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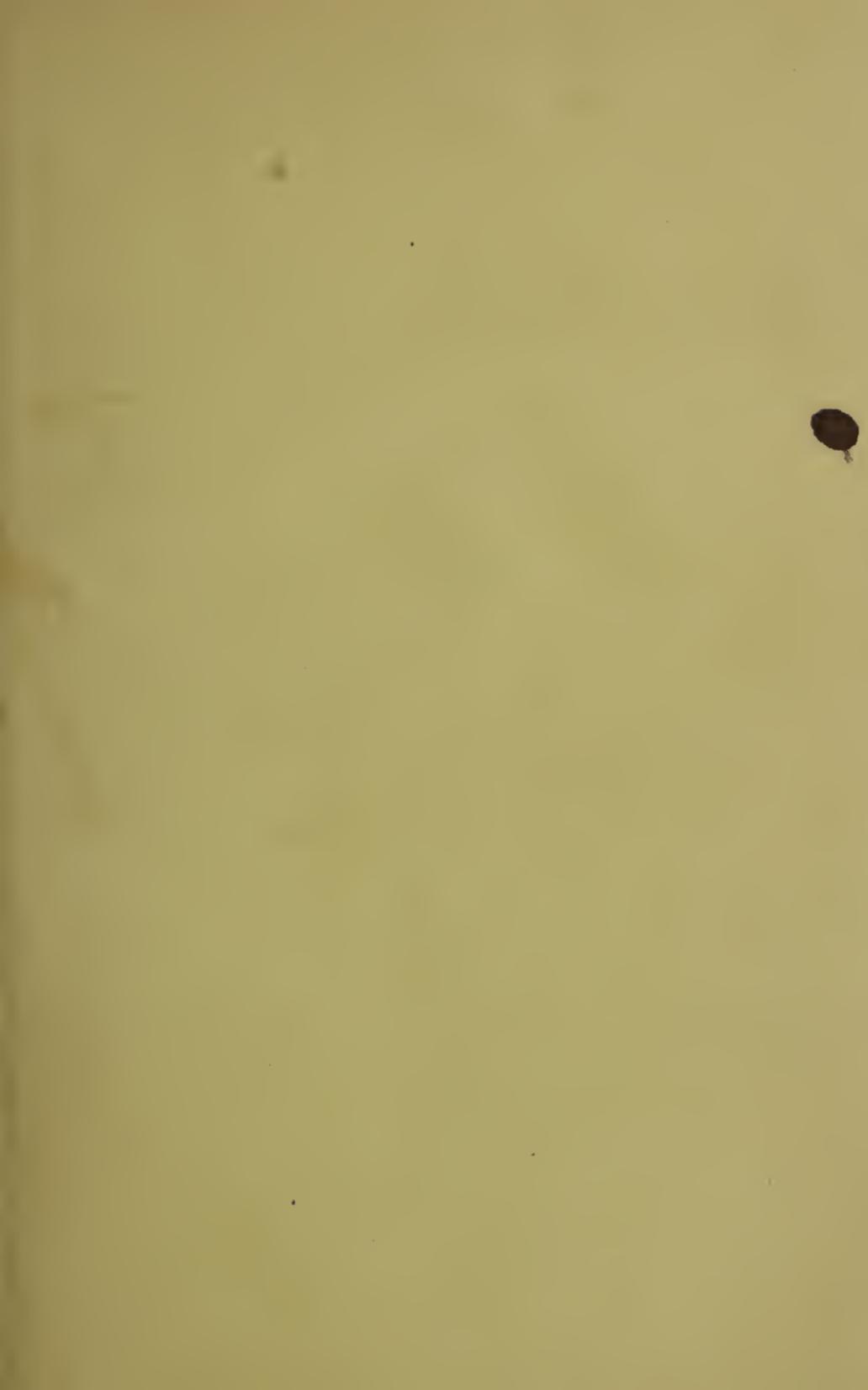
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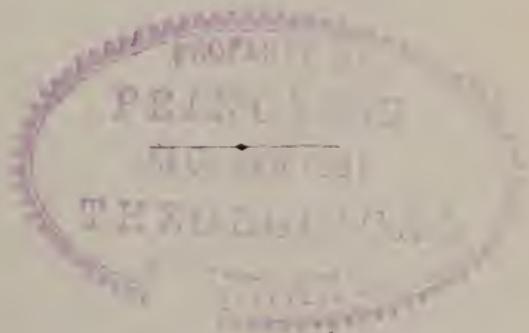
FOR

Heathen Women.

PUBLISHED BY THE

WOMAN'S BOARDS OF MISSIONS.

1873, Vol. III.



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PRESS OF RAND, AVERY, AND COMPANY.

1874.

The Woman's Board of Missions

Was incorporated by an Act of the Legislature of Massachusetts in the year 1869.

The Society is located in the city of Boston, and acts in connection with the American Board of Commissioners for Foreign Missions.

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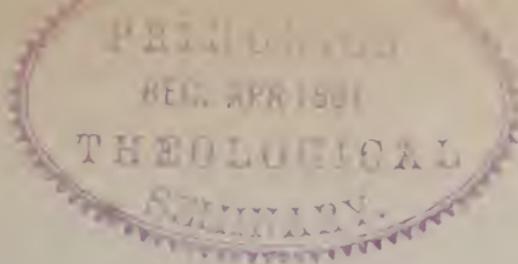
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FOR WOMAN.

VOL. III.

JANUARY, 1873.

No. 1.

TURKEY.

MISSIONARY TOUR.

BY MISS MYRA A. PROCTOR.

ON the morning of Sept. 15, Mr. Marden and his servant started for Scandaroon; and Pastor Thomas and myself removed to the teacher's house. He and his family did all they could to make us comfortable; but their house was not made for comfort, — rough stones laid up in mud, the same inside as outside, with one small window, only mother-earth for a floor, and a large fireplace, the most home-like feature of the room. In one corner was the pen for the goats, although not occupied this warm weather. I spread down my strip of carpet, put up my travelling bed and chair, and "settled down:" but I found myself obliged to unsettle again at night; for the one window furnished no refreshing breeze, and the sand-flies drove me out of doors

to sleep. I made a kind of tent by fastening my curtain to the projecting roof, and slept well, notwithstanding the barking of dogs, the crowing of cocks, and various other noises.

Of course I tried to see as many of the people as I could. Close by was the paralytic Hagop, who has lain on his back thirty-three years. His eye is still undimmed, and his conversation as vivacious as ever. When Pastor Thomas needed the teacher to assist him in purchasing a lot for a new chapel, the boys were sent over to Hagop to say their lessons,—quite different from fifteen years ago, when he could not read a letter, and used to keep the children about him swearing and quarrelling! I carried him a set of colored pictures of animals, in which he was very much interested, and read the descriptions, holding the cards sideways, as he always does his books, to favor his poor drawn-up hands. Two years ago his bed was in such a state that I sent him a piece of new canvas for it; and I was quite out of patience to find that the new frame had not been made, when the other was really so tottlish that he dreaded to have it moved at all, and did not venture to be carried to church. But he apologized for it. “Not every tree would do;” and “the timber must be seasoned;” and “the carpenter would not mind so small a piece of work.” While I was there, the new frame was made with the exception of two legs: probably another year will be required to finish it. His couch is a centre, and putting the cards there is the same as placing them in a circulating library.

On Sunday Pastor Thomas preached in the morning, and baptized several children. One sweet young woman, whom I did so much want for a scholar two years ago, brought forward her first-born son. Could you only have seen her!—the big head-dress worn by all the village women, one eye bandaged because of ophthalmia, the rest of her dress like a

man's, her skirts tucked up into her girdle behind, and a checked apron in front. She and her baby were clean, however. There were three others baptized. In the afternoon we had communion service. I prepared the bread from ours, and brightened the tin plate. A Catholic family lent us two tumblers, and sent up to the priests for a bottle of wine. I could not help feeling amused, at the idea of Catholic priests furnishing wine for heretics at their communion. One church-member arose, and confessed to having broken the sabbath. I thought, that, if these people had been taught as we had, the majority of them would feel obliged to make the same confession. But what can people do on Sunday who live in herds, and don't know how to read?

Wednesday we started for Hassan Beyli. It was only a day's journey; but we rested in the heat of the day, and so found ourselves just before sundown at the village of Keller. I must mention a fellow-traveller we had in the forenoon. He was a Moslem from Aybez; and the men with us knew him. He killed his uncle's wife a few years ago, because he thought she tried to lead his wife to be unfaithful to him. Pastor Thomas labored hard to bring him to repentance. He said, —

“You have many sins, — lying, stealing, murder.”

“I had many sins,” the man replied; “but, when I committed that murder, they were cancelled.”

Pastor Thomas urged him after a long discussion to pray for forgiveness; and he was ready to do so.

“But,” said the pastor, “you must repent, if you would be forgiven.”

“I cannot do that,” he answered. “Every time I pass the grave of my aunt, I curse it, and spit upon it. I called upon my uncle,” he continued, “after my release from prison; and he reproached me for killing his wife. He said

it would have been better for us both to have divorced our wives, and married again; but, as long as I had killed his wife, I must kill my own. I told him," he went on to say, "that I considered all I had suffered as coming from God, and that he must do the same. It was certainly the decree of God that his wife should die in that way; and, if there was such a decree in regard to my wife, why some day I should get angry and strike her, and kill her."

It was a strange sensation to be found in company with such a man; and, in all my trip in the mountains, the feeling never left me of being with thieves and murderers, although most of those I saw were repentant, and in their right minds. I asked one of the Hassan Beyli church-members, who was once a noted robber, how he felt now when he recalled those deeds. He was silent a moment, and then replied, —

"I robbed others as my trade, to support my family; but I committed hosts of sins for no profit at all, just out of the wickedness of my heart: now I have joined myself to God, and I trust he has fully forgiven me."

"Is it indeed true," I asked, "that you used to pray when starting on such expeditions?"

"Yes."

"How could you?" I said. And he, perhaps mistaking my meaning for "How did you?" pulled off his fez, turned his face toward heaven, and said, —

"Spare the good and benevolent; but if there be any miserly, crabbed, oppressive man, let him fall into our hands, O God!"

"But didn't the government look after you?"

"The government took the largest share."

"At least, did not your priests tell you it was wrong to steal?"

"My priest accepted three horses from me; and it was

my good father who taught me to steal for a living, and he follows the trade yet."

At last, he said, his priest, at the entreaty of his wife, did advise him to stop stealing, not because it was wicked, but because, some day, he would lose his life. "But," he added, "I was not afraid to die."

"What hope did you have of salvation then?" I inquired.

"We have a saying," he answered, "that the benevolent thief opens the gate of heaven," — a misconstruing, he supposed, of the story of the thief on the cross. When he was successful, he used to give away a large share of his plunder. Once, out of fourteen hundred piastres, he only saved one hundred for himself.

"What put a stop to the highway robberies in the mountains?" I asked.

"The gospel."

"Was it not the fear of Dervish Pasha?"

"I made that fourteen hundred piastres after Dervish Pasha had got things settled," was the reply.

Mr. Marden asked him if he never felt tempted now. He said he did sometimes have the thought flash through his mind, how easily he could make off with such and such booty; and he said a certain man told him that now was just the time to make money, for everybody had left off suspecting him. In these ways does Satan tempt the weak disciples.

TRUST IN GOD.

BY MISS BUSH.

I WOULD like to tell you a little incident, related to me by a woman at whose house we called the other day. She was speaking of her love for God's word, and her belief that a man must be good if he read and loved it. She said,

that, one night, a man knocked at her door, desiring admittance and a night's lodging. She replied, —

“I cannot let you in. I am a woman alone with my children ; and how do I know what sort of a person you are ?”

The man pulled a Bible from his girdle, saying, “For the sake of this will you not receive me ?”

Then she let him in ; and, as the custom is, he slept near the fire, close to which she and her little ones had prepared their beds. In the morning he expressed his surprise at her hospitality to a stranger, and said, —

“What if I was really a wicked man, and trying to deceive you by showing my Bible ?”

“God would have taken care of me,” she said : “he would not let you do me any harm.”

Then the man wondered, and said, “Truly God does dwell with these Protestants.”

CEYLON.

THE GIRLS' BOARDING-SCHOOL.

BY MISS TOWNSHEND.

I TOOK some of the school-girls out for a walk this afternoon, and we went to the potter's hill. It is only a round mound, perhaps twenty feet in height, probably made by the accumulation of ashes and *débris* in burning the earthen pots. All of Jaffna is so perfectly level, that these mounds are the only idea of hills which the untravelled natives have. It would amuse you to see how afraid the children are of going up so high, and their interest in looking at things below them. Once some girls went with me to a meeting which was held in the only two-story house in the

country. They were very timid about going up the stairs; and after we were safely at the top, and seated in the room, they inquired anxiously if I was sure it would not fall. You perceive that it is a new and trying experience for the females of this country to be elevated. However, they soon learn to enjoy the position; and, what is better, they try to persuade others to come up with them.

Our school keeps on its way, winning favor from others, and accomplishing, both directly and indirectly, a work for the women of Jaffna. The older girls are leaving us for homes of their own. Eight have left us since the beginning of 1871; and all but two are wives of Christian teachers. One of these two is a very lovely character, experienced in the school of Christ; and I think, sometimes, that the Saviour has made her a chosen vessel to show forth his love and grace among his enemies. She has prayed long and earnestly against the proposed marriage, and her friends have tried in every way to prevent it: but the father was inexorable; and she now expects soon to be married to one, who, though not an actual idolater, has no love for Christianity. The other girl did not seem to become a Christian while in the school; but, on being married to a Roman Catholic, she firmly resisted all efforts to proselyte her, and proved so incorrigible, that her husband took her back to her father's house, "that she might have peace."

I am often surprised to hear the earnestness and propriety with which our pupils talk to the women in the meetings which we hold at different places in the village. The rude and uneducated who gather around them are greatly attracted by the singing; and, when one of the girls begins to talk, they listen most attentively,—partly, I think, from very astonishment at seeing one of their own kind doing such a thing; perfectly aghast, perhaps, at the thought that black women are something better than cattle, since some

of them can learn and talk like men. It is so contrary to the customs of the people for girls to go to the houses of others than their relatives, that very few were willing to go out with me at first. Now they seem to feel a real interest in the work of converting souls, and a strong desire for their country-women to have the light.

What pleases and encourages me most is that these girls, of whom such a large majority come from heathen families, are so earnest and active for their relatives and friends. Before this they have only read the Bible regularly, and prayed with the family whenever they were permitted, and occasionally talked with those who called; but, this term, some have said of their own accord, that they thought they could get some women to come to hear them read and tell Bible stories. After each vacation I am more and more compelled to believe that our scholars are, many of them, doing a great work in their heathen homes, — even, in some cases, so changing them that they can be no longer called heathen. Having had this experience of being home missionaries, if Providence should place them in positions of acknowledged Christian workers, it does seem as though they would have a better preparation than those who have never had their sympathy and interest called out by actual knowledge of the nature of heathenism.

CHINA.

LETTER FROM MISS PAYSON.

WE give below extracts from a letter from Miss Payson, dated Foochow, June 27, 1872: —

“The last day of our school-year comes next week, on the fifth of July. It is a sort of examination-day; a few of

the missionaries, and two or three native preachers, coming in to form an audience. The older girls will recite Bible lessons in classical language, as well as colloquial, and will also be examined in arithmetic and astronomy. We have an orrery, which was presented to the school by friends in America; and I find it very useful in teaching the scholars about the sizes and relative positions of the planets.

CHINESE ASTRONOMY.

“The common people here, as well as the majority of the literati, are ignorant enough to believe that an eclipse of the moon is caused by the malevolent endeavors of a huge dragon to devour it. They are also so childish as to issue forth, when such an event occurs, armed with vessels of tin and brass, and with any number of gongs, cymbals, and bells, making the night hideous with their din, with the intent of frightening away the intrusive monster. If any thing could drive away the offender, such a *charivari* as they give him ought certainly to do it; and it is but just to say, that, after several hours of persistent effort, they always succeed in accomplishing their design. Having been taught such astronomical science as this, it could hardly be expected that the school-girls should very readily appreciate or understand the new departure the science takes when it gets into the hands of foreigners. They seem to enjoy the study, however, and certainly have learned enough already to acquit the abused dragon of all unfriendly designs upon her Majesty the moon. I like the names by which we designate the planets here better than those used in the English text-books. Venus we call *King Ling*, or ‘the golden star;’ and Mars, *Hwi Ling*, or ‘the fire star;’ Neptune we naturally style ‘the ocean ruler;’ and Saturn is ‘the sky-king star.’ So much for our astronomy.

FEELING AFTER GOD.

“Last week I went to see an old woman eighty-three years of age, who is very poor and infirm. The house where she lives all alone is a mere hovel, containing one room; and her bed is sheltered from the rain, which enters through the many crevices in roof and wall, by a strip of coarse matting suspended by strings at the four corners, between the roof and the bed. Three or four smoke-begrimed ancestral tablets stand in a dignified row on a rickety table near the head of the bed; and a few incense-sticks in a wooden cup are offering them silent homage. But the tablets and the incense-sticks seem to do very little towards comforting the poor old woman in her desolation; and, in my frequent calls upon her, I have often urged her to burn them, or cast them away, and trust in God alone. She never consents to such a disposal of them, but still seems interested in what I say to her concerning Bible truths, and pleased when I speak of praying with her before leaving. She assures me that she prays to God very often since I have taught her about him, and entreats him to let her die soon, that she may be released from her misery. There are always tears in her eyes at these times, and such a pitiful sadness in her tones, that I can hardly refrain from weeping with her. A boy about fourteen years old, a relative of hers, who was in the room one day when she was telling me about her frequent prayers, immediately remarked, ‘Yes, that is so: she prays all the time.’

“Very ignorant though she may be, and only half ready to give up her trust in her idols, is it not possible that the good God, who will not break the bruised reed, will have pity on this poor woman, hear her prayers, and save her soul when out of such depths she cries unto him?”

Our Work at Home.

WE wish to make our most profound salaams to each one of our patrons on this bright morning of the glad new year. We hope our welcome will be none the less cordial because we have not waited for the boisterous winds of March to speed us on our way; and, if you will receive us, we shall be happy to appear before you each month throughout the year. Four years ago we started out our little messenger, not at all sure that it would find a lodgement amid the great flood of reading that occupied the minds of the American people, but hoping at least, like Noah's dove, to bring back one little olive-leaf as a token that God had remembered us in loving-kindness. We did not venture to send you our own thoughts and opinions; but we have endeavored to give you, without comment or embellishment, our missionaries' own words.

But new applicants have been knocking at our doors, asking for an opportunity to plead for their fresh and untried fields. From Spain they want to tell us of the children that have been gathered into a boarding-school in Barcelona; and Japan sends the tidings that government and people alike, with wonderful earnestness, are seeking education for the daughters in their land. Our Constantinople Home will soon, we trust, have much to send us of the moral and mental training which the Turkish girls receive; and ere long the Home among the Dacotah Indians will have its tale to relate of success or failure.

We would not say nay to these anxious applicants, and we would not for the world refuse admittance to our dear old friends from Harpoot, Madura, Inanda, and other sta-

tions. What could we do? We asked guidance of our heavenly Father; and we cannot but think that he sent the answer from the East and the West, and in our own hearts too, — “Make the Quarterly a Monthly.” To enable us to do this successfully, we ask the cordial co-operation of all our friends, both at home and abroad. We ask that any practical hints or suggestions, any gratifying successes, which may stimulate others to make similar attempts, be sent us for publication. Not to add too much to the already heavy burdens of our missionaries, we ask their personal friends in this country to send us any letters they may receive containing interesting incidents or information in regard to their special labors.

Although twice as much matter will be given during the year as before, it has been thought best not to increase the subscription-price; but, in order to meet the additional expense, we do wish, most earnestly, to increase the list of subscribers. In this we need the assistance of every member of every auxiliary society connected with our Board. We hope no one will think this request is made to her neighbor, or to some mythical individual in a distant town. We appeal to you yourself, dear friend, to do what you can in your own church, and in your own little circle of acquaintances. But most of all we need long-continued supplication at the throne of grace for a blessing on our periodicals and on all departments of our work. The fervent prayer of the righteous availeth much; and, to secure concert of action in this regard, we would like to ask all the members of our churches to set apart a quiet hour on every sabbath evening, from five to six o'clock, to plead with our heavenly Father for his special favor and guidance. Of ourselves we can do nothing; but He who holds the power chooses to work through woman's weak hands, — yours and ours, dear friends; and how shall we answer to him if they be idle or reluctant?

NOVEMBER MEETING.

THE regular quarterly meeting of the W. B. M. was held in the Old-South Chapel, on Tuesday, Nov. 5, Mrs. Albert Bowker presiding.

Our limits forbid our giving more than the main feature of the meeting, which was the presentation of the claims of the Constantinople Home. Letters from missionaries, strongly indorsing the enterprise, were followed by an earnest appeal from the president, which closed with these words:—

“Miss Fidelia Fisk, on her arrival in Smyrna thirty years ago, was deeply affected by the moral condition of the people. ‘Had I ten thousand lives,’ she wrote, ‘I would gladly give them all away to help raise these degraded ones. But they are very difficult of access.’ On reaching Constantinople, by special favor she was permitted to go into the mosque of St. Sophia. Writing of the impression made upon her by the poor deluded people, she exclaimed, ‘Oh, how my heart did weep over them in their lost and ruined state! Oh that God were worshipped there by sincere and humble hearts!’

“With what joy would this dear saint have hailed the wonderful opportunity that is now presented to us! Her prayers and ours are answered in the request that comes to us from these very men and women for the education of their daughters. Shall we not be willing to fulfil our prayers? Shall we be found wanting when the door is opened wide before us? Have we no tear to shed, no heart to work, no means to give, for these Armenian women?”

 TO PATRONS.

 UNDER the new arrangement, the financial year of “Life and Light” will commence in January, instead of March as heretofore. To all those whose subscriptions ex-

pire in September, 1873, the numbers will be continued through the year on the receipt of twenty-five cents additional.

It is very desirable that all subscriptions should date from January or July; and, as our payments are to be invariably made in advance, immediate renewals are earnestly requested.

It has been our custom to send extra copies of our *quarterlies* to each Auxiliary Society and Mission-Circle; but, as the *monthly* issue involves so large an increase in expenditure, we know our friends will not wish us to burden our treasury with this gratuitous distribution. These numbers will therefore be discontinued in the future.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS.

NOVEMBER, 1872.

MRS. HOMER BARTLETT, TREASURER.

MAINE.

- Auburn.*—Aux., Mrs. H. B. Pulsifer, Sec., \$15.
Bangor.—By Mrs. G. W. Pickering, a voluntary offering by Alice Side-linker, ten years old, \$1.25.
Bath.—Aux. Central Ch., Mrs. A. J. Fuller, Treas., for support of Miss Baker, at Mardin, \$300.
Ellsworth.—Prayer Circle Aux., Miss L. L. Phelps, Treas. \$5.75; "Cup-bearers," 25 cts.—\$6.
 Total, \$322.25.

NEW HAMPSHIRE.

- Hanover.*—Aux., Sarah F. Sanborn, Sec., \$42.

VERMONT.

- Vershire.*—Cong. Ch., a few ladies, \$6.

MASSACHUSETTS.

- Amherst.*—Aux., Mrs. M. A. Allen, Treas. (of which \$25 by Mrs. Luke Sweetser to constitute herself a L. M.), \$115.55.
Boston.—For silver coin and ring, \$5.25; pin, \$2.50; Old South Ch., "L.F.B.," to constitute Miss Blake of Barcelona, Spain, a L. M., \$30; Berkeley-street Church, "From one who loves Christ and his workers," \$10; Central Ch. Mission-Circle, "Merry Workers," \$5.—\$52.75.
Burlington.—Aux., by Mrs. Hudson, Pres., \$30.
Chelsea.—Aux., add., Miss L. W. Stone, \$1; Mrs. P. G. Atwood, \$1.—\$2.
Edgartown.—Cong. S. S., for Miss Parmelee's school, \$33.
Groveland.—Ladies of Cong. Ch.

and Soc., \$15.50; M. S. Atwood, Esq., balance to constitute Mrs. Laura S. Atwood a L. M., \$9.50. — \$25.

Holbrook. — Moses French, Esq., to constitute Mrs. Elizabeth G. French a L. M., \$25.

Hopkinton. — Sale of quilt, \$2 50.

Ipswich. — "Mother and Me," \$1.

Lancaster. — Sewing-Circle Cong. Ch., Miss M. A. Keyes, Treas., to constitute Mrs. A. P. Marvin a C. M. \$25.

Monson. — Aux., add., an invalid's offering, \$2.

Newton. — Eliot Ch., towards salary of Miss Sisson at Madura, \$34

Reading. — Aux., Mrs. J. B. Leathe, Treas., \$16.

Springfield. — Aux., Olivet Church, Mrs. Homer Merriam, Treas. (of which \$25 by Mrs. Walter H. Bowdoin to constitute herself a L. M.), \$61 05.

Salem. — Crombie-street Ch. S. S., for pupil in Miss Bissell's school, \$30.

Stoneham. — Mrs. Peter Green, \$4 50.

Westford. — Union Ch., \$13 25.

Wrentham. — Aux., Miss Emily S. Shepard, Treas., \$37 50.

Wellesley. — Aux., Mrs. P. W. Dana, for two pupils in mission-schools, \$70. Total, \$605.60.

C. HOME BUILDING-FUND.

Wellesley. — Aux., \$100.

Rochester. — Mrs. C. T. Leonard, by Mrs. Theophilus King, \$30.

Boston. — Union Ch., Mrs. A. Van Wagenen, \$50; Mrs. D. Coit Scudder, \$10.

Boston E. — "M.E.F.," \$2.

CONNECTICUT.

Middletown. — First Cong. Ch., Aux., Mrs. Mary B. Hazen, Treas. (of which \$25 by "A Friend" to constitute Mrs. E. P. Barrows a L. M.), \$31.50.

Milford. — First Cong. Ch., \$10.

Newton. — Cong. Ch., \$8.50.

Norwich. — Second Cong. Ch., Aux., Add., Mrs. J. D. Coit, Treas., \$11.

Putnam. — "Mission-Workers," \$54. Total, \$115.

C. HOME BUILDING-FUND.

Hampton. — By Mrs. Copp, Mrs. Henry G. Taintor, \$20.

NEW YORK.

Brooklyn. — South Cong. Ch. Ladies' Benevolent Soc., \$25, of which to constitute Mrs. Edwin L. Childs a L. M., 27.40.

Cazenovia. — Pres. of S. S., for pupil in Miss Payson's school, China, \$40.

Catskill. — Miss Julia R. Day, to constitute herself a L. M., \$25.

Franklin. — Aux., Mrs. S. J. Hough, to constitute their Vice-Pres., Mrs. S. G. Cowles, a L. M., \$25. Total, \$117.40

PHILADELPHIA BRANCH SOCIETY.

Philadelphila. — "Morning Stars," for "Sara Bedroysan," Bible-reader, C. Turkey, \$29; "Golden Links," \$5; Sixteen ladies, \$16; Montclair, N. J., Woman's Miss. Soc. (of which to constitute Miss Myra Proctor a L. M.), \$54 75; Jersey City Woman's Miss. Soc., \$34.80; Orange, N. J., Trinity Cong. Ch. Woman's Miss. Soc., \$19; "Orange-buds," \$5; E. Orange Woman's Miss. Soc., \$56. Total, \$219.55.

OHIO.

Gambier. — Ladies' Miss. Soc., Cong. Ch., by Miss Jennie Carlisch, \$10.

Portsmouth. — First Pres. Ch., for support of a pupil at Harpoot, \$30. Total, \$40.

ILLINOIS.

Chicago. — Second Pres. Ch., Olivet Mission-Circle, for pupil at Harpoot, \$41.

CALIFORNIA.

Oakland. — Aux., Mrs. M. P. Cole, Treas., to constitute Mrs. Sarah M. McLean, Mrs. Harriet B. Willard, Mrs. Maria G. Walker, Mrs. Helen Rowell, Mrs. Edna M. Watkins, Mrs. Sarah Perkins, Mrs. Abigail B. Hunt, Mrs. Maria C. Kittredge, L. M.'s., \$200.

Total of regular subscriptions \$1,708.80
 For subscription to "C. Home" 212.00
 For subscriptions to Quarterlies, "L. and L." 185.17
 For subscription to Quarterlies, "Echoes" 3.00

Total for month . . . \$2,108.97

Obituary

OF

MRS. LINUS CHILD.

By MRS. DR. ANDERSON.

As the Directors of the Woman's Board met together for special business on Friday, Nov. 15, their hearts were saddened by finding themselves again bereaved. Mrs. Linus Child had died the day before.

Mrs. Child has been identified with this work from the beginning, and has seldom been absent from its meetings. Indeed, she was one of the "two or three" who met together to pray for wisdom in this matter, before any movement was made towards the organization of a Woman's Board of Missions. Her interest in foreign missions dates back many years; and she fully sympathized with her large-hearted husband in the many and great services which he rendered to this cause. They together attended the annual meetings of the A. B. C. F. M., with an interest which was strengthened by frequent and unusual opportunities for acquaintance with missionary work. Pleasant memories cluster around the social interviews of past days.

Our sister was also deeply interested in the prosperity of the Church at home; and others were stimulated by her example in attending upon the stated meetings for prayer and praise.

Her sore bereavement in the loss of her husband greatly quickened her preparation for the heavenly home. From that time she seemed to turn her thoughts from earth; and her cheerful endurance of a painful sickness, her patience, her kind regard for the comfort of those around her, were some of the fruits of this new consecration. The anticipation of meeting those who had gone before, and of being present with the Lord, led her to welcome the summons which called her home. Thus

"They are gathering homeward from every land,
 One by one;
 As their weary feet touch the shining strand,
 One by one,
 Their brows are enclosed in a golden crown,
 Their travel stained garments are all laid down;
 And, clothed in white raiment, they rest on the mead,
 Where the Lamb loveth his chosen to lead
 One by one."

As we were feeling the pressing responsibilities of duties and plans at our meeting, we felt that one of our number was resting in the green pastures, and beside the still waters, of the heavenly land.



CEYLON.

WORK IN A HIGH-CASTE VILLAGE.

WE gave in the September number an account by Miss Hillis of a school under her care in a fisher-village in the vicinity of Batticotta. The following statement relating to her work in a high-caste village, a mile or two from the station, will be read with equal interest:—

“Many of the people are Brahmins and temple-keepers; others are rich, influential *baluhlas*, and all strong heathen. During the last seven months I have spent sabbath afternoons, in company with one of the Christian women of the Batticotta church, in visiting from house to house, and have never been more interested in any village or work. We have been received as cordially in the Brahmin families as in others. In only one instance have we been refused admittance; and that family, after a few weeks, invited us to visit them, and we had a very pleasant talk with the women. In these calls I have thrown the responsibility on the native Christian women as far as possible. They are graduates of Oodooville, somewhat advanced in years, two of them widows, and in all respects fitted to interest and instruct those whom we usually meet.

“The Brahmins are plainly the nobles of the land. In some of their houses are women whose native grace, dignity, and refinement of manner, are wonderful. They are very neat. The clothes of the men are always of a snowy

whiteness; and the houses and yards would do credit to a good housekeeper in America. The women and girls wear a great deal of jewelry; but it does not seem so much out of taste as you would suppose. Their bracelets are usually of ebony and gold, very tasteful in design; their ear-jewels, necklaces, and ornaments for the head, of gold, pearls, and rubies. Their brilliant cloths are very becoming to their dark complexions. They are woven of rich materials, often of silk, with what seems to be threads of gold and silver, and have a rich, gorgeous beauty truly Oriental. No Western style of dress admits of such exquisite taste in its arrangement as these Eastern robes, which are only a single piece of cloth perhaps ten yards in length.

“In my school in this village I have had fifteen girls, — all but two from high-caste families. I wish you could see them. I don’t love them any more than those in the low-caste fisher-village: but to a stranger they would certainly be more interesting; and they give me much less trouble than the neglected little ones of the over-burdened mothers of the poorer class.

“Instead of having to be brought to school every day, I always find them, with their hair smooth, and their faces bright and clean, waiting for me. During one week there were daily services in the temple, and I supposed the school would be broken up until after close of the festival. But the children were punctual as ever; and, after two or three days, I asked them how it was that they were not at the temple. ‘Oh!’ said one of the brightest girls, ‘we go very early, and then run very fast to school.’ Although I have said nothing to them about rubbing ashes, they rarely come in with any on their foreheads; and, when they do, the signs of disapproval among the others are so strong that it is all quickly wiped off. They have taken so much interest, especially in learning hymns and the lyrics, and in learning the letters too, that I

feel very hopeful in regard to this school. The parents also have seemed very much interested; and I cannot but believe that some of these women, and many of the children, will be brought to accept the truth as it is in Jesus. I hope that you will remember them, and pray that their feet may soon be turned from the weary path in which the mothers of this dark land have trod for so many centuries."

TURKEY.

LITTLE EVANGELISTS.

BY MISS E. T. MALTBYE.

THE girls in our school at Samokov, besides attending the weekly prayer-meetings, sometimes visit among the people. Yesterday they were admitted into the Bulgarian nunnery, which contains about one hundred nuns. Some of them seem much interested in the Bible; but their minds are very dark. The priests who attend service there entered into conversation with our teacher, and asked a great many questions about the Protestant faith. There is evidently an under-current of honest inquiry to know what and where is truth; but fear of persecution smothers it.

The efforts made by the girls to reach others is productive of good to themselves. Some little Christians seem to improve every opportunity to win others to share with them the glorious salvation of Christ. We call them our "Little Evangelists." One of them said, not long ago, "When I see those who know nothing of Jesus, I *can but* tell them what I know and feel." So, when beggars or poor villagers come into the yard, we often see the little band gathered about them, telling them the "old, old story" that is so new and strange to them.

Home Department.

Two years ago the missionary love and zeal of the women in our Western churches were represented for the first time in this publication. With the beginning of this third year of our connection with it, a new arrangement is adopted. It is proposed that this little messenger shall visit our friends monthly, carrying, as heretofore, recent intelligence from our missionaries, with such facts and suggestions relating to our work in general, as may seem adapted to awaken and stimulate love for the cause which we seek to promote. The Treasurer's monthly statement of receipts will henceforth be included in its pages, so that we hope to present a more full and just account of the work of our Board, both at home and abroad, than has been possible under the former arrangement. The number of pages assigned to our department in each issue is less than formerly; but the aggregate during the year will be double the number appropriated to our use in previous years.

We commend anew this important agent in our work to the cordial and personal support of all our friends, as it goes forth from time to time on its special mission. The new plan, involving an increased expenditure of money, time, and labor, brings also an increase of responsibility upon those who have advocated a more frequent issue, and an obligation on their part to do all that lies in their power to enlarge its sphere of usefulness.

We earnestly ask your co-operation in our efforts to add life and freshness and power to its words, that the cause in

behalf of which it speaks may have a warmer place in the hearts of our Christian sisters, and its claims upon their love and ardent devotion may be more generally felt and acknowledged.

Now is the time, too, for vigorous effort to extend its circulation. Let each auxiliary commit the work of adding to its list of subscribers to one or more of its members, who will undertake it because of the love they bear to Christ, and their desire to awaken a wider and more intelligent interest in the extension of his kingdom. We are convinced that our subscription-list can be greatly increased by systematic, persevering effort on the part of those to whom such service properly belongs, — *the members of our auxiliary societies.*

As our new year commences now with January, subscriptions should be sent at once to Secretary W. B. M., Missionary House, Boston.

All communications relating to the Western Department may be addressed to Miss Mary E. Greene, Evanston, Illinois.

REPORTS FROM AUXILIARIES.

A LARGE number of reports were received at the time of our annual meeting from auxiliary societies which could not be represented by delegates. A few of these were read; but most of them were reluctantly omitted on account of the pressure of other subjects of interest and importance.

We give here a few brief extracts only, wishing that our space would admit more of them.

From Yankton, Dacotah Territory, we have the following earnest words: —

“I am glad to report an increase in membership and in

interest, with, of course, a corresponding increase in contributions. The number of names *in our books* is twenty-nine. The average attendance at our monthly meetings is eight; but we have such delightful meetings, that I am sure the attendance must grow larger all the time.

“The amount of contributions since January is \$34.71; and it is probable that the amount will be doubled by the close of the year. *The number of subscribers for ‘Life and Light’* is eighteen.

“At our meeting in May a desire was expressed that the Home-field should share in the prayers and gifts of the Ladies’ Missionary Society. It was distinctly felt and understood that the joining of the two fields meant that our contributions should at least be doubled; and it seems to me that they should be yet more increased, since the more we try to do for others in this wide, wicked world, the more we find we can do, because the more we are willing to do.

“So we look for a large and healthful growth of the missionary spirit in our church; and so may it be, for what is one’s religion good for if it is not about all ‘missionary spirit’?”

From Fairfax, Io., we have the following statement:—

“Our society was organized in 1869. At present we have twenty-five members. Our monthly meetings are not very well attended, as the members live at a distance from one another; but many are deeply interested in the cause of missions. We have enjoyed the labors of two missionaries from a foreign field, — Rev. Ozro French from India, and Rev. John White of the Mendi Mission in Africa. Though both are dead, the interest in missions awakened by them still remains.

“We have a band of little helpers, who meet at the parsonage the first Saturday of each month. The girls work an hour, and bring in their offerings, which are their own earnings, at each meeting.”

The auxiliary connected with the Western Female Seminary, Oxford, O., reports as follows:—

“Our society last year numbered a hundred and thirty-five members. The united contributions of teachers and pupils amounted to two hundred and thirty dollars. Our monthly meetings, conducted by different sections of the school, increased in interest toward the close of the year,—one reason being the rich outpouring of the Holy Spirit, which awakened all our hearts to warmer sympathy with the Lord’s work and his workers everywhere; and another, the fact that one of our senior class was looking forward to a home on missionary ground within a few months. One of our teachers of last year has also responded to the call for more laborers in the far corners of the Lord’s vineyard, and is under appointment from the Baptist board, expecting to sail for Burmah the last of October. We pray that the Holy Spirit may be with you in your meeting, guiding you to right decisions, and filling your hearts with faith and gladness.”

RECEIPTS OF THE WOMAN’S BOARD OF MISSIONS
FOR THE INTERIOR.

FOR NOVEMBER, 1872.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.

Oxford.—Female Seminary Aux.,
by Miss Lizzie K. Peabody, \$60.50.
Tallmadge.—Aux., Mary C. Ash-
man, Treas., \$13.70. Total, \$74.20.

MICHIGAN.

Goodrich.—Miss Sarah Campbell,
\$1.
Jackson.—Aux., Mrs. George H.
Lathrop, Treas., \$150.
So. Boston.—Aux., Mrs. S. McKin-
ney, Treas., \$13. Total, \$164.

ILLINOIS.

Beardstown.—Aux., Mrs. L. E.
Waldo, Treas., \$6.75.
Beecher.—Mrs. T. L. Miller, \$1.
Chicago.—New-England Church,
Aux., towards salary of Miss Cha-
pin, Mrs. Max Hjortsberg, Treas.,
\$40.83.
Creston.—Aux., by Mrs. C. Cod-
dington, \$10.
Elgin.—Aux., Mrs. G. P. Lord,
Treas., \$8.87.
Ontario.—Aux., Mrs. M. I. Leffing-
well, Treas., \$12.

Plainfield. — Aux., Miss Lizzie Royce, Treas., \$6.
Quincey. — Aux. for support of Miss Evans of No. China, Mrs. E. Littlefield, Treas., \$50.
Rockford. — Junior class and teacher for support of a pupil in the Samokov school, \$44; senior class and teacher, for support of a pupil in Miss Porter's school at Peking, \$40; by Miss Anna P. Lill, \$84; Aux., Mrs. I. Harding, Treas., \$112.55. Total, \$332.

WISCONSIN.

Delevan. — Aux., for support of Bible Reader in Madura Mission, Mrs. R. Coburn, Treas., \$20.
Fort Atkinson. — Aux., Mrs. F. H. Montague, Treas., \$18.66.
Green Bay. — Pres. Church S. S. for a child in Miss Porter's school at Peking, by Mr. B. Butler, \$40.
Janesville. — Mrs. Rev. L. Whiting, to complete contribution for life-membership of her second daughter, Mrs. Charles McKeen Duran, of Eldora, Io., \$17.
New Chester. — Aux., by Frances C. Perkins, \$3.
Plymouth. — Aux., Mrs. I. N. Powell, Treas., \$5.60.
Racine. — Mrs. S. A. Sage, \$1.
Ripon. — Aux., Mrs. L. A. Dawes, Treas., to constitute Miss Irene Wilcox L. M., \$25.
Waukesha. — Aux., Miss E. D. Flintham, Treas., \$20.25.
Wauwatosa. — Aux., Miss Susan G. Warren, Treas., \$13.25.
West Salem. — Aux., Mrs. M. L. Clark, Treas., \$20.50. Total, \$184.26.

IOWA.

Anamasa. — Aux., Mrs. I. S. Stacey, \$50.

Agency City. — Aux., Mrs. M. Wier, Treas., \$20.50.
Davenport. — Aux., Mrs. S. F. Smith, Treas., \$27.05.
Denmark. — Aux., \$28.78; Children's Mission Circle, \$3.78. — \$32.56.
Dubuque. — Aux., to constitute Mrs. S. W. Millard L. M., \$25; Mission Circle, \$75. — \$100.
Fairfield. — Aux., Mrs. David Webster, Treas., \$14.50.
Fairfax. — Aux., Mrs. L. M. Hedges, Treas., \$19.
Grinnell. — Church Miss. Soc., \$12; Cong. Ch. Soc., \$9; the remainder by Woman's Miss. Soc., to constitute Mrs. Charlotte Hillyer L. M. of the A. B. C. F. M., \$130.
Iowa Falls. — Aux., Mrs. H. L. Clarke, Treas., \$18.30.
McGregor. — Aux., to be applied to the support of preachers' wives in Harpoet, Mrs. R. Grant, Treas., \$16.
Monticello. — Aux., Mrs. I. R. Stillman, Treas., \$12.50.
Toledo. — Aux., Mrs. E. N. Barker, Treas., \$17.50. Total, \$457.81.

MINNESOTA.

Hamilton. — Aux., Miss C. I. Anderson, Treas., \$9.50.
Minneapolis. — Aux., to assist the New-England Church of Chicago in payment of Miss Chapin's salary, (of which \$5 is from Mrs. Charles A. Borey to complete her own life-membership, \$25 from Mrs. E. H. Allison to constitute Miss Emily I. Gray L. M., \$50 constitutes Mrs. L. B. Graham and Mrs. George Conant, L. M.'s), \$80.
Rochester. — Aux., Mrs. I. Edgar, Treas., \$16.50. Total, \$106. Total, \$1,318.27.

MISS MARY E. GREENE,

EVANSTON, ILL.

Editress of the Western Department.

GO PREACH THE GOSPEL TO EVERY CREATURE

HOLY BIBLE

ECHOES

FROM

LIFE AND LIGHT.

JAN.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1873.

MORE FREQUENT ECHOES.



DEAR CHILDREN, — Did you ever go to the White Mountains, and, out on a certain lake there, hear a blast from a hunter's horn echo from mountain to mountain, till it sounded like sweetest music? Just such music we have heard many times since we first sent out our "Echoes from Life and Light," two years and a half ago. We promised then to echo the cry from heathen children, their grateful thanks and fervent greetings; but we didn't expect such pleasant returns. The low murmur of the little "Rills," the hum of the "Busy Bees," the strong notes of the "Gospel-Trumpeters," and the sweet tones of the "Little Nightingales," have delighted our ears; while our hearts have been gladdened by many a "Willing Helper" and "Merry Worker." We have also had money brought into our treasury that came from very strange things, — such as missionary eggs and potatoes, hens, grape-vines, and flower-bulbs, and last, though not least, from the dear mission-

circles whose fairs and various entertainments have brought nearly three thousand dollars in 1872 alone.

We wish to thank our little friends with all our hearts for these things, and then — we want to ask for more. We will try to give you as much as we can in return. The grown people have asked for a visit from "Life and Light" once a month; and as we have often thought that the "Echoes" from it must have grown so faint in the long three months of silence, that the children have almost forgotten to listen for them, we are glad to send them monthly too. We hope you will recognize your old friend in its new dress; and now we want you all to help us make its pages bright and sunny. Send us word when you have thought of any new ways of earning money, or of any thing you can do for the heathen children; and don't be afraid to ask questions, we shall be glad to answer them all.

It won't be very long before you little people will no longer echo what your fathers and mothers say; and we want your voices to be strong and clear to plead for those, who, like the little ones on the cover, are coming to the dear Saviour for the bread of life.

LITTLE NASLÉ.

BY MISS PHEBE L. CULL.

I WOULD like to tell you about little Naslé, the first child who came to our school as a boarder. She is a very beautiful and interesting girl, the daughter of an Armenian merchant in Hiddin. She seemed quite happy in her play, but would grow very sad as night came on. Her large dark eyes would fill with tears; and she would sob, "*Metéra mon, Metéra mon!*" "My mother, my mother!" The night before school was to open, she cried very hard for a long time.

After we had tried many ways of comforting and diverting her, Mrs. Baldwin began to reason with her, talking in Armenian.

"Tell me," she said to the child, "what do you wish to do?"

"I want to go to my mother."

"But it is impossible for you to go to-night: there is no train, and no one to go with you. If you will stop crying, we will talk about what can be done; but I cannot understand you unless you are quiet." The tears were instantly dried, the sobs hushed; and she began to talk very rapidly.

"I want a letter written to my father," she said. "Tell him to send some one for me at once. All the neighbors said it was a shame to send such a little child away from her mother; and my mother herself said she should die if I came away. Didn't all the others die? And I am the only one that is left. Wasn't I getting along very well at school before? To be sure I was."

By this time she had become quite excited; but, when she was assured that word should be sent to her father, she went quietly to bed, and slept soundly all night. The promised letter was written; but there were no more violent sobbings. Naslé made up her mind to wait patiently for the answer; and, before it came, she had grown quite happy and contented, and was soon the life of the house. A few days ago, there came a telegram, saying that Naslé's father was very ill, and that she must be sent home at once. We did not tell her of her father's illness, only that he had sent for her. She was very quiet, but did not look happy; and, when we bade her good-by, the tears were just ready to start again. She was very susceptible to religious impressions. The Greek teacher, Miss Chrysoula, had a brief illness; and Naslé said afterward to the pastor's wife, "Of course, Miss Chrysoula got well. Didn't we pray for her? And doesn't God answer prayer?"

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AINTAB. (FROM A HILL OPPOSITE THE GIRLS' SCHOOL.)



TURKISH SCENES.

NUMBER ONE.

BY MISS MARY G. HOLLISTER.

DEAR CHILDREN, — Come with me in fancy across the Atlantic, over the Mediterranean, past Malta and the Grecian Islands, till we come to the land of the people we call Turks. I am going to take you four or five days' journey into the interior, to a place called Aintab; but we will talk about the queer way of travelling, the wild-looking Arabs we meet, and the strange, strange country and people some other time. As we ride through the streets of this Eastern city, the muleteers utter fearful oaths about the animals and our baggage. Little boys and girls with red caps and bright-colored, though ragged, coats and dresses on call out after us with the greatest gusto, "*Bodvelli sam yeh!*" "May the desert winds blow on you!" while the women, all muffled up in white from head to foot, uncovering one eye enough to get a glimpse of us, explain to each other that "the strangers have come from a country they call 'Amelica.'" One says, as the sun is just sending his last rays down through the dingy streets, "Oh! they are sun-worshippers, been out to see the setting sun."

"Ya," says another, and stands quite lost in wonder at the sight of the "Amelicans."

"No, no!" exclaims a third: "that's the teacher who takes girls into her house; got lots of money; wouldn't wonder if she were a bey's daughter."

And now, after haps and mishaps, we ride through the outer door of Aintab Seminary,* and find ourselves in the courtyard, where we are greeted by a score of bright, happy girls, all calling out, "*Hosh geldin!*" "Welcome!" Some day you must know all about our school; but first we will see how they spend the sabbath in this strange city.

* See No. 2 in the picture.

In the morning, a little after sunrise, in the large church near by, our people — young and old, gray-haired men and women, as well as little boys and girls — gather together for the lessons of the day; and that is our sabbath school. Sitting around their teachers in semicircles on the floor, they sing such hymns as "Nearer, my God, to thee," and then recite lessons from the Bible. The lesson lasts a long time; for the children have no little papers and pleasant books in their homes, and their mothers were not brought up in a Christian land, so they cannot tell them sweet stories of Christ and the olden time. At noon you will hear a wild cry, which, perhaps, you have noticed before, from the tall minarets. That is to tell the people that it is time for prayer again; for the Moslems call out from these minarets five times a day, over and over again, "*Allah ekber, Allah ekber, Alla la il Allah!*" At this call we go to church, and once again in the afternoon, an hour and a half before sunset. In the evening, after prayers, our school-girls — the same ones your pennies help to educate — come to talk with their teachers about the way of salvation.

There is one we call Merroosh. I speak of her not because she is so much better than the others, but because the change in her was more decided. Though a Protestant, she had never been to our service more than two or three times, and knew very little of Christ and his salvation; but she learned very rapidly, and soon, Pharisee-like, thought herself as good as, and perhaps a little better than, most Christians. But after a time the Spirit showed her her sin and pride; and then she was very earnest to learn about Christ, and his invitations to sinners to come and find forgiveness and rest. She is now a true Christian, and will soon go out to tell those of Christ who know nothing about him except the name.

The muezzin calls out the last prayer of the day from the minarets: and our sabbath of rest in Aintab is ending.

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

MAINE. — *Bangor*. — "Alice Sidelinker," \$1.25.

Ellsworth. — "Prayer-Circle," \$5.75; "Cup-bearers," .25.

MASS. — *Boston*. — Central Church, "Merry Workers," \$5.

Edgartown. — Congregational Sabbath School, \$33.

Ipswich. — "Mother and Me," \$1.

Salem. — Crombie-street Sabbath School, \$30.

CONN. — *Putnam*. — "Mission-Workers," \$54.

NEW YORK. — *Cazenovia*. — Presbyterian Sabbath School, \$40.

ILLINOIS. — *Chicago*. — Olivet Mission Circle, \$41.

PHILADELPHIA BRANCH.

"Morning-Stars," \$29. "Golden Links," \$5. "Orange-Buds," \$5.

DOUBLE ACROSTIC.

MY first is what heathen girls use for a chair ;
 My second's a name oft repeated in prayer ;
 My third you should do with your pennies each week ;
 My fourth is a language the Turks sometimes speak ;
 My fifth is a maiden who Moses' life shared
 While for his great mission on earth he prepared ;
 My sixth may we hear when we ask who will send
 To my seventh glad tidings of Africa's friend,
 That dark-minded heathen my eighth may become ;
 Quick fingers oft work for my ninth here at home ;
 Though my tenth, long and painful, to idols be given,
 'Twill not save from my last, nor fit one for heaven ;
 My whole is a messenger cheery and bright,
 That monthly we hope will be seen with delight.

My whole is made up of initials and finals, both reading downwards.

Penny-Gatherers.

BY MRS. C. B. DANA.

COME, come, come, your pennies bring ;
 Now to Jesus give them all :
 He whose love is strong and true,
 He who died for me and you,
 Waits to save and bless the heathen children too.

Yes, our Jesus died to save them ;
 Bought their pardon with his blood :
 To fulfil his last command,
 Let Christ's faithful servant stand,
 And proclaim his love in every heathen land.

Who will carry forth the tidings,
 Tell the story of the cross,
 Sowing precious seed with tears,
 Reaping fruit in after-years,
 Leading dying souls to Christ in heathen lands ?

Come then, come, your pennies bring ;
 To all lands the Bible send ;
 Everywhere the gospel spread,
 Till God's holy word is read,
 And from every heart and tongue his praise ascend.

This can be sung by the children to the chorus, "Tramp, tramp, tramp, the boys are marching."

WE hope many of our young friends will be able to send us answers to the acrostics and puzzles of various kinds that we shall give occasionally in our little monthly. We ask their assistance, too, in supplying the puzzles. For every one that is sent us, and accepted, we shall be happy to furnish the author with a copy of "Echoes" for a year; and we will do the same to the boy or girl who will forward to us the greatest number of correct answers.

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Life and Light for Woman

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