, geography, and the rudiments of physiology, astronomy, drawing, and the rules of vocal music, the Bible, as always, being a prominent study. On the programme for the close of the year are such items as recitations of poetry, essays, or compositions, both in Zulu and English, original dialogues, and discussions.

* See leaflet, "Umcitwa and Yona," to be obtained at the Board Rooms.



A NATIVE TEACHER.

1880-1897.

The record of the school the past seventeen years has been one of steady growth in numbers, in standard of study, and in religious influences. In 1881 there were twenty-seven pupils in the school. These increased till they soon reached the utmost capacity of the accommodations. In 1886 the building was enlarged, and the numbers immediately came up to forty-five. This addition soon became crowded, and another enlargement was made in 1892, bringing in more than sixty. The number in 1897 was seventy-five, only limited by lack of room. The results of all these years of faithful labor cannot be computed. Pupils are found all over in Natal as teachers, heads of Christian households. The crowning blessing of all has been the wonderful revival the past year described in our August number.

A late letter says: "We are pleased day by day to note many evidences of a hearty, earnest spirit among our girls. The excitement of the revival having passed away, it is but natural that many of them should think their hearts comparatively cold, but we continue to see signs of grace in their deportment."

 WHAT IT MEANS.

BY MRS. S. B. CAPRON.

"CUTTING down native agency forty-five per cent" has been in print many times. It is a sentence easily spoken and often quoted, and yet, I verily believe, is not comprehended. God, in the kingdom of his grace, scatters his gifts over wide surfaces, and delights to bring his marvelous results from insignificant beginnings. The best and most prosperous mission is that where the thousands are scattered over little villages, each hamlet its own light and life-giving centre. No argument is needed to show how individuals are thus more readily reached.

The church into whose keeping this great foreign missionary trust has been committed certainly knows all this, but seems to fail to grasp the situation. Of course, the more important centres in a mission will go on for a while. The educational, theological and training institutions will be looked after. Under what tension this is being done cannot be realized. The president of one of our mission colleges writes, "We are keeping on our students at the lowest rate for food that will not produce a mutiny." "We are in the desperate hope of tiding over the time until the churches can resume their contributions and our work be saved from irreparable wreck. The appropriations of the Board do not amount to a quarter of our expenses, and we have lived on the edge of suspension all the year. It is a most harassing

situation." The medical work is increasingly valued by non-Christians and will always appeal to such. The missionaries will always find enough to do. It is the more remote beginnings, the sources of supply for all these leading lines of mission work which are now being so fearfully blotted out of existence. One cannot but recall the words of the prophet who had such keen and clear vision of the glory of Christ's kingdom. He seems to be in sight of the little villages in our mission fields, where are not only souls to be won but future workers to come forth.

"I will preserve thee and give thee to cause to inherit the desolate heritages, that thou mayest say to the prisoners, go forth; to them that are in darkness, shew yourselves. They shall feed in the ways and their pastures shall be in all high places. He that hath mercy on them shall lead them. Even by springs of water shall he guide them." A most beautiful vision of the honor and opportunity of the church and the entering in of the Lord into all the details of its ministry.

It is just here that "cutting down native agency" comes in. It is appalling enough in fact, and should be humiliating to the church not to enter into these villages to take possession and hold for the Lord while he brings forth the grand results. But what must, what will be his judgment when the worker is withdrawn, the school closed, the little prayer house and schoolhouse going to ruin because Christians in this land do not give enough to prevent it.

Said a native woman, "Is there a famine in America that they cannot send money to let our catechist stay?" One bitter and keenly felt experience of the missionary in the field is the lowering the standard of Christian living and giving in this land. They have heard for years the prayers of the grateful native church for the "Mother Board," and all that this revered and honored institution has done for them and their land. Those Christians who give out of their poverty cannot understand what can be the calamity which has befallen the Christians of this land that there should be the necessity of such dismissing of native helpers, and abandoning of villages where tender and promising Christian living had already begun. It staggers their faith, and for all this desolation whom will the Lord of glory, so rich in the dispensing of his gifts, hold responsible?

Then, again, the blighting effect of all this retrenchment upon the young people throughout the mission is disastrous. It is from these ranks that the native agency is recruited. Generation upon generation of Christian living will bring a finer quality of service, and "to be in the mission" has been more attractive than any position outside. What, then, must be the effect when mission agents who have been employed for years are suddenly dis-

missed and "a cutting down" process severely carried on? All the sublime words of faith, love, glory of the Redeemer's kingdom, blessedness of service, changed for the words "no money!" Here and there and everywhere through all these villages rings one dismal clang—"no money."

When this decree of "cutting down" went forth two years ago, the spirit of trust was so strong that rather than have one of their number cut off, the helpers in many stations agreed to contribute from their own wages for retaining him. They believed that the "cutting down" of money resources in this land would last only a year, and the givers would gladly return to their former joy of giving from their abundance. This was not so to be, and the heavy disappointment settles down on missionaries and native agents alike. It is feared that even now many of these native workers and their families are having but one meal a day.

These things being so, of course the younger members of their families are losing heart, and they will naturally come to feel that service in the mission will not be as aforesaid, and the outlook not being assured, they will turn toward other lines for their future lives. Intensely anxious to save such as have already come far on in their education, the pressure upon the missionaries to pay the tuition fees and board of such has been great, and their own salaries also cut down!

When we consider that the salary of a native agent is only five or six or ten dollars a month, it is the more to be deplored that so small a sum cannot be spared from the expense of living in this favored land.

If I dared to begin upon it, I could allude to the "cutting down" the salaries of the missionaries. They can leave themselves in God's hand when they cannot calmly see the wrecking of the work. In a land where no opportunity of earning a little is possible, the strain of extreme carefulness in expenditure for their own simple living, and the worry that naturally comes with it, is very great. Is it strange that they are beginning to feel that they have somehow lost the confidence of Christians at home, and what can be more disheartening none but those who have lived in exile know.

Then, again, it does not seem to be remembered here at home that the spirit of unrest is abroad in all our mission fields, and it is not the Christians at home, but the missionaries, who have to bear the rebuffs and affronts of these changes. Add to this the humiliation that inevitably accompanies retrenchment in the sight of lookers-on. I must ask who will be held responsible for such mental suffering and soul tension?

All that is needed is to see "afar off," and spend less money on one's self and one's luxuries, that the Lord's servants, substitutes for those who stay at home, and humble co-workers may dwell safely and have no fear of evil.

CHINA.

A FEW RESULTS.

BY MISS M. S. MORRILL.

ONE winter evening during the Chinese holidays I found myself, after a long jolting ride, in "Great Prince Village." The people who gathered to meet me were not scions of royalty, as might be inferred, but all belonged to the rank of the common people. Among others eager to greet me were three of our schoolgirls, who had preceded me by a few days to their home. As they brought their books to read a little, and talked and laughed with me over the events of the last term, the neighbors stared in amazement at their evident affection for the foreign teacher. "Look at those girls," said an older sister, hushing her crying baby; "see how happy they are. I wish my father and mother had received this doctrine before I was married. Then I could have gone to school, and should have known something. It has made new girls of my sisters." A little later the mother, when we found opportunity for a quiet talk together, told me much the same story. She said: "My girls know how to be better Christians than I am. They have learned more than just how to read up there in your school. They are helpful about the house, but they like to have things neat, and don't want to do the old ways. They always stop and pray every night and morning. And the other day when I gave Wên Yün some powder, she told me 'we do not use that now.' Nor do they eat the wine dates this winter. They say that you teach them it is just the same as drinking wine." I smilingly explained the school position on the temperance question.

Then thoughts came to me of the daughter's broader view of her clearer vision as to daily duties. I mentally contrasted the alert, bright face, the neatly braided hair, the tidy blue garments, and last, but not least, the natural feet with the outer girl of two years ago. Then there were a profusion of ornaments and flowers in the hair made smooth by oil, the face was powdered and rouged, and every movement was hampered by small, crippled feet. With the breaking of the external bonds also came that change known to those who work among girls and women in heathen lands, and only to be described as the soul's looking out of the windows of the body.

Do the societies who have shares in schools in China realize the great work in which they engage when they vote twenty-five or thirty dollars of their contributions to support students? A New England writer has wittily described the process of making a good all round child. The first direction is to begin with the grandmother. Now you, through us, are manufacturing the better ancestors from whom shall come a new China.

I have had some unpleasant experiences trying to win girls for our boarding school or young wives for the station class, and finding my benevolent plans thwarted by some grandmother who thought the old ways were good enough for her descendants. Were you to drop down into a Chinese home by the tunnel route, the outside misery of these women's lives would first appeal to you. The low, cheerless rooms into which so little of God's sunshine finds its way; the dirt and disorder; the absence of everything that we consider essential for making our work easy and the home attractive. But far more pitiable than all this is the inner darkness. Can you picture to yourself a girlhood spent in those surroundings? They learn to cook and sew, to gossip, if a Chinese woman needs teaching to acquire that habit,—and that is all. Can you picture your life without books? When every little hamlet has its magazine or book club, and the large cities reckon societies for culture and amusement by the score, the Western woman would feel that her life was barren and dreary were these sources of enjoyment swept away.

The nearest approach that we have in China to these gatherings for increasing knowledge is the station class. The members range in age from sixty or sixty-five down to twenty. They often bring to us no previous knowledge, unless you count as such partially dissipated idolatrous belief and heathen superstition. But they do come having given good evidence of a desire to forget the things that are behind, and to reach out unto the new. Each class numbers from ten to twenty pupils, and lasts about four weeks. Morning and evening prayers, a daily Bible lesson, regular attendance on all the church services, in addition to individual instruction, are factors in developing and strengthening the newly begun Christian life, or of warming and invigorating some one who has become chilled and indifferent in her isolated home. That four weeks is a very oasis in the desert of her life. She returns to her home with another duty, a higher one added to her daily round,—that of passing on the lessons she has learned. Perhaps some children are gathered in; perhaps some neighbor is comforted with the same comfort that eased her burden. The Beatitudes or the Ten Commandments, a card upon which are written some of the old rock-bed texts, are fastened upon the wall of the little dreary room, and tell their own story. In the place once occupied by the kitchen god is pasted the Sunday calendar, indicating what days of the Chinese month are the hallowed ones. "You think a good deal of those days, don't you?" queried a newcomer, as she noticed the conspicuous position of the sheet just above the family kettle. When your society has sent off forty or fifty dollars to support woman's work in Sinim, have you ever considered how many you were reaching?

Sometimes in these classes we have found a beloved Phebe or Tryphena

who, with additional training and teaching, multiplies the seed sown as she goes day after day to heathen homes. If you only knew what these Bible women are doing. They walk long distances in heat and cold, seldom complaining of fatigue, and bear with long-suffering and patience the ridicule and reproach they encounter. True, you might smile at the quaint dress, and shudder at the ugliness of the bound feet. You might ask, What is in her bundle? In her handkerchief is a Testament, a few catechisms, and some cards for the children. Her heart is full of love and a desire to help others. She uses many a quaint illustration to bring the truth home to the indifferent, and often tells "what Christ has done for me." Her visits mean much to many women who are shut off from Christian intercourse because of the obduracy of husband or brother. Very many find their way to the Glad Tidings Hall through her invitation. You can find your sermons in books, your spiritual quickening in many ways, but should you withhold the thirty-six dollars that supports one of these busy workers, many of your Chinese sisters would miss their awakening.

Does your heart go out to little ones? Do you ever feel thankful for all that made your childhood safe and happy here in dear America! Then pass it on to the little brown-skinned, almond-eyed being, whose child days are so full of care. Fifty, or better, sixty, dollars pays the rent of a room, salary of teacher, and other incidentals. The children of the by-ways and hedges are gathered in. Practical America says, What results do you obtain from this work among the Chinese street Arabs? I am often reminded of the sweet promise, "A little child shall lead them." It is not an uncommon thing for the mother, when preparing for the Chinese New Year, to desist from the purchase of the new paper gods because of a childish admonition, "Teacher says they can't help us, and that it is a sin to buy them." "Happy Son told his big brother that he ought not to revile the other day," said a mother to me. Could you have given a better answer as to the cause of Peter's sinking, when he left the boat and started out to meet his Master, than did one of our day-school children, after looking long and carefully at the picture? "He forgot to look at Jesus." One summer afternoon I carried over to the school a large bouquet of the monthly red roses which grow so abundantly in front of the Ladies' House. As I reached the door I found they were just closing school. I stood outside and listened as various petitions rose from the children who were sitting with bowed heads on the k'ang. "O Lord, help me not to quarrel, and to be a good boy," fell from the lips of the little bully. "Our heavenly Father, help me to gather the fuel quick to-night, so I can come to school to-morrow." Do you count it as a little thing that, through your schools, God became a present help to these

little ones? Are not the children who, before picking up their chop sticks at meals, stop and say the grace taught them in the day school, bearing witness to their Father's love and care?

When the last great harvest is gathered, and you find some golden sheaves from China in your bundle, you may ask how did these come to me? Then you are reminded of the little gift, of the part in the offering sent so long ago. The "least of all seeds," says the parable, "but when it is grown, the greatest among herbs."

BULGARIA.

WHAT REDUCTION MEANS AMONG THE BULGARIANS.

BY MISS E. M. STONE.

A MISSIONARY recently wrote thus to a friend: "We shall have to live more closely the coming year. The —'s and we (each family consisting of the husband and his wife) had each \$880 a year as salary, two years ago. Last year our salaries were \$792, and this coming year they are to be \$712." Have the incomes of Christians in America suffered a like reduction? If not, why should those at the front be thus reduced?

For the last half-dozen years or more the American Board has been able to grant none of the items asked upon the Contingent List; these are objects which each mission deems indispensable, but which cannot by any means be squeezed into the list for which funds are in a measure guaranteed. Some of them are for intrepid colporteurs, or for preachers in out-stations, or for grants in aid to churches and communities which are struggling to provide themselves with a house of worship. For the last six years the little church in Philippopolis, the proud old city of Philip of Macedon, has vainly asked the Board for £200, with which to pay last bills upon a more suitable edifice than the unchurchly building which can seat possibly two hundred and fifty persons, and which answers for day school as well as church. Not disheartened, the people have worked bravely, aided by friends, and now report, since the return of Rev. G. D. March and his wife from America, \$3,960 in hand, beside the lot and the material upon it. A sagacious Boston merchant thinks that \$5,000 is the lowest sum for which the work should be undertaken. Other promising places are calling for a little aid each, to put up humble buildings where men may hear the Word of God. The church at the capital, Sophia, sees its work expanding so that a second pastor and a chapel in a distant part of the city are needed. Whence shall come the means?

Missionaries practice every self-denial that they may personally educate promising pupils in the mission schools, for whom there are no funds, or keep a Bible Depository open in the business center of Philippopolis, or two of them club together to maintain an evangelist and a colporteur in the



BULGARIAN COLPORTEUR AND FAMILY.

newest station of old Macedonia, because these men were indispensable to the opening of that new field, and there was no money from America to maintain them. Did any one ask whether there was a servant in that new home in Macedonia, to help the poor mother, whose heart was torn with longing for

her children just left in America? Or any one to aid in menial tasks that noble husband, a man of such gifts that he excels in every missionary service which comes to him? The question for us is, ought such workmen for God to be constantly hampered and broken in spirit for lack of means to do that which so much needs to be done, and which they are abundantly able to do?

These and similar limitations and hindrances are all swallowed up, however, in the greatest sacrifice which has been required to satisfy the claims of reduction upon the work among the Bulgarians: this was the suspension, Jan. 1, 1897, of the *Zornitza*, the religious weekly Bulgarian paper, and the virtual closing of the publication work of the mission at Constantinople. Our revered missionary father, Dr. Riggs, is still there completing his three-volumed "Commentary on Difficult Passages in the New Testament," which will be the first commentary in the Bulgarian language. God grant that aroused Christians in America may speedily put this silent press once more in motion, sending out the beneficent literature which shall meet and vanquish the skeptical, infidel, and even immoral pages, which, unchallenged, now supply the bookstores, the libraries, and the homes of Bulgaria!

Although the Woman's Board has thus far been spared the necessity of reducing any portion of its work, it could increase the sphere of its activity with most blessed results, if only its receipts were increased. There is Albania, with not a single missionary,—Rev. J. W. Baird, who had become able to preach in the Albanian language, being now in this country. The only school in all that nation for the education of girls is our day school in Kortcha, which is taught by two young graduates from the mission schools in Monastir and Samokov, one of them having completed her course in the



MRS. AUKA D. ZENOVA.

American College for girls in Constantinople. Although the mission has been able to do so very little for them, the Albanians feel most kindly toward the missionaries for what they have done. A recent word from Macedonia says, "The Albanians are awaking." The world will know it when they are fully awake. We ought to be beforehand, and without delay make that day school into a boarding school, under the care of some amply fitted American woman, who will help those Albanian women up into the blessedness of truly Christian womanhood.*

One widowed mother from northern Macedonia consents to be far separated from her children, in order that she may be a Bible woman in places where the gospel light has but just begun to shine. Her younger daughter, whose health kept her from her loved Samokov school last year, had distinguished success in teaching in a little Macedonian school, and this year also the people insisted upon her staying with them, notwithstanding her eagerness to finish her course in Samokov. Well may the latest letter from Salonica say, "Her mother holds on her radiant sway." Blessings spring up wherever she works. She was sent to Todorak but three years ago, when there were only a few families beginning the Christian life. The next year, two of these families removed to the Greek city of Drama, in eastern Macedonia. This year thirty more men have gone thither from Todorak, and all gather in the Bulgarian service, carried on by the two consecrated cobblers. The Sabbath congregation there averages twenty-four, of whom eight have united with the church. We ought to have money to put a Bible woman at Drama. In 1896 this same mother left Todorak to work for a time in Prishtina, the Servian outpost of the Salonica field. She got the women there started in the way of truth, and lately the wife of one brother, and the daughter of another were received to communion. Money should be in hand to keep a Christian worker at Prishtina all the time, to continue the work so blessedly begun, and thence light would pierce even the thick moral darkness of Servia. Macedonia and Bulgaria need many more Bible women; need more teachers. The Woman's Boards maintain at Kortcha, Monastir, and Samokov, the schools which educate them, and the College at Constantinople. Let the resources of these Boards be increased, dear women of America, that these lands may be more speedily taken for Christ!

* Before the above was put in type, a letter arrived from far-away Albania, with its plea for money to enlarge the school building. The school has thirty pupils this year, of whom twelve are Moslems! Miss Sevastia Kyrias, the head teacher, writes: "During the winter we have suffered much for lack of room. It is very inconvenient to have three classes at one time in a little schoolroom, but when there is no other room, we try to make it as easy as possible." Beside this the building was much damaged by recent earthquakes, which made repairs imperative. There is not money enough in hand for this work, and Miss Kyrias pleads for help for that "poor field." The Albanian work is under the care of Monastir Station, Macedonia.

In Memoriam.

MRS. EMILY R. MONTGOMERY.

BY MRS. THEODORE T. MUNGER.

MRS. EMILY R. MONTGOMERY, whose death occurred at Beirut, Syria, on February 19th, was born and reared in Vermont. After her marriage she went as a missionary to Turkey, where for more than a quarter of a century she and her husband labored at Marash and Adana. Soon after his death, in 1888, she returned to this country to complete the education of her children, and resided in New Haven, Conn., where she became a strong and uplifting influence among the churches of the State and the community, and particularly in the United Church, of which she was a member. Upon her return to Adana, in 1892, she again threw herself with characteristic earnestness into the life of a missionary and teacher, in brave disregard of a growing deafness. With her this infirmity was converted into positive power by the heroic way in which she met and overcame it. The victory of the spirit over the flesh was complete.

She had a "cheerful courage" all her own, which showed itself in a radiant face, a quick but friendly sense of humor, and manners which reflected the fullness of her love for all mankind. Such in brief are the outlines of a life not long in years but rich in widespread results.

Her frail body seemed unequal to the strain she put upon it. A friend wrote of her, quoting Victor Hugo: "She was a little quantity of matter containing a light; an excuse for a soul to remain upon the earth," but she had abounding vitality and undaunted will. From her girlhood she was a force, and a directing force among others. One source of this power was her fine sense of proportion. She had clear vision, a sound mind, and things of minor importance kept their secondary place in her life and counsels. It was said of her among her associates in Turkey, that "she used her time to better advantage than other missionaries, because she knew what to leave undone." Yet, though the quality of her mind and judgment was easily superior to that of most, she was clothed with humility as with a garment. Whether among her collaborators on the mission field, or the native theological students whom she taught, or the simple women of her flock, or the little children in the school, she was always the moving power, but—unconscious of it—she kept on her steady way, putting others before herself and giving them the honors. All this was equally true of her relation to the women of the home churches.

The ground of her insight, her originality, and rare power of impressing others, was this profound humility of spirit, which freed her from self and left her mind open to receive truth and interpret it to others. By it she saw God, and the vision was the source of her power.

To those who knew her Tennyson's lines will seem not extravagant, but most fit:—

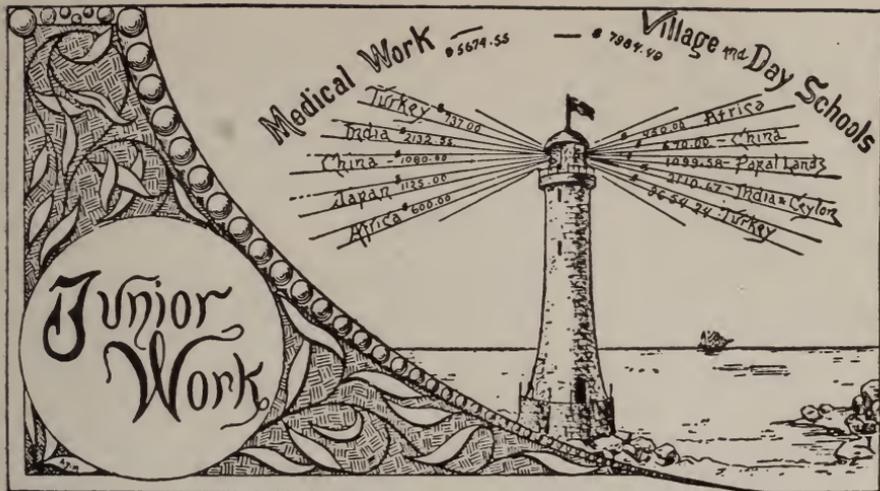
“ All dipt
In angel instincts, breathing Paradise,
Interpreter between the gods and men;
Who look'd all native to her place, and yet
On tiptoe seem'd to touch upon a sphere
Too gross to tread.”

We saw her face as it had been the face of an angel, and the atmosphere about her was that of heavenly places in Christ Jesus. Her pastor said of her: “ There are some souls whose gift it is to inspire. The spiritual secret of communicating one's own spirit to others was realized by her. It is her spirit, her very self that is still felt among us; the invisible personation of a bright, rational, and passionate sense of what we call the gospel.” In Turkey she was called the “ spiritual mother of all missionaries who knew her”; her broad mind and wonderful versatility made her an intellectual mother as well. Now that she is called home, the mother's place seems vacant, and they can only “ rise up and call her blessed.”

It was noticeable that she never spoke of death, but, instead, of “ entrance into the higher life.” We are sure that it was with this feeling she awaited her change during the long months of her wasting illness. After her disease became pronounced, and she saw that she must leave Adana and the school, she accepted the decision of friends and went to Beirut, intending to enter the hospital there. Instead, Dr. Graham, a skillful physician who had attended her husband at the last, received her into his home. Here she was tenderly cared for until the end. Her daughter was brought from Adana to be with her, the sea stretched away before her windows, her books and all comforts were about her. In her last letters she wrote, “ God is very, very good to me; I have nothing but gratitude and praise in my heart.” “ All things work together for good to them that love God. As to our own future, we can continue to trust.”

Because of her, new possibilities open before us. We have seen one whose “ strength lay like Christ's, in power of service.” We have heard the keynote of joy in the Lord struck and held by a human life. We have walked with one who was “ pure in heart ” and saw God, and we give thanks.

NEW HAVEN, CONN.



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

AN EASTER CARD.

BY ANNA F. BURNHAM.

JOEY was down in the front parlor, sitting uncomfortably on the edge of the organ stool. His fingers "wandered idly over the keys," and it might be truthfully said, in the words of the poet, not only that he was "weary and ill at ease," but so was everybody else in the house. They usually were when Joey played.

"That boy!" said Hester, upstairs at her writing desk. Her eyes were glued to a dainty little card that she held in her hand. "That boy!" she said again, and closed her desk with a snap and went out on the landing.

A loud crash of half a dozen separate discords made her put her hands to her ears, and she laughed softly to herself, as the library door opened hastily, and her father descended with a remark or two that showed he did not appreciate the "sound of the grand amen."

"A feller wants to do somethin'!" she heard Joey mutter, as he walked off with his hands in his pockets slouchily.

"That boy!" she said again, and the phrase seemed, like charity, to cover a multitude of sins.

"Boys of that age," she went on in a grandmotherly way she had now and then, "well, they're nothing but little animals, best you can make of them. They wake up to a soul by and by, but all they care for the first dozen years is to eat, drink, and sleep, and plague people. This Easter card, now—"

She stopped and sat down on the top stair, spreading out the pretty bit of

pasteboard in the hollow of one pink palm to contemplate it. "Imagine Joey ever stopping to think about being self-denying, and his duty to the church and missions, and all that! Boys don't. It's just dear. All those lilies, and roses, and the cross in the middle. I wonder if Miss Norton painted it herself, or bought it. Did it herself, I guess, by the motto under it. 'What hast thou done for me?' We had such a lovely talk about that last Sunday in the after-meeting."

"Het!" called somebody at the foot of the stairs. The caller was hidden by the twist of the baluster rail, but she knew the voice and answered accordingly.

"Well?" in a long-suffering tone, that she had come to reserve for Joey.

"There's the greatest fandango over 't the hall to—"

"I can't go, you know, Joey," said Hester, getting up and slipping the little card somewhere in the back folds of her dress where she had a surreptitious little pocket. "It's a 'Ten' meeting to-night, and we're going to have a real missionary come and speak to us."

"You can't go to-night, daughter," spoke up father coming out of his door. "Unless you can persuade your brother to escort you; he may have missionary leanings, for aught I know."

"Joey!" cried Hester, scornfully.

"Not a lean!" he retorted, intending to show the proper spirit. "Needn't worry 'bout me going anywhere's 't you go!" he added, stooping to pick up something from the top stair. Hester went sulkily off to her room and spent an hour in maiden retirement. At the end of that time she came out and called to Joey who was whistling invisibly somewhere. You never needed eyesight to know his whereabouts.

"I wish you would, Joey!"

"All right!" said Joey, forgivingly. "'F I can find my cap anywheres. I'll hang round outside, if you won't stay till f'rever and the day afterwards. No, thank you, I won't come in," he said, at the chapel door. "I guess it's for 'women only.' Whistle when you want me."

It was a lovely night, and the windows were all open. The "real missionary" had something to say worth listening to by a larger audience. The "Ten" had invited their girl-friends, so the room was filled, but it was a small room, and the speaker would have welcomed outside additions if she had suspected any. Joey clung by his chin to the window-ledge and listened with eyes and mouth and the ear the night-breeze didn't blow into.

"That's queer kind of Dutch for a Yankee woman to talk!" he muttered, staring and harking.

The lady, who was a Turkish (or Armenian) missionary, had come back to the stage after a moment's absence in the dressing room. With her was a Turkish girl, a bride, she said. All Joey could see was a white-draped

figure with a pair of dark eyes showing. Presently the lady lifted the enveloping sheet, and a gorgeous little creature stepped forth, her long hair braided in fifty little braids, the whole strung together with bright yellow coins, her red, and blue, and yellow garments dazzling his eyes like scraps of rainbows. Presently she began to sing:—

“Tatli geleer coulaguma
 Rab Hesusoon isme;
 Hosh bir seda dir januma
 Onoon azis sessi,
 Onoon azis sessi.”

The syllables were very sweet and musical. Joey wished she would do it again. She did.

“This was the song of little Dirni,” said the lecturer. “I must tell you her story.”

It was a sorrowful little story, and this time the singer translated her song into English:—

“How sweet the name of Jesus sounds
 In a believer’s ear!
 It soothes his sorrows, heals his wounds,
 And drives away his fear.”

“The ear of little Dirni was a believer’s ear,” she said, tenderly; “she lived long enough to let us know that. The little story I have told you about her is only one of a hundred that I could tell. They know so little of Jesus and they live so much! Oh, if they only all knew! I want to beg of you to try to help them to do that.

“When ears are deaf, and they cannot hear
 The sound of the Sabbath bell,
 Oh, should not we for the dear Lord’s sake,
 The sound of its message tell?”

“Remember that the way you can tell it is to send those who have tongues. Pennies talk. You all belong to the Extra-cent-a-day Band. I see you have your Lenten envelopes here. Somebody will pass them around pretty soon. I hope you will look often at the lovely picture on the front side. Remember, as you put in your pennies, that He is really looking!”

As the ushers passed the pile of envelopes along the aisles, the one nearest the row of open side windows was astonished by a small and rather grimy hand thrust in his face.

“Gimme one!” said a voice from below the window-ledge, while the arm and hand alone were visible. The usher did not like the looks, and passed on to more promising applicants.

“Kept in long enough!” was Joey’s grumbling remark as Hester appeared.

"Guess you wouldn't have thought it was long," said Hester, warmly. "She was just dear! It was beautiful, the whole thing, from beginning to end, and you'd have said so!

"Humph!" said Joey.

"We're all going to give a penny a day, all through Lent, for an Easter offering," said Hester complacently.

"Pennies!" said Joey.

"Yes, one a day, that's the plan, and it's real easy. You can spare them, and never know what hurt you."

Joey said nothing. He did not open his lips again all the way home. All next day his whistling was more thoughtful and less aggressive. Hester said she believed he was inventing something.

For the next month or so, Joey was absorbingly busy. It did not have the effect of making him silent. He whistled like a factory escape-pipe. But he seemed to have no time on his hands for dawdling. The organ was left to other musicians, and the keys were whiter in consequence. He did errands, hunted up odd jobs, was willing to do any nameable service "for a consideration." One morning, just before Easter, Hester was "approached" in a tentative sort of way on an old subject.

"Say, Het!"

"My name has six letters in it."

"Well, you can stick 'em all in when you write it. You know that night o' the thing-um-bob lecture—missionary or somep'n."

"Well?"

"They passed round some envelopes with pictures on 'em."

"Yes," said Hester, in surprise. "I got one. But how did you know?"

"I was there."

"Oh, yes, I know. Waiting outside. And Oh, Joey, the funniest thing happened! Just as one of the ushers went by the windows, there was an arm stuck in—the blackest little rough paw it was—and somebody said, 'Gimme one!'"

"Yes, 'twas me."

"You?"

"Yes, I wanted one. Wasn't that a good lecture, though! I felt so bad for little Dirni. I want 'em to know about the—the Saviour, Het. I've earned some money this vacation—two dollars, that's all. But I want to do something for Him. I love Him."

"Have you told father?" asked Hester, after a moment's respectful silence. She knew it was their father's one absorbing wish that his children should each in his own way and time witness that good confession.

"Yes. That is, I told mother. Put this in your envelope, Het. He wouldn't gimme one."

"Joey?"

"Ask away."

"I want to know—what—made you think of it?"

"D'no. Well, p'rhaps. See here."

Joey sat down on Hester's new muff and squirrel cape, which she had just laid on the arm of the Morris chair for safe-keeping. He took a broken-backed card from a crumby pocket, and spread it out on his trouser knee lovingly.

Hester started to take it, but stopped as she saw the condition of the lilies and roses on it. Some words in gold ink could still be read quite plainly,—

"WHAT HAST THOU DONE FOR ME?"

"Not a thing, hardly—never!" said Joey, nodding his thatchy brown head, regretfully. "But I'm a-goin' to."

HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

THE CRADLE ROLL.

WE have come to a point in our work with the little children when we need to be reminded of the continuous efforts which must be put forth if we are to hold them in our ranks, and equip them for further service. The Cradle Roll once started is not completed. A few suggestions may be helpful to those who are asking "What next?"

First. The first work of thoroughly canvassing the church and community having been done, the cards distributed, and the mite boxes, where these are employed, the first Cradle Roll reception having been held, go on to the work of each subsequent year. Call in person, if possible, on each family where there is a member of your band. Mention the fact that a new year's work is opening, and ask for the continuation of membership and the fee, or have the mite box, which in some cases takes the place of a fee. If a box, let a fresh one be given at this time, unless the permanent ones are used. Have the *Dayspring* taken regularly for or by the children if possible. If this is not done send for sample copies to distribute when you make your calls. Leave for the mother some telling leaflet on the work. Make this canvass include most carefully families which have moved into the neighborhood during the year or into which new members have come. From these sources should come your recruits. A friendly interest shown throughout the year in your little members, by calls or kindly inquiries, will greatly aid you in your

work, and insure its permanence. Hold always one reception for the children and older friends every year, and two if practicable.

A pleasant plan has been carried out with good results in one society, where the leader sends a birthday letter to each little one as the important day arrives.

Second. The valuable work done in the Cradle Roll will be lost in large measure if no Mission Circle is formed ready to receive the children as they outgrow babyhood. The members of the Mission Circle will be found valuable helpers in drawing in recruits for the Cradle Roll, and simple graduation exercises, when the children are old enough to pass on into the Mission Circle, will both please and promote the work. Let, then, the formation of a Mission Circle be one chief concern of every leader of a Cradle Roll, unless such a society already exists. The little ones must not be allowed to lose the early interest in missions, and the dawning of knowledge of the work should certainly be fostered by training and development.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. For the month ending February 18th we are glad to report an increase in contributions of \$733.86 as compared with the same month in 1897. This makes the decrease for the first four months of the year \$2,822.59, an amount that must be received the next few months in excess of the sum contributed last year if we would not fall behind in our receipts. And we have been planning and hoping for advance! We have begun to increase, however, and if every worker will do the very best she can—so few of us do this—we shall reach our aim.

A WOMAN'S CLUB IN AFRICA. An interesting incident at the recent meeting of the State Federation of Woman's Clubs, held in Boston, January 22d, was the admission of the little "Clover Club." Miss Rowe, the presiding officer, in presenting the application, said, in substance, "You will not find Silinda on the map of Massachusetts; you must look on a map of Africa for it. But in the little group of missionaries who have given their lives to the education and Christianizing of these African girls, there are Massachusetts women who have formed this little club, and who desire admission to the State Federation. I know you will give them a warm welcome. Perhaps you will write to them about the work your club is

doing, and send a subscription to some magazine. But do not pity them. They do not need your pity, for the work they are doing is its own exceeding great reward." This testimony to the work of our brave missionaries is very gratifying. The members of this Clover Club, to which allusion was made in the April number of *LIFE AND LIGHT*, are, at present, Mrs. Bates, Miss Gilson, Mrs. Thompson, and Mrs. Wilder.

MISS FRANCES WILLARD. No one interested in woman's work of any kind or in reform can have failed to be moved to sincere mourning over the death of Miss Frances Willard. The record of such a life fills us all with rejoicing at the possibilities of Christian womanhood. A career like hers comes to few, but most of us could accomplish much greater achievements if we had more of her eagerness to respond to every call from her Master, her alertness to seize every opportunity to benefit humanity.

HON. LINUS M. CHILD. The following minute was adopted by the Executive Committee of the Board at its meeting on February 21st: "The Executive Committee of the Woman's Board of Missions desire to express their sense of the heavy loss sustained by the Board in the sudden death of Hon. Linus M. Child. The Committee acknowledge with deep gratitude his valuable professional services; his sound judgment and wise counsel were often sought and most generously given in behalf of the interests of this Board. The Board mourns the loss of a loyal friend and eminent counsellor; and offers sincere sympathy to the editor of *LIFE AND LIGHT* in the death of her only brother and to the other members of Mr. Child's family, praying that they may be comforted by our Heavenly Father, who only can bring peace to the sorrowing heart.

STUDENT VOLUNTEER CONVENTION. The Student Volunteer Convention, held in Cleveland, Ohio, February 23-27, was an occasion memorable in missionary annals. About twenty-three hundred delegates were gathered from different parts of the United States and Canada, seventeen hundred and seventeen being students from colleges or other institutions of learning. Every morning and evening audiences of not less than three thousand filled the large armory of the "Cleveland Grays,"—an eager, expectant, earnest throng of young men and women intent on work for foreign missions. In these sessions broad subjects were discussed by able speakers, such as the different religions of the world, the money problem, responsibility for the work, and kindred topics. The afternoons were given to sectional conferences in different places to consider various phases, such as evangelistic, educational, medical, the needs of different countries,—China,

Japan, India, etc.,—and denominational conferences under the care of Board secretaries where volunteers, Board officers, and missionaries could be brought together. No one who was present could have failed to be impressed with the intense earnestness of the leaders of the movement, and the rank and file of the students as well. There was nothing from beginning to end like sensationalism, or claptrap, or “good hits” of any kind. No applause was allowed. Any running after eloquent speakers was prevented by the fact that there was no announcements of speakers, except for the Sunday services, no one knowing who was to speak till he was introduced by the presiding officer. The culmination of the five days’ sessions was at the farewell meeting on Sunday evening, when those who were expecting to go to their fields in 1898 were asked to state their intention, and give a reason for their selection of specific fields. Sixty young men and women arose and gave such reasons as “I believe God calls me there”; “Because I think there is the greatest need”; “Because I want to follow where my Master leads.” The high spiritual tone of the Convention did not once falter, but swept on with ever-increasing volume to the end. To be there was an inestimable privilege, and a grand inspiration to one’s faith and courage in the cause of foreign missions.

EXTRACTS FROM RECENT LETTERS.

FROM REV. EDW. S. HUME, OF BOMBAY.

LAST Sabbath was one of those days on which I can say, “I wish mother could have been here to see as beautiful a sight as ever blessed her eyes.” One hundred and ten of our famine children were baptized. It was worth a long trip to hear that company of three hundred children sing sweetly and enthusiastically “Jesus loves the little children.” All the boys were dressed in white, and the girls wore blue jackets and skirts, over which they had white cloths. The church was packed, but everything was orderly and most appropriate. First, the pastor baptized the children who belong to any of the stations in our mission. They numbered nearly seventy. Each child carried a slip of paper with its name plainly written upon it, so that there should be no mistake. It was touching to see them one after another hand their papers to the pastor, then drop their heads and close their eyes while the rite was being performed. There was not room for all to stand at once, so they came forward in groups of from ten to fifteen. After the company assigned to the pastor had been baptized, Mr. Abbott went on with the service for a company of boys, chiefly from Lallitpur. Next, Mr. Kar-

markar baptized the girls whom he himself had found and brought to us from some of the worst parts of the famine districts. They all love him for what he has done for them, and it was most fitting that he should perform this service for them. Of these girls, the nine eldest were baptized upon profession of their own faith. For all except these nine, Mrs. Hume and I stood as parents, and they were baptized on our faith. They are our children, and are therefore entitled to be considered Christian children. Last of all, the Karmarkars brought forward the eight children whom they have adopted, and I baptized them. Of these, the youngest was given the name Prithi Hannah. The pastor gave a short and most appropriate address on the text, Isa. lx. 8, "Who are these that fly as a cloud, and as doves to their windows." There was nothing lacking to make the whole service just what it should be. The plague, I am sorry to say, is fast getting to be epidemic here, but thus far we have all been mercifully preserved.—*From a letter to his mother.*

FROM THE FOCHOW MISSION.

The American Board has received from its Foochow mission in China a special call for laborers, just as the deputation to the Chinese missions has been completing its preparations for departure. The call is considered exceptionally urgent. The mission reports that it is fifty-one years since the first missionary reached Foochow.

In 1895 there were 926 converts, 35 preaching places, 81 native agents, and native contributions of \$1,390.90. In 1897 the converts had increased to 1,440, the preaching places to 62, the native agents to 117, and the contributions to \$5,531.97. This wonderful increase of from 60 per cent to 400 per cent in two years is ground for profound gratitude to Almighty God, and increased faith in foreign missions. Unfortunately there are other facts that fill us with anxiety and despondency. This is the condition of the force on the field. In 1895 there were 27 adults on the field, in 1896 only 23, and in 1897 the number had fallen to only 16.

It is the rush and drive of the nineteenth century with us in China, as with you. During the last few years three have died from causes directly attributable to the strain and exposure incident to the life here. Of those who have returned to the United States in the last three years, eight out of the thirteen have been by reason of broken health, the causes being in the main overwork.

In regard to women's work, there is no one at present available in any of the five stations for evangelistic work. Their absence is severely felt by our mission, and our work is deplorably hampered in consequence. Our sister mission, the Church Missionary Society, finds use for fifty such ladies in this

province alone, and the American Methodists have a score at work. We have not a single lady available for this work. While the women of China have more liberty than those of India or Turkey, they are, nevertheless, looked down upon and ignored. It is not seemly for them to be seen away from home, even if their bound feet permitted them to walk about. It is a common thing for us to hear the remark, "Of course the women cannot understand these things." And really, they have been so much neglected it is hard for them to learn. Even our native preachers are so imbued with this national prejudice that they have little heart to overcome the obstacles of custom and to exhort and teach women. If it is to be done, the women must do it, and for this reason unmarried lady missionaries are essential.

The Foochow mission has been calling for recruits for the last two years. We need for immediate service, to fill gaps and to relieve only the present dire necessity, three missionaries and one physician with their wives, and several young ladies, one of whom shall be a physician and one a kindergarten.

Our Work at Home.

MISSIONARY TREASURIES.

As the topic suggested for auxiliary meetings in May is Missionary Treasuries, we have endeavored to secure an interchange of methods and experiences on the subject among our Branches. For this purpose there have been sent out the following

QUESTIONS.

1. In what way was the ten per cent advance presented to your constituency last year, and what success did you have? What method do you propose to use for 1898?
2. What use do you make of mite boxes in your Branch?
3. How extensively do you hold thank-offering meetings?
4. What other ways have you of raising money, aside from subscriptions and mite boxes?
5. How successful do you find sales and other entertainments for this purpose? Kindly describe anything of the sort that would be of benefit to others.
6. In churches where the weekly pledge envelope system is used, what is the best arrangement between the church and auxiliary treasurers?

7. Do you find that contributions for special objects in distinction to the pledged work of the Branch are on the decrease? If so, have you used any special methods to bring about this result?

8. Please add any further suggestions as to ways and methods that have been found helpful.

To these questions have been received in substance these

ANSWERS.

No. 1. In seven Branches the president or other officers sent personal appeals to every auxiliary. Six had good success through the envelopes for an extra cent a day for one month. Four made special pleas at Branch meetings; nearly all assumed more pledge work. In one a committee was appointed to write to every Church in which there was no organization connected with the Branch.

The treasurer of the New Haven Branch writes: "A circular was sent to every auxiliary and young ladies' circle, setting forth the needs of the work, which imperatively demanded an increase in funds to the amount of a ten per cent advance. The matter was presented at the annual meeting and at each of the county meetings. It was also brought to the attention of a large number of our organizations by personal letters and in addresses by Branch officers, as opportunity offered. Substantially the same methods will be continued for the present year. The returns for the Branch year of 1896-1897 showed that more than one half of our auxiliaries made the ten per cent advance, some of them much more than that. Losses in the other half, however, so completely overbalanced this success that the year's return showed no increase."

The arrangement in an auxiliary in the Springfield Branch is as follows: "We raise our money by solicitation entirely and always have—have never had a fair or any entertainment for raising money in this senior auxiliary. The treasurer looks over the church manual every year, making a list of the female members of the church; we come together then and appoint solicitors for every long street, or one for two short streets. These are young ladies, not fifteen or sixteen years old, but over twenty,—Christian girls,—every year the same as far as possible. Some old, sick, or poor, who never want to be forgotten, wanting to give ten cents, if not a little more, the treasurer and I visit."

No. 2. All Branches report more or less use of mite boxes, more among juniors than seniors. In one or two instances boxes were used instead of collecting membership fees, as it was thought the constant reminder helps to keep the subject in mind of those who do not attend meetings, but they are usually made an addition to the fees. Quite a number have mite boxes at

meetings making their silent appeal. One mention is made of two such boxes, one for the Board and one for incidental expenses of the Branch. More than a thousand boxes were sent to societies by the New York Branch.

No. 3. Thank-offering meetings are held in all Branches. In seven they are very general, especially among larger societies; others only occasional through the whole constituency. An auxiliary in Springfield Branch sends the following: A small envelope marked "Thank-offering service, Parish House, Saturday, February 19th, at 3 P. M. First Chronicles xvi. 29. The envelope contains the following: 'God would have us recall and name particular blessings, as well as express general praise, meanwhile not forgetting the greater but more common daily gifts, and praying with quaint George Herbert for a heart,

" 'Not thankful when it pleaseth me,
As if Thy blessings had spare days;
But such a heart whose pulse may be
Thy praise.'"

No. 4. The ways of raising money mentioned are monthly envelopes and Branch pledge cards, extra-cent-a-day pledges, urging proportionate giving, birthday offerings. The work of collectors is highly recommended. An auxiliary in Springfield Branch writes: "We raise our money by sending about twenty collectors to canvass the congregation about the first of October. One advantage of the method is that it brings the subject before many women who never attend the meetings; it certainly procures more money. It is a great deal of work, but we are now so accustomed to it that any change would be loss. We have about two hundred contributors in sums from twenty-five cents to twenty-five dollars."

No. 5. Only two Branches report sales and other entertainments as at all general among senior societies, although many recommend them for young people and children, "not only for the sake of the money, but because working the articles interests the children, and keeps the fingers busy while one can talk of mission work." Stereopticon exhibitions are thought to be a good means of raising money, and when missionary slides are used, also valuable for instruction. One junior society is mentioned where "the girls pledge one or two dollars each, which they promise to earn, if possible. Reports of ways and means were most amusing. One girl had earned it by taking care of babies, 'and it's no fun either,' another had received a few cents for taking raw eggs before breakfast, and a few more for letting her sisters see her do it!"

No. 6. In almost all cases the plan is for the church treasurer to pay the money to the treasurer of the auxiliary. The majority report this done

once a month, others once a quarter, and a very few once a year, a few that it is passed over every Sunday, or as soon as contributed. One writes, "We never advise giving up soliciting memberships, and contributing instead through church channels."

No. 7. The answers to the seventh question show that many of the Branches have encountered the tendency to divert funds from the regular work of the Board. The means used to hold societies to pledges are described as "always and forever insisting upon the pledged work being provided for first," "faithful instruction and persistent hammering," "line upon line," "I always protest in as gentle a manner as possible." It is said, however, in nearly all the Branches, that this diversion of funds is decreasing, and that the societies are coming to understand more and more the necessities of the regular work. One Branch is able to report less than half a dozen "specials" the past year.

No. 8. Suggestions under this question are as follows: Definite membership, definite sums for subscription fees, with systematic collections. "We have been for several years persistently urging our members to systematic giving, and seem to be steadily gaining ground in this direction." "If the work and ingenuity put into 'sales' could be transferred to the auxiliary meetings, to make them not only instructive, but delightfully entertaining, our gain would be two fold. In this line I have tried to work for the past three or four years especially. I frankly say to my ladies, 'I never hold a missionary meeting without a collection, and have tried to induce proportionate giving.'" "I have nothing to offer beyond a suggestion to carefully and persistently follow up every former subscriber, to ask such persons as are known to have means to enlarge their gifts, earnestly presenting the facts, illustrating the crippled condition at certain mission stations (a special plea always being more effective than a general appeal), to watch for every new contributor that can be gained, not asking for any definite sum, but for such an annual gift as may be allowed by the ability and willing-heartedness of the individual. Every present member should be urged to take an active part in all such measures." One new enterprise in attempting the ten per cent advance was the effort to enlist the pastors. "A special notice was sent to the pastor of each church in our territory, stating the need of more help from the women, which he was asked to read, and he was also asked at the same time, so far as he was willing, to indorse the work of the Woman's Board. In this way we hoped to reach more women than we could personally reach or influence. In a large number of our auxiliaries, one of the regular weekly prayer meetings was devoted to the work of the Woman's Board, and the effort proved so successful that it will be repeated this year."

The following letter, sent out in a society in Brooklyn, N. Y., seems to us a good model. It has resulted in increased attendance at meetings, and is known to have brought in an extra hundred dollars:—

DEAR FRIEND: Enclosed you will find the programme of the meetings of the Foreign Missionary Society of our church for the coming winter; also two small envelopes. We take for granted that as a Christian and church member you support this society by your gifts, and by your presence and aid at the monthly meetings when possible to attend. Our first meeting is on October 26th, and will be, as always, a thank-offering meeting. We hope you will come and bring the little envelope marked "Thank Offering," in which you have put whatever gift you are prompted to offer to God in the way of thanks to him for blessings and mercies continually bestowed, and perhaps some very special help or deliverance during the recent past. The thank offering is in no way accounted as payment of dues, but is a free-will offering unto the Lord.

The second envelope will contain the annual dues, \$1.50, which should be handed to the treasurer not later than the February meeting, when the salary payments must be made.

The pledged work of our society is the payment of the salary of a missionary in China, and part of the salary of a teacher in Africa,—amounting in all last year to \$712. Is it not much more appropriate to raise this money by dues and contributions from the members of the society than to resort to outside methods of obtaining it? Can we not all of us do more in this way in the future than we have in the past? Will not you try? Please remember these meetings, and see if your heart does not prompt you to join us, if you have not, and if you are already in the work resolve to be more earnest and faithful in the future than in the past.

With loving greetings from the new officers of the society.

In general, the replies show a thoughtful, earnest endeavor among our constituency to keep up the receipts of the Board and a determined effort for increase that is most encouraging. Especially is this true of our noble band of Branch officers. May the best of success crown their efforts.

SIDE LIGHTS FROM PERIODICALS.

"The various nations of the earth watch round us like glaring beasts," says Tso Tsung T'ang, in his Memorial to the Throne. China, as she appears in the midst of these glaring eyes, is the subject of numerous articles in the current magazines. Incidentally one may learn much of her people and customs, and may journey through regions hitherto hardly explored.

The English Reviews appear too late for our current issue. It may not be too late to recommend for reading, two articles in the *Fortnightly Review* for February; viz., "From Canton to Mandalay," by Wm. Johnson, and "A Monroe Doctrine for China," by Diplomaticus.

Contemporary Review, February, contains "The Problem of the Far East," also, "Our Trade with Western China," by Jn. Foster Fraser.

Forum, March, "China's Complications and American Trade," by Clarence Cary.

The *Cosmopolitan*, March, in "The Land that is Coveted," by Wm. Eleroy Curtis, devotes himself to Chinese customs and characteristics. Illustrations abound.

The land which receives next attention in the periodicals this month is Austria, the land of our Krabschitz school. Mark Twain is our breezy guide into the interior of Austrian political life, which he says no one knows anything about, except, as all agree, there is disunion and confusion throughout the empire. "Stirring Times in Austria," is his title in *Harper's Monthly* for March. This having been written in November, events have since transpired which, together with related Eastern matters are treated by a Diplomat further on in the same issue.

The *Contemporary Review*, February, has an article upon "The Breaking Up of the Austrian Empire," by N. E. Prorok.

The Sandwich Islands are still missionary ground, while the A. B. C. F. M. supports there three missionaries. The Hawaiian question, therefore, is a related one to our missionary studies. We find in the *Forum* for March, "The Duty of America to Hawaii," by Senator Jn. T. Morgan; also in the *Cosmopolitan*, March, "Shall we Annex Leprosy," by a Hawaiian teacher.

The *Atlantic Monthly*, March, gives vivid and interesting pictures of "The Social and Domestic Life of Japan," drawn by K. Mitsukuri, a Japanese student who has given lectures upon similar topics before the Lowell Institute of Boston.

Harper's gives us a third article bearing upon missionary work: viz., "In the Wake of a War," by Julian Ralph, being a tour through Macedonia in Turkey, and Thessaly in Greece.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

April.—The Zulu Mission.

August.—The Island World.

May.—Missionary Treasuries.

September.—East Central Africa.

June.—Land Yet to be Possessed.

October.—West Central Africa.

July.—Young People's Work.

November.—Thank-offering Meetings.

MISSIONARY TREASURIES.

TOPIC FOR MAY.

The demand, the supply. For this topic we should suggest first and principally a consideration of the treasury of the local auxiliary. (1) An exact statement of its present condition as compared with other years. (2) Of the pledged work of the society giving as full an account of it as possible. (3) A careful discussion of the way to increase receipts. Articles containing hints on the latter point are, "Business Methods in Mission Work," LIFE AND LIGHT for January, 1893; "Ways of Working in a Country Church," LIFE AND LIGHT for December, 1892; "Obligations to the Pledged Work (price, 2 cents); "The Rule of Three," leaflet (price, 3 cents); "The Churches Must Answer," leaflet (free). To this might be added a reading, "Women with Hands," April, 1892; "Who Sent Us?" February, 1894, or "Aunt Zanie's Prayer," August, 1894. Also the leaflet "If They Only Knew" (price, 1 cent).

Another plan would be to have two papers; first, on the demand for mission work. See articles "Special Call to Women's Foreign Missionary Societies," LIFE AND LIGHT for April, 1892; three on "Openings for Work," January, 1894; "A Broad Outlook," November, 1895; the special calls to be found in LIFE AND LIGHT for 1897; "The Cry of the Pagan World" (leaflet). Second, the supply. See "Future Possibilities of the Woman's Board," May, 1892; "Heathen Claims and Christian Duty," leaflet (free). A good reading would be "Responsible Partners," LIFE AND LIGHT, July, 1894.

We suggest most earnestly that the president or secretary of every auxiliary, unless the matter is attended to in some other way, should secure the reading at some church meeting in April, the extra sheets issued by the American Board containing letters from missionaries on retrenchment.

WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1898, to February 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bangor, Central Ch., Mrs. Sewall's S. S. Class, 6; Bath, Central Cong. Ch., 20; Calais, Aux., 23.85; Camden, Aux., 3; Castine, Desert Palm Soc., 35; Cumberland, Conf. Th. Off., 102.27; Waterford, Aux., 9, 199 12

Total, 199 12

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Atkinson, Miss Abigail L. Page, 15; Campton, Aux., 16; Concord, Aux., 81; Derry, First Cong. Ch., Aux., 30; Keene, Second Ch., Aux. (to const. L. M. Mrs. Anna J. Adams), 25; Manchester, First Ch., Aux., 34; Nashua, Miss S. W. Kendall, 25, Pilgrim Ch. Y. L. M. Soc., 10, Aux., 5; Sullivan, East, C. E. S., 8; Winchester, C. E. S., 6, 255 00

Total, 255 00

VERMONT.

Vermont Branch.—Mrs. F. M. Howard, Treas. Bellows Falls, C. E. S., 10, Jr. C. E. S., 5; Brattleboro, Cradle Roll, 2.50; Brattleboro, West, S. S., 25, Jr. C. E. S., 2; Burlington, Daughters of the Covenant, 9.35, Aux., 45.30; Cornwall, Aux., 1.40; Danville, Aux., 12; Franklin, Jr. C. E. S., 1; Granby, C. E. S., 2.94; Montpelier, Bethany Jr. C. E. S., 5; Northfield, A Friend (to const. L. M.'s Mrs. William B. Mayo and Mrs. Calvin Harvey), 50; Norwich, Aux., 5; Peacham, 1.10; Rutland, Aux., 42.50, S. S., 25; Vershire, Jr. C. E. S., 1. Less expenses, 1.44,

243 75

Total, 243 75

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Ballardvale, Union Cong. Ch., C. E. S. (C. E. Day Off.), 5.87; Lowell, Miss Annie M. Robbins, 20; Malden, A Friend, 100; Maplewood, Ladies' Aux., 10; Melford, Mystic Ch., McCollum M. C., 40, Union Ch., W. C. League, 2.77, Jr. C. E. S., 5; Melrose, Aux., 13.31; Wakefield, Miss. Workers, 5; Winchester, First Cong. Ch., Miss. Union (of wh. 25 to const. L. M. Mrs. Una P. Jones), 50, Inter. Dept. S. S., 10,

261 95

Barnstable Co. Branch.—Miss Amelia Suov, Treas. Falmouth, A Friend, 2; Orleans, S. S. Miss. Soc., 10; Waquoit, Aux., 7.

19 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, North Ch., Pentucket M. B., 20; Newburyport, Aux., 54, Campbell M. B., 10; Belleville Ch., Aux., 22.41, C. E. S., 10,

116 41

Essex South Branch.—Miss Sarah W. Clark, Treas. Lynn, First Ch., Aux., 4.50; Salem, Two Friends, 15,

19 50

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Conway, Aux., 15; Hunting Hills, Aux., 11; Orange, United Helpers M. C., 2.66; South Deerfield, 10.57,

39 23

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (of wh. 45 Th. Off.), 100, Jr. Aux. (of wh. 25 to const. L. M. Miss Anna H. Seelye), 104, First Cong. Ch., C. E. S., 17; So. Hadley, Aux. (of wh. 25 to const. L. M. Mrs. Arthur B. Patten), 30; Williamsburg, Aux., 11,

262 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 25, Plymouth Ch., S. S., 1.67,

32 67

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Braintree, Aux., 10; Brockton Aux. (of wh. 47.06 Th. Off.), 80.06; Duxbury, Th. Off., 1; Hanover, Aux. (of wh. 9.30 Th. Off.), 21.80; Hingham, Jr. C. E. S., 4, Aux. (of wh. 12.50 Th. Off.), 22.50; Holbrook, Aux., Th. Off., 43; Kingston, Aux., Th. Off., 23; Milton, Aux., Th. Off. (of wh. 25 to

const. L. M. Mrs. Herbert B. Tucker), 44.50; Marshfield, Aux. (of wh. 7.75 Th. Off.), 14; Plymouth, Aux. (of wh. 42.45 Th. Off.), 103.53, C. E. S., 17.05; Plympton, Aux. (of wh. 5.83 Th. Off.), 6.33, Prim. Dept., S. S., 2.20; Quincy, Th. Off., 10; Randolph, Aux. (of wh. 11 Th. Off. and 25 to const. L. M. Mrs. C. A. Hilton), 41.50; Rockland, Aux., Th. Off., 8.25; Scituate Centre, Aux., 8; Weymouth and Braintree, Aux., 43, C. E. S., 2.50; Wollaston, Aux., Th. Off., 100, Th. Off., Miscellaneous, 2.26,

608 48

Shutesbury.—A Friend,

Southbridge.—A Friend,

40

Springfield Branch.—Miss Harriet T. Buckingham, Treas. Holyoke, First Ch., Aux., 12; Mittineague, Aux. (const. L. M. Mrs. A. M. Spangler), 25; Palmer, Aux., 21.33; So. Hadley Falls, Jr. C. E. S., 7; Springfield, Park Ch., Aux., 17.21, C. E. S., 10, So. Ch., Aux., A Friend, 30,

122 54

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Cong. Ch., 2.85; Auburn-dale, Aux., 84; Boston, A Friend, 10, A. F. D., 1, A Friend, 1, Th. Off., Christian Endeavor, 25, Mt. Vernon Ch., Aux., 18, Old So. Ch., Aux., 500, Mrs. G. W. Coburn, 10, Park St. Ch., Jr. Aux., 30, Shawmut Ch., Aux., 11, Union Ch., Aux., 50, Mrs. John Porteous, 25; Brighton, A Friend, 10, Cong. Ch., Jr. C. E. S., 3; Brookline, Harvard Ch., Aux., 219.48, Leyden Ch., Woman's Union (const. L. M. Alexander Hyde Mossman), 25; Cambridge, Shepard Mem. Ch., Margaret Shepard Soc., 20; Charlestown, First Ch., Aux., 20; Chelsea, Third Ch., Floral Circle, 3; East Boston, Maverick Ch., Madura Aux., 24.79; E. Somerville, Mrs. Mary C. Howard, 5; Hyde Park, Aux., 59.99; Jamaica Plain, Boylston Cong. Ch., Y. L. Aux., 20, Central Ch., Aux., 154.76; Newton, Miss J. A. Worcester, 2, Eliot Ch., Aux., 286.55, C. E. S., 10; Newton Centre, First Ch., Maria A. Furber Miss. Soc., 15; Newton Highlands, Aux., 35.02; Roslindale, Aux. (to const. L. M. Mrs. E. M. Spalding), 25; Roxbury, Eliot Ch., Aux. (of wh. 57.50 Th. Off.), 67.50, Walnut Ave. Ch., Aux. (of wh. 75 to const. L. M.'s Miss Esther Babcock, Miss H. Eva Clements and Mrs. William L. Burton), 177.46; Somerville, Broadway Ch., Aux., 86.07, Franklin St. Ch., Aux., 34.21; So. Boston, Phillips Ch., Aux., 32, Miss Lucinda Smith (to const. L. M. Miss Arabella C. Darling), 25; Waverly, Aux., 8.25; West Somerville, Day St. Cong. Ch., W. M. Soc., 4.18,

2,141 11

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Charlton, Cong. Ch., 1.50; Spencer, Aux., 112.63, Prim. Dept., S. S., 14, Mrs. S. C. Dyer's S. S. Class, 3; Westboro, Aux., 30.51; Whitinsville, Extra-Cent-a-Day Band, 19.02; Worcester, Central Ch., "C.", 30, Park Ch., Prim. Dept., 57 cts., Piedmont Ch. Kindergarten, 4.25, Pilgrim Ch., Aux., 20; Upton, First Cong. Ch., Prim. Dept. S. S., 8, A Little Boy, 27 cts.,

243 75

Total, 3,867 44

LEGACY.

Hyde Park.—Legacy of Miss Mary Clarke,
Miss Louise M. Clarke, executrix, 200 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnfield. Treas. Newport, United Ch., Aux., 250, S. S., 283.46; Peacedale, Aux., 146.78; Providence, Beneficent Ch., C. E. S., 7.50, Pilgrim Ch., C. E. S., 69; Slatersville, Aux., 23.55; Saylesville, C. E. S., 5, 785 29

Total, 785 29

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood. Treas. Abington, Aux., 2; New London, Second Ch., A Friend, 135.91; Norwich, Park Ch., A Friend, 50, Aux., 2, Second Ch., Aux., 17.10, 207 01

Hartford Branch.—Mrs. M. Bradford Scott. Treas. Berlin, Aux., 72.05, Golden Ridge M. C., 50; East Windsor, Aux., 14; Enfield, Ladies' Ben. Soc., 25; Hartford, Asylum Hill Ch., Aux., 38, Prim. S. S., 5, First Ch., Aux. (of wh. 5 Th. Off.), 186, M. C., 1.95, Fourth Ch., Aux., 6, Park Ch., Aux., 1, Pearl St. Ch., Aux., 20, So. Ch., Aux., 80, Windsor Ave. Ch., Aux., 70.65; Manchester, Second Ch., C. E. S., 50; New Britain, So. Ch., Aux., 34.07; Simsbury, Open Hearts M. B., 25; Somers, C. E. S., 30; Windsor Locks, Aux., 218, 926 72

New Haven Branch.—Miss Julia Twinning. Treas. Ansonia, Aux., 27; Bethel, Aux., 75, Jr. C. E. S., 5; Black Rock, C. E. S., 5; Branford, Aux., 5; Bridgeport, Aux. (with prev. contri. to const. L. M. Mrs. Henry Beardsley), 6.06, North Ch., Mem. C., 55, S. S., 30; Cheshire, Aux., 37; Danbury, First Ch., C. E. S., 41.13; Durham, S. S., 5; East Haddam, C. E. S., 10; Ellsworth, C. E. S., 2.50; Essex, C. E. S., 5, S. S., 10; Greenwich, Aux., 38.67; Ivoryton, Union S. S., 3.93, Aux., 16.50; Kent, Y. L. M. C., 20, S. S., 11.55; Litchfield, Y. L. M. C., 198, S. S., 10; Madison, C. E. S., 8; Meriden, Miss. Cadets, 5; Nepaug, C. E. S., 5; New Canaan, Jr. C. E. S., 2; New Haven, Centre Ch., Aux., 262.66, S. S., 20, Ch. of the Redeemer, Aux., 65.77, S. S., 17, English Hall, Aux., 7, United Ch., Aux., 311 02, Y. L. M. C., 35, S. S., 20, Prim. S. S., 5, Yale College Ch., Aux., 32; North Haven, K. D., 10; Salisbury, Aux., 11, M. B., 5.50; Sharon, C. E. S., 10; Stamford, Y. L. M. C., 7; Stratford, Aux., 53, H. H. C., 8, P. S. C., 40, Whatsoever C., 6; Torrington, Third Ch., S. S., 50, C. E. S., 10; Waterbury, First Ch., Aux., 100; Westbrook, C. E. S., 5; Westfield, C. E. S., 5; Winsted, First Ch., C. E. S., 5, Second Ch., C. E. S., 3.55, A Friend, 50, 1,791 84

Total, 2,925 57

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley. Treas. Brooklyn, Lee Ave. Ch., Aux., 15.84, Light Bearers, 8, Lewis Ave. Willing Workers (of wh. 25 to const. L. M. Miss Fannie L. Van Deusen), 30, Tompkins Ave. Ch., Aux., 100, K. D., 30; Buffalo, First Ch., C. E. S., 16, Jr. C. E. S., 5, Mr. M. E. Preisch's S. S. Class, 6.35, Prim. Dept., S. S., 5; Camden, C. E. S., 5; Candor, C. E. S., 4.42; Columbus, Jr. C. E. S. and two S. S. Classes, 1.90; Cortland, Jr. C. E. S., 1; Fairport, Aux., 12; Flushing, Aux., 22.15; Hancock, Aux., 5; Homer, Aux., 21.87, C. E. S., 8, S. S. (to const. L. M. Mrs. J. W. Whitney), 25; Honeoye, Aux., 25; Lockport, First Ch., Aux., 25; Morrisville, Aux., 5; Middletown, First Ch., Ladies' Guild (of wh. 25 to const. L. M. Mrs. George Millsbaugh), 44; Mt. Sinai, C. E. S., 5; New Haven, Aux., 20, Willing Workers, 13.36; Oswego, Aux., 28; Poughkeepsie, Aux. (of wh. 25 to const. L. M. Mrs. John F. Hume), 35; Sherburne, Aux. (with prev. contri. to const. L. M's Mrs. R. P. Rutschbach and Miss Mary C. Coats), 40; Sloan, Aux., 1.37; Smyrna, Aux., 15; Syracuse, So. Ave. Ch., Aux., 5, Plymouth Ch., W's Guild, 123.15; Wadham's Mills, Aux., 2.50; Walton, Aux., 23; Warsaw, Inter. Dept., S. S., 5; West Winfield, Aux. (of wh. 25 to const. L. M. Mrs. Jennie Rogers), 30, Jr. C. E. S., 10. Less expenses, 78.33, 699 58

Total, 699 58

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell. Treas. D. C. Washington, First Ch., Aux., 75, A Friend, 40; N. J., Bound Brook, Pilgrim Workers M. C., 16; East Orange, Miss Lydia Hulskamper, 25, First Ch., S. S., 20, Trinity Ch., Aux., 11.60; Montclair, Aux., 45; Orange Valley, Aux., 38.83; Paterson, Auburn St. S. S., 6; Plainfield, Aux., 20; Upper Montclair, C. E. S., 10; Westfield, Y. L., 70. Less expenses, 35.35, 342 08

Total, 342 08

ILLINOIS.

Chicago.—Miss E. H. Aldrich, 5 00

Total, 5 00

FLORIDA.

Tavares.—Aux., 2 00

Total, 2 00

ENGLAND.

London.—Miss S. L. Ropes, 25 00

Total, 25 00

General Funds, 9,149 36
Gifts for Special Objects, 209 47
Variety Account, 125 84
Legacies, 200 00

Total, \$9,675 67



A BIRTHDAY PARTY.

MISS LYDIA GERTRUDE BARKER, the daughter of Mr. and Mrs. J. L. Barker of Berkeley, Cal., had a birthday party in her honor on Friday evening, Jan. 14th. Over two hundred guests were present. Strangely enough Miss Barker was not invited to be present; she does not even yet know that the party has been held, and stranger yet the report of it now appears not in the society column of a daily paper, but in the missionary column of a religious journal.

Explanations are evidently in order.

Five years ago Miss Barker, with the consent of her parents, left her beautiful home and her wide circle of devoted friends to enter upon Christian service in behalf of Hindu women and children in the Madura district, India. She purposed in her heart not to return for seven years. She was accepted as a missionary of the American Board, being assigned to the special care of the Woman's Board of Missions of the Pacific. Her father, however, provides from his own resources for her support, and her whole family give her their constant sympathy and daily prayers.

The Woman's Board of the Pacific might well add to its Washington, Oregon, and other Branches, the Barker Branch of the W. B. M. P.

Miss Barker is a member of the First Congregational Church of Berkeley. The programme committee of the Ladies' Missionary Society of the church proposed that her birthday, January 12th, be observed by her friends in her honor, and in special remembrance of her work. The idea was taken up with enthusiasm by her many friends in the church. "The Theodora Society" of young ladies, one of the best missionary circles that ever strengthened a pastor's hands and kept warm the zeal of a church for Christian work in the regions beyond, transformed the church parlors by means of decorations and choice curios from India, and photographs of the scenes of Miss Barker's labors.

The birthday falling on Wednesday, devoted to the midweek service of prayer, the church parlors were opened to the guests on Friday evening, the

14th. Invitations had been sent to every family in the church, and a public notice had been given from the pulpit.

After a half hour spent socially, Mr. Hatch made a few introductory remarks. Mrs. Hatch and Miss Mills gave an instrumental duet. Prof. T. R. Bacon of the State University, who was pastor of the church before "our missionary" went abroad, spoke feelingly of her devotion to the work of the church while in Berkeley.

Miss Grace Fisher of Oakland has recently visited Miss Barker in India, spending several weeks with her. She told of that visit in a brief talk that was deeply interesting. Miss Mary Perkins of San Francisco, for several years a laborer in the mission field with Miss Barker, came forward, dressed in Hindu costume, accompanied by a young girl in Mohammedan costume, and held the closest attention of all as she spoke of the work in India, and especially of the part taken by our missionary. Rev. H. H. Wikoff offered prayer, Rev. G. B. Hatch sang a solo, Mrs. Caleb Sadler read selections from Miss Barker's letters, and Professor Nash, of the Pacific Seminary, spoke of his personal acquaintance with her, and Miss McKee sang a solo.

The following message was read, adopted by a unanimous vote, and has been forwarded to Miss Barker:—

"Resolved, That we, the members and friends of the First Congregational Church of Berkeley, assembled January 14th, in the home church of our beloved missionary, Lydia Gertrude Barker, send her our affectionate greetings, congratulating her on the success and happiness that have attended her the past year. We wish her yet greater joy and richer blessings in the year to come.

"Resolved, That we assure Miss Barker of our continued interest and prayers for her work, and our renewed consecration to the missionary cause for which she is giving her life.

"Resolved, That having had a hopeful, happy time at Miss Barker's birthday party, given by the Ladies' Missionary Society of the First Congregational Church, of Berkeley, we wish for her and ourselves many happy returns of the day."

Mr. Barker, being called for, responded with deep feeling and spoke as only the father of such a daughter could speak.

At the conclusion of the programme, light refreshments were served by members of the Intermediate Y. P. S. C. E.

The young people, of whom there were many present, enjoyed games, and all renewed the social part of the "party."

A large portrait of Miss Barker adorned the wall, and a basket stood in a central place to receive voluntary offerings for the missionary work in India.

If this birthday party shall bring the comfort and joy of remembrance to this faithful missionary in India, it has already stirred in, at least, two hundred hearts at home a deeper interest in the work so dear to her, the work which awaits our contributions and our prayers. May not like gatherings stir the hearts of thousands elsewhere?

A MISSIONARY TEA.

ON January 14th, a missionary tea was given by Mrs. S. S. Smith, at her residence, 1704 Geary Street, San Francisco, under the auspices of the Ladies' Foreign Missionary Society of Plymouth Church.

A most interesting address was given by Mrs. A. P. Peck, wife of a Medical Missionary in North China, who herself was in China during the war with Japan.

Mrs. Peck dwelt especially on the horrors of the cruel practice of foot binding, and the great difficulty found in trying to prevent the practice, which has no object but that of custom. The establishment of boarding schools is found the most effectual means of fighting it. There the poor girls can enjoy exemption from such cruelty.

Mrs. Hallock, of Mills' College, secretary of the Young Ladies' Branch, spoke, asking young ladies to become members.

Vocal quartettes and solos were rendered by the Misses Van Pelt, and others, of the Carillon Quartette, in their usual accepted manner. The Lord's Prayer chanted was specially admired.

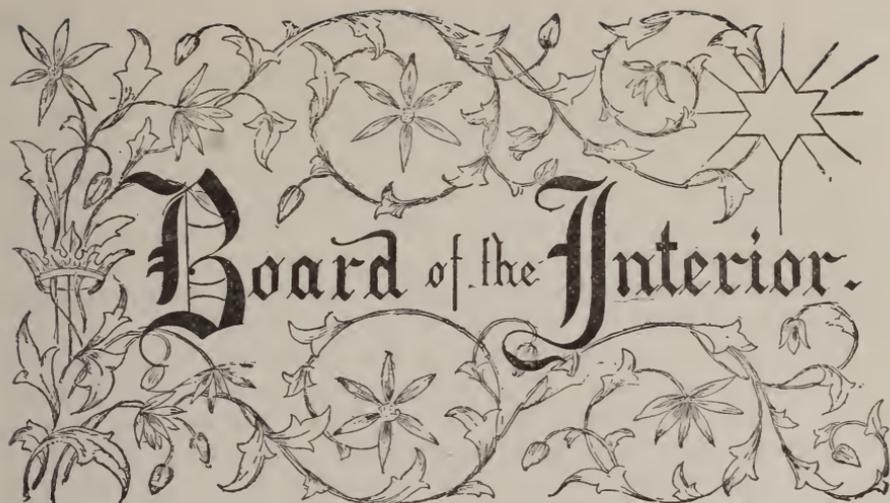
At the close of the programme refreshments were served, and a collection taken for the Missions. About fifty were in attendance, and the occasion was enjoyed by all present. Beside being a missionary assembly, the afternoon was intended as a reception to the wife of the new pastor, Dr. F. B. Cherington.

THE AWAKENING OF INDIA.

FOR the glory of our God, "who alone doeth wondrous works," and who deigns to use very weak instruments, that all the work may be seen to be his own, I will tell you the facts just as they occurred. There is a porter in New York City who knows how to pray. He cares more for God's kingdom than for his own interests. He just lives for God. He keeps praying while he is at work, often with tears. This year he has been specially praying for India. In March he wrote a letter to India which ended like this. I give it exactly: "I believe you are going to have victory after victory I

want you to take up the cry of John Nox (!) oh Lord give me Scotland or I die. You say give me India or I die faith and prayer makes the Devil tremble and Hell shake and sinners fly to Jesus and Angels Sing songs of victory." This was all, but there was prayer behind every word. As one read these words the thought suddenly came, "Why not indeed pray and work for 'the awakening of India'? Divided as is this great land by many languages, and separated as are the workers, should not every laborer lift up his eyes above the horizon of his own work and take in India as one field? Should we not unite in prayer for India's awakening?" After prayer, a letter was sent to a few missionaries in various parts of India, asking them to spend a night in prayer for the awakening of India.

The next step was to write to you all, for the thought had come from one of you, and ask you to begin praying for the awakening of India. Then came the thought of a series of articles on the subject in the papers of India. One by one, in answer to prayer, four of the papers consented to publish the articles simultaneously. Then in answer to prayer the writers consented to write the articles. Each one was born in prayer. Arising from these articles came the thought of a national call to prayer. In answer to prayer the veteran missionaries telegraphed their hearty consent to sign such a call. Then the missionary conferences fell into line. First the one hundred and fifty missionaries of Calcutta took up the matter and called the other conferences to follow. Madras, Bombay, and other cities followed suit. The call was translated into the various vernaculars, and from a number of centers in India it was sent through the native churches. Then a pamphlet containing the articles on the awakening of India was printed and sent to two thousand missionaries and chaplains in India. The call for the day of prayer was sent also to many religious papers and to praying people in America, and Britain, and Scandinavia, Africa, China, Japan, and Australia. On December 12th a great volume of prayer was going up from thousands of hearts for India as the sun went round the world. And as the hours of that day were freighted with petitions for India, so will the coming years be freighted with blessing for its awakening. It may be a long pull, there may be dark before the day, but the devil and his kingdom will stagger under the blows received that day in India till the end of time. We know that we have the petitions which we have asked of Him. We believe that we have received them and we shall have them. The day has only just passed, but already the returns begin to come in of great blessing in prayer and growing hope of a great awakening. Faith sees a little cloud the size of a man's hand,—a cloud of prayer arising from the great sea of God's grace.—*From Mr. Eddy, Secretary of Young Men's Christian Association in India.*



AN EASTER THOUGHT.

BY BERTHA E. BUSH.

Growing as the lilies :
Slowly, slowly ;
First the tiny, lifted blade,
Stretched to heaven as asking aid,
Stretched to heaven from depths of earth,
Lowly, lowly.

Growing as the lilies :
Never ceasing ;
Day by day the leaves unfold ;
Day by day, with joy, they hold
Tender rain or sunshine's gold,
Each a blessing.

Growing as the lilies :
Never fretting,
With an anxious mind, to spin
Robes to flaunt their beauty in ;
Simply taking what is given ;
Self-forgetting.

Growing as the lilies :
Out from prison,
Growing up to life and bloom
Beauty, gladness, and perfume ;
Calling through our days of gloom,
" Christ is risen "

MRS. WEBSTER'S JOURNAL.

ESUPUA, WEST CENTRAL AFRICA, Sept. 29, 1897.

WE are on the march again, and soon the last stage of our journey will be accomplished. How wonderfully we have been kept through all the long journey,* and how many blessings we have received all the way, and the same loving care is with us to-day.

We are a small company,—just enough carriers for the necessary traveling outfit, and they are all our own boys, with a few exceptions.

We stayed in Catombella ten days, waiting for our agent to get our goods out of the custom house. Mr. Stover wanted to see all the loads in proper order for the carriers when they come for them; but we found it would delay us too long, so decided not to wait longer. Mr. Lea and Mr. Bell, of the Phil-African League, very kindly offered to attend to any boxes that needed repacking. So we left Catombella yesterday afternoon.

Last night we slept at the same place we did on our way to America two years ago,—the place where we met the leopard; but this time we did not see anything worse than a poor little black cat that came to steal some meat from our food box. Our camp to-day is quite near the bank of the river. We were told that ten hippos (hippopotami) were seen here in the river yesterday. I am sorry we were not here to see them. I should like to see a real, live hippo. I have seen the flesh and parts of the hide, and heard them snorting and playing in the river at night, but have never seen the live animal.

Sept. 30th.—To-day we are camped at the upper end of the cañon. It was a hard day's march for all, climbing up the mountain sides and over rocks and boulders, but all—even the little lads who carry food for the other carriers—have stood the march well. It seems to me that every time I go over the road this part of it gets worse. The rains have not begun here yet, and everything is parched and dry. In three days we shall be in green country and cooler air. One of the boys shot an enormous snake at the watering place this afternoon. We did not measure it, but it must have been nearly five feet long and between three and four inches thick. It had a flat head and a very short, pointed tail, and the fangs were fully an inch long. Such snakes are not numerous, I am glad to say.

Oct. 1st.—We are resting to-day on the bank of the Kuali River, in upper Cisanji. Just before we reached camp we met a large caravan from Chisamba, going to Benguela (three hundred miles away) for loads for

* Mrs. Webster sailed from New York, July 10th, with the Rev. Wesley M. Stover, returning to Bailundu, West Africa.

Mr. Currie. Among the carriers were several of their boys, some of whom we know very well. One—Kanye—is a special friend of mine. He and one other came back to our camp this afternoon, and we had a pleasant visit with them.

Oct. 2d.—To-day's march took us through what we call the jungle. It is about two miles long, and is a perfect network of trees, vines, and climbing cacti. There is hardly room for the *tepoia* [a sort of hammock borne by two carriers, in which Mrs. Webster made the journey] to pass, and the growth is so thick that the sun cannot penetrate. It is the only bit of real tropical scenery we have. [Yet Bailundu is but twelve degrees south!]

Our camp is on the bank of a small stream at the foot of a round, perfectly bare, granite mountain. We found growing on the banks of this stream a lot of blackberry vines, loaded with green fruit. How they came here is a mystery, unless, as the boys say, the birds carried the seed from Bailundu. Ours there are the only ones in the country that we know anything about, and until last year they have borne very little fruit.

Oct. 6th. We are nearing the end of our journey. Three days more and we are at home! It seems too good to be true. The journey that looked so long when we set out is almost completed. We have made good time without any very hard traveling until to-day. The next two days will be long also.

To-day's march was a very hard one. We traveled over twenty miles and climbed more than a thousand feet. We made good time, too,—only seven hours on the road. The day was cool and cloudy, or it would have taken us longer. Mr. Stover had a little fever day before yesterday, and is not feeling extra well to-day, but he stood the march to-day very well.

Last night an animal of some kind visited our camp, but Jennie, the mule, snorted and made such a fuss she scared it off. The noise she made was enough to scare anything.

The only shower we have had was last night, though for four days we have been in country where the rains have begun. It is beautiful now, so fresh and green. The trees and shrubs are lovely, clothed in their new foliage of shaded brown, green, and red.

Oct. 8th.—We are settled in camp after a long day's march only four hours from home. The boys are all so excited about getting home to-morrow they can talk of nothing else. And I must confess we are just about as much excited as they are. I don't think I should mind footing it the rest of the way this afternoon.

Oct. 9th.—Home at last! We left camp about daylight. There was no chance to sleep if we had felt inclined. The first call I heard was about two o'clock. Some one called to Sakanjimba that it was time to put the

coffee on. Before four o'clock every one was stirring, and an hour later the camp was deserted.

The carriers seemed to be walking on air, they went along so fast, and their tongues kept pace with their feet. We made a very noisy arrival. The carriers sung, shouted, and fired off their guns, and when we came within hearing there were answering shouts from the station. . On all sides we heard, "Nana has come!" "Ondona has come!" And when Mr. Stover dismounted from his mule and I from the *tepoia*, there were handshakings and *kalmagas* (greetings) all around. They all seemed glad to see us, and if they are half as glad as we are to see them, I shall be quite satisfied. Their black faces never looked so nice as they do now, after our two years' absence. This has been a very happy, exciting day.

Mr. and Mrs. Fay and the children are all well, but I fancy they were growing a little bit lonesome, all by themselves, and are glad of help and company. They have three such nice children!

Oct. 23d.—We have been here now two weeks to-day, and how the time has flown! The mail has come, bringing good tidings from the dear home friends, and in a few days we send off our mail.

I have been very busy this last week, but am only partially settled yet. The bulk of our goods is here, except a few loads that I need most of all. Such little trials do not affect us very much for we are accustomed to them, and really it might be much worse, for I have my bed and a few chairs and a table left over from the old stock, and I have managed to make things quite comfortable. Of all the breakable goods I brought only the glass of one picture is broken.

As to the work, we see improvement and progress along all lines. There are some new faces, and it is good to see in their old places again some who had grown cold, and wandered away for a time. There are some yet far from the fold, but we believe all things are possible with God, and that they will be brought back. With warmest love and greeting to all,

MARION M. WEBSTER.

FROM THE MORNING STAR.

The following came via Sidney, reaching Chicago in midwinter:—

Long. 174° 3' East, Lat. 1° 5' South.

AUGUST 14, 1897.

DEAR —: Our first anchorage is in sight. We are told that smoke resembling that of a steamer has been seen, and that there is probably to be a

chance to send our mail. Canoes begin to come off from the shore, and altogether it seems like old times. Mr. Mitchel, who came down to take the place of the Hawaiian missionary here at Tapitenea, is going ashore, and we, the lady passengers, expect to go with him and have a taste of land again. To-morrow is Sunday, so we shall have a quiet day at anchor, and Monday will see us on our way again. Two more calls, one at Mariana and one at Apaiang, and then comes dear old Kusaie!

We have had a pleasant passage down with no bad weather. The moonlight nights here under the equator have been simply beyond description. Emma and I climbed last evening into the great Ruk boat up on deck, and used the sail for a bed. Emma sang in her sweet Hawaiian voice:—

“Star, star, beautiful star,
Pilgrims weary we are;
To Jesus, to Jesus,
We follow thee from afar.”

You should have been there alone, the Southern Cross before you, and the wonderful light on the sails, to appreciate the charm of moonlight at sea under the equator.

We are all pretty well. There has been no serious illness from seasickness this time, as there often has been in other years.

Monday, Aug. 16th.—It is early morning, and we are again steaming on our way. We could not go ashore here on account of our short stay and the poor tides, and the long distance to the mission stations. Both Hawaiian missionaries came off to see us here. Mr. Kaaia has been here eleven years with no vacation. He is one of the Hawaiian ministers who have been pure gold,—quiet and gentle, but faithful. Mr. Mitchel has left his wife and three little ones in Honolulu, and come to take his place until he can return.

I wish you could have been present at our Sunday service yesterday. It was held on deck, and instead of the usual sermon we studied together the book of Daniel and sung out of Gospel Hymns. Over ten different nationalities joined in the singing. I suppose if Luke had been present he would have said that there were present those “from every nation under heaven.”

This is only a note to let you know that we are thus far on our journey. We did not meet any steamer, but expect to leave letters at Apaiang, to be taken up by the steamer when it comes. Remember me kindly to the ladies at the rooms. Miss Logan also sends greetings to you all.

With love,

JESSIE R. HOPPIN.

ANNUAL MEETING OF CHICAGO ASSOCIATION.

BY MRS. J. H. MOORE.

A NOTABLE day was February 10th, the day on which was held the annual meeting of Chicago Association in New England Church. The opening words from Mrs. E. W. Blatchford gave a high spiritual key to the remainder of the day. The Scripture read was the story of the blind man of Jericho, who, hearing that Jesus of Nazareth was passing by, prayed, "Lord, that I may receive my sight," and the prayer was fulfilled. Jesus is to-day "passing by," nay, is here, and will abide if we ask it. Let us pray that we may receive our sight. What a change sight would make in our appreciation of missionary work, in our realization that we are appointed to carry a knowledge of the riches of their inheritance to our sisters now in darkness. And then the prayer that "to-day might be a day long to be remembered as a day of the presence of God," found its echoes in all listening hearts.

The reports from the various societies as given by the three Vice Presidents of the Association were listened to with interest, as they brought before us glimpses of the conditions and doings of the auxiliaries. With few exceptions they were bright and encouraging, and always courageous.

Eyes brightened and attention became concentrated as our beloved missionaries from China were introduced,—Misses Gertrude and Grace Wycokoff. Miss Gertrude spoke impressively of the great fields which are white ready to harvest, and the many and urgent calls coming from fields already prepared; and what shall we say of the utterly dark places of the earth where the heathen women are calling? She made a strong plea that the stations might be fully manned, so that when a missionary came home for a much-needed furlough there might be some one ready to take up the work in her absence, and so there might be true economy of work. We were given glimpses of the beautiful work going on in Pang-Chuang among the women and girls, who in quiet ways are helping, and of the volunteer Bible readers, but showed the great need of a Bible school in Peking to train and educate those who would gladly give their whole time to the work.

The morning session closed with earnest words from three representative women on the necessity of giving a certain proportion of our means; of giving this work a first place in our plans; and on the consecration of our whole selves. "A heathen woman once said to a missionary, 'Thank you for bringing me face to face with Jesus Christ.' How happy will we feel if such words can be said to us on the latter day?"

After an hour for luncheon and exchange of greetings, we were called together again with a praise service, conducted by Rev. J. H. Windsor, the

husband of our Associational President, in which he aroused new interest in the hymns by a few prefatory words on the authors and the circumstances of their writing. The appearance on the platform of Mrs. John H. Barrows was the signal for hearty applause; and as we knew that her paper, "Missions an Evidence of Christianity," was based upon personal observations of herself and her husband as they crossed and recrossed India, it received the profound attention which it merited. It is impossible in our limited space to give a condensation of the line of thought in her clear, logical, and forceful paper. A few quotations must suffice. "The fruits of Christianity, as seen among the truly religious, are making more and more an impression upon the thoughtful minds of India." "If you desire to see true charity," says a Hindu paper, "you must not look to the Hindus but to the Christians." A journey through the world shows to one the universality of the spirit of Christianity. "The battle is not between Christianity and Hinduism or Brahmanism, or any of the old Oriental religions, which are already beginning to crumble, but the battle is between Christianity and materialism. It is patriotism, not religion, which spurs the Hindu on to ostentatious religious observances, because they know that when their religion falls their country will fall."

Following Mrs. Barrows came a pleasant surprise in the introduction of a young Bulgarian friend, Miss Kara Ivanova, who is in the Moody Bible Institute, pursuing further study after having graduated from the Constantinople College for girls. Very winning was her personality and her sweet voice as she pleaded with American women to send more light to Bulgaria. The Bible, as read in the churches there, is in the old Slavic language, understood only by the learned, and the same passages are read year after year. Feeble indeed is the light which reaches the people, like the flickering candlelight of olden days. "O send them more of the glorious light which you have in abundance."

The young ladies' hour was opened by Mrs. J. H. Moore, Secretary of Young People's Work in this Association, with a few words as to progress of work in that department, at the close of which the young ladies came forward and stood while they recited together their Covenant. Miss Grace Wyckoff then came forward as a representative of the Bridge, and urged our young ladies to fear not criticism; to remember that we are in the world, yet not of the world. Taking us into her confidence she gave a little account of how the call came to her through reading in *LIFE AND LIGHT* an article by Miss Ada Haven, "The Master is Come, and Calleth for Thee. North China wants six young ladies; North China wants the one whom God wants," etc., and she realized that this voice was to her. Such a call comes

to-day from Turkey and Japan no less than China. Will you be ready to say, "Here am I; send me" and you mothers, will you say, "Send her"? Or if you stay here will you live out the words of the Covenant just spoken, "I will not cease to make offerings of prayer, time, and money"? Let us all catch the inspiration of Christ and say, "I'll be whatever God wants me to be; I'll say whatever God wants me to say; I'll do whatever God wants me to do."

The closing hour of the day was the children's hour, led by Mrs. Geo. M. Vial, Secretary for Chicago Association, and now Chairman of the Children's Committee for the Interior. Helpful and stimulating words were given by Mrs. Knight on the need of co-operation from the mothers; on the helpfulness of definite pledges from the mission bands, first to the Board in its planning, second as a stimulus to the band, given by Miss Pollock, and lastly on how to teach children that systematic giving is right,—first, because "Thus saith the Lord," second, because God gives to us systematically, third, because we are God's agents. Lastly, tell them they are giving to Christ, and illustrate with the story of the rich man who, as he was pompously giving in church to be seen of men, suddenly saw the usher changed into the figure of Christ himself.

"TALK not to me of Foreign Missions," said a man who contracted his soul to a county. "All my sympathies are in Kent." Fortunate, indeed, it was for Kent that Augustine, its first evangelist, nearly thirteen hundred years ago, did not say, "Talk not to me of Kent; all my sympathies are in Rome."—*Ex.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 10, 1898, TO FEBRUARY 10, 1898.

ILLINOIS	2,017 73	Previously acknowledged	6,854 62
IOWA	146 91	Total since Oct. 18, 1897	\$11,830 35
KANSAS	42 52	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MICHIGAN	744 97	Received this month	\$39 00
MINNESOTA	619 99	Already forwarded	88 00
MISSOURI	340 48		
NEBRASKA	90 73	Total for special objects since Oct.	
NORTH DAKOTA	20 15	18, 1897	\$127 00
OHIO	475 68	ARMENIAN RELIEF FUND.	
SOUTH DAKOTA	79 20	Received this month	\$51 00
WISCONSIN	358 32	Already forwarded	53 50
ARIZONA	8 70		
TENNESSEE	3 00	Total for Armenian Relief since Oct.	
MISCELLANEOUS	27 35	18, 1897	\$104 50
Receipts for the month	\$4,975 73	MRS. ALFRED B. WILLCOX, Ass't Treas.	

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Life and Light for Woman

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